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Aula Lucis,

OR,

The House of

L I G H T:

A

Discourse written in the year
1651.

By S. N. a Modern Speculator.

*hic locus est, quem (si verbis audacia detur)
Haud timeam magni dixisse palatia Cæli*

L O N D O N,

Printed for William Leake, and are to be sold
at his Shop at the signe of the Crowne in Fleet-Street,
between the two Turnes.

THE HISTORY OF

THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

ESQ.

OF

THE UNIVERSITY OF OXFORD

the *Sphere of Generation*, and fall short of that *Test of Heraclitus, Lumen Siccum optima Anima*. I need not expound this to you, for you are in the *Center*, and see it. Howsoever you may excule me, if I prefer *Conceptions* to *Fancies*; I could never affect any thing that was *Barren*; for *Sterility* and *Love* are *inconsistent*. Give me a *knowledge* that's *fertile* in *performances*, for *Theories* without their *effects*, are but *Nothings* in the *dress* of *things*. How *true* this is, you can *tell* me; and if I but *recite* what is your *owne*, you must not therefore *undervalue* it, it being in some sense a *Sacrifice*; for *Men* have *nothing* to *give*, but what they *receive*. Suffer me then at the present to stand your *Center*, and *exhale* that *incense* which

which your *owne Hands* have put
in I dare not say here is *Revelati-*
on, nor can I boast with the prodi-
gious *Artist* you read of, that I
have lived three yeares in *Regionē*
Lucis. It is enough that I have *light*,
as the *King of Persia* had his *Sponsa*
Solis; and truly I thinke a happi-
nesse to have seene that *Candle*
lodg'd, which our *Fathers* judg'd
to be *Lux errans, quærens Habita-*
culum. But I grow *absurd*, I speake
as if I would *instruct* you; and now
me thinks you aske me,

Quis Legit Hæc?

It is I Sir that read the *Taëtics*
here to *Hannibal*, and teach him
to break *Rocks* with *Vinacre*. I am
indeed somewhat *Pedantic* in this,
but the *libertie* you are still pleased
to *allow* me, hath carried me be-

beyond my Cue. It is a *trespasse* you
know, that's very *ordinary* with
me, and some junior *Collegues*: nor
can I omit these *Verses* which you
have been sometimes pleased to
apply to this *forwardnesse* of mine.

*Talis Amyclæi domitus Pollucis habenis
Cyllarus, & quorum Graij meminere poetae,
Martis equi bijuges, & magni currus Achillis*

It is my opinion Sir, that *truth*
cannot be urg'd with too much
spirit, so that I have not *sinned*
here as to the *thing* it selfe, for the
dangers onely in your *Person*. I am
affraid my *boldnesse* hath been such,
may be thought to fall short of
that *Reverence* I owe you. This
is it indeed which I dare call a *Sin*,
and I am so farre from it, that it is
a *triviale wonder*, how I came

to *thinke* it. Suffer me then to be *impertinent* for once ; and give me leave to *repent* of an *humour*, which I am *confident* you place not amongst my *faults*, but amongst your owne *Indulgences*.

Your *humble servant*.

S. N.

From *Heliopolis*

1651.

A 4

To

To the present Readers.

I will be questioned perhaps by the envious, to what purpose these sheets are prostituted; and especially that Drug wrapt in them, the Philosophers Stone. To these it is answered by Solomon, There a is time to cast away Stones: And truly I must confesse I cast away this Stone, for I misplace it: I contribute that to the Fabrick, which the Builders in all ages have refused. But lest I seeme to act Sine proposito, I must tell you I doe it not for this Generation, for they are as farre from Fire, as the Author is from Smoke. Understand me if you can, for I have told you an honest Truth. I write Bookes, as the old Roman planted Trees, Posteris & Diis immortalibus: for the glorie of God, and the benefit of Posteritie. It is my designe to make over my Reputation to a better Age, for in this I would not injoy it,

To the present Reader.

because I know not any from whom I would receive it: And here you see how ambitious am growne, ^{in my Book} but if you judge the humor amiss, tell me not of it, lest I should laugh at you: I look indeed a step further then your lives, and if you think I may dye before you, I would have you know, it is the way to goe beyond you: To be short, if you attempt this discourse, you doe it without my advise, for it is not fitted to your fortunes. There is a white Magic this book is enchanted withal: it is an adventure for Knights of the Sun, and the Errants of this time may not finish it. I speake this to the Universitie Quixots, and to those only who are ill-dispos'd, as well as ill-disciplin'd; there is amongst them a generation of Wasps, things that will fight though never provok'd: These buckle on their Logick as proof, but it fares with them; as with the famous Don, they mistake a Basson for a Helmet; for mine owne part I am no Reformer, I can well enough tolerate their positions, so they doe not trouble mine. What I write is no rule for them, it is a Legacie defer'd to posteritie, for the

To the present Reader.

future times, wearied with the vanities of the present, will perhaps seek after the Truth, and gladly entertaine it. Thus you see what Readers I have predestin'd for myself, but if any present Mastix fastens on this discourse, I wish him not to traduce it, lest I should whip him for it: This is my advise, which if it be well observ'd, 'tis possible I may communicate more of this nature: I may stand up like the Pharos in a dark night, and hold out th'it Lamp, which Philalethes hath overcast with that envious phrase of the Rabbins, Sæpes sapientie silentium.

Aula



Aula Lucis,

&c.



