

Texts primarily dealing with physical alchemy

16th Century and earlier:

A Chymicall treatise of Arnoldus de Nova Villa
The Secret Book of Artephius
Everburning Lights of Trithemius
English translation of the Rosarium philosophorum
Geber's Discovery of Secrets
Pretiosissime Donum Dei
The Crowning of Nature
Roger Bacon Tract on the Tincture and Oil of Antimony
Coelum philosophorum of Paracelsus
Paracelsus - The Treasure of Treasures for Alchemists
A Work of Saturn by Johann Isaac Hollandus

A Chymicall treatise of the Ancient and highly illuminated Philosopher, Devine and Physitian, Arnoldus de Nova Villa who lived 400 years agoe, never seene in print before, but now by a Lover of the Spagyrick art made publick for the use of Learners, printed in the year 1611.

Transcribed from Bodleian Library, MS Ashmole 1415, pp.130-146, by Hereward Tilton.

Here Beginns Mr. Arnold de Nova Villa's treatise.

He speakes to his Scholars thus, Know my deare Sonne that this is a Booke of the Secrets of nature, and I shall devide it into six parts. In the first discourse what the stone is, secondly why the Stone is naturall, thirdly why the Stone is animal like our blood, fourthly why it is called herball or Radicall, fifthly I'll relate its true and constant preparation, and sixtly I shall truly and without lies give you an account of the augmentaion of our growing stone, to the end that fooles may bee derided, and wise and understanding men taught. This art is nothing else but a knowing of the secret and hid things of naturall masterrs and Lovers of the naturall art and wisdom, therefore no body should approach to this art, unlesse he has heard before some Logick, which teaches to distinguish truth from falsehood, and withall the naturall art which teaches the things of nature, and the property of the elements, otherwise he troubles his minde and body and life in vaine, it is a Stone and no Stone, and is found by every body in plane fields, on Mountaines, and in the water, and is called Albida, heerein all physitians agree, for they say that Albida is called Rebio, they name it in hid and secret words, because they perfectly understand the materiam, some say it is blood, others say it is mans hair, others say it is eggs, which has made many fooles and unwise men, that understand no more then the letter, and the meere sound of words, seeke this art in blood, in eggs, in hair, in the Gaull, in Allum, in salt, but they have found nothing for they did not rightly understand the sayings of naturalists, who spake their words in hid language, should they have spoken out plainly, they would have done very ill for divers reason, for all men would have used this art and the whole world would have been spoiled, and all agriculture perisht; seeing it is so that a man must give an account of his workes, I desire god, that he would give me reason, and wisdom, and direct me how I may estrange or conceale this noble art from fooles, which made me say what this stone is; Know my sonne that our Stone as Hermes speakes is in a living thing, out of which saying the true attempt of this art may bee knowne, and because of this saying some according to their folly have sought this stone in beasts, in herbs, in Allum, but they have remained fooles; now I'll tell you what our stone is, Sol, Luna, Azoth, now there are three stones and they are dead upon earth, and end the thing afore in Lunam by the carefull understanding and preparation of man; out of this stone is made true gold and silver the same with naturall; the Scholar sayd how can this bee, for the philosophers say that art is weaker then nature, and you say, out of that stone is made gold and Silver the same with naturall. The Master answer'd wee doe not make it, as nature makes it, but we helpe nature with our art, in

which respect it is naturall and not artificiall; there are three things in the naturall art and wisdome as Hermes says, when the Stone is in a thing that has a Soule, as the Soule is spirituall when it goes away in Smoak, for which cause its call'd a fugitive servant, and a finite Spirit, for in the world there is no other spirit to this art, and it is of an Ayry nature, which is a sign of perfection, and that it is not in Salt or Allum; he is not wise that seekes in a thing what is not in it, and because neither gold nor Silver is in Allum or Salt, wee must not seek them there but in such things where gold and silver is to bee found.

But that our Stone is not in beasts, heare how Hermes saith. All things are made according to their nature. Out of man another man is made, and out of a living creature another living Creature is produced, and one thing produceth another like it selfe. How then can the medicine helpe man, it being not fit for man? The Master answeres thus, Understand the Sayings of Wise men. The Medicines which are given to man doe not make man, but drive away his distempers, and so it is here. Our Medicine given to him to whom wee ought to give it, makes true gold and Silver which is subject to no defect, and changes the man into the Woman, and the Woman into the man, and the man into an angell; how can that bee saith the Scholar? Thou hast heard it in the preparation only, perceive well the words of the Naturalists and bee wise and not unwise, it being necessary that our Stone must bee of an incombustible nature and matter it is evident, that it is not found in salt, or animals, or any of the other mentioned, but that Mercury is alone an incombustible spirit, and therefore necessarily must bee an object of our science; so then it is manifest what the Stone is, and how much, and how it is not. Know my Son, that our Stone is naturall, for many reasons; first it is naturall because nature in the like manner makes man and woman as the wise may know, but the unwise doth not understand this. Secondly it is called naturall by Hermes the father of all Naturalists, a man who is to bee beleived. Thirdly the medicine is found naturally, the things which are under the Circle of the Moone being foure elements. And therefore our Stone is joyned together by the 4 elements, and among the 4 elements one is cold, another drye, some warme, some moist. The Scholar here saith, Then our Stone is cold, moist, dry and hot. The Master answeres: Understand plainly. The Seven planets are Stones. Mercury is warm and dry because of the Sunne, cold and moist because of the Moone, for he is of the nature of water, of aire, of earth and of Fire. Therefore he is as the thing to which you joyned him, Good with the good, and bad with the bad, which makes Aristotle say, when thou hast Water out of the aire, and aire out of the fire, and fire out of the earth (open thy eares and understand the sayings of the wise) Then thou hast the whole Art.

Know my sonne that our Stone is animal-like. The Scholar saith, what is the reason of this? The Master replyes, because hee hath a Spirit, and therefore a soule which makes it animal-like. The Scholar: how hath it a Soule? The Master: dost not thou know that there are 4 Spirits, Sulphur, Arcenicum, Salmoniac, and Mercurius, you see it is under the number of these 4 spirits and therefore it is a Spirit, and the Soule, and because it is a Soule it must needs bee animal-like, for animals have soules, hereabouts marke well as I have told thee of spirits and of the Soule and of the animal-like to the animal-like, this is the reason why our Stone is animal-like, and Hermes in Libro Senator saith, our Stone is of a thing that hath a Soule that is of a Spirit or fugitive thing, but the fooles and unwise men who thought, as some yet think that it is in beasts, finde and loose tyme and labour and spoil both their bodies and goods. The Scholar sayes: why is our Stone blood? Because Arcaglaus sayes take the Stone which the ancients bid you take and rub him so long till he be rub'd to blood, that is, till he become red, and because of the rednesse he is called blood, and when our Stone becomes red, then he has in him the nature of fire, and out of it all secrets may be drawn, mark and perceive what I say, and thou wilt have the whole art, fools who thought that he was blood, did labour in blood and found nothing, for things are made according to their nature. The naturall Master says: make out of the Stone flesh and blood, that he may bee red and thou wilt have the whole art, Make of the Milk that is of white Stone flesh and blood, that it may bee white like milke and may flow. The Scholar saith: how is this stone made white, and how is it made red? The Master answeres, Take the Stone and rubb him with blood, and it will bee red, However I declare the Art to thee otherwise, and clearer. Take the small and inconsiderable and rub it with the most amiable and the best, and it will be made red by the help of the Fire, Observe here that the fire causes them to joyne and purgeth them, and adornes them. But the unwise, who perceive not the Speeches of the Naturall Masters, try the art according to the outward Letter, and finde nothing and then cry It's a Lye, and the art is false, for wee have tryed it and found nothing. Thus they despaire, and raile against the books and the Art. The Scholar saith, why is this Stone Herball? The Master answeres: because as the herbe hath a moveable soule, so our stone hath a Soule, for Hermes saith our Stone is of a thing having a Soule, but the unwise thought it was in herbs yet did not finde it there, and so have renounced the art. Some say that Mercury should bee compounded or coagulated with the herbs and so have sought him in the herbs and found nothing, Yet this I doe not say as if the Mercurius could not bee compounded or coagulated with the herbs, but I say that the coagulation is good for nothing, and when they have thus coagulated him, they think they have done great matters, yet have done nothing that's worth anything, nor finished any thing; it

being inconstant they talke, I can coagulate the Mercurius, but they might rather say, I can spoile the Mercurius. And what is it that Mercurius is to bee coagulated with? They make him of herbes, and make so fragil, that he is worth nothing. Mercurius, if hee bee rightly coagulated hee must bee as heavy in weight as gold though hee bee white in colour, for the Whitenesse is a Signe of perfection. This done, there needs no more but only to give him the color, and so it is gold. The Scholar saith, why is our Stone called the red Servant? The Master answeres: because hee soon turnes red. The Scholar: why doe the philosophers say, that Mercury doth not dye, unlesse it be killed with its Brother? The Master: Hermes saith That the Dragon dyes not, unlesse you kill him with its Brother the Sun, or Sister the Moone. Therefore saith Avicenna, Make the blind to see, and the seeing blind, and thou wilt have the Art. Another saith, in the Herball Stone are Haire, Blood, Eggs, and this hee said to shew in these words, the 4 Elements, beleeve not mee but the naturall philosophers, who may bee beleeved, nor give an credit to common foolish recipes. For those that have made recipes found nothing of this art, but they had some books of the philosophers, who speake in riddles of this art (For they framed these bookes with such hid words as with allum and Salt, and with other things unintelligible to the simple, though intelligible enough to the prudent) that they have deceived the whole world. I saw a Monck who had laboured in this Art very neere twenty yeares, and could finde nothing notwithstanding of this, however like a base raskall hee made a booke which hee called, The Flowers of Paradise, in which were above 100 recipes, and this booke he suffered to come into every man's hand, and by these meanes much people was deceived, for hee was a Coxcomb and knew nothing.

In this Chapter I will teach the preparation of the Philosophers Stone, but the way of its preparation which I know, I have not of myselfe, but a part of this Labor, I have of one of my brethren, and a part of a German Moncke. Therefor I desire God that he take away from mee the sin of envy, that I may bring every body into the way of truth. In the beginning of this labour, I'll say, that the most excellent Hermes teaches the way in plain words to rationall men, but in occult and hid speeches to the unwise and fools. I say that the father son and holy ghost are one, and yet three, so speaking of our Stone I say three are one, and yet are divided. Mark well, the World was lost by a Woman, therefore necessarily must it bee restored by a Woman. Take therefore the mother very pure and lay her into a bed with the Servant, and putt them up close into a Prison, till they bee purified of their sins, and shee'le beare a son, which will bee a blessing to all people. Signes have been manifested in the sun and in the moone. Then take the son and beate him that he may be punished and its pride may come down, and he forsake his pride, and abide in humility. Therefore, saith Geber, out of Mercury everything is made. The same Chapter saith further, The common Sulphur is found in Sol and Luna, in Mercury more fugitive, in the body water. And the same in another chapter saith, Afterward the Tincture becomes Water, that it may become better in its nature. Therefore take the punished son and lay him into a bed and there hee'le begin to delight himselfe, then take him and give him to the Jewes to bee crucified. Being crucified hee growes pale, then take him, and turne him, and if you cannot see him well, you take away the vaile from the Temple, whereupon a great earth quake ariseth and you'le see various changes, and hee'le leape up and downe because of his great tortures, then hee'le fall downe; therefore stirr him below more, and hee'le give up the ghost. Thus all necessary things are accomplished, and many Workmen have erred in this.

The Scholar said, these words I understand not. The Master answered, I must necessarily hide the Secrets of Secrets of the naturall art, as other Natural Masters have done, for it is not with this art as it is with others. Hence it is said, whatsoever is written, is written for our Learning, that through patience and comfort of the holy ghost, wee may have the Scripture. Amen.

I came one day into a great Master's house to recreate my selfe with him in this art for sport, yet with magisteriall words, and I sat at his right side; There were two men with him. The one I knew, but the other I did not know. These two began to speake of this art, neither being ashamed of mee, nor taking any care of mee. Then understood I by their speeches that which I had sought a great while. Yet did they wonder what I sought there and were amazed at the speech, which they had had together. Then turned the honest old man his face towards mee and said, The wise and prudent Mercurius (to speake the common way) is comprehended in these words. Take leade and whatsoever is like lead, and take Azoth. This is the right ordering of the art, which the Egyptians have acknowledged and that's their riddle, their reason, their vertue, and their meeknesse. Here are foure things, two are manifest which hee named the lead, and that which is like lead. Then said one of the men, how many are the things, to which the other said, there are foure, and said moreover: These art words of the prudent and wise, and have a darke obscurity in them, and are taken out of the apparent sentences of the wise. Then the one asked, how is this? to which the other answering said the wise man understands but two. The one asked againe, which are they two? The man answered and said, The hidden thing after this hee adds two words and they signifie foure, and foure signifie but two, and hee changed the words of the wise before mentioned and said foure. And the wise men say but two. Then he answered and said as it

was said before, In these words is a hidden obscurity and they are taken out of the illustrious sayings of the wise. Hereby meanes the Master nothing else then that out of the foure things two should bee set together, man and wife. And having thus used diverse words among the rest he said, Take Fire and water, and mingle these two together, and there will bee one thing out of it. After this he said, Take Lead and that which resembles lead, and he changed these words and said, Take Azoth and that which resembles Azoth; with such hidden words doe they hide their words to all unwise men. Perceive therefore and trust God, that thou mayst perceive the better the aforesaid saying of the wise. Of this I'll give thee an example when the Master saith, Take Lead, according to a philosophical sense or meaning. The word lead is a manly name and word, and so one of the number of the names of men. Hereby mayst thou truly know the name of the man. And he saith further, That which resembles lead, that is, that which resembles the man. So hee hides the name of the Woman, and the reason why he mentions the man's name first is because shee is of him, and not hee of her. Therefore said the master, That which resembles Lead. After this one said, Take Azoth and that which resembles Azoth. The Masters hereby meane the wife. Here he names the Woman, and mentions not the name of the man, for hee had named him before in the beginning of these words, where he saith, Take Adam and what resembles Adam. Afterwards hee changeth this Speeche againe, to make it more occult to him that is not altogether wise, and said, Take Eva, and what resembles Eva, here thou namest Eva and not the man, and this thou doest, because thou didst begin in the first speech with the man. That these Speeches doe not at all hinder a wise man in his reason, but make him more ingenious, and more intelligent.

When they had talk'd together a great while, they began againe in a great feare another way and language. Mingle the warme with the cold, for so an equall mixture will arise out of it, which is neither warme nor cold, and mix the moist with the dry, and you'll have an equall mixture, which is neither moist nor dry. The Speech now uttered, is manifest from 4 things, and out of these foure are numbered and terminated Man and Wife. The man is hot and dry, the wife cold and moist, but when they come together, and unite themselves naturally, there is made an equall mixture of the warme and the cold, of the moist with the dry. And of this a wise Philosopher doth not doubt, and the artificiall conjunction cannot bee unlesse the things belonging thereunto be totally prepared, every one according to its kind. For as Joseph saith, Mix together fire and water, and there will be two, Mix together aire and earth, and there will bee foure, Afterward of foure make one, then thou art come to what thou wouldst bee att. And when this is done make out of that body a non-corpus, that is a Spirit, as out of the non-corpus or Spirit make a body againe, which may bee constant on the fire, and not remove any way from it. Already, thou hast comprehended the Wisdom. Doe in this as Joseph hath said. Before thou beginnest the labour of this Artificiall treasure which is true, prepare all things, each in their kind and nature, begin thence to the end, and when thou hast done this thou hast made a water which is warme and not warm, cold and not cold, moist and not moist, dry and not dry according to its nature, and it is fixed, that it cannot fly, and it is the thing which reveales and opens to thee the tincture, and if it were not for this Artificiall water, all hope would bee in vaine.

When the Masters speake here and there, they still come to this Noble water. The reason is because that water is a medium between the contrary things, this comes from thence, and it is water and no water, fire and no fire, aire and no aire, earth and no earth. Because then it is and is not, according to its Noble Nature it is a right medium betweene the unlimited Elements. This Noble water is the beginning, middle and end of this Noble art, perceive this speech well together with the former. For the Masters speake commonly one thing, and meane it in another sense, and where they spake most hiddenly and most profoundly, there they doe mean it most simply, and where they speake most plainly and openly then they doe hide most this divine and Noble art. Out of this speech and sentences it is manifest, that this art may bee taught with all its Secretes in a few words, nor will any man be found in time to come, that will say so much in writing as is said here, unlesse one should show it to the other with hand and mouth and reveal'd and open'd all to him, for the philosophers have unwillingly discovered this amiable truth, and have reserv'd it to themselves and taken it with them downe to the Grave; and what in other Bookes is taught by examples and circumstances, that is express'd here cleerely, and thus this Noble Art is written by me truly and sincerely.

Therefore that my name and memory may for ever remaine upon the earth, I have written this small booke and made it by the help of the Holy Ghost, for all Posterities and Children of God and of this Art.

One time I sate alone in my Chamber with my Wife, and read the Bookes of the ancient deceased philosophers, and those also that have liv'd in my time, and there I found written something of Alkabrith and Zandorit, and of other strange words and things whereby one may turne every man from the right way, and he that matters it looses his time, goods and substance and last his health, and miserably robs himselfe of life; and that thou mayest believe me the better I tell the whole truth, that no man can attain unto this art unlesse he retires from the world and converses

with his equalls, and joyn himself to them, and though every one sayes that hee reveals it, yet however all hide it as thou seest by me that I doe reveale it, but not to the unwise and foolish; and if I truly discover this divine art, my booke will bee so profitable to them, that the bookes of wise men and my words will bee the same, my words theirs, and theirs mine; not that I would steale their words from them and make them mine owne, this would be unjust, but only my meaning agrees with theirs, and theirs againe with me. Therefore whosoever will finde out the Secrets of this Art, let him read this booke and understanding. And why? because this booke is cleere and known to understanding men and to those that observe carefully and reade with attention in it, but to the unwise and unexpert, and those that are not diligent it must needs bee hidd as it is from children. Know then, that there art many who labour hard in the preparation of Sulphur, and in the Sublimation of Arsenicum, which art combustible and corruptible. These men only looke to the words which they reade or heare, and not to the hidden sense that is in those words. For truly the Sulphur, Arsenicum, Auripigment, Zandorit, Vibrick, Mercurius, Salt, Saltpeter, Sala Pculi, Salmiac and Allum signifie in this Noble art in truth nothing but water, and the making white the Philosophers talk of, is nothing else but the purification of the Water that it may bee clearer and purer, and by the sublimation or exaltation understand nothing else, but the ascension of the vapour from the water in the Cucurbit below and above in the Alembick and againe through the Canales Laterales in the Cucurbit, and againe through the Canales laterales; and by the washing understand The Bodies changing into water so long till out of the Water a part in it of the manifold vapours ascends, and falling downe againe are coagulated and consolidated that it may never rise againe, and the reason hereof is because the corporeal Spirit in the Spirituall and the Spirituall againe in the corporeal has mixed and soaked it selfe, and because the Spirituall Spirit is stronger than the Corporeall Spirit, they both are vapourous and ellevate themselves in the height of the allembick; but when the corporeall Spirit overcomes the Spirituall he must necessarily remaine with him at the bottome in the Cucurbit, and when they have united themselves the Spirituall Ghost which is penetrable makes the corporeall Spirit together with himself penetrable and permeable, for the corporeall Spirit has in him the tincture, that is, the red and white colour, and with all the Spirituall Spirit leads the corporeall in and without hinderance just as a man does goe through a house with an open doore, and is not spied by any, so it is here; but this cannot be unlesse the body that will draw the Spirit out of the man, bee totally cleansed from all impurity, and thereby the Leprosie of the whole from the whole be perceived. Understand this, that is, that ashes be drawne and made, for thus the bodies are deprived of lustiness and moistness, and so the body may first become spirituall, when the body is turned to ashes according to its highest purification, and out of those ashes be made a Lixevium, in that waterish nature the body becomes spirituall; and understand this secret how the body has the ashes in it, and in the ashes is the Stone, and the Stone is the Spirit, and in the Spirit there is the tincture or colour, and in the tincture the Soul, and the Soul had in her a fiery permeation, and leads with her the colour in the body; and he that does not understand how he shall begin this, how will he come to the middle, or to the end, therefore thus speake all masters: it is one body, and yet there are many bodies, and those many are no more then one body, this understand also it is one body because it is not beaten as soone as it is turned into ashes, each singular dust is a singular body and when the ashes are turned into water it is a water and no water and may with artificiall industry be returned into a body, but before this the body must often rest in the belly of the wind under the height of the heavens; and therefore the Masters say it is a Stone, and resembles the Eagles Stone for the Eagles Stone is such a Stone that in his belly there is another Stone, and if you will pull it out from thence, you must turne the Stone into Ashes, and out of the ashes there is first another Stone made, and when that Stone does sweat right, its owne Water is made of it, and when he has well sweated, he drincks the Sweaty Water againe into him, and flys afterwards up and downe, and from the great motion which he does force up above his Mass in the aire, the water becomes of itself againe a Stone, and by the paraphrase of the Eagle, understand the evaporation of the vaporous spirit, and by their redescension understand the heavy falling downe of the body; yet there are many who call the aforesaid ashes a sowre masse or a Leaven, but they know not their water, that the corporeall nature attracts the coagulated nature out of those ashes.

Moreover says Master Joseph their Spirit is the fusion of both bodies, by this he does not meane the dissolutions of the bodyes on the fire, but he meanes that they should bee turned into Mercury, and that out of the Mercury the flowers should be extracted, and this is the Stone whereof Aristotle spoke to his King, did men know what a great Treasure they had in Saturnus they would not give it for a small summe of Money, but they would make so much gain by it, that one might bring the whole World into his Subjection; and another Master said, take the things as they come out of their treasury, and lift them up in the highest mountains, and humble them again from the highest mountains to their roots, these are the wisest words which he has spoken openly without all envy and without any secrecy, and afterward hee hath not named the things he meant, in the heighth of the Mountaines and by the roots. For as in Mountaines naturall gold is made, and in the ground, so in this art, our gold is made in the heighth of the Alembick, and in the roote that is in the Cucurbit. And this is a cleanly similitude which may easily be perceived,

and hereby you may understand, when the Master speake of the highe mountaines or the deepe grounds that they doe not meane the heads of men or their feete, so when they speake of haire, and of blood, they only understand the resemblance of them. Therefore many men are deceived, which looke after the literall sense and seeke it where it is not to bee found. For this Art is so noble that it must be sought and found out in it selfe, and no thing like to it. As out of a man is made another man, so out of one Noble Mettall is made another Mettall, and there is no transmutation, as some idle and simple men thinke. Who doth not mollify and harden againe doth erre, therefore make the earth black, and separate her Soule from her, and the water, after that make it white that it may become as a naked Sword and when it growes white, give it to the Covetous fire so long till it growes large, and doth not fly away; Hee that can doe this may well be called happy and exalted in this World, and let him doe it in the love of God and in his feare. Amen.

The first word in this great work is the bodies transmutation into Mercury and this the Philosophers have called a dissolution. And this Artificiall and ingenious dissolving is the bullwark of this art. Hence saith Rosarey, Unlesse you dissolve the bodies, Your Labor is in vaine. Therefore the dissolving of Philosophers is not a drinking in but the bodies transmutation into water. Nor is it called a Philosophical dissolving unlesse it becomes cleere as Mercury, so thou wilt have an element, which is the water.

The second word is that it be purified and filled with its terra; of this speakes Morienus, let the earth bee filled with its water, and let it bee cleansed with it, and when it is purified on both sides it ends the whole art. Aristotle sayes in generall, put the dry to the moist, the dry is the terra, the moist is the water, thus thou hast earth and water each by it self, and the earth is purified with the water, and when they are cleansed one with the other, thou hast Colours cleerer then before, therefore saies Rosarius in generall, if one by day sees many starrs in the heavens, the sunne is hindered of its Lustre by moon, and when that does vanish the Sunn shines clearer then before.

The third word, that the water does lift itself in vapours which is condensed and coagulated of the earth, and thick, that is that it makes it selfe spirituall in the aire, and so thou hast Water, earth and aire, and while it hurvers in the aire Archelaous calls it the great Master Hermes bird by way of similitude; therefore sayes Alberius, make him white, or white him with the nimblenesse of the fire, so long till out of him arises the spirit which is called Hermes bird, so the earth will remaine cinerated in the ground which is of a fiery nature, so thou hast 4 elements in the earth which did remaine in the ground, and it is the fire; hence Morienus: the Earth which remains in the ground, thou must not at all despise nor villify, understand the earth of the body, and that same earth is the right end of the permanent and constant things, after that with a good water thou must annoint and irrigate the Leaven, and the Leaven is called by the Philosophers a Soul; they call also the prepared body a Leaven, for as a Leaven does make other bread sowre, so does this thing, and I tell thee freely, that there is no other Leaven but Gold and Silver, of necessity must the Leaven bee Leavened in the body, for the Leaven is the Soule of the body, and therefore says Morienus: Unlesse you purify the unclean body, and create in him a new soule, you have perceived Lesse then nothing in this art; likewise says Arnuldus, the spirit changes into the body, and cleanses and eterniseth him, about this the Spirit does tye himself, and the clear permeations of the Soul which here is mentioned is a Leaven, and rejoyces with the body, because it has cleansed it selfe with him and now the nature is changed so that the grosser things stay behind there; says Aschanos in Turba Philosophorum, the Spirit is not joynd to the body unlesse before it bee totally purified from all uncleanesse, but in the conjunction, the greatest miracles are made evident, for there are seen all the colours that a man can think of; and when the colours beginn to bee lighter and lighter so that thou seest sometimes onely as it were a little spark and beginns to rejoyce therein from thy heart and Soul, then take heed, for our basilisk prepares himself who kills men more for joy, which they conceive from him then for his poyson, for his poyson lasts but a moment, that is when the supreme power or the Quintessence of the elements does discover it self in so many wayes and colours, and the last is done in a Moment; when this is done thou seest the sun and Moone shine lovely in the heaven of his owne water, and begins to rejoyce but then goe away lest thou loost thy life for joy, and thus the imperfect body is coloured with his best colours because of the power of the heaven, and the heaven is the soul, and the Spirit is with the help of the soul joynd to the body, and are tyed one with the other, and the body is changed to the colour of the Leaven and becomes eternally good; out of the Words prescribed and said any understanding man may know that the philosophers in dark and hidden wordes have hidde the whole art, for they say our Stone is of 4 elements, and that's a great truth, for they have compar'd them with 4 elements whereof Wee have said enough, and one may know the elements by the coloures, he that knowes it, and is acquainted with it; some Philosophers have said that our Stone is of a body, of a soul, and of a Spirit, and they have said true, and wee doe yeild, and they give to the perfect body what he had not before, and it brings him into a better spirit; the Soul brings into the imperfect body a constant spirit, which is not at all fugitive before the Aire, and therefore it keeps its

colour and weight unchangeably and the more you drive it the more noble it becomes both in colour and weight. Some also say unlesse you change the bodies into no bodies, and the nobodies againe into bodies, you are not come yet to the right art, for the body becomes first an aqua Mercury incorporal and afterwards the Water and the Spirit in the changing and so both become one body; some also say change the natures quite and cleane and you will finde what you seeke; and that's true, for we make of that which is grosse a subtle and quick thing, and of a body we make water, and of that which is moist we make a dry thing, of the water we make the earth, and thus wee change the true natures and make of that which is corporall a spirituall thing and of a Spirituall a corporall thing, and wee make that which is above like that which is below, and that which is below like that which is above, the Spirit is turned to a body, and the body to a Spirit; and therefore its said in the beginning, the Word was a Spirit, and that word the Spirit was with God, that is with himselfe, and God was that word, he himself was the Spirit, and the word the Spirit was made flesh, the Spirit has assumed the true body, and so that above became true as that below, the Spirit has become a metallick in the body, and that which was below, that is, the body, is become metallicke with the Spirit; and thus it is well known that our Stone is out of the elements and it is a body, a soul, a spirit, and not two spirits, one soul and not two soules; and the saying of Philosophers is true who say our Stone is made but of one thing, and therein they have said very true, for it is made only of water. And in the water and out of the water our whole art hath an end, for it dissolves the bodies with the dissolution aforementioned; not with such a dissolution as unwise men fancy, that our Stone should be changed into Water, but it's dissolved with the true naturall dissolution, so that he is changed into such a water as it was from the beginning before it was a body, and that very water incinerates and turnes the body again to earth into ashes, and makes them penetrable, and does whiten and purifie them, as Morienus says: Azoth and the fire purifies Latonem, and take all his darknesse away, Laton an impure body set together of Gold and Silver, Azoth and Mercury, and that two distinct bodies joyn the fire and Azoth together when they are ready as is said before, that no attempt against the fire or other attempts can part them, one from the other, and that same water does not sublimate neither does it exalt it self with a sublimation of fooles or exaltation as they imagine, but with the wise and understanding sublimation or exaltation; for our sublimation is making a noble thing out of an ignoble, therefore fooles take the shaved bodies and make them ascend by the heat of the fire, and mingle them with an impure spirit, as with Arsenick and Salmiack, and they make a Strong fire under it whereby the bodies ascend with the Spirit, and then they say now are the bodies sublimated; whereas they are quite Killed, for why they finde the bodies impure therefore observe that our Sublimation is not driving on and ascending, but the making of a dry thing and corrupted a sound one, a great and high one, and changing it into another nature, and making on a suddain sublime vapours, and all this does our Water together; and so understand our Sublimation and not otherwise, and take heed of the Sublimation of fooles, wherewith many are deceived; marke our water at first kills and makes alive again, and it makes white the black colour, when it's changed to earth, after that innumerable colours reflect from the whitenesse and all the colours last end is the white, for at last it turnes white; some call the Stone lead, as Gigill speakes, in our lead is the whole art, and if our lead be impure our stone is also impure, while he lyes in his mothers womb; O did the Lead Mongers know the vertue of Lead, they would not part with it for so small a price; some call our stone Cheife Copper or Clock minerall as Eximius speakes in generall. Know this all wee that seeke this art, that no tincture is made without this cheife Copper or Clock Minerall, and thus they have given it innumerable names, and yet meane no more but one thing, and this they have done for this reason, that fooles should not finde it out, for they have named it with all manner of names that can bee named, yet they have meant but one thing; and it is no more but one thing, to witt the Philosophycall water. Our art is also compared to man making. The first is the deprivation of its chastity, the second is the conception, the third is the being with childe, the fourth is the birth it selfe, and the fifth is the bringing up of the child borne; understand also these words, our Son that comes from the privation of chastity is Mercury, for he is drawn out of a perfect body so there remains an earth the mother of 4 elements, and when the earth begins to take somewhat in of Mercury, it's call'd unchastity, but when the man lyes with the wife it's called conception, which without the Mercury is wrought in the earth; this is what the Philosophers say, our Art is nothing else but that the man lyes with his wife, and that they mingle one with the other, so that the Water governes and has the Mastery, and that the Mercury bee more then the Earth, and so earth encreases and augments; but when the earth becomes a wife she is with Child, after that the ferment is added to the imperfect prepared body as is said before, so long till it becomes something in colour and in sight and that's called the birth; so then our Stone is born, for the Philosophers call him King and say thus, honour your King who comes from the fire crowned with a double crown, bow the knees before him when he comes to his perfect alterr, for the sun is his father and the Moone his Mother, the perfect body is Luna, the perfect body is gold; at last followes the nourishment whereby he is nourisht with a great nourishment, he is nourisht with his owne Milke, with the Seed in the beginning he is fed, to wit with Mercury, till he hath drunk enough of the Mercury. Beloved sonns by these things which are told you, You may easily perceive the darke and hidden worke of the Phylosophers and by that you may know that they all runne one way and upon one straine, and that our art is nothing else but what has beene said before, the

dissolution of bodies and changing of their first matter, how it's made earth and how it becomes a light and spirituous in the aire with distilling it because of the moistnesse which is in it; thus it becomes lusty in vapours, and the earth remains below incinerated and is of a fiery nature, thus you have truly the totall changing of things and the mingling of the Soul with the body and with the Spirit, and it assumes such a Spirituall and powerfull increase that humane reason cannot fathome it, the highest be praised and blessed for it for evermore.

Now will I in the name of God make manifest the practice and the very sense of the Philosophers how one shall perfect that Ellixir, that is the augmentation of the true tincture and of Silver and Gold only out of the Mercury of the Sages, or the minerall Mercury and in all copper bodies which fall short of perfection, insomuch that they become perfect into a perfect Luna and gold above the naturall, which is not that common Mercury, call'd by the Philosophers prima materia, waterish hot moist and cold, an element, a constant water, a Spirit, a body, a swimming smoake, a blessed water, a water of the wise, a vinegar of Philosophers, a dew of Heaven, virgin Milke, a corporeal Mercury, besides others innumerable names whereby he is called in the Bookes of the Philosophers; although these names sound variously, yet they signifie but one thing, to witt the aforesaid Mercurium Philosophorum, for out of him, and in him and by him only are sought all the vertues of the whole art of Alchimy, and of the red and white tincture, Q and R.

Therefore saith Geber, without Mercury the art is not perfected. It is a thing, a Stone, a Medicine in which lyes the art, unto which no outward thing is to be applyed, only in the preparation the remaining or superfluous part is to bee taken of. Therefore in that and out of that a man may finde all things, needfull to this art. For it kills it selfe and revives it selfe, makes it selfe hard, makes it selfe weake, makes it self black white and red. And the same master in his discourse sayeth. Wee add no externall thing because of the gold and silver, for these are called not internall things, which are to bee adjoynd to the Mercury, For they are two Fellow Helpers whereby the whole work of the art is perfected. And another Philosopher saith, It is a thing, whereby many have beene undone, as a whole multitude was for one mans sake.

