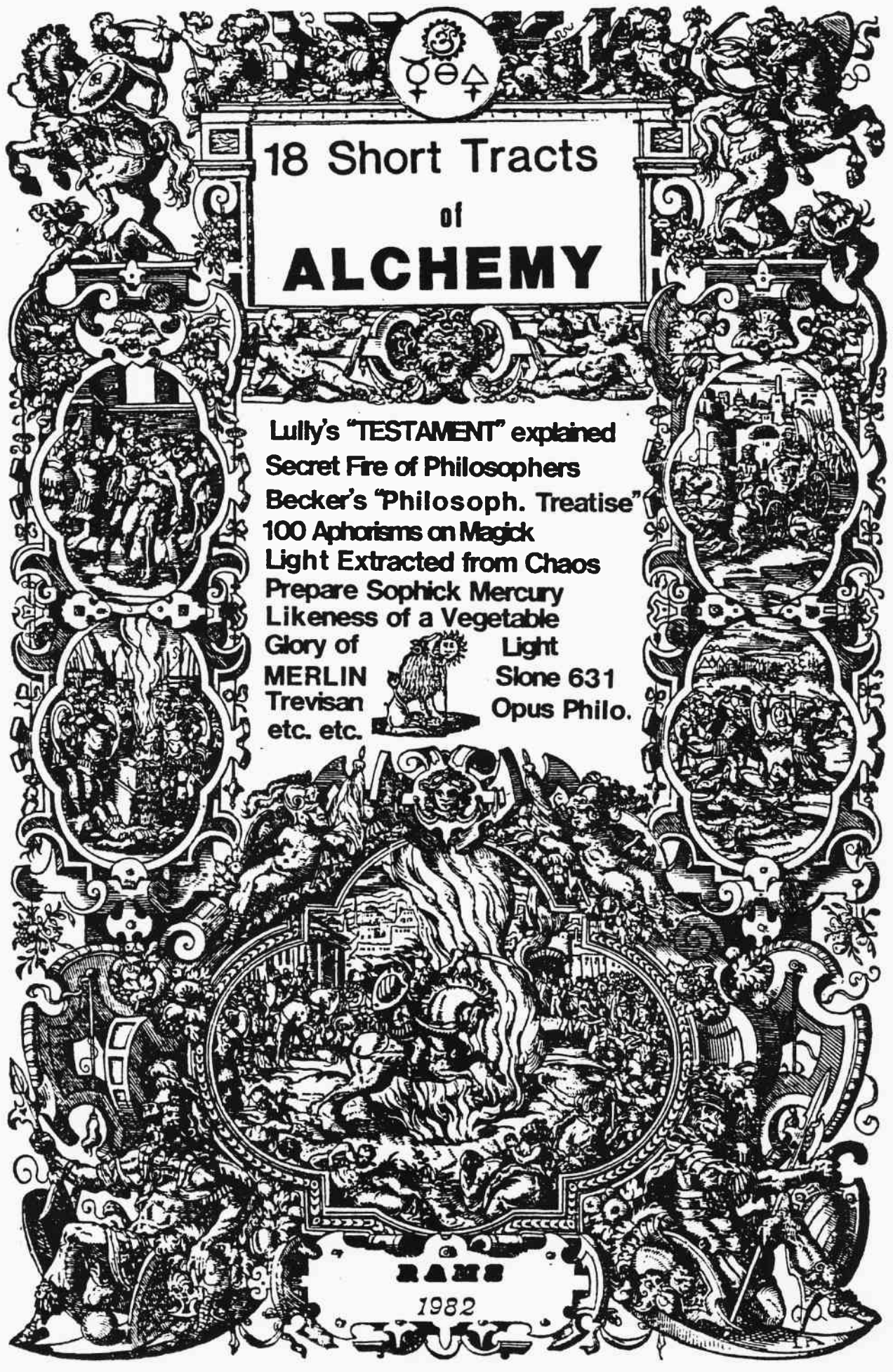




# 18 Short Tracts of **ALCHEMY**

Lully's "TESTAMENT" explained  
Secret Fire of Philosophers  
Becker's "Philosoph. Treatise"  
100 Aphorisms on Magick  
Light Extracted from Chaos  
Prepare Sophick Mercury  
Likeness of a Vegetable  
Glory of  Light  
MERLIN  
Stone 631  
Trevisan  
Opus Philo.  
etc. etc.



**RAMS**

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## EIGHTEEN SHORT ALCHEMICAL TRACTS

*The predominance of these tracts were obtained from Sigismond Bacstrom's personal library. This is evidenced by some of the marginalia kept intact in these pages. At least some of these have been translated by Dr. Bacstrom himself.*

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# THE GLORY OF LIGHT

B.M. Sloane 2219

translated by: L.F.P.

The Truth seems buried because it brings forth little Fruit, but it is great and prevaieth to make all things manifest, so far as is possible to all men; for in common sense and reason all agree in Mysteries never so that none may speak of Science without Knowledge, which breaks the Gates of Brass, and cuts asunder the Bars of Iron, before the Eyes of Understanding, that the Treasures of Darkness may be opened, and the bright and fiery Sword discovered, which turns every way to keep transgressors out of Paradise; for if we consider wherein ye Celestial and Terrestrial Bodies agree, we shall find something objective in the Inferiour Bodies, whereby they communicate their Celestial Virtues and Influence, which precedent Art doth imitate, to produce a Glorious Substance of commixed forms and of clearest Virtues and Beauty beyond expression.

The Mathematicians say the Celestial Influences do hold and govern every natural Body, and by many Unities collect a quantity subsisting without Shadow; for the real Virtues effect to be specificate, and so Living Fire gives Life to other things, which Central Substance of Celestial Virtue or Form of Metals, is the Subject of this short Discourse.

That Urim and Thummim were given in the Mount cannot be proved; That they are potential from the Creation may appear, for they were Substances whose Name and Essence did predicate each other being convertible terms, the Name and Essence, One. The Words signify Light and perfection, Knowledge and Holiness, also Manifestation and Truth, even as Science and Essence make one perfection. It is likely they were before the Law given, for the Almighty commanded Noah to make a Clear Light in the Ark, which some take for a Window; others for the arching and bowing of the upper deck

a cubit. But sith the Text, "Day and Night shall not more cease", (Gen: 8:22) it seems it did not then cease. And whether there were one or many Windows is uncertain: But when the Windows of Heaven were opened and the Air darkened by pouring out Rain, the Sun not giving his Light, but prohibited the Generative Spirit of the Creatures in the Ark, what exterior Clearness could be expected.

Therefore some of the Rabbins say, the Hebrew word ZOHAR, which the Chaldee translate NEHER is not found in the Scripture but in this place, so that like the Word, it seemeth to be a Rare Light, and that which is generally doubted to be, the Creator commanded Noah to make by Art. Other Hebrew doctors say, it was a precious Stone hanging in the midst of the Ark, which gave Light to all Living Creatures therein: This the greatest Carbuncle could not do, nor any precious Stone that is only natural; But the Universal Spirit fixed in a transparent Body shines like the Sun in glory and gives sufficient Light to all the room to read by: Therefore it is most probable this was the Light that God commanded Noah to make to give Light to all living Creatures, for it is of perpetual durance: And whereas Tubal-Cain is said to be a perfect Master of every Artifice in Brass and Iron which some hold to contain the whole and perfect Decoction of the Metallical Virtue, wherein the Central Virtue is most abundant, and makes the happy more admired who walk in the midst of the Stones of Fire: For where there are two things of one Nature, the chief is to be understood, therefore the mention of Fires, Pure Fire is preferred. The Scarlet Veil in the Temple seemed ever moving, and signified Pure Fire, generative and moving, which fixed in clear bodies is Urim and Thummim.

Although Essences are not without great difficulty made manifest by themselves, yet the clear Vision thereof makes the possibility unquestionable. As at Elisha his Prayer, his Servant saw the Horses and Chariots of Fire about his Master, which before he saw not, so are these apparent when the Invisible is made Visible.

Some think that Urim and Thummim were not Artificial, because they are said in the Text to be put into the Breastplate but not to be made (Exod. 28:30). But this point may be cleared by observing the several kinds of making as betwixt those things made with Hands, and those things which are only made visible by Effect, for where Nature and habitual Virtue do meet together the perfection is more absolute by a new generation, as the pure Sulphur of Metal by an inward Power doth purify itself by Ebullition, not by the first and remote Causes, but by the second and nearer, whereof the Philosopher saith, "The Secret of all Secrets is such a disposition which cannot be perfected with Hands, for it is a Transmutation of Natural Things from one thing to another". Also it is said, "The Artist taketh impure Spirits, and by Sublimation, Nature and Art cleanses them into Bodies, Pure and Fixed: so that the Bodily nature doth Eternally predominate, and being more than perfect, doth give perfection to other things.

Now that these perfections have their beginnings from two Lights, both the Text and the Ancient Philosopher make plain: But ignorance and the Matter of the Elements are the Iron Gates which must be cut in pieces before the Invisible be made Visible. For the Natural Urim and Thummim, the Philosophers affirm what they have seen and done, and that they did nothing, save that they know before: So that a perfect Knowledge is especially requisite to make a perfect Art. Therefore we are now to consider the means to attain this End. The Lord gave Bezabel Wisdom, Understanding and Knowledge, these are the Means; for Gold is dissolved by Wisdom; in Contrition, Assation, and Fire. The End is directed to invent works in Gold, Silver, and Brass, which is not to be understood according to the sound of the words, but according to the intent of all Distillation, to extract the Inward part, and manifest the Central Virtue: for where the perfection of the Matter is glorious, the perfection of the Form must be more glorious. The Sun and Moon are as the Parents of all Inferiour Bodies, and those things which come nearest in Virtue and Temperature are more excellent. The Suns motion

and Virtue doth vivify all Inferior Bodies, and the pure form of the Terrestrial Sun is said to be all Fire, and therewith doth the Celestial Sun communicate most Virtue: Therefore the incorrupted quality of pure Sulphur being digested in external Heat, hath also regal Power over all Inferiour Bodies. For the Sun doth infuse his Influence into all things but especially into Gold; and these Natural Bodies do never shew forth their Virtues until they be made Spiritual. One of the Rabbins saith, "They made in the Second Temple Urim and Thummim, to the end they might make up all the eight Ornaments, although they did not enquire by them, because the Holy Ghost was not there. And every Priest that spake not by the Holy Ghost and on whom the Divine Majesty resteth not, they enquire not by him." So it is with Sacramental Bread which hath no significance before Consecration: But these men had the Spirit of Bezaliel, and made the Natural Spiritual Bodies, which Soverign Tincture some say so purifieth and causeth the Radical Humour so to abound, that the Children of the fourth Generation (yea, some say the 10th) shall perceive the effect of such present Health of their Ancestors.

The two Staves which uphold mans Life is native Heat, and Radical Moisture, which requireth all care to observe equal proportion and mixture; like a Lamp, where neither the Flame nor the Oil must surpass, lest the Oil exhaust or the Flame suffocate, for there is a possibility and aptness in Nature to attain Eternity, seeing natural desires are never altogether frustrate. And this aptness extended itself to immortality as it was before the Fall and shall be after the Resurrection but there is one form of Nature appointed after the Fall, and another by Corruption of Parents, for there are perfect terminative and privative ends. The Hart and Eagle renew their Youth so that it is possible for a Man to obtain that which is not denied to unreasonable creatures.

Philosophers say that if you have once finished this Work and should live one thousand years ye might give what you will and

when you will, without danger of diminution, as a Man that hath Fire may give to his Neighbour without hurt to himself. Marcus Varro saith, "There was much more Mystery in the Flammine Ceremonies than one understood: Vesta signified pure Earth and Fire Internal, of whom it is said, Vesta is Earth and Fire. Earth undergoeth the name and so doth fixt. Vesta is both."

"Thus is shown forth in a Work by Fire,  
The Mighty Vesta and her pure attire."

Philosophy is nothing else but the study of Wisdom considered in a Created Nature, as well subject to Sense as invisible, and consequently Material. And Wisdoms Central Body is the Shadow of Wisdoms Central Essence, and the Moral interpretation can never exclude the real Effects from ocular demonstration, but where Reason hath Experience, Faith hath not Merit, and without Faith there is no knowledge of any excellent thing, for the end of Faith is Understanding.

The Rabbins hold every natural beginning to be either Matter, or the Cause of Matter, viz. the four Elements; Others are of opinion the Creator first made One Pure Matter of which He made the Four Elements. But here beginnings must be well understood, for there are beginnings of Preparation, and beginnings of Composition and Operation: for the Artist was commanded to devise works in Gold. That is, from the Object to the possibility.

For if the Matter be Glorious, the Form must be more Glorious and though the Spiritual Nature be more operative, yet the Bodily Nature must predominate Eternally.

So that to make the Corporeal Spiritual, and the Spiritual Corporeal is the whole scope of this intention. Yet the Spiritual is not the first, but the Natural, for Corruption must put on Incorruption and Mortality, Immortality. For that which is of greatest duration and most Abundant in Virtue, doth most excell

in Glory and Beauty, and so fittest to make Urim and Thummim. For Power and Honour are in this Sanctuary. But because the greatest things are not done by strength or habit of fingering as also because the Intellect doth so far excell the Sense this is a Work of second Intention, and the beginning upon the Virtue of Elements. That is a pure, bright, and clear Water of Putrefaction, for the perfection of every Art, (properly so called) requires a New Birth, as that which is sowed is not quickened except it die. But here Death is taken for Mutation, not for rotting under the Clods. Now therefore we must take the Key of Art and consider that the secret of everything is the Life thereof; Life is a Vapour, and in Vapour is placed the Wonder of Art. Whosoever hath Heat agitating and moving in itself by the internal Transmutation, is said to Live.

This Life the Artist seeks to destroy and restore an Eternal Life with Glory and Beauty. This Vapour is called the Vegetable Spirit because it is of degree of heat with the hottest vegetable, and being decocted until it shine like brightest Steel, ye shall see great and marvellous Secrets, not by Separation of Elements by themselves, but by predomination and victory of that Pure Fire which like the Celestial Sun, enters not materially, but by help of elemental Fire sends forth his Influence and Impression of Form. Here we must observe difference of perfections, for although ye have now the Fountain of Life, and Centre of the Heart, the Universal Spirits which lives in the Radical Humidity and doth naturally vivificate, and is the Masculine Seed of ye Celestial Sol. Here is that rule made good, except you sow Gold in Gold ye do nothing. Therefore we must take heed what we understand by Gold, whereof there are three Sorts, Vulgar, Chemical, and Divine, which is therefore so called because it is a Spiritual Gift of God.

The Theosophists are persuaded, by exact Diet, and by certain forms of Prayers at certain Times to obtain the Angel of the Sun to be their Guide and Director; The Philosophers advise to take the like Matter above Earth that Nature hath under earth. Others say



that the most precious Treasure riseth from a Vile thing, all which are easily agreed if rightly understood, for in the lines following the same Author saith, "The Vile thing is from the Sperm of Gold cast in the Matrix of Mercury by a prime Conjunction". Others affirm Azoth and Ignis to be sufficient for this high perfection, the which Azoth among the Germans is Silver, with the Macedonians Iron, with the Greeks Mercury, with the Hebrews Tin, with the Tartars Brass, with the Arabians Saturn, and with the Indians it is taken for Gold. All which being adverse in Nature, are potential in one Composition, and by the Dual of Spirits the Celestial Gold obtaineth Victory over all the rest, and is made (though not with hands) a Body, Shining like the Sun in Glory, which is called *Ens omnis privationis expers* or *Thummim*. This is the King that made the pure, clear, bright Fountain, and of it was made himself. The fair Woman, so Loving the Red Man she became One with him, and yieldeth him all Glory, who by His Regal Power and Sovereign quality reigneth over the Fourfold Nature, Eternally. But if any shall understand either Common or Chemical Gold to be the Subject of this Sacred Body, he is much mistaken; for a Glorious Spirit will not appear save in a Body of his own kind. Although pure (Manchet) be made of the finest Meal, yet Wheat is not excluded, and so Bread is most properly said to be of the second and nearer Causes, rather than of the Remote, notwithstanding that which is made with hands.

After we fell from Unity we groan under the burden of Division; but Three makes up the Union, first temporary, and after Eternally fixed. He that knows a thing fully must know what it was, is, and shall be. So to know ye several parts of a successive Course is not a small thing, neither the honour little.

In the right use of the Creature: Air turned into Water, by his proper mixture becomes Wood, and the same Wood by Water is turned into Stone. As a Spring in Italy called *Clitummus* makes Oxen White that drink of it. And a Water in *Boetia* makes Sheep Black that drink of it. And the river in Hungary turns Iron into Copper.

What excellency things may attain by habitual Virtue, or what Power, when Nature and Art make one Perfection, who is able to express.

What reverend Martin Johnnes Ruplicisa affirmeth, "The exalted Quintessence upon the breaking of the Glass sendeth forth such fragrant Scents, that it doth not only delight those that enter into the house, but even Birds that fly by will sit on the window sill so ravished with delight, that you may take them with your hand." And if you desire by Art to have a thing of admirable sweetness and odour, you will take a Subject of like quality to exalt into such excellency. (Beza made ye Perfume).

The proper quality of Fire and Air is Sweetness, it is but approximate in Earth and Water, what Bodies shall we find where these are most abundant to be wrought upon.

As the Celestial Bodies work qualities in other things, yet have none in themselves. So the Metallical Bodies give no Tincture: yet are most abundant in Tincture. Air is Cause of Life, Mercury is a cocted Air, Aethereal and truly Homogeneal, which doth after a sort congeal and fire; It is called a Crude Gold, and Gold a fixt and Mature Mercury, and although the Crude quality be cold and dry, yet the Internal and Ethereal Spirit is held hot and dry, and some hold for the excellency of his Temperature that it is all Fire or like to it, whereby it is dissolved, howsoever, it is at large proved that these Bodies are most abundant in pure Fire and Air, whose proper quality is Sweetness. Therefore these are the fittest Subjects to make the most precious Purfume in the World, and considering clearness and brightness is the Centre of each thing. And these Bodies have both centre and superficies, clear and bright when they are purified by Art, and the Bodies made Spiritual and those Spirits corporate again, they must necessarily be Bodies of greatest or clearest Light and Perfection. As one compareth a Glorified Body to a clear Lantern with a Taper in it, saying, "The more a man excelleth in Virtue the greater or lesser

was the Taper". But the work cannot be manifested without the destruction of the exterior Form, and restitution of a better, which is the glorious Substances of Urim and Thummim, which in their Being and Physical Use preserves the Temple of Mans Body incorruptible. Some observe not just difference betwixt Liquefaction and Solution but all corrosives of violent operations Nature hates, because there can be no true Generation but of like natures, because there can be no true Generation but of like natures, neither can you have the precious Sperms without Father and Mother, and although One Vessel is sufficient to perfect the Infant in the Womb, yet Nature hath provided several Breasts to nourish it and different means to exalt it, to the strength of a Man.

How Gold should be burnt, which the Fire cannot consume, is questionable, but every Exaltation of this Sovereign Spirit adds Tenfold Virtue and Power, then take one part of this Spirit, which is become as insenseable Dust, and cast upon Molten Gold, it turns all into Powder, which being drunk in White Wine openeth the Understanding, increaseth Wisdom, and strengtheneth the Memory. For here is the Vein of Understanding, the Fountain of Wisdom, and the River of Knowledge. The Truth of everything is said to be in his Incorrupted Nature, for nothing shall rest Eternally visible at the last Fire but that which is of pure Virtue and Essential Purity.

Truth and Science is not led by chance or Fortune, but the Spirit of God guides by the hand of Reason. And it seems the Prophets approve of these Stones of Fire, some mentioning the Stone of Darkness, and as it were, Fire turned up, other the Stone of Sin. And Ezekiel the Stone of Fire attained by Wisdom, which he differeth from the natural precious Stones as pure Fire from common Fire.

Therefore let modesty let that possible, (?) whereof he understands not the terminations and degrees, neither refuse the Waters of Shiloah because they go slowly, for they that wade in deep Waters cannot go fast.

To obtain the Treasures of Nature, ye must only follow Nature

who gives not like time to every generation. But as the Mare has ten months, the Elephant hath three, or as some say, nine years, and fifty before conjunction. Be patient therefore in a Work of Nature, for thereunto only is promised victory, and the chief errors in Art are hastiness and dulness.

NOTA. Of the Substantial qualities, Sulphur, Salt and Mercury.

A substantial quality arising from the first Mixture of the Principles is Threefold:

Aquosity.	}	Which the Chemics call:	}	Mercury Sulphur Salt.
Oleosity.				
Consistency.				

NOTE 1. These flow immediately from the combination of the first Principles.

FIRE.

Salt, Sulphur.

Spirit- \_\_\_\_\_ Matter.  
Mercury.

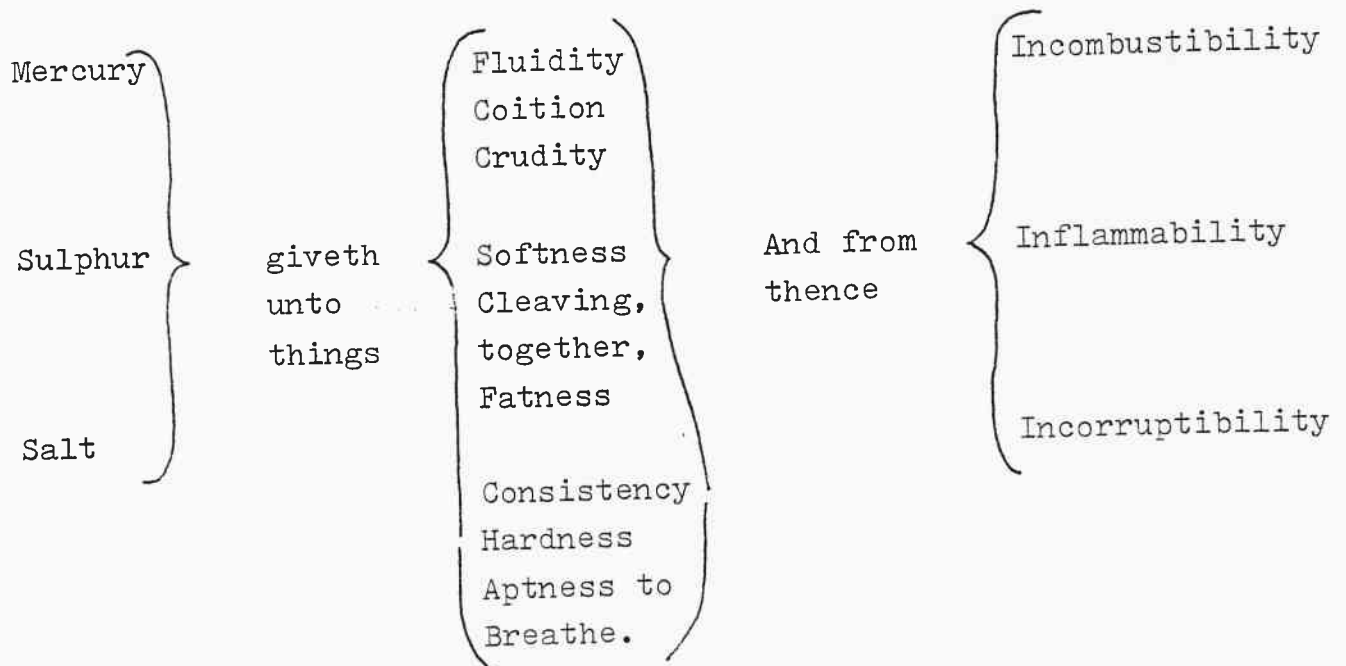
For as in the beginning the Spirit conjoined with the Matter produced the moving of the Waters; so Mercury is nothing but Motion, the first fluid thing which cannot be fixed nor contained within a limit; and Salt is Dry and Hot, and uncorruptible, just as Spirit and Fire, it is preserved by Fire, it is Dissolved with Water or Mercury, but turns neither to Flame nor Smoke, though it is a most Spiritual Creature, and every way incorruptible.

The Sulphur, what is it but Matter mixed with Fire? For why

doth it delight in Flame, but that it is of a like nature, and in compound things it is the first thing combustible, or apt to be inflamed.

NOTE 2. But beware that you understand not our Vulgar Mineral Salt, Sulphur and Mercury, for Quicksilver, for these are mixed Bodies: Salt Earth, Sulphury Earth, Mercurial Water; (that is, matter wherein Salt, Sulphur, and Mercury are predominant, yet with other things adjoined, for Salt that parts apt to be inflamed, and Sulphur some Salt, and some Mercury, but the domination is from the chiefest).

These qualities cannot be seen as they are in themselves, but by imagination, but they are in all things, as Chemists demonstrate to the Eye. Who extracts crude and watery parts out of every Wood, Stone, etc, and other fat and oily parts, and that which remains is Salt, that is Ashes, so the thing itself speaks, that some liquor is Mercurious; (as Vulgar Water and Phlegm) other Sulphury; (as Oil and Spirit of Wine), others Salt and tart (as Aqua Fortis) also we find by experience in the benumbing Ashes of the Members, that some Vapours are crude, others sharp. God produced the qualities intrinsically that the Substance of every body might be formed. For :



That Mercury giveth fluidity and easy coition of the Matter appears out of Quicksilver, which by reason of the predominancy of Mercury is most fluid; So that it will not endure to be stopped or fixed. It is also most crude, so that it can neither be kindled nor burned: But if you put Fire to it, it flies away into Air. Now that the Coagulation of Bodies is from Sulphur, as it were Glue, appears from thence that there is more Oil in dry, solid, and close Bodies than in moist Bodies; also because Ashes (after that the Sulphur is consumed with Fire) if you pour Water upon them cleave not together in a lump, but with Oil or Fat they cleave together. Now the Chemics extract Oil out of every Stone, leaving nothing but Lees, no part cleaving one to another any longer.

And that Salt gives consistency appears by the Bones of Living Creatures, out of which Chemics extract meer Salt, also all dense things leave behind them more Ashes, that is Salt. God therefore with great Council tempered these three qualities together in Bodies. For if Mercury were away the Matter would not flow together to the generation of things: If Salt, nothing would consist together or be fixed. If Sulphur, the consistency would be forced and yet apt to be dissipated.

Lastly, if there were not Sulphur in Wood and some other Matters we could have no Fire, but Solar on the Earth (for nothing would be kindled) and then what great deserts would the Life of Man endure.

The Marriage of the Elements, or How to Set Nature to Work.

It is not propheticall that all men shall wisely consider the Works of God to the end they may know how to value them rightly, and make just difference between corporeal and spiritual things, and corporate Spirits. For although Spirits possess not place,

yet they fail not to fill every part by contact of their Virtue and in the use alters both quality and quantity. The perfect and distinct knowledge whereof doth necessarily manifest the thing sought after by the proper and appropriate qualities from the cause to the effect, openeth the internal Beauty of a true and natural Essence as plainly as by seeing that you see.

And also sheweth the terminative, privative, and perfect end of every particular Art, which is the richest of intellectual Treasures, because Science and Essence are One, and where the several Works and successive are apparent, the time need not be limited (like the men of Bethulia) for only at Elisha his prayer, his Servants Eyes were opened to see invisible things, which all which rise in Glory shall see. It was held of old nothing deserves the Love of an honest man save the internal Beauty, therefore they held Love or natural affection to be the first cause of Motion, like as the Heat and Motion of ye Sun and of the whole Heavens hath power in all things created under Heaven and by their influence and Radiation, all things increase, grow, live and are conserved and by their recess they mourn, wither and fall and droop, yet they do not necessitate any Art, their force being most on imperfect things, for a Body of equal temper receives little alteration from the Constellations, because the Earth received virtue before the Heavens were adorned with Sun, Moon and Stars. That is to be distinguished in Reason which is not distant in place, and different things in being, and in being and use.

For change of quality brought confusion, and a better change, renovation, the Historians affirm the River Nilus vapoureth not, by reason of the long decoction under the Sun, yet is the Water most wholesome and medicinable and the neighbour easily begins to encrease in weight the 17th. June (and not before) even then when the river begins to rise. Which sympathy of the distant Water and Earth by the power of Heaven is not against Nature, although beyond ordinary reach.

Therefore for a leading cast, let us observe the concord of Metallical Bodies, which like the first Male and Female have not several beginnings but are all from a Sulphureous Vapour, which by help of influence, instrument, digestion and a Masculine and Feminine Virtue, connection proper and appropriate qualities, they obtain their perfection by the power of God his Ordinance. Yet as every Earth yields not like Metal, so every Metal yieldeth not like Central Virtue. Therefore according to that Creating Command, everything should increase in his proper kind (not divers) and time makes the number infinite. The Ancients, reading the great Book of Nature, find no abridgement to assimilate the Mystery of Nature, save Man and the Stone, both which are called Living Stones, whose original mortification purity and difficult exaltation are of infinite virtue. They observe also a Celestial and Terrestrial Sun, which they parallel with man, because they are only capable of true temper, which is certainly possible, although seldom enjoyed; but to gain this precious Treasure of Life and Wealth, we must make sufficient provision, like men that deal with great persons, for Gold is Lord of Stones and noblest of Metals, and by his proper Regiment doth multiply himself infinitely, therefore Geber in his Book of Denudation saith, "In Gold are ten parts heat, ten parts humidity, ten parts siccidity, which triple perfection makes an absolute Unity, Body, Soul and Spirit, being Eternally united, because Unity is a generical quality of all that is One, and is an effect of the Form which doth produce it. For of all kinds of governments, ten is the most perfect, and for the natural subsistence no composition is like unto Gold, for it is of most perfect temper and equal mixtion." The Miracle of Nature. A Celestial Star. A Terrestrial Sun, the Fountain of Life. The Center of the Heart, the Secret Virtue of all Celestial and Terrestrial Bodies, the Masculine and Universal Seed, first and most powerful of the Sulphureous nature, the great Secret of the Almighty. It hath most Form Entity so most virtue and operation. In it the Elements are



Elementised, it is called Sulphur, and Sulphur Fire, yea, it is said to be all Fire, or like to that in which it is dissolved, and as Light is the Center of Heaven, and Soul of the World, so Brightness is the Center and Celestial Virtue, the form of Gold, whose admired mixtion nothing merely natural can dissolve, nor anything artificial, except it agree with it in Matter and Form, and do remain with it in the recongealation. This virtual influence, enters potentially and dwells in the Radical Humidity and no other thing, whether from Heaven or Earth, the heat, yet it is not visible before virtue be matched, for there is best concord where it is most abundant. But whither shall we mount to match this miracle of Nature. The Historians tell us of an Eternal Liquor of most strong co-action, rained down from Heaven, here is like descent, she is called Hypericon or daughter of the Sun, a body of like weight and virtue with Gold, fair, clear, quick, only cocted and brought from the Empire of Humidity, to suit the person, which in her crude nature shows strong affection and turns the noblest of the Metals into her own colour. Therefore the Artist studies how to disponsate these two, and first denudate the Lady of her Frosty Garments, that she may have the first activity, and liquify her fettered Lord, then are they both in the power of Art to better. But it is objected this heaven-born Hermaphrodite, Hermodactylus, or Hydromel, is of a nature so obstinate and incorrect, she will by no means receive the best impression. Consider, her names signify mixt matter of contrary quality, therefore may be separated, and although her Original obscure her condition, because it is unknown, yet her virtues and qualities are known by the innate affections and subsistence, for it is an Airy Body, or Air itself with a Mercurial Spirit, subsisting of internal heat and external cold. Others say it is composed of the Spirits of the World corporate in the Womb of the Earth, and apt to receive the qualities and properties of all natural things, as Wax impression, and being composed of Spirits the weight is of greater wonder. Others say

it is a Crude Sperm not sufficiently decocted (yet not to be prophaned). Others call it an Immature Gold which kills itself, and the Father and Mother, to bring forth a pure Infant. By her they overcome the Fire, she is the perfection of the Universal Medicine. What conformity, what similitude, what identity she holds with her Metallical Nature, being the Original Matter and Substance thereof, and may be coagulated to the equal temper of Gold, is as easily seen as the Whiteness in Snow. Therefore the Ancients magnify the most Blessed, who created such a Substance and gave it such properties as no other thing in Nature doth possess. Yet we see it is a Viscous Matter, which hath superfluous humidity, and proper and approximate qualities, separable and inseparable accidents. Therefore the separable may be removed, to which end she is included in a Well of Tears that the Waterishness may be vapoured, or through long decoction by dryness vanquished, then it doth, as it were, congeal and Fire, and become more apt for durance and extension, for whatsoever is contrary to the natural property, doth debilitate, and like by his like is nourished, but heat is contrary to cold, and the natural property of scalding heat is to weaken the dry, the fresh Water adds power and heat, heat augmented becomes Fire, and time turns strength into Corruption. This Gluttonous Substance hath internal heat, from which is the Life and Death of the Elements. Therefore as common Fire bringeth all things to his own nature, so the external, working upon the internal heat, it doth necessarily obtain victory. Therefore if you can believe that heat and dryness shall overcome cold and moisture, that linear and successive course, hidden to all the World is open to you. Therefore as Nature delights in concord, so the Lovers and Searchers into Natures Works must be of constant minds, and Gedion-like resolve to raise the City Meros, refusing to assist the public good, and then to the Marriage for this Princess never unveiled her Virgin beauty except to him that hath skill and power to espouse her in a bed of Love which none can do before the dispoiliation

of the exterior form, but the obstacles removed, and Nature set on work, the Eternal decree doth necessitate the effect, for being now warm and blithe, and apt for new generation, and pounded with her Lord grated to dust, his unnatural softness deceives the sense, and they passionately condole each others exile, and in their embraces fall into a swoond, until their dissolved Bodies show Corruption, and the more pure being corrupted are more wild. Then the Artist finding them out of their Indian Paradise, collects their Central Virtue, and raising them from Death, leads them to the thorny path to threefold happiness, and by fiery trial, purifieth the quantity, and changeth the quality, and so bringeth them to perfect Rest, whereby they have power over the Bodies of Men and Metals, and are crowned in token of their dignity and boundless territory. Now concerning the rarity of true Knowledge, the honour and dignity of the thing desired, what Spirit is so ignoble to think much either of cost or time, when that which is sought is of all Terrestrial Treasures most excellent.