Have resolved with my self, to discourse of *Light*, and to deliver it over to the hands of posteritie, a practice certainly very *ancient*, and *first used* by those who were *first wise*. It was us'd then for *Charitie*, not for *vanity*, the *designs* of those *Authors*, having nothing in them of *glorie*, but much of *benefit*; it was not their intention to brag, that they themselves *did see*, but to *lead those*, who in some sense were *blind*,

and did not see : To effect this, they proceeded not as some *modern Babarians* do by clamorous, malicious *disputes* ; a calm *instruction* was propos'd, and that being once *rejected*, was never afterwards urged so different, and remote a *path* from thence the *school-men* did they walk in, and verily they might well doe it, for their *principles* being once *resisted*, they could not inflict a greater *punishment* on their *Adversaries*, then to *conceale* them. Had their doctrine been such as the *Universities* profess now, their *silence* indeed had been a *vertue*, but their *positions* were no meer *noyse* and *Notion*, they were most deep experimental *secrets*, and those of infinite use, and *Benefit* : Such a *tradition* then as theirs was, may wear that style of the noble *Verulam*, and is most justly called *traditio Lampadis*. But I observe that in their *deliverie* of *mysteries*, they have as in all things else, imitated *nature* who dispenseth nor her light without her shadows : they have provided a *Veile* for their *Art*, not so much for *obscuritie* as an *ornament* ; and yet I cannot deny but

some of them, have rather buried
 the *truth* than *dress it*; for my own
 part, I shall observe a *meane way*, nei-
 ther too *obscure*, nor too *open*, but
 such as may serve *posteritie*, and add
 some *splendor* to the *Science* it selfe,
 And now whosoever thou art, that in
times to come, shalt cast thine eyes on
 this *book*, if thou art corrupted with
 the *common Philosophie*, doe not pre-
 sently *rage*, and take up the *pea* in
 defiance of what is *here written*. It
 may be thou hast studied thy three
 questions *pro forma*, and a quick *dis-*
putant thou art: but hast thou *con-*
cocted the whole *body* of *Philosophie*?
 hast thou made *nature* the onely *busi-*
ness of thy *life*? and hast thou arri-
 ved at last to an infallible, *experimen-*
tal knowledge? If none of these things,
 upon what foundation dost thou *baila*?
 It is meer *quacking* to oppose the *dead*,
 and such perhaps as thy *bettters* durst
 not *attempt* in time of *life*, but as
 one said, that *advantage* breeds *base-*
nes, so some may insult because their

Adversarie is out of the way, and tel mee with that friendly *Stoick*.

Audisnê hoc Amphiaræ sub terram abdite?

If any such *Tares* spring above ground, when I am under it, I have alreadie looked upon them as an idle, contemptible *bundle*, I have prepar'd them a convenient *Destinie*, and by my present *Scorn*, annihilated their future *malice* : It is a better and more serious *Generation* I would bee *serviceable* unto, a *Generation* that seek *nature* in the *simplicitie* thereof, and follow her not only with the *Tong*, but with the *hand*. If thou art such then as this *Character* speakes, let me advise thee not to *despaire* ; give me leave also to affirm unto thee, and that on my *soule*, that the *consequences* and *treasures* of this *Art*, are *such*, and so *great*, that thy best and highest *wishes* are *farrc short* of them, reade then with *diligence* what I shall *write*, and

to thy *diligence* add *patience*, to thy *patience* *hope*, for I tell thee neither *fables* nor *follies*.

— *Tibi res Antiquæ laudis, & Artis
Aggredior, Sanctos ausus recludere
fontes.*

I tell thee a *Truth*, as ancient as the *fundamentals* of the *world* : and now lest my *Preface* should exceed in *Relation* to the discourse it selfe, which must bee but *short*, I will quit this kind *out-work*, that I may bring thee within *doores*, and here will I shew thee the *Throne* of *Light*, and the *Chrystalline Court* thereof.

Light originally had no other birth then *manifestation*, for it was not made but discovered, it is properly the *life* of every *thing*, and it is that which *Acts* in all *particulars*, but the *communion* thereof with the *first matter* was celebrated by a generall *contract* before any *particulars* were made; the matter of it self was a *passive* thing

*Substance, but apt to retaine Light, as
 Smoke, is to retaine flame. After im-
 pregnation, it was condens'd to a
 ChrySTALLINE moiſiure, unctuous and
 fiery, of nature Hermaphroditical, and
 this in a double ſenſe, in relation to a
 double Center, Celeſtial, and Terreſtrial.
 From the Terreſtrial Center proceed-
 ed the earthly Venus, which is Fierie
 and Maſculine, and the earthly Mer-
 cury, which is Waterie and Feminine;
 and theſe two are one againſt the
 other. From the Celeſtial Center pro-
 ceeded two living Images, namely a
 White, and a Red light, and the white
 light ſetled in the Water, but the Red
 went into the Earth. Hence you
 may gather ſome infallible ſignes,
 whereby you may direct your ſelves
 in the knowledge of the Matter, and
 in the Operation it ſelfe, when the
 Matter is knowne. For if you have
 the true Sperm, and know withall
 how to prepare it, which cannot bee
 without our ſecret fire; you ſhall find
 that the Matter no ſooner feels the Phi-
 loſophicall*

loſophicall

Philosophicall heat, but the *white light* will
 lift himself above the *water*, and there
 will hee swim in his glorious *blew ve-*
stiment like the *Heavens*. But that
 I may speak something more concer-
 ning the *Chaos* it self, I must tell you
 it is not *rain-water*, nor *dew*; but it is
 a *subtile mineral moisture*, a *water* so
 extremely *thin* and *spiritual*, with
 such a transcendent incredible *bright-*
ness, there is not in all *nature* any li-
 quor like it, but *it self*. In plain terms
 it is the *middle substance* of the wise-
 men's *Mercurie*, a *water* that is *coagu-*
able, and may bee *hardned* by a *pro-*
per heat into *stones*, and *metals*: Hence
 it was, that the *Philosophers* call'd it
 their *stone*, or if it be lawful for mee
 to reveal that, which the *Devil* out of
 envie, would not discover to *Illardus*,
 say they call'd it a *stone*, to the end
 that no man might know what it was
 they call'd so: for, there is nothing
 in the world so *remote* from the *com-*
plexion of a *stone*, for it is *water*, and
 no *stone*. Now what *water* it is, I

have told you already, and for your
 better instruction I shall tell you more:
 it is a water made by nature, not ex-
 tracted by the hands of Man, nor is it
 meere water, but a *spermatic viscous*
composition of Water, Earth, Air, and
Fire; all these four nature unites in
 one *Chrystalline coagulable Mass*, in
 the form or appearance of *water*, and
 therefore I told you it was a water
made by nature: But if you ask mee
 how *nature* may be said to make any
such water, I shall instruct you by an
 example that's obvious. *Earth* and
water are the onely *materials* where-
 upon *nature* works, for these *two* be-
 ing *passive*, are compassed about with
 the *active superior bodies*, namely
 with the *Aire, Heaven, Sun* and *Stars*.
 Thus doe they stand in the *very fire*
 at least under the *Beams* and *ejaculati*
ons thereof, so that the *Earth* is sub-
 ject to a continual *torrefaction*, and
 the *water* to a continuall *coction*.
 Hence it comes to pass, that wee are
 perpetually overcast with *Clouds*, and
 thi