The Mercury is also called a naturall root of a high Tree out of which innumerable branches grow, and its call'd the knowne stone of the philosophers, and in the Bookes of Philosophers the first operation. To the perfection of the aforementioned Stone or Elixir belongs a Sublimation or exaltation which must bee brought to purity. And this I shall hereafter without the least covering make manifest. But you must note that this sublimation is nothing lesse than a purification, for hereby all remaining drosse that was in the Mercury is purged away, thus this sublimation the inconstant particles are lifted up from the constant, for the inconstant ascend and the constant remaine below at the bottome, yet in the operation the inconstant become in part constant and it's particularly to bee noted. Hee that rightly sublimes our Mercury, hee hath perfected the whole art, For Master Geber saith, The whole perfection is in the sublimation in the vessel, and in the ordering of the fire, for in the already mentioned sublimation are comprehended all other particulars, which belong to our art and labour, as sublimating, dissolving, ascending, descending, cooling, mollifying, purifying, and perpetuating, washing and colouring on red and white. All is done in a vessel in order in an oven, whereof the Masters of nature have written much that the art was not to bee perfected constantly, on purpose, that the unwise might reach to it, but to the just and to the godly it becomes profitable both here and hereafter.

Now make it thus. Take in the name of God the aforementioned Mercury or the naturall Water, the first matter of the Sages, Take of it as much as you will, and putt it into its vessell which must be pure, cleare, and cleane, and Seale it well above with the Sigills Hermetis, that the Mercury may not come out above, and sett it in its prepared place, that it may have a moderate heate every moment for a month. The naturall master saith That it may have its place warme whereby it works it self up and downe, so long til it ascend no more in the glasse, and begins to bee colle at the bottome, and becomes dry below in the glasse without the least moistnesse, like a black earth, that is caput Corvi, or an earthy dry element, for thus the true sublimation or exaltation of the philosophers is perfected as is said before. And in this sublimation is the true separation of the Elements, as the Masters say.

The Secret Book of Artephius

This has been transcribed from 'In Pursuit of Gold' by 'Lapidus'. This treatise describes the entire process of preparing the philosopher's stone. There are three separate operations

described here: the preparation of the 'secret fire' (the catalyst or solvent which is used throughout the whole work, without which nothing can be achieved, but which is seldom if ever mentioned in any alchemical treatise), the preparation of 'mercury' (a metallic vapor made from antimony and iron, said to resemble vulgar mercury (Hg) in appearance, necessary in the preparation of the stone) and the preparation of the stone itself. These operations are not presented in sequence. The reader will note that the language is allusive and recondite, that several names are used to refer to the same thing and that one name is used to refer to several things. This is, however, an exceptionally clear alchemical text.

Artephius is said to have written this in the 12th century. Lapidus doesn't say who translated it (presumably from the Latin).

Comments in [square brackets] are by the transcriber.

The Secret Book Artephius

- (1) Antimony is a mineral participating of saturnine parts, and has in all respects the nature thereof. This saturnine antimony agrees with sol, and contains in itself argent vive, in which no metal is swallowed up, except gold, and gold is truly swallowed up by this antimonial argent vive. Without this argent vive no metal whatsoever can be whitened; it whitens laton, i.e. gold; reduceth a perfect body into its prima materia, or first matter, viz. into sulphur and argent vive, of a white color, and outshining a looking glass. It dissolves, I say the perfect body, which is so in its own nature; for this water is friendly and agreeable with the metals, whitening sol, because it contains in itself white or pure argent vive.
- (2) And from both these you may draw a great arcanum, viz. a water of saturnine antimony, mercurial and white; to the end that it may whiten sol, not burning, but dissolving, and afterwards congealing to the consistence or likeness of white cream. Therefore, saith the philosopher, this water makes the body to be volatile; because after it has dissolved in it, and in frigidated, it ascends above and swims upon the surface of the water. Take, saith he, crude leaf gold, or calcined with mercury, and put it into our vinegre, made of saturnine antimony, mercurial, and sal ammoniac, in a broad glass vessel, and four inches high or more; put it into a gentle heat, and in a short time you will see elevated a liquor, as it were oil swimming atop, much like a scum. Gather this with a spoon or feather dipping it in; and in doing so often times a day until nothing more arises; evaporate the water with a gentle heat, i.e., the superfluous humidity of the vinegre, and there will remain the quintessence, potestates or powers of gold in the form of a white oil incombustible. In this oil the philosophers have placed their greatest secrets; it is exceeding sweet, and of great virtue for easing the pains of wounds.
- (3) The whole, then, of this antimonial secret is, that we know how by it to extract or draw forth argent vive, out of the body of Magnesia, not burning, and this is antimony, and a mercurial sublimate. That is, you must extract a living and incombustible water, and then congeal, or coagulate it with the perfect body of sol, i.e. fine gold, without alloy; which is done by dissolving it into a nature [sic? mature?] white substance of the consistency of cream, and made thoroughly white. But first this sol by putrefaction and resolution in this water, loseth all its light and brightness, and will grow dark and black; afterwards it will ascend above the water, and by little and little will swim upon it, in a substance of a white color. And this is the whitening of red laton to sublimate it philosophically, and to reduce it into its first matter; viz. into a white incombustible sulphur, and into a fixed argent vive. Thus the perfect body of sol, resumeth life in this water; it is revived, inspired, grows, and is multiplied in its kind, as all other things are. For in this water, it so happens, that the body compounded of two bodies, viz. sol and luna, is puffed up, swells, putrefies, is raised up, and does increase by the receiving from the vegetable and animated nature and substance.
- (4) Our water also, or vinegar aforesaid, is the vinegar of the mountains, i.e. of sol and luna; and therefore it is mixed with gold and silver, and sticks close to them perpetually; and the body receiveth from this water a white tincture, and shines with inestimable brightness. Who so knows how to convert, or change the body into a medicinal white gold, may easily by the same white gold change all imperfect metals into the best or finest silver. And this white gold is called by the philosophers "luna alba philosophorum, argentum vivum album fixum, aurum alchymiae, and fumus albus" [white philosophical silver, white fixed mercury, alchemical gold and white (something)]; and

therefore without this our antimonial vinegar, the aurum album of the philosophers cannot be made. And because in our vinegar there is a double substance of argentum vivum, the one from antimony, and the other from mercury sublimated, it does give a double weight and substance of fixed argent vive, and also augments therein the native color, weight, substance and tincture thereof.

(5) Our dissolving water therefore carries with it a great tincture, and a great melting or dissolving; because that when it feels the vulgar fire, if there be in it the pure and fine bodies of sol or luna, it immediately melts them, and converts them into its white substance such as itself is, and gives to the body color, weight, and tincture. In it also is a power of liquefying or melting all things that can be melted or dissolved; it is a water ponderous, viscous, precious, and worthy to be esteemed, resolving all crude bodies into their prima materia, or first matter, viz. earth and a viscous powder; that is into sulphur, and argentum vivum. If therefore you put into this water, leaves, filings, or calx of any metal, and set it in a gentle heat for a time, the whole will be dissolved, and converted into a viscous water, or white oil as aforesaid. Thus it mollifies the body, and prepares for liquefaction; yea, it makes all things fusible, viz. stones and metals, and after gives them spirit and life. And it dissolves all things with an admirable solution, transmuting the perfect body into a fusible medicine, melting, or liquefying, moreover fixing, and augmenting the weight and color.

(6) Work therefore with it, and you shall obtain from it what you desire, for it is the spirit and soul of sol and luna; it is the oil, the dissolving water, the fountain, the Balneum Mariae, the praeternatural fire, the moist fire, the secret, hidden and invisible fire. It is also the most acrid vinegar, concerning which an ancient philosopher saith, I besought the Lord, and he showed me a pure clear water, which I knew to be the pure vinegar, altering, penetrating, and digesting. I say a penetrating vinegar, and the moving instrument for putrefying, resolving and reducing gold or silver into their prima materia or first matter. And it is the only agent in the universe, which in this art is able to reincrudate metallic bodies with the conservation of their species. It is therefore the only apt and natural medium, by which we ought to resolve the perfect bodies of sol and luna, by a wonderful and solemn dissolution, with the conservation of the species, and without any destruction, unless it be to a new, more noble, and better form or generation, viz. into the perfect philosopher's stone, which is their wonderful secret or arcanum.

(7) Now this water is a certain middle substance, clear as fine silver, which ought to receive the tinctures of sol and luna, so as they may be congealed, and changed into a white and living earth. For this water needs the perfect bodies, that with them after the dissolution, it may be congealed, fixed, and coagulated into a white earth. But if this solution is also their coagulation, for they have one and the same operation, because one is not dissolved, but the other is congealed, nor is there any other water which can dissolve the bodies, but that which abideth with them in the matter and the form. It cannot be permanent unless it be of the nature of other bodies, that they may be made one. When therefore you see the water coagulate itself with the bodies that be dissolved therein; be assured that thy knowledge, way of working, and the work itself are true and philosophic, and that you have done rightly according to art.

(8) Thus you see that nature has to be amended by its own like nature; that is, gold and silver are to be exalted in our water, as our water also with these bodies; which water is called the medium of the soul, without which nothing has to be done in this art. It is a vegetable, mineral and animal fire, which conserves the fixed spirits of sol and luna, but destroys and conquers their bodies; for it destroys, overturns, and changes bodies and metallic forms, making them to be no bodies but a fixed spirit. And it turns them into a humid substance, soft and fluid, which hath ingression and power to enter into other imperfect bodies, and to mix with them in their smallest parts, and to tinge and make them perfect. But this they could not do while they remained in their metallic forms or bodies, which were dry and hard, whereby they could have no entrance into other things, so to tinge and make perfect, what was before imperfect.

(9) It is necessary therefore to convert the bodies of metals into a fluid substance; for that every tincture will tinge a thousand times more in a soft and liquid substance, than when it is in a dry one, as is plainly apparent in saffron. Therefore the transmutation of imperfect metals is impossible to be done by perfect bodies, while they are dry and hard; for which cause sake they must be brought back into their first matter, which is soft and fluid. It appears therefore that the moisture must be reverted that the hidden treasure may be revealed. And this is called the reincrudation of bodies, which is the decocting and softening them, till they lose their hard and dry substance or form; because that which is dry doth not enter into, nor tinge anything except its own body, nor can it be tinged except it be tinged; because, as I said before, a thick dry earthy matter does not penetrate nor tinge, and therefore, because it cannot enter or penetrate, it can make no alteration in the matter to be altered. For this reason it is, that gold coloureth not, until its internal or hidden spirit is drawn forth out of its bowels by this, our white water, and that it may be made altogether a spiritual substance, a white vapor, a white spirit, and a wonderful soul.

(10) It behoves us therefore by this our water to attenuate, alter and soften the perfect bodies, to wit sol and luna, that so they may be mixed other perfect bodies. From whence, if we had no other benefit by this our antimonial water, than that it rendered bodies soft, more subtile, and fluid, according to its own nature, it would be sufficient.

But more than that, it brings back bodies to their original of sulphur and mercury, that of them we may afterwards in a little time, in less than an hour's time do that above ground which nature was a thousand years doing underground, in the mines of the earth, which is a work almost miraculous.

(11) And therefore our ultimate, or highest secret is, by this our water, to make bodies volatile, spiritual, and a tincture, or tinging water, which may have ingress or entrance into bodies; for it makes bodies to be merely spirit, because it reduces hard and dry bodies, and prepares them for fusion, melting and dissolving; that is, it converts them into a permanent or fixed water. And so it makes of bodies a most precious and desirable oil, which is the true tincture, and the permanent fixed white water, by nature hot and moist, or rather temperate, subtile, fusible as wax, which does penetrate, sink, tinge, and make perfect the work. And this our water immediately dissolves bodies (as sol and luna) and makes them into an incombustible oil, which then may be mixed with other imperfect bodies. It also converts other bodies into the nature of a fusible salt which the philosophers call "sal alebrot philosophorum", better and more noble than any other salt, being in its own nature fixed and not subject to vanish in fire. It is an oil indeed by nature hot, subtile, penetrating, sinking through and entering into other bodies; it is called the perfect or great elixir, and the hidden secret of the wise searchers of nature. He therefore that knows this salt of sol and luna, and its generation and perfection, and afterwards how to commix it, and make it homogeneous with other perfect bodies, he in truth knows one of the greatest secrets of nature, and the only way that leads to perfection.

(12) These bodies thus dissolved by our water are called argent vive, which is not without its sulphur, nor sulphur without the fixedness of sol and luna; because sol and luna are the particular means, or medium in the form through which nature passes in the perfecting or completing thereof. And this argent vive is called our esteemed and valuable salt, being animated and pregnant, and our fire, for that is nothing but fire; yet not fire, but sulphur; and not sulphur only, but also quicksilver drawn from sol and luna by our water, and reduced to a stone of great price. That is to say it is a matter or substance of sol and luna, or silver and gold, altered from vileness to nobility. Now you must note that this white sulphur is the father and mother of the metals; it is our mercury, and the mineral of gold; also the soul, and the ferment; yea, the mineral virtue, and the living body; our sulphur, and our quicksilver; that is, sulphur of sulphur, quicksilver of quicksilver, and mercury of mercury.

(13) The property therefore of our water is, that it melts or dissolves gold and silver, and increases their native tincture or color. For it changes their bodies from being corporeal, into a spirituality; and it is in this water which turns the bodies, or corporeal substance into a white vapor, which is a soul which is whiteness itself, subtile, hot and full of fire. This water also called the tinging or blood-color-making stone, being the virtue of the spiritual tincture, without which nothing can be done; and is the subject of all things that can be melted, and of liquefaction itself, which agrees perfectly and unites closely with sol and luna from which it can never be separated. For it joined [joins?] in affinity to the gold and silver, but more immediately to the gold than to the silver; which you are to take special notice of. It is also called the medium of conjoining the tinctures of sol and luna with the inferior or imperfect metals; for it turns the bodies into the true tincture, to tinge the said imperfect metals, also it is the water that whiteneth, as it is whiteness itself, which quickeneth, as it is a soul; and therefore as the philosopher saith, quickly entereth into its body.

(14) For it is a living water which comes to moisten the earth, that it may spring out, and in its due season bring forth much fruit; for all things springing from the earth, are endued through dew and moisture. The earth therefore springeth not forth without watering and moisture; it is the water proceeding from May dew that cleanseth the body; and like rain it penetrates them, and makes one body of two bodies. This aqua vite or water of life, being rightly ordered and disposed with the body, it whitens it, and converts or changes it into its white color, for this water is a white vapor, and therefore the body is whitened with it. It behoves you therefore to whiten the body, and open its unfoldings, for between these two, that is between the body and the water, there is desire and friendship, like as between male and female, because of the propinquity and likeness of their natures.

(15) Now this our second and living water is called "Azoth", the water washing the laton viz. the body compounded of sol and luna by our first water; it is also called the soul of the dissolved bodies, which souls we have even now tied together, for the use of the wise philosopher. How precious then, and how great a thing is this water; for without it, the work could never be done or perfected; it is also called the "vase naturae", the belly, the womb, the receptacle of the tincture, the earth, the nurse. It is the royal fountain in which the king and queen bathe themselves; and the mother must be put into and sealed up within the belly of her infant; and that is sol himself, who proceeded from her, and whom she brought forth; and therefore they have loved one another as mother and son, and are conjoined together, because they come from one and the same root, and are of the same substance and nature. And because this water is the water of the vegetable life, it causes the dead body to vegetate, increase and spring forth, and to rise from death to life, by being dissolved first and then sublimed. And in doing this the body is converted into a spirit, and the spirit afterwards into a body; and then is made the amity, the peace, the concord, and the union of contraries, to wit, between the body and the spirit, which reciprocally, or mutually change their natures which they receive, and

communicate one to another through their most minute parts, so that that which is hot is mixed with that which is cold, the dry with the moist, and the hard with the soft; by which means, there is a mixture made of contrary natures, viz. of cold and hot, and moist with dry, even most admirable unity between enemies.

(16) Our dissolution then of bodies, which is made such in this first water, is nothing else, but a destroying or overcoming of the moist with the dry, for the moist is coagulated with the dry. For the moisture is contained under, terminated with, and coagulated in the dry body, to wit, in that which is earthy. Let therefore the hard and the dry bodies be put into our first water in a vessel, which close well, and let them there abide till they be dissolved, and ascend to the top; then may they be called a new body, the white gold made by art, the white stone, the white sulphur, not inflammable, the paradisaical stone, viz. the stone transmuting imperfect metals into white silver. Then we have also the body, soul and spirit altogether; of which spirit and soul it is said, that they cannot be extracted from the perfect bodies, but by the help or conjunction of our dissolving water. Because it is certain, that the things fixed cannot be lifted up, or made to ascend, but by the conjunction or help of that which is volatile.

(17) The spirit, therefore, by help of the water and the soul, is drawn forth from the bodies themselves, and the body is thereby made spiritual; for that at the same instant of time, the spirit, with the soul of the bodies, ascends on high to the superior part, which is the perfection of the stone and is called sublimation. This sublimation, is made by things acid, spiritual, volatile, and which are in their own nature sulphureous and viscous, which dissolves bodies and makes them to ascend, and be changed into air and spirit. And in this sublimation, a certain part of our said first water ascends with the bodies, joining itself with them, ascending and subliming into one neutral and complex substance, which contains the nature of the two, viz. the nature of the two bodies and the water. and therefore it is called the corporeal and spiritual compositum, corjufle, cambar, ethelia, zandarith, duenech, the good; but properly it is called the permanent or fixed water only, because it flies not in the fire. But it perpetually adheres to the commixed or compound bodies, that is, the sol and luna, and communicates to them the living tincture, incombustible and most fixed, much more noble and precious than the former which these bodies had. Because from henceforth this tincture runs like oil, running through and penetrating bodies, and giving to them its wonderful fixity; and this tincture is the spirit, and the spirit is the soul, and the soul is the body. For in this operation, the body is made a spirit of a most subtile nature; and again, the spirit is corporified and changed into the nature of the body, with the bodies, whereby our stone consists of a body, a soul, and a spirit.

(18) O God, how through nature, doth thou change a body into a spirit: which could not be done, if the spirit were not incorporated with the bodies, and the bodies made volatile with the spirit, and afterwards permanent and fixed. For this cause sake, they have passed over into one another, and by the influence of wisdom, are converted into one another. O Wisdom: how thou makest the most fixed gold to be volatile and fugitive, yeah, though by nature it is the most fixed of all things in the world. It is necessary therefore, to dissolve and liquefy these bodies by our water, and to make them a permanent or fixed water, a pure, golden water leaving in the bottom the gross, earthy, superfluous and dry matter. And in this subliming, making thin and pure, the fire ought to be gentle; but if in this subliming with soft fire, the bodies be not purified, and the gross and earthy parts thereof (note this well) be not separated from the impurities of the dead, you shall not be able to perfect the work. For thou needest nothing but the thin and subtile part of the dissolved bodies, which our water will give thee, if thou proceedest with a slow or gentle fire, by separating the things heterogene from the things homogene. (19) This compositum then has its mundification or cleaning, by our moist fire, which by dissolving and subliming that which is pure and white, it cast forth its feces or filth like a voluntary vomit, for in such a dissolution and natural sublimation or lifting up, there is a loosening or untying of the elements, and a cleansing and separating of the pure from the impure. So that the pure and white substance ascends upwards and the impure and earthy remains fixed in the bottom of the water and the vessel. This must be taken away and removed, because it is of no value, taking only the middle white substance, flowing and melted or dissolved, rejecting the feculent earth, which remains below in the bottom. These feces were separated partly by the water, and are the dross and terra damnata, which is of no value, nor can do any such service as the clear, white, pure and clear matter, which is wholly and only to be taken and made use of.

(20) And against this capharean rock, the ship of knowledge, or art of the young philosopher is often, as it happened also to me sometimes, dashed together in pieces, or destroyed, because the philosophers for the most part speak by the contraries. That is to say that nothing must be removed or taken away, except the moisture, which is the blackness; which notwithstanding they speak and write only to the unwary, who, without a master, indefatigable reading, or humble supplications to God Almighty, would ravish away the golden fleece. It is therefore to be observed, that this separation, division, and sublimation, is without a doubt the key to the whole work.

[the first 20 chapters of this treatise were presented under the heading 'the secret book' (chapter 3 of 'in pursuit of gold'). at this point is begun chapter 4, 'the wisdom of artephius', which contains the balance of the treatise. I feel the division is significant, though I couldn't quite say why]

(21) After the putrefaction, then, and dissolution of these bodies, our bodies also ascend to the top, even to the surface of the dissolving water, in a whiteness of color, which whiteness is life. And in this whiteness, the antimonial and mercurial soul, is by natural compact infused into, and joined with the spirits of sol and luna, which separate the thin from the thick, and the pure from the impure. That is, by lifting up, by little and little, the thin and the pure part of the body, from the feces and impurity, until all the pure parts are separated and ascended. And in this work is out natural and philosophical sublimation work completed. Now in this whiteness is the soul infused into the body, to wit, the mineral virtue, which is more subtile than fire, being indeed the true quintessence and life, which desires or hungers to be born again, and to put off the defilements and be spoiled of its gross and earthy feces, which it has taken from its monstrous womb, and corrupt place of its original. And in this our philosophical sublimation, not in the impure, corrupt, vulgar mercury, which has no qualities or properties like to those, with which our mercury, drawn from its vitriolic caverns is adorned. But let us return to our sublimation.

(22) It is most certain therefore in this art, that this soul extracted from the bodies, cannot be made to ascend, but by adding to it a volatile matter, which is of its own kind. By which the bodies will be made volatile and spiritual, lifting themselves up, subtilizing and subliming themselves, contrary to their own proper nature, which is corporeal, heavy and ponderous. And by this means they are unbodied, or made no bodies, to wit, incorporeal, and a quintessence of the nature of a spirit, which is called, "avis hermetis", and "mercurius extractus", drawn from a red subject or matter. And so the terrene or earthy parts remain below, or rather the grosser parts of the bodies, which can by no industry or ingenuity of man be brought to a perfect dissolution. (23) And this white vapor, this white gold, to wit, this quintessence, is called also the compound magnesia, which like a man does contain, or like a man is composed of a body, soul and spirit. Now the body is the fixed solar earth, exceeding the most subtile matter, which by the help of our divine water is with difficulty lifted up or separated. The soul is the tincture of sol and luna, proceeding from the conjunction, or communication of these two, to wit, the bodies of sol and luna, and our water, and the spirit is the mineral power, or virtue of the bodies, and also out of the bodies like as the tinctures or colors in dying cloth are by the water put upon, and diffused in and through the cloth. And this mercurial spirit is the chain or band of the solar soul; and the solar body is that body which contains the spirit and soul, having the power of fixing in itself, being joined with luna. The spirit therefore penetrates, the body fixes, and the soul joins together, tinges and whitens. From these three bodies united together is our stone made: to wit, sol, luna and mercury.

(24) Therefore with this our golden water, a natural substance is extracted, exceeding all natural substances; and so, except the bodies be broken and destroyed, imbibed, made subtile and fine, thriftily, and diligently managed, till they are abstracted from, or lose their grossness or solid substance, and be changed into a subtile spirit, all our labor will be in vain. And unless the bodies be made no bodies or incorporeal, that is converted into the philosophers mercury, there is no rule of art yet found out to work by. The reason is, because it is impossible to draw out of the bodies all that most thin and subtile spirit, which has in itself the tincture, except it first be resolved in our water. Dissolve then the bodies in this our golden water, and boil them until all the tincture is brought forth by the water, in a white color and a white oil; and when you see this whiteness upon the water, then know that the bodies are melted, liquified or dissolved. Continue then this boiling, till the dark, black, and white cloud is brought forth, which they have conceived.

(25) Put therefore the perfect bodies of metals, to wit, sol and luna, into our water in a vessel, hermetically sealed, upon a gentle fire, and digest continually, till they are perfectly resolved into a most precious oil. Saith Adfar, digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture is extracted, mark this well. But it is not extracted all at once, but it is drawn out by little and little, day by day, and hour by hour, till after a long time, the solution thereof is completed, and that which is dissolved always swims atop. And while this dissolution is in hand, let the fire be gentle and continual, till the bodies are dissolved into a viscous and most subtile water, and the whole tincture be educed, in color first black, which is the sign of a true dissolution.

(26) Then continue the digestion, till it become a white fixed water, for being digested in balneo, it will afterwards become clear, and in the end become like common argent vive, ascending by the spirit above the first water. When there you see bodies dissolved in the first viscous water, then know, that they are turned into a vapor, and the soul is separated from the dead body, and by sublimation, turned into the order of spirits. Whence both of them, with a part of our water, are made spirits flying up in the air; and there the compounded body, made of the male and female, viz. of sol and luna, and of that most subtile nature, cleansed by sublimation, taketh life, and is made spiritual by its own humidity. That is by its own water; like as a man is sustained by the air, whereby from thenceforth it is multiplied, and increases in its own kind, as do all other things. In such an ascension therefore, and philosophical sublimation, all are joined one with another, and the new body subtilized, or made living by the spirit, miraculously liveth or springs like a vegetable.

(27) Wherefore, unless the bodies be attenuated, or made thin, by the fire and water, till they ascend in a spirit, and are made or do become like water and vapor or mercury, you labor wholly in vain. But when they arise or ascend, they are born or brought forth in the air or spirit, and in the same they are changed, and made life with life, so as they can never be separated, but are as water mixed with water. And therefore, it is wisely said, that the stone is born of the spirit, because it is altogether spiritual. For the vulture himself flying without wings cries upon the top of the mountain, saying, I am the white brought forth from the black, and the red brought forth from the white, the citrine son of the red; I speak the truth and lie not.

(28) It sufficeth thee then to put the bodies in the vessel, and into the water once and for all, and to close the vessel well, until a true separation is made. This the obscure artist calls conjunction, sublimation, assation, extraction, putrefaction, ligation, desponsation, subtilization, generation, etc.

(29) Now the whole magistry may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red. And although we say in many places, take this, and take that, yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by obscure philosophers to deceive the unwary, as we have before spoken; for is not this "ars cabalistica" or a secret and a hidden art? Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for naught.

(30) And I, Artephius, after I became an adept, and had attained to the true and complete wisdom, by studying the books of the most faithful Hermes, the speaker of truth, was sometimes obscure also as others were. But when I had for the space of a thousand years, or thereabouts, which has now passed over my head, since the time I was born to this day, through the alone goodness of God Almighty, by the use of this wonderful quintessence. When I say for so very long a time, I found no man had found out or obtained this hermetic secret, because of the obscurity of the philosophers words. Being moved with a generous mind, and the integrity of a good man, I have determined in these latter days of my life, to declare all things truly and sincerely, that you may not want anything for the perfecting of this stone of the philosophers. Excepting one certain thing, which is not lawful for me to discover to any, because it is either revealed or made known by God himself, or taught by some master, which notwithstanding he that can bend himself to the search thereof, by the help of a little experience, may easily learn in this book.

(31) In this book I have therefore written the naked truth, though clothed or disguised with few colors; yet so that every good and wise man may happily have those desirable apples of the Hesperides from this our philosophers tree. Wherefore praises be given to the most high God, who has poured into our soul of his goodness; and through a good old age, even an almost infinite number of years, has truly filled our hearts with his love, in which, methinks, I embrace, cherish, and truly love all mankind together. But to return to our business. Truly our work is perfectly performed; for that which the heat of sun is a hundred years in doing, for the generation of one metal in the bowels of the earth; our secret fire, that is, our fiery and sulphureous water, which is called Balneum Mariae, doth as I have often seen in a very short time.

(32) Now this operation or work is a thing of no great labor to him who knows and understands it; nor is the matter so dear, consideration [sic, considering?] how small a quantity does suffice, that it may cause any man to withdraw his hand from it. It is indeed, a work so short and easy, that it may well be called woman's work, and the play of children. Go to it then, my son, put up thy supplications to God almighty; be diligent in searching the books of the learned in this science; for one book openeth another; think and meditate of these things profoundly; and avoid all things which vanish in or will not endure the fire, because from these adjustable, perishing or consuming things, you can never attain to the perfect matter, which is only found in the digesting of your water, extracted from sol and luna. For by this water, color, and ponderosity or weight, are infinitely given to the matter; and this water is a white vapor, which like a soul flows through the perfect bodies, taking wholly from them their blackness, and impurities, uniting the two bodies in one, and increasing their water. Nor is there any other thing than Azoth, to wit, this our water, which can take from the perfect bodies of sol and luna, their natural color, making the red body white, according to the disposition thereof.

(33) Now let us speak of the fire. Our fire is mineral, equal, continuous; it fumes not, unless it be too much stirred up, participates of sulphur, and is taken from other things than from the matter; it overturns all things, dissolves, congeals, and calcines, and is to be found out by art, or after an artificial manner. It is a compendious thing, got without cost or charge, or at least without any great purchase; it is humid, vaporous, digestive, altering, penetrating,

subtile, spiritous, not violent, incombustible, circumspective, continent, and one only thing. It is also a fountain of living water, which circumvolveth and contains the place, in which the king and queen bathe themselves; through the whole work this moist fire is sufficient; in the beginning, middle and end, because in it, the whole of the art does consist. This is the natural fire, which is yet against nature, not natural and which burns not; lastly, this fire is hot, cold, dry, moist; meditate on these things and proceed directly without anything of a foreign nature. If you understand not these fires, give ear to what I have yet to say, never as yet written in any book, but drawn from the more abstruse and occult riddles of the ancients.

(34) We have properly three fires, without which our art cannot be perfected; and whosoever works without them takes a great deal of labor in vain. The first fire is that of the lamp, which is continuous, humid, vaporous, spiritous, and found out by art. This lamp ought to be proportioned to the enclosure; wherein you must use great judgement, which none can attain to, but he that can bend to the search thereof. For if this fire of the lamp be not measured, or duly proportioned or fitted to the furnace, it will be, that either for the want of heat you will not see the expected signs, in their limited times, whereby you will lose your hopes and expectation by a too long delay; or else, by reason of too much heat, you will burn the "flores auri", the golden flowers, and so foolishly bewail your lost expense.

(35) The second fire is ignis cinerum, an ash heat, in which the vessel hermetically sealed is recluded, or buried; or rather it is that most sweet and gentle heat, which proceeding from the temperate vapors of the lamp, does equally surround your vessel. This fire is not violent or forcing, except it be too much excited or stirred up; it is a fire digestive; alterative, and taken from another body than the matter; being but one only, moist also, and not natural.

(36) The third fire, is the natural fire of water, which is also called the fire against nature, because it is water; and yet nevertheless, it makes a mere spirit of gold, which common fire is not able to do. This fire is mineral, equal, and participates of sulphur; it overturns or destroys, congeals, dissolves, and calcines; it is penetrating, subtile, incombustible and not burning, and is the fountain of living water, wherein the king and queen bathe themselves, whose help we stand in need of through the whole work, through the beginning, middle, and end. But the other two above mentioned, we have not always occasion for, but only at sometimes. In reading therefore the books of the philosophers, conjoin these three fires in your judgement, and without doubt, you will understand whatever they have written of them.

(37) Now as to the colors, that which does not make black cannot make white, because blackness is the beginning of whiteness, and a sign of putrefaction and alteration, and that the body is now penetrated and mortified. From the putrefaction therefore in this water, there first appears blackness, like unto broth wherein some bloody thing is boiled. Secondly, the black earth by continual digestion is whitened, because the soul of the two bodies swims above upon the water, like white cream; and in this only whiteness, all the spirits are so united, that they can never fly one from another. And therefore the laton must be whitened, and its leaves unfolded, i.e., its body broken or opened, lest we labor in vain; for this whiteness is the perfect stone for the white work, and a body ennobled to that end; even a tincture of a most exuberant glory, and shining brightness, which never departs from the body it is once joined with. Therefore you must note here, that the spirits are not fixed but in the white color, which is more noble than the other colors, and is more vehemently to be desired, for that as it were the complement or perfection of the whole work.

(38) For our earth putrefies and becomes black, then it is putrefied in lifting up or separation; afterwards being dried, its blackness goes away from it, and then it is whitened, and the feminine dominion of the darkness and humidity perisheth; then also the white vapor penetrates through the new body, and the spirits are bound up or fixed in the dryness. And that which is corrupting, deformed and black through the moisture, vanishes away; so the new body rises again clear, pure, white and immortal, obtaining the victory over all its enemies. And as heat working upon that which is moist, causeth or generates blackness, which is the prime or first color, so always by decoction more and more heat working upon that which is dry begets whiteness, which is the second color; and then working upon that which is purely and perfectly dry, it produces citrinity and redness, thus much for colors. WE must know therefore, that thing which has its head red and white, but its feet white and afterwards red; and its eyes beforehand black, that this thing, I say, is the only matter of our magistry.

(39) Dissolve then sol and luna in our dissolving water, which is familiar and friendly, and next in nature to them; and is also sweet and pleasant to them, and as it were a womb, a mother, an original, the beginning and the end of their life. That is the reason why they are meliorated or amended in this water, because like nature, rejoices in like nature, and like nature retains like nature, being joined the one to the other, in a true marriage, by which they are made one nature, one new body, raised again from the dead, and immortal. Thus it behoves you to join consanguinity, or sameness of kind, by which these natures, will meet and follow one another, purify themselves and generate, and make one another rejoice; for that like nature now is disposed by like nature, even that which is nearest, and most friendly to it.

(40) Our water then is the most beautiful, lovely, and clear fountain, prepared only for the king, and queen whom it knows very well, and they it. For it attracts them to itself, and they abide therein for two or three days, to wit, two or three months, to wash themselves therewith, whereby they are made young again and beautiful. And because sol and luna have their original from this water their mother; it is necessary therefore that they enter into it again, to wit, into their mothers womb, that they may be regenerated and born again, and made more healthy, more noble and more strong. If therefore these do not die and be converted to water, they remain alone or as they were and without fruit; but if they die, and are resolved in our water, they bring forth fruit of a hundred fold; and from that very place in which they seem to perish, from thence shall they appear to be that which they were not before.

(41) Let therefore the spirit of our living water be, with all care and industry, fixed with sol and luna; for they being converted into the nature of water become dead, and appear like to the dead; from thence afterwards being revived, they increase and multiply, even as do all sorts of vegetable substances; it suffices then to dispose the matter sufficiently without, because that within, it sufficiently disposes itself for the perfection of its work. For it has in itself a certain and inherent motion, according to the true way and method, and a much better order than it is possible for any man to invent or think of. For this cause it is that you need only prepare the matter, nature herself will perfect it; and if she be not hindered by some contrary thing, she will not overpass her own certain motion, neither in conceiving or generating, nor in bringing forth.