That the Regeneration of Man and the Purification of Metal, have like Degrees of Preparation and Operation to their Highest Perfection.

The first Beginnings of Transmutation or Naturation are the smallest measure of pure Sulphur, which hath Riches and Honour in the left hand, and Length of Days in her right.

In natural Generation the Form prepares the Matter, yet there are precedent preparations. The Beginnings of Transmutation must be distinguished. Some are beginnings of Preparation, and some are beginnings of Composition. Beginnings of Preparation in the Well of Tears doth qualify the coldness and dullness of the crude disposition, and tame and subdue the fearful quality of swift flying, and changeth the colour of this Eternal Liquor, turning the inside outward, and adding heat by the Internal Sulphur of the Homogeneal

Body, which is by means of changed Water, because Water by Water can only be extracted, yet is it excluded in the conclusion: for though it be a necessary preparation to the alteration following, yet it is but that servile passive which hath the first operation, being preserved unhurt in weight and purity.

Beginnings of Composition are those inward operations and changes that follow after the scalding Deluge, which by mixing with the fixed Sulphur, doth dissolve the stubbornness of his nature, and by help of the External heat, the Internal Sulphur is excited to operation, and purifyeth the Substance, but only to a Pale Whiteness, more hurtful than profitable to the Body of Man, what these are, shall afterwards appear.

Again, Sulphur must be distinguished, White Sulphur and Living or Reviving Sulphur. White Sulphur is of like operation, and is perfected by restraining, and healeth almost all diseases, and tingeth to White ad infinitum. By knowledge hereof, even meer natural Men have believed the Resurrection, became Sober, Chaste, Temperate and Patient, not doubting within ye Center of complete White, rests the Red Stone of most delight. This hath caused Men justly to condemn all Cementations, Calcinations and Citrinations, being enlightened with the glorious Object, which is as clear as a Crystal Looking Glass. Reviving Sulphur is the Secret of Secrets, and the glory of the whole World, and only proper to such, whom the Creator apted by way of natural disposition, for they do not only mortify, but purify a Pure Body, quickening it with the same Essential Form, and are said to make a Spiritual, because there is no corruption to resist the Spirit, but the Bodily nature being wholly subject, is with the Spirit Eternally fixed in a transparent Body, shining as the Sun. Therefore the Conclusion must be understood, of the second, and not of the first, for though a man have never so much White Sulphur, if he gave not of this Reviving Sulphur, he is as far from that precious Spirit which hath power over all Inferiour Bodies as any other, for only that which is of the nature of the Sun, shall shine like the Sun in Glory.

A synod of the Philosophers advises us, in seeking the Treasures of Health and Riches, we show our affections to virtue and prudence, like Soloman, asking Wisdom, Riches was given as advantage.

Let us search then for Celestial Virtue, which is in the Centre of all things, so will it be manifest the Sovereign Spirit of Health and Riches, for the Vegetable Sulphur is the first Mover in Nature, and only the Mercurial Nature hath the power of Metallical Life and Death. Crude Mercury is originally a Vapour from clear Water and Air, of most strong Composition cocted. Or Air itself with a Mercurial Spirit, by nature flying, Ethereal, Homogeneal, having the spirits of heat and cold, and by Exterior and Interior heat, doth congeal and fix. Also Gold is a fixed Fire or natural Sulphur or mature Mercury, and may be made more volatile than Mercury, but only by divers Mercuries made of Mercury is Nature set on work and the Fixed Body loosed, the Vegetable Sulphur created and the Universal Spirit fixed. How the Authority of Ancient Writers, Divine and Natural Reason doth assure us, that this, and no other is the true course to manifest and corporate those Lights wherein the Creator hath heaped up Virtue and Power.

But it is objected, The Philosophers do not agree amongst themselves.

Answer. Instruments of divers strings make sweet harmony if they be well tuned, but their readers do rather seek to over-rule them, than by painful industry to find their Consent.

Objection. They affirm contraries.

Answer. The Artists intention is to agree contraries.

Objection. They exclude Gold and Mercury from the creation of the Stone.

Answer. Because their Crude Matter is from the destruction of the exterior form.

Objection. They say the Virtue of Elements is their Materials.

Answer. Right! In respect of their beginning upon pure Bodies.

Objection. All their Secrets spring from One Vile thing, common to Rich and Poor.

Answer. Precious things corrupted are most vile, and Science is common to Rich and Poor, and have much use of Calx or Dust.

Objection. No Metal is required to the making of the Stone.

Answer. As no part of Man to the making of Man.

Objection. One thing, One Glass, One furnace is sufficient.

Answer. True, where two things of one kind be apted and conjoined.

Objection. Out of One Root proceeds White and Red.

Answer. Even as Male and Female from one Womb.

Objection. The Stone is Vegetable, Animal and Mineral.

Answer. Right! Joint and several, it is said to be vegetable because in the Maturation, it is multiplied in Virtue and quality. It is said to be Animal because it increaseth his own kind. And it is said to be Mineral because his Original is from the Metal, or their Mineral. Here we may remember the Bishop of Utrecht, who lost his Life for discovering his Secret. Why should we prevent the highest distribution, who hath not made knowledge hereditary, but wrapped things in secret, that we might difference things in being, and in being and use. Nature is ever jealous of her supremacy, and abhoreth to see the sensible before the Intellectual treasures preferred. This shews the beginning and the end of Art. *Lux sata est justo eum rectis animo lactitia.* Mark what ye sow, for such is your Harvest. Light is sown on pure Earth; Some grain begins to put forth Ear at three joints, some at four, but the Ear never buds until the joints be grown. And what Virtue this knotting or fixing gives, consider, for by meditation you may see, by seeing you may know, by knowing ye delight, by delighting ye adhere, by adhering ye possess, by possessing ye enjoy the Truth, that is the uncorrupted Nature made visible, therefore take heed how you value.

It is held, a long strife is a greater hurt, for the clearer sight ought to direct, but we must leave the world to Opinion,

yet because Truth fears nothing but to be hid, and desires nothing save not to be condemned before she be understood. Our Love to all Truth, shews an awful assertion to the sovereign Truth, which is not subject to ocular demonstration, because Truth and Religion are Universal, and the Sense only capable of particulars, and an Art done without knowledge of the Cause, is but a fallacy.

It is observed the Protestant by the purity of his Doctrine infers the verity of the Church; but the popist would prove the purity of his Doctrine by the visibility of his Church, and so prefers personal confidence before rational demonstration. The like difference is found amongst the Chemists, the one proves the verity of his Art from the nature of Invention, showing the Effect from the Cause, by the nature and property of the Subject, even unto the third and fourth kind of qualities, for Science and Essence are one, as an honest Mans Word is a deed, yet the End is concealed, because it is of infinite virtue. The other would prove the verity of his Art by Blanchers, Cementations, and Citrinations, which only seem, but are short of perfection. The true Elixirs are exemplified by Urim and Thummim, which are joint and several and convertible terms, the names signifying the thing, and the Thing predicating the Name, for they signify Light and Perfection and were Corporate and perfect Lights.

The Rabbins affirm in the Second Temple they made Urim and Thummim, but did not enquire of God by them, because Nature and Art is not sufficient unto Gods service, without His own sacred Ordinance.

Moses had a Command, and did put them in the double fold of the Breast-plate. Therefore they were Substances, and none but the King or General might enquire, as the Philosophic precept is, not to speak of God without knowledge. They are numbered amongst the Artificial Things (Gen. 3:4). And Bezaliel the Son of Uri, which signifies Light, was commanded to devise works upon SOL, which is called the Great Secret of the Almighty.

The Philosophers remote Beginnings for their Elixirs are the

same, the one is called Donum Dei, so is the other; And the Magnalia Dei. Their extractions of the Central Virtue; Their Operations and Progressions are alike, therefore necessarily the effect must be of like infinite Virtue, and next to the Rational Soul, the richest Treasure. How pitiful a presumption is it to mount the Chariot or climb Hermes Tree without a Golden Ladder, few are understandingly able to discern a true good, but it is Textual advise, to buy ye Truth (Prov. 3:14) although the Justice of the price doth not always pitch upon a point. Each thing in this Art is wonderful, and as in true Marriage virtues are matched, so in the Marriage of the Elements the Visible things are of small continuance, although from the end of every intention springs the beginning, and pure beginnings are from the Virtue of the Elements which are Eternally fixed.

If you observe how Heaven and Earth are disponsate you shall find nothing hid from the heat of the Celestial Sun, and the form of the Terrestrial Sol is Celestial Virtue. So innate and infused Virtue drawn from the Centre are Eternally fixed, most durable, and of infinite Virtue, but things of greatest increase are of longest expectation, and the most pure most suffering. If Knowledge have begot affaction you shall think the time short, because of the excellency of it, for consolation follows patience, and thereunto only is Victory promised. When you see a Linear course in the parallalism of the Regeneration of Man, and the Purification of Metal, why doth tract of time daunt, when Art doth that in short time which Nature doth in one thousand years.

The making of Urim and Thummim and the perfecting of the Elixirs is aptly compared to the fourfold creation of Mankind. Adam from the Earth, Evah from Adam, Abel from both, and Jesus Christ from a Virgin. So Man called a Living Stone, produceth that Eternal Stony and Fire conquering Spirit, called the Elixir, from their proper Earth, only their Adam, from him their Evah, from both their Virgin,



from her only the Sovereign and Universal Spirit, which doth vivify  
and preserve all loving Creatures, and raiseth the Artist from  
the dust, to sit amongst Princes.

Life without Sin is Wisdom-manifest in the Flesh.

A Body without Shadow is the Universal Spirit corporate.

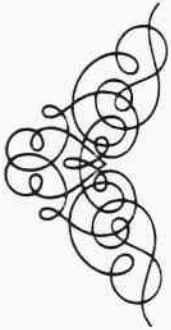
F I N I S .

# **LA LUMIERE DU CHAOS**

par

**LOUIS GRASSOT**

Amsterdam: 1784

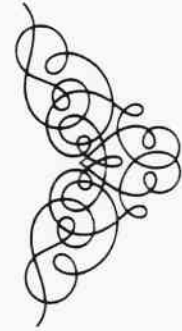


**Translated from the French**

by

**J.W. HAMILTON-JONES**

London: 1953



## **LIGHT EXTRACTED FROM CHAOS**

### **PREFACE**

Philosophy took birth with the beginning of the World. At all times men have thought, reflected and meditated to find ways to live as a community, but self-preservation is not without interest and we may well think men forgot about this being so much occupied by their surroundings; subject to so many vicissitudes, the butt of so much that is bad, men seek to enjoy those things which surround them. Without doubt they have sought means to prevent illness and also the remedies which will restore them to good health and preserve it for as long as possible to which end they lend a willing hand in order to escape disease. Neither have men failed to reason

upon the Beings of the Universe and to meditate deeply to discover that fruit of life and that source of riches capable of bringing man near to immortality; that they are not mistaken in this is supported by the fact that in our days there exists a man named M. de St. Germain, one of the most famous adepts of the century, who with this precious treasure which he possesses has attained the age of more than four centuries, and is still alive, free from all those infirmities usually brought on by old age, and enjoying a fortune to his taste. Secondly, it was announced in the Journal Encyclopedique de Bouillon on 1st. February 1783, on the subject of the transmutation of metals that in England by means of the powder of projection this work had been demonstrated. Neither can we doubt the fact, it having been effected in the presence of magistrates and other responsible witnesses above suspicion, who affirm the truth of this experiment.

Practical demonstration of a treasure of this nature is not novel, but it is nevertheless usually confined within a very small circle of people, who think that because God has not given this knowledge freely to all men, He does not wish it to be divulged, and therefore those who possess the secret make it known but to very few selected friends. Hermes Trismegistus, or the "Thrice Greatest", the first amongst all the Philosophers known to be distinguished, would not communicate this work except to the elite, after having proved them to possess both prudence and discretion, and those passed it on to others who were worthy, and of similiar qualifications.

How is it possible to communicate from age to age these admirable secrets, and at the same time to conceal them from the public eye? If it were done through an oral tradition there would be the risk that it would be lost for future use, memory being too feeble a thing in which to place complete trust, and traditions of this kind become obscured by the passage of time; the further they get from their source the more impossible it becomes to fathom

the dark chaos in which they are wrapped. There is no other way but to have recourse to hieroglyphs, symbols, allegories, fables and similar methods which are susceptible of many different explanations, which serve to inspire changes in interpretation, and thus to instruct some people whilst others remain in complete ignorance. This is the method chosen by Hermes and after him all the Hermetic philosophers have done the same, causing amusement to the people by fables, as says Origen, and these fables together with the names of the Gods used in the country serve to veil their philosophy. It is now time for this Veil to be rent so that light may appear from chaos, and be shown in all its brilliance; Hippocrates must break his silence because I regard it like a theft which man commits against society, to conceal the discoveries which he has been able to make which would promote happiness and a general preservation from maladies.

I hope that those who apply themselves to this science will appreciate the trouble I have taken to compile this small book in the most intelligible manner possible.

The whole operation of the grand philosophical work has been made difficult of access and wrapped up in allegories. Maybe I shall not merit the approbation of those great subtle and penetrating minds whose knowledge embraces all things; who know all without ever having learnt anything; who discuss every subject and arrive at a conclusion without knowing the cause; therefore it is not to such people that one gives lessons because to them properly belongs the name of Sage, even more so than to Democritus, Plato, Pythagoras and other Greeks who went to Egypt to breathe the Hermetic air and draw on the science of which this book treats. When one needs light on a subject which is difficult to believe for the sole reason that it is rare and extraordinary it is prudent to remember this verse from Lucroce:-

"Although reasoning cannot discover the cause, it is true."

The first man to conceive the idea of flying in the air, was ridiculed as soon as he mentioned it and treated as a senseless fool, but this did not prevent many other people from seeking the means and not being discouraged, although they were told it was an impossibility. Now, in our days, we see with great satisfaction that M. de Montgolfier has found success in his enterprise, which proves that everything which is conceived by the spirit in man is possible, and that it all depends on finding the means of arriving at our object and working on true principles.

If the incredulous and prejudiced will take the trouble to follow step by step the route which I shall mark out, they will see, to their great astonishment, the true banishment of the spirit of unbelief and fear, which may have been occasioned by their experience with a number of puffers and charcoal burners who do not succeed in their experiments because they work on false theories and do not know the First Matter without which one can do nothing and should never undertake any enterprise because this knowledge is the fundamental and general basis of the Philosophical work.

Finally, I beg the reader to be persuaded that I have no other interest in view than to demonstrate the Truth to those who aspire to know it, and I desire, with all my heart, that those who unhappily lose their time in working with substances which are foreign and out of line, will receive enlightenment by reading this book and come to know the true and unique subject of the philosophers; and that those who already know it but are ignorant of the great point of the dissolution of the stone, and the coagulation of the water and the spirit of the body which is the completion of the universal medicine, will be able here to apprehend the secret operations which are described so accurately.

# LIGHT OUT OF CHAOS

or

# THE HERMETIC SCIENCE

of the Great Work of Philosophy by  
which our Ancient Sages produced  
The Source of Riches and of Good Health  
**THE KEY TO NATURE**



Out of every material thing there is produced a cinder, from the cinder there is made a salt, from the salt there are separated water and the mercury, out of the mercury there is produced or prepared an Elixir or a Quintessence. The body is reduced to cinder so that it may be cleansed of its combustible parts; to salt to separate it from its earthliness; to water to purify and putrify; to spirit so that it may become Quintessence.

Thus the salts are the keys both of art and of nature; unless they are known it is impossible to imitate nature in her operations; it is necessary to know their sympathy and their antipathy towards metals as well as amongst themselves; properly there is only one Salt of Nature, but it divides into three sorts to form the principles of bodies; these three are Nitre, Tartar and Vitriol, all other salts being composed of them.

Sublimation, precipitation and coction are three methods which Nature uses in the perfection of her works; by the first she takes off the superfluous humidity which would suffocate the fire and prevent its action in the earth, which is its Matrix.

By precipitation she returns the humidity to the earth of which the vegetable kingdom and the heat have deprived it. Sublimation is performed by the elevation of the vapours into the air where they are condensed into clouds. The second method is done by the rain, with rain and fine weather alternating; a continuous rain would drown everything, perpetual fine weather would dry up everything. Rain falls in drops because if it were precipitated in volume all would be destroyed; no gardener water his seed from a full jet; it is thus that Nature works and distributes her blessings with weight, measure and proportion.

Coction is a digestion of the crude humour instilled in the bosom of the earth, a maturation and a conversion of this humour into aliment through the medium of her secret fire. These three operations are so linked together that the end of one is the beginning of the other.

Sublimation has for its object the conversion of a heavy thing into a light one, and exhalation in vapours, to attenuate a gross and impure body, to cast off its faeces, to make the vapours take up the virtues and properties of superior things, and, in effect, to relieve the earth of a superfluous humour which would impede her productions.

No sooner are these vapours sublimed, than they are condensed into rain, and, spiritual and invisible though they be, they immediately become a dense and aqueous body and fall upon the earth to imbibe it with that celestial nectar with which they have become impregnated during their sojourn in the air. As soon as the earth receives them, Nature works to digest and to cook them.

The water contains a ferment, a vivifying spirit which trickles from the superior parts upon the inferior by which the superior were impregnated during their wandering in the air, and which they now in turn deposit in the bosom of the earth. This ferment is the seed of life without which men, animals and vegetables would neither live nor multiply; everything in Nature breathes this

thing and man does not live by bread alone but by this aerial spirit which he absorbs ceaselessly.

Only God and His minister Nature, know how to bring the material elements, the principles of bodies, into obedience; art does not know how to attain this without the three which become tangible as a result of the resolution of mixed bodies. Chemists name these Sulphur, Salt and Mercury; these are the principles and elements; Mercury is formed by a mixture of water and earth; Sulphur of earth and air; Salt of air and water condensed together.

The fire of Nature is joined as a formal principle; Mercury is composed of a fat viscous earth and a limpid water; Sulphur of an earth very dry and very subtile mixed with humidity of the air; Salt, in fact, of gross pontic water and a raw air which is found enclosed therein.

Here is the explanation of subterranean physics by Becher, upon this subject.

Nature is very simple in her operations, therefore it is necessary to imitate her if we would be successful in the enterprise; she has but one principle, and also there is but one fixed spirit, composed of a very pure incombustible fire which remains as a radical humidity in all mixed bodies; it is more perfect in gold than in any other substance, and only the philosophers' mercury has the property and virtue to extract it from its prison, to corrupt it and to render it fit for generation; quicksilver is the principle of volatility, of malleability and of minerality; the fixed spirit in gold can do nothing about this; gold is humected, reincrudated, and volatilized and brought to putrefaction by the operation of mercury, and this is digested, cooked, thickened, dried and fixed by the operation of the philosophical gold which renders it, through these means, into a metallic tincture.

One is the philosophical mercury the other is the sulphur; this sulphur is the soul of all bodies and the principle in the extraction of their tincture, but common mercury is deprived of it and



gold and silver vulgar have but sufficient for themselves. The mercury appropriate to the work must, therefore, first be impregnated by an invisible sulphur so that it will be more disposed to receive the visible tincture of the perfect bodies and afterwards be able to communicate it with profit.

Many chemists sweat blood and water to extract a tincture from common gold; they imagine that by the force of the torture they give it, they will discover the secret of its augmentation and multiplication but:

"The hungry plowman is cheated by vain hopes".  
because it is impossible that the solar tincture can be entirely separated from its body; art does not know how to destroy in this metallick genus that which Nature has united so well; and if they could succeed in extracting from gold a liquor both coloured and permanent, by the force of fire or by the corrosion of strong waters, the result would be regarded as a part of the body and not as its tincture because that which properly constitutes the tincture, cannot be separated from the gold.

## OF THE PRIMARY SUBSTANCE

which is the only substance to be used to make

## THE POWDER OF PROJECTION

The source of health and riches, twin bases upon which the happiness of this life is sustained, are the objects of this art which has always been a mystery; and those who treat of it, have at all times spoken of it as a science, the practice of which has something of the supernatural about it, for its results are miraculous both in themselves and in their effects.

In spite of all the information which one may give conducive towards the knowledge of the primary substance, the Great Architect of the Universe, Creator of all Nature, Whom the philosophers propose to imitate, alone can illumine and guide the human soul in the search for this inestimable treasure, as well as in the operation of this art.

Therefore, if you desire to succeed, seek in His name and you will find a substance which is the daughter of the sun and of the moon, which contains within itself the four Elements as well as the three Kingdoms of Nature through which everything exists. This matter has no fixed or determined shape except that it is flat, green, membranous, gelatinous, without root or branches; in fact, its shape and the manner in which it is produced as well as its essence, have made men give it the names of sperm of the earth; Heavenly blossom or Nostoc; in effect she resembles a green sperm which is spread over the earth in particles or fragments of unequal size. She is found in the uncultivated parts of the earth which are slightly moist and mossy and abound in long, narrow, stony and sandy pathways, near to the mountains;

in fact, she is to be found everywhere. She must be gathered before sunrise in the spring after the 21st. of March until the 21st. of April, and in the autumn after the 21st. of September until the 21st. of October. That which one gathers in the spring-time is the female, and that of the autumn is the male; it is desirous to gather the greenest. Understand that you will put into work the quantity you have gathered in each season. I must tell you that the essence of this substance is held in the air with the celestial body, having both masculine and feminine qualities, of firm and strong virtue, fixed and permanent and that it is carried by the air into the bosom of the earth which serves it as a matrix, thence to corporify it; therefore the sun and the moon produce it from their fecundity; which circumstance has caused the Hermetic Philosophers to give it the name of Son of the Sun and of the Moon, this name belongs to it more properly than all the others, and it has been given to hide it and conceal it from the eyes of the vulgar. It is necessary, therefore, before one is able to understand anything, to know this matter, the pure and the impure, the clean and the foul, because nothing in Nature can give that which it does not possess; and for this reason things are not, and cannot be, different from their nature or from their principles.

Take therefore, the part which is nearest and which is most perfect, and it will suffice; leave the mixed and take only the simple, because it is there where one finds the quintessence and by these means you will make the medicine which some people will call quintessence which is the principle which cannot perish, is permanent and always triumphant. It is a brilliant light which truly illuminates every soul who has come to know it; here is the knot and the bond of all the elements, which contains in itself the spirit which nourishes all things and the means whereby Nature is stirred throughout the entire universe; this sprouting fountain is the commencement and the end of all her operations.

I counsel you therefore to reject every other thing as useless and to take only this water which burns, whitens, dissolves and coagulates, which purifies and fecundates; do not apply yourself to anything else but to give your matter the requisite cooking, without becoming impatient at the length of the time, otherwise you will perform nothing.

Observe that the terms they employ such as; to dissolve, to tinge, to whiten, to calcine, to cool, to sprinkle, to dry, to coagulate, to imbibe, to cook, to fix, to humect, to distill, all signify the same thing which is to cook the substance until it be perfect; take note also that to draw out the soul, the spirit or the body, signify nothing else but the aforementioned calcinations which are the operations of Venus with the fire necessary for the extraction from the soul of the spirit.

#### THE FIRST OPERATION

In order to procure the mercury and the Elixir Philosophical, you must reject all other substances and take that venerable matter of the Philosophers which contains in itself everything necessary to arrive at the goal of your desires and after you have separated the heterogenous parts in rain water or fountain water, you will also separate it from any foreign humidity, using double linen, and you will place it in a glass vessel which must be round or oval with a neck as long as the palm of the hand but narrow like the neck of a bottle; it is necessary that the glass be of equal thickness in every part, without knots or grain so as to be resistant; you will close this hermetically and lute it with the seal of seals; observe that all your operation must be made in the same vessel, so as to imitate Nature in your work which is the only way to produce everything.

You will now place your glass in the earth so that your matter can there ferment and then dissolve, calcine, tinge, whiten, sprinkle, dry and rubify, in fact, cook, so as to give you this Powder of Projection which will make you happy, and reward you for your pains.

The method for producing this effect is to make a hollow in a cellar as large as the circumference of your vessel and to insert it so that it is buried up to half its belly in the earth; now erect round about it two hemispheres in the form of the belly made of oak cut through the middle; you will leave it in this natural furnace during seven months, which will produce for you the white powder with which you can transmute base metals into silver; and for the red powder you must leave it five months more; this makes a year for the production of the red powder, with which you can transmute metals into fine gold.

As there are different sorts of earth which according to their nature are more or less warm, it may be that at the end of the time your matter will not have reached its degree of perfection, in which case you will leave it for a longer period so that it may become so, and the artist, by his industry, could suppliment this lack of heat, but with much wise precaution.

#### The Phases through which the Substance passes during the time of its fermentation.

The preparation is composed of four parts; the first is the solution of the material into mercurial water; the second is the preparation of the Mercury of the Philosophers; the third is corruption; the fourth is the creation of the philosophical sulphur. The first is made by the mineral seed of the earth; the second

volatilises and spermatises the body; the third makes the separation of the substances and their rectification; the fourth unites and fixes, which is the creation of the stone.

Philosophers have compared the preparation to the creation of the world, which was first a mass, a chaos, an empty earth without form and dark, which had nothing in particular but everything in general; so that by the first digestion the body is dissolved, the conjunction of the male and female and the mixture of their seeds is made; this is followed by putrefaction and the elements are resolved into one homogeneous water. The sun and the moon are eclipsed in the head of the Dragon, and the whole world at last turns and re-enters into its ancient chaos and dark abyss. The first digestion is made as in the stomach, by a low heat more appropriate to corruption than to generation.

In the second digestion the spirit of God is carried upon the waters, light begins to appear, waters are separated from waters; the moon and the sun re-appear, the elements come out of chaos and constitute a new world, a new heaven and a new earth; the young crows change their feathers and become doves; the eagle and the lion are re-united in an indissoluble bond.

This regeneration is made by the fiery spirit, which descends in the form of water to wash the matter from its original sin and to carry the golden seed into it; for the philosophers water is a fire; but direct your attention so that the separation of the waters is made by weights and measures for fear that those that are under the heavens do not drown the earth or that in lifting too great a quantity, the earth is not left too dry and too arid.

The third digestion furnishes a warm milk to the new born earth and infuses into it all those spiritual virtues of a quintessence which binds the soul and body through the medium of the spirit. The earth now hides a great treasure within its bosom, and begins to resemble the moon and afterwards the sun; take note here that

in the Hermetic philosophy, the moon signifies silver, and the sun, gold; the first is named earth of the moon, and the second earth of the sun; they are born to be united in an indissoluble marriage, because neither of them fears the greatest heat of the fire.

The fourth digestion attains all the mysteries of the world; by it, the earth becomes a precious ferment, which changes all into perfect bodies, just as yeast changes all dough into its own nature; it has acquired this property in becoming a celestial quintessence; its virtue, which emanated from the universal spirit of the world, is a panacea or a universal medicine for all the maladies of creatures which can be healed. This secret fountain of the Philosophers, in which you make your matter ferment, will give you this miracle of art and nature simply by a repetition of the first work.

The whole philosophical process consists of the solution of the body and the congelation of the spirit, and all is done by the same operation. The fixed and the volatile are perfectly mixed, but this cannot be done if the fixed is not first made volatile; finally they are united and by reduction become absolutely fixed.

By these means, the superfluties of the stone are converted into a veritable essence; but he who should separate anything from our subject, knows nothing of the philosophy, because all that is superfluous, unclean, feculent, in fact, the whole substance of the composition is perfected by the action of our secret fire.

This information should open the eyes of those who, in making an exact purification of the elements and the principles, are persuaded the one should take the subtle and reject the gross; they do not know that the fire and the sulphur are hidden in the center of the earth and that it is necessary to wash it perfectly with its spirit in order to extract its balm, the fixed salt which

is the blood of our stone; here you see the central mystery of this operation which will not be accomplished until you have made a suitable digestion and a slow distillation.

The operative principles which are also called the keys of the work or the regimen, are four in number, the first is the solution or liquefaction; the second, the ablution; the third, the reduction; and the fourth, the fixation. By solution the bodies are reduced to the first matter and become raw again by coction; then the marriage is made between the male and female, and the crow is born. The stone is resolved into the four elements blended together; heaven and earth unite to bring Saturn into the world. Ablution is made to whiten the crow and to bring Jupiter to birth out of Saturn; this is done by changing the body into spirit. The work of reduction is to return the spirit to its body of which it was deprived by volatilization and to nourish it with a spiritual milk in the form of dew, until the infant Jupiter shall have developed the force of Hercules.

During these last two operations, the dragon, now descended from heaven, becomes furious with himself. He devours his tail and swallows it little by little until at last he is changed into stone.

Such was the dragon of which Homer speaks. He is the true image and the veritable symbol of these two operations.

Whilst we were meeting under a beautiful Pine tree, said Ulysses to the Greeks, and we were there to make the Hecatombs, near to a fountain which came out of the tree, there appeared a prodigious marvel; a horrible dragon with stains on his back, sent by Jupiter himself, came out from the base of the Altar and ran to the Pine tree. In the branches of this tree were eight small sparrows with their mother who flew round about them. The dragon siezed these with fury and also the mother who was bemoaning the loss of her little ones. After this, the same God who had sent him,



made him beautiful and brilliant and changed him into stone before our astonished eyes. I leave it to the reader to interpret and to apply the moral.

### SIGNS OR DEMONSTRATIVE PRINCIPLES

The colours which come upon the philosophical matter during the course of the processes of the work are black, white and red. They follow one another immediately and in that order. The beginning of the black shows that the fire of nature begins to work and that the matter is on the way to solution. When this black colour attains perfection the solution is complete, the elements are blended, the grain rots and becomes ready for generation. That which will not blacken will not become white, says Artephius, because the blackness is the beginning of whiteness and is the indication of alteration as well as of putrefaction.

The action of fire upon humidity performs everything in the work, as it does in all nature in the generation of mixed bodies.

During this putrefaction, the philosophical male, or the sulphur, is blended with the female in such a manner that they become one and the same body, which the philosophers have named hermaphrodite; this says Flamel, is the androgyne of the ancients, the head of the crow; the elements converted in this way reconcile two natures which can make our embryo in the belly of the glass and bring to birth a very powerful King who will be invincible and incorruptible. Our substance in this condition is the serpent Python, who having arisen from the corruption of the mud of the earth, must now be killed and vanquished by the arrows of Apollo through the golden sun, that is to say by our fire equal to that of the Sun.

The second principle colour is the white. Hermes says: Son of

the Science, know that the vulture cries from the top of the mountain; I am the white from the black because whiteness follows blackness. Morien calls this whiteness the white fume. Alphidius informs us that this substance or white fume, is the root of the art and the argent vive of the sages. Philelethes assures us that this argent vive is the true mercury of the philosophers; this argent vive, says he, extracted from this very subtile black, is the philosophical tinging mercury with its red and white sulphur naturally mixed together in their minera; the philosophers have given it an infinity of names.

Artephius says that this whiteness comes about because the soul of the body swims upon the surface of the water, like a white cream and that the spirits are united together so strongly that it is impossible for them to depart because they have now lost their volatility. The great secret of the art is therefore to whiten the matter; so the wise artist need occupy himself solely with the dissolution of the body with its spirit, cut off the head of the crow, whiten the black and redden the white; it is this resplendent white colour which contains in its veins the blood of the pelican; let the artist abandon all those books which only embarrass the reader and engender false ideas of the work which are useless and expensive.

The process of the work should not cost more than the price of the vessel.

The whiteness is the stone perfect at the white stage; it is a precious body which, when it is fermented will become white and full of an exuberant tincture which has the property of communicating itself to all metals; the volatile spirits having already been fixed. The new body resuscitates, white, beautiful, immortal, victorious; for this reason it is called resurrection; light of day; and by all the names which indicate whiteness, fixity and incorruptibility.

Flamel has represented this colour in his hieroglyphical figures,

by a woman having a white border to her dress, in order to show, says he, that Rebis commences to become white in this same manner; whitening first at the extremities all round in a white circle; the best philosophers say this sign is the first indication of whiteness.

As the black and the white are the two extremes, and the two extremes cannot unite except in some middle colour, the substance when passing out of the black does not become suddenly white; the grey colour is found to be the intermediary because that participates of both.