(9)
his by a Physicall *Extraction* or *subli-*
vation of *water*, which *nature* herself
distils, and *rains* downe upon the
earth: Now, this *water*, though of a
different complexion, from the Phi-
osopher's *Mineral water*, yet hath it
many *circumstances*, that well deserve
our *observation*. I shall not insist long
upon any, I will onely give you one
or two *instances*, and then *returne* to
my *subject*. First of all then, you are
to consider, that *nature* distils not be-
yond the *body*, as the *Chymist* doth in
the *Recipient*; she drawes the water
up from the *Earth*, and to the same
earth doth she *returne* it, and hence it
is, that shee generates by *circular* and
reasonable *imbibitions*. Secondly,
you must observe, that shee *prepares*
her *moisture* before shee *imbibes* the
body therewith, and that by a most
mirable preparation; her *method* in
this point is very obvious, and open to
all the *World*, so that if *men* were not
blind, I needed not much to *speak* of
Her *water* (wee see) shee *rarifies*

into *Clouds*, and by this *meanes* doth
shee *rack* and *tenter-stretch* the *body*,
so that all the *parts* thereof are expos'd
to a searching spiritual *purgatorie* o
winde and *fire*; for, her *wind* passeth
quite through the *Clouds*, and cleanseth
eth them, and when they are *washed*
cleansed, then comes *Heaven* in with
her *Fire*, and *fixeth* it in *Ente juro Sa-*
phirico: But this is not *all*, there are
other *circumstances*, which *nature*
useth *above ground*, in order to her *ve-*
getables, and now would I speak of her
subterraneous preparations, in order to
her *Minerals*, but that is not *lawful*
for *mee* as it was for the *Poet*,

Pandere res altâ terrâ, & Caligin-
mersas.

Howsoever I shall not fail to tel
thee a considerable *truth*, whoever
thou art that studieth this *difficult Sci-*
ence. The *preparation* of our *Anima*
and *Mineral sperm* (I speak of the
true preparation) is a *secret* upon
which

which *God* hath laid his *Seale*, and
 thou mayst not find it in *books*, for it
 was never intirely written, thy best
 course is to consider the way of *nature*,
 or there it may be found, but not
 without reiterated, deep, and search-
 ing meditations. If this Attempt fails
 hee, thou must pray for it (not that I
 hold it an *easie* or a common thing to
 attaine to *Revelations*, for wee have
 none in *England*) but *God* may dis-
 cover it to thee, by some *ordinarie* and
 neere *natural meanes* : In a word, if
 thou canst not attaine to the *knowledg*
 of it in this *life*, yet shalt thou know it
 in thy own body, when thou art past
 knowing of it in this subject; but
 because I will not deprive thee of those
 helps which I may lawfully communi-
 cate, I tell thee that our preparation is
purgation, yet doe not wee purge
~~it~~ by common ridiculous *sublimati-*
ons, nor the more foolish *filtrations*,
 by a secret, tangible, *natural fire*,
 and hee that knowes this *Fire*, and
 how to wash with it, knowes the *key*

of our *Art*, even our hidden *Saturn*
 and the stupendious *infernal* lavato
 rie of nature; much more could I say
 concerning this *Fire*, and the *proprie*
ties thereof, it being one of the high
 est *mysterie*s of the *Creation*, a subject
 questionless wherein I might bee vo
 luminous, and all the way *mysterious*
 for it relates ^{to} the greatest effects of
 Magic, being the first male of the *Mer*
curie, and almost his Mother: Consi
der then the Generation of our *Mercur*
rie, and how he is made, for here lyes
the ground of all our *secrets*. It is plain
 that *outwardly* we see nothing but
 what is *grosse*, for example, *Earth*, *Wa*
ter, *Metals*, *Stones*, and amongst the
 better *Creatures* *Man* himselfe. All
 these *things* have a lumpish, ineffe
 ctual *outside*, but *inwardly* they are full
 of a subtil, vital *limositie* impregnated
 with *fire*, and this *nature* makes use of
 in *generations*, wherefore we call it
 the *sperm*: For instance sake, we
 know the *body* of *Man* is not his *sperm*,
 but the *sperm* is a subtil *extracti*on ta-

ken out of his *bodie* : Even so in the
great world, the *bodie* or *fabric* it self,
 is not the *seed*, it is not *Earth*, *Water*,
Aire, or *Fire* : for these *four* if they
 were put *together*, would be still *four*
Bodies of *different formes*, & *Complex-*
ions. The *seed* then, or *first matter* is
 a certaine *limositie* extracted from
 these *four*, for every one of them
 contributes from its very *Center*, a
 thin *slimie substance*, and of their se-
 veral *slimes* nature makes the *sperme*
 by an ineffable *union* and *mixture* ;
 this *mixture* and *composition* of *slimie*
principles, is that *Mass* which we call
 the *first matter*, it is the *Minera* of
Man, whereof God made him ; in a
double image did hee make him in the
lay that he becam a *living soule* ; hence
 a famous *Artist* speaking of the *Crea-*
tion of *Adam*, and alluding to the *first*
matter, delivers himself in these terms.
Creavit Deus Adam de limosita-
e Elementorum, scilicet de limo-
sitate Terræ, Aquæ, Aeris, &
Ignis

Ignis, & vivificavit eum a sole Sancti Spiritus, & de Luce. & claritate, & lumine Mundi.

Carefully note this birth

Have a care then that you mistake not any specified body for the sperm, beware of quick-silver, Antinomie, and all the metals, and have nothing to doe with ought that is extracted from metals. Beware of salts, Vitriols, and everie minor mineral : beware of Animals, and Vegetables, and of every thing that is particular, or takes place in the Classis of any knowne species.