(42) Wherefore, after the preparation of the matter, beware only lest by too much heat or fire, you inflame the bath, or make it too hot; secondly, take heed lest the spirit should exhale, lest it hurt the operator, to wit, lest it destroy the work, and induce many infirmities, as trouble, sadness, vexation, and discontent. From these things which have been spoken, this axiom is manifest, to wit, that he can never know the necessary course of nature, in the making or generating of metals, who is ignorant of the way of destroying them. You must therefore join them together that are of one consanguinity or kindred; for like natures do find out and join with their like natures, and by putrifying themselves, and mix together and mortify themselves. It is needful therefore to know this corruption and generation, and the natures themselves do embrace one another, and are brought to a fixity in a slow and gentle fire; how like natures rejoiceth with like natures; and how they retain one another and are converted into a white consistency.

(43) This white substance, if you will make it red, you must continually decoct it in a dry fire till it be rubified, or become red as blood, which is nothing but water, fire, and true tincture. And so by a continual dry fire, the whiteness is changed, removed, perfected, made citrine, and still digested till it become to a true red and fixed color. And consequently by how much more it is heightened in color, and made a true tincture of perfect redness. Wherefore with a dry fire, and a dry calcination, without any moisture, you must decoct this compositum, till it be invested with a most perfect red color, and then it will be the true and perfect elixir.

(44) Now if afterwards you would multiply your tincture, you must again resolve that red, in new and fresh dissolving water, and then by decoctions first whiten, and then rubify it again, by the degrees of fire, reiterating the first method of operating in this work. Dissolve, coagulate, and reiterate the closing up, the opening and multiplying in quantity and quality at your own pleasure. For by a new corruption and generation, there is introduced a new motion. Thus we can never find an end if we do always work by reiterating the same thing over and over again, viz. by solution and coagulation, by the help of our dissolving water, by which we dissolve and congeal, as we have formerly said, in the beginning of the work. Thus also is the virtue thereof increased, and multiplied both in quantity and quality; so that if after the first course of the operation you obtain a hundred fold; by the second fold you will have a thousand fold; and by the third; ten thousand fold increase. And by pursuing your work, your projection will come to infinity, tinging truly and perfectly, and fixing the greatest quantity how much soever. Thus by a thing of small and easy price, you have both color, goodness, and weight.

(45) Our fire then and azoth are sufficient for you: decoct, reiterate, dissolve, congeal, and continue this course, according as you please, multiplying it as you think good, until your medicine is made fusible as wax, and has attained the quantity and goodness or fixity and color you desire. This then is the compleating of the whole work of our second stone (observe it well) that you take the perfect body, and put it into our water in a glass vesica or body well closed, lest the air get in or the enclosed humidity get out. Keep it in digestion in a gentle heat, as it were of a balneum, and assiduously continue the operation or work upon the fire, till the decoction and digestion is perfect. And keep it in this digestion of a gentle heat, until it be purified and re-solved into blackness, and be drawn up and sublimed by the water, and is thereby cleaned from all blackness and impurity, that it may be white and subtile. Until it comes to the ultimate or highest purity of sublimation, and utmost volatility, and be made white both within and without: for the vulture flying in the air without wings, cries out that it might get up upon the mountain, that is upon the waters, upon which the "spiritus albus" or spirit of whiteness is born. Continue still a fitting fire, and that spirit, which is the subtile being of the body, and of the mercury will ascend upon the top of the water, which quintessence is more white than the driven snow. Continue yet still, and towards the end, increase the fire, till the whole spiritual substance ascend to the top. And know well, that whatsoever is clear, white-pure and spiritual,

ascends in the air to the top of the water in the substance of a white vapor, which the philosophers call their virgin milk.

(46) It ought to be, therefore, as one of the Sybills said, that the son of the virgin be exalted from the earth, and that the white quintessence after its rising out of the dead earth, be raised up towards heaven; the gross and thick remaining in the bottom, of the vessel and the water. Afterwards, the vessel being cooled, you will find in the bottom the black feces, scorched and burnt, which separate from the spirit and quintessence of whiteness, and cast them away. Then will the argent vive fall down from our air and spirit, upon the new earth, which is called argent vive sublimed by the air or spirit, whereof is made a viscous water, pure and white. This water is the true tincture separated from all its black feces, and our brass or latten is prepared with our water, purified and brought to a white color. Which white color is not obtained but by decoction and coagulation of the water; decoct, therefore, continually, wash away the blackness from the latten, not with your hands, but with the stone, or the fire, or our second mercurial water which is the true tincture. This separation of the pure from the impure is not done with hands, but nature herself does it, and brings it to perfection by a circular operation.

(47) It appears then, that this composition is not a work of hands, but a change of the natures; because nature dissolves and joins itself, sublimes and lifts itself up, and grows white, being separated from the feces. And in such a sublimation the more subtile, pure, and essential parts are conjoined; for that with the fiery nature or property lifts up the subtile parts, it separates always the more pure, leaving the grosser at the bottom. Wherefore your fire ought to be gentle and a continual vapor, with which you sublime, that the matter may be filled with spirit from the air, and live. For naturally all things take life from the inbreathing of the air; and so also our magistry receives in the vapor or spirit, by the sublimation of the water. (48) Our brass or latten then, is to be made to ascend by the degrees of fire, but of its own accord, freely, and without violence; except the body therefore be by the fire and water broken, or dissolved, and attenuated, until it ascends as a spirit, or climbs like argent vive, or rather as the white soul, separated from the body, and by sublimation diluted or brought into a spirit, nothing is or can be done. But when it ascends on high, it is born in the air or spirit, and is changed into spirit; and becomes life with life, being only spiritual and incorruptible. And by such an operation it is that the body is made spirit, of a subtile nature, and the spirit is incorporated with the body, and made one with it; and by such a sublimation, conjunction, and raising up, the whole, both body and spirit are made white.

(49) This philosophical and natural sublimation therefore is necessary which makes peace between, or fixes the body and spirit, which is impossible to be done otherwise, than in the separation of these parts. Therefore it behoves you to sublime both, that the pure may ascend, and the impure may descend, or be left at the bottom, in the perplexity of a troubled sea. And for this reason it must be continually decocted, that it may be brought to a subtile property, and the body may assume, and draw to itself the white mercurial soul, which it naturally holds, and suffers not to be separated from it, because it is like to it in the nearness of the first pure and simple nature. From these things it is necessary, to make a separation by decoction, till no more remains of the purity of the soul, which is not ascended and exalted to the higher part, whereby they will both be reduced to an equality of properties, and a simple pure whiteness.

(50) The vulture flying through the air, and the toad creeping upon the ground, are the emblems of our magistry. When therefore gently and with much care, you separate the earth from the water, that is from the fire, and the thin from the thick, then that which is pure will separate itself from the earth, and ascend to the upper part, as it were into heaven, and the impure will descend beneath, as to the earth. And the more subtile part in the superior place will take upon it the nature of a spirit, and that in the lower place, the nature of an earthy body. Wherefore, let the white property with the more subtile part of the body, be by this operation, made to ascend leaving the feces behind, which is done in a short time. For the soul is aided by her associate and fellow, and perfected by it. My mother, saith the body, has begotten me, and by me she herself is begotten; now after I have taken from her, her flying she after an admirable manner becomes kind and nourishing, and cherishing the son whom she has begotten till he come to a ripe or perfect age.

(51) Hear now this secret: keep the body in our mercurial water, till it ascends with the white soul, and the earthy part descends to the bottom, which is called the residing earth. Then you shall see the water coagulate itself with the body, and be assured the art is true; because the body coagulates the moisture into dryness, like as the rennet of a lamb or calf turns milk into cheese. In the same manner the spirit penetrates the body, and is perfectly comixed with it in its smallest atoms, and the body draws to itself his moisture, to wit, its white soul, like as the loadstone draws iron, because of the nearness and likeness of its nature; and then one contains the other. And this is the sublimation and coagulation, which retaineth every volatile thing, making it fixed for ever.

(52) This compositum then is not a mechanical thing, or a work of the hands, but as I said, a changing of natures; and a wonderful connection of their cold with hot, and the moist with the dry; the hot is mixed with the cold, and the dry with the moist: By this means is made the mixture and conjunction of body and spirit, which is called a

conversion of contrary spirits and natures, because by such a dissolution and sublimation, the spirit is converted into a body and body in a spirit. So that the natures being mixed together, and reduced into one, do change one another: and as the body corporifies the spirit, or changes it into a body, so also does the spirit convert the body into a tinging and white spirit.

(53) Wherefore as the last time I say, decoct the body in our white water, viz. mercury, till it is dissolved into blackness, and then by continual decoction, let it be deprived of the same blackness, and the body so dissolved, will at length ascend or rise with a white soul. And then the one will be mixed with the other, and so embrace one another that it shall not be possible any more to separate them, but the spirit, with a real agreement, will be unified with the body, and make one permanent or fixed substance. And this is the solution of the body, and coagulation of the spirit which have one and the same operation. Who therefore knows how to conjoin the principles, or direct the work, to impregnate, to mortify, to putrefy, to generate, to quicken the species, to make white, to cleanse the culture from its blackness and darkness, till he is purged by the fire and tinged, and purified from all his spots, shall be the possessor of a treasure so great that even kings themselves shall venerate him.

(54) Wherefore, let our body remain in the water till it is dissolved into a subtile powder in the bottom of the vessel and the water, which is called the black ashes; this is the corruption of the body which is called by the philosophers or wise men, "Saturnus plumbum philosophorum", and pulvis discontinuatus, viz. saturn, latten or brass, the lead of the philosophers the disguised powder. And in this putrefaction and resolution of the body, three signs appear, viz., a black color, a discontinuity of parts, and a stinking smell, not much unlike to the smell of a vault where dead bodies are buried. These ashes then are those of which the philosophers have spoken so much which remained in the lower part of the vessel, which we ought not to undervalue or despise; in them is the royal diadem, and the black and unclean argent vive, which ought to be cleansed from its blackness, by a continual digestion in our water, till it be elevated above in a white color, which is called the gander, and the bird of Hermes. He therefore that maketh the red earth black, and then renders it white, has obtained the magistry. So also he who kills the living, and revives the dead. Therefore make the black white, and the white black, and you perfect the work.

(55) And when you see the true whiteness appear, which shineth like a bright sword, or polished silver, know that in that whiteness there is redness hidden. But then beware that you take not that whiteness out of the vessel, but only digest it to the end, that with heat and dryness, it may assume a citron color, and a most beautiful redness. Which when you see, render praises and thanksgiving to the most great and good God, who gives wisdom and riches to whomsoever He pleases, and takes them away according to the wickedness of a person. To Him, I say, the most wise and almighty God, be glory for ages and ages. AMEN.

Everburning Lights of Trithemius

This text from MS. Ashmole 1408 p. 239-243, in Oxford, purports to give two recipes for constructing ever-burning lights, ascribed to Johannes Trithemius (1462-1516), Abbot of Sponheim, an expert in cryptography and the occult arts. - Adam McLean

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Everburning Lights ascribed to Trithemius.

Two eternall unquenchable burning temporall lights of Mr Trittemio Abbot at Sponheim, described by the hande of Bartholomeus Korndorffer.

Two unquenchable eternall lights are founde and to be seen hearin, which I Bartholomeus Korndorffer have written of a disciple of Mr Trittemius Abbot of Sponheim, which did affirme with an oath that they were never published nor opened before, only that his Mr the Abbot had bestowed one of them unto a great potentat. this famous Maus Trittemius, which lived in time of the great Imperiour Maximilian the first, and none like unto him was to be founde in his age, hath done much good with his artes, not mingled with divilish worcke, as some malicious men doe accuse his, butt he did knowe all what was done in the world of what he desireth by the starres of ministerie, he hath also tolde of things to come manie times. Once as was travaling, came to S. Moritz, and found an acquaintance to whome I spoke, he was glad to see mee, he invited mee to dinner, and another named servatius Hohel, which had been with the Abbot at Sponheim and served him 12 years. He wwas vere civill, yet sometime he spoke a word of this arte. Now as wee came together, and dinner beyng past Mr Hohell desireth mee to goe with him to his chammer, which i

did discoursing of diverse matter of artes and seying he was an antient man, I desired to leave him allone to his studie butt he would not left mee, and bespoke a meale by his hostess, which wee two did take in his chammer. Mr Hohel did bestowe uppon mee that time, the handwriting of Mr Trittemius whearin these two incombustible lights were wrytten, and some magick peeces, which I did trye 7 prouue affterwards & founde them to be vere true & right. Mr Hohel tolde mee also that his Mr Trithemius had bestowed one of those lights unto this great potentat the Emperour Maximilian, and placed it in a glass in his chammer, which the sayd potentat had kept vere well, and many had seen the lightning thereof. After that a sickness aryseth that the Emperour did departe from that place, & came not to this place again in 20 years: but as he came theather at the least, Mr Trittemius beying dead long before, he remembered this light & went presently to see it, which was found theare with all tokens unquenchable as Mr Trittemius had lefft it, & the people of that castel tolde the Emperour that they had seene continually a lightning in that place, licke a lampe in a church. Wherefore this Emperour lefft the light years still burning wheare it shall surne still at this daye, which is a great secret in this worlde. the Emperour Maximilian hath given 6000 crownes for those temporall everlasting lights.

Hearuppon followeth the process & practica.

Take 4 unces of sulphur, & so much of calcyned alume, bruse them together, put it into an earthen sublimatorie, place it into a coale fier, well lited, let the sulphur ascend through the Alume, and in 8 houres is it prepared.

Thearof take at the lesse 2 1/2 unces, and one unce of good christollick venetian porras, bruse them two small together, put it into a flat glasse that it may lye flatly, poure uppon it a stronge sharpe 4 times distilled spirit of wine uppon it, & extracte it in ashes soffly to the oyle, poure it uppon again, extracte it to the oyle, poure it uppon again & drawe it of agayne; take a litle of the sulphure, laye it uppon a red hott copper plate, and when it floweth like wax without smoking then is it prepared, if not then must thou extract theareof more of the spirit of wine, till it sustineth the proove & it is prepared.

Nowe take alumephume, make therof a top not as long as a little finger, and halfe as thicke, foulde it about with whyte silke, put it thus whole into a venetian little glasse, & joyne thearunto of the prepared sulphure, place it a day & night in hott sande, that the top be continually in the sulphur. Nowe take the top thearout, and put it into such a glasse, that the top looke out a litle, adde thearunto of the prepared incombustible chyburals, place the glasse into hott sand till the sulphure melteth, and cleaveth beneath and upward about the top, that it be seene but a litle above, kindle the top with a common light, & it beginneth to burne presently, and the sulphure remaineth flowing, take the light and place it wheare you wilt, and it burneth continually for ever.

The Rosary of the Philosophers

This is a transcription of the 18th century English translation of the *Rosarium* in MS Ferguson 210. The text was originally printed as part II of *De Alchemia Opuscula complura veterum philosophorum...*, Frankfurt, 1550. It contained a series of 20 woodcuts.

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Rosarium Philosophorum (part 1)

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**Here beginneth the Book of the
Rosary of the Philosophers
most diligently compiled
and brought into one volume.**

They who desire to have the most true knowledge of the greater science of the philosophical Art, let them diligently peruse this little book and often times read it over and they shall obtain their prosperous and wished desire. Listen to these things, you children of the Ancient Philosophers, I will speak in the loudest and highest voice I can, for I come unto you to open and declare the principal state of human things and the most secret treasure of all the secrets of the whole world. I will not do it feignedly and erroneously but altogether plainly and truly, wherefore use you towards me such devotion of hearing as I shall bring unto you magistry of doctrine and wisdom, for I will show you a true testimony of those things which I have seen with my own eyes and felt with my hands. There are many men too forward as deceitful boasters which after great expenses and labours, find out no effect but misery. I will therefore speak plainly and manifestly so that the unskillful, as those that are expert and skilful, shall be able to understand the secret of this mystery. Neither shall any man justly use slanderous and blasphemous words against me, for seeing that the Ancient Philosophers have written so obscurely and confusedly that they are not understood, nor seem not to agree together, because diverse men searching after this most precious Art have either been deceived or terrified from their purpose, therefore without all deceit or obscurity, I will plainly set down the true experiment before your eyes, together with the opinions of the Philosophers, serving well for our purpose that the matter whereof we entreat may be manifest and plainly understood.

First we must note that all men which work beyond nature are deceivers and work in an unlawful manner. Furthermore, of man nothing is born but man, and of a brute beast nothing but a brute beast, and every like bringeth forth nothing but his like, wherefore he which have not of his own, cannot at his pleasure have another man's. We speak this that no man should let his money go from him. For some men being deceived by letting their money pass from them, and so living in penury, do also endeavour to seduce other men and to bring them to like misery. But my counsel is that no man be too forward in this art, in hope to attain some great matter, unless he knows the beginning of true nature and the regimen thereof, which being known there is not then any need of more things than one, neither doth it require great expenses, because it is one stone, one medicine, one vessel, one regimen, and one disposition, and know this: that it is a most true Art. Furthermore the Philosophers would never have laboured and studied to express such diversities of colours and the order of them unless they had seen and felt them.

Wherefore again we say this, that all men labouring beyond nature are deceivers and deceived. Therefore let your exercise and labour be used in Nature because Our Stone is of an Animal, of a Vegetable, and of a Mineral substance. Be thou therefore of one mind and opinion in the work of nature and presume not to try this thing here and that thing another time, for our Art is not effected with the multitude of things and though the names thereof be diverse and manifold, yet it is always one only thing and of one thing. For that is not brought into nature which being in it is not of its own nature, therefore it is necessary that the Agent and Patient be One thing, and the same thing in kind or in general, but in species another and diverse, according to Mercury by which the woman is diversified from the man, because, although they agree in one kind, yet they have a distinct difference between themselves, as Matter and Form differ, for Matter suffers action but Form works and makes the Matter like itself. Therefore, Matter naturally desires Form, as the woman does the man, and the foul does the fair, so the body embraceth the spirit more freely that it may come to its perfection. Therefore, by knowing the natural roots you shall the better make your work of them. Because I cannot any other way express or explain our stone, nor form it by any other name, it is manifest by that which went before, that our stone is compounded of four elements, both rich and poor have it, and it is found in every place, it is likened to all things and is also compounded of body, soul and spirit and it is altered from nature into nature even to the last degree of his perfection.

They have also said that our stone is made of one thing and it is true for the whole magistry is done with our water, for that water is the sperm of all metals, and all metals are resolved into it, as has been declared.

Likewise, the salt of metals is the stone of the Philosophers, for our stone is a water congealed into Gold and Silver and resists the fire and is resolved again into its water of which it is compounded in its kind. Therefore, the reduction of bodies into their first matter as into Argent vive is nothing else but a resolution of the congealed matter by which a lock is opened by the ingress of one nature into another.

Whereupon, the Philosophers have said that Sol is nothing else but ripened Argent vive, for in Mercury there are but two elements in act, that is to say earth and water which are passives, but the active elements as air and fire are in that might and power only because those things are brought from power into act in pure Mercury according to due digestion and proportionable decoction, then Gold is made. Wherefore there are four elements in Gold made fit in

equal proportion and therefore ripe and active Sulphur is there, and our Art helpeth nature by her ministering ripe Gold to Mercury, in which is ripe and well digested Sulphur, but from nature by the work of nature.

Arnoldus: Whosoever would come to the knowledge of this Art and is not a Philosopher will prove a fool, because this Science is only of the Secrets of Philosophers.

Senior: This Art is reserved in the power of God and is an enemy to the lay people.

Geber: Therefore this Art is not necessary for poor and needy men but is rather an enemy to them.

Aristotle in the Second Book of his Politics: It is impossible for a poor man to be a Philosopher.

There is a double way in this art according to the Philosophers, that is - universal and particular. The universal way is easy and rare, and it is that which is brought forth from true and natural beginnings, by which a speedy and reformative virtue doth presently and in a moment hardens Mercury, and it tinctureth any metal that is duly prepared, into true Gold or Silver.

But the second way is called particular and it is hard and laboursome. Note this, although Alchemy in the universal way be partly natural and partly artificial, yet it is more natural than otherwise, because by nature no strange or foreign thing is brought in the way of true Alchemy, for nature hath whereon to work because actives are joined to passives by a competent union and application, but the rest nature worketh by herself.

Plato: Our stone is a thing which hath not touched the fire, nor the fire touched it, from which our mercury riseth. There are three sorts of labourers according to the art of Alchemy, that is the Alchemist, the Lauchimist, and the Lachrymist. Not every one who sayeth "Take, Take", shall enter into this art, because it is one only receipt, and one body entereth not into another.

Gratianus: Take this and this and do thus and thus, and you shall have this, and this is a common thing among all Philosophers.

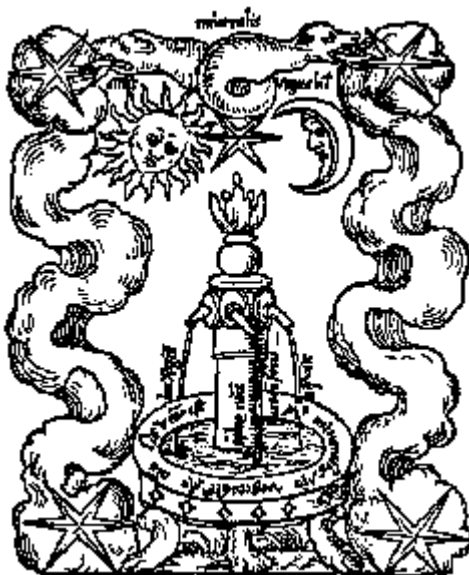
Whereupon the Philosopher said, the first word, "Take, Take", hath made many errors, therefore, the first work is to dissolve the matter of the stone, that is, not common Mercury.

Arnoldus: Fools understanding the sayings of the Philosophers according to the letter do find out no truth, and they say it is a false science because they have tried it and found nothing, and then they become as men desperate, condemning this science and dispraising the books thereof, and therefore the science maketh small account of them, because our science of the secrets of nature hath no enemy but the ignorant, according to these verses following:

This stone is had in small regard
With men of slender wit
But yet the wise and learned sort
Make great account of it.

Alphidius: Know this, that God hath not ordained this stone of which this great secret entreateth to be bought for a great price, for it is found out being cast in the way, and may as well be had of a poor man as of a rich man, that every man may come unto it by reason and knowledge. Argent vive is not the stone, whereupon Constantinus saith "Because it is fusible, therefore it is not the stone".

Argent vive is fire whereupon the Philosopher said, "Know therefore that Argent vive is fire and burns bodies more than fire".



We are the beginning and first nature of metals,
 Art by us maketh the chief tincture.
 There is no fountain nor water found like unto me.
 I heal and help both the rich and the poor,
 But yet I am full of hurtful poison.

The juices of Lunaria, Aqua Vitae, Fifth Essence, Spirit of wine, mercury vegetable, are all one. The juices of Lunaria is made of our wine, which thing is known but to few of our children, and with it is our solution made, and our potable gold is made, that being the mean thereof and cannot be without it.

For the imperfect body is converted into the first matter, and those waters being conjoined with our water do make one pure and clear water, purifying all things and yet containing in itself all necessary things. And this water of which and with which our magistry is effected, is both dear and cheap, for it dissolveth bodies not with common solution as the ignorant report, which converts the body into cloud water, but by the true philosophical solution, in which the body is changed into its first water of which it hath been from the beginning this self same body. That is, the water transforms bodies into Ashes. But know this, that the Art of Alchemy is a gift of the Holy Ghost and know that in our days we have had Master Arnold de Villa Nova in the Roman Court, a great Physician and Divine, who hath also been a notable Alchemist, who made small wedges of gold which wedges he granted to be put to any trial. **Arnoldus:** Let the Artificers of Alchemy know this, that the forms of metals cannot be transmuted unless they be reduced into their first matter, and then they are transmuted into another form than that which they had before. And that is because the corruption of one thing is the generation of another thing, as well in artificial things as in natural things. For Art imitates nature and in certain things it correcteth it and excelleth it as nature is helped by the industry of the Physician.

The Mirror: Therefore, use nature well because nature cannot be amended but in its own nature, to which bring in no foreign thing, neither powder, nor any other thing, because diverse natures do not make perfect the stone, neither does that enter into it which is not sprung from it. For if any foreign or strange thing be put into it, it is straight corrupted and that which is sought shall not be obtained.

Whereupon, I give you to understand that, unless you take like things in the beginning of the decocting and guide them subtly until they all be made water, till then you have not found out the work. Wherefore, I will make the precious secret known unto the students thereof, they they shall not be wearied in vain, because this magistry is nothing else but to decoct Argent vive and Sulphur, until the Argent vive be made all one, which defendeth the Sulphur from burning if the vessel be well closed, so that the Argent vive may not vanish away nor the Sulphur be burned or consumed, because our Argent vive is our pure water. And we see the example in common water, that every thing which is decocted in it is never burnt till the water is consumed and the fire be very strong, and when the water is consumed, then that which is in the vessel is burnt. And therefore, the Philosophers have willed us to stop the mouth of the vessel close, that our blessed water breath not forth, but that it may defend that from burning which is in the vessel, but water being put with these things doth forbid the fire to burn them, and then those things are done and made. And the greater the flame is, yet so much the more be hidden in the inward parts, that it be not hurt

by the heat of the fire. The water receiveth them in his belly and repelleth the flame of the fire from them. But I would wish all the searchers after this Art, in the beginning to make a soft fire, till patience be made between the water and the fire, and after you shall see the water fixed without any ascending, then you need not care in what sort the fire be, but yet it is good to govern it with patience, till the spirit and body be made all one, so that the corporate bodies be made incorporate, and the incorporate be made corporate. Therefore, water is the thing which maketh white and red. It is the water which killeth and reviveth. It is the water which burneth and maketh hot. It is the water which dissolveth and congealeth. It is the water which putrefieth and afterwards causeth new and contrary things to spring up. Wherefore, my son, I counsel thee that all thy labour and diligence be used in the decocting of the water. And let it not be irksome unto thee if thou desire to have the fruit thereof and take care for no other vain matters, but for water only. Decoct that water by little and little, by putrefying until it be changed from colour into a perfect colour, and take care that in the beginning you burn not the flowers and greenness thereof, and be not too hasty in bringing your work to pass, and remember that your door be well and firmly shut, that he which is within fly not out and thus by the help of God you shall obtain a wished effect. Nature makes her operation by little and little, therefore, I would also that you should do so, yea rather let your imagination be according to nature, and see according to nature, of which bodies are regenerated according to nature in the bowels of the earth. Imagine this by true imagination and not phantastically and likewise see in what colour the decoction of them is made, in whether it be violent or pleasant.

Geber - Of the Investigation of Truth

We have considered in our volumes of the secret and natural powers and of the properties of natural things, and by our own experience of the invention of the searching out of a matter altogether certain. We have not found out any other thing but only those things of which our medicine is made, that it may have these properties in itself in transmuting of bodies.

First, that it may have a most subtle earth in itself, and incombustible and apt to fix anything with its own radical moisture.

Secondly, that it may have an airy and fiery moisture uniformly conjoined, so that if one be volatile the rest may be so also, and because that moisture above all other moistures abideth all other moistures, to the accomplishment of this sufficient thickness of ashes so far forth as the want thereof, with an unseparable permanency of the earth that is annexed without evaporation.

Thirdly, because the natural disposition of moisture is such that by the benefit of its homogeneity it hath in all differences of its properties, annexed earth by the conversion of them both, because in the homogeneity of either of them it is tempered virtuously with an inseparable bond of conjoining, and after the degree of final preparation it yieldeth good melting.

Fourthly, that this homogeneity is of such purity of Essence and artificially purified from all combustible and burnt substance, that all things which are joined with it are not burnt by it, but it preserveth them from burning.

Fifthly, because it hath a clear and bright tincture in itself, white, red, pure, incombustible, stable and fixed, which neither the fire is able to change nor burnt sulphurs or sharp corrosives able to corrupt.

Sixthly, because the whole engrafted compound with its final accomplishment is of such subtlety and thinness of substance, that after the final injection of the term of its decoction, it remaineth of most thin melting, in manner of water, and profound penetration even to the permutability of the last thing, of what fusion or melting so ever it be in the accomplishment, and cleaveth naturally to its fume with its affinity and nearness, and with inseparable hardness against the impression of the fire, even in its hour reducing bodies spiritually into its own nature.

These things being considered, we find by our investigation seven necessary and convenient properties in our stone; Oiliness, Thinness, Affinity of Substance, Radical Moisture, Purity, Clearness, Fixing Earth and Tincture.

But the first property of differences is that oiliness giving in projection a universal melting and opening of the medicine. For surely the sudden and convenient fusion of the medicine is chiefly necessary after the projection of the medicine which is done and miscerated with natural oiliness.

The second is the thinness of the matter or the spiritual subtlety thereof, thin and flowing in fusion, like water penetrating to the bottom of an altering thing, because secondly after the fusion of the medicine, the ingression thereof is immediately necessary.

The third is affinity or nearness between the Elixir and the thing to be transmuted, yielding a certain sticking or holding in the meeting of its like, because thirdly after the ingression of the medicine, the sticking or holding is convenient and necessary.

The fourth is radical moisture and fiery congealing, and hardening the refined parts with the adherence of their like and with an inseparable union of all like parts, because fourthly after the adherence or sticking, the hardening or solidifying of parts with its radical and slimy moisture is convenient and necessary.

The fifth is purity and mundified clearness, giving an eminent brightness and splendour in the present combustion,

not to those joined after the hardening of the purified parts which are left, because the agent and actual fire may have sufficient to burn all foreign and hardened superfluities, wherefore putrefaction followeth immediately and is very necessary.

The sixth is fixed earth, temperate, thin, subtle, fixed, incombustible, giving permanency of fixation, sticking in solution, standing with itself and persevering against the fire, because sixthly, fixation is necessary after purification. The seventh is tincture, giving a bright and perfect colour, white and deep red, giving the lunification and solification of transmutable things, because seventhly the just tinting colour or tincture is necessary after fixation, turning any convertible substance into true gold and silver, with all its certain and known differences.

Calidus the Philosopher speaks of our water: For it is a fire which burneth and grindeth all things, Argent vive is vinegar.

Socrates in the Turba: "The first force is vinegar, that is Argent vive.

Turba: If you set the body on the fire without vinegar, it will be burnt, that is without Argent vive ... It is most sharp vinegar which maketh the mere body without which no colour cometh.



Note well in the art of our magistry, nothing is concealed of the Philosophers, except the secret of the art, which is not lawful to be revealed to any man, for he that should do so would be accursed, and incur the indignation of the Lord and die with the palsy. Wherefore, all error is in the art, because they take not their due matter out of it, therefore use reverent nature; of it, by it, and in it, our art is engendered and in no other thing, and therefore our magistry is a work of nature and not of a workman. And so he which knoweth not the beginning, obtaineth not the end, and he which knoweth not what he seeks is ignorant also what he shall find.

Know therefore that copper, which is the gold of the Philosophers, is their gold, but Senior said "Our gold is not common gold". And you have sought after the greenness, thinking that copper had been a leprous body by reason of that greenness which it hath. Whereupon, I tell you that all that is perfect in copper is only that greenness which is in it, because that greenness is by our magistry quickly turned into our most pure gold, and this we have tried, but you can by no means prepare the stone without green and liquid Duenech, which is seen to grow in our minerals. O blessed greenness, which engenders all things. You know that no vegetable and fruit appeareth in growing but it is of a green colour. Know therefore, that the generation of this thing is green, wherefore the Philosophers have called it their growing or springing. And likewise, they have called it water of their purification or putrefaction, and they spoke the truth, because it is purified by their water or purified from its blackness. It is washed and it maketh it white and afterwards red. Know therefore, that there is no true tincture, but of our Copper, decoct it therefore with his soul, grind it, and do thus, until the spirit be conjoined with his body and be made in one, and you shall have your desire. The wisemen have given many names to it, but consider you only of that matter which sticketh to Argent vive and to the bodies, and you shall have the true knowledge and science. But that you may not err, know therefore what it is to stick in the bodies. Some have said that common Argent vive sticketh in the bodies, which is

false. For they think that they understand the chapter of Geber intimating of Argent vive, where he saith, "When we search in other things, we find out by our searching nothing to be more friendly to the nature of bodies than Argent vive". But all this must be understood of the philosophical Argent vive, for it only sticketh in bodies, and the ancient Philosophers could find out no other thing which would stick to the bodies but philosophical Argent vive, because common silver sticketh not in the bodies, but rather the bodies cleave and stick to Argent vive. And this is true by experience, because if common Argent vive be conjoined with any body, the Argent vive remaineth in its own nature, or goeth away and does not turn the body into its nature. And therefore, it sticketh not unto the bodies but the bodies cleave and stick to it, and by reason of this many men are deceived in working in that common Argent vive, because it is clear our occidental stone exceeding Argent vive, which hath preferred itself before gold and hath overcome it, is that which killeth and causeth to revive again. Know therefore, that Argent vive coagulated and mortified in his own nature, is the father of all the miracles of this our magistry, and it is a spirit and a body, that is a spiritual body, because it ascends by sublimation. And this is because Geber said the consideration of the true thing which doeth all things, is the consideration of the choice of the pure substance of Argent vive, but of which especially this substance of Argent vive may be chosen, that must diligently be sought after. And we answering say that it is chosen out of those things in which it is.

Therefore my son, consider and see where that substance is, and take that and none other if you desire to come to the true understanding. I tell thee in the charity of Christ that neither we nor the ancient Philosophers could ever find any thing persevering and abiding in the fire, but only that unctuous, perfect and combustible moisture, and that moisture when it is prepared as it ought to be, it bringeth all bodies which it touches to a most true compliment of gold, and above all bodies and especially Luna.

The root of the art is the soap of the wisemen, and it is the mineral of all salts and it is called bitter salt, because it cometh of the mineral of the sea, and it is more sharp than all salts of its kind. Bodies and spirits are calcined with it and the resolutions and coagulations of Elixir are made with it.

Geber: Note this that no silver can be made unless first they be all dissolved.

Secondly, that no solution ought to be made but in the proper and appropriated blood, that is, in water of Mercury which is called Dragon's Water.

Thirdly, that no Dragon Water ought to be made by an alembic, without any other thing added, and in the making of it there is a great stink.

Fourthly, that with that body of water an Amalgam may be dissolved, as also a body, a spirit and briefly all things in general, which are of its nature.

Fifthly, that that water ought to be pure and clean, and therefore should not be made but of a purged Dragon. And let the Dragon be purged by elevating it three times and then by reviving it.

Sixthly, that the dissolved must be purified in warm and moist, that is in horse dung. Of this one blackness riseth.

Seventhly, that it be coagulated in the dry Sun, in moisture that is in Balneo Maria.