The philosophers have given this the name of Jupiter because it follows the black which they call Saturn. It is this fact which makes d'Espagnet say that air follows water after it has had seven revolutions which Flamel names imbibition. The matter, adds d'Espagnet, being fixed on the bottom of the flask, Jupiter after having overcome Saturn, siezes the realm and holds the government; at his coming the philosophical child is formed and nourished in the matrix, and, at last, being born with a beautiful face, brilliant and white, thence becomes a universal remedy for all the ills of the human body.

Lastly the third principal colour is red, which is the completion and the perfection of the stone; we obtain this redness merely by continuing to cook the matter. After the first work is completed the substance is called masculine sperm; philosophical sperm; fire of the stone; royal crown; son of the sun; minera of celestial fire.

Most philosophers commence their tracts with the stone at the red stage, so that those who read these books should not pay too much attention to them, because they are the source of many errors, until one learns how to detect the matter of which philosophers speak, the reason for their operations and the proportions of the substances which in the second work, or the practice of the Elixir, are very different from those of the first. Although the second operation is simply a repetition of the first, it is very necessary

to note that what they call fire, air, earth and water in the one, are not the same as those used in the other; their Mercury is called Mercury whether it is in liquid form or whether it is dry. Those, for example, who read Alphidius imagine, when he calls the substance of the work "red minera" it is necessary first to find a red matter before beginning the work; some therefore work on cinnabar, others with minium, others on orpiment, others with the rust of iron, because they do not know that the red minera is the perfect philosophical stone.

D'Espagnet describes the method of making the philosophical sulphur; choose a red dragon, courageous, who has lost none of his natural force, and then seven or nine virgin eagles, fearless, whose eyes will not become dull in the rays of the sun; put them with the dragon into a clear, transparent prison, well closed up, and underneath place a warm bath, so that they may be incited to fight; they will not delay in coming to gripe; the combat will be long and very arduous, until the forty-fifth or fiftieth day when the eagles begin to devour the dragon; in dying the prison will become infected with the corruption of his blood and a very black poison, the violence of which overcomes the resistance of the eagles and they die also; from the putrefaction of these bodies, a crow will be born, who little by little will raise his head, he will stretch out his wings and begin to fly; the wind and the clouds will carry him hither and thither; fatigued by being thus tormented, he will look for a point to escape; be careful that he does not find any chinks; at last, washed and whitened by a constant rain of long duration and a celestial dew, you will see him metamorphosed into a swan; the birth of the crow indicates to you the death of the dragon.

If you wish to proceed further to the red, add the element of fire, which was lacking in the white, without touching or removing the flask, but by fortifying your fire by degrees; apply its action to the matter until the occult become manifest, the indication

of which will be a citrine colour; then govern the fire of the fourth degree gradually by its degrees, until by the aid of vulcan you see blossoms of red roses, which will change into amaranth, the colour of blood; but do not stop the work until you see all is reduced to very red and impalpable cinders. This philosophical sulphur is an earth of extreme tenuity, fieriness and dryness; it contains the fire of nature in great abundance and for this reason they have called it the fire of the stone; it has the property of opening and penetrating the bodies of metals and of changing them into its own nature; they call it, in consequence, Father of the male seed.

The three colours, black, white and red must necessarily follow one another in the order I have described; but they are not the only ones that become visible; they indicate the essential changes which take place in the substance, whereas the other colours, almost infinite and resembling those in the rainbow, are but temporary and of very short duration. They are a kind of vapour which affects the air more than the earth, which follow one another and are dissipated to make way for the three principal ones of which I have spoken.

Some strange colours which may appear are signs that the regimen is faulty and of a badly conducted work; the return of the black is a certain indication, because the crow's chickens, says d'Espagnet, must never return to the nest after they have left it; premature redness is also a bad sign, and must not appear until the end as a proof of the maturity of the grain and of the time of the harvest.

OF THE ELIXIR  
Second Operation

It is not sufficient to have produced the philosophical sulphur

which I have now described; for the most part, people are misled, and cease the work at this stage, believing they have brought it to perfection; ignorance of the processes of nature and art are the causes of this error; in vain they will try to make projection with this sulphur or red stone. The philosophical stone cannot become perfect until the end of the second work, which is called elixir.

Out of the first sulphur there is made a second, from which, thereafter, one can multiply to infinity, one must therefore preserve very carefully this first minera of fire, for use when required.

The elixir, following d'Espagnet, is compounded of a triple matter; that is, of a metallic water or mercury philosophically sublimed, of the white ferment should you wish to make a white elixir, or red ferment for a red elixir, and lastly of the second sulphur, all according to the weights and proportions prescribed philosophically. The elixir must possess five qualities; it must be fusible, permanent, penetrating, tinging and multiplying; it draws its tincture and fixation from the ferment; its fusibility from argent vive, which serves as a medium for reuniting the tinctures of the ferment and of the sulphur, and its multiplication in quality comes from the spirit of the quintessence which it possesses naturally.

The two perfect metals give a perfect tincture because they contain within them the pure sulphur of nature; do not expect to find their ferment elsewhere than in these two bodies; tinge therefore your white elixir with the moon, and the red with the sun.

Mercury takes up the tincture at once and can thereafter transfer it; be careful not to make a mistake in mixing the ferments, not to take one for the other or you will lose all. The second work is done in the same flask or in one similar to the first; in the same furnace and with the same degrees of heat, but it is very much shorter.

The perfection of the elixir consists in the marriage and the

perfect union of the dry and the humid, so that they become inseparable and the the humid gives the dry the property of being fusible in a slight heat; you can make this tryal by placing a small amount on a thin plate of copper or iron and heating it, if it melts immediately without fuming, you have what you desire.

### The Practice of the Elixir

Earth or red ferment, three parts; water and air congealed together, six parts; mix together and grind to make an amalgam or metallic paste of the consistence of butter, that the earth may be impalpable or insensible to the touch; add one part and a half of fire, and place all in a flask similar to the first one, having a neck twelve inches long, and seal it up perfectly; give it a fire of the first degree to digest it; you will then make the extraction of the elements by the degrees of heat appropriate to each until they be reduced into a fixed earth. The substance will become a brilliant stone, transparent and red, and will then be perfect. Take any portion you desire, place it in a crucible, put it on a gentle fire and imbibe it with its red oil drop by drop until it will melt and flow without fuming; do not fear that your mercury will evaporate because the earth will drink with pleasure and avidity that humour which is of its own nature. You now have in your possession your perfect elixir. Thank the Great Architect of the Universe for the favour conferred upon you, and see that you use it to His Glory and do not give this secret to any except those of high principles and strict morals.

The white elixir is made the same as the red, but using only the white ferment, and the white oil.

## The Tincture

The tincture, in the philosophical sense, is the elixir rendered fixed, fusible, penetrating and tinging, by the corruption and other operations which I have described. This tincture does not consist of an external colour, the colour is within the substance itself which gives tincture to the metallic form; it is like saffron in water; it penetrates into paper more easily than oil will do; it will mix very readily, like wax with wax or water with water, because the union is made between two things of the same nature. It is from this property that it has come to be an admirable panacea for all the maladies in the three Kingdoms of Nature. It searches out the radical and vital principle which it relieves by its action of the heterogenous causes which inflict it and hold it in prison, it comes to the aid of the vital principle and joins with it to throw out the enemies; they become active together and achieve a perfect victory.

This quintessence attacks the impurities in the body, as fire evaporates humidity from wood; it preserves the health and gives force to the life principle to resist any attack of illness and to separate the veritable nutriment in food from the substance which is its vehicle.

## Multiplication

We understand by the philosophical multiplication, an augmentation in quantity and in quality, both the one and the other beyond all that one can imagine. That of the quality is a multiplication of the tincture through corruption, volatilization and fixation reiterated as many times as the artist may please; the second



augments only the quantity of the tincture without increasing its virtue. The second sulphur is multiplied with the same matter out of which it was made and by putting in a small piece of the first according to the weights and measures required.

There are three methods of making the multiplication; the first is to take a part of the perfect red elixir and mix it with nine parts of its red water; place the flask in the bath to make it all dissolve in water; after the solution, cook this water until it coagulates into a substance resembling a ruby; incerate this to the matter of the elixir and by this first operation the medicine acquires ten times more virtue than it had before, reiterate this same process a second time and it will augment to one hundred; a third time, a thousand, and so on always increasing ten fold.

The second method is to mix the desired quantity of the elixir with its water, always being careful of the proportions of one and the other, and after having placed it in a vessel closely sealed, dissolve it in the bath and follow the regimen of the second, successively distilling the elements by their proper fires until all becomes stone; then incerate, as in the other case, and the virtue of the elixir will augment one hundred-fold the first time, but this way is too long, reiterate as in the first to increase its force more and more.

The third method is the multiplication in quantity; project one ounce of the elixir multiplied in quality upon one hundred ounces of purified common mercury; this mercury placed upon a small fire will be quickly changed into elixir. If you throw one ounce of this new elixir upon one hundred ounces of other common mercury; this mercury placed upon a small fire will be quickly changed into elixir. If you throw one ounce of this new elixir upon one hundred ounces of other common mercury purified, it will become most fine gold; the multiplication of the white elixir is made in the same manner, taking the white elixir and its water instead of the red elixir; the more you reiterate the multiplication in

quality, the greater effect it will have in projection, but not by the third method of which I have spoken, because the force diminishes at each projection upon the common mercury; one cannot therefore push this reiteration beyond the fourth or fifth time, because thereby the medicine would become so active and so fiery that the operation would take place instantly; the duration shortens at each reiteration; consequently its virtue is sufficiently great at the fourth or fifth time to satisfy the desires of the artist, because out of the first, one grain can convert one hundred grains of mercury into gold, at the fourth, one hundred thousand, etc. One must judge that this medicine is like the seed of wheat which multiplies each time it is sown.

It should be observed that what is called red water is the red powder; which the first operation has produced; and that the perfect elixir or red oul is the red powder produced in the second operation; this must be understood in the same way for the white.

#### The Weights in the work

Raymond Lully advises us that this unique thing is one only thing taken individually, but two things of the same nature which make but one. If there are two or more things to mix together, it is needful to do it according to weights, proportions and measure. I have already spoken of those in the chapter on Demonstrative Signs, under the names of the Eagle and the Dragon and I have also given the proportions of the substances required in the multiplication. One should see from these that the proportions of the substances are not the same in the first and second work.

## General Rules

Before putting your hand to the work in whatever way it may be, it is very desirable to have so combined all that there will be nothing in the philosophical books which you are not able to understand so that you may be successful in the operations which you propose to undertake. For this purpose it is necessary to be sure of the substance to be used; to see whether it has all the qualities and properties attributed to it by the philosophers; because they aver they have never named it by the name by which it is ordinarily known; one should remember that this matter costs nothing except the trouble of gathering it, and that the medicine which Philalethes, after Geber, called medicine of the first order, or the first preparation is made perfect without much expense in all places, at all times, by all sorts of people; but see there is a sufficient quantity of the matter, at least, twenty or thirty pounds.

The terms used; conversion, desiccation, mortification, inspissation, preparation, alteration, all signify one and the same thing in the Hermetic Art. The sublimation, descension, distillation, calcination, putrefaction, congelation, fixation, ceration, are in themselves different things; but they do constitute one continuous operation in the process of the work in the same flask; the philosophers have given all these names to the different things or changes which they have seen take place in the vessel; when they saw the substance exhale a subtle fume, which went to the top of the glass, they named that ascension and sublimation; seeing the vapour descend to the bottom of the glass, they called it descension and distillation.

Morien said, in consequence; all our operation consists in drawing out the water from the earth and returning it until the earth putrefies and purifies; when they perceived that this water mixed with its earth, coagulated or solidified, that it became black

and stinking they then said it was the putrefaction, the principle of generation; this putrefaction will last until the matter becomes white.

The matter being black is reduced to powder and then commences to become grey; this appearance of cinder has given birth to the idea of calcination, inceration, etc. and when it became completely white, they called it perfect calcination; seeing the matter take a solid consistence, that it did not flow, it then answered to their congelation, their induration; for this reason they have said that the whole magistry consists in natural dissolution and coagulation, and in cooking by one regimen until the red darkens it. One should be careful not to move the glass or remove it from the central fire, because should the matter become cold all will be lost.

To give a fire of the first degree the belly of the flask must be placed in the earth up to one quarter; for the second degree the earth must cover it, half way up the belly, & etc.

#### The Virtues of the Philosophical Elixir

It is, according to the sayings of all the philosophers, the source of riches and of good health, because with it one can make gold and silver in abundance and effect a cure not only for all those maladies which are curable but also, by its moderate use they can be prevented. One single grain of this medicine or red elixir, will cure paralysis, dropsy, gout and leprosy, if taken daily during some few days.

Epilepsy, colic, rheumatism, inflammation, frenzy, and all other internal complaints cannot resist this life principle. It is an assured remedy for all affections of the eyes. All apothumes,

ulcers, wounds, cancers, fistulas, noli-me-tangere and all diseases of the skin will be cured by dissolving one grain in a glass of wine or water, and bathing the affected parts; it will dissolve, little by little, stone in the bladder; is an antidote for all poisons by drinking it as above advised.

Raymond Lully assures us that it is, in general, a sovereign remedy for all the ills which afflict humanity from the feet to the head; if the illness has lasted one month it will cure it in one day; if it has lasted a year, it will cure it in twelve days while in one month it will eliminate any disease whatsoever.

Arnold de Villa Nova says that its efficacy is infinitely superior to any and every remedy of Hippocrates, of Galen, of Alexander, of Avacina and of all ordinary medicine; that it rejoices the heart, gives strength and energy, conserves youth and makes old people young again; in general, that it cures all diseases whether hot or cold or humid or dry.

Geber, without making an enumeration of the maladies which it will cure, contents himself by saying that it will overcome all those diseases which are regarded as incurable by the medical faculty; that it rejuvenates the old and preserves health during many years beyond the normal span, simply by taking a piece the size of a mustard seed two or three times a week, fasting.

Philalethes adds to this, that it clears the skin of all belmishes and wrinkles & etc. that it will help a woman in labour, the child being dead, simply by holding the powder to the mother's nose, and quotes Hermes as his authority; he asserts that he himself has snatched many from the arms of death who had been given up by their doctors. You will find prescriptions for its application in all diseases by consulting the works of Raymond Lully and Arnold de Villa Nova.

## A Vindication of the Great Work

The Grand work of the Sages holds the first rank amongst beautiful things; Nature, without the help of art, is unable to perform it, and art without Nature cannot venture to undertake it; it is a masterpiece which borders on the powers of the gods; its effects are so miraculous, that the health which it gives and preserves to people, the perfection which it gives to all things in Nature, and the great wealth it produces in a manner wholly divine, are not reckoned to be its highest marvels.

If the Great Architect of the Universe has made it the most perfect agent in all Nature one may say without fear that it has received the same power from Heaven in regard to morality; if it purifies the body, it clarifies the spirit; if it develops compound substances to the highest point of perfection, it can elevate our intelligence up to the highest knowledge; it is the Savior of the great world, because it purges all things from their original stains and by its virtue repairs the disorder of their temperament. It subsists in a perfect tenary of three pure principles, truly distinct, but which together make one and the same Nature. It is normally the universal spirit of the world corporified in a virgin earth, being the first production or the first mixture of the elements to the first point of their birth. It is worked in its first preparation, it pours forth its blood, it dies, it surrenders its spirit; it is entombed in its vessel, it ascends to heaven all quintessencified and judges the hale and the sick, destroying the central impurity of some and exalting the principles of others; so it is not without reason that it is called by the Sages, the Saviour of the Great World and the image of the Savior of our souls. One may justly say that it produces marvels in Nature introducing into bodies a very great purity and it also

does miraculous things in morality illuminating our spirits with the most powerful lights.

I leave the readers the liberty to supplement these results in any manner they may judge fit and convenient.

FINIS.

## Bacstrom's Prologue to "ZOROASTERS CAVE" (extracts)

This M.S. is an Extract from Zoroaster's Cave with my Explanation and a few necessary Remarks.

S. Bacstrom.

It has opened my mind considerably in respect to COUNT BERNHARD TREVISAN'S simple and easy process, which I never understood so as I do at present since I wrote this Extract. Therefore, I would have you consider this M.S. as no less valuable than that of Lamspring. Moreover, the process is infinitely more simple, shorter easier and less expensive than that of LAMSPRING.

With this you must study the PHILOSOPHICAL CANONS & the Letter of DIPPELIUS you have of me in a late M.S.

I intend to make a concise extract from COUNT BERNHARD TREVISAN, of which you shall have a faithful copy. All these well compared and studied together, will make you a complete Master of COUNT BERNHARD'S easy and simple process for obtaining the TREASURE OF TREASURES, i.e. the Tincture.

I have written this not regularly, yet not without necessary reflection. It will be necessary that you copy it correctly, not as I have written it, but exactly as the pages in "Zoroaster's Cave", follow regularly. I have noticed with lines in the little printed book everything I copied. Yet, in the printed book, you have but few or none of my necessary remarks. Therefore, you copy this & then condemn this for waste paper.

I call this work superiour to that of IRENIUS PHILALETHA as infinitely more simple, more easy, shorter, & less labourous & of course, less expensive.

There is no animated Sophii ☿ wanted. Count Bernhardus made use of crude, yet washed, cleansed & dried ☿, which, during the digestion, becomes, by means of ☉, or ☉ & ☽, & BY THE KEY OF PUTREFACTION, ☿ Sophii, & is fixed by means of the mercurialized ☉, or ☉ & ☽. And this takes place by THE BLACK CLOUD or



VAPOUR, ascending from the  $\text{ããã}$ , which becomes a  $\text{♀}$  ial  $\nabla$ , or kind of LAC VIRGINIS, as Count Bernhardus expressly mentions THOSE BLACK CLOUDS, & their time of duration. The natural & central humidity in crude  $\text{♀}$  which we must get rid of. For, Ireneus Philaletha's Sophii  $\text{♀}$  is kept here and remains in your washed and cleansed  $\text{♀}$ , because it is so highly necessary in the work of digestion and putrefaction, ascends in a BLACK CLOUD or VAPOUR, and descends as a  $\text{♀}$  ial  $\nabla$ , and by centrally opening the  $\text{ããã}$ , consisting of crude pure  $\text{♀}$  &  $\odot$ , or  $\text{♀}$  &  $\odot$  &  $\ominus$  (both methods are good) THE SOPHII OR ANIMATED  $\text{♀}$  DUPLICATUS IS GENERATED IN THE GLASS, without a labourious and expensive previous preparation. You will soon perfectly comprehend me, and this agrees finely with the Philosophical Canons & Dippelius, and you will hereafter see, with Count Bernhardus.

God grant that my studies and labour may finally conduct us safely to Colchos to obtain with Jason the Golden Fleece Hesperian Apples. I hope God may provide the means to make another attempt! Amen.

I do believe that I know it at present as much as I know my own name, and you find that I prove my remarks with good reasons, nor will you find any contradictions in my reasons or system. S. Bacstrom.

P. 83. IN RESPECT TO FERMENTATION, I am not certain that I have explained those lines rightly. If he means by fermentation, the multiplication in virtue, then I am right, but the whole sentence is very confused. Perhaps you may be able to explain it more clearly.

The difficulty is about the words, BODY, DUST  $\text{♀}$ .

# An Easy Introduction to the Philosophers

## MAGICAL GOLD

by: G.T.ASTROMAGUS, London, 1662



p. 12. Basilius makes mention of the Tincture of ♀ itself. That TR. is       ed by the ☉ of ♂ & ♀ resolved per deliquim, distilled (into ∇ ♀ ii & coagulated) with the gluten aquiloe, or fixed        as you may see likewise in Rupescissa, and in a little book of Gratarolus of the TR. of ♀ in the Second Part.

Or else the        by the assistance of an äää with ♃ is resolved per deliquim and distilled. In this the ♀ is calcined and coagulated with metals, the method that Basilius himself seems to have followed in his book of his two-fold ♀ of ☉ in the repetition of the Great Stone.

p. 47. Most sure it is that common ☉ gives us an excellent ☉ potable by the S. V. if after its due calcination it (☉) be crystallised and distilled by itself into a sweet        of ☉ (vide Ubigerus).

Which process conformable to that of Basilius, we owe to a noble person a friend of mine, who had it from him.

Indeed, it is Paracelsus his Circulation Minus which he calls the matrix of metals, especially the sea ☉ wherewith the Circulatum Majus from        agrees (Lac Virginis). The sweet ☉ of ♂ was sought by Crollius, but he missed it.

### USEFUL EXTRACTS FROM ZOROASTER'S CAVE

p. 57. Dry ∇ from the philosophers Clouds, look for it and be

sure to have it, for it is the key to inaccessible things, and to those locks which otherwise would keep thee out.

It is a Natura Media between fixed and not fixed and partakes of a  $\Delta$  azurine (  $\Delta$  sive  $\text{☿}$   $\text{☾}$  ae). (Crude yet purified  $\text{☿}$  must partake of  $\text{☿}$   $\text{☾}$  ae(lunae).

It is raw (crude) cooling, feminine  $\Delta$  , and expects its impregnation from a masculine Solar  $\Delta$  from  $\text{☉}$  .

p. 58. The true matter and subject of this Stone has  $\text{☉}$  &  $\text{☾}$  in potentia, & argent vive (  $\text{☿}$  ) naturally or actually. Which  $\text{☉}$  &  $\text{☾}$  is better than common  $\text{☉}$  &  $\text{☾}$  , because these are living and can increase (when reduced by  $\text{☿}$  into  $\text{☿}$  ).

If this could not be effected, the matter would never be brought to perfection, as this art promises.

This same invisible  $\text{☉}$  or  $\text{☾}$  which by this magistry is exalted to so sublime a degree, cannot communicate its perfection to imperfect metals without the help of vulgar  $\text{☉}$  &  $\text{☾}$  .

The Sun and the Moon must be in conjunction, that they may absolve perfect generation. Arnoldus Villa Novanus in Flos florum.

No alteration from one to another can be made without putrefaction, which is the only way to generation, nor can any putrefaction be obtained without some  $\text{☿}$  or Argent Vive, which is the special Dilator or Conductor of the vegetating Faculty, called by the Philosophers VIRIDITAS NATURAE ( viriditas, i. e. immature, green).

p. 59. Our Stone is the conjunction of  $\text{☉}$  &  $\text{☾}$  until  $\text{☉}$  has drawn the essence of  $\text{☾}$  & converted it into his own nature and colour. Lullii Codicillum. And this is done by the inward  $\Delta$  or  $\Delta$  of the Stone.

Those that know the  $\text{☿}$  &  $\Delta$  of the philosophers, know that they are made of pure  $\text{☉}$  and the finest  $\text{☾}$  and argent vive, which are daily seen and looked at, from which our argent vive is extracted (i. e. from  $\text{☉}$  &  $\text{☾}$  resolved into  $\text{☿}$  ).

p. 60. It is apparent what the argent vive is which Geber points at in his Summa, to be taken, namely, the clean substance of fixed  $\text{☿}$  concealed in  $\text{☉}$  &  $\text{☾}$  .

p. 61. The ☿ of the Philosophers is composed of ☿ crude & the ☿ of bodies (of ☉ & ☾ ) by an intimate & inseparable union, as there is in Simple ▽ mixed with ▽ .

p. 64. Argent Vive is called wind, aerial ☿ , strongest vinegar, tinging venom, Lac Virginis, burning △ , burning worse than common △ .

(Circulatum minus and Circulatum majus are both faithfully described by Urbigerus).

p. 64. When our Terra limosa ( ☿ ial ♁ ) is whitened, we call it Yharit, i. e. ☾ . When it is made red, it is called Temeinchiam, i. e. ☉ . (See Pernety Dictionary).

p. 67. Of ☉ & ☾ thou mayest make the perfect medium without separation of the elements, without labour, without fear and without danger.

They need a long time, but they are safe. Isaacus Hollandus Lib. 2 de opere Minerali.

Hollandus says: The Ancients laboured in the äää-tion of ☉ & ☾ , which is indeed the most perfect work, and the care is but small.

☿ alone perfects the work. In ☿ we find all that we need. To it we add nothing foreign. ☉ & ☾ are not foreign to each other because in the beginning of the work, they are reduced into their first nature, that is ☿ . Therefore, from ☿ they took their beginning.

Lullius in Codicille, "Therefore, I counsel you my friends that you work not in anything but ☉ & ☾ , reducing them into their first matter, i. e. into our ♁ & ☿ .

Of ☉ Vulgar & ☾ vulgar, both dissolved, proceeds a preparation of ☿ vulgar. Of those 3, without any other species, the physical stone is generated and no other can it be made by natural Art.

The difference between the ☉ ar & the ☾ ar Tincture is this: the Solar contains Solar ♁ . The Lunar contains ☾ ♁ says Albertus Magnus.

N. B. The Stone is One, yet this One is not ONE IN NUMBER but one in kind.

p. 69. Azoth is that which is extracted by our ☿ from the bodies ( ☉ & ☾ ) dissolved.

Elixir is nothing else but one body resolved into a ☿ ial ▽ , after which resolution Azoth is extracted out of it, i. e. a spontaneous animated essence.

(Note. Mind the difference between the Azoth of Geber and of the Ancients, and the Azoth of the Moderns).

In one thing as to species, but in two individual things, it consists and is perfected, first the white, then the red. Lastly, by increasing the △ . (Here, two things are mentioned, i. e. ☿ & ☉ , but in many other places of this book three things, viz. ☿ , ☾ & ☉ ).

REGIMEN all clearly pointed out.

p. 69. In the first Regimen, place the crude ( ☿ ) and pure ( ☉ & ☾ ) Elements upon an easy fire that they may be mixed and united. Govern them so that they may be dried and become BLACK from which blackness a hidden Whiteness is drawn, and afterwards a Redness by bare Decoction.

When it has become the perfect White, it is in an impalpable dust.

The generation of metals and the Stone of Philosophers is to join the right principles; the Man with the Woman; active with passive, △ with ☿ , that generation may proceed from corruption.

☿ vive is the recipient of the form, and ☉ is the Lapis Philosophorum. ( So says Irenaeus Philaletha p. 1.)

p. 70. The whole work consists in ☉ , ☾ & ☿ .

Richard Anglus says it is necessary that the Stone (the ☿ ) before it be made Elixir be extracted from the nature of two bodies ( ☉ & ☾ )

the  $\Delta$  ought to be very soft until the  $\sim$  (the  $\text{♀}$ ) is separated from the body, ascending in BLACK CLOUDS above the body. By a crude  $\sim$  ( $\text{♀}$ ) a digested  $\sim$  ( $\text{♀}$ ) is extracted from the dissolved body ( $\odot$  or  $\text{☾}$ ) (or  $\odot$  &  $\text{☾}$ ). N. B. Our  $\text{♀}$  is extracted from the calcined (dissolved) metals by putrefaction, until the composition puts off one nature and puts on another, and by such operations is made the  $\text{♀}$  of the Philosophers. N. B. (i. e. the  $\text{♀}$  of  $\odot$  or  $\text{☾}$ , or of both) a  $\text{♀}$  animatus or  $\text{♀}$  duplicatus).

(This is certainly Count Bernhard's Trevisan's way & the Philosophical Canons).

P. 71. Nature begins all her operations from separation. Mortification is the first step to separation and the only way to that end.

As long as bodies remain in their old state, Separation without putrefaction or mortification cannot reach them.

#### AMALGAMATION

$\text{A} \text{A} \text{A}$  tion, which is the first work, is made with one part of  $\odot$  & 4 parts of  $\text{♀}$ ; & this beginning of the work, the Philosophers have called by many names: OUR VENUS, our  $\odot$  & etc.

In the first decoction, when you are blacking (N. B.) there will rise from the  $\nabla$  a certain  $\text{♀}$  ial humidity, like a cloud and will stick in the upper part and sides of the empty part of the glass, which you must let alone untouched. (this descends and becomes  $\nabla$  ( $\nabla \text{♀}$  ii)).

RAYMUNDUS says in his CLAVICULA: BLACKNESS like that of the blackest colour is the secret of the true Dissolution.

( The  $\text{A} \text{A} \text{A}$  )

p. 70. Solution turns the Stone into its MATERIA PRIMA ( $\text{♀}$  ial cloud and water) i. e. into  $\nabla$ , ablution into  $\nabla$ , conjunction

and fixation into  $\Delta$  &  $\nabla$ , SPIRITUAL & TINGING (into Red  $\nabla$  EXTERNALLY, but  $\Delta$  INTERNALLY). What is this also but corporified  $\Delta$ ?  $\Delta$  corporified in  $\nabla$  i.e. a fixed alkali differing from common fixed alkali, i.e. our philosophical fixed alkali contains  $\Delta$ ,  $\triangle$ ,  $\nabla$  &  $\nabla$  harmoniously united. Therefore, it is filled with its own elements, whilst common fixed alkali is VOID & MAGNETICAL greedy to attract  $\nabla$  &  $\nabla$  which it wants. Compare this with what I have said concerning fixed alkali in Lamspring's M.S.

$\Delta$  & Light alone tinge and nothing else. Note that well! But Light and  $\Delta$  must have a body to retain, corporify & fix it, and that body is  $\nabla$ .

(in  $\triangle$  &  $\nabla$ ,  $\Delta$  can have no permanent fixation.  $\Delta$  is Light and Light is  $\Delta$ , but differently manifested.  $\Delta$  is concentrated and agitated. Light, i.e. Light manifested in  $\Delta$  by the medium of  $\triangle$  which Light is only a first manifestation of the omnipresent, invisible, universal Agent  $\Delta$ .) S.B.

#### PUTREFACTION

Putrefaction is made by a most gentle  $\Delta$ , hot and moist, and no other, so THAT NOTHING ascends. (Nothing must ascend corporally except a black fume, which becomes a  $\nabla$  ial  $\nabla$ ). Conception is made by putredness in the bottom of the glass. AUREOLUS says: Labour not to make the  $\nabla$  diaphanous, i.e. into a clear, transparent  $\nabla$ , for that way it is too highly inflamed and destroyed, and will never be fixed nor congealed. (this is against Lamspring but must not disturb our mind).

When we dissolve, we calcine, sublime, separate and conjoin and between solution and composition of the body and the  $\nabla$  there intervenes no space of time.

p. 76. All along the  $\Delta$  must be gentle, until the water is congealed in WHITENESS. If a stronger heat is given, your  $\nabla$  flies, the  $\Delta$ , by reason of its coldness ( $\nabla$ ) ( $\nabla$  a proof that common, altho' purified  $\nabla$  is made use of). Therefore, keep

a soft  $\Delta$  until you have a WHITE CONGELATION says BENEDICTUS.

p. 77. By a temperate  $\Delta$  , a small quantity of the dry, exsiccates THE MOIST, and this is done by little and little, and not suddenly, and the more the Stone receives ablution, the more intense the White will be.

p. 77. The  $\Delta$  of the first degree, i.e. of Solution and putrefaction ought to be so gentle that nothing ascends of the nature of  $\underline{\text{---}}$  (only a black fume is to ascend, but no  $\text{☿}$ ) (This seems rational, altho' Ireneoeus asserts the contrary). This gentle  $\Delta$  gives ingress to the  $\text{♀}$  to enter the body (  $\odot$  ) centrally, when with a strong  $\Delta$  all is destroyed.

The heat that makes white must not be too great. Else all is gone. Argent vive is fiery, and burns the bodies more than  $\Delta$  . Whatever metal is joined to it, remains with it, and precipitates it to dust. (So says Dippelius, M.S.). q Drebellius or Depels.

p. 78. There are only 2 fires mentioned by the Philosophers. The one is DRY the other is MOIST. The first is the elementary  $\Delta$  or heat. The moist fire is the  $\text{♀}$  .

#### THE VESSEL

The vessel must be of glass, with a long neck (about 6 inches) firmly sealed at the top, and is to be placed in another vessel, that the neat may not touch the matter, mediately, and therefore the digestion is done in a treble vessel, says Liber Trium Verborum (i.e. the bath, the wooden vessel, or  $\nabla$  vessel, and the glass).

Put thy  $\text{ã ã ã}$  carefully into a glass vessel of such a capacity that the  $\nabla$  sown and harrowed may occupy only a third part of the glass and close up the opening.

p. 79. Set half of the belly or globe in ashes. The other upper half above the ashes, that you may look at your work when you like, says ALANUS. Vol. ii. of Thetre. Chem: very obscure.


We need but one vessel, one furnace, one Disposition, which is to be understood after the preparation of the first Stone (i.e. the  $\text{♀}$  or the  $\text{ã ã ã}$ ).



The neck of your vessel is 6 inches long, and round bellied, and must be sealed, so that the least fume may not escape.

p. 80. Isaacus Hollandus says, concerning:

#### THE COLOURS

When the matter has stood for the space of 40  in a moderate heat, there will begin to appear above, a Blackness, like pitch, which is the Caput Corvi of the Philosophers.

Blackness once obtained, you may be sure of a TRUE CONJUNCTION of the Principles to follow immediately.

Before the clear splendent colour comes, all the colours in the world will appear, and disappear. Then you will see an admirable Whiteness which will seem to you to be the TRUE WHITE, and yet it is not so.

Before the true White comes, you will see all about the sides of the glass, as it were like Oriental pearls, in the matter of the Stone, glittering like the EYES OF FISHES and when you then see the matter become White like Snow, and shining like Oriental Stones, the White Stone is then perfect.