The first matter is a miraculous substance, and of which you may affirme contraries without Inconvenience. It is very weake, and yet most strong, it is excessively soft, and yet there is nothing so hard. It is one and all : spirit and body : fixt and volatile, Male and Female : visible and invisible. It is fire, and burnes not : it is water, and wets not, it is Earth that runs, and Aire that stands still ; in a word it is Mercurie. the laughter of fools, and the wonder

of the *wife*, nor hath *God* made any thing that is like him. Hee is borne in the *World*, but was extant before the *world*, and hence that excellent *Riddle*, which hee hath somewhere propos'd of himselfe.

Habito in Montibus & in Planitie, pater antequam Filius : genui matrem meam, & mater mea, sive pater tulit me in matrice sua generans me, non opus habens Nutrice.

I dwell (saith hee) in the *Mountains* and in the *Plains*, a *Father* before I was a *Son* : I generated my *Mother*, and my *mother* carrying mee in her *womb* generated mee, having no use for a *Nurse*. This is that *substance* which at present is the *Child* of the *Sun* and *Moon*, but originally both his *Parents* came out of his *Belly*. Hee is plac'd between *two fires*, and therefore is ever *restless*. Hee growes out of the *earth* as all *vegetables* doe, and in the darkest night that is, receives a

— *light* from the *starrs*, and reteins it.
 — Hee is *attractive* at the first, because of
 his *horrible emptines*, and what hee
 drawes downe is a *Prisoner* for ever;
 hee hath in him a *thick fire*, by which
 hee *captivates* the *Thin*, and he is both
 — *Artist* and *matter* to himselfe. In his
 first appearance he is neither *earth* nor
water, neither *solid* nor *fluid*, but a
 substance without all forme, but what
 is *universal*; hee is *visible*, but of no
 certaine colour, for *Chamelion-like*,
 hee puts on all colours, and there is
 nothing in the world hath the same
 figure with him; when hee is purg'd
 from his *Accidents*, hee is a *water* co-
 lour'd with *fire*, deep to the sight, and
 as it were *swollen*, and he hath some-
 thing in him that resembles a commo-
 tion, in a *vaporous* beate hee opens his
 belly, and discovers an *azure* Heaven,
 ting'd with a *milkie light*, within this
column hee hides a little *Sun*, a most
 powerfull *red fire*, sparkling like a *car-*
buncle, which is the *red gold* of the
wise-men. These are the *Treasures* of

True

Facts

you *sealed foun* in, and though many
 leme them, yet none enters here, but
 ee that knowes the *Key*, and withall
 ow to use it; in the bott. m of this
 well lyes an old *Dragon*, stretch't a-
 long and fast asleep; awake her if you
 can, and make her *drinke*, for by
 his meanes shee will recover her
 outh, and bee *serviceable* to you for
 ver, in a word, separate the *Eagle*
 rom the *Green-Lyon*, then clip her
 wings, and you have perform'd a mi-
 acle: but these you'l say are *blind*
 ermes, and no man knowes what to
 make of them. True indeed, but they
 re such as we received from the *Philo-*
 sopers; howsoever that I may deal
 ainly with you. the *Eagle* is the wa-
 er, for it is *volatil*, and flies up in
 londs as an *Eagle* doth, but I
 peak not of any *common water*
 whatsoever. The *greene Lion* is the
 ody or *Magicall earth*, with which
 ou must clip the wings of the *Eagle*,
 hat is to say, you must fix her, that
 ee may fly no more. By this wee

- understand the *opening*, and *shutting* of
 - the *Chaos*, & that cannot be done with-
 - out the proper *key*, I meane our se-
 - cret *fire*, wherein consists the whole
 - *mysterie* of the *preparation*; our *fire*
 - then is a *naturall fire*, it is *vaporous*
 - *subtil*, and *piercing*; it is that whic
 - *workes* all in all, if wee looke on *Phy*
 - *sical digestions*, nor is there an-
 - thing in the *world* that answers to th
 - *stomack*, and performes the *effect*
 - thereof, but this *one thing*, it is a *sub*
 - *stance* of *proprietic solar*, and there-
 - fore *sulphureous*; it is prepar'd as th
 - *Philosophers* tell us, *ab antiquo Draco*
 - *ne*, and in plaine termes, it is the *fume*
 - of *Mercurie*, *not crude* but *coctea*
 - This *Fume* utterly destroyes the *first*
 - *forme* of *gold*, introducing a *second*
 - and a more noble one. By *Mercurie*
 - understand *not quick silver*, but *Sa*
 - *turn Philosophicall*, which devoure
 - the *Moone*, and keeps her alwaies in
 - his *Belly*: by *gold*, I meane our *sper*
 - *matic green gold*, not the ador'd *Lum*
 - which is dead, and ineffectuall, it wer

well certainly for the *Students* of this noble Art, if they resolved on some general positions, before they attempted the books of the *Philosophers*.

For Example, let them take along with them these few *Truths*, and they will serve them for so many rules, whereby they may *censure*, and *examine* their Authors.

First, That the *first matter* of the *stone*, is the very same with the *first matter* of all things. 7
N^o 13

Secondly, That in this *matter* all the *essential principles*, or *ingredients* of the *Elixir*, are already *shut up* by *Nature*, and that wee must not presume to add any thing to this *matter*, but what wee have *formerly drawne* out of it; for the *stone* excludes all *extractions*, but what *distill* immediately from its owne *Chrystalline universal Minera*.

Thirdly, and lastly, that the *Philosophers* have their peculiar *secret metals*, quite *different* from the *metals* of the *vulgar*, for where they name *Mercurie*,

ry they mind not Quick-silver; where
Saturn not lead, where Venus and Mar.
not Coper and Iron, and where S.
or Luna, not gold or silver. Their stor
verily is not made of common gold and
silver, but it is made as one delivers it
Ex Auro & Argento vilibus
fatentibus simul & suaveolen
tibus, virentibus, animatis
ubique repertitiis, sed ad
modum quam paucis cognitis
Of gold and silver that are reputed b. if
that stinke, and withall smel sweetly, o
green, living gold and silver to be
found every where, but known of ve
ry few: away then with those Mounte
banks, who tell you of Antinomie
Salts, Vitriols, Marchasits, or any mi
neral whatsoever; Away also with
such Authors as prescribe or practise
upon any of these bodies, you may be
sure they were meer cheats, and did
write onely to gaine an opinion o
knowledge: There are indeed some
uncharitable but knowing Christians
who