Eighthly, that the time of the perfection of Elixir is less than one year, yet we must see that it be the time of the increase of man in the womb of the mother.

Ninthly, that Mercury is by no means killed, but with the smell of the body, perfected red to red and of white to white. And that the body can give weight, his own weight remaining, there are four things with which our work is effected, that is Weight, Fire, Body and Spirit.

Tenthly, that all revived things are not to be refused in the Art.

Eleventhly, that the thing being prepared and put in the vessel, it will then be women's work and children's play, because the magistry may be done in one vessel. Likewise, whosoever hath true Mercury, hath Elixir also, because Elixir is mortified Mercury, or fixed with the smell of the body, because the Dragon dieth not but with his brother and sister. Note likewise, that Mercury must altogether be made of the body, that is, that fixed be made volatile with volatile, that is with pure Mercury. And it is needful that there be more of the volatile than of the fixed, from double to fivefold to sixfold unto tenfold, and no further, and the more volatile parts there are, so much the more slowly are they fixed, and the fixed is made volatile in the space of one month. And note that, Elixir cannot be unless the body and spirit pass through all the Elements. That is, through all natures of Elements, that first they may be made earth, afterwards air, that is vapour, thirdly water, and fourthly fire, for everything is called fire which doth not fly the fire, nor diminish nor consume in the fire.

He that will search out the secret of this Art must know the first matter of our bodies, for otherwise he shall spend his labour in vain.

The first matter of bodies is not common mercury, but it is an unctuous and moist vapour. For of the moist the mineral stone is made, and of the unctuousness the metallic body. For it is meet that the bodies be converted into such an unctuous vapour, and in the conversion the bodies are killed and the grain [seed] of the body is overthrown with death and altogether mortified, and this is done by the aid of our white and red water. And understand it, that

unless the grain of Corn, that is the grain of the body, be cast into the earth, that is into its first water, which is an unctuous vapour or the mercury of the wise men and of the Philosophers, and such a vapour is called the known Stone in the chapters of books, and the beginning of the matter of our operation, and unctuous sulphur out of which the Fifth Essence is extracted, in the accomplishment Mercury tinctureth every body into Sol and Luna, according to which way the Stone hath been finally prepared. Note likewise, that although all ancient wise men of Alchemy have spoken many things and conclude of Salt, and because they speak of the Soap of the Wise and the Key that shutteth and openeth and shutteth again and no man openeth without this Key, they say that no man in this world can come to the perfection of this Science unless he know to calcine Salt after its preparation. And they say that it must be in a temperate place the space of three days, that the heat of the fire and the fumes may evaporate away. And therefore I conclude of this, that every good and perfect medicine of Alchemy and Elixir or powder must be in manner of Salt, and be Salt itself, and have the virtue of Salt in being of slow fusion and penetrating when cast on the bodies of melted or fiery metals. And of this Geber warneth us when he sayeth "It is necessary that the medicine be of a more speedy melting than Mercury, so that it may sooner melt before the flight of Mercury, and that the fire may not consume nor destroy it, and then it is called fusible salt and incombustible oil, and the Soap of the Wise." Note likewise, that the Salt of metals transmuteth Mercury into true Sol and Luna and thus the Salt of Animals transmuteth every animal into true temperance and a good complexion. The fire of dung is the agent cause in the work of the Digestion of our Stone, neither is the fire of Balneo Maria of any force, although it be most temperate in the place thereof.

Alphidius: To decoct that in fire which I shall show unto thee, is to bury it in moist horse dung, because the fire of wise men is moist and obscure, and it is warm in the second degree and moist in the first degree. The property of this fire is not to destroy oil that is the substance, but it augmenteth by reason of this temperate moisture for that heat only is equal and temperate, and such is very necessary in the generation of that thing.

Geber: Because the fumes are most subtle and have need of temperate decoction, that they may be thickened in themselves, according to the equality for temperate heat only, is the thickening of moistness and perfection of mixture, and not exceeding too far, for the generations and procreations of natural things have been accustomed to be done by most temperate and equal heat, as horse dung only is moist and warm.



Hermes The Fourth Book of Treatises: It behoveth him who would enter into this art and secret wisdom to repel the vice of arrogancy from him, and to become virtuous and honest and profound in reason, courteous unto men, merry and pleasant of countenance, patient and a concealer of secrets. My Son, before all things I counsel thee to fear God, in whom the sight of thy disposition remains, and the help of every thing sequestered from thee.

Geber - The Book of Perfect Magistry: It is necessary for the Artificer of this science to be most subtle of wit, and to know and understand the natures of metals and their generations, infirmities and imperfections in their minerals, before he can come to this Art. Let no workman come to search out this Art, being loaded with gross and dull wit, or being sparing or covetous in his expenses, nor any man of double or variable mind, either over-happy or

captious, but the Son of Learning imbued with a subtle and politic wit, sufficiently rich, bountiful, healthful, firm and constant in his purpose, patient, gentle, long-suffering and temperate.

Alphidius: Know, My Son, that thou canst not obtain this science until thou purify thy mind onto God, and till God knoweth thee to have a staid and upright mind, and then he will make thee to reign and rule over the world.

Aristotle: If God knew there were a faithful mind in man, he would then reveal this Secret unto him.

The Correction of the Ignorant: It is necessary for every Art to imitate the Scoria, and to understand the nature thereof, and thus art imitates his nature. Know, ignorant man, that by Art nature itself is known and cannot be amended, and of necessity the follower of nature must come to a perfect end of the Secrets of the Philosophers.

Hermes and Geber: He which shall once bring this Art to a full end if he should live a thousand years, and should every day nourish four thousand men, yet he should never want.

Senior: He is so rich which hath the stone whereof Elixir is made, as he which hath fire may give fire to whom he will, when he will, and as much as he will without any peril or want unto himself.

The Table of the Greater Science

First there is had in our Green Lion the true matter, and of what colour it is, and is called Adrop, Azoth, or Duenech virid.

In the second there is likewise had, as in the third chapter, how bodies are dissolved into philosophical argent vive, that is into water of our mercury, and it is made one new body.

In the fourth, the putrefaction of the philosophers is had, which hath never been seen in our days, and it is called Sulphur.

In the fifth, is had how the great part of this water is made black and feculent earth whereof all philosophers speak.

In the sixth, is had how that black earth stood in the beginning above the water, and how by little and little it hath been drowned in the bottom of the vessel.

In the seventh, is had how that earth is dissolved again into water in the colour of oil, and then it is called the Oil of the Philosophers.

In the eighth, is had how the Dragon is born in his blackness and is fed with his Mercury, and killeth himself and is drowned in it, and the water is somewhat whitened, and that is Elixir.

In the ninth, is had how the water is wholly purified from his blackness and remains the colour of milk, and many colours appear in the blackness.

In the tenth, is had how those black clouds which were in the vessel above the water, descended into their body from whence they came.

In the eleventh, is had how that ashes is made most white, like glistening marble, and that is White Elixir, and the increase is ashes.

In the twelfth, is had how that whiteness is converted into redness like a ruby, and that is Red Elixir.

And if thou wilt understand the whole work perfectly, then read one part after another and thou shall see miracles. I have seen all these things in my days, even to the Lion. I have not spoken of all things which are appertaining and necessary to this work because there are some things which men may not speak of. And it is impossible to know this art unless it be known of God, or of a Master who may touch Him. And know that this is a very long way, therefore patience is necessary in this our magistrery. Argent vive is common salt.

Rosarius: Common salt dissolveth gold and silver, and it augmenteth redness in Gold and whiteness in Silver, and it changeth Copper from his corporality to spirituality, and therewith are bodies calcined.

Light of Lights: If the omnipotent God had not created this salt, Elixir could not have been effected, and the study of Alchemy had been but lost labour.

Note this, there are four Mercuries— Crude Mercury, Sublimed Mercury, Mercury of Magnesia, and Unctuous Mercury. But Mercury is full of Luna: Mercury of the Philosophers, that is the substance in which the Mercury of the Philosophers is contained. And it is that which nature hath but little worked and framed it into a metallic form, and yet he hath left it imperfect. Thus we must note that it is such a thing which is called the middle of Ingression, which is neither perfect nor altogether imperfect. Because, of nothing, nothing can be made, and because nature hath not finished in it, therefore the workman may reduce it from imperfection to perfection, by helping nature itself, and that is called the Stone of Invisibleness, the Holy Stone, the Blessed Thing.

Geber: Argent vive hath no adustion, therefore its purifying is a renewing of its earthiness and wateriness by policy, which if it be pure, it will coagulate that strength of white Sulphur not burning, into Silver, and this is so excellent a thing that by workmanship Elixir may be made of it for Silver, but if it be excellent red Sulphur of a nature not burning, then it is so notable a thing that Elixir for Gold may be made of it. Such Sulphur is our Sulphur, and the Sulphur of the Wise, and it is not found out above the earth, unless it be extracted out of these bodies.

Arnoldus: Sulphur which is hidden in Argent vive is a thing giving a golden form to that Argent vive by the virtue of the colour of his outward mineral Sulphur.

Avicenna: Such sulphur is not found on the earth, but that which is in bodies, therefore let these bodies be subtly prepared that we may have Sulphur on the earth, for a perfect body by our magistry, helpeth and bringeth to pass an imperfect thing, without the mixture of any other strength or foreign thing. For otherwise the Sulphur of what kind soever it be, will hinder the true melting, as is manifest in Iron which melteth not, because it is known to have fixed Sulphur in it. And though it be not fixed but taketh right melting, yet it is hindred and burnt of the fire, and doth evaporate away, as is manifest in Lead, and in other infirm bodies. Therefore, common Sulphur is not of the truth of our Art, nor of its perfection, because it hindreth the perfect in all its operations.

Geber: Sulphur can never be fixed unless it be first calcined, and when it is calcined, it yieldeth no fusion or melting.

Senior: Sulphur and Arsenic are not the true medicine of this magistry, because they neither accomplish nor effect fully, as hath been sufficiently known of all the lesser minerals.

Albertus: The property of Sulphur is to congeal Mercury and to bring it to pass or make it perfect with Mercury, but tincture only consisteth of two perfect bodies out of which those Sulphurs may be chosen.

The Philosopher: The foundation of this art is Sol and his shadow.

Morienus: Three forms suffice for the whole magistry that is white fume, that is the first force, that is to say celestial water, and the Green Lion, which is the Copper of Hermes, and stinking water, which is the mother of all metals, of the which, by the which, and with the which, the Philosophers prepare Elixir in the beginning and the end. Therefore conceal from no man these three forms to the perfection thereof, but a fool handleth this magistry about every other thing.

Hermes: Philosophy hath three parts, that is to say, Sol, Luna and Mercury. Of those being joined together, father Hermes knew how to make tincture.

Johannes of Aquino: He which knoweth not the destruction of Gold, cannot know the making thereof, by the necessary course of nature, so that it is more easy to make Gold than to destroy it, but he who believing to bring tincture to a wished end without those things, proceedeth blindly in practise, as an ass to his supper, because the body passeth not into the body, nor the spirit into the spirit, for form receives neither impression of form, nor matter of matter, because like hath no action nor passion in his like, when no one of them is more worthy than the other, because like hath no rule or government over like.

Aristotle: There is no true generation, but of things agreeing in nature, because the things are not done but according to their nature, for the willow never bringeth forth pears, nor the bush good pomegranates, neither can an evil tree make good fruit.

The Philosopher: Our Mercury is converted into every nature or natures, with which it shall be joined or coupled.

The Philosopher: He who knows to destroy Gold, that it shall be no more Gold, attains to the greatest secret.

Another Philosopher: It is a hard thing for Gold to be destroyed, but most hard to be made. It is more easy to destroy accidentally than essentially.

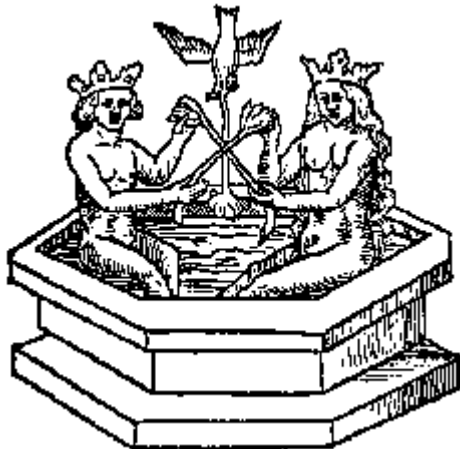
Gold is altogether Mercury, which is manifest by the weight thereof, and by the easy combination of that Mercury. Therefore, the total and radical intention of the Philosophers is in it, for it hath obtained these virtues and excellencies, by the help of the celestial heat and motion of the planets, which by themselves is impossible to increase. But a workman if he begins this work, may attain to all these things in Mercury, by meditation and help of the fire and by policy which is the abandoner of Labour.

Albertus: It is manifest that much quantity of Argent vive is the cause of perfection in bodies, but much sulphureity is the cause of [im]perfection and corruption.

Euclides, (that most wise man): We should not work anything but in Sol and Mercury joined together, of which the Stone of the Philosophers consists. Of perfection, nothing is made because it is already perfect, as we have an example in bread. Leavened bread is perfect in its state and essence, and cometh to its last end, neither can more be leavened by it, as it is in Gold. Pure Gold is brought by the trial of the fire into a firm and fixed body, and it is impossible for the Philosophers to ferment or leaven any more with it, unless the first matter of metals be had, in which Gold may be resolved into his first matter, and into the mingled elements. Let us therefore, take that matter whereupon Gold shall be made, and by the help of workmanship be brought into the true ferment of Philosophers, and by policy, we may change this into a perfect substance, or into the spirit of perfect bodies, wherefore, ever many Philosophers labouring herein are deceived, because they leave off the work, where it should be begun. O ye Sons of Learning who hope to gather the fruit before it be ripe, and hope to mow before the harvest comes.

Another Philosopher: Of that which is perfect nothing can be done or made, because the perfect forms of things are not changed in their nature but rather corrupted. Nor of a thing altogether imperfect, can any thing be made according to Art. The reason is because art cannot induce the first dispositions but our Stone is a middle thing between perfect and imperfect bodies, and what nature itself has begun, that is brought to perfection by Art. And if thou begin to work in Mercury itself, where nature hath left it imperfect, thou shall find perfection and shall rejoice.

That which is perfect is not altered, but is corrupted, but an imperfect thing may be well altered. Therefore, the corruption of one thing is the generation of another thing.



Speculum: Our Stone must of necessity be extracted from the nature of two bodies before the accomplishment of the Elixir can be made of it, because it is necessary that Elixir be more purged and digested than Gold or Silver, because it must convert it altogether from his diminished perfection, into the Gold or Silver of the Philosophers, which those cannot bring to pass. For if they should give of their perfection unto another, those would remain imperfect, by reason that they cannot tinct but as much as they show themselves. Because nothing whiteneth but according to its own whiteness, neither doth anything make red but according to its own redness. And therefore, according to this the works in our Stone are done, that the tincture may be more bettered in it than in its nature, and that the Elixir may be made according to the allegory of wise men, of clear forms, treacle, medicine, and purgation of all bodies, to be purged and transformed into true Silver and Gold.

Hermes: There is the conjunction of two bodies made, and it is necessary in our magistry, and if but one of our two bodies only should be in our Stone, it would never give tincture by any means.

Therefore the Philosopher sayeth, "The wind hath carried him in his belly", wherefore it is manifest, the wind is the air, and the air is the Life, and the Life is the Soul, that is, oil and water.

Arnoldus: Trial declares the orders between the mean quantity of the fire, because in the Dissolving, the fire should be light always, in the Sublimation mean, in the Coagulation temperate, continual in the Whitening, and strong in the Rubification. But if thou err ignorantly in these points, thou will often bewail thy hard hap [luck] and lost Labour. Therefore it is necessary that you diligently follow the work because Art is helped by Policy, and likewise Policy by Art, give attendance to the accomplishment only and let other things pass.

St. Thomas of Aquinas: The matter of the Stone is a thick water, but the heat or cold, is the agent congealing that water. And assure yourself that the stones which proceed from Animals, are much more precious than other stones.

Light of Lights: No kind of stones can be prepared without Duenech, the Green and liquid, because it is of a force and engendered in our minerals.

Rasis: My Son, behold the most highest worldly things which are from the right hand and the left hand, and ascend thither where our Stone is found, and in that mountain which bringeth forth all kind of Sulphurs and shapes and likewise minerals.

Malchamech: The Stone which is necessary in this work is of a thing having life. You shall find this Stone everywhere, in plains, mountains and in waters, and both the poor and the rich have it. It is most cheap and most dear, it increaseth of flask and blood, and most precious to the man who hath it and knoweth it.

The Philosophers have said, that our Stone is of a spirit, soul and body, and they say the truth, for they have called the imperfect body-a body, ferment - the soul, and water- the spirit. And they have truly called them so, for the imperfect body by itself is a grievous body, weak and dead; water is the spirit purging the body, making it subtle and white; ferment is the soul which giveth life to the imperfect body, which life it had not before and bringeth it into a better form. The body is Venus and the woman; the Spirit is Mercury and the man; the soul is Sol and Luna. The Body must melt into his first matter which is Mercury.

Morienus: Our Mercury is not had but out of melted bodies, not with common liquefaction but only with that which endureth till the man and wife be associated and united in true matrimony and this even unto whiteness.

Morienus: Take phlegmatic and choleric blood and grind them, until the blood be made tincturing heaven.

Hermes: Understand, you sons of wisdom, that this precious Stone crieth out saying, defend me and I will defend thee, give me my right that I may help thee, for Sol is mine and the beams thereof are my inward parts; but Luna is proper to me, and my light excelleth all light, and my goods are higher than all goods. I give much riches and delights to men desiring them, and when I seek after anything they acknowledge it, I make them understand and I cause them to possess divine strength. I engender light, but my nature is darkness. Unless my metal should be dry, all bodies have need of me, because I moisten them. I blot out their rustiness and extract their substance. Therefore I and my son being joined together, there can be nothing made more better nor more honourable in the whole world.

Rosarium Philosophorum (part 2)

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The Disposition of the Vessel fit for our work According to the tradition of one Ferrarius by name.

Make a round glass vessel and let the bottom be of a small quantity in the manner of a little dish, and in the middle thereof, let there be a brim with an earthen girdle or ring encompassing it about, and let a round wall be built upon that girdle equally distant from the wall of the shell, of the thickness of the cover of that shell, so that in this distance the wall of the cover may fall largely without any thrusting down, but let the height of this wall be according to the height of the wall of the shell, or somewhat more or less. Let there be two covers made according to the measure of this hollowness and let the length be equal and the breadth of two great hands, and the shape of one of them like a pyramid. And in the heads of them let there be two equal holes, that the one may be in the one and the other in the other into both which a hen's feather may fall, but the whole intention of the vessel is that the cover thereof may be removed according to the will of the workman. The special intention concerning this is that the lower hollow place with its brims, enter into its cover even to the middle.

Hermes: The Dragon dieth not unless he be killed with his Brother and Sister, not by one only, but by both together, that is by Sol and Luna.

The Philosopher: Mercury never dieth unless he be killed by his Brother and Sister, that is, we must congeal it with Sol and Luna.

Note that, the Dragon is Argent vive, extracted out of bodies, having a body in himself, a soul and a spirit. Whereupon he saith, "The Dragon dieth not but with his Brother and Sister", that is with Sol and Luna, which is extracted Sulphur, having in itself the nature of moisture and coldness by reason of Luna. The Dragon dies with them - that is, Argent vive extracted from those bodies in the beginning, which is the Permanent Water of the Philosophers, which is made after the putrefaction and separation of the elements, and the water otherwise is called Stinking Water.

Bonellus: The Copper which before I spoke of is neither copper nor common tin, but it is our true work, because it must be mingled with the body of Magnesia that it may be decocted and grinded with aqua vitae, until it be destroyed. But you Sons of Learning, you must have much water, and that continually, until you have put it by parts and that the greatest part of the earth be dissolved.

Avicenna: That which is spiritual, ascendeth upwards in the vessel, but that which is thick and gross, remaineth downwards in the vessel, and unless you deal with the body in this sort, until the water will not be mingled with it, or be received of the earth, you shall but lose your labour. Therefore, unless you turn all into spiritual powder, you have not yet contrived it, i.e. grinded it, and that which you do in the white body do likewise in the red, because this medicine is

Of the Salt of the Philosophers

There are three Stones and three Salts, of which the whole magistery consists, that is to say Mineral, Plant and Animal, and there are three waters, that is of Sol, of Luna, and of Mercury. Mercury is an Mineral, Luna a plant, because it receiveth in itself two Colours, Whiteness and Redness, and Sol is an Animal because it receiveth three things, that is, Constriction, Whiteness, and Redness. And Sol is called the Great Animal, and Salt Armoniac is made of it; and Luna is called a Plant and Salt Alkali is made of it, but Mercury is called the mineral Stone and common Salt is made of it. Likewise when the Philosophers saw the substance of this Art dissolved, they called it Salt Armoniac, and when it was putrefied they said our Stone was base, and is found on a dunghill, and many have dug and laboured in the dunghill and have found nothing. And when it is converted into water, then both poor and rich have it, and it is found in every place, at any time, and in every thing, although the searching aggravates the searcher. And when it was white, they called it Arsenic, and by the name of every white thing, and also Virgin's Milk, and when it was red they called it Sulphur, Jacinth and Blood, and by the name of every red thing.

Gratianus: Ashes may be made of every thing, and of those Ashes, Salt may be made, and of that Salt may water be made, and of that water is Mercury made, and of that Mercury by divers operations is Sol made.

Arnoldus: Truly this ash wants to melt, which moreover it enters favourably in order that it may tinct, melting or liquefaction is added to it, or else sweat by some means is delivered of the Philosophers. Therefore, what means is that? Is it in dissolving the waters? Surely not, because the Philosophers respect not the waters and other moistures sticking to that which is touched.

The Philosopher: Whosoever will alter and change bodies and spirits from their nature, must first reduce them to the natures of Salts and Alums, otherwise it will not be done and then it dissolveth them.

The Philosopher: Salts and Alums are those which are made in our work.

Arnold: He that hath fusible salt and incombustible oil, let him praise God.

Avicenna: If thou wilt be rich, prepare Salts until they be pure water, because Salts are converted into Spirit by fire. Salts are the root of our work.

Hermes: All Salts of what kind so ever, are contrary to our Art, except the Salt of our Lunaria.

The Philosopher: The Salt of metal dissolves Mercury in pure water, under dung and that mixture being coagulated will be a perfect medicine.

Note that, all Salts well prepared return to the nature of Salt Armoniac, and the whole secret is in common salt well prepared. Note that the Roman Vitriol hath the nature of the Stone of Metals, and it is hot and dry. Likewise, Alum seems to be coagulated Mercury, but it goeth from his accomplishment, hot and moist and it is called the like of one that is Mercury. Therefore, he that knoweth Salt and the Solution thereof, knoweth likewise the hidden secret of the Ancient wise men. Therefore, set thy mind on Salt and cogitate on nothing else, for in that only the science and greatest secret of all the Ancient Philosophers is hidden.

Conjunction or Coupling



O Luna, by means of my embracing and sweet kisses,
Thou art made beautiful, strong and mighty like as I am.
O Sol, thou art to be preferred before all light,
But yet thou needest me, as the cock does the hen.

Arisleus in a Vision

Join therefore thy son Gabrick, best beloved of thee among all thy sons, with his sister Beya, who is a fair, sweet and tender damsel. Gabrick is the man and Beya the woman, who gives him all that is hers.

O blessed Nature, and blessed is thy operation, because out of an imperfect thing thou makest a perfect thing. Therefore, thou must not take that nature unless pure, clean, raw, pleasant, earthy and right and if thou do otherwise it will not bring forth anything, so that no contrary thing enter in with our Stone and put nothing but that only. Join therefore our ferment with his sweet sister and they will beget a son between them, who shall not be like his parents. And although Gabrick is made more dear to Beya, yet there is no generation made without Gabrick, for the coupling of Gabrick with Beya is presently dead. For Beya ascendeth above Gabrick and includes him in her womb because nothing at all can be seen of him. And she embraceth Gabrick with so great a love that she hath conceived him wholly in his nature and divided him into inseparable parts.

Masculinus:

Conception changeth the blood, which before was as it were milk.
The pale things wax black, the red diffused things shine.
The white woman, if she be married to the red man,
presently they embrace, and embracing are coupled.

By themselves they are dissolved and by themselves they are brought together,
that they which were two, may be made as it were one body.

Mary the sister of Moses: Join Gum with Gum in true matrimony and make them like running water.

Astanus: Spirits are not joined unto bodies until they be perfectly purified, and great miracles appear in the hour of conjunction, for then the imperfect body is coloured with a firm colour with the help of the ferment. This ferment is the soul of the imperfect body, and the spirit by the help of the soul, is conjoined and knit to the body and is turned together with it into the colour of ferment, and is made one with them.

Basius: In a perfect magistrery, stones do not receive themselves by course, unless either of them be first purified. For the body does not receive the spirit, nor the spirit the body, so that spiritual may be made corporeal, or corporeal spiritual, unless they be first perfectly purged from all filthiness.

O Sol, thou hast need of me, as the hen hath need of the cock, and I have need of thy work.

Alexander in the Secrets of Nature: Know that no son is born but of man and woman.

Hermes in his Second Treatise: Know this, my Son, that unless a man know how to marry and to make pregnant and to engender forms, there can be nothing done. But if he shall do this, he shall be of great dignity.

Rosinus: The secret of the art of gold consists of the man and woman, because the woman receiving the strength of the man rejoiceth because the woman is strengthened by the man.

Alphidius: Son, by the faith of the glorious God, complexion is of Complexion, between two lights, male and female, and then they embrace themselves and couple together, and a perfect light is begotten between them, which there is no light like through the whole world.

Senior: Of two waters make one water, if you understand these two words, all the Regimen will be under your feet.

Rosarius: It behoveth thee to have two waters, the one is white but the other is red. This is that water in which the powers of the whiteness and redness are gathered together.

Hali: Take a whelp dog, and a whelp bitch of Armenia, join them both together, and both these will bring forth to thee a dog whelp of an heavenly colour, and that son will preserve thee in thy house from the beginning in this world, and in another world.

Senior: The red ferment hath married a white wife, and in their conjunction the wife being great with child, hath brought forth a son which in all things hath preserved his Parents, and is more bright and glorious.

Rosinus: This Stone is a Key, for without it nothing is done. Our Stone is a most strong spirit to which bodies are not mingled, until it be dissolved, and if I should call it by its true name, the ignorant would not believe it were so.

Arnoldus: Thou that desireth to search out the secret of this Art, must of necessity know the first matter of metals, for otherwise thou shalt but spend thy labour in vain.

Rosinus: We use true nature because nature does not amend nature, unless it be into his own nature. There are three principal Stones of Philosophers. That is mineral, animal, and vegetable. A mineral Stone, a vegetable Stone, and an animal Stone, three in name but one in essence.

The Spirit is double, that is tincturing and preparing.

Albertus: The spirit preparing, dissolveth copper and extracteth it out of the body of Magnesia, and reduceth it again to its body.

Senior: It is the preparer and extractor of the Soul from its body, and bringeth it again to its body. The tincting spirit is called the Fifth Essence, which is strength and a soul standing and penetrating.

Liber Trium Verborum: It behoveth thee to extract the fifth essence, otherwise thou labourest in vain, and this without doubt cannot be done without water.

But the second Spirit is without the body and it is of a watery nature and it is a tincturing body in Elixir.

Turba: But this man is the body and this woman is the spirit.

Arnoldus: The spirit is not altered of the body so that it may lose its spiritual virtue, but every body is altered and tintured of the spirits.

Aristotle: Note therefore the words and mark the mysteries, because the spirit which dissolves the white foliated earth, doth not hold any of them fixed, unless you possess it with that body of which it was prepared in the beginning. Permanent or Perpetual Water, or the spirit of Wine, is called the water of the body, that is when the body is reduced into Mercury. Likewise without permanent water nothing is done. It is also called Water of Life.

The Philosopher: I protest by the God of Heaven, that the Art is nothing else than to dissolve a Stone, and always to coagulate it, and again with the spirit of wine only, you may make perfect Elixir.

The Water of the Philosophers is called the Vessel of Hermes of which the Philosophers have written, "All means are made in our water - that is; Sublimation, Distillation, Solution, Calcination, Fixation, are done in this foresaid water, as it were in an artificial vessel, which is the greatest Secret". And water is the weight of wisemen, therefore, water and fire suffice thee for the whole work. Our water is stronger than fire because it makes a mere spirit of a

body of gold, which fire cannot do, and fire is in respect to it as it were water in respect to our common fire.

Therefore, the Philosopher says, 'Burn our copper in a most strong fire.'

Aristotle in the Regimen of Princes says unto Alexander concerning the four elements: When you have water, that is Mercury of the Air, that is of the Stone and Air of Fire, that is Spirit of Mercury and fire that is Mercury of the Earth, that is of Luna, then you shall have the Art fully.

The Philosopher: Our Stone passeth into the earth, the earth into the water, the water into the air, the air into the fire, and there is its standing. The white work is compiled of three elements, in which fire is not, that is three weights of earth, two of water and one of air. But for Elixir of Sol - put two parts of earth, three of water, and one and a half of air and of fire, and that is red ferment.

Rasis in his Great Book of Precepts: Whosoever is ignorant in the weight let him not labour in our books, because the Philosophers have concealed nothing but these things.

The Turba: Our contrition or grinding is not done with the hands, but with most strong decoction.

Calidus: A lesser fire grindeth all things.

Note, there is a difference between the element and that which is Elementated, and the Fifth Essence. The Element is the first thing of compoundable matters, from whence neither earth, nor water, nor air, nor fire is a pure element and simple with us, because they are mingled between themselves by course and especially - in that part where they conjoin. But the Fifth Essence is a body standing by itself and differing from all Elements and from things Elementated, as well in matter as in form, and as well in nature as in virtue, not having the cause of corruption in itself. And it is called the Fifth Essence, therefore, because it is extracted out of all Elementated things, wherefore there is no elemental motion in it as in other Elemental Bodies. The Stone therefore is called everything because it hath in itself and of itself every necessary thing of its own perfection. It is found in every place by reason of the participation of the Elements. It is called by all names because of the worthy and miraculous variety of colours of its nature. Most base and cheap by putrefaction, and most dear by virtue. This is the hidden and Secret Magistry of the Philosophers. Our Stone is called one thing when the substances of the body and water are prepared inseparably, so that one of them cannot be separated from another. Our Stone is said to be of a combustible matter and Mercury is only a Spirit incombustible and coppery, and therefore it is meet that it be in the magistry. Likewise, the Stone which the Philosophers seek, in which the first elements of minerals are, tincture and calx, soul and spirit with the body fixed and volatile. And it is not every Mercury, but it is that above which nature hath determined her first operations into a metallic nature, and hath left it imperfect. But if you extract this Stone from that thing in which it is found, and shall begin to work about it to perfection, by beginning in that place where nature hath left it imperfect, you shall find perfection in it and shall rejoice.

Argent vive of itself is of no force, but when it is mortified with its hidden body, then it is of force and liveth with an incorruptible life. This body is of the nature of Sol, therefore of necessity it must convert all Argent vive into the nature of Sol, as leaven converts the whole lump of dough into the nature of leaven, but not on the contrary, because always that which is ruled is transported to that which is ruling.

Our Stone is named of all the Philosophers - Mercury, which is not born as many think but extracted out of a body.

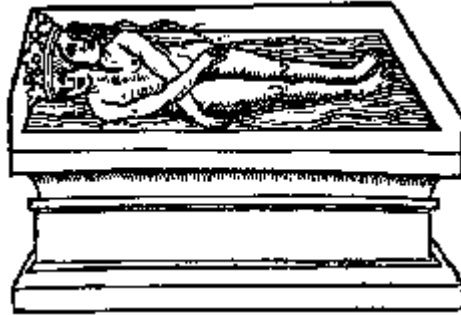
The Stone of Philosophers is of three things, that is of Sol, Luna and Mercury, that is make Mercury of Sol and Luna in his essence without common Mercury, but by the philosophical way.

This Stone is but one stone in the whole world, and he that in the beginning of his work shall err from this one, doth altogether lose his labour. In the whole world there is not any other thing necessary in our work but only this Stone.

Arnoldus says Sol and Luna are in our Stone in virtue and power and in all nature, if this were not so neither Sol nor Luna would be made thereof, because the Sol and Luna in our Stone are better than the common in the nature of them, and because Sol and Luna are alone in Our Stone, and the vulgar are dead in respect of Sol and Luna.

Therefore the Philosophers have named that Stone, Sol and Luna by course, because they are in it potentially and not visibly, but in virtue and essence. Wherefore Hermes says, "Our Stone crieth saying, 'Son, help me and I will help thee.'"

Conception or Putrefaction



Here lie the King and Queen dead.
The Soul is separated with great grief.

Aristotle the King and Philosopher: I never saw any thing that had life to grow and increase without putrefaction, and vain would be the work of Alchemy be, unless it were putrefied.

Morienus: This earth is purified and cleansed with his water, which when it shall be cleansed, by the help of God the whole work shall be effected.

Parmenides the Philosopher: Unless the body be spoiled and putrefied and be converted into a substantial substance, then cannot that hidden virtue be extracted nor mingled with the body.

Bacchus the Philosopher: When natures are corrupted and putrefied then they engender.

Plato the Philosopher: We have an example in an egg, which first putrefies and then a chicken is engendered, which after it is wholly corrupted, it becomes a living creature.

Note, that without corruption there can no generation be made. Study therefore in putrefaction, for the corruption of the one is the generation of the other.

Hermes: The second degree is to putrefy and grind, therefore the disposition thereof is first to make it black and to putrefy it.

Plato: The first regimen of Saturn is to putrefy and to put it to Sol, but the composition is of four nights.

Democritus: Be neither too quick or too slow in putrefying the gravel and the bodies plated and joined together, attend in your work and you shall profit in it.

Rosinus to Euthiaca: Take a living creature of the Sea, dry it and putrefy it.

Morienus: No enervating nor engendering is done but after putrefaction, but if putrefaction be not, it cannot be dissolved, and if it be not dissolved it will be brought to nothing.