If you do not wish to carry this to the Red K, let it cool of itself gradually.

#### THE COLOURS 2

The colours are only three. The others that appear are called intermediate or transient colours, which vanish away, but the Black, White and Red are permanent and lasting scenes, Says Trithemius.

p. 80. When blackness appears in the work, know that you have found the right way of working.

p. 81. Arnoldus, in "Flos Florum" says, "In the hour of conjunction, wonderful things present themselves. All the colours that can be imagined appear in the work; and the IMPERFECT BODY

(the ☿ ) is coloured with a fixed Tincture, by mediation of the ferment (by the ☉ reduced into a ☿ ial ☐ or Anima).

"The Stone" (the ã ã ã) "must be kept in the ☐ until it can no more be changed from one nature to another, or from one colour to another, but is become like the REDDEST BLOOD, melting like wax and yet not diminished in the least".

"We take a year for our expectation, for our ☿ (TR.) says Ripley".

p. 82. Variation of Time happens from the quantity of the Medicine and depends on the industry of the Artist.

Monachus, p. 17, says "After the first 50 ☿☿, the Caput Corvi shews itself. From thence, in 150 ☿☿, the Dove is made; and in another 150 ☿☿, the Red is wrought" (i.e. 350 ☿☿ or 11 months, and 20 ☿☿ nearly).

Until you come up to the White, use a gentle ☐. Some say, in 90 ☿☿, after perfect White, the Red is compleated. Scala Philosophorum, and Ripley "When it has stood eclipsed for 5 months and Darkness disappears, the Light approaching, increase your ☐ a little".

The time for perfecting the Elixir is at least one year. In 90 ☿☿ after perfect whiteness the Red is perfected.

PHOENIX LIBER PRETIOSISSIMUS (a most precious book) says: "The first decoction has no certain time, and indeed is SOMEWHAT TEDIOUS! Yet wait and expect it with joy. Many have perished through haste, and affected with the tediousness, have given up the whole business". (See Dippelius his letter in M.S.).

#### OF FERMENTATION

p. 83. LULLIUS IN CODICILLO. Ferment must not be this or that, but of ☉ & ☾ only. We look for nothing else but that the Stone (ã ã ã) be turned into its like (into ☿ ) and from them (from ☉ or ☾ ) is the whole temperature (i.e. ▼ or ☿ &

$\Delta$  or  $\triangleup$  ) nor is it ferment before the bodies (  $\odot$  &  $\ominus$  ) be converted into their first matter (  $\text{☿}$  ). Note this well. (vide Philosophical Canons).

In respect to fermentation (he means multiplication), mind that the quantity of the volatile does not exceed the quantity of the fixed (TR) otherwise, the sponsal union of the body (  $\odot$  or TR) would be put to flight, but if a little of the  $\triangleup$  (  $\triangleup$  means here fresh  $\check{a} \check{a} \check{a}$ , or fresh  $\text{☿}$  for multiplication in quantity) be cast upon much of the body (  $\odot$  or TR) so that the body (TR) has the domination over it, it soon converts it into a powder (i.e. TR).

Take  $\text{☿}$  of the  $\odot$  to  $\text{☿}$  of the body (TR). (This concerns the multiplication in quality or virtue).

Fermentation is the animation of the Stone (the  $\check{a} \check{a} \check{a}$ ). (So does the rational immortal soul of man animate the body, i.e. matter).

There is no ferment but Gold and Silver. p. 84.

I am afraid I have not rightly explained the above confused part.

#### MULTIPLICATION & PROJECTION OF THE TINCTURE

p. 84. Multiplication is either virtual such as is made by alteration, by dissolving and congealing; or in quantity, by apposition of new matter (i.e.  $\odot$  or  $\ominus$  in the  $\text{☿}$  &  $\text{☿}$  in the  $\text{☿}$  ). To obtain TR. fine metal.

p. 85. When the Stone is liquified by digestion, it must be coagulated again with ferment (  $\triangleup$   $\odot$  s) or with its own body (with  $\check{a} \check{a} \check{a}$ ). Cast the Medicine upon your ferment in a  $\text{☿}$  . Then it becomes brittle like glass. Take that glass (of  $\odot$  or  $\ominus$  ) and cast it upon metals  $\ominus$  or  $\text{☿}$  and you will have  $\odot$  or  $\ominus$  (if it has been highly multiplied you will have TR.).

p. 87. Our Red Man (  $\odot$  ) and his white wife  $\text{☿}$  do not tinge, until they are tinged (An old axioma: "Lapis not tingit, nisi prius tingatur").

Arnoldus in Rosario says: "he that is negligent in the reading of books, shall never be ready in the preparation of things, for one book opens another (perfectly just and true), and that which in one is incomplete in another is completed; and how can he that refuses Theory apply himself to regular practice?" says, Arnoldus in Rosario.

All Wisdom is from God, and was always with God from Eternity. Whosoever, therefore, loves Wisdom, let him seek it, and pray for it to God; for, He is the altitude of all Science, and the Treasure of all Wisdom. Amen.

F I N I S .

p. 12. The way of proceeding with ☿ is various, and yet it is easily reduced into a Liquor by △ with the help of the ☉ of coal, which Liquor afterwards by a certain artifice, can extract the soul of ♁ of ☉ .

p. 13. is also uted per se, and fixed with the Tinctures of ☿ , ♂ & ☉ but chiefly it is nourished by its own milk, or Lac Virginis, (or, the black cloud, which becomes ▽ ).

p. 60. Argent Vivum in its first root is composed of White ▽ , subtile (this white ▽ in ♀ lies concealed in Sea ⊖ , say Becker, Stahl & Tugel. 99) & ♁ eous mixed with a bright and clear ▽ , united so strongly per minima, until the moist be tempered with the dry and the dry with the moist, equally into one substance, and is so homogeneous in its nature that it either remains altogether in the △ , and is fixed, or, it flies all away in a fume; because it is incombustible and aerial, and this is a sign of its perfection.

p. 61. ♀ crudus dissolves bodies into their material prima, but the ♀ corporum cannot do it by a Lucid Key ( ♀ ). The opened secret places otherwise inaccessible ( ☉ & ☽ ) and within was great store of ☽ & ☉ . (This expression is found in "The Arabian Nights" 1001 nights, and is an allegory). (99 As the

principal of ☿ lies concealed in Sea ☉ , note here the propriety of subliming ☿ with sea ☉ & ☿ ).

p. 72. Turn the black cloud into rain, to water the ☿ below, to make it fruitful.

This reduction of Clouds into Rain is called by some "The Dragon's Tail". Others say that new ☿ is to be added (I believe not) but when the perfect white is obtained, Inceration or Imbibition must take place).

p. 72. The bodies ( ☉ & ☾ ) are first to be subtilized by radical dissolution, WHICH IS THE FIRST DEGREE OF THE WORK. This dissolution is nothing else, but that bodies may be reduced into ☿ ( means into ☿ containing its own ☿ , i.e. metallick ☿ containing ☿ ) & ☿ , from whence they took their origin. No other body can be resolved into ☿ , but a metallick body consisting of ☿ & ☿ .

p. 72. The ☿ of metals (i.e. ☿ ) is part of our Stone.

That ☿ we must extract from the 2 perfect metallick bodies by putrefaction, Division of the Elements, and their Fixation. (No distillation. Nature does it all, say Bernhardus & Montanus.)

p. 72. When the matter ascends in a Fume (the black Cloud), the Philosophers call it Sublimation. When it is cast into the bottom of the glass and converted into ☿ , they call it solution, or distillation. When the ☿ becomes thick, they call it corruption. When it begins to change from black, they call it Ablution. (Lotio a washing or making clean what was dirty).

Extraction of ☿ from the ☿ (from the ☿ ☿ ☿ ) and returning it to the ☿ again (not by hands) until the ☿ putrefies and turns black and becomes clear again (in 150 ☿ ) is the SUM of our MAGISTRY.

When the Philosophers saw their ☿ diminished and their ☿ increased they called it Creation, and when all became ☿ , they called their work Congelation, and when white, they called it Calcination (Tinctura alba ☿ naturae album).

Dissolution causes Blackness, Reduction, Whiteness. Fixation causes Yellow and Redness (occasioned by corporification of  $\Delta$  ).

Blackness is the  $\nabla$  ; Whiteness the  $\nabla$  ; Yellowness the  $\triangle$  & Redness the  $\Delta$  .

(See the wisdom of	$\frac{\Delta}{\triangle}$	$\frac{\nabla}{\nabla}$	p. 73 Solution
this sentence	$\frac{\triangle}{\nabla}$	$\frac{\nabla}{\triangle}$	Compare this
the Elementary	$\frac{\nabla}{\triangle}$	$\frac{\triangle}{\nabla}$	with Nature)
Consanguinity	$\frac{\nabla}{\triangle}$	$\frac{\triangle}{\nabla}$	

#### Imbibitation , Inceration

p. 74. With the  $\nabla$  of Paradise, bedew the  $\nabla$  (TR. Alba), now clarified and your  $\nabla$  will again ascend to heaven and descend to the  $\nabla$  to fertilise it and bring forth White, Citrine, and Red says Isaacus Hollandus.

Cibation is the nurtition of our dry matter, with milk, and meat moderately given, until it be perfect, says Ripley.

Our great work is to make the body a  $\nabla$  & the  $\nabla$  a body. If the quantity of the volatile exceeds and subdues the weight of the fixed, it will finally be converted into a Spiritual body, White or Red.

The  $\nabla$  does not germinate without frequent Inceration, nor receive Inceration without Desiccation.

p. 78. Every time after exsiccation, pour  $\nabla$  upon it moderately, neither too much nor too little. If too much it will be a sea of conturbation. If too little, all is burned to a light cinder (Consult Flamel) Flamel has imbibed seven times, some but five.

Our divine  $\nabla$  , the spume of  $\odot$  mixed with Magnesia (i.e. reduced to  $\odot$   $\odot$ ae, mixed with fresh crude pure  $\odot$  ) takes away the dark shade of the body. ( $\nabla$  ).

The Dragon born in darkness must be fed with his own  $\odot$  submerged in it, and then by little and little is dealbated by it.

Keep a soft  $\Delta$  , until there be peace between  $\nabla$  &  $\Delta$  , and until the  $\sphericalangle$  and the body become One.

Mind that thou waterest temperately; for, if the water abounds, it will be a sea, and if the  $\nabla$  is wanting, a combustion will be made. (Consult Flamel).

In the first composition of this work, nothing extraneous enters, so neither can anything multiply it that is not of its first composition. N.B.

Count Bernhardus says: "The Magestery of the Philosophers does not want a commixture of anything extraneous. Out of the proper metallick seed, cast into prepared philosophical  $\nabla$  a Stone is produced infinitely multipliable, if it be nourished with its own menstruum (  $\text{♀}$  ) or connatural humour, and be excited by the heat of the Philosopher's Sun (  $\text{♀}$  ial  $\text{♁}$  of  $\odot$  from POTENTIA into ACT).

Calid says: "Take the quantity and observe its weight, add to it as much of the humidity as it can drink, of which humidity we have no determinate pondus (See Flamel Clangor Buccinoe. The time of Imbibition to Exsiccation is 20 or 30  $\text{♂♀}$  .

p. 76. Pontanus. Our  $\Delta$  is mineral, equal, continual & etc.

Ripley. The fire against Nature must torment the bodies (  $\odot$  &  $\text{☾}$  )  $\Delta$  , i.e. the Dragon (  $\text{♀}$  ) burning violently. Benedictus says, all along, your  $\Delta$  must be gentle, until the  $\nabla$  (  $\text{♀}$  ) be congealed into Whiteness. A stronger heat given, the  $\text{♀}$  flies from the  $\Delta$  , by reason of its coldness. Therefore keep the  $\Delta$  soft, until thou hast accomplished a WHITE CONGELATION.

p. 79. Think not that the philosophers tell an untruth when they say the whole magisterium is performed in one only vessel. Mind here the figure of the vessel, which is but one, not the subject, which is MORE THAN ONE, altho' of ONE AND THE SAME ORIGIN.

F I N I S .

## B.M. MS. Slone 631, f.183

This Epistle was written and sent by the Bretheren of the R. C. to a certain German, a copy whereof Dr Fludd obtained of a Poland-ander of Dantzich, his friend, which he since printed (in Latin) at the end of his tract intituled Tractatic de Summum Bonom.



Venerable and Honourable Sir.

Seeing that this will be the first year of thy Nativity, we pray that thou may'st have from the most high God a most happy entrance into, and a departure out from thy life, and because thou hast hitherto been with a good mind and constant searcher of Holy Philosophy, well done Proceed, Fear God; for thus thou may'st gain Heaven, and get to thyself the most true knowledge. For it is God who hath found out every way and it is God who alone is Circumference and Center.

But draw thou near, Listen, Take this to thee. For he who increaseth knowledge increaseth sorrow; Because that in much knowledge is much grief. We speak by experience. For all worldlings and vain glorious, vaunting boasters, gorgious men, talkers, and vain people do unworthily scandalize, yea and curse us for an unknown matter. But we wonder not that the ungrateful World does persecute the Professors of the true Arts, together with the Truth itself. Yet for thy sake we shall briefly answer to these questions: Viz. What we do? What can we do? Or whether there are any such as we?

In John therefore we read that God is the supreme Light and in Light we walk, so that we exhibit light (although in a lantern) to the world. But thou man of the World that deniest this, thou knowest not or seest not. It behoves thee to know that in thy vile body Jesus dwelleth, this thou hast from the Apostle, and



Jesus knew all their thoughts to whom, if thou adherest thou art at length made one Spirit with Him, and then being out of the same nature, who prohibiteth thee with Soloman to know as well the wicked as good contentions of men. And this thou may'st take from me out of the promises.

And hence is it that we do not answer to all; Viz. because of the deceitful minds of some. For whosoever are alienated from God, are contrary to us. And who is so foolish as to permit a new-come stranger to enter into another mans house. But if thou object that this union is only to be expected in the World to come, behold now in this thou showest thyself a Worldling, who extinguisheth light by thy ignorance. Also thou art not ashamed to make the Apostle a liar. In whom these things are more clearly manifested in these words: "So that you may be wanting in no Grace, expecting the Revelation of our Lord Jesus Christ." But thou say'st that this is not to be understood of this inferiour life, what therefore does the following verse intend, "Who shall confirm you even to thy end-for in the Kingdom of God there is no end, Therefore in this Temporal State will appear the Glory of the Lord and Jesus Glorified."

If anything is further demanded concerning our offices, our endeavour is to lead back lost Sheep to the true Sheepfold. You labour therefore in vain, O Miserable mortals, who enter upon another way than that as the Apostle wills, by putting off the Tabernacle, which way is not walked in through dying according to vulgar opinion, but as Peter willeth, where he saith as Christ hath taught me; viz. when he was transfigured in the Mount, which deposited or laying down, entrusted for safe keeping, if it had not been secret and hidden, the Apostle had not said "As Jesus taught me", neither had the Supreme Truth said, Tell this to no man. For according to the vulgar way, vulgarly to die was known to all men from the beginning of the World. Be ye changed therefore, be ye changed from dead Stones into Philosophical living Stones.

The Apostle shows the way when he saith, "Let the same mind be

in you which is in Jesus." Also he explains that mind in the following words; viz. Whereas being in the form of God, he thought it no robbery to be equal to God. Behold these things, Oh all you that search into the abstruse secrets of nature. Ye hear these matters but you believe them not, Oh miserable mortals, who do so anxiously run into your won ruine, but wilt thou be more happy, Oh thou most miserable, wilt thou be elevated above the circles of the world, Oh thou proud one, wilt thou command in Heaven, above this earth and thy dark body, Oh thou ambitious man, wilt ye perform all miracles Oh ye unworthy? Know ye therefore ye Stone rejected of what nature it is? But thou Oh Brother, harken, I will speak with St. John, that thou may'st have fellowship with us and indeed our fellowship is with the Father and with Jesus.

We write unto you, that ye may rejoice, because God is Light and in him is no darkness at all. But if thou mayest come into us, behold this light, for it is impossible for thee to see us (unless when we will) in another light.

In this therefore follow us, whereby thou mayest be made happy with us, for our most fixed palace is the centre of all things, likewise it is much obscured, because covered with many names. Enter, enter to the glory of God, thy own salvation the gates and school of Philosophical love.

In which is taught everlasting Charity and fraternal love and that same resplendent and invisible castle, which is built upon the mountain of the Lord, out of whose root goeth forth a fountain of Living Waters (a river of love) Drink, drink, and again drink, that thou mayest see all hidden things and converse with us.

Again beware, but what? For thou knowest very well that nature receives nothing for nutriment, but that which is subtile, the thick and feculent is cast out as excrements. It is also well disputed by thyself that those who will love in the mind, rather than in the body, take in nourishment by the Spirit, not by the mouth. As for example it is lawfull to know Heaven by Heaven, not

by Earth, but the virtues of this by the other, and if thou understandeth me aright no man ascendeth into Heaven which thou seekest but he who descended from Heaven enlighteneth him first. Whatsoever therefore is not from Heaven is a false Image and cannot be called a virtue.

Therefore Oh Brother, thou canst not be better confirmed than by Virtue itself, the Supreme Truth, which if thou wilt, religiously and with all thy might, endeavour to follow in all thy words and works, it will confirm thee daily. For it is a fiery Spirit, a glistening spark, a grain impassible, never dying, subliming his own body, dwelling in every created being, sustaining and governing it, Gold burning, by Christ purified, purged, pure in the fire, always more glorious and pure inbilitating without diminution.

This shall, I say, confirm thee daily until, as a certain learned man saith, "Thou art made like a lion in battle and canst take away all the pull of the world, and fearest not death nor any violence whatsoever a devillish tyranny can invent viz. seeing thou art become such a one as thou desirest, a Stone and a work; And that God may bless thy labours, the which thou shalt receive in most approved Authors to be read under a shadow, for a wise man readeth one thing and understands another.

Thou art imperfect, breathe after a due perfection; thou art foul and unclean, purge thyself with tears, sublime thyself with good manners and virtues, adorn thyself with Sacramental graces, make thy soul sublime and subtile, for the contemplation of Heavenly things, and conformable to Angelical Spirits, that it may vivify thy vile ashes and rotten body and make it white and render it altogether incorruptible and impassible by the resurrection of our Lord Jesus Christ. Do these things and thou wilt confess that no man hath wrote more plainly than I. These things the Lady Virtue hath commended should be told to thee from (or by) whom according to thy deserts thou shalt hereafter be more largely taught. These things read if thou wilt, as the Apostle willeth-Keep that which is committed to thy trust.

Farewell.

F. T. F. In Light and C.

# RAMON LULL'S TESTAMENT

The Final Conclusion for Understanding Raymond Lully's Testament or Codicill and his other Books, and also the Argent-Vive on which the whole intentional Intention does Depend, which is otherwise called RAYMONDS REPERTORY OR INVENTORY.

But our Secret Philosophical Water is compounded of three Natures, and it is like to a Mineral Water, in which our Stone is dissolved, and therein it is terminated, Whitened and rubified. For it is not joined to the work, unless essentially moistening the parts of the dissolved Stone, whose Phlegm preserves the whole Work from combustion (or burning), by the means of the Artists Industry.

But know that all its substance, that is the phlegmaticall, is by decoction separated from the whole Compound, but our Phlegm is the middle substance, and the first Water of Mercury, in which the beginning of the Stone is, that is, its dissolution, neither does it enter with it, although they embrace one another with the Bond of Nature, unless as a Phlegm moistening the parts of the things, and not generating nor augmenting; Whence the radicall moistures are the essential parts of the Stone imbibed in the things themselves, of which alone the parts of the things consist, therefore by it, it is augmented and nourished. But it is the truly germinating (blooming, sprouting, or growing) Nature, which the more it is decocted with the Phlegm; in its Vessel, by a Fire forcing (or stirring) is the more ingrafted into (or fastened with) all and everyone of the Parts, it is adorned, and so made fitter that manifold Fruits may be generated out of it: For this is called the middle nature, and the Stone, Mercury, Arsenick, and the noble spirit partaking of both extrems, the White Sulphur and the Red, binding up Mercury and converting it into better Silver than that of the Mine. But the Phlegm in which is our

Sulphur is decocted, which is called Gold, is that in which the humid Air in the substance of Mercury is spiritually intercepted, until its middle part also be condensed into Water, by the means of the Action of Heat of the Body. For the Metallick Body as an active Virtue works like a male, and this because it is proper to it, because its Heat is inclined in a humid, which when it enters into the pores of Cold Mercury it is passive and is altered by little and little, and so also that which is digested by a natural Heat, it is totally (even in the smallest particles) dissolved into Water, because it is the property of every Element to have in itself a contrariety and to act on its contrary; but the parts which are not dissolved into water are in the form of an Argent Vive Amalgamated with a Body, which cannot be dissolved unless they be more subtilized by sublimation. And therefore Lute (or close) if you would dissolve it by coldness, then the more coagulate it. But the Heat of the Body does indeed digest and dissolve Mercury, as well as is condensed into water, with its parts of Mercury, otherwise dissolved. And so our Phlegm of which essential substances it consists, which Essences of the Elements are indeed mutually so directed, so that the most of each of them, with the most of the other, and the least of one with the least of the other, is altering one another, by (or with) their qualities. Whence Alexander says: That they make a mixture of the Elements, because the Elements work some certain Effects better in mixture, than simple. And this by reason that in such mixture the proper Essence of the Elements do remain, which are the proper operative Powers, as appears by our Philosophical Water, which is called metalline, because it is generated out of a Metallick Kind only.

For in this water by Sulphur then is the middle disposition, which is between softness and hardness by the (means) mediation of which, there is made a passing from the softness of Argent Vive, to the most perfect hardness of a metal. Whence I say it

is made by a determinative dissolution, which partakes of the two contraries: Nor is this an essential disposition of Argent Vive and Sulphur in their substance or Nature; but only a part of them; form whose alteration of the Essential Parts, they come unanimously (or together) into an earthly middle substance.

Therefore it receives a certain fixation, as a Spirit of fixation, the nearest to the Rest (or repose) of fixation, because when it is fixed, its phlegm is separated by desiccation from the whole generated Compound.

Therefore to receive (or get) the phlegm, condense Air by the hot and the dry, and rarify the dry, and you shall have the hot and moist; the Aerial Vapours is spiritually received in the matter of Gold, and of other things mixt, and therefore they are the sooner dissolved into it. But our Water after its separation by the Alembick is in Colour clear as common Water, and in the beginning of its Operation by the filtre, it is pale in Colour like the height (or tops) of the Chaff (or rather the Beard) of Wheat, the Cause of which is the digestion converting the Body to citrinity, and before it is separated by the filtre it is black; the Cause of which is the Terrestrial Corruption of the obscure Body covering the brighter parts of the Spirit in a corrupt form, although it be not so.

And after its compleat decoction, which is done by rarefaction, it is hiddenly White, which Whiteness indeed is nothing else but the Spirit let loose from the body and carried by the phlegm: But the phlegm is varied in colours; but as often as the Spirit is carried so often also is the phlegm, because the phlegm is not Varried but in form. For the Spirit of every decoction is varried in Colour, and certainly the matter also is augmented in weight, in Virtue, and in power.

For when the black is imbibed with water after separation by the filtre, the black matter grows white upon the Porpohry.

But the substance of this Water is the bright and illuminating Spirit of the Bodys, which in the Book of Nature was united to the metals and coagulated by fire, that is by the mineral Virtue; and when it is coagulated it is found (to be) partaking of two Natures and extrems, for it is partly fixed and partly Volatile, and therefore it is called the medium in which the fixative (or fixing) Virtue is, and while it is fixt and follows (or takes after) the proper nature of a metal. For this is called Sulphur, and a hard liquor sublimed after the manner of a Spirit into a Powder, for there can never be made a liquability in any Spirit. For this is generated from the substance of two contrary moistures, as to heat and coldness and of one kind as to their Root, the one of which is SOL, and the other Argent Vive in one degree. But in another degree it is LUNE and Argent Vive; yet this Argent Vive differs in a certain degree when it is joined with SOL, since it is not argent vive in its own nature, because it has other stronger Virtues, which are those of Heat.

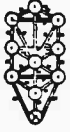
Argent Vive as a passive matter is joined with SOL as an Agent; but SOL is not joined with Argent Vive, as the male with the female; but on the Contrary, because in reality the middle nature of Argent Vive has dominion over the matter of gold, and corrupts it, as if it acted upon it like a male; but it not only corrupts it, but altering it enters into the fixt and hot humidity of SOL with the Spirit, (its Spirit) and this by the mediation of that Spirit in which the Bud (the Sprout or Growth) if both of them is carried. Whence SOL is not joined to Argent Vive, nor Argent Vive to SOL, but by the middle substance, nor does the one love the other, but by such a disposition akin to nature; of which one substance, that is, that of Argent Vive exceeds the substance of SOL in a four-fold part (or proportion) because it is colder than SOL; because the active Powers are greater in SOL than in LUNE in the beginning of the Confection of (or making) the Stone.

Yet the quantity of the matter of SOL does not in truth exceed the price of one piece of Gold; but it exceeds more in the weight of the LUNE matter, because it is of a more terrestrial nature and of a weaker Power, and it is therefore strengthened with the nature of gold, and without it, it is weakened. For LUNE, this according to all (Authors) it be cold, yet it is hot in some certain degree, but it has not so great a power, that it can act on the passive matter of Argent Vive, unless it be assisted by a more active matter, and therefore the Earth of Sulphur is prepared with Arsenick, as argent vive with our Sulphur. But the preparation of Sulphur is, that if it be boiled with its Oil, with a little of the ferment, it will within 8 days return into a most red Powder tinging Silver into Gold.

Finis.



# AN HUNDRED APHORISMS CONTAINING THE WHOLE BODY OF MAGICK



anonymous



1. The whole World is animated with the first supreme and intellectual Soul possessing in itself the seminary reasons of all Things, which proceeding from the brightness of the Ideas of the first Intellect are as it were the Instrument by which this great Body is governed and are the Links of the golden chain of Providence.
  
2. While the Operations of the Soul are terminated or bounded the Body is generated or produced out of the power of the Soul, and is diversely formed according to the imagination thereof, hence it hath the denominating power over the Body which it could not have except the Body did fully and wholly depend upon it.
  
3. In this production whilst the Soul fashioneth to itself a Body, there is some third thing the mean between them both by which the Soul is now inwardly joined to the Body, and by which the Operation of all natural things are dispensed, and this is called the VITAL SPIRIT.
  
4. The Operations of Natural things are dispensed from this Spirit by the organs according to the disposition of the Organ.
  
5. The disposition of the organ depends first and primarily upon the Intellect, which disposeth all things. Secondly upon the Soul of the World that forms itself a Body according to the seminary reasons of things. Thirdly, unto the Spirit of the Universe that containeth things in such a disposition.

6. No bodily thing hath any energy or operation in itself saving so far for as it is an Instrument of the Same Spirit, or informed by it, for that which is meerly corporeal is meerly passive.
7. He that will work great things, must (as much as possible) take away corporeity from things, or else he must add Spirit to the Body, or else awaken the sleeping Spirit, unless he do some of those things or know how to join his imagination to the imagination of the Soul of the World, now labouring and undertaking an exchange, he will never do any great matter.
8. It is impossible to take all this Spirit from anything whatsoever for by this Bond a thing is held from falling back into its first matter or nothing.
9. This Spirit is somewhere or rather every where found as it were free from the Body, and he that knows how to join it with a Body agreeably, possesseth a Treasure better than all the riches of the world.
10. The Spirit is separated from the Body as much as it is possible either by means of fermentation or drawn by his Brother which is at liberty.
11. The Organs by which this Spirit worketh are the qualities of things, which meerly and purely considered are able to do no more than the eyes can see without life, as being nothing else but modification of the matter of the Body.
12. All things operating do it to this only purpose, to make things upon which they work like themselves.
13. The Subject of the Vital Spirit in the Body in it is received, and by it worketh, neither is it ever so pure but that it is joined with its Mercurial moisture.

14. This Humor doth not specify the Spirit because it is the common matter of things apt to be made anything neither is it seen with eyes because it is pure, until it be first terminated in a more solid body.
15. Neither Souls nor pure Spirits, nor Intelligences can work upon Bodies but by means of this Spirit, for two extremes cannot be joined without a mean, therefore Demons appear not but after sacrifices used.
16. If the Spirit or Intelligencer of it be specified with being, either dissipated by the contrary or changed into another thing, they cease to work there any longer, as they are allured by the Vital Spirits of living creatures so they are put to flight, or rather cease to work upon Bodies, where sharp and venomous things are used.
17. The Stars do tie the Vital Spirit to the Body disposed, by light and heat, and by the same means do they inspire it into the Body.
18. In Generation the Spirit is mixed with the Body, and directs the intent of Nature to its end.
19. The Seeds of things are known to contain more plenty of this Spirit then anything else.
20. The Seeds do not contain such plenty of this Spirit as is requisite to the perfect production of a thing, but the internal Spirit allureth the External coming down from Heaven unites it to itself, and being fortified therewith at length it begets its like.
21. Before the seeds do germinate or bud, it is fermented, and by fermentation disposed to attraction.

22. If germination should be hindered with the advancement of attraction and assimilation, the things might be brought at length from the seed to the spirit of it in a moment.

23. That which is more universal doth more further attraction and more disposeth their seeds to attraction as Salt-petre in vegetables.

24. Every family of things hath some with its mixt universal, whereby the seeds are disposed to attraction and made fruitful.

25. He that knows how to join artificially the Universal to the seed of the Animal family may produce everlasting weights, besides the terminate matrix or womb at least formally, and the like reason 'tis also of other things.

26. He that can join Light with Darkness can multiply things in their own kind, and change the nature of them.

27. The Universal Vital Spirit coming down from Heaven, pure, clear, and uncontaminated is the Father of the particular Vital Spirit which is in everything, for it increases and multiplies it in the Body; from whence the Bodies borrow the power of multiplying themselves.

28. As the first Vital Spirit lies in the Mercurial Humor that is common and free, and the vital Spirit of particular things is resident in that Mercurial Humor imbued with the virtue of that Body whose it is, which they call radical Moisture.

29. He that can join a Spirit impregnate with the virtue of one Body with another, that is now disposed to change, may produce many miracles and monsters.

30. The First Variety of the Disposition of Bodies proceeds from the Various concoction of Water.

31. The second, from the various mixtures of the three principals, Salt, Sulphur, and Mercury.

32. These dispositions flow from the various positions of the Stars, especially from the Sun.

33. Every thing hath so much Vitality as is required to produce the natural actions of the species.

34. Nothing begins to be made that doth not receive some Vitality from Heaven by which it can work somewhat.

35. He that knows how to infuse the propitious Heaven or Sun into things, or the mixtures of things, may perform wonders, and hereupon depend all Magical Operations.

36. By how much the Disposition or the Subjects are more formal, so much more of this Life they receive, and so much more powerfully they work.

37. As in the eye, the operations are more noble than in the foot, although they both proceed from the same Soul, because of the variety of this Organ apt to receive a greater portion of Life; So the constellate characters because of their formality receive a greater portion of Spirit from Heaven and perform noble actions.

38. This Spirit continually flows from Heaven and back again to Heaven, and in the flowing is found pure and unmixed, and therefore may by a skillfull workman by wonderful means be joined to anything, that increase the virtues of it according to the disposition of the subject.

39. The Heart of Heaven is the Sun, which by Light distributes all things, as well to the Stars, as to the Earth.

40. Opaque is nothing else but a Body either wanting Light or having the Light asleep in it.

41. He that can by Light draw Light out of things, or multiply Light with Light, he knows how to add the Universal Spirit of Life to the particular Spirit of Life, and by this addition do miracles.

42. How much Light is added, so much Life, and so much of the one as is lost, so much is lost of the other.

43. This Spirit, after the last process of Maturation, straight begins by little and little to vanish.

44. Maturation is nothing else but the operation of the proper radiated Spirit to the perfection of the Individual, as far forth as it may be perfected, proceeding to the seminary reasons expounded or proposed by Nature or the Soul, or it is an actuation of the Internal Spirit as far as it can be actuated, or it is the greatest Illumination of the matter that can possibly be done by such Light.

45. The Spirit is dissipated when it strives to act upon a matter too rebellious, or when the natural Crassis or mixture of a thing is altered by the Stars, sometimes too much excited it breaks forth, or being called out by his Brothers Spirit it goeth away to it.

46. The Matter is rebellious when by reason of a Starry Crasis or temperature it cannot be overcome allured by the Spirit, or when it is in the natural periods beyond which it can neither go, nor

the Spirit carry it any further, for only so much Spirit is given as serveth every thing to the due perfection of it.

47. The Temperature of a thing is altered by the Stars which the Horoscope of the Nativity comes to the degrees or positions of the Planets contrary to the beginning of Life.

48. The Spirit is too much excited by fermentation or immoderate agitation, for, moderate agitation is necessary to vital operations.

49. The Spirit is called out by his Brother Spirit when it is too much exposed to it.

50. In certain things it cannot be called out by its Brother, because of its straight locality with the Body, but it allures its Brother to him and is strongly fortified thereby.

51. Fermentation is the action of heat upon moisture, by which the moisture is treated and made subject to the Spirit, or it is the affect of the Spirit circulating itself in the Body which cannot remain in the same state because of the fluxibility of the Body.