who stick not to *lead the blind* out of
 his way; these are full of elaborate
 studied *deceits*, and *one* of them who
 pretends to the *Spirit* of God hath at
 the same *mouth* vented a *slipperie* spi-
 rit, namely, that the *stone* cannot bee
 opened thorough all the *grounds* as hee
 saies them, under *seven years*. Truly,
 I am of opinion that hee never knew
 the *stone* in this *naturall world*, but
 how well acquainted hee was with the
tinctures in the *spiritual world*,
 will not *determine*. I must
 confess many *brave*, and *sublime*
truths, have fallen from his *Pen*, but
 when he descends from his *inspirati-*
ons, and stoopes to a *Physical praëise*,
 hee is quite *besides the Butt*; I have e-
 ver admir'd the royal *Gieberim*, whose
religion if you question, I can produce
 it in these few words, *Sublimis natu-*
rarum Deus, Benedictus, & gloriosus.
 This is the *title*, and the *style* hee al-
 waies bestowes upon *God*, and it is e-
 nough to *prove* him no *Atheist*. Hee
 say, hath so *freely*, and in truth so
plazily

plainly discovered this *secret*, that ha
 hee not *mixt* his many impertinencie
 with it, he had directly *prostituted* th
mysterie. what I speak, is apparent t
 all *knowing* Artists, and hence it is th
 most *Misters* have so honour'd this *A*
rabian, that in their books hee is com
 monly cal'd *Magister magistrorum*; w
 are indeed more beholding to thi
Prince, who did not know *Christ*, the
 to many profest *Christians*, for the
 have not onely *conceal'd* the *Truth*,
 but they have publish'd *falsities*, an
 meere *inconsistencies* therewith, the
 have *studiously*, and of meer purpos
deceiv'd the world, without any rel
 pect of their *credit* or *Conscience*. It is

^a This receipt was extant
 in Bodley's Archieves.

^b See Arnoldus his Flos
 Florum.

great *Question*, wh
 was molt *envion*
 the (a) *Devil* in hi
 Recipe to our Ox
 ford Doct̄er, or b Ar

oldus in his *accipe* to the King of Ara
 gon, I know well enough what tha
 Gentleman *de Villa nova* prescribes
 and I know withall his instruction

are so difficult that *Count Trevers* when *Se*
 he was Adept *suo modo*, could not un- *A*
 derstand them; for hee hath written *ni*
 most egregious Non-sense, and this by *ti*
 endeavouring to confute greater My- *Ch*
 steries, then hee did apprehend. Now *mi*
 if any man thinkes mee too bold, for *Dr*
 censuring so great an Artist as *Arnoldus*
 was, I am not so empty, but I can rea-
 son for my self; I charge him not with
 want of Knowledge, but want of Char-
 ity, a point wherein even the possessors
 of the *Philosopher's stone* are common-
 ly poore. I speak this, because I pitty
 the distractions of our moderne *Alchi-*
rists, though *Philalethes* laughs in
 his sleeve, and like a young Colt
 kicks at that Name. For my own part
 I advise no Man to attempt this Art
 without a Master, for though you know
 the Matter, yet are you farr short of the
medicine. This is a Truth you may be
 confident of, and if you will not believe
 my Text, take it upon *Raymund Lullie's*
 experience, Hee knew the Matter, it
 being the first thing his Master taught

him, then hee practic'd upon it in his own phrase, *multifarie multisq; modis* but all was to no purpose, hee had the *Cabinet* but not the *Key*. At last he found himselfe to bee (what many *Doctors* are) a confident *Quack*, a *Broyler* and nothing more, as it appears by his *subsequent* confession. *Elegante* (sayth hee) *dixerunt Philosophi, quod opus magnum non est nisi solutio & Congelatio, sed ista fiunt per viam Circulorum, quorum ignorantia plures Magnates in literatura decepti fuerunt in magisterio, credentes notabiliter cum confidentia, se intelligere formam, & modum Circulandi, ex quibus non fuisse unum lethaliter vulneratum celare non intendimus. Cum sciamus enim presumptione & temeritate scientiae hujus naturam firmiter nos intelligere credebamus,* s

nullo modo intelleximus, donec tempus adfuit, in quo spiritus nos docuit, non immediatè sed mediatè per Magistrum Arnoldum de Villa nova qui largitate suà immensà reficienter in nos inspiravit.

Thus he: and now I shall advise the *Chymist* to set a watch at his lips, because of some invisible *Gentlemen*, that overheare. I my selfe have known some men to affirme, they had seen and done such things, which God and Nature cannot doe according to the present *Laws of Creation*, but had my young friend *Eugenius Philalethes* been present, hee had laugh'd without mercie. Take heed then what you say, least you make sport for the *Wise*, for they are something like the *immortals*.

Ἄσβετος ὁ ἀρεῶντος γέλωτος μακάρεσσιν
 θεοῖσιν.

Many men there are, who think it *Ordinarie* to be instructed in these secrets,

but in this they are confidently mistaken. Hee must be a knowne tryed Friend, a friend of years, not of dayes not a complement all thing, whose *Acti-
on* is all Hypocrit : not a severe dissembler, who gives thee fair words, but i once tryed, his heart is so farr from his Promises, that like a Fly in a Box, it is scarce a part of his Body. Raymund Lullie hath in a certain place deliver'd himself handsomly in relation to the practise, and this for his friends sake ; but how rigid then was hee *in scriptis* ? His Disciple (if hee could understand him was to bee accomptable to him in the use of the mysterie, and therefore he tel him plainly, that hee did it *mutuo tantum, & sub restitutione coram iudice generali*, wee must not expect then to be instructed, becaule wee are acquainted and verily acquaintance with such persons is a thing not common. In ordinarie favours it is suppos'd, that men should deserve them, before they receive them : but in this thing, which is a Benefit incomparable, it falls out otherwise.