Morienus: Our Stone is a confection of the magistry itself and is likened in order to the creation of man, for the first thing is Coupling, the second Conception, the third Pregnation, the fourth Rising, and the fifth Nourishment. Dear brother, understand these words of Morienus and thou shalt not err in the truth. Therefore open thy eyes and behold the sperm of the Philosophers is quick water, but the earth is the imperfect body. This earth is worthily called mother because it is the mother of all the elements, therefore when the sperm is conjoined with the earth of the imperfect body, then it is called Coupling. For then the earth of the body is dissolved into the water of sperm, and it is made one water without division.

Hali: Solution and Coagulation of the body are two things but they have one operation, because the spirit is not coagulated, but with the solution of the body; neither is the body dissolved, but with the coagulation of the spirit; and the body and soul, when they are conjoined, each of them goes unto his like. An example - when water is joined to earth, the water with his moisture and virtue endeavoureth to dissolve the earth, for it makes it more subtle than it was before, and likewise makes it like unto itself, because water is more subtle than earth. So the soul doeth the like in the body, and in the same way the water is thickened with the earth, and becometh like thickened earth, because the earth is thicker than the water, therefore there is no difference between the solution of the body and the coagulation of the spirit nor any contrary work in either if them; so that the one may be done without the other, as there is no contrary part of time between the water and the earth in their conjunction, that the one may be known or separated from the other in their conjunctions and operations. As the sperm of the man is not separated from the sperm of the woman in the hour of their coupling, and so there is one form of them, one deed, one and the self same operation at once of them both.

Merculinus:

He calleth the mixture of things
Coupling and engendering.

The seeds are mingled
As it were milk which seems to be mixed.

The second is Conception, when the earth is dissolved into black powder and begins a little to retain Mercury with him, for there the male works in the female, that is Azoth in Earth.

Aristeus: Males engender not by course, neither do females conceive, for the generation is of males and females and especially of the compound.

For nature rejoices and true generation is made by the males marrying the females, but nature being joined to a foreign foolish nature, does engender no truth of sperm.

Merculinus:

Conception, changes the blood
Which was as it were milk
The pale things wax black
And the red diffuse things shine.

Arnoldus: Every colour will appear after blackness, and where thou see thy matter to wax black, then rejoice because it is the beginning of the work.

Arnoldus: Burn our Copper in a soft fire like the hatching of eggs, until the body be made and the tincture extracted, but you must not extract it out altogether, but let it come forth all the day by little and little, until in a long time it be filled.

I am black of white, and red of white, and yellow of red, and certainly I speak the truth, and lie not. And know this, that a Crow is head of this Art, which in the darkness of the night, and in the brightness of the day flies without wings. For the colouration is taken of a bitterness which is in her throat, and redness is taken of her body, and pure water is taken of her back. Understand therefore, the gift of God and receive it and conceal it from the simple and ignorant, for it hath been concealed.

Concerning the dens and caverns of the metals, the Stone whereof is miraculous and animal, a bright colour on high mountain and open sea. And we must confess that in the philosophical Stone after true mundification the greatest part is Argent vive and for this cause it is not burnt but by accident. But all this is done by nature, and it is not to be believed that this is possible to be done by workmanship, as diverse ignorant persons have taught. And do think for the philosophical stone is found created by Nature, and through the highest God it wants nothing more, than that may be removed which is superfluous in it. Therefore let that matter be prepared and let that which is pure be chosen out of it, and let that which is earthly be removed from it.

Tudianus: Know that our coppers and volatile stone is in his manifest cold and moist, and in his secret warm and dry. And that coldness and moistness which is in manifest, is a watery fume corrupting and making black, destroying itself and all things, and flying from the fire. And the heat and dryness, which is in secret, is warm and dry gold, and it is a most pure oil penetrative in bodies and not fugitive, because the heat and dryness of Alchemy tingeth and nothing else. Cause therefore the coldness and watery moisture, which is in manifest, to be like unto the heat and dryness, which is in secret, that they may agree together and be conjoined, and be made all in one penetrating and tincting, but it is meet those moistures be destroyed by the fire, and by the degrees of the fire, with gentle temperament and moderate digestion.

The philosophical putrefaction is nothing else but a corruption and destruction of bodies. For one form being destroyed, nature presently brings into it another form, more better and subtle. Putrefaction is the same thing that fraction of filthiness is. For by putrefaction every thing is digested, and fraction is made between that which is filthy, that which stinks, and that which is pure and clean. For a pure and clean body being putrefied doth immediately grow and increase, as is manifest in a grain of corn, which after it has stood many days under the heat of the earth, then it beginneth to swell, and that which is pure grows out of it and multiplies, but that which is filthy and naught, vanishes away. Therefore putrefaction is also necessary in our work, by reason of the aforesaid causes.

Conception and desponsation are done in rottenness in the bottom of the vessel, and the generation of things begotten shall be done in the air, that is in the head of the vessel, that is of an alembic. The body does nothing but putrefy, and cannot be putrefied but by Mercury. Putrefaction may be made with a most soft fire of dung, warm and moist, and with no other, so that nothing may ascend. Because if anything should ascend, a separation of parts would be made, which should not be done until the man and woman be perfectly joined, and one receives another. The sign is in the sight of the perfect solution, and although Azoth appears white in the first mixtion and conjunction, by reason the woman overcometh with her colour, nevertheless in putrefaction, by the benefit of the fire, they are both made black by the fire increasing in moist, it putrefies the colour black, which is tincture, and therefore to be kept a great secret.

The nature of Gold being putrefied in strong water excels all natures therefore in the making of the Stone, it is to be noted that no stone excelleth the mineral stone in virtue.

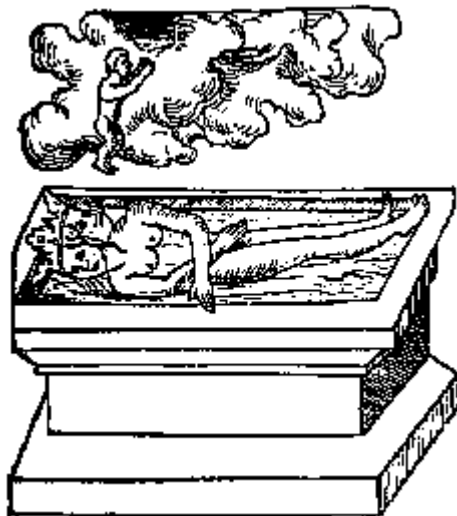
The Philosopher: Make a round circle of the Man and Woman, and draw out of it a quadrangle, and out of the quadrangle a triangle, make a round circle, and thou shalt have the Stone of the Philosophers.

Geber proves in his book of Trials that if Sol and Luna are incorporated together by Art, they will not easily be separated, and so the one converteth the other, because the one is dry and the other is moist, and after the one hath taken the other, they embrace themselves with such strong knitting and hold themselves so fast, that the one can hardly be plucked from the other. This would be much more stronger if one of them were spiritual, that is medicinal, and so tangible by reason of his spiritualness. Gold is Gold in act and in matter, but if it were spiritualised, then is made of act - power, and of matter - form and of a thing done - a thing doing, of a woman - a man, and of a thing born - a thing bearing. Therefore, since there is no matter of Gold, no Gold which was not first Silver as the Philosopher says, if therefore such a form be joined to this matter, that is to Luna, surely they will most desirously embrace themselves and make that which is the less perfect more perfect, and this is done naturally and amicably, because every nature desires to be perfect and naturally abhors to be destroyed.

Avicenna: The intention of labourers in this Art, yea rather the intention of the Art itself, according to the possibility of the nature of things, is that the matter of one thing may put on the form and nature of another thing.

Verbi Gratia: Copper is to put on the nature and form of Silver, or Lead is to put on the nature and form of Gold, and so likewise of all other metals. For since form is the nature of everything, then any thing being despoiled of his form, and another form brought to it, I doubt whether the nature of it be changed from its form. We say therefore, that the name of Alchemy in Greek signifies Transmutation and thereupon we say that Alchemy is the knowledge and science of transmuting things from their forms and shapes according to how the forms of things are divided.

The Extraction or Impregnation of the Soul



Here the Four Elements are separated,
And the Soul is most subtly severed from the Body.

Of Blackness

Hermes (in his second treatise): Know my Son, that this our Stone of many names and diverse colours is ordained and compounded of four Elements, which we must divide and cut into members and more straightly sequester them and mortify the parts and turn them into that nature which is in them. We must keep the water and fire dwelling in them, which is of four Elements, and we must contain those waters with his water, even if it were not water but a fiery form of true water ascending in the vessel, which contains the spirits in the bodies and makes them tingeing and permanent.

Sorin: Take of it little and little, divide the whole, grind it earnestly, until it be possessed with death of the intensity of blackness like dust. This therefore is great design, in searching out of which many men have perished, and afterwards thou shalt discern every thing separately and grind them diligently.

Hermes: We must mortify two Argent vives at once. Take the brain thereof, and grind it in most sharp vinegar or in children's urine until it be obscured. This being done it liveth in putrefaction, and the thick clouds which were upon it and in his body before he was mortified, are returned, and this being begun again as I have written it, may again be mortified as before. But we must sequester it from two sulphurs and decoct it continuously, till the water be made black. He therefore that maketh earth black shall come to his purpose and it shall go well with him.

Arnoldus: When the first is black we say it is the Key of the Work, because it is not done without blackness.

Speculum: Therefore my dear Son, when thou art in thy work see that in the beginning thou have black colour, and then assure thyself that thou putrefieth and proceedeth in the right way.

O blessed is nature, and blessed is thy operation, because of imperfection thou makest perfect with true putrefaction, which is black and obscure. Afterwards thou makest diverse new things to spring up, and with thy greenness thou cause divers colours to appear. That blackness is called earth, which is reiterated so often with light decoction, until the blackness remains alone, and so you have two elements. The first water by itself, and then earth of water.

Avicenna in his book of Moistures: The agent heat in a moist body doth first engender blackness, as we may see in Calx, which is made by the common sort.

Menabdes: I will that posterity makes bodies no bodies by dissolution, and to make no bodies bodies by pleasant decoction. Wherein we must take great heed that the spirit be not converted into fume and vanish away by overmuch fire.

Maria: Keep it and be careful that none of it fly into fume, and let the nature of the fire be according to the heat of the Sun in July, until the water be thickened and the earth made black, by the long decoction thereof. So therefore thou hast another element which is earth, and let it suffice thee for blackness.

Stephianus: Open thy eyes and thy heart, hearken and understand I will show and speak unto thee words that are to be understood, if thou be one of them which should understand. Know this, that from man nothing cometh forth but man, and so of every animal the like engendered, but we see some things engendered of their roots to be unlike one to another, because we see some things that have wings to be engendered of things that have no wings. We see and know also some things that we know not of what nature cometh forth, although we know it sufficeth us, but cannot give any reason for it, because they are dark and profound and perhaps hidden underneath the earth. And know that of that mineral nature the Art is made and of nothing else.

Avicenna: Know therefore the mineral root, making your work of them.

Aristotle in his second Book of the Soul: It is a most natural and perfect work to engender like to like, as a plant to engender a plant, and a goat to engender a goat.

Aristotle: The work of the Art of Alchemy would not profit in itself, unless we know the apparent natures without error.

Hermes: O, Water remaining in form, the creatress of the Royal Elements. O, Nature the chief creatress of natures, which contains Nature and meanly overcometh by Nature, which cometh with light, and is begotten with light.

Out of the Lucidary of Arnoldus

Some men have said that all the colours which may be devised in the world do appear in the work of the Stone, but that is the deceit of the Philosophers. For there appear but four principal colours, and because all the other colours draw their original out of them, therefore they called them all colours, and although all colours do not appear to thee yet care not so long as thou mayest segregate the elements. For yellowness signifies burnt choler and fire. Redness signifies blood and air. Whiteness, phlegm and water. Blackness melancholy and earth. Whereupon Hortulanus says there are four Elements, having four colours and know that the aforesaid colours appear in our dissolution.

I demand in what time this blessed Stone may be made, to which it is answered as a certain author Lelius the Philosopher witnesses, that his magistry was finished in eight days, and that another did it in seven days, and another in three months, and some in four months, and some in half a year, and some in the space of a whole year, and Maria says she did it in three days. To this I say that the cause of diversity, that is of shortness and length of time, might be defect in the virtue of the water of Mercury or because it worketh of Sol and Luna. And some of the Philosophers added more and some less. But Sol is fixed and not flying, and with that only did they work.

Whereupon, for his impotency of fixion and impatency of fire when it was mingled with Sol by melting, it caused it to ascend for a great part. And when it did ascend, so they called it water and a soul and a spirit, saying that their water was not common water nor water of Mercury. And then the earth remained in the bottom, then they reduced that water above the body and made it again to ascend by virtue of the fire, and they mingled it again with earth, until they carried out the earth with them in their belly. "The wind carried him in his belly." Therefore of necessity they must have a great quantity of the aforesaid water. And then the spirit was fixed in the body, therefore they began that subliming again until all the whole remained fixed and that which was weak ascended. Then was the spirit fixed in the body, and Luna was incorporated to Sol and commixed by the least, and so the operation was finished. Whereupon the aforesaid diversity in working might be in adding too much of the fixed body and too little of the body not fixed, and because there was not more of the unfixed body, therefore it ascended the sooner, and when there was more of the fixed then it ascended more slowly.

But what say you of this? The Philosophers say plainly, "Our Gold is not the common Gold, and our Silver not common Silver". I say that they call water Gold because it ascendeth to higher things by the virtue of the fire, and in truth that Gold is not common Gold, for the common people would not believe that it could ascend to higher matters by reason of its fixedness. Know moreover that such a manner hath been accustomed of the Philosophers, as to halt

and dissemble in a most plain way, and to hide the matter that is spoken of, by figures and parables and sometimes by metaphorical words and sometimes by false and strange practise in way of similitudes.

Geber: Wheresoever we have spoken plainly, there we have spoken nothing, but where we have used riddles and figures, there we have hidden the truth.

Metrista: Salts and Alums are not the Stone but helpers of the Stone. He that hath not tasted of the Savour of the Salt shall never come to the wished ferment of ferments, for it fermenteth finitely by excellency, such is the superior as is the inferior.

Burn in water, wash in fire.
Decoct, recoct and decoct again.
Often times make moist and always coagulate.
Kill the quick and revive again and raise from the dead.
And thou shalt have truly which thou seekest,
If thou know the Regimen of the fire,
Mercury and fire are sufficient for thee.
If thou Our Copper well do know
All the other things thou mayest let go.

Out of an Ancient little book - Hortulanus upon the Epistle of Hermes: He only that knows how to make the Philosophers Stone understandeth their words concerning the Philosophers Stone. For the Philosophers have manifestly endeavoured to make this Art known to the worthy and to conceal it from the unworthy. And so they always speak truth of the virtue of intention but not of the virtue of speech. And so they say the Philosophers Stone to be made of an egg, because there are three things in an egg, which are like to three things which make perfect the Stone. Hermes says, "Sol is its father and Luna is its mother", and thus he granteth that two things enter into the composition of the Stone, and that Hortulanus proves because the water of Sol is volatile and his body fixed, and in the contrary way with Luna. And then these words spoken by Geber and other philosophers are declared "make fixed volatile, and volatile fixed, and fixed volatile". For they persuade that there is manifest solution, because the whole work consists in Solution. Likewise when he says that it is superior and inferior, hereby superior is understood the worthier and inferior the unworthier, that one may be made of those three or that one thing may be made of Sol and Luna whose parts are equal. And this conjunction is called the Sublimation of the Philosophers, and Sublimation is called Exaltation, or Dignification, because Luna and Mercury are dignified. For when Union is made in so great dignity, then Luna is as Sol and Mercury. Likewise when fixation is made which is called the dead body, then Sol is as base as Mercury.

Likewise, the Stone is said to have four Elements, which Arnoldus expoundeth. Because when solution is made then water is called one element, and when the body is impure, the earth is called the second element, and when the earth is calcined, it is called fire, and when the Stone is again dissolved it is called air.

Likewise the Stone is said to have body, soul and spirit. By the body we understand the impure body as was said before, by the soul is understood the ferment, and by the spirit which hath its being in projection which is called by another name, Fifth Essence, which this composition having gotten, it has the true virtue of converting.

Likewise the aforesaid Stone is called Rebis, that is one thing which is made of two things, that is of body and spirit, or of Sol and Luna of a body purified and fermented.

Likewise it is called a Stone found in every place, because of the true composition, when Sol, Luna and Mercury are conjoined together, the virtue of the Stone is wholly through the world, in mountains and plains, that is in bodies and Mercury, and in the Sea, that is in dissolved water, and flying things take help and nourishment of it. Things flying are quick Mercury and imperfect bodies which are converted into Sol and Luna, and it is called Scorpio, that is poison, because it mortifies itself and reviveth itself again, for that threefold thing being cast upon Mercury doth revive it, because it maketh a true body and yet it is called mineral Argent vive of the Philosophers. But the matter of the Philosophers Stone is water, and it is understood of the water of these three, as Hortulanus proves, neither ought there to be more or fewer. And he says that Sol is the man and Luna the woman, and Mercury the sperm. But that there may be generation and conception, it is meet that the man be joined to the woman, and so conception and Impregnation ought to be made before fermentation, and when the matter is multiplied and fermented, then it is said that an infant increaseth in the womb of the mother. Hortulanus and Arnoldus say that the soul is poured into the body and a crowned king is born.

In the book of The Turba of the Philosophers these words are recited, "dissolve bodies and imbibe the spirit". They say bodies in the plural because there must be two, and they say spirit in the singular because it is meet there should be one. And there is no sperm without the matter of bodies unless Mercury. And when it is said, imbibe the spirit then that operation is understood which fixes Mercury and the Stone is multiplied. Multiplied, that is reiterated.

Likewise, when Mercury mortifies the matter of Sol and Luna, the matter remains like ashes, and it is called of the Philosophers searing or grinding of them. Of these ashes it is said in the book of the Turba and in the book of Arnoldus, make no small account of these ashes.

Likewise the aforesaid ashes, which is of these three things, is called by the Philosophers an impure body, because it must be decocted and calcined unto whiteness. Therefore Morienus says in the book of the Turba, "unless you purify the unclean body and make it white and send a soul into it, you have directed nothing well in this magistry". And in this sort there are two had, that is Calcination of the Stone itself and Fermentation. Calcination, that is in manner of white Ash or earth, or of white calx by the spirits, which reduction of operation is done and made with our fire, that is with water of our Mercury.

Likewise, when it is called tincture it tincteth. It is understood that if this medicine be calcined, dissolved and coagulated, it is fermented, for white is made Luna, with Sol it is made Sol.

Likewise, Geber proves and says, of the medicine of the third order, because both white and red are one and the same way with Sol and Luna, yet they differ in fermentation, of which third order this medicine is double, that is Solary and Lunary, and yet it is in one essence, and the manner of doing is one. But there is an addition of yellowness, or of yellow colour of which medicine is perfected of the substance of fixed Sulphur. That is, either medicine is begun with Sol or Luna, for red ferment is made with Sol and white with Luna. Sol is taken two ways, one way for water of Sol, another way for the body of Sol as has been said before.

Likewise, when it is said that all colours appear, it is true, because before fermentation, in calcinations, dissolutions and fixations, all colours appear.

Light of Lights: And know that they are the same things which make both white and red, inwardly and outwardly, that is Sol, Luna, and Mercury. Which three being dissolved and fermented, he calleth them Argent vive, saying Argent vive hath in itself, Body, Soul and Spirit.

Likewise decoct the man and the woman together, till they be coagulated and made a Stone.

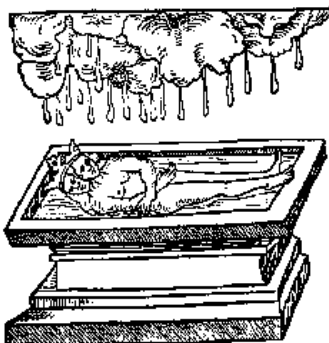
Likewise, you must note that Our Elixir is not made but of minerals, and note moreover, the Dragon dies not unless he be killed by his brother and sister, and not by one only but by two at once. Sol is the brother and Luna is the sister.

Lastly, Arnoldus says, because the Philosophers speak true of the Stone whatsoever they speak, because they speak of the virtue of speech to conceal it from the unworthy, but of the virtue of intention they speak to the worthy and speak a truth. And the Philosophers know that such matters ought to be declared mystically, as poetry in the manner of a fable and parable, and when the Philosophers speak of great matters, they do not mingle parables and fables, as Macrobius says.

Rosarium Philosophorum (part 3)

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Washing or Mundification



Here the dew falleth from heaven,
And washeth the black body in the sepulchre.

Senior in his Epistle of Sol and Luna: But the water which I have spoken of is a thing descending from heaven and the earth with his moisture receives it, and the water of heaven is retained and kept with the water of the earth, and

the water of the earth by reason of its bondage honoureth him, and water is gathered together in water, and water retaineth water, and Albira is whitened with Astuna.

Hermes: The spirit enters not into bodies, unless the bodies be clean.

Alphidius: Take the whiteness and let the blackness alone.

Democritus: Mundify Tin with the choicest washing, and extract his blackness out of it, and also his darkness, and then his brightness will appear.

Sorin: Dissolve it with white fire until it seem like a naked sword and by whitening make the body to be white.

Rasis: Water when it is mingled with Copper doth whiten it inwardly. This whitening is called by some men, impregnation, because the earth is whitened, for the water ruling the earth increases and is multiplied, and an augmentation of a new offspring is engendered thereby.

Alphidius: Then it becomes thee to wash the black earth and to make it white without fire.

Hali: Take that which descends to the bottom of the vessel and wash it with hot fire, till the blackness thereof be taken away, and that his thickness vanish, and make the compounds of the moistures to fly from it, until there come a very white calx, in which there shall be no blot nor spot, for then is the earth able and prepared to receive the soul.

Morienus: This earth with his water is putrefied and cleansed. Which when it is cleansed, the whole magistry by the help of God shall be effected.

Hermes: Azoth and fire do wash Laton, and take the blackness from it.

The Philosopher: Make white the Laton and break the books, that your heart be not broken, for this is the composition of all the wisemen and also the third part of the whole work.

Join therefore, as it is said in the Turba, dry to moist, that is black earth with his water and decoct it till it be made white, thus you have water and earth by itself, and earth whitened with water, that whiteness is called air.

Solomon in the Seventh book of Wisdom, set down this science for light and above all beauty and health. In comparison to that precious stone, he hath not compared it, because all gold is as it were small sand, and silver is accounted as dirt in sight of that, for the getting of that is better than the work of most pure silver and gold, the fruit thereof is more precious than all the riches of this world, and all the things which are desired in the world are not able to be compared to this. The length of days and health are in his right hand, but glory and infinite riches are in his left hand, his ways are fair and laudable operations, and his bounds are moderate and not hasty but with the instances of daily labour. Wood of Life is in those which apprehend it, and a light never failing, blessed are they which possess it because the knowledge of God shall never perish, as Alphidius witnesseth saying, he that shall find this science or knowledge, his meat shall be lawful and everlasting.

Aristotle: O, how miraculous is that thing that hath all things in itself, which we seek, to which we add nothing, nor diminish nothing, but remove it only in superfluous preparation.

Arnoldus: The first matter of metals is a certain smoky substance, containing in itself an unctuous humidity or moistness, from which substance the workman separates the philosophical moistness which is fit for your work, which will be as clear as gum, in which the fifth and metallic essence dwells, and that is a gentle metal, and in it is the means of conjoining tinctures, because it hath the nature of Sulphur and the nature of Argent vive.

Geber: O how profitable is that thing, because we use that raw medicine, which after it is decocted and digested it is the greatest poison above all poisons.

Gratianus: In Alchemy there is a certain noble body which is removed from master to master, in the beginning whereof misery will be with Vinegar but in the end joy with gladness.

Astanus in the Turba: Take that black spirit not burning, and with it dissolve and divide bodies. It is all fiery and dissolving by his fieriness, dividing all bodies with his co-equals.

Rosarius: Whosoever will enter into our Rosary and there see and have roses as well as white as red, without that base thing with which our locks are locked, is likened onto a man that is desirous to go without feet, because in that base thing there is a key by which the seven metallic gates are opened, and without that base thing the precious work can never be effected. Washing is the ending of blackness, or purifying it, until white be made perfectly white, and red plain red, for Azoth and fire do take away the obscurity of the fire.

Mortification is a separation of hardness from the body, because the soul is then dead, but the body is alive by reason of the body heat and dryness. For everything that hath heat hath life and for this cause the calx of Alchemy is said to have life, because the Philosophers have studied to kill their imperfect life and to restore a perpetual life.

Reviving is by reason of nourishment, that is to say, a restoring of their perfect humour and rectified moisture by the expedition of that imperfect moisture.

Out of a certain torn paper

Now I make manifest unto thee by natural knowledge the Secret Stone of the Philosophers which is decked with a three fold garment, the Stone of Riches, the Stone of Charity, and the Stone of Curing all languishing. And in it is contained every Secret, and it is called the Divine Mystery given of God, and in the world there is not a more higher

thing, after a rational soul. You must diligently note, I have told you that our Stone is decked with a threefold garment, that is, divided into three parts, into a body, a soul, and a spirit, whereupon the dead body which wanteth a spirit is dark and misty.

If thou wilt, my Son, that the body be revived, then put his soul to it again, and it will live presently.

O, Master, I understand it not.

My Son, I will tell it thee more plainly. One Stone or one thing only, because the body is reduced into its nature, that is into its water, that is into its first matter, because the first matter of bodies is an unctuous and slimy water. Then it is first called one thing when the substance of the body and the water of Union are inseparably united by the least parts, and the Philosophical Stone, of which infinite branches are multiplied, and this is called the known Stone in the books of the Philosophers. Therefore, my Son, from that Stone is its own proper water extracted, and in the spirit by manner of separation. Sublimation which we use is an elevation of unfixed parts but the unfixed parts are elevated by fume and wind.

But we will that those two be fixed together and yield gentle fusion or melting, and so understand our true and certain sublimation, and the stone which no man can touch with his tongue. Hermes says, "Divide the subtle from the gross". Let the earth be calcined and the water sublimed. The earth remains downwards the water ascends upwards. The earth is purged by calcination, the water by sublimation, and both by putrefaction. The water defends the earth that it burns not, the water is bound by the earth that it fly not, and they both being sufficiently purged are made one inseparable, because one without the other cannot be. One part thereof being cast upon an hundred parts of Argent vive, doth tinct it into true silver, and if it shall be such tincture, one part of it being turned into red, doth tinct as many parts into true gold, of which gold there can be no better found, and this is of hidden nature and gotten by the heat of the fire.

Note, the spirit of the Lord was carried upon the waters before the creation of heaven and earth. Genesis first chapter.

We may see therefore that all things are created of water. God divided this water when he spoke, and commanded part of the water to go into the dry land, and called it earth. And He preserved the unconverted water for the earth to be dew and moisten it, because dry earth yields not much fruit, unless it be oftentimes wetted with rain water, and without rain water it seldom or never bears fruit.

Of the Rejoicing or Springing or Sublimation of the Soul.



Here the Soul descendeth from on high,
And revives the putrefied body.

Now follows the fourth word and it is that the water, which shall be thickened and coagulated with the earth, may ascend by sublimation. Thus you have earth, water and air. And this it is which the Philosophers say make it white and sublime it quickly with fire, until the spirit go out of it, which you will find in it, and it is called Avis or the Ashes of Hermes.

Morienus: Make no small account of the Ashes, for it is the jewel of thy heart.

Turba: Augment the regimen of the fire, because after whiteness it comes to ashiness, which is called calcined earth, which is of a fiery nature.

Morienus: The calcined earth remains in the bottom, and is of a fiery nature, and so you have four elements in the aforesaid proportions —dissolved water, whitened earth, sublimed air, and calcined fire.

Of these four elements, Aristotle speaks in his book of the regimen of principles, "when you have water of air, and air of fire, and fire of earth, then you have the full art of philosophy", and this is the end of the first composition, as Morienus says patience and delay are necessary in our magistry, surely hastiness is partly of the Devil in this magistry.

Hermes: A dead thing will be revived and a sick thing be healed. It behoveth thee to join the body and the soul together by contrition in Sol.

Hermes: Sow your gold in white foliated earth.

Senior: Let the upper fume descend to the lower, and fume conceives from fume. This divine water is a King descending from heaven. It is the reducer of the soul into his body, which revives after his death, and life is by it and afterwards death shall not be.

Rosinus: For the body rejoices when the soul entreteth into it, but the body possesses the soul, and every that hath found out the soul doth easily possess it, and note this, that the soul is punished with the body and is imprisoned with it, and by it is turned into a body.

Hermes: The spirit is the extractor and reducer of the soul and the reformer of the whole work, and all things which we seek are in it. Nothing more base in sight than that, and nothing more precious in nature than that, and God hath not ordained it to be sold for a price.

Hermes: It behoveth us to have the knowledge of the beginning as well of natural things as of artificial things, for he that knoweth not the beginning, cannot come to a good and perfect end. This secret is the life of everything and it is a water, and water takes in hand the nourishment of man and of other things, and in water is the greatest secret. But that you may not err, it is convenient for you to know that our sublimation is nothing else but to exalt bodies, that is to bring them into a spirit, which is not done but with gentle fire. For we say thus, he is sublimed into a Bishop, that is exalted. And therefore, common sublimation, which is only effect, that is to say, that the body now to be sublimed is made so spiritual, that it may be sublimed. It belongeth nothing to our work, neither is it any more required after the preparation of the first stone, because such sublimation doth not make spiritual, but only shows the effect of spirituality.

Geber: In the work of our magistry we need but one vessel, one furnace and one disposition. This you must understand after the preparation of the first stone.

Genesis: Of water all things are made and the spirit of the Lord was carried on the water, and the beginning of the generation of man was of water.

Hermes: O strong nature, overcoming natures and causing natures to rejoice.

Geber: It is convenient not to be ignorant of the chief principles and roots of this Art, which are of the essence of the work.

Basius: Our sulphur is stronger than any fire.

Alanus: There is one thing to be chosen of all things, which is of a black and blue colour, having a metallic and liquid form. And it is a thing hot and moist, watery and burning, and it is a living oil, and a living tincture, a mineral stone and a water of life of wonderful efficacy.

Aristotle: No tincting poison is engendered without Sol and his shadow, that is his wife.

Sublimation is of two sorts. The first is the reviving of the superfluity, that the pure parts may remain separated from the elemental faeces, so that they may possess the virtue of the fifth essence, and this sublimation is the reduction of bodies into a spirit, when as the corporeal thickness passes into the thinness of the spirit.

The second sublimation is extraction, because it is in it, of the nature of the fifth essence separated from the elemental faeces. But I call the fifth essence a tincting spirit wherein washing is necessary, that the unctuousness of Arsenic, or the oily nature of the purest unctuousness, which bound by his faeces, may be extracted by it, which faeces suffer it not to be sublimed.

Vincentius of the Stone of the Elixir

Vincentius in the natural looking glass in his first book: The alchemists have endeavoured in mineral bodies like the work of nature to do that in a short time, which nature does in 1000 years. Whereupon they have taught to do a certain thing, which transmuteth those bodies on which it is cast, and this they call Elixir. And it is called a Stone and no stone. A stone because it is grinded. No stone, because it is melted and runs without evaporation as gold. Neither is there any other thing with which that propriety may agree.

Avicenna: Therefore Elixir is a thing which is projected upon a greater body and changes the thing from its nature into another nature, but it is done when the lesser body and the spirit and the elements and the ferment are mingled, and there is one confection made of all of them. And Elixir is a Greek word, which sounds [like] a great treasure, or the best of treasures. And truly the Elixir, which mingles itself with the body, is as Tutty with Copper, but the Copper is enervated or grows from that Tutty, the reason for which that Tutty is an earthly thing, but Elixir is a spiritual thing, and by the nature of its kind, returned to another kind.

The Alchemist: The Elixir is made two ways, one way out of mineral spirits and clean prepared bodies. Another way out of certain things coming from animate things, as out of hair, an egg, or blood.

In the first way thus, the spirits are mortified and sublimed, until they are made clean. After this, one of the generated bodies by nature is burnt until it may be grinded, then it is calcined until it is made clean after the manner of a calx.

But at length the spirits and bodies so prepared are grinded and imbibed with the sharp distilled waters. Afterwards they are so long inhumidated, until they are turned into clear water, then they are congealed, at the last they are put so long in the fire, until they are made fixed.

Of the Complement of the Elixir

Avicenna in his epistle to Rases: The Elixir therefore tingeth with his tincture, is drowned with his oil, and fixed with his calx, and the white is completed with three things, in which there is not fire, but the Citrine or Yellow is completed with four whole things.

The Gloss: True it is that the White Elixir does not want but three things, that is to say, Oil, Tincture and Calx, but the Red needs four, that is to say Oil, Calx, Tincture, and Tincture again which is called fire, and therefore Avicenna adds, "in which there is not fire".

Of the Manifold Fire

But the fire is manifold, and the quality of it diverse, distinguished by certain degrees, for some fire is hot in the first degree, and moist in the second degree, that is to say of horse dung, the property of which is that it does not destroy the oil, but increases it by its moistness, for others destroy it by reason of their dryness. To this fire, therefore, there is not likened any other fire in the world, unless it be the material fire of the body of a sound man. But the fire of the Sun is hot in the same degree, but it is dry. This is that which tames the thing, and is made of the animated thing, and is nourished as a boy to whom milk is given in the beginning, for the boy is nourished and increased out of hot and moist. So the fire of the horse dung increases the oil with its humidity, but it fastens the stone by its heat being tempered.

There is another fire between these two which is hot and dry in the second degree, as the fire of a furnace after bread is taken out. This melts gently and does not burn, because there is not a flame in it nor the strength of heat, for the heat in declining by little and little goes back. But if it should stand it would fix the spirit in the body, or without the body. But the fire of the horse dung, neither melts nor burns, but tames and increases the moistness.

There is a fourth fire of the furnace of the fixing, this melts and fixes, but it does not burn because it is not flammable, nor differs from the foregoing, unless it be in that there is a continual heat, which is not in the foregoing. The fifth fire is flaming, and it is hot and dry in the third degree. This only calcines and does not melt, that is, for the making of gold and silver, and of other bodies, in the same degree or further. And it is a fire in the furnace of calcination.

The sixth is hot and dry in the fourth degree, and this melts and fixes strongly by mollifying the bodies sweetly. Neither does it separate or disperse them. This is fire of the furnace of melting in the same degree.

The seventh fire is a fire of leaves which dissipates and disperses and melts bodies.