52. He that by means and use of Universal Spirit can excite the particular Spirit of any thing to a natural fermentation, and appease and settle the natural tumults by repeating the operation, may miraculously increase things in virtue and power, the highest Secret of the Philosophers.

53. Every man knows that by means of fermentation the spirit is as pure as it possibly may be drawn, but almost all men do it without the fruit of multiplication, because they know not how to join one Brother with another.

54. Things do abide in the same state of nature so long as they possess so much Spirit as is sufficient to perform the due execution thereof.

55. Everything fermented works more strongly because in things fermented the Spirits are more free.

56. Hence is manifest the cause of the natural Death or destruction of things, every thing tends to maturation as to the perfection thereof, and when its (?) the Spirit begins to show its force, and so by acting it is dissipated and vanisheth, which at length is the cause of destruction.

57. He that could lay hold on this vanishing Spirit and apply it to the Body from whence it slipt, or to another of the same Spirit, may thereby do wonders.

58. From this fountain are all natural Philtres flowed; for easily may the Spirit be imbued with the qualities of another Body causing in Bodies of the same kind a real similitude, which is the violent cause of Love.

59. These things are apt to intercept this particular Spirit which have the greater similitude of most natural conjunction with the parts, or which being applied to a vegetous body, are by such a contact made more flourishing. These things are to be understood of the Bodies of Wights, especially of Man where Philtres are of most power.

60. This Spirit where it findeth a little Matter disposed according to that likeness, it makes and seals the compounds produced.

61. Where the Spirit of one Body being married to the qualities of that Body is communicated to another Body, there is generated



at a certain compassion, because of the mutual flux and reflux of the Spirits to their proper Body which compassion or Sympathy is not easily dissolved as that which is done by imagination.

62. There can neither Love nor compassion be generated without the mixture of Spirits.

63. This commixture is sometimes done by material application, sometimes by imagination, and not seldom by the disposition of the Stars.

64. By natural application it is done when the Spirit of one Body is implanted in another, by means of those things which are apt to intercept the Spirit, and to communicate it to another, and they are known by the signature, and by the Ancients called Amatoria or such things as love one another.

65. By imagination Love is produced when the exalted imagination of one doth predominate over the imagination of the other, and so fashioneth and sealeth it, and this may be easily done because of the volubility of the imagination. Hence all incantations get their efficacy for though peradventure they have some vertues in themselves, yet this virtue cannot be distributed because of the universality thereof.

66. From the Stars Love takes its beginning either when the disposition of the Heavens is alike at the times of Nativity as the Astrologers do abundantly teach, and this is most firm and most to be desired, or when the beneficial Beams of the Stars being apt for the purpose are at a fit time received into matter disposed and in a due manner brought into Art, as Natural Magick more fully teacheth.

67. He that can to these manners of doing add the Universal Spirit may do wonders.

68. Thou mayest call the Universal Spirit to thy help if thou use instruments impregnated with this Spirit, the greatest secret of Magicians.
69. He that knows how to make a vital particular Spirit, may cure the particular Body whose Spirit that is at any distance, always imploring the help of the Universal Spirit.
70. He that can fortify the particular Spirit with the Universal may very long prolong his Life; unless if Stars be against it, yet by this means he may lengthen his Life and Health, and some state the malace of the Stars as he needs confess that knows the habitation of this Spirit.
71. Nothing can be putrified without it first feel fermentation, because nothing comes naturally to inclination but by state.
72. Putrification is the symptom of declining nature, or of the spirit flying away.
73. There is nothing putrified that hath not great store of the volatile spirit.
74. All heat proceedeth from the Vital Spirit, and is said of motion neither can that Spirit subsist without heat, or at least not be mingled with bodies.
75. Everything that is putrified hath less heat in it than it had before the putrifaction, therefore it is false that things putrifying do grow whole.
76. As much spirit so much heat is gotten, and of the one is lost so much as of the other.

77. Heat can neither be stirred up by nature nor Art, but by means of Light, either external or internal.
78. He that shall call Light the Spirit of the Universal shall peradventure not far miss the truth, for it is either Light, or hath his dwelling or habitation in the Light.
79. He that can destroy bodies without putrifaction, and in the destruction can join Spirit with Spirit by means of heat, possesseth the principal Secret of Natural Magic.
80. The external Light heateth by bringing in a new heat, and by actuating its own heat, whether it (the Light) be determinate or indeterminate.
81. THE LIGHT DETERMINATE POSSESSETH A DESTROYING HEAT, and such an one as burneth all things, so it be compactly actuated as in fire.
82. Indeterminate Light giveth Light, and never hurteth anything but by accident.
83. He that knows how to make Light determinate of Light indeterminate, not changing the Spirit, nor receiving it otherwise than in a common medium knows exceeding well how to purge mineral and all hard bodies without loss of radical moisture.
84. The Light which we call determinate and which hath in it the Life of things being the carriage of the Universal Soul lieth hid in darkness, neither is it seen but by a philosopher to whom the Centre of Things is apparently discovered.
85. The internal heat is excited by reason of the internal Spirit whose house it is.

86. The Spirit is agitated by fermentation or motion, sometimes they occur or concur both together to agitation.
87. There is a third secret means of Agitation known to the Philosophers which is perceived by them in generation and regeneration.
88. When fermentation is distinguished from motion understand local progressive motion which comes from the imagination directing the vital Spirits to motion.
89. All fermentation finished before the due time is a sign of moderate putrefaction succeeding.
90. He that knows how to hasten fermentation and hinders putrefaction by having the Spirit of the Universe propitious, understands the Philosophers contrition, and can by means thereof do minerals.
91. Putrefaction hath not its original from the Spirit, but from the Body, and therefore it was contrary to the Spirit.
92. He that knoweth the Spirits of the Universe and the use thereof may hinder all corruption, and give the particular Spirit the dominion over the Body; how much this would avail to the cure of diseases let physicians consider.
93. That there may a universal medicine be given is now agreed on all hands, because if the particular Spirit get strength it can of itself cure all diseases, as is known by common experience, for there is no disease which hath not been cured without the Physicans help.

94. The Universal Medicine is nothing else but the Vital Spirit multiplied upon a due subject.
95. He that seeks this Medicine else where than in the tops of the highest mountains shall find nothing but sorrow and loss for the reward of his pains.
96. The Philosophers who say it is to be sought in the Caverns of the Earth mean the Earth of the Living.
97. They that hope to find it in the furnaces of the Chemics are desperately deceived, for they know not the fire.
98. Nothing hath from the first intention of Nature more Spirit than is sufficient for it, to the conservation of its proper Spirit, yet out of everything Nature playing the midwife for him, the philosopher can produce a Son nobler than his Father.
99. The first and the last colour of things are yellow, because the Stars and the Sun are Yellow, those things that are of a lesser temper as the planets appear Green, after they have touched the Air, being naturally and most highly ceruleous or Blue, and working upon them makes Yellow things Green, but being made harder they put on again their first and natural colour, out of the things that have been said thou mayest pick up Mysteries.
100. The Air is Blue, and the Horizon appears Blue to the sight on a clear day, and the Air by reason of its thinness is not apt to terminate the strong and rigerous Vital Beams, until they languish and grow weak by distance, but then the terminated Beams show the native colour of the Air, And thus much to have said at this time by way of Aphorisms, if thou make not very much accompt of it, is too much.

Finis.

A TREATISE WRITTEN BY A CELEBRATED PHILOSOPHER, ANONYMOUS

communicated to:

**DR. JOHAN J. BECKER**

and translated from the German original

**Dr. Sig. Baestrom**

(I shall not translate it from word to word, but only extract the most essential sentences.)

That matter which is in its whole substance resembles most silver and gold, is to be judged to be the nearest matter wherein the Master of this Art must place his whole Intention and confidence, if he wishes to follow nature, and into this matter he must introduce the Form of SOL & LUNA.

This matter is Argent Vive, which is the nearest matter in potentia to SOL & LUNA.

MERCURY comes nearest in weight to SOL, being only 1/6 part lighter, than SOL although Geber says that MERCURY is heavier than SOL, but he means MERCURY highly purified and liberated of its superfluous humidity and arsenical EARTH. That MERCURY is the nearest matter to SOL is not only meant of the common MERCURY as it is bought at the Druggists, but also that MERCURY which is extracted out of the imperfect metals, such as SATURN, JUPITER, VENUS and MARS, and especially the REGULUS OF ANTIMONY & IRON, because this argent vive extracted out of the REGULUS OF ANTIMONY & IRON possesses the greatest resemblance in its whole substance of SOL.

This and common argent vive do not differ very much, except in some accidents, as they are all equally fluid and of the same weight with common or vulgar MERCURY. They are all elevated into vapour by the FIRE, yet they differ in digestion, and as vulgar MERCURY contains a large proportion of immature indeterminate

humidity, it is of course more volatile than the MERCURY of Bodies.

Now as MERCURY can be carried to a higher perfection, I dare to affirm that Argent Vive is nothing else but crude and unfinished SOL & LUNA and can be maturated into SOL or LUNA by an efficient cause. Yet I would not have you think that the metals are created in the mines out of this common argent vive as their nearest matter; I find and acknowledge rather with Aristotle that the nearest matter of metals in the mines has been a ponderous metallick vapour, which is sulphureous-mercurial, and is called Exhalation, and as the aliments in animal bodies, are changed into Blood, which nevertheless were no blood at first, so is likewise the metallick matter, whatever it may be, from which the metals proceed is not the same with that what has been generated out of that vapour which is now a determinate argent vive, and becomes the body of a metal, distinct in each species, according to the different mixture, therefore there is no nearer matter for Art, but Mercury not only the common MERCURY, but also the MERCURY of the imperfect bodies, wherein then every Artist may seek for his Matter, if he wishes to reap the fruits of this Science, let him prefer this before any other matter, whether sulphuric, unctuous or inflammable.

Only the substance of argent vive, that most subtil, indissoluble viscous and living substance, which cannot be burnt in the fire, is the nearest matter in our Art, and the nearest matter of SOL & LUNA, this is the matter which conquers the FIRE, and is not conquered by the FIRE.

Artephius says p. 482, that most subtil nature cleansed by sublimation, and page 453, this FIRE is a certain middle substance clear as fine LUNA, which ought to receive the Tinctures of Sol or LUNA, (i.e. REGULUS OF ANTIMONY & IRON). Thus I have said enough of the nearest Matter of Art, now I will say something of the Efficient Cause without which neither Nature nor Art can produce anything.

In the Egg is hidden the efficient cause to produce a chick, and so it is in animal seeds, and in vegetable seeds, and is found no where else.

But in our nearest metallic matter, i.e. MERCURY this argentific or aurific Efficient Cause is not concealed in the same manner as in an egg, in order to maturate every MERCURY into SILVER or GOLD, by no means, but must be introduced by nature or by art, and thus is called a Form, which nevertheless is of the same MERCURIAL Genius, but of a more noble and glorious Form, and must be absolutely LUNA or SOL. Therefore this form must be introduced by art, and this Form is the Efficient Cause.

Therefore in man, in his sperm lyeth concealed the efficient cause of generating human kind and no other, and so in the precious metals lyeth concealed this spermatic Efficient Cause to generate LUNA or SOL and no other. I say then, in silver lyeth concealed the sperm or efficient cause of generating LUNA and in SOL is found the sperm of generating SOL and LUNA both.

This Lunific and Solific Sperm or efficient cause is nothing else but the White and Red Tincture, that is SOL or LUNA dissolved naturally, and perfected by concoction, and herein lays that power to make SOL & LUNA, which fiery power has been increased by Decoction. And although LUNA or SOL are inanimate bodies, which do not propagate in the mines, yet they can be made to multiply by art and the assistance of nature, when those bodies are dissolved and disposed into seed or into that quality which performs the Office of Seed, and as we say that in a Dog is the efficient cause of producing a Dog, so is in LUNA and SOL the efficient cause of multiplying LUNA & SOL in a MERCURIAL pure body, as AUGURELLUS a true possessor of the Philosophers Stone has declared in his Latin Verses. "In auro Semina sunt auri, quamvis abstrusa recedaut longius."

i.e. "In Gold the Seeds of Gold do lie, though buried in obscurity."



That quality is a fiery quality, because the fiery quality is the most active Element, so that, if it was not moderated by the other Elements, wherewith it is mixed it would destroy all things.

The argentific or aurific efficient cause is moved by means of the fiery quality, as by an Instrument to cause our nearest matter to receive that form of LUNA or SOL: The author intends to say: "That the Universal Agent of nature, the Electric FIRE manifested in Light, in Oxygen and in flaming FIRE, by him called the fiery quality, copiously contained in the Concentrated marine acid, wherewith you have previously cleansed your MERCURY by sublimation, (Artephius p. 482) and have converted that MERCURY into Secret FIRE forces the REGULUS ANTIMONY&IRON to receive the Form of SOL, by its volatilisation and by putrifaction, and ultimately to cause a central union of the 3 principles in the black powder, and complete fixation and Regeneration in Tincture Alba.

Secondary qualities which derive from the matter such as Tenuity, subtilty of the matter, assist also, not that they act as principals, but as the Form does act by the prior and principal qualities, so these act with more power and better, therefore the matter acquires such a wonderful tenuity and subtilty, that it can quickly enter and penetrate our nearest matter and concoct it.

But both qualities, the primary as well as the secondary qualities, as they are accidents, they can be exalted by art, and by such an exaltation, the Solific form (the tincture) acts with more power after each exaltation, although that form itself remains the same. These are the principal Reasons of the efficient cause.

In perfecting any natural thing, species is the first and principal efficient cause.

Therefore the seed of LUNA generates LUNA and the seed of SOL generates LUNA & SOL in our nearest matter (REGULUS OF ANTIMONY & IRON).

The fiery quality (the secret FIRE) and the subtlety of the matter (Rebis) does assist, as an instrument the enforming Faculty, to dissolve the Form (SOL) (in Rebis) and to concoct it, by putrefaction, regeneration and fixation.

The internal power cannot act, if external heat does not assist the Internal, which would remain dormant and produce no effect. The external warmth multiplies the fiery qualities concealed in the sperm, by gentle decoction.

The external heat must move the internal efficient cause to dissolve and putrefy the mixture.

The Fire, whereof I have said, that it is an assisting efficient quality, is the CAUSE of dissolution. It separates the heterogenia and collects the homogenia, which is Argent vive.

In all the metals is a crude or indefinite Humid, which must be concocted and determinated, that it may be brought to the temper of LUNA and SOL, then it will be a perfect mixture. Perfection is obtained by concoction.

The matter out of which by the administration of art the seed of LUNA or SOL has proceeded, is Argent Vive, but not crude but concocted Argent Vive, that is fine LUNA or fine SOL, these must be dissolved and MERCURIALIZED, before you can come at the seed. This seed or sperm is hot and dry as every concocted concrete is warm. But vulgar Argent Vive which is our nearest matter, and which is contained in all the metals, is cold and humid, one more than the other; but when the Solific or Lunific seed is mixed with Argent Vive they unite easily on account of the nearly related origin, and by fusion in the FIRE they are mixed and operate because the fiery hot and dry qualities of the seed cause a reaction in the cold and humid qualities of the Argent Vive.

Heat in hot water is introduced externally, but in the seed or Tincture of SOL or LUNA, it is internal.

This is the cause, why SOL or LUNA in their own fixt nature, before they be mercurialised, cannot act in MERCURY although they

should be mixed therewith by a a a tum. But if you introduce the temper of LUNA or SOL into vulgar MERCURY, or into the MERCURY of Bodies (this is effected by introducing the fiery MERCURY of MARS into the MERCURY of ANTIMONY, when you make a REGULUS OF ANTIMONY & IRON) then a reaction will take place, and the mixture will perfectly succeed, and the form of LUNA or SOL will be introduced and a tinged metal will be obtained.

Now if you wish to choose vulgar argent vive for your near matter, as a part of the Solific or Lunific Seed, it must not be used such as it is, when it comes from Spain and as it is sold, because in that state of crudeness it would be too disobedient to the SOL or LUNA, on account of its humid, cold, crude and indetermined humidity, and therefore it will take a long time, as there have been some amongst the Ancients who have made use of vulgar argent vive, but could not absolve their work in less than three years or two at least, yet this even could not be accomplished but by the following methods.

Such common argent vive must first be depurated of all its superfluous humidity, but so that it keep its natural fluidity, and then it may be united with either SOL or LUNA, and such a MERCURY is then called animated argent vive.

Now as in animal bodies the anima, Life or Spirit is the principle and cause of heat, so is SOL or LUNA the principle of heat in argent vive, which otherwise would be too cold, and could effect nothing; but the animated argent vive as it conceals in itself the form of SOL or LUNA, and actually does possess, it is better than vulgar argent vive and is the nearest matter to SOL and LUNA and can by itself, only by assistance of external heat, in a little time be digested or transmuted into SOL or LUNA. (This Philaletha does confirm the same in Secrets Revealed).

The most ancient Philosophers have discovered 2 ways to effect this animation and conjunction .

The first Way was, that they be conjoined or united with LUNA

or SOL by an easy yet philosophical process, with vulgar argent vive, or with argent vive of bodies, so firmly that those 2 could not be separated from each other by the FIRE, which they then chose for their genuine Argent Vive. But this they have, as the principal part of our art, concealed with the greatest care, and when they came to the solution, they said that the hardest work was done, then they have added LUNA or SOL and brought the whole to perfection, as you will find by that which follows. (The perfection or imperfection of the perfect or imperfect metals does not consist in their external EARTH or sulphur but depends on the internal MERCURIAL substance, and according as that MERCURY is crude or digested so is the metal imperfect or perfect and pure, and not as it contains more or less sulphur, quartz or faeces, because they can all be separated from the perfect metals, and their central purity is manifested; on the contrary those impurities stily adhere with the imperfect metals, so that one is iron, another copper, another lead & etc. and as they are all useful, God has ordained it so).

The Second Way of Animation and solution, which is accomplished by artificial conjunction, was, that the ancient philosophers reduced the precious metals SOL & LUNA to a vegetating nature, either by means of pure vulgar Argent vive, i.e. by animated MERCURY, which they named THEIR MERCURY, in a longer or shorter time, so that their LUNA or SOL vegetated visibly in the glass, and exhibited a little forest, which grew upwards like pretty little trees, with branches and leaves, from which phenomenon it has been called Lilly, and Hermes his Tree, that is Vegetating SOL, and Hermes himself has called such SOL the Flowers of SOL. This Tree they have fixt and perfected, when they took vulgar yet highly pure Argent Vive for their nearest matter, by subtil manegement of the FIRE on which this whole art mostly depends, in one Year, but by means of animated Argent Vive, which they have called their antimonial Argent Vive (Artephius) they have sometimes accomplished their work in 3 months time.

When they had accomplished this, they have said that they now possessed the greatest Treasure in Nature, and truly it is no otherwise, as I have seen it, with one of my good friends, therefore I write this from true experience, and so I send it to you.

This they have called their Sal alcali, Sal ammoniac, their arsenic, ashes of ashes, sulphur of sulphur, and the secret of Art; (i.e. REGULUS OF ANTIMONY & IRON) and this is the genuine MERCURY of the philosophers, not of the vulgar MERCURY, this is the WATER of SOL, and the Seal of Luna (the sealed fountain of Count Bernhard) and the true Medium to unite the Tinctures. This has the nature of the superiour and inferiour, and is the Medium between the cold and warm, and between the humid and dry.

(This Medium seems to me to prove, that this author has made use of the Secret FIRE).

(soft and hard, fixt and volatile, cold and warm, humid and dry).

This is the genuine undoubted solution of the philosophers, on which the foundation does rest, this is the true sublimation and Calcination of the Philosophers, whereby the philosophers SOL (IRON in the REGULUS OF ANTIMONY & IRON) and the philosophers Luna (REGULUS) are exalted in power and dignity above vulgar SOL and LUNA.

Therefore it is called our very sharp vinegar (Artephius) which converts LUNA and SOL into a Spirit, and this is the first part of their work. Afterwards they divided it, according to their pleasure in 2 parts, some in 3 works, although there are but Two, that is the work of Luna and the work of Sol.

Therefore they have said that they have comprehended Heaven and Earth, the Superiors and Inferiors the Coarsest and the most Subtil, in the Spirit and body (in secret FIRE and Rebis) Because in this Work is truly, what all the philosophers desire, the body of Luna and Sol (Rebis) converted into a Spirit, (i.e. volatilised) in which spirit the Elements are concealed, and this is the true and genuine Philosophical separation of the Elements, whereof all

the philosophical books make mention, but dark and obscurely, and without this separation very little can be effected in this Art.

In this our Lilly (Regulus of ANTIMONY & IRON) are contained EARTH, AIR, WATER and FIRE and this our separation of Elements is widely different from the separation of Sophists, who from dead matters wherein there is neither fixity or power, presume to separate the Elements, and such matters are Wine, Urine, and other things, which are dead subjects; VITRIOL, NITRE, and innumerable unmetallick Things, which have no communication with metallick natures, whereof you are to beware.

Because our WATER is made, so as to be permanent WATER which cannot be obtained but from a fixt everlasting Root, agreeable to Nature, because necessity requires that each Thing when dissolved by another Thing, should ascend and must be of the self same nature with the Dissolvent.

Gold and Silver are everlasting bodies, therefore the humidity or the WATER (the MERCURY) which is extracted out of them, by means of the MERCURIAL WATER (REGULUS OF ANTIMONY & IRON & SECRET FIRE, AZOTH) is permanent, and although this Treasure of Treasures surpasses all other Treasures, although our SOL does not appear therein by sight (i.e. IRON in the REGULUS and in Azoth) yet in its operation and effect it is centrally RED, nevertheless this our volatile Red SOL (the fiery MERCURY OF IRON) is not yet fixed, but can be fixt very easily in the Root of SOL & LUNA, when your SOL or LUNA has been reduced into MERCURY (i.e. has been volatilised) (MERCURIALISED).

Our Lilly (REGULUS OF ANTIMONY & IRON) is retrogradated (into Azoth) and afterwards united with the precious metal (SOL) by putrifaction and fixed in Tincture Alba et Rubia.

In this Retrogradation (when the REGULUS becomes a liquid, unctuous Azoth). The Second Work (of Digestion) commences as in the first work nothing else but the WATER (REGULUS OF ANTIMONY & IRON) and the subject of our Stone, (Rebis) has been composed,

which subject is Vegetable, Animal, and Mineral.

1. It is Vegetable because it grows and is nourished.
2. It is Animal because it possesses an animated living Spirit and as Hermes says the Wind carries it in its belly, that is our Spirit, called Magnesia (REGULUS OF ANTIMONY & IRON) carries the Soul of Sol and Luna (of Rebis) invisibly yet essentially in its belly.
3. It is Mineral because it is made out of the true Mines (ANTIMONY & IRON). Here now I have explained to you the Subject, the precious Gift of God, and the most subtil Way of the most ancient Philosophers by which you may understand, where the Philosophers speak the Truth and agree. And here I have unveiled to an intelligent mind where the Philosophers speak by metaphores and similitudes to deceive and confound the unwise and fools, so that you need not be misled any longer!

The first mentioned animated vulgar Argent Vive which is the nearest matter to SOL and LUNA can by decoction, in a particular way be perfected, but this costs much trouble, much time, and yields less profit.

But I admonish you and all lovers of this science to relinquish all particular Ways, as tedious and uncertain, but to pursue the genuine Universal way to obtain the true Tincture.

For such as by a particular way Work with Vulgar Argent vive animated, or with MERCURY of SATURN, JUPITER, VENUS, LUNA and MARS, to fix such a MERCURY by Concoction, they must with much trouble and labour first extract such a MERCURY of bodies, and must purify it of its superfluous humidity, as much as if it were vulgar argent vive, and moreover they must impregnate their MERCURY with the Form of SOL or LUNA, and all that is not yet enough, but is also necessary to impregnate the Form of SOL or LUNA with a fiery and active quality to be capable of acting in their MERCURY, and then they must perfect it by decoction.

But this is not the simple, near and natural way. Therefore I do admonish the Lover of our Divine Science to take pains and

learn to understand the ancient philosophers, what they have wisely hidden from the unworthy, and he will find that the true universal way is simple and easy.

The Philosophers have especially concealed 3 things; the Matter, the Efficient Cause and the Place.

The Matter from which Wheat is generated and multiplied is Wheat, the Efficient Cause resides partly in the grain of Wheat (the Germ), partly in the Sun's Light and Heat (oxygen) partly in the Air (oxygen), partly in the humour of the Earth (oxygen in the NITRE) and in Rain WATER, and Dew, (the same oxygen in NITRE, whereof the atmosphere is full, and impregnate Rain WATER and Dew, Snow, Hail and all the metheores).

The Place is well dunged, ploughed, harrowed or well prepared ground. Just so is it in our truly Natural Art. N.B. The Matter wherein the Aurific Seed is concealed, born and regenerated is Gold, highly pure, as the Ground is Our Animated Argent Vive (REGULUS OF ANTIMONY & IRON).

This Matter the Philosophers have called by the barbarous name of Rebis, because it is composed (ex vina Re) from 2 Things, which by long decoction are converted into one species (azoth and sophic MERCURY).

The Efficient Cause lies partly concealed in the SOL, and is its Central Light and FIRE (Ripley's FIRE of Nature) partly in our animated MERCURY (Ripley's unnatural FIRE; MERCURY OF MARS) partly in our internal and external Heat, which is compared to the Heat of Sun-shine, (Ripley's FIRE against Nature, i.e. the universal Agent of Nature specificated in sea SALT, in its concentrated ACID wherewith MERCURY is cleansed by sublimation, (Art-èphius p. 482) and converted into FIRE against Nature). (The place is the ground well prepared to receive the Seed i.e. REGULUS OF ANTIMONY & IRON).

The Place is also the furnace, called Athanor, wherein is placed the TRIPOS ARCANI, and the Glass containing the Matter. (he means the Tripod and the glass).



(Many philosophers have made use of a Tripod, in the room of sand or ashes. If you consider that the Glass when placed in a ring with 3 legs, standing in an empty cast iron pan, with lamp heat or any other heat under it, so that the heated air circulating round the ring and glass, your matter must of necessity receive a more equal heat all round, than when you place your glass in hot sand or ashes, when the bottom must receive the greatest heat, and the upper part much less, yet Flamel, Ripley, and Philaletha have used sand or ashes).

The humour in the ground mixed with WATER, assisted by the air and warmth of the Sun Beams, dissolves the grain of Wheat, which however neither dies nor putrefies, but swelleth and bursts open, and after this dissolution the Germ follows, which is nearest matter of the plant and future seed.

Now it groweth, is digested and multiplies, until finally it comes to maturity during the summer season by continual Solar Heat. During this time of maturation it passes through different colours and states. Apply this similitude to our Work.

Our Argent Vive dissolves the SOL (in Rebis) and when the dissolution is perfected, the Germ is generated, which is the nearest matter of the Solific and Lunific Seed, that is of the Red and White Tincture, which by continual concoction increases in strength, until it becomes finally a Red Massa, which is hard like a glass, from which circumstance it has been called Lapis or a Stone.

(This does not exactly agree with Philaletha and other philosophers, but it might have been so with him, from a different method of Working, or a different degree of heat, he seems to have passed over the White, which must precede the Red, and he has given so much heat at the end, so as to vitrify his Red soluble powder, whereby he must have lost the Glorious Medicine, which has happened to many. Philaletha in Secrets Revealed warns us not to vitrify the Red powder by too much heat).

You must break the glass, and take out the Stone, this you must beat to a fine POWDER and put it into a new earthen RETORT and lute it, and let it stand 8 days and nights in a charcoal FIRE in a calcining not melting heat in a still FIRE, and the matter will increase in Redness and will become a deep purple Red, like coagulated blood.

A blackness will settle on the bottom of the CRUCIBLE, which must be separated and thrown away, (this proves what I say, he has forced the work by too much heat, and has burnt part of the matter, especially during his Calcination in the CRUCIBLE). if we rightly proceed we can have no CAPUT MORTUUM.

During the time of decoction, we see as many colours as there appear in Flowers and plants, yet the Artists notice only 3 principal colours, viz. Black, White and Red.

When it arrives at the White it is called the Argentific Seed, which has the power to transmute every MERCURY into pure LUNA, but when it is brought to perfect Redness, it is then the Aurific Seed.

In this Work we do not want many furnaces nor vessels, one furnace and one glass is enough.

We only make use of SOL and our Argent Vive.

With one ounce of SOL at most you have enough for Life, and afterward there is no need of adding any more SOL, and the Work requires not much care, when once it is inclosed in the glass, it is never moved until the last perfection by decoction is obtained.

And you have nothing to mind but the Fire, you need not to be hindered in your usual occupation, and no body need to know what you are doing.

This powder, the Argentific or Aurific, after it has been once perfected, it tinges from that moment 200 and more parts of Argent Vive into LUNA or SOL, according as the Stone is, White or Red and constringes the MERCURY in an instant, and your LUNA or SOL

in the SOL, after the SOL has been dissolved in its own proper humidity or Argent Vive (REGULUS OF ANTIMONY & MARS) by a slow temperate decoction, and this fiery quality although pre-existent in the SOL, laid dormant, but by solution and concoction is rendered active not otherwise than that power which lays concealed in the egg, also which afterwards by the warmth of the sitting hen, is stirred up or excited (Pontanus) and the Chick is formed which is more noble and more perfect than the egg. In the same manner this our Aurific Seed (TINCTURE RUBEA) is much more noble and glorious than the SOL from which it has proceeded. Although the SOL had before a power of multiplication in possibility, and as much FIRE as it wanted for its own existance or perfection, yet it possessed no faculty of acting beyond it, therefore it cannot perfect the mixture of Argent Vive or other imperfect metals, so as to exalt them, as the Aurific or Argentific Seed (i.e. the Red or White Elixir) can do, which possesses both faculties of possibility and of action.

But it is still more wonderful, that such fiery powers and qualities, by a Reiteration of the Work, can be augmented or multiplied infinitely.

When once you have produced this Aurific Seed (Tincture Rubia) out of SOL, and you mix it de novo with its own Humidity (REGULUS OF ANTIMONY & MARS) in the right proportion, dissolve that Seed therein as before and in temperate heat decoct it, it again is converted but in a shorter time, and with an augmentation of its former power, into a deep Red Powder, and the oftener this work of multiplication is repeated, the quicker, sooner and easier it is absolved, each time with a more powerful operation, because homogeneous metallic mixts, when they are de novo dissolved and united, they obtain each time greater power and virtue than they had before, when they were combined but once. A similitude taken from FIRE, which is multipliable by its own invisible principle and fuel to infinity.

is equal in virtue or quality to any fine LUNA or SOL, nay even finer.

(The Author mentions here that he only uses SOL and our Argent Vive, i.e. he only uses Rebis, REGULUS OF SOL, The Question is, whether this can be done? Should it be feasible, then you have here the Brassfounders process at once, as appears from his conversation with Dr. Helvetius, when he said to him "Know that the Chalybs of Sendivogius is that very metallic Mercurial Humidity, wherewith we can, without using any Corrosive, in an open CRUCIBLE, extract the tinging Rays and separate them from the bodies of SOL and LUNA, and afterwards refix the volatile TINCTURE.

I do not conceive that this Authors Red TINCTURE immediately after its first perfection, without being melted with SOL, should immediately, as he asserts, transmute 200 and more parts of MERCURY into SOL, whilst all other Philosophers mention only 10 parts. It seems in some places, as if he had made use of the secret FIRE with Rebis, but here he says distinctly that he only made use of SOL and his Argent Vive (REGULUS OF ANTIMONY & MARS) if this can be done without adding the secret FIRE, then we have to consider:

1. That the REGULUS ANTIMONY & MARS cannot act in the SOL, except the matter is kept in constant fusion, then a Reaction must take place, and the stronger will conquer the weaker.
2. Without the Universal Agent in the marine acid in the secret FIRE, we must miss the glorious Medicine, although an excellent Medicine may be obtained by infusing the Red Glass in White Wine or in S.V.R.; this the Brassfounder possessed.

This however is so weighty that it well deserves a serious thought, and some experiments).

S.B.

The Cause of this wonderful effect in the Transmutation is that fiery quality in the SOL (FIRE of Nature) which has been multiplied

It appears that I have wrote more than I intended, concerning these great matters, yet I am not sorry that you should obtain a fundamental and just knowledge of Our Art, and that you may get clear of sophistry and be able to distinguish the Truth from falsehood.

Although I could say much of the practise, of the true way, of the beginning, middle and end of this Divine science, yet I thought it necessary to write this Theory first and send it to you.

First that you might by this comprehend the practice the better, secondly that I might be sure, that these my writings have come safe into your hands. Whoever has this Writing and comprehends my meaning, to him the Door is already opened, and has no need to wander about in darkness or in doubt. I deny not, that in this present Century (1600) new and shorter processes have been discovered to arrive to the desired end, but I assure you, those shorter ways are subject to much more uncertainty, trouble and expence, and cannot be multiplied like the simple works of the Ancients, who travelled slowly but safely. Therefore I finish here the method of the Ancient Philosophers.