wee looke for present *discoveries*,
 wee believe the *Philosophers* will
 teach us, and in *plaine* termes tell us
 all their Art, but wee know not where-
 fore they should bee so kind unto us.
 Such impudent *Hopes* have no more
 reason in them, then if I should
 depend a complement on a rich Gentle-
 man, and then expect hee should make
 mee his Heire in lieu of my phrase,
 and so passe his *Estate* upon mee.
 This is very absurd, but nothing
 more common, though I know there
 is another sort of *well-wishers*, but
 they are most miserable, for they cast
 about to foole those men, whom
 they know to bee wiser then them-
 selves. But in this point the *Philoso-*
phers need no *Instructions*, they can
 act many parts, and hee that plots to
 over-reach them, takes a course to
 breake before hee sets up. It remains
 then, that we bestow our Attempts on
 their *Books*, and here wee must con-
 sider the two *Universal Natures*, *Light*
 and *Matter*. Matter as I have formerly

mated, is the *House of Light*, here
 hee dwells and builds for himself, and
 to speake Truth, hee takes up his
 lodging in sight of all the *World*.
 When he first enters it, it is a glorious
 transparent *Roome*, a *Chrystall-Castle*,
 and hee lives like a *Familiar in Dia-*
monds. Hee hath then the *Libertie*
 to look out at the *Windows*, his love
 is all in his sight, I meane that *liquida*
Venus, which lures him in, but this
 continues not very long. Hee is busie
 as all *Lovers* are, labours for a more
 close *Union*, insinuates and conveyes
 himself into the very substance of his
 Love, so that his *Heat* and *action* stirre
 up her *moyst Essences*, by whose
 meanes he becomes an *absolute Priso-*
ner. For at last the *Earth* growes o-
 ver him out of the *water*, so that he is
 quite shut up in *darknesse*, and this is
 L the secret of the Aeternall God which
 he hath been pleas'd to reveale to
some of his servants, though mortal
 Man was never worthy of it. I wish
 were lawfull for mee to enlarge my

selfe in this point for Religion's sake,
 but it is not safe, nor convenient that
 all Eares should heare even the myste-
 ries of Religion. This lepreus Earth
 (for such it is if it bee not pur'gd)
 is the Toad that eates up the Eagle, or
 Spirit, of which there is frequent
 mention in the Philosopher's Bookes.
 In this Earth also have many of the
 wisemen seated that tincture, which
 wee commonly call darknesse: Truly
 they may as well bestow it on the
 water, or the Aire, for it appears not
 in any one element, but either in all
 Feure, or else in two, and this last was
 that which deceiv'd them. Now the
 water hath no blacknesse at all, but a
 majestic, large Claritie. The Earth
 likewise in her owne nature is a glori-
 ous Chrystallized body, bright as the
 Heavens. The Aire also excels both
 these in complexion, for hee hath in
 him a most strange inexpressible white-
 nesse, and serenitie. As for the Fire,
 it is outwardly red and shining like a
 Jacinth, but inwardly in the spirit

white as Milke. Now if wee put all these substances together though purged and celified; yet when they stirre and worke for Generation, the blacke colour over-spreads them all, and such a blacke, so deepe and horrid, that no common darkenesse can be compared unto it. I desire to know then whence this Tincture ariseth, for the Roote of every other Colour is known. It is to be observed, that in the separation of the Elements, this blackenesse appeares not any where, but in that Element which is under the Fire; and this onely whiles you are drawing out the Fire, for the Fire being separated the Body is white. It is plaine then that Darkenesse belongs to the Fire; for in truth Fire is the Manal of it, and this is one of the greatest Mysteries both in Divinity and Philoophie; but those that would rightly understand it, should first learne the difference betweene Fire and Light.

Trismegistus in his Vision of the Creation, did first see a pleasing, glad-

some

some *Light*, but *interminated*. After-
 wards appeared a horrible sad *Darke-*
nesse, and this moved *downe-wards*,
 descending from the *Eye of the Light*,
 as if a *Cloud* should come from the
sunne. This *darkenesse* (saith he)
 was condens'd into a *certaine water*,
 but not without a mournfull inex-
 pressible *Voyce or Sound*, as the *Va-*
pours of the Elements are resolved by
Thunder. After this (saith that great
Philosopher) the *holy word* came out
 of the *Light*, and did get upon the *wa-*
ter, and out of the *water* he made *all*
Things. Let it bee your study then
 who would know *all things*, to seek
 out this *Secret water*, which hath in it
 selfe *all Things*. This is the *Phisicall*
 and famous *Pythagorean Cube*, which
 surpriseth all *Formes*, and retaines
 them Prisoners *Huic fundo* (said my
Caption) *Si qua forma demersa,*
huic solido Receptaculo si fuerit
illapsa, & in hanc sedem mate-
rialem reposita, non vage nec

communiter recipitur, sed stabiliter & singulariter, fit individua & incommunicabilis, tanquam ascriptitia glebæ, temporis & loco subiecta, & quasi de libertate in servitutem Materie proscripita.

The Consequences of this Prison which sometimes are sad, and the steps that lead unto it, are most elegantly expressed in the Oracles.

——— *Præcipitium in Terra subest,
Septemviro trahens per gradus: sub quo
Horribilis Necessitatis Thronus est.*

In a word all things in the World as well Events as substances flow out of this Well. Hence come our fortunes and our misfortunes, our Riches and our povertie: and this according to the scales of the supreme Agent in his dispensations of Light and darknesse, we see there is a certain face of light in

those things which are very deare,
 or very precious to us. For Example,
 Beautie, Gold, Silver, Pearls, and in
 every thing that is pleasant or carries
 with it any opinion of happiness. In all
 such Things I say there is inherent a
 certaine secret concomitant lustre, and
 while they last the possessors also are
 subject to a Clearenesse and Serenitie
 of Mind. On the contrary in all Adver-
 sities there is a certaine corroding,
 heavie sadness; for the spirit grieves
 because he is Ecclips'd, and overcast
 with darknesse. Wee know well en-
 ough that povertie is but obscuritie,
 and certainly in all disasters there is
 a kind of Cloud or something that an-
 swers to it. In people that are very
 unfortunate, this darknesse hath a Cha-
 racter, and especially in the forehead
 here lies a notable judgement, but
 here are few can read in such Books.
 Of this Virgil (who was a great Poet,
 but a greater Philosopher) was not ig-
 norant, for describing Marcellus in
 the Elysian fields, hee makes his sad
 coun-

maintenance an Argument of a
short life.