The eighth is that which melts and calcines, and it is flaming because flame only has his operation in it. Coals and flames is the substance of fire, and in that flame only of wood. This is also in the same degree with the fires going before.

The ninth also is in the same degree, that is, which is master to them all, as the fire of office, that is of trial. This melts and burns, and dissipates and disperses that which is bad, it saves and rectifies that which is good, it is as it were a judge discerning the good from the bad.

The Fire of Juniper

Continual Artificial fire lasting in what degree you will have it, by the space of one, two or three months, until the coals be bare, therefore you must always keep them covered, and you may augment or diminish your heat according to your pleasure, and that is according to the addition of more or less kindled coals.

First, see that you have sufficient store of ashes, made only of the wood of Juniper, then have a great earthen vial, and in the midst thereof, let there be another glass or crucible, and put in the ashes and set the great vial over the heat of the fire, until the ashes wax hot and so surround the lesser vial, and set coals made only of wood of the aforementioned Juniper upon those ashes, and you must have more hot ashes of the same wood, which you must sprinkle on the aforesaid coals, and cover them with their ashes made very hot, and have you matter to be put into that lesser pot or glass, and put a cover on the greater glass and set it on a stone under a bench or on a bench but upon a stone, lest by some chance misfortune happen to it. By such practise you may prepare many such fires. You may likewise put hot water into the lesser glass, or the moist belly of the horse, and into it the vial of the matter.

You shall make the aforesaid coals in this manner. Cut wood of Juniper into small pieces of the thickness of two fingers or more, put them into a great pot well stopped and luted on every side, and filled up to the top. Set that pot,

the space of one whole day, over a strong fire of a furnace of wind or flame of wood, and let it cool by itself. Then open the glass, and that you shall have that you desire, but you must burn the ashes after the common order. This fire may be fire of the first or second degree of fixing of spirits.



Here is born a noble and rich Queen
Whom the wisemen liken unto their daughter
She increaseth and bringeth forth infinite children
Which is immortal pure and without spot
The Queen hates death and poverty
She excels both Silver and Gold and precious stones
And all medicines both precious and base
There is nothing in this world like unto her
For which we render thanks to Immortal God

Luna speaks:

Violence oppresses me being a naked woman
For before my body was as it were outcast
Neither was I yet a mother, until I was again born
Then I got strength of all herbs and roots
I have obtained victory in all diseases
I was the name of my Son
And being joined with him, I came forth with him
And being great of child by him
I have brought forth an unripe fruit
I am made a mother and yet I am a virgin
And in my essence am so constituted
That my son should become my father
According as God hath ordained it essentially

Sol:

My mother which brought me forth
Is again brought into the world by me
There is one thing to be considered, that is natural copulation
Which lieth hid artificially in the mountains
Where of four things are made one thing
In our artificial stone
And six things are considered threefold
And are brought into one substance
He which understandeth those things well

It is granted unto him by God to expel all diseases
Whatsoever both in metals and also in the bodies of men
But no man can do it without the help of the Deity
From my earth there springs a fountain
From which two rivers come forth
The one holds his course towards the East
The other towards the West
From whence two Eagles flying burn their feathers
And being bare and naked fall again to the earth
These Eagles are presently renewed with fair feathers
And both Sol and Luna are subject to them
O Lord Jesus Christ
From whom all goodness proceeds
By the grace of thy Holy Spirit
Which protecteth all things,
We are made to understand the sayings of the wise men
That we may consider and provide for the life to come
When our bodies and souls shall be conjoined again.

Hermes: Know, you searchers after rumours, and you children of wisdom that the vulture being on the top of the mountain, crieth with a great voice saying, "I am white, black and red, the yellow or citrine. I am a speaker of the truth and no liar."

Alphidius: Argent vive, which is extracted from that black body, is moist, white and pure, that it perishes not in the outward.

Morienus: It is convenient for thee to know that white fume is the soul and the spirit of these dissolved bodies, and surely if the white fume were not, the gold of the white stone could not be.

Rosarius: This is our most notable Mercury, and God never created a more excellent thing under heaven, the Soul only excepted.

Plato: This is our matter and our secret

Hortulanus: Thus you have two Mercuries extracted from those two bodies, and it is well washed and digested.

And I swear by the ever Living God that there is no other Mercury in the universal way, than that which hath now been declared, on which all philosophy dependeth, he that says otherwise says falsely.

Parmenides in the Turba: Some men hearing water named of the Philosophers, think it to be the water of a cloud, but if they had any reason, they might know it to be permanent water, which cannot be permanent water without its body with which it is dissolved.

Alphidius: The Philosophers have called that medicine by all names because there are so many names given unto this Mercury, that there can very hardly be any more titles attributed unto it.

Plato: We have revealed all things, the secret of the Art only excepted, which may not lawfully be revealed to any man, but we attribute that to the glorious God, who inspires whom He will with it, and conceals it from whom he pleases.

King Solomon: This is the daughter, for whom the Queen of the East is said to have come from the East, rising in the morning to hear and to understand, and to see the wisdom of Solomon. And there is given in her hand power, honour, and virtue, a flourishing crown on her head with the beams of the seven shining stars, as she were a bride adorned with her man, having written in her garments with golden letters, in the Greek, Barbaric and Latin tongue, "I am the only daughter of the wise men, and altogether unknown to the foolish".

Hermes: As Sol in the stars, so Gold in metals. Sol gives light to the stars and contains all fruit. The day is the nativity of the Light and Sol also is the Light of the day, which God hath created for our use, that is for the Government of the world. Tincture ought to be corporeal and extracted from perfect metallic bodies, by the benefit and means of the minerals.

General Rules

The First Rule

Everything is of that into which it is dissolved. For as ice is converted into water by means of the heat, therefore of necessity it must be water before it be ice. So all metals have first been argent vive, which is manifest, because when they melt in the fire, they are converted into it. Note here that the Philosophers calleth a liquid metal Mercury or Argent vive, therefore the reduction of metals into Argent vive in this sort is called that melting, although it may be done by violence of the fire. But because in that strong liquefaction it retain the form of Argent vive, therefore he nameth it Argent vive, but that is not the philosophical solution but that of the layman.

The Second Rule

Every nature desires naturally to be finished and abhors to be destroyed, and flies away. Therefore nature embraces that greedily which is agreeable with her, and as much as she can, refuses that which is contrary to her. And according to that, Art ought to imitate nature, for otherwise it always errs.

The Third Rule

Every worse thing labouring in any art, does of his own natural malice endeavour to destroy that which is better. Every better thing labouring in any art, endeavours to make perfect that which is worse. Therefore, first of all thou must know the natures of things, that you may discern what is better and what is worse for nature, and where it may be perfected and where hindered, and that the quality of the worse exceed not the quality of the better, for otherwise you shall err greatly.

The Fourth Rule

Everything that is dry does naturally desire to drink his moisture, that it may be continued in his parts. Here note, what is the radical moisture of all melting things, and feed with such moisture the overdried, and it will be made temperate, and thus you shall have your desire.

Out of a certain approved little treatise concerning the difference

of common Sulphur, and simple Sulphur of the Philosophers not burning.

When as the Philosopher says generally that Sulphur coagulates we must say that it does not, because every common sulphur, according to the Philosopher, is strange and contrary to metals.

Avicenna says that, that enters not into the magistry which is not sprung from it, because it always infects and makes black and corrupts however it be prepared by workmanship. For it is an infection of the fire and therefore hinders the melting, but if it be calcined it goes into an earthy substance, like dead powder. How can it therefore inspire life into another thing, for it hath a double superfluity that is, an unflammable substance and an earthy feculency. Therefore consider by those things, that common Sulphur is not the Sulphur of the Philosophers, when as the Sulphur of Philosophers is a simple, quick fire, reviving other dead bodies and ripening them, so that it supplies the defect of nature, when, as it is of a superfluous ripeness according to that which is perfect in nature, and by workmanship is more and more purified.

Whereupon Avicenna says, such Sulphur is not found on the earth, but as much as is in these bodies Sol and Luna, and that is in another thing which is told unto no man, unless it be revealed by God himself. In Sol it is more perfect because it is more digested and decocted. For the Philosophers have subtly imagined how those sulphurs might be chosen in those more perfect bodies, and to purge their qualities by Art, that they might have this art by the help of nature which has not appeared in them before, although they have first had it fully and secretly. And they grant that this cannot be done without the dissolving of the body and reduction of it into his first matter, which is Argent vive of which they are made from the beginning, and that without any mixture of foreign things. Which foreign things do no way perfect our Stone, because there is nothing convenient for it but that which is by affinity near unto it, when, as it is a medicine of a virtuous and simple nature, drawn out of Mercury water, in which gold and silver are first dissolved. For instance, if ice be put into simple water, it is dissolved in it by heat, and returns into its first watery substance, and so water is tinted even by a secret virtue which was in the ice, but if ice be not resolved into water by heat, it is not joined to the water, but lies in the water; neither does it tinct the water by its virtue, which before was coagulated in it. So in the same way, if you resolve not the body into Mercury, with Mercury, you cannot have the secret virtue from it, that is Sulphur digested and decocted into minerals by the work of nature. For so it is one Stone, one Medicine, which according to the Philosophers is called Rebis, of a twofold thing, that is, of a body and a spirit, white and red, in which many of the ignorant have erred.

How Sulphur is red in Sol, and white in Luna

Whereas it is said that the Sulphur of the Philosophers is red in Sol by greater digestion, and Sulphur, white in Luna, by lesser digestion. Whereupon the Philosopher says Citrination is no other thing than completed digestion, for heat going into moisture, first engenders blackness, and going into dryness causes whiteness, because the fire if it transcends the agent in it changes it into a most pure citrineness. All these things may be done in the calcining of lead. And the Philosopher says that now in act everyone of the perfect bodies contains his good Sulphur with Mercury, that is golden gold and silvery silver. Therefore white Sulphur by citrine is Gold, where the Sulphur in it is red Sulphur, the substance of the fire, which has more digested this white, and so Sulphur white and red of either part is in Sol. Wherefore the fire is its perfection, and in fire it is engendered, and therefore it rejoices friendly with the nature of its fiery nature.

Whereupon no foreign thing can cause this in bodies, when as art is nothing else by the help of nature, but a decoction and digestion of that nature by simple labour. For instance, in the morning when I rise and see my urine white, I judge that I have slept but a little, then I lay myself down again to sleep, and after I have slept, my urine is citrinated, and by this reason of a greater digestion of natural heat being in me. So follow nature by art, in like sort to

decoct it, to digest it, to ripen it, and to sublime it, seeing that nature in act contains in itself a natural fire with which it is ripened. Those things have not this and therefore they cannot give it. In Luna there is nothing but white Sulphur, simple, but not digested like red, nor so purged from blackness by the working of heat, which it contains naturally in itself, but the form of fire is covered and hidden, working more in art than in nature. And therefore it is not impossible, that Art may do it by the help of nature, but by itself it cannot be, unless it be moved by art and operation. But those labours (as I think), come not to a man of an hard brain, and therefore true Gold is not made unless it be so digested and decocted, that the better may better the worse, because the intent of all the Philosophers is to effect it with the better, which the ignorant sort understand contrarily, because they endeavour to bring to pass the better with the worse, and this they seek in a thing which never was in it, that Gold and Silver in adustible things as hath been before explained.

That it is not profitable to seek this Sulphur in some sick bodies because it is not there.

It may worthily be demanded, whether this white and red Sulphur to tinct Mercury, may be chosen out of some sick bodies. I say that it cannot, because it has been before said, that there is not any thing of a greater temporancy, than is found in these two bodies, in which the tincting beams are. Whereas it has been said that sick bodies contain in themselves stinking and adustible Sulphur, and not of a virtuous nature as in those. Whereas every art is not of force, but by what nature had before, from which it follows, you may purge metals by the lesser minerals. Which being purged yet they should not have that golden and silvery nature in themselves, because golden digestion and decoction have not been in them as in others, nor Sulphur so ripe. And therefore we must help these which be unripe with those that are ripe, that they may be ripened. Therefore they tinct not but they are tincted, because the tinctures of gold and silver have a proportionable nature with them, that is with the unripe and the imperfect, because they have drawn their original from Mercury. By this it manifestly appears that the lesser minerals cannot tinct, because the imperfect metallic bodies, which agree not with Gold or Silver of the part of ripe Mercury, cannot tinct nor receive the nature of Gold or Silver, and therefore is not to be tincted, but in those, in which the virtue of tincting is tincted therefore with Gold and Silver, because Gold gives a golden colour and nature and Silver a silvery colour and nature. Wherefore neglect all other things which have not naturally the virtue of tincting, as there is no fruit in them, but only destruction of things and gnashing of teeth.

Fermentation



Here Sol is again included,

And is circumped with the Mercury of Philosophers.

Hermes in his Second Treatise of Sol: O Sons, there are seven bodies of Philosophers of which their gold is the chief, the king and head, which neither the earth corrupts, nor any burning thing burns, nor water alters, because his complexion is temperate and his nature direct in heat, cold, moisture and dryness. Neither is there anything in it that is superfluous, nor any thing too little. Wherefore, the Philosophers have brought it forth and magnified it, and they have said that Gold is in the same sort in bodies, as Sol in the stars with his glorious light and shining, for by it vegetables spring in the earth and all fruit is brought forth by the will of God. In like sort, gold in bodies contains every body with itself and receives them, because it is the ferment of the Elixir, without which nothing is done. For as dough without a leaven cannot be leavened nor seasoned, so when you will make white, sublime, mundify and extract the faeces and filthiness from them, and [you] will make them fit, conjoin and mingle them together, then put ferment to them, and look in what sort the ferment of dough is, so in the same sort is this ferment. Meditate therefore, and contemplate whether the ferment be of the thing or else of its nature. This is the key of all the

Philosophers, and we must note that ferment whitens confection, forbids combustion, and holds tincture that it flies not away, it softens bodies and makes them enter by course and conjoins them.

Raimund says in his Apertory: Now by the second part the Stone will colour itself, it is fixed and fermented, but the ferment of the stone for white is Silver, and for red it is Gold, as the Philosophers declare, because without ferment neither Sol nor Luna cometh, nor anything else that is of his nature. Join, therefore, ferment with his sulphur, that it may engender its colour, and likewise come to its nature, weight, sound and savour, because every like engendereth its like, and ferment tincteth as Sol and changeth his Sulphur into a permanent and penetrating medicine. Therefore the Philosopher says, he that knows to tinct Sulphur and Argent vive, attaineth the greatest secret, for this cause it is meet that Sol and Luna be in the tincture and the ferment of that spirit, and of the permanent water of Argent vive. And by that water these natures ought to be fixed and nourished with natural heat until they shall have fixation and melting perfect. After this is made the Regimen of the Conjunction of the Stone with its ferment, that is until the work is come to its full accomplishment and this is not done at one time all together, because this is not of the intent of nature but to have it well by coupling, that is a little, and then a little again, and also by coagulation the true unformal medicine is made. And for this, that copulation is caused of the subtle parts transmuted and altered into a spiritual form and essence, because it is written that the thick and gross body with the subtle, and the subtle with the thick and gross, cannot conjoin themselves by reason of their contrariety, unless that which is gross be converted into his subtleness by his subtle spirit, and then they are to be mingled together. And this the Philosophers notify by declaring to a follower of the truth, and they say that perfect mixture is the union of mingled and altered bodies joined to themselves by things not to be divided, because these things are here required by manifest reason. Because mixture or union cannot be done or made without alteration which is subtilization of the body and reduction of it into spiritual form.

And concerning that part the Philosophers do say that now the medicine is finished from one manner into another crystalline manner, and then it will appear, because that plate is without division of those parts, by little and little. For that, such a cause cannot be done or made without the subtilization and homogeneity of nature, and for this cause it is meet that this matter may become so subtle, that all parts in nature may be equally mixed with water. And, this you may see by your understanding, when one body is made transparent and continued into one by conjunction or commixtion of many parts without division, discontinuation and termination, into one thickness and transparent figure throughout all its parts.

Now, my Son, thou hast no small secret. Therefore, first illuminate the body before thou put the soul into it, because otherwise it will never receive it or retain the spirit in it. Thus for Raimund.

Calidus: No man yet ever could, and hereafter never shall tinct foliated earth but with gold, therefore Hermes teaches us saying, sow your gold into white foliated earth, which by calcination is made fiery, subtle and airy. Therefore let us sow gold into that earth, when we put tincture of gold to it, but gold can never tinct any other body perfectly than itself. Surely this cannot be done unless it be brought to pass by art.

Gold is the ferment of the work without which nothing is done, because it is as the leaven of dough, the curd of milk in cheese and as musk in good sweet things, and with it the composition of the greater Elixir is made, because it doth illustrate and preserve from burning, which is a sign of perfection. Know that without gold the work cannot be done, nor amended, because gold is the headstall of Argent vive and none congeals Argent vive unless in the body of magnesia, in which there is one burning thing, and another a flying thing, and the gold itself is the third thing receiving the tinctures of them and is the tincture of redness, and Argent vive transforms every body with it. From whence a certain man said, unless you put gold in gold you do nothing.

Aristeus: Know most assuredly that if a little gold be put in the composition there will go forth an open white tincture - by the ferment of Sol is understood the sperm of the man, by the ferment of Luna, the sperm of the woman. Out of them is first made the coition. Afterwards is made a true and chaste generation. The ferment of gold is gold, as the ferment of bread is bread.

Rosarius: As in the work of bread, a little leaven lightens and leavens a great plenty flour, and so that little of the earth which this stone contains, does suffice for the nourishment of the white stone.

Of the double difference of Minerals - Out of the same little tract

But mineral bodies are specially distinguished into two parts. That is to say, into a metallic part and a mineral part. Into a metallic part, that is, into metals which draw their original from Mercury, and into a mineral part which does not come from Mercury. An example from metals - Sol, Luna, Jupiter, and Mars has its mixture of gold and silver. An example from minerals - Salts, Inks, Alums, Arsenic, Auripigment. All metals are ductile and liquefiable which draw their original from Mercury, because the matter of them, out of a watery substance mixed with an earthy substance, by a strong commixtion that the one cannot be separated from the other, wherefore that watery substance is congealed with cold more after the action of heat and therefore they will be more fabrile or ductile, and the water only is not congealed but only with the earthy dryness which alters the wateryness, when as there is no unctuous

moisture in them, because the congealing of them is of earthly dryness. Therefore they are not easily dissolved unless by the vehement action of the heat in them, according to which they are most easily commixt. But there are lesser and middle minerals which take not their original from Mercury, and of these are Salts which easily melt in moisture, as Alum, simple Salt, Salt Armonick, stony Salt and all kinds of salts. And surely they have virtue in them. Neither do they easily melt with moisture only, as Auripigmentum, Arsenic and Sulphur, when as the wateryness of sulphurous bodies is mixed with slimy earth, by strong commixtion, with the fervency of heat, until they be made virtuous and then they are coagulated of cold. But Inks are compounded of salts, sulphur and stones, and it is thought that a mineral strength of certain liquid bodies is in them, which they are made of, as Calcanthum and Olocari. But metallic bodies cannot artificially be made of them, when as they are of another nature, and with metals being of the first near nature, that is they take their original with Mercury, that is of Argent vive. I deny not, but that metals may be purged and dissolved with them, only a sophistical form be brought into them to deceive men.

There are two sorts of sulphur, that is, living and burning. That which is living causes metals, although they yet differ one from another, the second because it is more infected with the sliminess of the earth, when as simple living sulphur causing gold and silver, is nothing but a vapour hot and dry, engendered of the most pure terrestrial dryness, in which the fire bears all the sway, and that is called an element with the Mercury of metals.

That it is impossible for the lesser metals to be made artificially.

But because in the chapter going before it hath been determined that it is impossible the lesser minerals are to be made metals, therefore here it remains first to be proved in this way. Because the lesser metals are engendered of the first matter of metals, which is Mercury, because the generation of them differ in the first with the generation of Mercury, in form, in nature and in composition and therefore cannot be made metals, because it is one first matter and sperm of one form of things, of which they are engendered. The first part of that which went before is manifest, that the lesser minerals are not engendered of Mercury, because they continually remain in the first matter of metals. Whereupon Aristotle and Avicenna say, therefore if they should be made metals, then it is meet that first they pass into the first matter of metals. But because this cannot be done artificially, therefore metals cannot be made of them. Thus far hath the first part of that which went before, been sufficiently declared. Secondly to the same, that the lesser minerals cannot artificially be made the beginning of metals which is Mercury. Therefore, also they do not thoroughly come into the middle and end, which are metals and tincture, which it holdeth, because nourishment in man, by generation cannot be made man, unless it be first converted into sperm, and so being added to his like, a new man is engendered. But because the lesser metals are of a foreign nature from metals, although they participate well in some mineral force, and are of a weaker virtue and combustible, therefore, metallic nature rejoice not in it, but resolves and preserves those things which are of its nature. For instance, if water be mingled with earth it is separated by course, because the earth requires a bottom, for it is heavy and dry, the water requires the upper part and cannot so artificially be conjoined, that those contrary natures should stand jointly in one nature. The water can well wash and purify the earth, but it ought not to be believed that the dryness of the earth can be changed into a watery moisture, although the earth becomes moist by the water, so surely the lesser minerals may be conjoined with metals and purge them and by some means bring in a new form into them, but nature granteth not them to remain with them, and to make that ripe which is unripe. Wherefore the ignorant bring in divers sophistical matters to deceive men, that is unproportionate things which neither yield matter nor also receive it, as the privates of men, the eyes of animals, eggshells, hairs, the blood of a red headed man, worms, herbs, roots, and man's dung. For many of the ignorant sort have laboured and do yet labour in these vegetable and sensible things, where they have found out no truth, but certain humilities which we will declare to the ignorant that they may avoid the deceits. For they have extracted a long time out of these things, afterwards to be spoken of, which they call artificial Argent vive and oils and waters, which they named the four elements, namely water, earth, air, and fire, and Salt Armonick, Arsenic, Sulphur and Auripigmentum, which they could have bought cheaper in the market and had sooner brought it to pass. They have sought also in vegetable and sensible things, where they have found out no truths, of dry things wanting moisture, of combustible and corruptible things in which they have sought tincture, which they have not, but those are damned by apparent loss. And these are the matters - man's hair, the brain, man's spittle, the milk of women, man's blood, urine, man's dung, menstruum and sperm, the bones of dead men, hen's eggs, and simply in all brute beasts, in fishes, flying creature, in worms, scorpions, toads, natural and artificial Basilisks, in which very great trumpery is, in shells and in the juice of certain herbs, flowers and trees, and especially in those, that is the herb of Lunary, and Solary, which is called Toxicum, and in all things of which they have feigned names at their pleasure concerning the metals, deceiving themselves and others who were desirous to do the best matters with the worse things, and to finish the defect of nature with such like things whereupon it is said "whatsoever a man soweth that he shall reap", if therefore he shall sow dung, he shall reap dung, wherefore it is no marvel that scarce one among a thousand or no such men at all, bring it to pass. Sow gold and silver, and it will bring unto thee most pleasant fruit

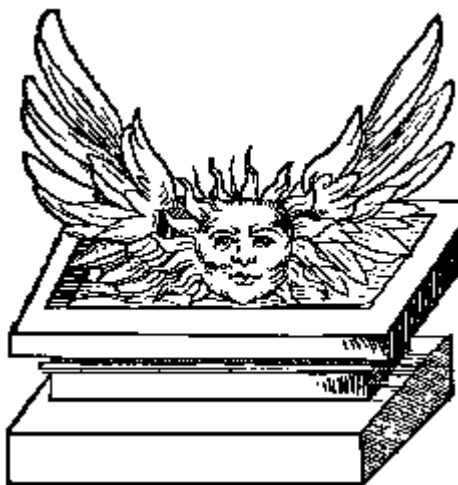
by thy labour with the help of nature, because that only hath the thing which thou seek, and no other thing of the world, whereas all other things are stinking and give place to nature by the continuance and trial of the fire. And there are other Alchemists labouring in lesser minerals, that is to say in four Spirits as in common Sulphur, Arsenic, Auripigmentum, and Salt Ammoniac being desirous to make a tincture but this they cannot do as is manifest by the definition of the tincture. For to tinct is nothing else than by tincting to transfer that which is tincted into its own nature, and to remain with it, without any transformation, and nature teaching nature to fight against the fire, for the nature of the tincting and the tincted agree. For instance, if you tinct Lead or Tin, or any such thing from gold or silver, this agrees in natures, because both parties have taken their original from Mercury. The ripe is conjoined with the unripe, that the unripe may be effected by it in such a way.

But since these four spirits are of another nature from metals, as has been sufficiently spoken of, therefore, if they must be tincted, I demand whether they ought to change or to be changed. If to be changed then it is not tincture, as is manifest by the definition thereof. If to change, therefore, in tincting it converts into its nature that which is earthly and strange to a metallic nature. Therefore, they cannot make metal by tincting, but that, which in tincting it converts into its nature, is tried, because everything engendering, engenders his like, and because this tincture is an earthly generation of four spirits, therefore it will engender a thing like unto itself, which is also earthly as itself.

Rosarium Philosophorum (part 4)

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Illumination



Here Sol plainly dies again,

And is drowned with the Mercury of the Philosophers.

Therefore regard not that tincture, nor any other which is not found in the property of nature with all foreign ways, because in them there is nothing else but the consuming of things, the loss of time and labour, whereas all other things are apparent, and not being metals, which are laboured by the lesser minerals and such like.

Raymund: Although this our stone does now naturally contain tincture in itself, for it is created perfectly into the body of Magnesia, but of itself it has no motion unless it be brought to pass by art and operation. Geber says in the operation of roots, "operation is used for this, that the tincture of gold may be bettered more in gold than it is in its nature, and also that it may be made Elixir, compounded according to the Allegory of the Wisemen". But whether we need gold only and not any other body. Harken unto Hermes speaking "His Father of the first composition is Sol, and his mother is Luna". The father is hot and dry engendering tincture, his mother is cold and moist, nourishing that which is engendered. Therefore if there were not one of them in our stone the medicine would never melt easily, nor gain any tincture, and if it did give, yet it would not tinct, but in as much as it were, Mercury would vanish away in a fume, because the receptacle of the tincture should not be in it. But it is our final secret to have a medicine that melts or flows before the flight of Mercury. Therefore the conjunction of two things is necessary in our work. For Geber says in his Perfect Magistry, gold is the most precious of metals, for that is a soul conjoining the spirit with the body, that is with the imperfect, because as the body of a man without a soul is dead and unmoveable, so an impure body without ferment, which is its soul, is earthly and vegetable for that is the tincture of redness, transforming

every body. It is ferment converting the whole mass or lump to its nature, because as Sol and Luna overrule all the other planets, so those two bodies have dominion over other bodies of metals, which are strongly converted to the nature of the two aforesaid bodies. And therefore, it is called Ferment for without it things springing cannot be amended, and as a little leaven corrupts a great lump of dough, that is, transmutes and seasons it, so in the same way, it happens to our stone.

Hermes: My Son, extract his shadow from the sun beam. Take therefore the fourth part of it, that is one part of the ferment, and three parts of the Imperfect body, dissolve the ferment in his equal quantity of water of Mercury, decoct it also with a most soft fire and coagulate the ferment, that it may be made as the imperfect body, and the mouth of the vessel being stopped, in the same manner and order as has been said, it is prepared in all points.

Aristotle: Choose to thyself, a stone by which Kings are honoured in their diamonds, and by which Physicians have to cure their patients because it is near the fire.

My Son, take of the most simple and round, and do not take of the triangle or quadrangle, but of the round body, because the round is nearer to simplicity than the triangle. We must note therefore, the simple body having no corner, because it is the first and last in planets, as Sol in the stars, because we see in Astronomy of the firmament, that Sol is the Lord of all Planets, and all Planets have need of his light because he gives light upwards even unto Saturn, and downwards even unto Luna, and then he behold all, both superior and inferior.

Aristotle: My Son, thou ought to take of the fatter flesh. Thou ought to know that every seed answers his springing, because those things which you sow, these shall you reap again.

What things are particular which are brought to pass in this art

I declare universally to all men, to whom these my present speeches shall come, that in the bound of the whole art, there are but two particular things which are particularly brought to pass according to philosophers and nature. The first particular, as well in white as in red, is in Mercury or in the administration of the perfect medicine, although the body doth secretly contain in itself the tincture of it, with which it is brought to pass as nature requires, because that is particularly in it of either form of things. When as Mercury is compounded of the first matter of all metals, of white earth too much sulphurous, and of clear water. And therefore, the whiteness of the earth engenders the clearness of the water and there is a most white colour in it, as experience teaches us, and it contains in it good sulphur, perfect and pure. Then it is possible that Sol and Luna be made of it particularly.

The Philosopher: Let it be mingled with workmanship with other metallic bodies because it is of the nature of them and they are engendered of it and therefore it may be done by workmanship, and let it imitate the digested nature into it, that it may be affected with them, so is made like unto them without any foreign commixtion, when as it rejoices simply in the nature of its nature, and not by any foreign thing. But, with Sol Sol is made, Luna with Luna, Venus with Venus and so with all the rest. When as every thing sendeth his strength into it and also because it contains his good sulphur, but imperfect, which by art is made perfect wherefore other metals coagulated by Sulphur particularly adjustable [burning], as it cannot be made Sol and Luna.

The first reason: for if they should be transformed into Mercury and should be mixed with Sol and Luna, then the Mercury of them would have in itself that bad Sulphur, and if it should be purged then it would not be purged into so much, which should reduce it into Mercury as before such simplicity, neither also could the body be dissolved into it by Mercury and when it cannot be dissolved then also it cannot send his serated strength into it.

But natures being serated or ingrafted of each part, every one is separated from the other in trial, when it has not secretly in itself a perfect nature with which they might effect it by the solution of them, but it is always necessary for them, by the help of Art, that other perfect bodies should succour them, with their nature which naturally is perfect.

Secondly, if the imperfect bodies should be adjusted to the perfect bodies, Silver and Gold could not be made, when as naturally the natures of them are locked in either part by congelation, and when there is no mean opening, those natures to send one strength into another, then they cannot be joined by natural conjunction, so that they may return into Mercury from whence on each part they took their original. And therefore by the vehemency of the fire they are separated by course, by combustion of imperfect nature, as is well seen. But when you will conjoin them, make Mercury by Mercury, which dissolves and opens locked natures, that simply one may pass into another, and the perfect send strength into the imperfect, that it may be made perfect with it, and these are the labours of the particular way, and so Gold and Silver may be made particularly.

Note that raw Mercury dissolves bodies and reduces them into their first matter and nature, but the Mercury of bodies cannot do this. That is because of the rawness of its Sulphur, which it had in the first white earth, with which it is made from the beginning of clear water, because that [which is] raw does always desire to gnaw that which is nearest its nature, first Gold, secondly Silver, etc., but the other Mercury congealed of bodies cannot do this, because by congelation that raw sulphur, which before was in it, is altered in nature, therefore it gnaws not as the first, nor

opens that which is locked. And therefore, one strength is not sent into another, but everything remains by itself, whereby surely they are fluctuously joined, but are naturally locked in each part.

Wherefore, by the trial and sharpness of the fire, the imperfect is burnt, the perfect remaining, because one nature cannot help another, but this way do it with crude Argent vive, that is to lock and open natures that every near thing may be in aid to its nature. Therefore if Silver be dissolved, he shall find a silvery nature, if Gold, a golden nature, if Lead, a leaden nature. It is congealed by their Sulphur. Whereupon the Philosopher says, "But if those bodies, which participate their nature, as you seek in many stinking and unclean things and therefore it is particularly possible on either part, for Gold and Silver to be made of it, and not in other bodies as you hear."

Note that there is a double solution of bodies into Mercury by Mercury and into Water of Mercury. The first solution is required for particular things, the second for universal things.

The first solution of bodies into Mercury is but a resolution, that is, that which is locked by resolution only, and opened for the entrance of one nature into another, and that is resolution in particulars.

The second solution is into water of Mercury and it is done universally, and that is not done only by dissolution of unripe Sulphur into Mercury, but by putrefaction of the body and spirit into moisture, when as putrefaction is the solution and separation of all natures bound by course, and so the parts bound are separated every one part from another. And this is done by the separation and solution of the elements, which in the generation of Mercury are connected, that is, of water and earth and those parts while they are purged are joined in nature by conversion, and loose themselves more for their cleanness than before in nature, and this separation cannot be in bodies but by a spirit. So art transcends nature in one way, although artificial things may well be done suddenly, which naturally before took longer.

Do not believe that these are common elements, that is to say, cloud water and such like, but cold and dry earth, cold and moist water, moist and hot air, hot and dry fire, and so are the Elements in Nature. But art cannot so separate the connected parts in generation that they should be simply transmuted into those elements, which they were, when as the first nature has changed one quickly into another. In such way the Art may well be separated, as moist from dry, and cold from hot but yet one quality of the natural commixtion possesses the nature of the other in some part, by those things with the help of art, they might be joined, as they are divided. If that were not that one quality should participate in the nature of another, that is, water participates in the nature of earth in coldness, and air in the nature of water in moistness, and so in all the rest, then it would follow that the natural work would be wholly destroyed, when as the elements should be be most simple, as they were before. Before the generation of Mercury Art had destroyed nature, beginning from the head, that is from Gold and Silver, even to the beginning that is Argent Vive and beyond those principles of simple elements, according to that which they have been before the generation of Mercury, so that it is impossible in Art. If it were possible then it would follow that Art would make Elements afresh, beyond the first matter of metals, and would again engender Mercury as it destroyed it, which is impossible to be done artificially. Surely Art is well destroyed from the head even unto the feet, that is, edificating Mercury from the feet even unto the head in a more subtle form with the substances of nature, which before was Art. So the forms of things are divided, when as they are transmuted into another form than that which they had been before. As Aristotle says, "Let the Artificers of Alchemy know, that the forms of things cannot be transmuted which is true unless they be reduced or converted into their first matter, that is into Argent Vive, otherwise it is impossible to be done."

Nourishment



Here Sol is made black like unto pitch,
With the Mercury of the Philosophers.