There is another later way, also proceeding from the ROOT (SOL) and first Matter (REGULUS OF ANTIMONY & MARS) but this principle consists in 3 Principles, viz. in MERCURY, SULPHUR and SALT, and here is the difference, that the ancient philosophers obtained their end not by using the FIRST MATTER, but only the SECOND AND NEAREST MATTER, in regard of the mixture, as they did not know THE VERY FIRST MATTER. The more modern philosopher has an advantage here that he has discovered THE FIRST MATTER OF ALL THINGS, (oxygen in the secret FIRE) which he found to consist in 3 principles MERCURY, SULPHUR and SALT, and by these means he is also arrived at the desired end, in a shorter time, yet following the process of the ancients (with 2 principles, as I have said and done) in the second work of digestion, but not in the first Work of Solution.

This I have from a sincere heart communicated to you, with earnest request, you will keep this as a secret for yourself, and not publish it.

(The author means to say that those who work with 3 principles have followed the Way of the Ancients in the Second Work of Digestion, but not in the first Work of Solution).

Finis.

A Translation of a few Sentences from different Authors quoted by Dr. Becher in his Concordantia Chymica.

p. 188. Soloman's Song. Chapter 4; vs. 12. A garden inclosed is my sister, my spouse. A Spring shut up, a fountain Sealed.

Although the prodestant Church and the Clergy, even Dr. Luther himself explain Soloman's Song to represent Christ and his Church, I say it is false, Soloman never thought of Christ when he wrote that song, or in that same song he would not have related how many women he had in his Harem, Ch. 6. vr. 8., there are 3 score queens and 4 score concubines and virgins without number. This has very little connection with Christ and his Church, Soloman wrote that song, which is an Epic Poem in Hebrew, to celebrate the Grand Work of the L. P. with this Work he has intermixed by way of metaphore the Beauties of his beloved and favourite Sultana, probably a daughter of Pharao, King of Egypt, Ch. 7. vs. 1 & 2. smelleth a little of Bawdy, very ill adapted to Christ and the Church.

In Lady Mary Montague's Letters you find a pattern of a Turkish Love Letter in the same Eastern style, as Soloman's Song. So we will leave fanaticism to the preachers and return to common sense and sound philosophy, especially when we find expressions that are used by other Alchemical philosophers and Adepts, "The Inclosed Garden (see Flamel) is the Glass." Sister and Spouse of Sol is REGULUS OF ANTIMONY & MARS, the Spring Shut Up is MERCURY SUBLIMATE, the Sealed Fountain is REGULUS OF ANTIMONY & MARS, see Ripley Revived and Count Bernard Trevisan, and other philosophers.

Ch. 4. vs. 16., "Awake O North Wind! Come Thou South! i.e. begin with a gentle heat! See De la Brie.

What business has this with the Church of Christ?

"Let my beloved (SOL) come into his Garden & etc.

" 190. Soon after the conjunction in the glass, it begins to turn black, and the second true solution is at hand, and this is a certain taken that the Work will proceed rightly.

BONELEUS. In 40 days and nights the upper part will be Black and fluid like pitch, and this is a sign that the YELLOW BODY in the bottom (SOL) is truly converted into MERCURY.

THEOPHRASTUS. Let the matter stand in the anthanor until of itself without adding anything, it begins to dissolve per se, on the superficies of the matter, and a little Island appears in the middle of the Ocean, this Blackness is the Bird, which flies by night time without wings, which Bird is converted into a Raven by the Dew, which ascends and descends almost imperceptibly, yet continually.

ALANUS. Do not think that this TINCTURE is extracted all at once or in a short time, no! But only a little and by little imperceptibly day by day blacker and blacker, until in a long time perfect Blackness is obtained.

Soloman's Song Ch. 1. vs. 5., I am black but comely, vs. 6., look not upon me (do not dispise me) because I am black, because the Sun (gentle heat) has looked upon me. & etc. (denotes putrefaction).

TURBA PHILOSOPHORUM p. 192. When temperate heat does act in humid MERCURIAL bodies, it generates blackness, whereby the Germ of your Stone is generated; and when 30 days have passed, we have seen the Redness of the Carbuncle which is our Adrop, Uziphur, and our Red Lead. (Ripley has borrowed this very same expression from the Turba Philosophorum).

Soloman's Song Ch. 2. vs. 10. My beloved (SOL) spoke and said unto me, rise up my love! My fair One! And come away! vs. 12; The flowers appear on the Earth. (my Love, my fair One is R. Alba) The Winter is past, (i.e. putrefaction in blackness is passed) the Rain is over, (i.e. the Circulating Dew or Azoth is dried up) the flowers appear, (i.e. the beautiful Colours appear before perfect Whiteness is obtained).



Vs. 13 & 14. Arise my Love, my fair one and come away! O my Dove, that art in the Clefts of the Rock, let me see thy Countenance, thy Countenance is comely. (The King watching his Work attentively sees the approaching glorious White Tincture, shining like Oriental pearls).

p. 193. Caesar longinus of the War of the Serpent Python(MERCURY SUBLIMATE with Phoebus; SOL in Rebus).

There was a terrible lightning between the Elements, and the Water (Azoth) covered the whole Earth. Rebus and MERCURY see Noah's Flood in Ripley.

But our strong Giants (MERCURY SUBLIMATE AND THE REGULUS) continued fighting without remission, night and day, whereby the humidity was all dried up.

"Those Giants fought our wonderfully small Dwarf, (the SOL in Rebus, who is the smallest or least in weight: only the  $1/7$ , the  $1/4$ , the  $1/10$ , or the  $1/12$ th. part of the whole, according to the different proportions of different philosophers, such as Aurelia occulta, Senior, Lullius, Ripley, Flamel & etc. But our Dwarf, by a miracle of God, conquered at last, caught the Giants and bound them. (SOL fixt the whole).

ALANUS p. 191. The putrefaction of the body is the beginning of our work, and is effected by gentle heat, for this reason that it may not descend, because as often as it ascends, a separation of MERCURY from the body takes place, which must not be until the MERCURY (REGULUS) and the Anima of SOL, are united, and perfectly conjoined in One Essence, in perfect blackness.

VENTURA. p. 196. It is necessary that your putrid black matter be washed and purified, and the longer the water stands on the EARTH the more the EARTH will be purified.

p. 197. When the Matter is become White, then the Spirit (MERCURY SUBLIMATE) is coagulated with the body, you must wait a long time before that Coagulation, resembling fine pearls, takes place.

ROSARIUM. When you see that Whiteness appear, supereminent

above all other colours, then you may be certain that Redness is concealed in that brilliant whiteness, then you need not take out that whiteness, but you may boil your egg, until it becomes Red, and truly Red, because the more Red it is the more it is worth. And the more it is boiled, the more it is worth.

CHRISTOPHORUS PARISIENSIS. Therefore proceed with the Philosophical FIRE (AZOTH) until Whiteness is past, and until after some Citron Yellow Colours, a Red Colour follows like Scarlet, which is the highest Tincture Alba, and although you have this Colour nevertheless let the Glass stand 6 weeks or 2 months longer without opening it, and it will become more beautiful and deeper coloured, and richer, and you are the more sure of perfect Fixation.

ISAACUS HOLLANDUS p. 108. If you work with a small FIRE especially in the beginning, the matter does better retain its own humidity (MERCURIAL).

The Matter is not congealed into a hard stone, like a glass or crystal, which is melted in a violent heat, but it must be congealed into a soft POWDER, which flows like wax over a small heat.

He that governs his matter by a gentle heat, he can come to that mystery and his matter will not be vitrified, and will always remain soluble in every stage, of the Work. But by a violent heat the matter is vitrified, indurated so that it loses its solubility except you know with a great deal of labour, to restore it.

ARNOLDUS DE VILLA NOVA. O Ye unlearned Artists! Why do you raise such a violent heat? In a violent heat the Matter is destroyed and vitrified. All philosophers have said, beware of vitrification! Because it does not belong to our Stone to be Vitrified. Therefore roast him gently in all his changes, and you will get the science, and if you act otherwise, you will not enjoy the fruit of your Labours. SOLI DEO GLORIA.

Finis.



### **B.M. 15549 (additional M.S.)**

Take one and a half ounces of lamel of steel and calcine that in a pot of earth 7 days and longer if it be need till it be very red. Then take it out from the fire and keep it clean from dust and from all manner of filth till that your corrosive waters be truly made under that form.

Take tincture of Roman Vitriol (1 part) and tincture of Salt Petre  $\frac{1}{2}$  part, and  $\frac{2}{3}$  ounces of good Vermillion and grind all together upon a marble Stone. Then put all the foresaid matters in a stillatorie of glass well covered with a blind alembick well luted (luto Sapienae), then when the lute is dry, put your vessel in balneo hot, seven days-Hoc Facto- Quench the fire and when it is all cold set that said glass in a dry furnace with ashes, and do away the blind coverature, and lute a head with alembic upon the said glass, luto Sapienae. And make first a lent fire under the furnace, till that thou think that all the faint waters be drawn by the said Alembic into a receiver, and look that the joints be well luted-Hoc Facto- Reserve that water in a Vessel of glass, and lute another receiver, or the same, to thy pipe, luto Sapienae, and set the same vessel in the furnace and increase the fire more and more till all the good water be drawn.

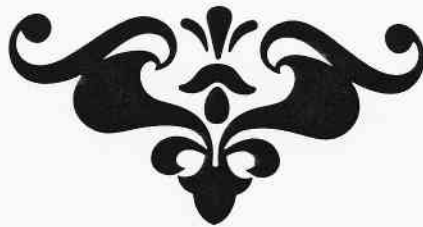
And also that all the said vermillion that is in the said glass be sublimed up into the head of the said glass.

Then take the said glass from the furnace and take the water that is last drawn and dissolve in that same water one ounce of Sal Ammoniack and all that is sublimed up into the head of the said glass; take it and grind it up on a Marble Stone with the said lamel of steel that is calcined before, all together very small.

Then dissolve the matters with your water that the said Sal Ammoniac is dissolved in, a little and a little, with 2 or 3 glasses under this form.

This is the way of smoothness  
No other way hath Hermes  
He that taketh more or less  
All his work is like to Bes.

Finis.



# TO MAKE THE LIKENESS OF A VEGETABLE

Sloane MSS 633, page 166



Rx. May Dew, and set it to putrefy in a close glass; then distill it, and out of the feces extract a Salt according to Art. Take of this Salt 1 ounce and of the distilled water 2 pints.

What herbs you would see, take a handful or two of their Seed and powder it; And pour on it the Water so much as the water may remain three fingers higher than the Seed that lies in it, and put that Salt and distilled water of Dew and the Seeds together, into a strong glass and lute it or seal it hermetically; (N.B. The glass must be high enough to take the representation of the plant). Then set the glass two feet in horse-dung for 14 days, and the matter shall become thick; And then set it in your Chamber where is clear light. And in the night when the moon clearly shines in, when it is bad weather. Secure your bottle and so keep it thus till it is dry.

And when you please to see the flowers and plant you must set the glass in a little warm sand and so in a moment; as it were comes the plant and flowers up. And when you take the heat away the Flower and plant goes.

Finis.

# The **SECRET FIRE** of the **PHILOSOPHERS**

**No Author or Date**

This, as it is the highest Mystery of Nature, so it is the greatest Secret of the Philosophers: The fire of the peripateticks is dry; but that of the hermetic philosophers is moist.

The common people calcine and burn with a culinary fire, we with a clean and Chrystalline Liquor; for our fire is a sulphurous Water, and the Spiritual Seed of Sulphur, which is our Mercury: So with the mercurial moistness is the Matter of our fire. As the kindled oil in the lamp is the matter of the Light, and by such a matter is augmented.

Nothing is so dark and obscure as the fire, and nothing is more occult than the manner of odering and governing it.

Pontanus after he knew the true matter (as himself confesses) erred above 200 times, before he could perfect the work, because he knew not this fire.

The knowledge of it is so necessary, that when on a time, a Society of the Sons of Art met together on purpose to debate on the Great Work so that they should manifest not every one knew of it.

After various opinions were brought forth and conversed among them; the Youngest of the Company being asked what he knew of that Mystery, answered That he understood the fire and its Regiment, whereupon all rose up and gave him the Pre-eminency, as the Chief Master of this secret, for he can easily perform all things who knows it, and without its knowledge nothing can be performed. Which seeing it is so, you may reply to me, that I have given you no satisfaction in any wise, which hitherto I have written to you.



Yet my dear friend, the things which I have said, do greatly conduce to your desired end, for whosoever is well furnished in other things, and hitherto instructed, is well adapted for the finding out of this secret fire, which he will probably obtain, if only he continues his Inquisition, & God Vouchsafe to bless him.

I must confess that hitherto I have wrote to little purpose, unless you seem to have known the things before, however it will be a great comfort to you, that what I have written may confirm your opinions, and beget a confidence in you how more like a philosopher, than a parrot you have written, and therefore they cannot but be an incitement to promote your beginnings and progress, to which I heartily wish a most happy event; because I suppose you to be a man very fit to be made an adept. And I seriously propose, had I been so fortunate to have had the liberty granted me by my patron, which many Adepts have. I would have opened to you the whole Secret.

But my good friend, let me use that Liberty of speech as to say; that if without the tremendous Anathema of the philosophers, I might open to you the Great Arcanum viz. their secret fire, I do a little doubt whether by this means I might be an instrument of greater felicity, to you.

It is worthy to be noted that sentence of a Chief Father of the Church, God, in Mercy, denied many things which he grants in his Anger; for very many gifts of the Infinite Diety, are made rather punishments than benefits.

My most worthy friend, I heartily pray that if you go about the Great Work, and finish it; this may not be prophetic of you, the circumstances considered which accompany you, therefore I would that when soever God shall make the matter of the Hermetick Wisdom, you would employ it about Medicine and Philosophy; but not making of Gold. FINIS.

EXTRACTS OF:  
**THE GREAT WORK OF THE  
LAPIS SOPHORIUM**  
**ACCORDING TO THE LAMSPRING PROCESS**



OF THE RUBIFICATION OF THE WHITE  
*SULPHUR NATURAE EXMERCURIUS*



Having obtained the White Sulphur of Nature from Mercury in two or three digesting globe glasses, take that glass which you propose to continue to digest till it be perfected into the Red Sulphur and without permitting it to cool place it in a lamp furnace in a bed of sifted ashes, warmed to the same degree of heat as the glasses had acquired in the water bath. The dry heat in ashes must be no stronger than that you can bear the glass in your open hand. Continue the gentle degree of dry heat, say about 120 to 130 degrees until your *SULPHUR NATURAE ALBUM* is become of a very bright and beautiful cinnabar colour, which it will in about thirty days.

This is Sulphur Rubrum Naturae Indeterminatum.

Solution of the Red Sulphur  
Naturae into an Oil.

Dissolve this Red Sulphur of Nature by the same process as you did the White Sulphur; that is dissolve it in a genuine highly rectified Spirit of Wine, digest in a blood warm water bath, keeping the glass close shut and you will obtain a deep ruby red transparent solution. This solution is FIRE.

If you tinge a bottle of good old White Rhine wine or Austrain wine with this essence, until the same becomes as deep in colour as Burgundy, which a small quantity of the dissolved red sulphur will effect, you have then in your possession, The Glorious inward



Medicine; or Quinta Essentia Medicinalis which is so powerfull that a few doses of a coffee spoonfull will expell the most dreadful diseases, Epilepsy, palsy, dropsie, consumptions, fevers, gout, leprosy, all fly before it.

It is a cure for the maladies of the whole animal creation.

But when the Solar Sulphur spiritualized, has been united and coagulated therewith, it then becomes a hundred times more powerfull, and must therefore be dilated proportionally before it be exhibited as a medicine. One single grain in substance in that state would extinguish life like a stroke of lightning or a Violent shock of electricity which is the same thing with less power, as we have proved by experiments made on dogs and other animals.

#### Distillation of the Ruby Red Transparent Solution of Red Sulphur of Nature.

Having, by the means directed, obtained your ruby red transparent Solution of the Red Sulphur of Nature in Spirit of Wine, you must with a gentle heat in Balneo draw off the Spirit of wine, per Alembicum until there remains behind a ruby red oil.

#### Composition of the Principles.

To three parts of the Ruby coloured oil you must add one part of the GOLDEN FERMENT reduced to an oil, by means of spirit of wine.

Manage exactly as you did the White, and Coagulate the united oils in a digesting globe glass placed in a dry heat of sifted ashes, leaving the glass open during the first 24 hours of digestion to evaporate the superfluous humidity. Then shut it and digest until it is become a beautiful DEEP RED MASS. This will be soon accomplished in a heat of from 120 to 130 degrees. The trial is that it must melt without fuming.

Multiplication in quality, virtue & Power.

The Multiplication of the red is performed in exactly the same manner as that of the white tincture formerly taught.

You must dissolve the above red mass (which is the RED TINCTURE IN AN INFANT STATE capable of transmuting ten parts only of Mercury into SOL) in your rectified lac virginis by a gentle digestion.

When perfectly dissolved distill the Mercurial Spirit from the tincture until it remains an oil.

This being put to a digesting globe, placed in warm ashes, must be dried up again until it become again A RED MASS.

Repeat this solution and coagulation, until it will not dry up any more, but remains a FIXED RUBY RED OIL which shines in the dark. This is the Elixir Reberum tertial ordinis, which is capable of vitrifying a great quantity, at least one hundred parts of refined gold in a crucible, which vitrified gold can convert a greater quantity, at least 1000 parts of Mercury into a RED TINGING CINNABAR, or precipitate, which, finally can transmute at least a hundred parts of Mercury into fine gold.

The red tincture is capable of being still further multiplied.

Before it has vitrified gold, it is the lapis Sophorum MEDICINALIS UNIVERSALIS, the URIM AND THUMIM which gives light in the dark and tinges alcohol of wine into a ruby red essence, where-with you can tinge old white Austrian wine into the medicine, capable of healing and overcoming all diseases, and able to preserve life beyond the general term.

The dose of this tinged Wine must be small, a few drops only and that not too often.

To Prepare the Solar Ferment .

Take the pure gold of 24 Carots refined with the greatest care

by a faithfull refiner, two ounces; get this beat into thin leaves at a gold beaters, one whom you can trust and who will not change your gold, you ought to get enough beat to yield you two ounces of leaves.

Dissolve the gold leaf, one leaf after another gradually in your lac virginis; mixed with a a of good aqua fortis in which aqua fortis you have previously dissolved one fourth part of its weight of Sublimed Sal Ammoniac to make it become an aqua regia.

Let your double solvent consisting of your aqua regia just mentioned and your lac Virginis, of each an equal weight, weigh twice as much as your gold does, that is, have four ounces of solvent.

Dissolve the gold leaves gradually, without heat and you will obtain a beautiful transparent fiery red liquor.

This is the humid calcination; shut the digesting glass and place it in a blood warm water bath to digest for eight days.

Then distill the solvent from it very carefully until there remains behind an oily liquid gold.

#### Digestion.

Put the SOLAR OIL just obtained into a digesting globe glass and set it in a water bath of a blood heat for one hundred and fifty days (five months) and the gold will die & rot as the silver did before.

After balckness is over you will obtain in about six months time the White Mercurial Sulphur of gold which will settle all round the globe like small pearls or the eyes of fish.

#### Rubification of the White Sulphur of Gold.

When you have the sign just mentioned, your White Sulphur of Gold settled round the globe like small pearls, take your glass gently out of the water bath and place it in ashes previously

warmed over a lamp as nearly the same degree of heat as the water bath was, then increase your heat gradually to 110, 120 and 130 degrees and the White Sulphur will change into a yellow and finally into a beautiful deep red colour.

The change from the White to the red will be accomplished in five or six months (weeks) and you will then have in your possession the red spiritualized gold or Solar Ferment extremely fusible.

Solution of the Solar Ferment and reduction of  
the same into Oleum SOLIS (Solaris) .

Dissolve your red solar ferment in genuine highly rectified alcohol of wine and you will have a Transparent ruby coloured solution which no art can reduce per se into SOL again.

This ruby tincture is AURUM POTIBLE PER SE but not LAPIS PHILOSOPHORUM MEDICINALIS. Yet it is a glorious restorative and curative Medicine.

Distill the spirit of wine in balneo gently from the solution, per alembicum, until there remains behind in your glass body a deep ruby red oil of gold, that is a solar oily looking liquid, which is the Spiritual Solar Ferment for the composition of the Red Elixir primae Secundae et tertiae ordinis.

Soli Deo Gloria.

Finis.

THE  
**PRACTICE OF PHILOSOPHERS**



anonymous



**(WRITTEN IN BACSTROM'S HAND)**

OF CHANGING WHITE INTO RED

Now let us divide the White body fixed into two parts of the which one must be conserved for the White Elixir.

The other part which is for the red put it in his glass and pour upon him of the water conserved for him, that it may overcome him. Shut the vessel strongly and seeth him with soft fire till he liquify as water. Then decoct him further with a little augmentation of fire till he wax thick like fat or oil. After that with more fire continue till he be coagulated into a dry red stone. Then imbibe it as before is said and seeth him and coagulate him, and etc. till he be dry. So do until he have drunk all his vapour conserved for him. Put that part so dried into a round earthen vessel, glazed well without, lute it and put it in the furnace forty one days and nights, so that he remain continually in one equal heat more than before, till the Spirit enter the body by his regimen.

Sow thy purest fruit in thy mercury till he be dead in him. Dissever the quick from the dead, the dry from the moist, with care, and imbibe the dead with the quick, and the dry with the moist, till the dead have overcome the quick.

Take hard, heavy, hot and dry  
Do together, for so did I  
Take hard and moist & wet  
Do together even I mete  
Then are thou richer than the King  
Unless that he have the same thing.

First you should put into the said body a little water and a little of your powder. Then take another glass and put a little of the same water in this glass and of the powder as you did before into the first glass. And when it is all dissolved, put it into the first glass. And so do little and little unto the time that all the powder be dissolved.

And when it is all dissolved and put in our body, then lute a blind head upon the mouth of that body Luto Sapientae. And when the lute is dry, set that same body with all the said matters in a very hot balneo for seven days-Hoc Facto.

Take up that body and do away with the blind head, soft and fair, that none of the lute fall into the body of the glass for hurting of the work. Hoc Facto. Lute a good head of glass with Alembic to the mouth of the said body-luto sapientae- and set him in a dry furnace with hot ashes; Sicut Primus and make first lent fire till that you see the said body of the said glass begin to wax red. Then increase the fire more and more unto the time that your feces that lyeth in the said glass be dry, then let it cool. HOC FACTO.

Take it from the furnace again and grind it upon a marble stone as you did before with that, that is sublimed in the head. And dissolve it in a new corrosive water made of Ti of Sal petre, a half part, and one ounce of Sal armoniac, drawn as you did before, and ever remember that in all your drawing of your corrosive waters that you put away your faint waters, that is to say, the first water, the which what be ipetive like the colour of whey. And keep it in a glass, for it will serve for another work and not for this. And all your corrosive water must be made under the form before said.

Then put your faeces so dissolved in the said body of glass and in your corrosive water in balneo again seven days as you did before. And then congeal him and dissolve him unto the time that you have him in an oil.

Then put that oil in a glass well closed and luted, luto sapienae,

keep it by himself. Then take one ounce of fine Sol and make thereof thin plates.

Then take a great cruse (crucible?) and put therein as much lead as you will and melt it. And then lay a broad thin plate of Iron full of small holes upon the said cruse, and upon the same plate of Iron lay your thin plates of SOL, plate by plate, so that none of them touch each other (Stratum Super Stratum), and turn them often times.

And look that the said cruse with your lead may stand very hot and liquid. For the fervent heat and the spirit of the hot lead will cause the said plates of Sol to break into powder. Then when it is so brittle that it is somewhat brought into powder, grind that powder of Sol upon a marble stone very small, but not hard for grinding of the stone amongst the Sol. Then take that small powder of Sol and dissolve him in the corrosive water, before said, made with Sal amoniac, sal petre and roman Vitriol. And congeal him and dissolve him until the time that it be an oil.  
Hoc Facto.

Put the first oil and the oil of Sol together and put them in a body of glass with a blind alembic well luted-luto sapientae; and set him in balneo hot 5 days natural; and then let it cool; Then take it up and set it in a circle fire, not too hot 5 days, and then put him again in balneo another 5 days, gradus primus, and then put him into a circle fire another 5 days, sicut primus, and so do as it is before said.

What in balneo and what in circle fire until the time that the said matters be congealed into a stone, the which will be done within 9 weeks.

Then take one ounce of the said medicine and cast upon 10 ounces of fine lead molten in a crucible and one ounce of that lead so arrayed cast upon 10 ounces of fine Luna well purged, while that it doth run, and it shall be as good Sol as any in the world to abide all manner of examination and Test.

To fix Lune unto the weight and quality of Sol, take lune and fine it with Saturn as well as you can, till it be fined at the full: Then take Saturn and set him in a test one ounce or as much as you will and dry it and in the drying cast therein powder of glass, and always as the powder waxeth white strike it off, and cast in more, and so 3 or 4 times till the glass have his colours. Then strike clean away the glass from the saturn with some instrument so that the fourth part of thy saturn be washed away. Then take that saturn from the fire and in a clean pot melt him by himself and cast it into a pot with Vinegar and so do 9 times: and then is thy Saturn well prepared.

Then take 2 parts of that Saturn prepared and 1 part of the lune aforesaid well fined and set him in the fire and melt him together, and cast him into strong Vinegar, and so do 9 times; then set it in a test and dry him till you have the lune clean by himself and then hast thou thy lune as dense and as heavy as Sol.

Now if you will make thy lune fix as is Sol to abide cementation: Take of thy Saturn prepared and melt him and quench him in strong Vinegar and so do 9 times. Then take of thy dense lune two parts and melt him and when it is melted cast in 2 parts of thy Saturn last prepared and have ready by thee a Vessel with two parts of Vinegar and one part of Sal ammoniac dissolved in the same Vinegar; And in that liquor quench thy metal and so melt and quench 9 times, and when thou hast done so, then set him in a test and fine out the Saturn till thou have thy lune clean by himself, and at all times look that thy test be right hot or thou put thy matter therein.

This lune will abide cementation Royal, like as Sol will and is called AUREUM ALBA.

Then take one ounce of Sol and one ounce of the said aureum alba and 4 ounces of Venus and melt them together and plate the metal into thin plates and lay them in cementation in a crucible with these materials:



Take Sal Alkali, sal ammoniac, Vitriol, borace croufer or cros-  
fer is used.

----- 'tis quenched in the galle of a bowl; Red powder of tiles  
Sal EVEN (an abbreviation D.H.) the juice of celedone, of earth  
and like meche.

Then temper him with honey and make him like a paste and then  
make thy cementation with the plates between 2 crucibles and lute  
him fast, and dry him well and put him into the fire 24 hours.

Note well that thou cement him till all the Venus be wasted  
and have no more but the weight of the 2 principle bodies. Then  
melt him with borace and thou shalt have the fairest Sol that  
ever thou sawest, the which will abide cementation Royal.  
Exphat ars ista vera et pbata.

A good way for Sol: Take one ounce fine Sol and one ounce fine  
lune and  $\frac{1}{2}$  ounce of fine Venus, melt them together and wash him  
in stale wine (urine) after that you have cast him in an ingot.  
And beat him into thin plates and keep him to the cementation.

Then tinc. 1 part of Roman Vitriol and make powder thereof and  
temper him with child's urine and boil him together till thou  
see him rise up green and yellow, then take him off the fire and  
grind him with tinc. 1 part of Sal ammoniac and one ounce of  
Sal gemme and temper him with strong Vinegar unto the time that  
he be as thick as paste, and then cement the plates with that  
paste and melt the metal and cast him in an ingot and thou shalt  
have good Sol and gentle in working.

Q.D.R.

**EXPERIMENTS for the PREPARATION  
of the  
SOPHICK MERCURY**

**by Luna and the Antimonial Stellar Regulus of Mars**

**for the**

**PHILOSOPHERS STONE**

**written by: Eugeneous Philaletha**

**an**

**Englishman and a Cosmopolite**



1. The secret of the Philosophick Arsenick.

I took one part of the Fiery Dragon, and of the Magnetical Body two parts, I prepared them together by a strong Fire, and in the first fusion there was made about eight ounces of the true Arsenick.

2. The Secret of preparing the Mercury with his Arsenick, for the separating its Faeces.

I did take one part of the best Arsenick, and I made a marriage with two parts of the Virgin Diana into one Body; I ground it very fine, and with this I have prepared my Mercury, working them all together in heat, until that they were most exquisitely incorporated: then I purged it with the Salt of Urine, that the Faeces did separate, which I put away.

3. The Purification of the Sophick Mercury.

The Mercury thus prepared, is yet infected with an external uncleanness, wherefore distill it three or four times in its proper Alembick, with its Steel Circurbit, then wash it with the Salt of Urine, until that it be clear and bright, and in its motion leaves no tail behind it.

4. Antother most excellent Purgation.

Take of decrepit Salt, and of the Scoria of Mars, of each ten ounces, of prepared Mercury one ounce and a half, grind the Salt and the Scorias very fine together, in a Marble Mortar; then put in the Mercury, and grind it with Vinegar, so long until no more of the Mercury appears; put it into a Glass Body, and distill it by Sand in a Glass Alembick, until all the Mercury be ascended, pure, clear, and splendidly bright; reiterate this three times, and you will have the Mercury excellently well prepared for the Magistry.

5. The secret of the just Preparation of the Sophick Mercury.

Every single preparation of the Mercury with its Arsenick is one Eagle, the Feathers of the Eagle being purged from their Crow-like blackness, make it to fly the seventh flight, and it is prepared even until the tenth flight.

6. The secret of the Sophick Mercury.

I have taken the proper quantity of the Mercury, and I mixed it with its true Arsenick, to wit, about four ounces of Mercury, and I made a thin commixed consistence; I purged it after a due manner, and I distilled it, and I had a pure Body of Lune, whence I knew that I had rightly prepared it; afterwards I added to its weight of Arsenick, and I increased its former weight of Mercury, in so much that the Mercury might prevail to a thin flux, and so I purged it, to the wasting of the blackness almost to a Lunary whiteness; then I took half an ounce of the Arsenick of which I made a due marriage, I added it to this betrothed Mercury, and there was made a temperature like Potters Loam, but a little thinner; I purged it again, after a due manner, the Purgation was labourous and a long time; I made it with Salt of Urine, which I have found to be the best in this work.

7. Another Purgation, but yet better.

I have found out a better way of purging it, with Vinegar and pure Sea-Salt, so that in the space of half a day I can prepare one Eagle; I made the first Eagle to fly, and Diana is left, with a little Tincture of Brass; I began the second Eagle by removing the superfluties, and then I made it fly, and again the Doves of Diana are left, with the Tincture of Brass; I conjoined the third Eagle, and I purged the superfluties, by removing them, even to a whiteness, then I made it fly, and there was left a great part of Brass, with the Doves of Diana; then I made it fly twice by itself, to the whole extraction of all the Body; then I joined the fourth Eagle, by adding more and more of its own humour by

degrees, and there was made a very temperate consistence, in which there was no Hydrops, (or superfluous moisture) as there was in the three former Eagles.

8. I have found the best way of preparing the Sophick Mercury  
Viz. such as follows.

The Amalgamated Mass, espoused or joined very intimately by a due Marriage, I put into a Crucible, and into a Furnace of Sand for half an hour, but so that it might not sublime; then I take it out, and strongly grind it; then I put it again in the Crucible, and in the Furnace, and after a quarter of an hour or thereabouts, I grind it again, and make the Morter hot, by this means the Amalgama begins to be clean, and to cast forth a great deal of Powder; then I put it in the Crucible again, and to the Fire as before, for a convenient time, so that it be not sublimed, otherwise the greater the Fire is, the better it is; so continually putting it in the fire and continually grinding it, till almost all the Powder doth wholly disappear, then I wash it, and the Faeces are easily cast out, and the Amalgama becomes intire without any Heterogeneity; then I wash it with Salt, and again do heat it and grind it; this I repeat to the full cleansing it from all manner of Faeces.

9. A Threefold trial of the goodness of the Prepared Mercury.

Take thy Mercury prepared with its Arsenick of seven, eight nine or ten Eagles, put it into a Phial, and thou shalt lute it with the Lutum sapientiae; place it in a Furnace of Sand, and let it stand in an heat of Sublimation, so that it may ascend and descend in the Glass, until it be coagulated a little thicker than Butter; continue it unto a perfect Coagulation, until it be as white as Silver.

10. Another Trial.

If by shaking it in a Glass with the Salt of Urine, it be turned

into an impalpable white powder of its own accord, so that it doth not appear as Mercury, and of its own accord in an hot and dry place it coagulates again into a thin Mercury it is enough; but yet better if being agitated in Fountain-water, it runs into small heads or particles, for if the grain be in the Body, it will not be thus converted and separated into small minute parts.

11. The Third Trial.

Distill it in a Glass Alembick, from a Glass Cucurbit; if it passes over and leaves nothing behind it, it is a good Mineral Water.

12. The extraction of the Sulphur from the living Mercury by Separation.

Take thy mixed corporal and spiritual Compound, the Body of which is coagulated of the volatile by digestion, and separate the Mercury from its Sulphur by a glass still, and thou shalt have a white Luna fixed and resisting Aqua fortis, and more ponderous than common Sulver.