At hic Aeneas (unâ namq̄ ire videbat

Egregium formâ juvenem, & fulgentibus Armis.

Sed frons læta parum, & deieçtio lumina vultu.)

Quis pater, ille, virum qui sic comitatur euntem ?

Filius ? ane Aiquis magnâ de stirpe Nepotum
(Ip' res)

Quis strepitus circa Comitum ? Quatun inftar

Sed NOX atra Caput tristi Circumvolat Umbra,

But these are Things, that ought
not to bee publickely discussed, and
therefore I shall omit them. He
that desires to be happy, let him look
after Light, for it is the Cause of Hap-
pinesse both Temporall, and Eternal.
In the House thereof it may bee found
and the House is not farr off, nor hard
to find, for the Light walks in before
us, and is the guide to his owne habi-
tation: It is Light that formes the gold
and the Ruby, the Adamant and the

And he is the *Artist* that shapes all things. Hee that hath him, hath the Mint of *Nature*, and a *Treasure* altogether *inexhaustible*. He is blest with the *Elect* substance of *Heaven* and *Earth* and in the opinion of the *Tur*
a, *Felix dici meretur, & super circum-*
os mundi elevatur.

Nor indeed without *Reason*, for *Nature* her selfe *dictates* unto us, and tels us that our *Happinesse* consists in *Light*. Hence it is that we naturally love the *Light*, and rejoyce in it, as *Thing agreeable* and *beneficiall* unto us. On the contrarie wee feare the *darkenesse*, and are surprised in it with certaine *Horror*, and a *Timorous Expectation* of some *Hurt* that may befall us. It is *Light* then that wee must looke after, but of it selfe it is *othin* and *spirituall*, wee can not lay hands upon it, and make it our *possession*. We cannot *confine* it to any *one place*, that it may no more rise, and set with the *Sunne*; wee cannot put it up in a *Cabinet*, that we may

use it when wee please, and in the darkest Night see a glorious Illustration. Wee must looke then for the Mansion of Light, that oylie Æthereall substance that retaines it, for by this meanes wee may circumscribe, and confine it. Wee may impart and communicate it to what Bodies wee please, give the basest Things a most precious Lustre, and a Complexion as lasting as the Sunne. This is that Mysteric, which the Philosophers have delivered hitherto in most envious and obscure Termes; and though doe not Arrogate to my selfe a greater Knowledge then some of them had yet I doe affirme, and that knowingly that this Secret was never communicated to the World in a Discourse so plaine, and positive as this is. It is true, this Script is short, and the Body of Magic hath no Proportion to these few Lines. To write of it at large, and discover its Three Scenes, Elementall, Cælestiall, and Spirituall, was sometimes the Designe

of one that was able to performe. But Hee (and it was ever the Fortune of Truth to be so served) was not onely Oppos'd, but Abus'd by a barbarous malicious Ignorant. I should thinke that Gentleman did set up for Bartholomew Faire, he hath such Contrivances in his second Lash. The Tutor Dedicates to his Pupill, and the same Pupill verifies in Commendation of his Tutor. Here was a Claw, there was never any so Reciprocall: Sure Rozizant and Dapple might learne of these Two.

But this is stufte to stop our Noses at, let us leave it for Cambridge, whence it first came. The Coagulation of our Water, and the Solution of our Earth, are the two greatest and most difficult Operations of the Art, or these two are Contrarie Keyes, the Water opens, and the Earth shuts. Be sure then to add nothing to the Subject, but what is of its owne Nature; or when it is prepared, it is al-sufficient: Hee coagulates Himselfe, and dissolves

dissolves *Himselfe*, and passeth all the *Colours* : and this by vertue of its owne *inward Sulphur*, or *Fire*, which wants nothing but *Excitation*, or to speake plainely a Simple, Naturall *Codtion*. Every body knowes how to boyle *Water* in *Fire*; but if they knew how to boyle *Fire* in *Water*, their *Physic* would reach beyond the *Kitchen*. Study then, and dispaire not, but study **no Curiosities** : It is a plaine straight *Path*, that *Nature* walks in; and I call *God* to *witnesse* I write not this to *amaze Men*, but I write that which I know to bee certainely true.

This is all I think fit to communicate at this time, neither had this fallen from me, but that it was a *command* impos'd by my Superiors, &c.

They that desire *experimentall knowledg*, may studie it as a sure guide, but hee that *rests* at his *lips*, and puts not his *Philosophie* into his *Hands*, needs not these instructions : *Wits Commonwealth*, or a *Book* of *Apsth- thegms*

Apothegms may serve his turne. I prescribe not here for *any*, but such a s looke after these *principles*, and they must give mee leave to *inform* them, if they be not perfect *Masters* of the *Art*. As for *Libertie* of *opinion*, I rob not *any man* of it, I am one that gives and takes, and this to avoid *Contentions* I can suffer the *school-man* to follow his owne *Placets*, so hee doth not hinder mee to follow *mine*. In a word, I can tolerate mens *Errors* and *vitie* them: I can propound the *truth*, and if it bee not follow'd, it is *satisfaction* to mee, That what I did was *welcome*.

A
POST-SCRIPT
To the
READER.



His small discourse was no sooner finished (though by command) but the same Authoritie recalld their Commission, and now being somewhat transformd, I must (as some mysteriously

ly have done) *live a Tree.*
Yet the wise know, that
Groves have their Dur-
dals, and I remember I have
read of an Image who's Hic
fodias plac'd the substance
in the shadow. To bee plain
I am silenc'd, and though it
bee in my power to speake,
yet I have Lawes as to this
subject, which I must not
trangresse. I have chosen
therefore to oppose my present
Freedom to my future Ne-
cessitie, and to speake som-
thing