The second particular is in Sol, Mercury, and in the Sulphur of the Philosophers

Whereas it has been before said, that Luna contains white Sulphur in it, as Gold does red, yet the form of fire is hidden in it under the whiteness. Therefore it is possible for all Silver to be made Gold. Whereupon the Philosopher says, "It is not Gold unless it has first been made Silver." So Silver contains in itself certain undigested qualities, which may be purged from it by Art, so that particularly it passes into fixed Mercury, and into the nearest nature of

Gold, because it then contains everything in itself that Gold contains, by the apposition of the red Sulphur of Philosophers, with which it is more digested, and the citrineness in it is caused in the joining of the perfect body, when as they are simple of one nature. But this is impossible to be done in other bodies, as they have not so great vicinity or nearness to perfect nature, as that which is our impediment in the engendering of them, by adustible and stinking Sulphur. Neither are they of Mercury, of which the Philosopher speaks, "It cannot pass from the last to the last, but by the middle." That is, Gold is not engendered of Mercury unless it be first Silver, neither has it in itself Sulphur of the simple fire, not burning, but burning Sulphur and therefore they cannot particularly be transformed into fixed Mercury, as has been said before by Aristotle.

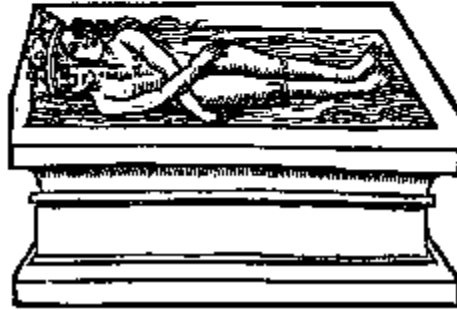
Let the Artificer know that they may make things like to them, and tinct by red citrine, that it may seem to be Gold, and tinct white with white until it be much like Silver. They may also take away the uncleanness of Lead or of other sick bodies, that they may seem to be Gold and Silver, but yet Lead always remains Lead, because it has not in it the digested qualities of Gold and Silver. As those which take Salt Armoniack or other lesser minerals to delude men, and join Copper or Tin with Mercury, so that it may appear to men to be Silver, and malleable in some sort, and are able to endure the trial in the fire. According to them which are skilful in the fire, which nevertheless are deceived in this, because it has not in it the silvery nature, as appeareth in the colour and trial.

The first reason is, Copper contains in it Mercury, somewhat clean, in as much as there is of Sulphur, but the Sulphur is stinking and adustible, which burns it and has redness not well digested, but by reason of the red and unclean Sulphur. While the Mercury has the substance before the Sulphur, and therefore it goes more slowly in the fire, than Lead or Tin, because Mercury resists not, but in as much as it suffers violence of the Sulphur mixed with it, but that Lead is sooner burnt, that is by reason of the infected Mercury. But infected Mercury with infected Sulphur, is as Lead, seeks some moistness of its imperfection, and when Silver and Copper are mingled in Silver it finds not any thing but an infected thing. But in Copper it first finds burning Silver, to which it is sooner mingled, and in the universal mixing, the Mercury is more infected with Copper, when as Lead is infected in either part, that is of Mercury and Sulphur.

And now, because more evil does sooner cleave to evil, so much the more weak and worse it will be, and therefore sooner sticks to Copper and Silver, infecting and burning it with the nature of Copper and Silver as you have heard. On either part it is locked and cannot help the worse, and so Lead burns the Copper from the Silver, which is more slowly separated without Lead, because how much the more imperfect it is, so much the more weak and combustible it will be. But in the conjunction with Copper and Mercury, by some means it opens the natures and conjoins these two, that is, Tin and Copper. Tin has clean Mercury and bad Sulphur, weakly mixed, Mercury is joined with Mercury. And Mercury hath always the power of Sulphur, by changing the colour of Copper which is in Sulphur, so that a new form may appear, and may not also quickly burn the Sulphur as it did before that Mercury. And when crude Mercury is coagulated by it, it is altered with them in nature, as by some means it may appear to be Silver, although in truth it be not Silver. When as due digestion and decoction shall not be in it, and Sulphur, not of a simple fire, and of a virtuous nature, as Argent Vive itself, of which Gold and Silver on either part, that is of Mercury and Sulphur, are sufficiently digested and of good ripeness, and perfect in all digestion.

Thus you have the sophisticated Silver of Copper, Tin and Mercury, and then if you mingle some powders of the lesser minerals, it is not impossible if Mercury has the government, but yet always when it is imperfect, it is in the end diminished and burnt in the fire, when, as the Sulphur is not of a virtual nature as the Mercury, but always secretly hurtful and infecting the Mercury, although the Mercury be well furnished, and so in the end it returns into dung, as it was before. Understand, therefore, how the true Gold and Silver differ from the sophisticated, although many sophistications are made by the same manner by other metals into red and white, adjoined with the lesser minerals or with some one of them. But those labourers are deluded, when they think themselves to have found the good appearance, their ignorance is the cause of this, because they know not the natures of metals.

Fixation



Here ends the life of Luna,
And the spirit subtly ascends on high.

Raymund: Now I will speak of fixation of tincture, or of Copper which carries tincture in it, and which is done by calcination of which way I will stop.

Lelius the Philosopher: In the end a king shall come forth unto thee crowned with a precious crown, shining like Sol, glistening in brightness like unto a carbuncle, melting like wax, persevering and abiding in the fire, penetrating and retaining Argent vive.

Arnoldus: For the colour of redness is created of the accomplishment of digestion, because blood is not engendered in man, unless it first be diligently decocted in the liver. So we, in the morning, when we see our urine to be white, then we know we have slept but a little and we go to bed again, but after we have received more sleep, then the digestion is accomplished and our urine is citrinated. So by decoction only, whiteness may come to redness by continuing the fire in that way, and our white Copper, if it be diligently decocted may be made perfect red. Let it therefore be decocted with a dry fire and with dry calcination, until it wax red like cinnabar, and put neither water nor any other thing into it, until it become decocted to the accomplishment of the red.

What yields Fusion and Ingestion and also Fixation

Geber in the Second book and the first Chapter: We say, because the perfection of every solution is drawn with subtle waters, especially sharp and bitter, and with spring waters having no faeces, as distilled vinegar is, and sharp grapes, sour pears, and pomegranates distilled in like sort, and such like as these, but the subtleness of them has been the cause of the invention thereof, which have neither fusion nor ingression of which a great profit of the fixed spirits was lost, and of those which are of nature, for everything that is dissolved must of necessity have the nature of Salt or of Alum, or of some such like as this. But it is the nature of them because they give fusion or melting before their vitrification, therefore the dissolved spirits will in like sort yield like fusion. Seeing therefore they much agree with themselves in their nature and bodies it is needful to penetrate bodies by it, and in transmuting to penetrate and in penetrating to transmute, but it comes not to this without the magistrery, which is that after the solution and coagulation. Thereof some one of the spirits, purified and not fixed, should be administered to it and so often sublimed in it until it remains with it, and yields it a more speedy fusion or melting, and preserves it in melting from vitrification, for it is the nature of spirits and bodies not to be vitrified and to keep the mixed from vitrification until the spirits shall be in it. Therefore, the more we preserve the nature of the spirit, so much the more we defend it from vitrification. Therefore, by the work of nature we may prove that the grounds of Salts and Alums, and of such like, preserving nature to be dissolvable, for we find not in all the works of it any other thing to be dissolved besides these. Therefore, whatsoever things are dissolved, must of necessity be dissolved by the nature of them, by the reiteration of calcination and solution. Therefore, we prove it by the fact that all things calcined are near to the nature of Salts or Alums and therefore must of necessity accompany themselves in the propriety. But the manner of Solution is of two sorts, that is, by hot dung and by hot water, of which there is one intention and one effect. The manner thereof by dung, is to put it into an earthen body and to pour upon it a quantity of distilled Vinegar, or such like, and to stop the head thereof close, that it breathe not out, and to set it in warm dung, three days, and afterwards let that which is dissolved be removed by distillation of a philtre, but let not the dissolved be calcined again, until by reiteration of the work it be dissolved upon all that. But the order which is done by the boiling of the water, is more

speedy, and it is as calcined into a body. It is in like sort ordered with Vinegar, and the hole is stopped that it fume not out, and it must be buried in a cauldron full of water and straw, as in the manner of distillation by water we have taken a precept by order, and afterwards let fire be kindled underneath it, until it boil the space of an hour, but after this let the dissolved be distilled. The melting in the middle fire by which the Ingestion is made, is the last of perfections. As Geber says, in his Seventh Book chapter 17, "Let all resolved things be coagulated by the help only of the fire, and that in the vessel strongly stopped, and keep this secret of mine, because the thing is perfectly coagulated, if not, then begin the work again, and by reiteration you shall come to your work again, by the help of God."

Raymund: Our infant has two fathers and two mothers, and because it is charily nourished of the whole substance in the fire, therefore it never dies. Ceration is the reducing of moisture above the earthy by the help of the fire, that by calcination it being deprived of moisture and being made dry like sand, it may be mollified and reduced to melting, and in consequence may have ingression, but not by common liquefaction which the common people melt by fire, but by a philosophical solution which is done by water.

Fixation is when the body receives the tincting spirit and takes away his volatileness, and it is done by often iteration, until it be made ashes of perpetual enduring, and that the whole remain in the fire.

How of Mercury metals especially are engendered

The nature of all melting things is of Argent Vive and of the substance of it, because Argent Vive is proper to them, because it is coagulated of vapour or of the heat of white or red Sulphur not burning. Whereupon Aristotle says in his first book, "If it be white Sulphur not burning, it congeals Mercury into good Silver, but if the Sulphur shall be pure with clear redness, and if the fever of the fieriness simply not burning shall be in it, it congeals into most pure Gold, better than the mineral has brought forth." Because every dry thing does naturally suck up his moisture, that it may be continued in his parts, therefore the vapour of the Sulphur of Argent vive is to be coagulated of a subtle, earthy substance, decocted and undigested, from the first commixtion, united unto it in the action of heat, afterwards elevated, decocted and digested, until it has a sulphurous strength of coagulating Argent vive into metallic bodies. Gold has much of the virtue of Sulphur and but a little of the substance thereof, and much of the substance of Mercury and little of the virtue thereof. Which by reason of the Mercury it is very heavy and by reason of the Sulphurous virtue it is very red. Silver in all points is in a contrary manner, because it has much of the substance of Sulphur and but little of the virtue thereof, and little of the substance of Mercury and much of the virtue thereof. Therefore, it is white, because colour follows the multitude of virtue, but virtue is placed in vapour, his matter is nearer the matter of Gold, than any other metal, therefore it is more easily turned into Gold. It needs no other labour but in transmuting the colour and giving the weight.

The Difference of Oil and Water in the Manner of Tincture

Arnoldus: There is a difference between the tincture of water and oil, because water does only wash and cleanse, but oil tinges and colours. As for example, if cloth be drowned in water, it is cleansed by it and when it is dried the water goes away and the cloth remains in its state and in that colour which it had before, but that it is more clean. And it is contrary to this in oil, because if cloth be dipped in it, it is not separated from it, by the heat of the fire, or of the air, unless that be wholly destroyed, neither can the oil be separated from that cloth, but by washing and by the dryness of the fire. But water is a spirit extracting the soul from bodies, and when the soul is extracted from those bodies, then it remains born in that spirit as the tincture of things tinged is carried by the water upon the cloth, and then the water goes away by dryness, and the tincture remains fixed in the cloth by his oilyness. So therefore, water is a spirit in which the tincture of the air is carried, which when it is brought upon the white foliated earth, presently the spiritual water is dried up and the soul remains in the body, which is the tincture of the air. Therefore, the spirit retains the soul, as the soul retains the body, because the soul stays not in the body, but by the help of the spirit. But when they are conjoined they are never separated, because the spirit retains the soul as the soul retains the earth. Whereupon Hermes teaches us that souls are to be honoured in stones, for their mansion is in them. But there are retainers of fugitives with them. Therefore it is our coagulation, because they retain it flying. Sow, therefore, the soul into the white foliated earth because that retains it. Because when it would ascend from the earth into heaven and would descend again into the earth, it will receive the strength of the inferior and superior.

Of Inceration, or the Manner of Reducing Water upon Earth

Arnoldus says, therefore, pour in water by grinding by courses and afterwards by calcining it gently, until that water shall suck up the fiftieth part of his water, knowing that first the earth must be nourished with a little water and afterwards with more, as is seen in the education of an infant. Therefore grind much by imbibing the earth, by little and little with water from 8 days to 8 days, decoct it in dung, because by the inward moistening, the burning is taken away and the thing is brought into his first matter, and afterward calcine it meanly in the fire, and let it not be irksome unto thee to reiterate it oftentimes, because the earth brings not forth fruit without much labour and ploughing, and if the trituration shall not be good, till the water may be made one with the earth, the body brings

forth nothing. Therefore, withhold not thy hand from the trouble of grinding and drying, because it makes the earth white, but take heed that you imbibe not the earth but by little and little, supply it with long grinding, after the drying of the earth, then there is a weight in this everywhere to be noted, that is lest overmuch dryness or superfluous humour corrupt it in administering. That is, that you may decoct so much by drying as the Dissolution has added to it, and dissolve it by imbibing as much as by drying it is lacking. Therefore pour water over it temperately every time after the calcination, neither too much nor too little, because if it should be much, it would be made the sea of calcination, and if too little then it is burnt into ashes or dross.

Wherefore, work your earth gently and not over hastily, from 8 days to 8 days, decoct it in dung and calcine it, until it shall imbibe the fiftieth part of the water in it. And know that after the imbibing, it must be moistened inwardly the space of 7 days, therefore begin the work again many times, although it be long, because you shall not see the tincture until it be accomplished. Study, therefore, when you shall be in every work, to record all signs which appear in every decoction and search out the causes of them, and bear them continually in your mind.

There are three colours, black white, and citrine, when the earth goes forth the blackness is imperfect.

Therefore, every time little by little strengthen the fire in calcination, until the earth come forth white by the strength of the fire, for as heat working in moisture gives blackness, so working in dryness yields whiteness, therefore, if the earth be not white, grind it with water and afterwards calcine it again, because Azoth and fire wash Laton, and do take the obscurity from it. For his preparation is always made with water, therefore, what the clear water is, such is the clear earth, and how much the more the earth shall be washed, so much the more white it is. Therefore, by the manifold reiteration of Imbibing with strong grinding and often drying of the wateriness of Mercury, the greater part is consumed, that is of the wateriness, the residue whereof is in like sort revived by the reiteration of Sublimation. These words Arnoldus uses in his Rosary, word for word.

Of the Manner of Subliming and making White, and a Recapitulation of the Whole Magistry

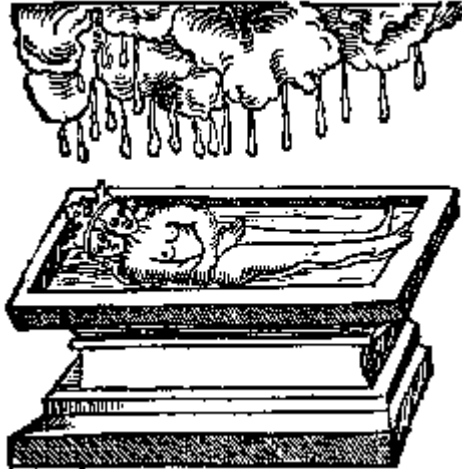
But when the earth shall draw out the fiftieth part of it from the water, then sublime it presently with as strong water as you can until it ascend upward in manner of most white powder. But when you shall see the earth like pure white snow in whiteness, and as dead powder to stick to the brims and sides, then reiterate Sublimation upon it again without the faeces remaining beneath, because, part of that being fixed does stick and would be fixed with the faeces, and can never be separated from them by any kind of policy.

But the powder ascending upwards from the faeces is ashes extracted from ashes, and earth sublimed and honoured, but that which remains beneath is ashes of ashes, and the lower ashes is to be condemned and disposed as faeces and dross. Make, therefore, a difference between the clear and bright thereof, because when it is most white and ascends like snow then it will be accomplished. Gather it, therefore, warily that it fly not away in fume, because it is a good thing to be sought for, a white foliated earth, congealing that which is to be congealed and cleansing that which is to be cleansed, and purifying Arsenic and white Sulphur, of which Aristotle says that it is the best thing the Alchemists can take, that of it they may make Silver.

No man ought to sublime earth for the works of sophisters but ought to sublime it for the perfect Elixir, and those which are sublimed are sublimed in two manners, or by themselves because they are spirits, or with others because they incorporate in themselves with the spirits. For Mercury when it is a spirit is sublimed by itself, but our earth when it is calx is not sublimed unless it incorporates itself with Mercury. Convert therefore the calx and imbibe Mercury and decoct it until it be made one body and let it not be tedious to thee to reiterate it oftentimes because the body will not ascend upward unless it be incorporated with Mercury. Therefore it is needful that you sublimate its nature as much as you can and strongly decoct it with Mercury until it be made one, because we make not Sublimation but that the bodies may be brought to a subtle nature and matter, that is that they may be spirits and that the body may be light, to govern in every thing, either in Sol or Luna, and this sublimation we make in order that we may bring bodies into their first nature and matter, that is into Mercury and Sulphur. Therefore we make this Sublimation for three reasons. Firstly, that the body may be a spirit of a subtle matter and nature; secondly, is that Mercury may incorporate himself with the calx; and thirdly, that the whole may take the white and red colour. Therefore when calx is sublimed to Luna it ought to be white and Mercury likewise white, and Calx when it is sublimed to Sol ought to be red and Mercury ought in like sort to be red, being made hot with the fire and it ought to be an incrated powder.

Put not the red Mercury to the white nor the white unto the red, but place every form with his own form and put it to the fire being hindled and sublime the whole and mingle not that which remains down below. After you shall begin again to sublime by the incorporation of Mercury until the whole shall ascend, otherwise do not put it into the magistry. Let the Alembic wherein you put the Mercury be glazed and let the cucurbit be of glazed earth, and let the mouth of the bottom be large that the Mercury may ascend up more freely, but the Alembic must be joined with the cucurbit so that the Mercury may not fly forth or evaporate away, lest the Magistry perish.

Multiplication



Here the water is diminished,
And bedeweth the earth with his moisture.

The Seventy-Ninth Chapter of the Third Book of Geber

The additional amount of sulphur not burning perfectly administered is made for the preparation of the medicine of Sol with the industry of subtilty by means of fixing and calcining and by the manifold means of Solution with much reiteration until it be made clean. Surely perfect administration goes before these things which is effected by sublimation and it is of this sort, that is the manner of additament by reiteration of the part of the sublimation of the unfixed stone, with the policy of conjoining until it be elevated with it and again be fixed with it that it stand. And when the order of the exuberance of this accomplishment is reiterated oftentimes and the medicine is multiplied more, the goodness of it is more augmented and the great perfection is multiplied.

And we to avoid the taunts of the impious will declare the whole accomplishment of this magistry under short speech are completed and known. And the intention thereof is that the stone may be most perfectly cleansed by means of the sublimation, and the addition of it.

And surely from hence, that which is volatile may be fixed of them by the means of policies, but from hence that which is fixed may be made volatile, and again the volatile fixed, and in this order the most precious secret is accomplished which exceeds all secrets of sciences of this world, and it is an incomparable treasure, and then by great diligence and labour, and continuance of earnest meditation thou may be raised up into it, for with that thou shalt find it and not without it and by diligence he may find in the preparation of the Stone, that it will transmute Argent vive into Sol and Luna infinitely more pure and perfect than naturally they are.

And now blessed and glorified be the Great God of Natures who hath revealed unto us the series of all medicines with the experiences of it which by the goodness of his investigation and by the instances of our labour we have gotten and we have seen it with our eyes and touched it with our hands and although we have concealed it under dark speeches. Yet let not the children of Learning marvel at it, for we have not concealed it from them, but we have delivered it to the improbate and the wicked under such dark speeches, for that it is necessary so to do, yet the wise and virtuous may by diligence attain unto it. Therefore, you Sons of Learning seek after it diligently, for this most excellent gift of God is kept for you only. You ignorant men and Sons of impiety and of wickedness, fly from this science because it is an enemy unto you and will bring you into the miserable state of penury, because by the divine judgement and providence this gift of God is utterly hidden from you, and altogether denied you. Thus for the words of Geber.

Geber in his First Book and 26th Chapter: We grant therefore unto thee according to the opinion of the ancient men which were following this art, that the natural principles of the work of nature, are a stinking spirit, that is Sulphur, and quick water, which we also grant to be named dry water. But we have divided the stinking spirit, for it is white in secret and both red and black in the magistry of this work, but in manifest both of them tend to be red.

Geber in his Second Book Chapter 39: The consideration of things helping perfection is the consideration of the natures of those things which we see sticks to bodies without workmanship and to make a mutation as Marchasites, Magnesia, Thusia, Antimony and the Lapis Lazuli, and the consideration of those things which with sticking or cleaning, cleanse the bodies such as Salt or Alum, Satpeter and Borax and such things as are of its nature. And what is the consideration of vitrification, cleansing by the like nature.

The Cleansing of most sharp Vinegar according to Geber in his book of the Investigation of this Magistry Vinegar of what kind soever it may be made subtle and purified, and his virtue and effect by distillation may be

bettered. We have spoken sufficiently of the cleansing and purifying those things with which imperfect bodies may be prepared and purified and be made more better and subtle by a due fire always helping it, for they are prepared and purged by them by the intention of the fire in this manner, for these imperfect bodies have superfluous moistures and a burning sulphuriness and a blackness ingendering in them and corrupting those aforesaid bodies. For they have an unclean earthiness, stinking and combustible, very gross and hindering impression and melting. These and such like things are in these foresaid bodies which are to be found in them by our experiences and politic investigations. And because these superfluous things happened accidentally in these bodies and not radically therefore the spoiling of those accidental things is possible, therefore it behoves us to take away all superfluous accidents with artificial fire from these aforesaid things, the substance only Argent vive and of radical Sulphur remaining. And this is the full preparation of the imperfect things and the perfect depuration cleansing, bettering and subtilisation of these things or of this pure substance remaining is done many ways, according to which the Elixir of preparation does want. Therefore this is the manner of depuration in general. For first of all the superfluous moisture is to be elevated with a proportionate fire and corrupt in the essence of them and also the subtle and burning superfluidity. And this must be done by calcining, then all the substances remaining corrupt in the calx of the superfluous burning moistness and blackness of them, is to be gnawn away with those aforesaid clean sharp or bitter corrosives, until the calx shall be white or red or coloured clean according to the body, the nature and property, and pure from all superfluity and corruption. And these things are cleansed with those corrosives by grinding, imbibing or washing, but afterwards all the unclean earthiness is to be taken away and also the gross and corruptible stinkingness with the aforesaid things clean and pure nor having metallic fusion or melting purified with the aforesaid calx in the aforesaid manner, commixed and well grinded, which in the melting or reduction of the calx will retain within themselves the gross and unclean earthliness, the body remaining pure and cleansed from all corrupting superfluosness.

The ordering of the subtilation and bettering of the pure substance of those things in general is this. First, this purged and redacted body is again to be calcined with the fire and with the help of the aforesaid cleansing things, and then is to be dissolved with these things which are solutives, for this water being our Stone is Argent vive of Argent vive and Sulphur of Sulphur, extracted, subtilated and attenuated of a spiritual body which may be bettered by strengthening elemental virtues into it with other preparatives, which are made of the kind of its kind and by augmenting its colour, fixation, weight, purity, fusion and all other things which appertain to perfect Elixir. And this is the way found out by us alone, of preparation, depuration, subtilisation, and melioration of mineral bodies in general.

The Multiplication of the Elixir is made in two ways. The one is done by reiterated solution and coagulation of the Stone. The second by projection of the first Stone of Elixir upon the body either white or red in such quantity that the same body may also be converted into the medicine and let this be put together to dissolve in their water and menstruum, and thus the first Elixir is ferment of such tincture and thus the woman bakers do.

Of the Inceration of the White Elixir

Extract it therefore from hence from a crystalline plate which you shall find clear in the bottom and first grind it and cerate it with the last inceration, by dropping upon it drop after drop in a crucible upon a gentle fire of his white air until it be melted like wax without fume. Then try it upon a fiery plate. If it resolve itself speedily like wax then it is cerated, but if not then take and cerate it again drop after drop of his white oil, until it be melted like wax without fume. And surely this is the precept of all the Philosophers, that when you fix the sublimed part into the most clean part of the earth, that then you would reiterate the sublimation of the other part not fixed, upon that which is fixed, until that also be fixed. Try this upon the fire and if it give good melting then you have sufficiently reiterated the sublimation, but if not then reiterate the Sublimation of the unfixed part upon that, until it be quickly melted like wax without fume, then extract it and suffer it to cool.

And now in the aforesaid chapter note diligently the zealous intention of the Author in it how often he reiterates the manner of inceration. It might have been sufficient to have repeated it but once, but because he might the more strongly and deeply imprint it into the understanding of the reader, therefore he repeats it so often, because in it the whole strength of the Elixir depends. Consider also that Ceration, Fixation and Sublimation are all one and their acts are alike, for by inceration the spirit is fixed and the body is sublimed.

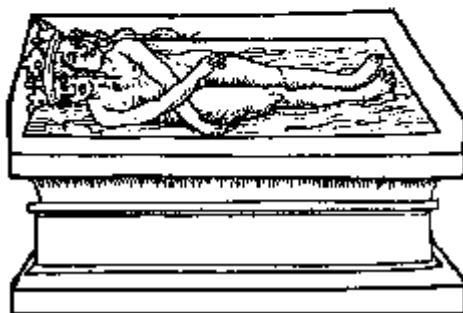
Arnoldus in the previous chapter: Keep the water 7 times distilled because it is the solvative Mercury of the Philosophers, making matrimony and Aqua Vita washing Laton. And as you have done with the white water so shall you also with the red water because they have one and the same manner of washing and a like effect, but that only white water is to make white and red water is to make red. Therefore mingle not the one with the other because you shall err in so doing.

Arnoldus in another chapter: But if it melt more hardly, which is the defect of ceration, then help it with oil, that is with air by dropping drop to drop upon a light fire, until it melt like wax, and when you incerate it then mingle

more of the hot and moist thing than of the cold and dry. And when you fix it then mingle more of the cold and dry things than of the hot and moist. Therefore understand what I speak because the permutation of nature is the perfection of this work. Note of the aforesaid things, that water, air and oil are all one, that is Spirit of mineral Mercury.

Arnoldus in another Chapter: The principal manners of the Regimen are four. That is to dissolve, to wash, to reduce, and to fix. To dissolve the gross into simple and to make it subtle, to wash the obscure into bright, to reduce the moist into dry, to fix the volatile upon a fixed body. To dissolve is to divide bodies and to make the matter of first nature. To wash is to inhumate, to distil and to calcine. To reduce is to impregnate, to incerate and to impregnate, and to subtilate. To fix is to resolve, conjoin and to coagulate. By the first the nature is changed inwardly, by the second outwardly, by the third highest, and by the fourth lowest.

Reviving



Here the Soul descendeth gloriously from heaven,
And raiseth up the Daughter of Philosophy.

Geber in his third book and 19th Chapter: Because we have fully entreated of the known experiences of the sufficiency of the causes of this magistry, according to the exigency of speech concerning our purpose, now it remains for us to come in one little chapter to the accomplishment of the whole divine work and to draw the dispersed magistry into a brevity of speech.

We say therefore because there is no brief intention of the whole work but that the known stone may be taken, and then with the instances of the work the sublimation to be continued upon it, and by this it is cleansed from the corrupting impurity and it is the perfection of sublimation and with it the stone is to be made subtle until it come into the last purity of subtleness, and lastly be made volatile. But from hence let it be fixed with the manners of fixing, until it wax quiet in the sharpness of the fire and here consists the second degree of preparation.

And in the third degree the stone is administered in like sort which consists in the last accomplishment of the preparation, that is to say that you make the Stone which is now fixed with the means of Sublimation, to be volatile, and that which is volatile to be fixed, and the fixed dissolved, and the dissolved to be again volatile, and again to make the volatile fixed until it melt and alter in the sure accomplishment of Sol and Luna. Therefore the multiplication of the goodness of alteration rejoices at the reiteration of preparation of the third degree in the medicine. Therefore, of the diversity of the reiteration of the work upon the Stone in his degrees, the diversity of the multiplication of the goodness of alteration rejoices, that of the medicines some of them transmute sevenfold, some tenfold, some an hundred fold and some a thousand fold, yea, and some transmute infinitely into the true and perfect bodies of Sol and Luna. From hence, therefore, and lastly, let it be tried whether the magistry consists in perfection. Therefore let him attend who desires to know the properties of the action, or the manner of the composition of the greater Elixir, for we speak to make one substance yet gathered out of many united together and fixed, which being put upon the fire, the fire may not alter it, and being mingled with melted things it may melt with them, it may be mingled with that which is of an ingrossable substance in it and with that which is of a mingling substance, and is hardened with that which is of an hard substance and fixed with that which is of an fixing substance, and it is not burnt of these things that burn gold or silver, and brings to the consolidation with a due and perfect fieryness.

Yet you may not understand it so far in a short time, when in a four days or hours it may be restored at the first turn, but that in respect of the modern physicians and in respect also of the truth of the operation of nature, but this is sooner ended. From whence the Philosopher has said, "A medicine is that which in the long space of time has been anticipated," wherefore I tell you that you labour patiently because it is a necessity so to do, and surely hastiness is partly of the Devil. Therefore he who has no patience, let him refrain his hands from the work, because unbelief hinders him by reason of his hastiness.

For every action naturally has its mean and determined time, in which space more or less it is determined.

There are three things necessary for this Art, that is Patience, Delay and Aptness of instruments, of which we have spoken in diverse chapters in the sum of this perfect magistry, in which we conclude with manifest and open proof, that our Stone is nothing else but a stinking spirit and a living water which we also name dry water, and cleansed by natural proportion and united with such union, that it cannot be separated from it. To which the third ought to be added, to abbreviate the work this perfect body is attenuated.

Therefore from the premises, the things are manifest, in which the truth consists and by which the work itself is effected.

Of the Coagulation and Preparation of the First Stone and the Sublimation of it

Here follows certain more notable things collected out of a little book of one called Ademar upon Geber the King of the Persians, and in the fourth chapter where he says -

As much as the Stone is cleansed by sublimation and by its burning taken away by the extraction of the oil from it, and his flight is destroyed by the fixing of it, yet nevertheless it is neither melted, entered into, nor mingled, but it is vitrified, as it is in the seventh chapter of Geber. Yea, rather it ought to be dissolved in the sharpness of waters and be calcined many times as it is had in the sixty seventh chapter of Geber.

Geber in his sixth chapter says that by the manifold reiteration of Imbibing and with light grinding and drying the wateriness of it, the greater part is blotted out. This is therefore the Sublimation of the first degree, by which the wateriness of Mercury is consumed afterwards in a vessel body which is described in the twenty eighth chapter, that whole substance must be sprinkled in the bottom of it and then let the fire be increased as it is said in the third chapter about the middle of it, until part of it excelling pure in whiteness the white snow, sticks to the brims of the body, his whiteness being as it were dead. And this is our Sublimation by which the earthly stinkiness and the parts of Sulphur with the faeces remain at the bottom, and in it its nature is purified, and from hence let it be fixed with the manner of fixing, that is fermented, and then let it be set in dung. It follows until it wax quiet in the sharpness of the fire, and this is called the second Degree of preparation that is of Sublimation, but if it be demanded how Mercury may be subtilated when in act it hath a most subtle substance (as is said in the thirty ninth and seventy third chapters), where it is said that it should be cleansed and subtilated by the manner of sublimation or subtilation that is with sublimation of the first degree. Therefore lastly let it stand volatile, that is let it be sublimed with firing, so that it may ascend from the faeces as clear as crystal to the brims of the vessel.

Geber says "make white Laton, that is earth, and lay up the books, that your hearts may not be broken". And in another place: "Fire and water do wash Laton, and wipe away the blackness of it". It follows therefore that which is sublimed in the vessel Aludel, reiterate it one time, that is fix it by subliming, as he says in his sixty-second chapter, because a soft fire as it is said in the same place is a preserver of the moistness and a perfecter of the fusion.

Likewise it is said in the thirtieth chapter that Argent vive ought first to be sublimed and afterwards to be fixed. Likewise it is said in the twenty-eighth chapter that Mercury is fixed by his successive sublimation, so that it may give metallic fusion or melting. You shall find this self same thing oftentimes in his sayings. All these aforesaid things ought to be understood of the preparation of the first Stone and the whitening of it, before the putting of it in dung because it must be so often incrated with sharp waters and be dissolved and coagulated upon ashes, until it wax to soft and white and in the end flow like bright Luna. For this is the sublimation of it, that is into an higher dignity and virtue, and this is his true purification.

It follows in the seventh chapter, but I counsel thee that thou begin this work with imperfect stones for this hath been of the principal and hidden understanding of that Geber. So you have in the seventeenth chapter that the nature of Mercury is so in bodies as it is in Mercury, yea in Mercury, yea rather it is most perfect in known stones. Likewise it is said in the third chapter that the nature of mortified Mercury is in Marcasite and meanly prepared which is of more force. That Philosopher in his works, only means the nature of Mercury, but the whole nature of Sol is of Mercury as it is said in the eighth chapter.

Likewise that Philosopher will have that substance of Mercury mortified, but naturally the Mercury of it is in that honourable Stone, as it is manifest to all men.

Likewise that Philosopher will have that substance of Mercury fixed as it is manifest because he teaches the policies of fixing with wariness and warnings but who would doubt the substance of that most precious Stone to be fixable, surely no man that knows it.

Likewise the Philosopher will have his stone to be fixed with the heat of the fire, that the moistness of it may be preserved, but where is there a more temperate heat than in the bowels of the earth. Likewise the Philosopher will have his stone to be melted, therefore it is manifest that the Stone is master of the Philosophers, as if he should say that he does that even naturally by himself which he is held to do, and so the Philosopher is not master of the Stone but rather its minister.

Therefore, he seeks by art beyond nature, by artifice to induce some matter into the thing which is not naturally in it, does err greatly and shall bewail his error.

Sol is the beginning for the red work, and Luna for the white work, being purged from its burning and combustible sulphur.

But that there is in it such a substance, you have in the forty-seventh chapter, and that Luna is the Stone for the white work, you have in the eighteenth chapter.

Take therefore this most precious Stone, having body, soul and spirit, and calcine it with its moisture, or with Mercury, so that it may not be touched in it.