13. The Magical Sol out of this Luna.

Out of this white Sulphur by Fire thou shalt have a yellow Sulphur, by a manual Operation, which Sol is the red Lead of the Philosophers.

14. Out of this Sulphur, Aurum Potabile.

Thou mayst turn this yellow Sulphur into an Oil as red as Blood, by circulating it with the Volatile-Mercurial-Philosophical Menstruum, so thou shalt have an admirable Panacea, or Universal Medicine.

15. The gross conjunction of the Menstruum with its Sulphur, for the formation of the Off-spring of the Fire.

Take of thy purged, best prepared and choicest Mercury, of

seven, eight, none, or at most ten Eagles, mix it with the prepared Laton, or its red Sulphur, that is to say, two parts of the Water, or at the most three, with one of the pure Sulphur, ground and purged; N.B. but it is better that thou takest two parts to one.

16. The working of the mixture by a manual Operation.

This thy mixture thou shalt grind very well upon a Marble, then thou shalt wash it with Vinegar and Sal Armoniac, until it hath put off all its black Faeces; then thou shalt wash off all its saltness and acrimony with clear Fountain-water, then thou shalt dry it upon clean white paper, by turning of it from place to place with the point of a knife, even unto an exquisite dryness.

17. The putting in of the Foetus into the Philosophical Egg.

Now thy mixture being dryed, put it into an Oval Glass, of the best and most transparent Glass, of the bigness of an Hens Egg; in such a Glass let not thy Matter exceed two ounces, seal it Hermetically.

18. The Government of the Fire.

Then you must have a Furnace built in which you may keep an immortal Fire; in it you shall make an heat of Sand of the first degree, in which the dew of our Compound may be elevated and circulated continually day and night, without any intermission, & etc. And in such Fire the Body will die, and the Spirit will be renewed, and at length the Soul will be glorified and united with a new immortal and incorruptible Body: Thus is made a new Heaven.

FINIS.



# THE FIRST MATTER



(No Author or Date)

When we turn our thoughts to the preparation of the Universal Matter, the highest Art of the Wise, in which is concentrated all the strength of heaven and earth, we must know that it is in all things, know what the universal Subject is, and how it is constituted; the fire of nature in its two diverse properties, the corporeal and the universal working power, which the philosophers call the First Matter. The foundation being the Mercury of the Wise also called the universal matter. But the Wise know that it cannot now be found in the world as One Thing, in which the 2 central fires of nature remain limited and corporeal. Therefore they say, that whoever can work through One Thing errs and does not follow the Art, but he who knows the Universal Matter has the true Wisdom, and for him the door of Wisdom stands open.

What God has created is found in the three Kingdoms, so we must earnestly look for this Universal Matter in them, and it is easy to find if we think in which creation the cleanest and purest Light of Nature of God can be found.

The Universal Subject is the most noble of God's Creation, in which God Himself burns for love.

When we look around in the whole of nature, we see that Man is God's most excellent work, for all creatures belong to the natural and perishable world, but Man stands in a two-fold position, for he is natural and also supernatural, held dearest by God and created over all things.

Though his body is perishable through the Fall by corruption and participating in it, yet his soul is born of God, supernatural and imperishable, for the Spirit of God has his place and home in him, and does not belong to the great world, but Eternity.



Therefore Basilus Valentinus says: Man is through his soul a divine entity, even though his outward body perishes even as the animals, but man can overcome this natural being through the Q.E. for he is the Centrum Centrorum and the Centrum Concentratum, as the small world is called, and Basilus says further, everything is found in the small that is found in the great one, namely heaven and earth, the elements and all that is in the Firmament.

We see too that the Wise, not without reason, say, "In you lies the most precious of all precious things, in man is found all the strength of heaven and earth. The Philosophers say, "Take on the Art, where Nature leaves off", for they wish people to understand Creation and how Creation came about. The philosophers after their magician Stilo say: This Universal Matter is the philosophic Mercury from which all things are taken and held, and man being the Centrum Centrorum understands the properties of all Creatures, and has the powers of the three Kingdoms of the lower world in triplicate in himself. He must realize that the beginning of the Light of Nature can be found in himself, for he is grounded in the eternal nature.

In order that we should not be confused by the various names of the Prima Materia, Sendivogius warns us truly that we must comprehend the hidden meaning, not simply the outward words, for that is their intention. Where Nature finishes in the Metallic kingdom and in our eyes has a substantial body, there we must start our Art. The Mercury of the Wise must necessarily be taken from man, as Riplaus shows when he writes, Man is the noblest of all creatures in the false creation, and in him are the four elements, one in another, which become one working, and in the mercurial family are many materials, which through the Art can be drawn out.

As the two central fires of nature lie in the Microcosmo, so are they also in the Macrocosmo, and in specie in the Spiritual

fire. In the fire is an Astral Spirit, as a subtle nitre and is endowed with a living soul, which is the Archaus of the Motor Universalis, that is in all things and which opens its most inner Centrum and pours into it a fermenting property through which life awakens, and is brought to further use: Without this astral spirit the two corporeal fires are dead and not working, but when they are opened by the fermenting property they are made volatile, and all life awakens. Nothing can exist without this astral Spirit which is the life of all things, and in Alchemie nothing new can be born without it, or be placed in the Plusquam perfection, for the Spirit alone gives life to all.

As all creatures have it for their beginning and in Gods order are held by it and nourished, so it is no stranger to any creature, for though it is Spirit, yet it can be in a body. Hermes says: The upper open Spirit is most hidden in the earth. Work the upper open Spirit with the lower secret one, so will the living one awaken the dead, and be to it as a Well of Life and work great wonders.

The Holy Spirit is indeed the agent which awakens and subtilizes the two corporeal central fires. When these two are brought to full perfection and their Universal Working power made substantial, the philosophical saying is justified:

"He who makes the volatile fixed, and the fixed volatile, understands the working of our Universal and Particular Recipe".

This is confirmed by Basilius in his Tract on Universal and Particular Things when he writes: "The Universal is the most precious thing of the Wisdom, and the three properties are one property, and is found and drawn out from one Property from which all metals can be made into One, and is the true Spirit Mercury and Anima Sulphur, which cleanses the holy salt, sealed under one heaven, living in one body and is the Dragon and the Eagle. The King and the Lion is the Spirit and the Light Word of Spirit, the body of the Sun colour becoming a medicine. Finally all three principles are one expression in the Love of God "

This Universality of the Stone is confirmed by the many born from the universal centre. Other Recipes are only used in particular instances and must be so observed.

That the Universal Materia lies only in the Microcosms is further shewn by Basilius in Tr. de Microcosmo. The natural means and remedy is found in the Microcosmos, metals and minerals follow after, and if one cannot find out the remedy, place one similar upon another similar and healing will result. It is also said, Though it may be easy to make the Stone or Lapidum it is far harder to full comprehend it. All Philosophers including Adam, Soloman, Hermes and Theophrastus, by they ever so wise, recognize this difficulty. Dionysius Zacharias also realises that God placed a Divine working power in the Universal Stone.

The Wise always mentions the necessity of knowing how to prepare their Mercury in their writings, for they say "Our Spirit which enlivens the bodies of metals is a natural fire, declared openly by man or revealed by Gods Spirit. Flamellus fearing to offend God did not wish to disclose the Key to the portals of nature, by turning over the lowest earth to the highest heaven. Sendivogius says: "Though in a sense much is said openly nevertheless, the extraction of our salt or Mercury Sophici and that which bridges them over our water, is never openly mentioned but only revealed by God.

When the philosophers mention their salt or mercury, their WATER is simply a matter of speech. They speak of their water as a dry water which does not cleanse the hand. What they really mean by this is that the salt is the Key to the Art, for in the SALT lies the opening of all things, and in such lies the Universal Menstruum of the white Mercury. Of this Mercury the philosophers say: It is a Stone and yet not a Stone, when a fiery air salt goes into all bodies and opens them. It is a Stone however when it opens and unites with the body, then it belongs to the fiery grade of nature, may become dry and be processed. Then is the white mercury a salt which has no resemblance to the ordinary

salt, but which has an Alkali and an Astringent substance, of which Philaletha says, "Our mercury is to be found nowhere over the earth, but it is a Son which is given to us by a wonderful Art.

Its beginning is partly heavenly, partly false, for it must give birth to a Light Spirit, in it are two central spiritual fires, these at the beginning of all Procreation covered over the waters, acting according to Gods Hand, and until a certain hour gave all creatures nourishment and multiplicity. It is false however through its false being, overcomes love and its existance and thereby partakes of both the lower and higher powers. From its heavenly source it draws all the powers of heaven, and lives in the Air, therefore called the Sea of the Wise, and Basilus again says, The Recipe of all metals is a heavenly volatile watery spirit, which is contained in the AIR and in the earthy kingdom and WATER, seeks its natural home and the air is the secret and hidden earth, which hovers over our heads and from which through the elementary environments is drawn our white nitre. Paracelsus writes of this, "One must know the anatomy of the living body, and from it draw the Essence (without hurting the body) from which all the wonders of the world can be produced". This would be the great secret of the Adepts which they keep concealed, and Paracelsus shows that the two central fires should not be taken roughly from people but gently when overflowing of itself.

Ur in Caltha has in it the cold central fire which stands in its noble salt, and that is our Magnet, Philaletha calling it Moon and Copper. In the red that is in the Stercus Adamish earth is the Electrum minerale immaturum, the Electrum electissimum, the secret white saturnine minera, still in its water, and in whose strength all metals lie hidden, and from which can come forth minerals like Antimony, Iron, solis Gold, the sulphur of the philosophic mars, iron and the gold in which the warm central fire or our acidie sulphur, through which our astral mercury receives it. For this sulphur is the clearest fire and greatest Balm of Nature.

Sendivogius warns us that we should not be led astray by these above mentioned minerals, for he says: "One must not look for the warm central fire in the ordinary metals of common man, for the gold in ordinary mortals is dead, but ours is alive and has a spirit, it is this which one must take."

This upper astral spirit Sendivogius calls our Water or Dew, from which our nitre is drawn, the mother of the centrum solis and moon. Hermes says: The sun is its father, the Moon its mother, the wind carries it in its belly. It is called by many names, the Subjectum, Hyle, the First Matter of the world, for this Spirit is the same light Power hovering in the beginning over the water, the Archaus, the first working nature or Beginning of all things.

Protheus also, for he takes all manner of creatures to himself. The Saturnian Spirit, for he brings all things before us. This astral spirit through its incessant working and motion imparts its strength to the lower world. For if this spirit ceased for a moment, then would all creatures die and decay.

God the Almighty Creator of Heaven  
The earth lives in Light  
The Light in Spirit  
The Spirit in Salt  
The Salt in the Fire  
The Air in Man  
The Man makes visable the Air and Spirit.

Oh single eternal Heavenly and true Life, the salt and tree Jesus Christ! This fruit, Apocaly xxll v. 2. which leads and holds us in eternal life, I pray you that we may confound the false Tree of Life, Gen. 2. v. 9:13 & 22. and hand over the Walls of Paradise these pages of prose. May we in this life reach our goal for the refreshment of our mortal bodies, to the confounding of death by practising the true knowledge and working of our Art!

AMEN .



# OPUS PHILOSOPHORUM

British Museum Sloane 319

First dissolve Sericon in wine vinegar distilled, to each lb; of the body put I gallon of vinegar, filter it 3 times, the foeces which remain are Terra Damnata. Distil this solution in a balneo till it be congealed into a green gum, called the Green Lyon, dry it gently. Then distill this gum in a Retort of glass, let the faint water smoak away, receive the white smoke and red fume carefully, which is the blessed Liquor; in the neck of the retort will remain a Sulphur of nature.

In the bottom of the retort will remain a black foeces, of which calcine 1 lb. or more with a strong fire, till it be white as snow, which is our Base called Mars and our fixed white earth. The rest of the black foeces spread on a stone and with a burning coal calcine it, and it will come into a bright citrine colour in half an hour; dissolve this in vinegar as the first and distill more menstree thereof called Dragons Blood. Reiterate this work until all the moist parts of these foeces be brought in liquor, which put to the first, called the blessed Liquor or Green Lyons Blood.

Second Process. Set all this in Balneo to putrefy 14 days, then separate the elements and now have you all the fire of the Stone which before lay hid in the foeces. Distill all these putrified menstrees M.B. in a glass body with a fair receiver, first comes air which is an Oil, distill this over; again 7 times, until it will burn a linen cloth being dipped therein; then it is called our ardent Water abstractum rectified which keep close stopped; next will distill our Flood or Water, which will be some what white which receive by itself. In the bottom will remain a thick oil like liquid pitch, keep the water also by itself, closely stopped, Viz. ACID (Vinegar.)

On this black liquid water put our ardent Water, stir them both well together, and let them stand 3 hrs. then distill it M.B. put it on again and distill, do this 3 times, then it is called Man's Blood rectified, for which philosophers seek. Then put on this black matter our flood or water, mix it well and distill off the whole till there remain most dry and black earth which is the earth of your Stone, keep this oil and water together close stopped for a while. Powder this black earth and mix it with Man's Blood and let it stand 3 hrs., then distill it in ashes with a good fire, reiterate this three times, then it is called our fiery Water rectified; so hast thou 3 Elements exalted in the virtue of their quintessence i.e. Water, Air & Earth.

Third Process. The earth remaining black and dry, calcine in a furnace of reverberation into a fine white calx, mix this white earth with the fiery water, distill all with a strong fire, calcine the earth again with a strong fire, put on the fiery water again and distill it off; dry, calcine and distill thus 7 times until the substance of the calx comes over the helm. Then hast thou a Water of Life rectified and made spiritual, and the 4 elements exalted in the virtue of their quintessence. This water will dissolve all bodies, putrify them and purge them, and this is our MERCURY and lunary Aqua Fort. Distill the Water and Oil before reserved in gentle B. and the red oil which remaineth in the bottom keep diligently by itself, for it is the element of fire and our red MERCURY. Rectify the same water again and reiterate the same work until no more of our said Lunary will remain in it.

When all our Elements be thus separated, then take the first white calcined foeces called Mars or Base, or white fixed earth, imbibe it with our Ardent Water, refined, to cover the calx partly, put on a blind head and set it in a cold place until the calx have drunk up all the water, which it will do from 8 days to 8 days, thus doing until the calx will drink up no more, but stand liquid still, then nip up the glass, and set it M.B. to putrify 140 days without moving it until it become first russet, next

whitish grey, then very White like fishes eyes which then is Sulphur of Nature flowing and not evaporating in the fire and our White Stone ready to be fermented.

Then take the White Stone and divide it into 2 parts, one part reserve for the White work, the other nip up again and set it in ashes to digest till it become red and of a purple colour. So have you the Red Stone, ready to be fermented; first weigh both parts.

Take pure LUNA, and of our MERCURY ana, dissolve it in hot ashes close stopped into a green colour distill of our MERCURY from it 2 or 3 times that no part of your MERCURY remaineth with the LUNA, then nip up the oil of the LUNA and putrify it M.B. until it shows all the colours and become crystalline white which then is the WHITE FERMENT OF FERMENTS.

Put to your white Stone one 4th. part of the ferment of LUNA, lute the glass and fix them together in a fixatory vessel under your fire, which will be done in 2 or 3 days.

Then imbibe it with the White oil of the Stone which is our Lunary, drop by drop, until the same be oilish, then congeal it again and again imbibe it, reiterate this imbibition, and congealation, until it will flow in the fire as wax and not evaporate on a plate of copper Nealed, then congeal it until it be White, hard, and transparent clear as crystal.

Lapis Albus. Then it is Medicine of the 3rd. degree and the Perfect White Stone, transmuting all metals, chiefly VENUS and MARS into pure and Perfect LUNA.

Likewise dissolve SOL first purged with 10 parts of Antimony in our Lunary, as before, and when it is not dissolved your liquor will be Citrine, rectify our MERCURY from it 2 or 3 times. Then nip up the oil of SOL alone and putrify it in Bal. which likewise must become black, and must stand till it becomes White, which then remove to a stronger fire, without opening your glass, keep it there till it change colours, and becomes citrine, which then is also firment of Firments for the Red.



Then put to the other part of the Stone, which is brought to a purple colour a 4th. part of this ferment of SOL, and fix them together under your fire as before, which will be well done in 2 or 3 days.

When they are become one fine powder, then incere as before is taught, with the Red Oil of our Stone, congeal, imbibe, and reiterate until it will flow in your fire like wax, and not evaporate on a plate of copper nealed, which then congeal up till it be clear, transparent hard and red like a Ruby or Jacinth which then is Medicine of the 3rd. degree, and the perfect Red Stone, transmuting all imperfect bodies, chiefly MERCURY, SATURN and LUNA into pure SOL.

This powder must be kept in a dry or warm room in several glasses, for they are so tender, and of so oily a substance, as they are apt to dissolve in any moist place.

Lapis ex tribus consistit rebus.

Viz.                   ex: Spiritus sive aqua viva vita  
                          Animia sev media fermentu  
                          Corporo albo vel rubeo metallico, basi  
                          Sive Calie.

(Note. A hand written note below the Mss. as follows:).

Quod est Sericon  
Est Azoth  
Almizider  
Sal Armoniac Calcinae  
Rubrai Cerasium  
Antimonium Magnetia.

A Treatise Called  
**VERBUM DEMISSUM**

by

**COUNT B. TREVISAN**

**B.M. Sloane MS 3630**

Translated from the French.



The first thing requisite in this Science of the Transmutation is the knowledge of the Matter, from whence is extracted the Argent vive, and the Sulphur of Philosophers; of which two the Sovereign Medicine is made and constituted.

The Matter from whence is extracted the Sovereign Medicine and Secret of Philosophers, is only most fine Gold and most fine Silver and Argent Vive, all which thou daily seest altered nevertheless, and moved by artifice in the nature of a Matter White and dry in the manner of a Stone, from whence our Argent Vive and Sulphur are elevated and extracted by strong ignition by reiterate destruction of the same, by resolution and sublimation, and in this Argent Vive is the Air and Fire which cannot be beheld by Corporeal Eyes, being subtile and Spiritual which makes against those who think to obtain four Elements really and visibly separated in the Work, each one apart, but such know

not the nature of things, and that simple Elements cannot be obtained by us, although we know them by their operations and effects which are found in these lower elements, to wit Earth and Water, as they are altered from a compact and gross nature, whereby they are moved from one nature to another. That Sol and Luna are the Matter of our Blessed Stone, the sayings of all Philosophers confirm, and in real truth saith our Father Hermes "The Sun is the Father and the MOON is the Mother", but great doubt is made of the 3rd. Composition, to wit what is the Argent Vive of which with the Sol and Luna our Composition is made. Which to know, it is to be noted that the Philosophers divided into two parts, First and Second. That Second part is by Philosophers divided into the White Stone accomplished, and into the Red Stone.

But because this notable Secret lies in knowing the First Part, Philosophers doubting to reveal this Secret have made but little mention of the First Part, and believe that if it had not been to prevent the Science of Philosophers would have remained as wholly false in its principles, they would have been entirely silent and have mentioned nothing of it; Wherefore if they had not in any manner touched thereon, the Science would have in all points rested in Ignorance and perished, as being false in its terms.

As this is the beginning, the Key, the Foundation of our Magistry, without which nothing is to be accomplished, and that being unknown, ye Science would remain deceitful and false in practice. To the end that this great Secret might not remain unknown, which is the Stone, to which nothing strange or foreign is to be added, I have designed to make some mention of it, wholly, certainly and true, which I have seen and possessed, God of Truth being my witness, which I commit to the Secret Cabinet of the pious Soul, upon peril of the same, wherefore Philosophers have called this Secret "Verbum Demissum" which is to say a word

left or concealed. It is then to be known that the Philosophical Work is to be divided into three degrees-to wit- the Vegetable, Mineral and Animal Stone. The Vegetable Stone properly and principally the Philosophers have attributed to this First, which is the Stone of the First Degree, of which Peter of Villaneauve (Brother of Arnold) saith in his Rosary, "The beginning of our Stone is Argent Vive or its Sulphurity which we must obtain from its gross corporeal substance before we can pass to the Second Degree."

The beginning of our Stone is, that MERCURY growing like a tree, be composed and sublimed by opening it for the volatile germ, or seed, which cannot nourish nor grow without the Fixed Tree that retains it, as the living nipple of an Infant.

It appears then that this Stone is Vegetable, as it were, the sweet Spirit that proceeds from the Bud of the Vine joined in the Work, first to a Body, fixed and whitening as is said in the Green Dream wherein after the Text of Alchemy is very notably described the practice of this Vegetable Stone to those who wisely discern the Truth, which for certain reasons and just cause I forbear to set down here.

The First Degree then of our Philosophical Stone, is to make Our MERCURY Vegetable, clean and pure, which is called by Philosophers white Sulphur not burning, which is the means of conjoining SULPHUR with Bodies, and MERCURY, truly and really, that he may be one nature, fixed, subtile, clean and united to the Bodies in their profundity, by the help of their heat and moisture, of which Philosophers say, Tinctures may be conjoined, but not Argent Vive Vulgar, that being cold and phlegmatic and destitute of lively operation, which consists in heat and moisture, but because it is in part volatile, therefore it is the medium to mix volatile spirits, and to adhere or adjoin to the fixed substances of Bodies, wherein is touched the cause of its necessity, which is threefold. The first as we are to join the two Seeds,

to wit, Male and Female, they ought to be mingled with each other by a natural alliance and Love, and by a continual spongessity, in such manner that the moist of one be attracted by the moist of the other and by consequence the one be mixed with the other and that they be joined together, and for as much as those two Bodies, to wit Gold and Silver are made moist by heat digesting, dissolving and subtilizing, then they are the First Matter and Simple, and take upon them the name of Seed, which are near to generation, through the impression they receive by their simplicity and obedience to instrumental heat, equivalent and like to the natural heat of this MERCURY, forming and sealing thereto a kind of Elixir, for that the First Part of the Stone is called Elixir. The First Part then is the medium of conjoining extremities of the Vessel of Nature, in which Vessel the Spirits ought to be transmitted as they proceed from one nature to another, wherein is touched the Second Part of its necessity, for as the Stone ought to be impregnated with Spirits, it is necessary there should be therein a retentive faculty or Virtue embraced by them, to the end that they may be mixed with the Body in the smallest parts. This Virtue is truly found in our Philosophical \*NOTE(that MERCURY being putrified easily congealeth the MERCURY Vulgar which putrifaction is not without Sol and Luna conjoined) MERCURY, as it is in part of a Spiritual nature, so is truly a pure Spirit, impregnated and purified from all fecculent and Terrestrial resident Spirits. I say true and fixed in one part for it contains the nature of the one and of the other Fire, which thing manifests and declares its ponticity or compunctuous sharpness, which appears in its operation, for by this Mercury mortified is easily congealed, the Mercury of the Vulgar, as the Text declares. Nevertheless it is not fixed by itself, but ought to be conjoined with Sol and Luna and be married in friendship and to the end, that which is not in it, may be fixed by those Bodies, to wit, that this thing which is composed of several

mixtures together with their co-naturals, may directly fix the MERCURY of the Vulgar, for which cause no Bodies are mixed which are fixed, to the end that the compounded Fire, which is called MERCURY sublimed philosophically or First Matter, may be informed by proper Firments, as to obtain the force more lastingly, and persevere the contest of the Fire notwithstanding its asperity, wherefore, saith Hortulanus "That is not strange to it, to which it ought to be conjoined;" viz. fixed. And of this MERCURY saith Raymond, "The Argent Vive by us made, congealeth the common, and is more common to men than the common, of less price, of greater virtue and utility, and also of greater retention, being a Gum more noble than Pearls, which converts and attracts to its fixed nature all other Gums clear and pure, and enables them to resist in the Fire, and to rejoice therein, wherefore saith Morienus, "Those who would obtain this composition without this First part are like those who would mount to the height of a pinnacle without a ladder, who when they begin to climb find themselves cast down to the bottom in misery and pain. This MERCURY (exuberate) then is the first beginning and Foundation of our glorious Magistry, for it contains in itself Fire which ought to be replenished and nourished with a great and strong Fire in the Second Regiment of our Stone, now as well the Fire enclosed in our said MERCURY by the First Regiment, as the Fire which ought to be enclosed by the Second is by Philosophers named the proper Instrument, which is the Second thing principally required to be understood in this high Magistry in such manner that the Matter Volatile and fixt by heat and congelation, with dissolution of the bodies as Philosophers teach, This including and imprisonment of the Fire of the Philosophers, for the greatness of the Magistry have veiled under another name, to wit, Sublimation or Exaltation of the Mercurial Matter, as it is exalted in its noble Virtues, and Sublimed in its degrees, "wherefore" saith Arnold "Let MERCURY first be sublimed, that is, as MERCURY is in nature low and

base condition to wit, Earth and Water, let it be brought to a more noble and higher condition, to wit Airy and Fiery, which are principles near approaching to this MERCURY in the intention of Art and Nature. Wherefore when this Mercurial Stone is thus Exalted and Subtilized, it is said to be sublimed in its First Sublimation, which it is convenient to sublime with its Vessel, as saith Raymond in his Codicil in the beginning Chapter: 2 de Vade Mecum de Mercurale Philosophorum. We hope in God that our MERCURY shall be sublimed to greater things which tinge it, and its Soul shall be exalted into Glory, as being that which it behoves yet to enter into its Mothers Belly, also it is said to be born of the First Nativity, which hath regards to all orders of the Chemical Earth, and the heart of the workers in this Art shall not be frustrated of joy, and shall tell thee, calling God to witness, that as this MERCURY hath been by some one sublimed, it hath appeared cloathed with so great Whiteness as the Snow on the highest mountains, under a most subtile, crystalline splendour, from whence proceeds at the opening of the Vessel, so great, so sweet, so excellent an odour, as the like is not to be found under the World, and I who speak this know that this (NOTE-The great odour of the Crystalline SULPHUR at the opening of the Glass, excelling all things in the World.) most marvellous Whiteness has appeared to my own eyes, and have handled this attenuated and subtilized, crystalline Matter with my own hands, and with my own sense of smelling have smelt this marvellous sweetness, and with great joy begun to shed tears upon the astonishment of marvellousness and sweetness, for which Blessed be the Eternal God, most High, and Glorious who hath hidden these marvellous great Secrets of Nature, yet hath vouchsafed to a few I know (most Reverend Father) that when you shall be acquainted with the causes of this disposition you will admire that a Matter so corrupt should contain in itself such a heavenly like nature. I am not sufficient to declare to you these Wonders, yet perhaps

the time may come (if it be found expedient) that I may acquaint you with many particular matters of this nature, which here to write I have not obtained permission from the God of Nature.

Of this Celestial Nature, it is said in the Book of Prognosticks, certainly in Medicine, Celestial Gifts are found, but to proceed further, when you have sublimed this MERCURY, take fresh and new with its Blood or Ferment, that it may not grow old or stale. Present it to its Parents, Lune and Sol to the end that of these three things, to wit Sol, Luna and MERCURY our Composition may be made, and that the Second Degree of our Stone may begin.

The Second Degree, if thou wouldst then have good multiplication in the strongest qualities and mineral virtues by the operation of the Second Degree, and the help of Nature.

Take the clean Bodies and with them unite the said MERCURY in such weight or proportion, as is known to the Masters of this Magistry, and conjoin the said dry Matter (or SULPHUR) which is the SULPHUR of the Elements, and which is called Oil of Nature, and MERCURY sublimed, subtilized, dissolved and hardened by the operation of the First Degree in rejecting nevertheless all the residue and Faeces, that is made in sublimation, as of no value. But it is not to be understood in our sublimation the thing sublimed should remain in the top of the vessel, as it happens in the sublimation of Sophisters, but in our sublimation what is sublimed is a little elevated above the Faeces of the vessel and sustains itself and is joined to the sides of the vessel, and that which is foul and impure remains in the bottom, by Nature which desires to lose of its own accord, by a certain manner of evacuation, to the end it may be restored in melioration, in losing its impure parts that it may recover pure and better by which parts the 3rd. cause of its necessity, which is that as MERCURY is clean white, incombustible it illuminates our Stone and defends it from adustion, and keeps it from burning



temporals and moderates the excessive ardure of Fire against Nature, reducing and bringing it back to a true Temperature and concord with the Natural Fire.

For the Philosophical MERCURY contains an excellency of the Fire in natural and sovereign virtue of which is to qualify against the heat of the Fire against Nature, and an amicable aid or assistance to the Fire of Nature, naturalizing that is converting itself, or making itself natural by sweetly, according to the natural Fire, which is a great increase known to few.

Wherefore here MERCURY is called the Earth or Nurse in this part, as it is the Matter or Sperm, without which the Stone cannot grow or multiply, whereof saith Hermes, "Ye Nurse of our Stone is the Earth (of MERCURY) of which Sol is the Father and Luna the Mother, it mounts from Earth to Heaven, again descends to the Earth, of which the strength is entire, if it be turned to Earth, which Earth and the two perfect Bodies, the right composition of the Philosophical takes birth and beginning."

\*(NOTE. When the unnatural Fire in the Mercury and the Fire of Nature of the Stone are made one, then the Earth of Mercury is the Nurse of the Stone, first ascending to Heaven and descending again to the Earth fixed.)

Let these two Bodies then be sufficient for thee, being such as are sought and required, as saith Arnold de Villa Nova, that as the end of the state is perfection it perfects the MERCURY of the Vulgar and other imperfect Bodies and transmutes them. We must then necessarily acquire this virtue which is found where it is, now it is likely no ways better to be found than in perfect Bodies, for if in Bodies pure and fine there be not force and virtue to transmute imperfect Metals into perfect and true Sol, in vain should we seek it in the base, the like say of Lune and all imperfect Metals, Sol and Luna only are perfect, and all the rest imperfect.

To obtain then this Mercurial substance, wherewith all the

perfect virtue to transmute into Sol and Lune the imperfect metals, you must have recourse to the two perfect Bodies and no other. Wherefore it is to be known, that the conjunction of these two Bodies is the natural term of the last subilliation and of Transmutation of the First Matter of Regeneration, because by this conjunction, by the first simple Matter is made generation of the true Elixir. Lune reduced into its First Matter is the passive matter, for truly, she is the wife of Sol and (he) is her husband, that is in very near affinity to each other, such is the conveniency between the Male and the Female \*(NOTE. Lune reduced to its First Matter is the passive matter of the Stone.) in this kind of Art, of both which is engendered Sulphur White and Red, glutinous and congealing MERCURY certain better creation and nearer transmutation is made, when the proper Male is joined to its proper Female into one nature, and the Male joins most profoundly in the passive Matter by the subtilty of its nature, and transmutes it more, converting its nature into another nature, to wit, into the nature of SULPHUR; of which conjunction saith Dastin "If the White Woman be married to her Red Husband they incontinently embrace one another, and are joined together. They are dissolved by themselves that these which were two might be made one Body. This copulation is the philosophical marriage and indissoluble Bond, wherefore it is said also, where these two Bodies are made one by conjunction, that they may hold one nature, to wit, our MERCURY, which is by some called the Ring or Soverign Bond, also it is called the Daughter of Platon, which conjoin Bodies assembled in Love. Compose then this our Stone of these three things, and not any other, for in other matters is not lodged that which so many do seek. This amalgama, or Philosophical composition thus ordered, it may be truly said of it, that the Stone is made but of one Thing. For this composition is a mixture of inestimable price and value, that is of such a price as cannot be sufficiently thought.

This is our Brass, that is our (aaa) or composition, made of the above said three things or Matter only, and then begins the 2nd. part of our most noble Stone, and the Stone of the 2nd. Degree which is called Mineral.

Now it is to be noted, that by the 2nd. Regimen or Operation, the Stone of MERCURY which was born by the 1st. Operation, so clear and resplendent, is mortified, blackened and made vile and ugly, in fire, is so deformed with the whole compound, that it may revive with great victory, with great clarity, purity and force than it had first. For this mortification is vivifying, for in mortifying it revives itself.

And certainly these two Operations are so chained and interlaced one with another, that one cannot be without the other, as appears in the doctrine of Philosophers, for the corruption of one is the generation of the other.