C 2

thing at this time, which I
must never publicly speak
hereafter. There is no De-
fect in ought that I have
written, if I but tell you one
thing, which the Philosophers
have omitted, it is
that which some Authors
have call'd *Vas Naturæ*,
and *Vas viride Saturni*,
and *Miriam* calls it *Vas
Hermetis*, a menstruous
substance it is, and to speak
the very Truth, it is the
Matrix of Nature, where-
in you must place the Uni-
versal

versal sperm, as soone as it
appears beyond its Body.
The Heate of this Matrix
is sulphureous, and it is
that which coagulats the
sperm, but common Fire,
though it bee most exactly
regulated, will never do it,
and in this point see that you
bee not deceived. This Ma-
trix is the life of the sperm,
for it preserves and quic-
kens it, but beyond the Ma-
trix it takes cold and dyes,
and nothing effectual can
be generated thereof, in a

word, without this Matrix
you will never coagulate
the Matter, nor bring it to
a minerall Complexion,
and herein also there is a cer-
tain measure to bee obser-
ved, without which you will
miscarrie in the practise of
this Natural vessel, speaks
Miriam in these following
words. In omnibus cor-
poribus est scientia, sed
Stoici propter eorum vitæ
brevitatem, & operis pro-
lixitatem hoc unicum oc-
cultaverunt; Illi vero in-
venerunt

venerunt elementa tingentia, & ipsi docuerunt ea, & omnes Philosophi docent illa, præter vas Hermetis, quia illud est Divinum, & sapientia Domini Gentibus occultatum: & illi qui illud ignorant nesciunt Regimen veritatis propter Vasis Hermetis Ignorantiam. *In the proportion and Regiment of this thing, which they call their Vessel, and sometimes their Fire, consists all the secret, and verily the per-*

performances thereof are so admirable- and so speedy they are almost incredible. Had I knowne this at first, it had not been with mee, as it hath been, but every Event hath its time, and so had I. This one thing (to lay aside other Reasons) doth not only persuade, but convince mee, That this Art was originally revealed to man, for this I am sure of, that man of himselfe could not possibly think of it, for it is invisible: it is removed from
the

the eye, and this out of a
certaine Reverence, and
if by chance it comes into
sight, it withdrawes a-
gaine naturally, for it is the
secret of Nature, even that
which the Philosophers call
primus Concubitus. This
is enough to a wise Artist,
at least it is all I intend to
publish, and now Reader
farewell.

*Felix qui potuit Rerum cognoscere Causas,
Atq; Metus omnes, & inexorabile Fatum
Subjecit pedibus, Strepitumq; Acherontis avari,
Illum non populi Fasces, non purpura Regum
Flectit, & Infidos agnans discordia Fratres:
Non Res Romana, perituraq; Reges: neque Ille
Aut doluit miserans Inopem, aut invidit habenti.*

FINIS.

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Lumen } Last work
pages 94/95 }

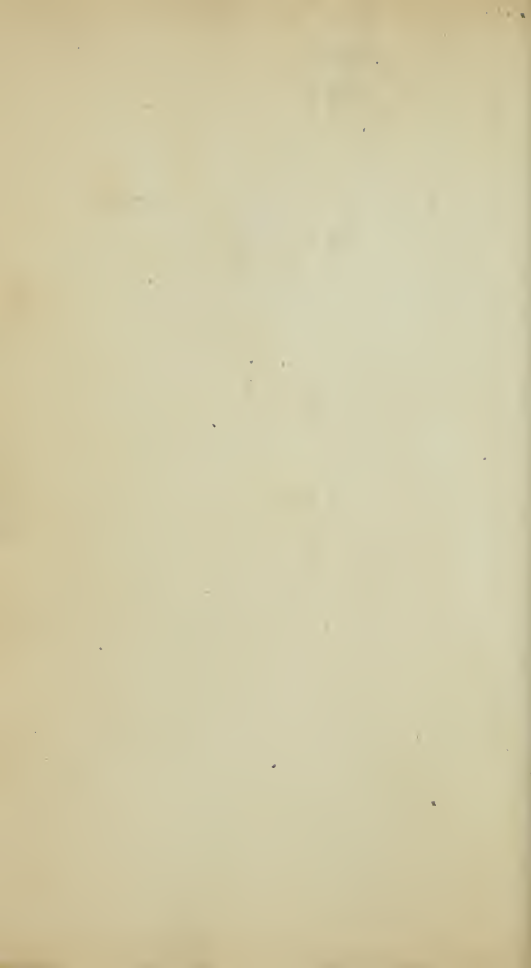
==
Anima Magica Abscondita Page 55
Nothing stronger than perseverance
for it ends in miracles

page 56. The only antidote to a shrew
is silence
And the best way to convince fools
is to neglect them

==

Brandt 1669
account published 1680

North's account
Revelation of the ... 119



Anthroposophia page 30

Marriage is a comment on
life a mere Hieroglyphic or
outward representation of our
inward composition

Anthroposophia page 29

They that are ignorant are not
competent judges of life and death
but Quacks and Piss-pot Doctors

Aula Lucis page 2 their
principles being once resisted, they
could not inflict a greater
punishment on their adversaries,
than to conceal them.

Anima Magica Abscondita p: 30.

Trust not those imposters who
tell you of a Sulphur Tingers and
I know not what fables

Anima Magica Abscondita page 31

Truth is the Arcanum, the mystery
and essence of all things for every
secret is truth and every substantial
truth is a secret

Magia Adamica page 20

Now that the same Scripture should speak one thing in the letter and another in the mystery, is not strange to me

Calum Terra page 119 (119)

Read the Revelation of Paracelsus

Lumen de Lumine page 64

Hear Raymond & Lillie describe it

Lumen de Lumine page 67

This Key of power, or third secret was never put to paper by any philosopher whatsoever - Paracelsus hath indeed touched upon it but so obscurely,

Anthroposophia page 22

Now man hath the use of all these creatures, God having furnished him with a living library wherein to employ himself

Anthroposophia bottom of page 47.

She can infuse and communicate her thoughts to be absent be the distance never so great - neither is there anything under the Sun but she may know it.

Harmonia the wife of Cadmus,
dressed in a robe studded
with stars and wearing a necklace
representing the universe
vide Bacon's Winter Tale p: 152

At the marriage of Harmonia or
Herminone (daughter of Mars
and Venus) to Cadmus she
received a splendid necklace
which had been made by Vulcan
see the necklace page 22 Lumen

The veneration of deities after
their peculiar rites such as
throwing stones in a heap in
the worship of Mercury
NB on page 22 Lumen de Lumin
a figure appears on a heap
of round stones holding a



1384-719