All this business then is nothing else but to create SULPHUR of Nature and reduce the composition to its First Matter of the Metallick kind, for as Albertus saith in his book of minerals ; "We must not so much alter or distance our Stone from the nature of Metals." Know then that this Compound is the substance out of which ought to be drawn the SULPHUR of Nature by comforting it, and nourishing it in joining to this substance the Mineral Virtue, to the end it may be made a new Nature stript from all its SULPHUREOUS terrestricity and corruption and all phlegmatic humidity, hindering digestion. It is further to be observed that according to the divers alterations or change of the one and the same Matter in digestion, divers names are imposed on it by the Philosophers according to its divers complexions, some have called it a coagulating pressure, some Azoc, Arsenic, others Album and Tincture illuminating all Bodies, some have called it, Philosophical Egg, for a Egg is composed of three parts viz. Shell, White and the Yolk, so is compounded our Philosophical Egg, or Body, Soul and Spirit. Although in truth our Stone is

but one thing according to Body, Spirit and Soul, but according to the divers reasons and intentions of Philosophy, is now called one Thing, and then another, which Plato meant when he said, "The Matter flows infinitely or always, if the Form stay not its flux", so is it Trinity in Unity, and Unity in Trinity, for there is Body, Soul and Spirit. There is also SULPHUR, MERCURY and Arsenick, for the Soul breathing, that is casting out its Vapours by Arsenick Works in conjoining MERCURY of which Philosophers say that the property of Arsenick is to breathe, or respire, the property of SULPHUR is to coagulate, or congeal MERCURY, nevertheless this SULPHUR, this Arsenick and this MERCURY are not those the vulgar think of which are not those venomous Spirits the Apothecaries sell, but the Spirits of the Apothecaries are those vulgar Spirits, theres are more of imperfection and corruption, to prejudice rather than repair imperfect Metals. Wherefore it cannot give perfection and incorruption to them, which perfection ought to be given by our Medium. Vainly therefore do those Sophisters work, who endeavour to make the Elixir, from such venomous Spirits full of corruption. For certainly, in no other thing is lodged the Truth of the Sovereign subtilty of Nature, but in the three matters above said, to wit, SULPHUR, Arsenick and MERCURY Philosophical wherein the reparation and total perfection of Bodies that are to be purged, lodges, only all the Philosophers have imposed divers names on our Stone. Wherefore leave the plurality of names and regard only the compound, which is but once to be placed in one Vessel, from whence it is not to be taken till the Elementary Rotations be accomplished, that the force and active Virtue of our MERCURY should be nourished and not be suffocated and entirely lost, for the seeds of Vegetables in the Earth are not propagated by growth and multiplication if their force and generative Virtue be taken from them by any strange quality whatsoever. In like manner also, this nature will not multiply, or be multiplied if it be not prepared in manner of Water.

The Matrix of the Mother after Conception remains shut up or the Fruit will be lost, so our Stone ought always to remain closed in its Vessel, nor any strange thing ought to be added, but only should be nourished and informed by the Formative Virtue of its multiplicative Virtue, not only in quantity but greatly in quality, in such manner must be influenced or put into the said Matter, the vivifying Humidity by virtue whereof it is nourished, increased and multiplied.

After then our Compound is made, the first thing to be done is to animate it, putting to it the natural heat, or vivifying humidity, or the Soul, Air or life. By the work of solution or sublimation with congelation, and as you have made thy compound so must thou have a certain manner of proceeding according to the internal heat enclosed in the matter, otherwise it may remain void of its designed end, without Soul, deprived of its noble high virtues, and would have no motion to generation as other things by nature produced. The manner how to put Fire into the said Matter, and to convert it from disposition to disposition, from nature to nature, that is from low to high degree. The manner of this disposition is made by proper sublimation, Impregnation, mortification for Resurrection and Sublimation in the light Elements, so that all the circle of this noble Magistry is nothing but sublimation perfect, which nevertheless hath many particular operations annexed, chained, interlaced or joined together, but two are principally attending the whole Circle, which are perfect dissolution and perfect coagulation. So that the whole Magistry is perfectly to dissolve, and perfectly to congeal, dissolve the Body and congeal the Spirit, and this operation has ties and alliances together, that the Body never dissolves but the Spirit congeals, nor also the Spirit congeals not, except the Body be dissolved. As Raymond and all the Philosophers say, that the whole Magistry is nothing but Dissolution and Congelation by the Ignition, of which Operation

many great and learned in this Science have been deceived, thinking to understand by confidence in their learning, the Circles of Nature, and the manner of Circulation.

It is then expedient to understand the manner of this Circulation, which verily is nothing else but to imbibe, refresh or moisten the Compound in due weight or proportion with our Mercurial Water, which Philosophers command to be called Permanent Water, in which Imbibitions the Compound is digested and congealed to its natural accomplishment.

T'is most certain, that if Earth is to be made Fire, it must be subtilized or prepared, that it may be brought to greater simplicity, so is the Compound attenuated and subtilized, until the Fire bear rule therein.

And this Sublimation of Earth is made by Subtile Water, most highly sharp and penetrating, not having any feculency or odour, as Geber saith in his Summary, "Such is the Water of our Argent Vive, sublimed and brought back to the nature of Fire, under the name of Vinegar, Alum, Salt and many other sharp Liquors and other like things, (even until now hid and covered) by which Waters bodies are subtilized, reduced and brought back to their First Matter, neighbouring Stone, or Elixir of Philosophers, where it is to be known that as the Infant in the Mother's Belly ought to be nourished with natural nourishment, which is Menstrual blood, to the end it may be increased and grow in quantity and stronger in quality, so ought our Stone to be nourished with its Fatness (as saith Aristotle) of its own proper nature and substance, but what this fatness is that is the nourishment of life, increase, and multiplication of our Stone the Philosophers have wholly concealed it, as being the greatest Secret they have sworn never to reveal or make manifest ot anyone, otherwise than their writings declare, but have remitted it to the hand of God alone, to reveal or conceal as it shall please Him. Nevertheless this fat and viscous humidity, vivifying or giving Life,

the Philosophers have called Mercurial Water, or Oil Permanent, a Water abiding the Fire and also a Divine Water, and is the Key and Foundation of the whole Work, and this Mercurial Water \*(NOTE. the Key of the whole Work is to make the Perfect Body and Elixir, Unctuous.) impregnated and permanent, it is said in Turba "That Bodies must be wrought by flame of Fire that they may be broken, torn and debilitated," to wit, by this Water full of Fire wherein the Perfect Bodies are so much washed as it is dissolved and made Water, which is not Water of the Clouds, or Fountain Water, as think the ignorant and foolish Sophisters: But this our Permanent Water which yet cannot be made Permanent without the Body with which it is joined, that it resists the Fire without flying, wherein our Permanent Water is the whole Secret of our Stone, for by that Water is our Stone Perfected, for that in it lodges the vivifying humidity of our Stone, as being the Life and Resurrection of it, of which our Secret Water it is said in Turba, "The Water alone does all, for it dissolves all, it congeals all that is congealable and divides and rends all without any other aid. It is that which Tinges and is Tinged," In brief, Our Work is no other thing than Vapour and Water, which is called whitening and rubifying and casting off the "Blackness" of the Bodies, which Philosophers have called Permanent Water, fixed and incorruptible and incombustible Oil, that cannot burn. T'is the Matter which Philosophers have divided into two parts, one of which dissolves the Bodies by Calcination, that is, by reducing it into calx and by congealing itself and the other part of the said Water cleanses the Body from Blackness, Whitens and reduces it, makes it fluid and running in multiplying its parts.

This Water is called in Turba, "Most sharp Vinegar, and penetrating kindly by a vivifying heat, containing an invariable Tincture, which cannot be defaced or blotted out."

This Water is named by Artephius, temperate or the Moisture

of the Wise, Wine of Choleric Youth. This Water is greatly concealed by the Philosophers under divers and various names, and is known but to few people. Hermes possessed it, and handled it, Alphidius hath treated of it, Morenius hath wrote of it, Lully understood it, Arnold perceived it, Raymond hath feasibly declared it, Geber knew it, the Text was not ignorant of it, Rasis, Avicen, Galen, Haley, and above all Albertus hath wisely hidden it. Dastin Bernard de Greves, Pythagoras, the Ancient Merlin and Aristotle understood it well. In short this Water is crowned Victorious Secret, Celestial and Glorious Water, the last and final Secret for the nourishment of our Glorious Stone, without which it is never amended, increased, nor multiplied, for which Philosophers have concealed the manner of making it, as the Key of their Magistery, and in truth, I have read above one hundred books of this Art, and in none of them I found the perfecting of this MERCURY and Permanent Water and have seen great and learned men in this Science, among whom I have not found one that had this secret, except one able Physican, who told me that he had been thirty-six years in earnest prosecution before he obtained it.

Of this nature it is said that a double nature is given to it, to wit, of SOL and LUNA, in the bowels of whom this Argent Vive is multiplied, as in the proper Belly of its Mother, lodged and purged, and converted into White SULPHUR not burning in the action of the heat of the Fire, being therein regularly informed by Art and qualities of Sulphur, having been before introduced or placed in the said Argent Vive. So that this Mercurial Water is nothing else but the Spirit of Bodies converted into the nature of Quintessence giving virtue to our Stone and governing it, and the Stone of our Composition is the containing Matrix or expedient place, to wit, Mother Earth, or vessel of Nature, retaining the formative Virtue of the Stone, wherein natural heat is placed, which is formative Virtue issuing from the Vessel by the Fifth



Spirit, Wherefore it is called Mother and Nurse as giving natural Virtue to Sulphur, feeding and nourishing it.

This is our Composition, wherein this natural Vessel, whereto the Spirits are transmuted from nature to nature as they proceed, and so much the more as they are transmuted and altered in this Vessel retained so much, the remoter are they moved from their corruption and imperfection whatsoever, and the more they approach to the terms of purity and perfection, so long till they obtain the accomplishment of a Quintessence.

Wherefore they take, or are cloathed with a New Nature, which is clean, White, pure, cleansed from all corrosiveness, and phlegmatic volatility.

In such affinity then of the Vessel the humidity of the Spirit wherein the abovesaid is inclosed by its viscosity or glutinous nature is retained in adherance, or firm and natural conjunction and heat, as in its Radical Humidity mixt and mortified, and after Death revived by sublimation by a joyfull deliverance in elevating itself wholly from a Saline and Bitter Nature.

Then it is mighty to sustain itself nourish and multiply itself, as being already a kindled Fire and simple nature, which t'is convenient to nourish with Whey, to wit, its enlivening Humidity of which in part it was engendered, which is Permanent Water, Virgins Milk or Aqua Vitae coming from the Vine, for they are wholly different. It is nevertheless called Aqua Vitae for that it vivifies our Stone of Resurrection, it is also called Blood incrudated, White Menstruum, nourishment of the Child, food of the Heart, Water of the Sea, Food of the Dead, and Argent Vive of Philosophers depurated from feculent terrestriety by Philosophical Sublimation. After then our Compound is made, it should be placed in its Secret Vessel and decocted, or baked in a very soft heat moist or dry, and moistened with our Permanent Water by little and little, in dissolving and congealing so often till the Earth arise Filiated, which must be afterwards

calcined and infinitely incerated in fixing with the said Water, which is called fixed incombustible Oil, till it flows and melts soon like into wax, of which saith Raymond, "The manner of ceration is, the Stone be sublimed with part of the reserved humidity which never leaves its Body, being mixed, with circulation gives true fusion," and afterwards he said "It is commanded that thou moisten or refresh our Stone with its permanent Humidity, whereby it parts are clarified as appear, for after the perfect clearing or purgation of our Stone from all corruption, particularly the two Sulphureous humours, to wit the unctuous combustibile fatness and phlegmatic vaporiety, the Stone is brought to its proper nature and substance, not burning, and without this Humidity, our Stone is never amended, nourished, augmented or multiplied.

T'is to be noted also that our Stone in digestion is moved to all the colours in the World, but three are principal, of which good care and notice are to be taken, to wit, Black colour, which is first and it is the key of the Beginning of the Work; of the Second kind or degree, the White colour is the Second, and the Red is the third, whereof it is said that the thing of which the head is Red, the feet White, and the eyes Black is our Magistery.

Note then that when our Compound begins to be moistened with our Permanent Water, then is all the Composition turned like melted Pitch and is Black like a coal, and at this time is our Compound called Black Pitch, Burnt Soot, Melted Lead, Foul Laton, Magnesia, and the Black Bird. For there is seen a Black Cloud flying in the middle region of the Glass in desirable manner being elevated about the vessel, and at the bottom, the Matter melted like Pitch, of which saith James of the bough of St. Saturnia, a blessed Cloud flying about the vessel wherein the Sun is eclipsed, and Raymond says, "When this Mass is thus Black then it is dead and deprived of Form, then it is said to be a dead Body, and out of good temperature, its Soul being separated

from it, then is the humidity manifest in the colour of Black Quicksilver, and stinking, which before was dry and White, of good odour heating, cleansed from SULPHUR by its first operation and is now depurating by this Second Operation.

And for this is thy Body deprived of Soul which it hath lost with its Splendour and marvellous lucidity which at first it had, and all now is Black and Ugly, wherefore Geber names it from its properties, stinking Black Spirit, occultly White and manifestly Black, naming it Living Water and Dry.

This Mass thus Blackened is the Key and sign of perfect invention of this manner of Work of the Second Regimen of our most precious Stone, wherefore saith Hermes: "This Blessing being seen, believe that you are in a good Path, and have kept in the Right Way."

So that this Blackness in colour shows the true and right manner of working, for hereby the matter is made deformed and corrupt with a true Natural corruption from whence follows generation and real disposition in this Matter, to wit, the requirements of a new Form which for lucid serenity or clearness, beauty, purity, marvellous splendour and fragrant odour or great sweetness.

Now when the work of Blackness is accomplished we must come to the Work of Whiteness, which is one of the Roses in the Philosophers Garden, by many desired, required and expected, but as above said before perfect Whiteness appeareth, all the Colours that may be thought of are seen and perceived in this work, of which care need not be had, but only to Whiteness that must be expected with great constancy. The way nevertheless of working to the Black, to the White, and to the Red is always one, to wit, bake and decoct the Compound in feeding with our Permanent Water, to wit, decoct. Compound with Red, by which imbibitions and digestions is extracted from the Stone this middle Substance of MERCURY, which is the whole perfection of our noble Mastery,

in such manner that our Stone should be purged not only from sulphureousness but also from earthiness by sublimation of Water, Calcination of Earth, moistening and decocting of them by reduction, between distillation and calcination, and after conjoining with proper SULPHUR, by its measured natural heat decoct, or bake so long until it be congealed and deprived of all Sulphureous humidity by the union of natural heat and Fire thereto corresponding, and after it is sublimed into SULPHUR most White like Snow.

By this it appears that our Stone contains two substances of One Nature, one volatile, the other Fixt, which, and either of which the Philosophers call Argent Vive, because in the operation of this Stone, the Stone ought to be separated from all combustible and corrupt Sulphuriety, and that there remains only the pure subtilty and middle Substance of Argent Vive congealed and \*(NOTE-Both the fixed and the volatile parts are called Argent Vive) depurated of all external SULPHUR or strange corruption, and this depuration is made when the Body is turned into Spirit, and the Spirit into Body by reiterated calcination, reduction, and sublimation, whereby is made the dissolution of the Body, and is but One Operation whereby all these things are performed, to wit, solution of Argent Vive fixed with congelation of certain parts of the Volatile, and Ablution thereof with Water proportioned (with Fire) and the congelation of the said Water into a Stone, by the medium and operation of Heat of the Male and the Female, then truly is born the Stone after the first conjunction of them and not before, as in Man and Woman by this operation is the Body divided, subtilized and diligently governed, till its subtile Soul is extracted from its solidity and turned into a thin attenuated and impalpable Spirit. Then the Body is made no Body, and the no Body is made a Body, and this is true, and the true invention of the rule of working.

It is to be known though all Bodies are to be dissolved by a

penetrating Spirit, with which it is to be mixed and whereby without doubt is made a like Spiritual, and as this Spirit is sublimed it is named Water, which washeth itself and cleanseth as above said, in rising with a most subtile Substance, opening the corrupted parts and of it. And this Ascension Philosophers have called Distillation, Ablution and Sublimation perfect and accomplished. The Stone is then vivified by the vivifying Spirit or natural Soul of which it was deprived in Blackness, and is now inspired, animated, resuscitated, reduced, and carried to its last end of subtilty and purity, and is a Stone, Crystalline, White as Snow, rising from the bottom of the vessel sticking to the sides of it, the remainder of it resting in the bottom of the vessel below this Christalline Stone separated from its residence gathered apart and sublimed without the said residence for if you try to sublime it with its residence you shall never make separation of them, and so your labour will be lost.

Sublime it then without its residence, and it is the White Foliated Earth of the White Sulphur not burning, congealing, and after perfectly fixing MERCURY, cleansing all foul Bodies and perfecting the imperfect, reducing them to true LUNA.

This Sulphur so sublimed, no whiteness in the world exceeds it, for it is divested of all corruptible things, and is a new nature, a Quintessence arising from the pure parts of the four Elements. T'is the SULPHUR of Nature, Arsenic, not burning, the Incomparable Treasure, the joy of Philosophers, and the Delight so much desired by them, the White, Clear and Foliate Earth, the Bird of Hermes, the Daughter of Hippocrates, sublimed Alum, and Sal Armoniac, the Daughter of the great Secret, and the new White Black Bird whose Feathers exceed Crystalline Brightness, White as Snow, of great Splendour and most great satisfying Odour of Sovereign Purity, of clean subtilty and agilty.

This Philosophical White Black Bird is of venerable virtue, for it is the Substance of the purest Substance in the world

which is the simple Soul of the Stone, clean, noble, separated from all corporeal thickness and by great subtilty divested of all bodily grossness. This White Incombustible SULPHUR it is convenient to calcine the space of its dry decoction, so long till it becomes most subtile powder, impalpable, deprived of all sulphureous humidity. Then let it be incerated with White Oil of Philosophers by little and little till it suddenly flow like wax, and without ceration being finished, which is nothing but reduction, to fusion or melting the thing would not melt. Then is our Glorious White Stone of Philosophers finished, fusible and melting, White as Snow, of new (Verdure) greenness, perservering in the Fire, retaining and congealing MERCURY after fixing it, tinging and transmitting all imperfect bodies of Metals into LUNA, of which cast one part upon one thousand parts of MERCURY or other imperfect Metal, it shall change it into better Silver, finer, purer and whiter than that of the Mines. The manner of Projection and Multiplication of the White and Red Stone are both one, but the multiplication may be done in two manners, one by projecting one part upon one hundred parts more into pure LUNA or pure GOLD. There are other ways more profitable and secret to multiply the Medicine in Projection, wherein I am at present silent, but by multiplication the Stone is augmented without end, to wit, by Digestion, animation and Imbibition with Mercurial Oil, which Oil is also named of the nature of Metals, and this multiplication is only done by Imbibing and refreshing the Stone with the said Mercurial Oil Permanent, by dissolving and congealing so often as one will, for the more the Stone is digested the greater is its Perfection, and the more it will transmute, for it will be more subtile. And herein is accomplished the White Celestial Rose, of good odour, embraced by all the Philosophers.

When the White Stone is accomplished, you must dissolve one part of it, and so calcine it (as some will have it) by long

decoction till it become like impalpable Ashes, so soft not to be touched, coloured Citrine. Then imbibe it with the Red (Red Oil) till it become Red as Coral, as Raymond saith in his Codicil in his Chapter on Calcination of the Earth, "Forget not to Calcine it in its kindled Fire."

The Matter of the Earth foreknown of thy Stone, with reiterated dissolution, distillation of Water, and calcination of the Body till the Earth remain White, void of all humidity and after a longer and stronger continuation of the Fire and imbibition of the Water till it become like a Hyacinth in powder, impalpable to the touch, the sign of which is manifestly shown.

As to its last Calcination it remains deprived of all humidity, spoken of in the second principle process in the Second Regimen which is to take the Stone Red, of which saith Geber it is not without the addition of a thing tinging (or Ferment) it, which Nature well knows, to wit, without it be imbibed and tinged with this Celestial Water or Oil, of which says the Lily of the Philosophers, "Oh Celestial Nature, how dost thou turn our Bodies into spirits, Oh Marvellous puissant who is above all, and surmounts all, and is the Vinegar which turns the SOL into true Spirit and Luna also, without which neither Black nor White nor Red can ever be produced in our work. For without this Nature \*(NOTE. Of the Vinegar which converts SOL and LUNA into Spiritual Ferment without which the Stone is not amended.) is joined to our Body, which converts it into Spirit as Spiritual Fire, tinging it with venerable Tincture that can never be blotted out."

This Water Hermes hath called the Water of Waters, Alphidius Water of the Indian Babylonian and Egyptian Philosophers. This Water whereby Bodies are turned into Spirits and their First Nature and Matter of our Stone, are never amended without it, but add to the White the White Water, let then the Red Stone be moistened with the Red Water to that end by long decoction

or bathing, as by long imbibition, and by continual moistening, it be made as Red as Blood, the Hycinth Scarlet or Ruby, shining as a Light in a dark place as a kindled Light.

And lastly, that our Stone be adorned with a Red Diadem, of which saith Diomedes, "Honour our King coming from the Fire with his Wife and take heed of burning them by too great heat, bake and decoct them sweetly that to the end they may be made Black, then and afterwards Citrine and Yellow, then Red, and last of all Tinging Venom. For these are to be made by the division of the said Water, as said Egistue, "I command that you put not all the Water together but by little and little, and bake gently till the work be accomplished."

And so it will appear that the Stone will remain Red of a true Illuminated Redness, clear lively, melting like wax, by the Tincture whereof Vulgar or Argent Vive and all other imperfect Metals may be presently turned into true SOL much better than the Mines produce, wherein is accomplished our precious Stone, which is infinite Treasure to the Glory of God who lives and Reigns perpetually.

Finis.





# PARABLE OF THE FOUNTAIN

## COUNT B. TREVISAN

B.M. Sloane MS 3641

When Heaven had so much blessed me to impart  
To me ye wondrous Miracle of Art  
Command was given me to converse with none  
But ye clear co-partners of ye Stone.

For men possessed of Sciences Divine  
Should, like ye radiant Galaxy, combine  
And mix their Lights to make ye Paths of Heaven shine  
So I, obedient to ye great command,

Resolved to search and travel every Land  
The Globe had ever shown, At length I came  
To golden Ganges in ye Land of fame,  
And Appeleia is ye Citys name

Where dwelt a man, alas that he's no more  
Rendered immortal than he was before.  
A man I say whom Fate had chosen forth  
To Crown him King of all ye Mysteries, ye Earth

With all her wise Inhabitants can see  
On this side Heaven and Eternity.  
This King had made his proclamation, he  
Of all the Hermetical Fraternity,

Can best explain that deep philosophy  
In disputation, his Reward shall be  
This Book, whose leaves are pure and precious gold  
And Gold's ye Cover does ye Leaves enfold.

My courage here began to fail, but I  
Soon resumed it and resolved to try  
The powers of Fortune, knowing well that they  
Can never bear bright Victory away,

That shun ye mighty contest of ye day  
So he advised, and his advise I took  
Who had proposed ye Premium of ye Book.  
And I disputed till I won ye Prize,

The fatal Gold so dazzling martial eyes  
Almost as much as he that centers in ye skys  
Then I retired endeavouring to find  
Some recreation to relieve my mind

Fatigued with study, walking in ye Fields  
To see ye product lovely Nature yields  
I chanced upon a Fountain did abound  
With limpid Water, T'was environed round

With curious Stone, and on ye top I found  
T'was covered with an Oaken Trunk for fear  
Beasts should defile it, or ye Fowls o'th air  
Should bath themselves or wash their Feathers there.

Upon ye bank I sat contemplating  
The admirable Beauty of ye Spring  
And found it closed above when lo there came  
A man whom I saluted by the name

Of Venerable Priest-Pray tell me why  
The little Fountain, which I here espy  
Is so shut up and strongly fortified  
Over and under and on every side

He answered thus, T'is terrible said he  
And strange ye Virtue of ye Spring you see  
Of all that burst from underneath ye ground  
Its parallel is never to be found.

So it belongeth to ye King alone  
Who knows it well, and's by ye Fountain known.  
In passing by, it always draws the King  
Who notwithstanding never draws ye Spring.

Two hundred eighty and two days he hath  
To spend in ye inclosure of ye Bath  
Which makes him young again, and stronger than  
the stoutest Hero of ye Race of Man.

Therefore he caused it carefully to be  
With a White Stone surrounded, as you see  
Wherein ye Water of ye Spring does shine  
Like Silver bright, or th' heaven Crystalline

And that it might be stronger to defy  
The force of an invading Enemy,  
Around ye top he placed an aged Oak  
Which had been with an artificial stroke

Cleft in ye middle, and thereby he made  
Fenced from ye Sun, a most delightful shade  
Then as you see it is inclosed all  
First with hard Stone and a transparant wall

Then with a hollow Oak, because its nature's such  
When t'is excited and inflamed too much  
It is most terrible and penetrates  
Even ye hardest Adamantine Gates,

And so would vanish quite away, Alas  
We were undone if it should come to pass,  
I asked him whether he had seen ye King  
Within ye said inclosure of ye Spring,

He answered, he had seen him entering, where  
He from his entrance did no more appear  
After his keepers had enclosed him there,  
Until ye hundredth and ye thirtieth day

When he arose in a refulgent Ray  
He at ye Gate, that is his keeper-hath  
A solemn charge to daily warm ye Bath  
With such a heat and in proportion so

As fire is hidden in ye source below,  
And day and night no intermission know.  
I asked ye colour of ye King-Behold  
Said he, at first you'll see him cloathed in gold

His second garment is of silk, but black  
And a black doublet on his mourining back  
The next he wears are White triumphant cloathes  
A shirt as White as are ye Mountain Snows

His blood was red, his flesh, not so before  
Was as vermillion or ye crimson gore.  
I further asked him whether he had seen  
The King have servants when he entered in.

He answering smiled, but answered as a Friend.  
No Courtiers haer upon the King attend.  
He leaves his Followers as his servants all,  
They must not enter ye diaphanous wall;

And none approach ye Fountain-head but he  
Who does ye Heat continual supply  
And office that may easily be done,  
Even by a simple and most simple one.

Then I demanded of him, if ye King  
Had any great affection for ye Spring  
And that for him? Again he answered me  
They love and are beloved mutually.

The Fountain does attract ye King, but he  
Draws not ye Fountain. Yet he loves no other,  
For to ye King ye Fountain's a Mother.  
My question then was; If ye Monarch was

Descended of some Ancient Royal Race?  
He said, he was descended of ye Spring,  
Which without adding any other thing  
Had made him as he was, an honourable King.

Next I enquired, what Nobles did resort  
To the other Presence-chambers of ye Court?  
He told me there were only six who had  
Great expectations if ye King were dead.

When that should happen they would serve no more,  
But have ye Kingdom as he had before.  
They now are but assistants of his Throne,  
In hopes of the Reversion of ye Crown.

Then I desired to be informed, how old  
The Monarch was? And I by him was told  
That he was older than ye Spring, and far  
Maturer than his other subjects are.

How comes it then to pass, said I, that they  
Kill not ye King to bear ye Crown away  
Since he's so much in years? Tho' he's so old  
Says he, he can endure both Heat and Cold

And Wind and Rain and Labour, None of them  
Can violently seize ye Diadem.  
Nor could they all should they combine in one  
Murder ye Monarch to possess his Throne.

Then what succession can they hope, when he  
Cannot be murdered, and shall never die?  
But you, my Friend, said he, must know that those  
Six of his subjects from ye Fountain rose

And such existence as they have they took  
Out of ye Emanations of ye Brook,  
As did ye King, So they're attracted all  
By it, as things by their original.

The Fountain kills ye King and them, but then  
The Fountain brings ye King to life again.  
He so revived, a distribution makes,  
And whosoever of ye gift partakes

Tho' n'ere so little is ye portion, he  
Is in possession of ye Royalty  
Equal to Kings in power and riches-then  
I asked my kind informant once again,

If there were any time allotted they  
Should in ye doubtfull expectation stay.  
He smiled again, and told me how ye King  
Without his train descends into ye Spring

Altho' it loves them too, but that it must not be,  
They have not yet deserved ye dignity.  
When ye King enters he is stripped of those  
Which he brought in, his coronation cloathes

That were as rich as eyes did ere behold  
With golden leaves and wefts of purest gold  
This he bestows on his first Chamberlain,  
We call him Saturn, which he does retain

Entirely forty days, sometimes two more  
Augment ye number of the account before.  
The black silk doublet is ye proper fee  
Of Jove, ye Second Chamberlain, and he

Keeps ye possession twenty days, which done  
He by command resigns it to ye Moon  
Lune ye third Person, has ye fairest face  
Of any daughter of ye heavenly Race,

And she enjoys ye garment twenty days.  
Then comes ye King clad in a shirt as white  
As is ye Snow, or flour of Salt, and bright  
As Ariadne in a frosty night.

The King puts off this shirt which is ye share  
Of stern Gradivus, ye fierce God of War  
Who after forty days sometimes disdains  
A Resignation, and by Force remains

Two other days to sway th' Imperial Rains  
Then Mars retiring, to ye Sun gives place  
Who wears a yellow vizor on his face,  
But is not clear as ye Celestial Lights.

Till after 40 days and 40 nights,  
And then ye Sun sanguineous appears  
Seizing ye shirt that crimsons all ye spheres  
So flaming Hercules on Oeta stood,

Fired with ye shirt dyed in ye Centaurs Blood.  
I asked th' event of all these things, says he,  
The fountain Gates you then shall open-and see  
To all of them, and as before they sought

And had his shirt, his doublet and his cloak.  
So now his red and bloody Flesh they got  
To eat among themselves ye precious Heir  
Of all, their Work, and Crown of their desire.

I asked again, must they so long remain  
And can no sooner some reward obtain  
For service done, unless they all attend  
Till ye whole Circle of their Labours end?

The answer to my question was, that when  
The Glorious White, ye snowy shirt was seen,  
Of ye six Courtiers, four might then possess  
Themselves of Powers and Riches numberless.

But they would then but half ye Kingdom gain  
Wherefore they are contented to remain  
A little longer in suspence to see  
The full Event and End of destiny,

Which in like manner should confer on them  
Their Kings bright Coronation diadem.  
I asked what doctors, or what Medicine  
Was sent ye King, while he remained within?



He made me answer-that they sent him none,  
No man came near him but that only one,  
His Keeper mindfull to perpetuate  
A constant, vapourous, circulating Heat.

I asked him, Is ye Keepers labour great?  
More at ye first than in ye end, for then  
The Fountain is inflamed. I asked again  
Whether it had been seen by many men

The World, said he, has seen it, and it lies  
Self-evident to every Mortals eyes;  
Yet all of them that gaze thereon do know  
No more than what the outward Husk does show

Then more at large I asked, what may they do?  
Those Six, said he, may purge ye King again,  
Three days he in ye Fountain shall remain  
According to th' contents it does contain

In circling round ye place. On ye first day  
He gives his doublet, next his shirt away,  
And on ye third his bloody Flesh. Said I  
Tell me ye depth of ye whole Mystery.

To which he made no more than this reply;  
I now am tired so long with answering thee.  
Which I perceiving had no more to say,  
But, waiting on him as he went away

A thousand thanks I gave, a thousand more  
Were ready from my unexhausted store.  
He was a reverend man, so wise that even  
The Astral Orbs, and wheeling spheres of Heaven

Obeded him; all things before him shook  
And trembling bowed at his Majestic look.  
Now I with sudden drowsyness opprest  
Beside ye Fountain did intend to rest,

And sitting on it, I could not forbear  
But I must open all th' apartments there  
In ye mean time I did so often look  
On my reward, ye golden leaved Book,

Its Heaven-born splendour did so much surprise  
And overpower ye vigilence of my eyes,  
That, as brofe, it did my head oppress,  
It so augmented now that drowsyness

That my said Book by inadvertence fell  
Out of my hands into ye little Well,  
Which much afflicted me, because I thought  
To keep ye Prize my disputation got.

I looked into it, but alas, no more  
Could I see ye Book I had enjoyed before.  
Believing therefore that my Volumn fell  
Into ye very bottom of ye Well

I did attempt ye watery source to drain,  
So that then parts should with a tenth remain.  
And when I went to draw it all I saw  
It was so viscous that it scarce would draw.

While I was toiling thus industriously  
I spied a Tribe, whose coming hindered me  
From draining more, yet ere I left it, I  
Shut all ye Fountain round, for fear that they

Like wicked thieves should steal my Book away,  
But Fire was then enkindled round ye Spring  
To warm ye Bath wherein to wash ye King.  
I for my crime was hurried thence away

Full forty days I in a Prison lay,  
When they expired I was releast, and then  
Returned to see my Fountain once again;  
Where there appeared thick foggy clouds, as I

Have often seen hung round a Winter sky  
Which lasted long. But in ye end I found  
Without much labour all my wishes crowned.  
But t'is no labour, you will surely say,

If choosing right, you never turn astray  
In paths erroneous and ye crooked way.  
Let your endeavours always be to trace  
The steps of Nature in her wonted Race,

Then you ye lovely Queen shall in your arms embrace.  
Therefore concluding I pronounce that he  
Who in my Book ye secret cannot see  
Must never hope to compass his desire

By manifold Experiments of Fire.  
My Pity and Compassion move my heart  
For those that wander in ye precious Art.  
Therefore to them I have revealed it all,

And proved ye Operations natural.  
For this my Parable ye whole work contains  
In Practice, Colours, Days and Regimens,  
Ways, dispositions and continuance

Till Fate and Heaven conclude ye Mystic Dance.  
To end then this my Book, I pray that God  
Who in ye Heavens has fixed his grand aboad  
And who alone commanded me to write

Would thence impart an intellectual Light  
To searching Tyros, who have hearts upright  
And minds sincere, To them there shall remain  
Nothing too hard, provided they abstain

From dreaming Fancys and ye subtletys  
Of cheating Sophists, who by surprise  
Like Mountebanks impose on vulgar eyes.  
The Way is natural and but only one

Which I have in my speculation shown  
I bid you all farewell in Christ, and be  
Mindful of those that sink in poverty,  
While Treasures unexhausted you possess

Whom ye peculiar Hand of Heaven does bless  
With riches equally and happiness.  
Pray then to God to send you down a Ray  
Out of ye Fountain of Eternal Day.

FINIS.