But the Stone is administered even in the third degree which consists in the last accomplishment of the preparation, and it is that thou make the Stone, which is now fixed by means of Sublimation, to be volatile, and sublime it with the spirits not fixed. The fixed to be sublimed is nothing else than for the body to be converted into a spirit which secret is thus extracted out of the sayings of the Philosophers, for it is had in the thirty-seventh chapter that the spirit is not mingled to the body, that is to the fixed substance, whatsoever it be, unless the Stone be first dissolved, and coagulated with the Magistery, but if you demand how the Stone may be dissolved, we must say that it is done with strong waters having briny bitterness and sharpness, being without faeces, as the vinegar of wine is.

But if you demand why the Stone should be dissolved, we must say as is said in the thirty-seventh chapter, that everything that is dissolved getteth the nature of Salts and Alums, because salts only are first melted before they are vitrified, and likewise according to their nature those salts only are dissolved. If therefore our Stone be dissolved then it gets the nature of Salts, but that which is melted is ingreiated, and whatsoever does enter into, the same also transmuteth. It is said in the fifty-seventh chapter that bodies are sublimed by the most excellent degree of the fire until the fixed be wholly lifted up with the unfixed as it is in the twelfth chapter, but if the whole of it be not sublimed, then add a quantity of the unfixed part to it, until it suffice for the total elevation. By most strong fire, understand the fire of putrefaction, and of our Mercury, by the which only the body is elevated, that is, converted into a spirit. Therefore when it shall be lifted up, reiterate his Sublimation until the whole be fixed by the administration of reiteration. And make the fixed dissolved, that is, put it to vinegar as before, by reiterating all four times as it hath sufficiently been declared, and make the dissolved volatile as if he should say that by Solution the Stone is made volatile and again make the volatile fixed. He useth these words in his fifty-seventh chapter, as long as it yieldeth fusion and melteth, and in the tenth chapter "Is this the Work for the white or for the red?"

Adamarus answers for both, for so it is written in the sixty-sixth chapter, that the Lunary and Solary Stone are all in one essence, because each of them is effected by means of Mercury only. There is also one way in manner of doing it, because it is done by the same operations and with the same order, therefore it is one medicine according to all Philosophers, yet they differ in fermentation.

Rosarium Philosophorum (part 5)

The Demonstration of Perfection



The Riddle of the King:

Here is born the king of all glory
 There cannot be any created
 Greater in the world than he
 Neither by Art nor Nature
 Of what living creature soever
 The Philosophers call him their son
 He effecteth all things which they do
 And whatsoever men expect of him
 He giveth continual health
 Gold, Silver and precious stones
 He giveth fortitude, long life, beauty
 And Purity. He expelleth Anger,
 Sorrow, Poverty and diseases
 Blessed is he on whom God bestows this gift.

The Answer of Luna the Queen:

Here is born a noble and a rich Queen
 Whom the Philosophers liken unto their Daughter
 She multiplies and brings forth infinite Children
 Free from all hurt impurity and spot
 She expells death and hates poverty
 She gives wealth, health, honour
 And all good things
 She excells Gold, Silver and precious stones
 And all medicines both precious and simple
 There is nothing on the whole face of the Earth
 That may be compared unto her
 For which give endless thanks to the great God of Heaven.

Geber: We are certain by our investigation and we have considered by manifest experiences that all these words are true which have been written by us only in our volumes, and secondly we have seen those things by trial and reason which we have brought into those volumes, but we have written those things in the Sum of the Perfection of our magistry, which we by our experiences have extracted with our fingers, seen with our eyes and felt with our hands, therefore let the wise artificer study in our volumes by gathering together our dispersed intention which we have set down in divers places with the intent that it should not be made common to the wicked and ignorant. And let him prove that which he collects by studying and experimenting with politic instance of labour until he attain to the full knowledge. Therefore, let the Artificer exercise himself and he shall find. But we, to the intent we may avoid the

slanders of the envious, will declare it, because we have not delivered our science and knowledge by the continuance of speech, but we have sprinkled it in diverse little chapters and to this intent, because if it should have been delivered in continuance of speech, the improbate as well as the honest would unworthily have usurped it. And for this cause, where we have spoken most plainly there we have most of all concealed and hidden it, yet not under riddles and dark questions, but we have spoken unto the artificer under plain order of speech and have delivered it in the order of talk. Let not, therefore, the Son of Learning despair, because if he seek it he shall find it, because he that shall seek it by the goodness of his own industry shall find out the science, but he that shall seek it by the following of books shall very slowly attain to this most precious art, because we have declared this art only to ourselves and to no other, being found out by ourselves only that most true and altogether certain, since we have expounded unto them the way of investigation delivered unto us, but we have written that which is found to none but to ourselves only, but the manner of searching and policy of means. Therefore, let the workman that is of a good mind exercise himself by these things which we have delivered and he shall rejoice that he hath found out the gift of the most high God. Therefore, let these words suffice for the full searching out of this most excellent art. So far the words of Geber.

Geber in his Summary in the sixteenth chapter of natural principles says thus, for we must note that after the Stone shall be purified and perfectly cleansed from everything corrupting it, and after it shall be fermented, you shall not need any more to change your vessel, nor to open it, but only to pray that God may preserve it from breaking, and for this cause the Philosopher said, that in one vessel the whole magistery is effected. And you must know that in forty days and nights the work is accomplished for white after the true purification of the Stone, because in the preparation there can be no determined time unless the artificer labour well, and in ninety days and nights the work is accomplished for the red. And these are the true times for the full perfection. Understand this concerning Coagulation which is done after purification, which purification hath nothing else to be done but in the putrefaction and conversion of the body into a mere spirit, and when thou shalt have this, praise God.

Senior: I am Luna, increasing moist and cold, and thou art Sol, hot and moist (otherwise dry). When we shall be coupled in equity of state in a mansion which is not made otherwise but with light fire, having with itself great heat in which we shall be emptied, and we shall be as a woman that wants the fruit of her increase, and Sol and myself when we shall be conjoined we shall be emptied in the belly of the house being shut, I will by flattery take thy soul from thee, if thou take away my beauty and comely shape, we shall rejoice and shall be exalted by the rejoicing of the spirit when we shall ascend the order of the aged, then the light of thy light shall be poured into my light, and of thee and me there is a commixion made of wine and sweet water, and I forbid my melting after thou shalt have put on blackness with my colour, which is like ink after my solution and coagulation. When we shall enter into the house of love, my body shall be coagulated and I shall be in my emptiness.

Sol answers saying: If thou do this and wilt not hurt me, O Luna, my body shall be changed and afterwards I will give unto thee a new virtue of penetrating by which thou shalt be mighty in the virtue of the fire of liquefaction and purging, out of which thou shalt go forth without any diminishing or blackness, as copper and lead, and thou shalt not be resisted, when as thou art not weak. These are the words of Adamalus.

Raymund Lully in his Epistle to Rupert, King of France

You must know that there is a certain oil of a golden colour extracted out of the Lead of the Philosophers, with which, if you shall sublime a mineral stone, a vegetable or an animal, after the first fixation three or four times, it will excuse you from all labour of Solutions and Coagulations. The reason is because this is hidden which makes the medicine penetrable, friendly and conjoinable with all, and it will augment the effect thereof beyond measure, so that in the world there is not a more secret thing.

Wherefore I speak things which are miraculous, which seemed to be incredible to all the ancient Philosophers, that is, that thou shalt know well to separate this oil from the wateriness and thou shalt labour in the manner of the mixture of them, and thou shalt be able to make the Stone in 30 days, but this is not necessary by itself because the solutions and coagulations of it (as hath been said) are quickly made and done.

But if the Sublimation of it should be made, I believe the tincture of the Stone would be much enlarged. Out of these things therefore choose your purpose. The reason of Galen whereupon Ixir or Elixir is made and he says that diverse teachers put diverse medicines. Some say that Ixir is of the minerals of mountains, some say of herbs, some of beasts and urine. But it is made of one of those things, which is put in an Alembic, and first the water comes forth in fume that is the spirit, secondly Oil in liquor, that is the Soul, but the third which remains in the vessel is earthly and it is called the body, for of those three, spirit, soul and body, Ixir is made being so decocted that it may be mingled and melted. Some say that Sulphur and Argent vive will become Ixir if a man make them fusible.

Note that neither water, nor oil, nor fire, hath his efficacy to tinct, but it is first rectified by reiteration of reduction to the faeces and distillations. We add even 8 to 10 times therefore, in all things as well to be dissolved or fixed or tincted, or in any thing to be effected there is a mean to be observed, because that intention in due order doth

ornament and accomplish a thing, that is to say that imperfect bodies be duly calcined subtly washed and mollified, imbibed or cerated and put to solution in manner aforesaid. But let the spirits be subtly washed and purified and let them be put to mollification and humiliation, and let those things that are hot and dry be dissolved, calcined or sublimed according to that he shall see and it is judged better according to the sound sense of the working.



I am the true green and Golden Lion without cares,
In me all the secrets of the Philosophers are hidden.

Of Our Mercury which is the Green Lion Devouring the Sun

Know that it is Mercury cold and moist and God hath created all minerals of it, for it is an airy element, flying from the fire. Therefore, when any part is fixed to it, it effecteth an high matter and it is a profitable spirit, and there is not any thing in the world but it. Neither is there any thing that may stand in the place of it, and it is a thing searching to the bottom in every body, and enriching it. Therefore, when it is mingled with the body, it reviveth it and illuminates it and converts it from disposition to disposition, and, from one colour into another, therefore it is the whole Elixir of whiteness and redness, and it is a permanent water, and water of life and death, it is virgin's milk, the herb of washing and the animal fountain, of which whosoever drinks dies not, and it is susceptible of colour and a medicine of them causing them to take colours, and it is that which mortifies, dries, moistens and makes hot and cold, and it does contrary things according to the measure of its regimen, and when it is quick it hath other operations, and when it is dead it hath other operations of others, and when it is sublimed there are other operations unto it. And he is a Dragon which marries himself and does impregnate himself and he brings forth in his day, and kills all animals with his poison, and the fire destroys him, and it destroys in short time by reason of the Argent vive. Neither can he overcome it, nor eat it, but flies from it. The former wise philosophers have bethought themselves of the means of policies belonging unto it, until by little and little it be made abiding the fire, therefore it does not cease to be graduated upon the fight of the fire, and it is fed of it, so that when any fixation is fixed to it, wonderful and strange mutations happen because when it is changed it changes, and his blackness appears and his sound and his brightness, therefore when it is tinted, it is tinted and it tincteth; when it is dissolved, it is dissolved and it dissolveth, and it whiteneth in the sight of the eye and it maketh red in succession, and it is a water gathering together, and it is milk and strong urine and mollifying oil and the father of all miracles, and it is a mist and a cloud and fugitive servant, and occidental Mercury, which hath preferred himself before Gold and hath overcome it. Therefore Gold says unto him, dost thou prefer thyself before me, And I am Lord of Stones enduring the fire. Our Mercury says unto it, but I have begat thee and thou art born of me, and one part of me revives many parts of thee, but thou art covetous and givest not any thing in comparison to me, and he which shall bind me with my brother and my sister shall live and rejoice, and it shall suffice him in all his life, if he should live a thousand thousand years, and every day sustain seven thousand men, yet he should never want, and I am the whole secret and in me the Science is hidden, because I convert all bodies into Sol and Luna, when my nature is such that I mollify the hard, and make the soft hard. And therefore note that the Philosophers' Stone for the true Alchemy itself is this thing only in the whole world, and he which errs in this one thing is thought to run headlong from the matter, but yet it is not perfect in his nature, to which workmanship itself has brought it, for without the magistry it is of no force with us nor of any commodity, neither does it perfectly yield any thing but rather corrupteth, and this therefore I speak so far forth as you use it with the magistry because it is pure phlegm. Sometimes the Philosophers call it Sulphur and melancholy citrine, by reason of the effect of his miraculous virtue, for as some men will have it, of it God created all nations and appointed the original of them for some men have called this our stone, white copper.

Whereupon Lucas and Eximenus say, understand all you that search after knowledge, that no tincture is made but of our white copper. For our copper is not common copper. Common copper is corrupted and infecteth everything which is put unto it, but the Copper of Philosophers maketh perfect and whiteneth that to which it is associated. Therefore Plato says, all gold is copper, but all copper is not gold, therefore our copper has body, soul and spirit, and these three are one, from one, and with one, which is the root of it, therefore the copper of the Philosophers is their Elixir accomplished and perfected of body, soul and spirit. So the Philosophers have named the Stone by diverse names that it might be manifest to the wise and hidden from the ignorant, but by what name soever it is named, yet is it always one and the same thing.

Whereupon Mercurinus says:

It is an hidden stone and buried in a deep fountain
And cast in the ways and covered with dirt or dung

This one Stone hath all names

Whereupon Morienus, that godly man, says:

This Stone is a Stone and no Stone

It is a bird and no bird

It is Jupiter, Mars, Sol, Venus,

And Luna

Now silver, now gold and now an element

Now water, now wine, now blood

Now virgin's milk, now spume of the sea or vinegar

Now Sal Gemme, now common salt

Now auripigmentum

Now the purged sea purified with Sulphur

And thus they figure it because they would not reveal it to the Ignorant

Nor conceal it from those that be wise

And that the Copper which is handled be not distributed to fools

This only Luna is called by all names

And these are the orders of the operations of this Stone by the help of which this thing which we seek is engendered and is brought into actual essence.

And Sublimation is one means, Descension another, Distillation the third Calcination the fourth, Solution the fifth, Congelation the sixth, Fixion the seventh, Iteration the eighth, Ceration the ninth and many more like these they recite, which orders surely although they be diverse in reason, yet they are all one in matter, for sometimes the Philosophers considering the matter of them which when it is in the vessel and feels the Sun or the heat incontinently and breathes and evaporates away into the form of most subtle fume, and ascends into the head of the vessel. And this they have called Ascension and Sublimation. Afterwards, they seeing the matter which ascended to descend to the bottom of the vessel, they have called it Distillation or Descension, moreover they seeing that substance or matter to thicken and wax black and to give an evil savour, they have called it Putrefaction. They seeing a black and dark colour and perceiving it after a long time to cast forth an evil smell and a little whiteness to come like the colour of ashes, they have called it Inceration or Dealbation.

Morienus: The whole magistery is nothing else but an extraction of water out of earth, and a casting of water upon the earth until it be putrified and this earth putrefies with water, and when it shall be cleansed, then by the help of him which ruleth all things, the whole magistery is effected. Moreover they seeing the earth to be mingled with the water, and the water little by little to be diminished by reason of his temperate decoction and the earth to increase, they have all said this to be perfect Ceration. Whereupon the Philosopher says that the earth is Cerated, Imbibed, and by the temperate decoction of the Sun, that is of the heat, it is dried with the water and the whole matter is turned into earth.

Whereupon Morienus says, this is the pure and full force if it be turned into earth.

Lastly, they seeing that the whole matter came into a certain dissipation and how it reduced itself to a hard substance, and because it melted not but stood strictly, they have said that this was perfect Congelation.

Whereupon Plato says, dissolve our Stone and afterwards Congeal it with great wariness as it has been demonstrated unto you, and you shall have as it were the whole magistery. The same man says in another place, Take our Stone and put it in a vessel and dry it with a light fire until it be broken and afterwards decoct it at the heat of the Sun until it be congealed, and know that the whole magistery is nothing else but to make true solution and perfect and natural congelation. These are the words of Plato.

Plato also says, Dissolve and Congeal and thus you shall know the whole magistery. Likewise they seeing the aforesaid matter perfectly congealed and thickened, so that by no means it resolved itself any more into water, nor

into fume, they have said that it was truly fixed, because they saw that congelation and thickness or fixion, by reason of the greater decoction of heat, to come into perfect dryness and whiteness, and because that whiteness was beyond all other whiteness, therefore they have said that this was perfect Calcination. They seeing this matter to stand to its colour and to be changed with infinite colours, because this could not be done but by the resolution of the matter therefore they called this resolution Solution, for the elements are discontinued with that resolution, and they die and suffer. And therefore the Philosophers call these elements, Man and Wife, wherefore, the foolish and ignorant are shamefully deceived who believe that the Philosophers' medicine is created out of any other thing, when as the Philosophers say. "The Sons of Alchemy and others trusting to all their Dissolutions, Sublimations, Conjunctions, Separations, Congelations, Preparations, Contritions and other deceits, vaunt themselves saying that there is no other Gold but theirs, no other water but theirs, which is also called most sharp vinegar, no other Dissolution and Congelation but theirs, which is made with a soft fire, no other putrefaction but theirs."

Plato in his Summary: Therefore let thy seeking be of the kind of both of the lights of the world, for Gold circumpasses the upper part and Silver the lower part.

Aristotle: No tincting poison is engendered without Sol and his shadow that is his wife.

Hermes in his secrets: Sol is his father and Luna his mother.

Rosarius: Whosoever endeavours to seek any other tincture without Sol and Luna, he is likened to a man that would climb a ladder without steps, therefore it is necessary that we have our receptacle fit for tincture, which is agreeable unto it, with a certain similitude unto the Father, and this receptacle ought to be Luna herself, because Sol of itself is of very hard fusion or melting, and in like sort Luna by itself, but when they are joined both together, then they both flow and melt very easily, and thus therefore the Goldsmiths make their solders.

The Philosopher: The woman is a certain receptacle of the seed of the man, because she preserves it and keeps it in her Cell and Matrix and there it is nourished and grows even to the time of his ripeness, therefore let us now choose unto him a wife, that he may have a receptacle of his seed, whom we may choose for the wife, which is nearer to him in simplicity and purity, because nothing is more near to the man than the wife which are homogenous.

Hermes says in his Allegories: Luna is the light of the night, the night is the nativity of Darkness, which God has ordained for the governing of the world. And Luna receives her Light from Sol and is beloved, because the light of Sol is in her and because the nature of Sol overcomes the nature of Luna. Our Mercury is made of a mineral and vegetable joined together, because things joined together do profit more, than if they should be separated by themselves, out of those things consider the necessity of both Mercuries.



Democritus the Philosopher: It behoves you that in the first business you dissolve the bodies upon white ashes and let there be no grinding but with water.

Avicenna: The first thing in the work is to dissolve the Stone into his first matter.

Senior and Hermes: Dissolve the bodies into waters.

Plato in his Summary: Thou wantest that which thou labourest for in the Solution of bodies therefore it is meet to continue a gentle fire upon it until all the whole be dissolved, and by it the work is effected.

Note this, the circulatory reversion of all circular things is not effected until they be brought unto their first matter.

Rasis: Unless you dissolve the bodies you labour in vain.

Albertus Magnus: Know for a certainty that no spirit of bodies can be tinted unless it first be dissolved.

Morienus: The operation is vain in this Art unless all natural things pass into vapour by their nature, and if it shall be dissolved then the alchemical work is prepared and multiplied.

Sorin in his 11th Distinction: Perfect Solution is the beginning of the regimen, but that the body may wax thin like unto a spirit, then it is meet to dissolve them and the regimen of bodies, as I have said before, is dissolved.

Alphidius: But Argent vive which is extracted from that black body is moist and white and clean from barks, that the work perish not.

Morienus: It is convenient for thee to know that white fume is the soul and spirit of those dissolved bodies, and surely if white fume had not been Gold, there Alchemy had not been.

Rosanius: This is our most notable Mercury and God never created a more notable thing under heaven beside a rational soul.

Hermes King of the Grecians: The dissolved body is continual water congealing Mercury with perpetual congelation.

Hipocras: He that will purge bodies must first make them fluxible, the blackness of putrefaction according to the opinion of some men lasts 4 or 5 days.

Senior: The first key is the extraction of moistures and fatness, of which these are the signs, that is to say, superabundant blackness which being consumed, the soul is now in the water.

Albertus: Unless the soul shall come forth from the body and shall ascend upward into heaven, you shall profit nothing in this art.

Senior, the Parable concerning the White Tincture: If my beloved parents shall taste of life and shall be fed with mere milk and shall be made drunk with my white, and shall lie in my bed, they shall beget the Son of Luna which shall excell all his predecessors, and if my beloved shall carry him from the red tomb of rock and shall taste of the fountain of his mother, and shall be coupled with my red wine and shall be made drunk with me, and shall couple with me freely in his bed, and in my love his sperm shall enter into my cell, I shall conceive and be pregnant and at my time will bring forth a most mighty Son ruling and reigning over all kings and princes of the earth, crowned with a golden crown of victory, of the most high God who lives and reigns world without end.

The Turba of the Philosophers: You searchers of this Art when you see that whiteness appearing in all places of the glass, then imagine that redness is hidden in that whiteness, and then you must not extract it until the whole red be made to decoct.

Senior: Make black white, and every white red, because water whitens and fire illuminates, for it shines in colour like a ruby by a tinting soul, which it hath gotten by virtue of the fire.

Hermes: The seventh regimen is of Luna, that is, to dry to make red, to make hot and to fix by the space of 25 days and so you have the finishing of the work. The colour of the soul is red. White will be red. Whiteness is our redness. Likewise, this our Stone is fire and created of fire, and turned into fire, and the soul of it stays in the fire.

The Riddle of Hermes Concerning the Red Tincture: I am crowned, and decked with a precious crown and adorned with princely garments, for that I cause joy to enter into bodies.

Hermes in his Third Treatise: Come ye Sons of Wisdom and now we will rejoice and be merry together, because death is conquered and our Son now reigneth and is clothed with a red ornament and with flesh. Now our Son being born a King, takes the tincture from the fire, but death the Sea and darkness fly from him, and the Dragon flies the beams of the Sun which kept the holes, and our Son being dead doth live, and a King comes from the fire and shall rejoice in wedlock and secret things shall appear, and our Son now vivified is made a warrior in the fire and supereminent in tinctures.

The Metaphor of Bellinus the Philosopher concerning Sol: Know thee that my father Sol hath given me power over all power and hath put on me the garment of glory and the whole world seeketh me and runneth after me, for I am the greatest now they have known my virtue and altitude, for I am only and alone which of his grace has given me that virtue, and men seek of my servants that which is sought of me, and they have not come unto it but through me, and the earth with all her forces cannot make me humble myself. Yea, rather I am above it and above my servants, until I humble them and extract from the nature and power of them, and endue them with my brightness and fair light which my father hath given unto me in all their works, for I am excelling, which exalt and surpass all things and none of my servants can be above me but one to whom it is granted because he is contrary to me, and he destroys me, yet he destroys not my nature, and that is Saturn who separates all my members. Afterwards I go to my mother who gathers together all my divided and separated members. I am illuminating all my things and I cause light to appear manifestly in the journey of my father Saturn, and also of my mother who is an enemy unto me. But if this should not be, I could not drink of the souls of animals and of plants, but I come with the heat of the fire to expell the virtue and iniquity of them from me. I am dwelling upon the face of the mineral and I give to my servants

of my extremities, and my name is called by great names and he that studies in me cares not for any thing, but he is not satisfied with me. I carry ships through the sea and I build great cities and towers, seek not in me my greatness, therefore you wise men I tell you that unless you kill me your undertaking shall not be perfect and the degree of your wisdom increases in my sister Luna, and not with any of my servants. And if you should know my secret, I am seed cast into pure earth, which growing increases and multiplies and it brings forth fruit to him that sows it, because every thing that is engendered with his kind, doth multiply the form of his own shape and of no other, as of corn there comes corn, and so of other things, and in this I have expounded all the figures. Therefore, when I shall be with my white pure moist and clean wife, I add to the beauty of her face, to her goodness and virtue, for she is obedient unto me. Therefore, when I shall be joined unto her, there is nothing more excellent and better in the world, for she shall be impregnated and shall grow and she shall be as I am in substance and colour, because by this magistry the seed is multiplied, for of me, my like is born, and when one grain of corn is sown in the ground, it springs and is multiplied, grinded and seared, and is made into bread, of which the whole world lives. And the mineral of the earth is made of me, neither does it because it is the gift of God. I illuminate the air with my light and make the earth hot with my heat. I engender and nourish natural things, as plants and stones and such like. I take away the darkness of the night with my power, and I cause the days to remain and I illuminate all things with my light that are to be illuminated, and those things in which there is neither greatness nor brightness, all which surely are of my work when I am endued with my garments, and they which seek me do make peace between me and my wife. Therefore, unless she be separated from me and be mixed with inseparable mixtion, and this may be done when you shall extract me partly from my nature and my wife partly from her nature, and afterwards see that you kill our natures, and we shall be raised again with a new and incorporeal resurrection, because that afterwards we cannot die, for after our resurrection we shall have everlasting glory and fortitude and then all shall rejoice in great prosperity which know our proceedings.

And in this is the most precious gift of God accomplished, which exceeds all secrets of sciences in the world, and it is an incomparable treasure of treasures, because Plato says he that hath this gift of God hath also the dominion of the world, because he hath attained to riches and has broken the bond of nature, but not therefore because he has the power to connect all imperfect bodies into most pure Sol and Luna, but rather because it preserves and keeps every man and brute beast in perfect preservation of health, and the crystal plate which is the White Elixir, if as much thereof as a grain of mustard seed be given to a man sick of the fever, it cures him. Likewise a leprous man, if at four times in the year he shall be purged with that plate, with red powder whereof Sol is made twice in one year in March and September, he is cured. And both the white and the red powder heals the Sciatica in the danger of death it heals also the palsy. Likewise if this be held to the nostrils of women labouring with child they are presently delivered, this Hermes affirms.

Geber also says that the red Elixir cures all cronical infirmities of which the Physicians have despaired, and it makes a man become young as an eagle and to live five hundred years and more, as some Philosophers have done, which have used it three times a week to the quantity of a mustard seed. There is an herb which is called Saturnus de Canalibus, of which such a medicine is made.

Note therefore that all infirmities which are engendered from the crown of the head to the sole of the foot, if they be of one month, then they are cured in one day, if of one year then in twelve days, and if of long time then they are cured in one month, for as it cleanses all infected metals from all infirmity, so likewise it cures the bodies of men.

Wherefore, our blessed Stone is not unworthily called the greater Tiriacus, as well of the bodies of men as of metals, of which Hermes, the King of the Grecians and father of the Philosophers, speaks saying, if thou takes of our Elixir every day for the space of seven years the weight of carrobium, thy hoary and grey hairs will fall from thy head and black hairs will grow up in their place, and thus of an old man thou shalt be made young, lusty and strong.

Arnoldus: This our Stone has an efficacious virtue of healing all infirmities above all other medicines of Physicians, for it rejoices the Soul, it augmenteth virtue, it strengthens youth and removes old age, for it suffers not the blood to be putrefied, nor phlegm to have dominion, nor choler to be adust, nor melancholiness to be abundant, yea rather it multiplies the blood beyond measure and restores and renews all corporeal members efficaciously and preserves them from hurt, and does most perfectly heal all infirmities, as well hot as cold, dry as moist, before all other medicines of Physicians, because if the sickness be of one year, it heals it in twelve days but if it be an old disease and of long time then it will cure it in one month, and to conclude it expells all evil humours and brings in those that are good, it brings love, honour, security, boldness, and victory in battle to those that possess it and in this is the greatest secret of nature accomplished which is,

A secret not to be valued at any price
a most precious and incomparable treasure
which God grant to be hidden
in their minds that possess it

lest it be made known
to the foolish
and ignorant
Amen let every
living man say
Finis

In Lubeck the 24th day of the
month of October in the year
of our Lord 1588



After my passion and manifold torments I am again risen,
Being purified and cleansed from all spots.

A Commentary on the *Rosarium philosophorum* - Adam McLean

This commentary was originally published in my Magnum Opus edition the *Rosary of the Philosophers*, Edinburgh, 1980.

A Commentary on the *Rosarium philosophorum*

by Adam McLean

For the purposes of this commentary I do not intend to work through a detailed analysis of the text, but rather to pursue an interpretation of the series of twenty woodcut illustrations, which have borne the reputation of the *Rosarium* in the absence of a translation. Some of these woodcuts are very well known and have been used as illustrations in many recent books on symbolism.

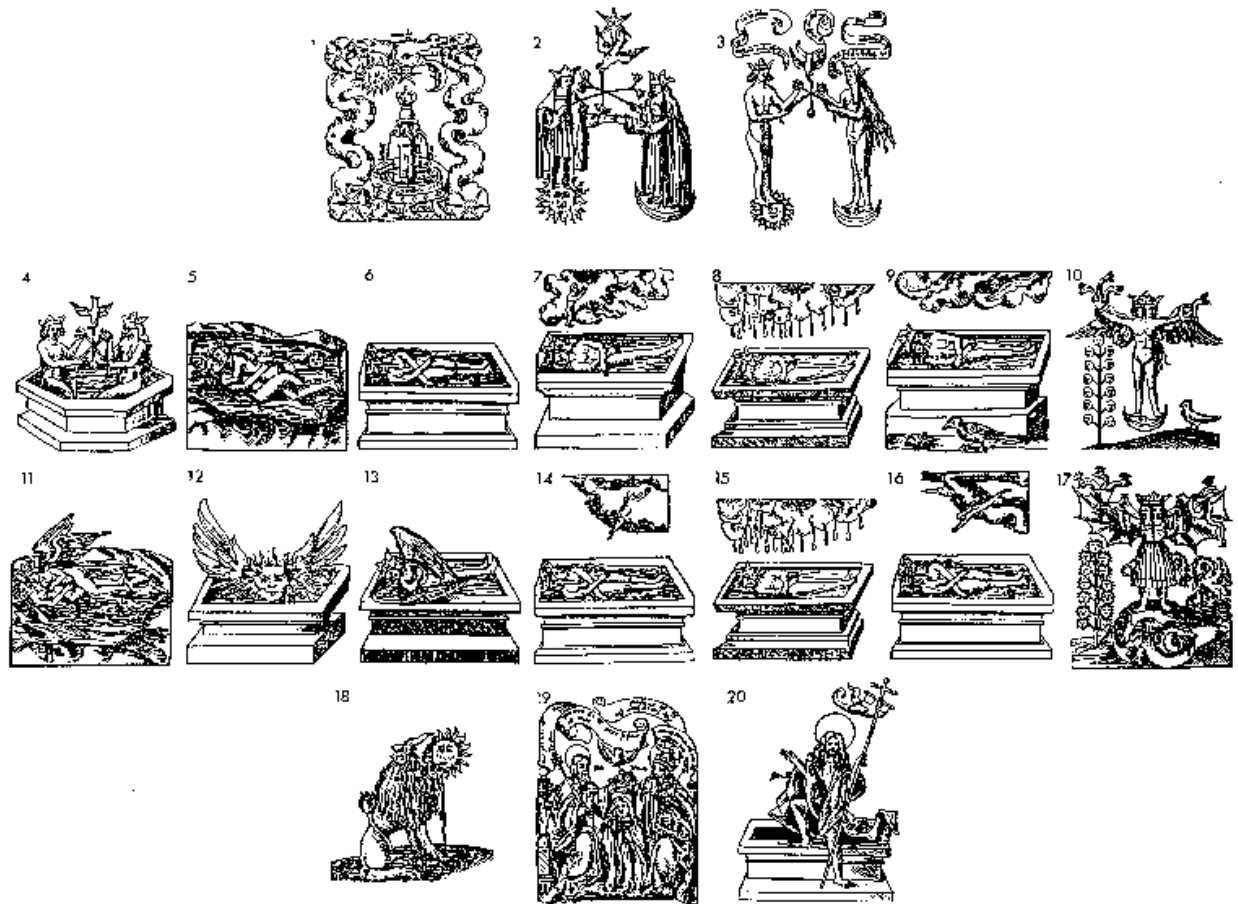
The text of the *Rosarium* is divided into sections associated with these twenty illustrations. These sections introduce ideas arising from the symbolic content of the woodcuts, and weave these remarks in with quotations from various well known alchemical authorities, often using quite lengthy extracts from other alchemical writers. So the *Rosarium* is a gathering of material within a certain framework, rather than being an entirely original textual

statement of alchemical ideas. So, it is this framework, in which the essence of the *Rosarium* lies, that we shall be exploring in this commentary.

The text of the *Rosarium* is quite peculiar in that it seems almost to move in and out of focus. At one point in a section one seems to have a clear precisely drawn idea, which as it is developed in the text becomes more unfocused, more diffuse, and one finds oneself unclear as to what level the text then refers. Then, just as one's puzzlement is growing into irritation, the text moves sharply back into focus with another clear statement of an idea. This may be a quite conscious technique on the part of the anonymous writers rather than just a failing of the translation. At any rate, the text constantly shifts between physical alchemy, statements about experiments with substance, and the realm of soul alchemy, the task of the inner transmutation of forces within man's soul. In that it sought to unite these two alchemical realms, the *Rosarium* set a style for alchemical literature of the late sixteenth and early seventeenth centuries, in which the physical process became a mirror for soul development, and the inner content of soul experiences became projected upon outer processes in the laboratory or the natural world.

The *Rosarium* as a text is not a work of the kind of spiritual alchemy we find later in the early seventeenth century in the output of Mylius, Maier, Fludd, and the Rosicrucian alchemists. It does not deal directly with the spiritual principles of alchemy and state these as a coherent philosophy in the text, but rather this spiritual alchemy is incorporated into the series of illustrations. It was only in the later sixteenth century and particularly during the Rosicrucian period, that alchemists felt free to express the profound truths of their spiritual philosophy in the form of words. Until that time, in the alchemical tradition the spiritual principles were still only expressed in symbols. So, while the *Rosarium* in its text attempts a synthesis of physical and soul alchemy, we also find as a further layer, that the series of symbolic illustrations incorporates in pictorial form the principles of a spiritual alchemy.

The *Rosarium*, because of its interweaving of soul and physical alchemy, was of particular interest to the psychologist Carl G. Jung, who perhaps quoted from it in his writings upon Alchemy more than any other single text. Jung, indeed, wrote an essay on the *Rosarium* series of illustrations under the title 'Psychology of the Transference' which is included in Volume 16 of his collected works, and this provides us with a most valuable foundation upon which to construct an interpretation. Jung, however, only shows us 11 of the 20 illustrations. Furthermore, he suggests that figures he labels 5 and 5a (*Rosarium* illustrations 5 and 11) are alternative versions of the same figure, whereas on examining the full series of 20 illustrations we find this untenable. Perhaps Jung did not have access to a complete edition of the book, but that as often happens over the centuries, some of these illustrations had been removed from his copy. At any rate, Jung's interpretation is based upon seeing the illustrations as 10 stages, whereas as we have seen there are 20. Indeed, if we read again Jung's analysis of the *Rosarium*, with a consciousness of the existence of the extended series of 20 illustrations, we will find a further level of integration of the masculine and feminine facets of the soul, which does not contradict Jung's thesis, but amplifies and extends it. For the purpose of interpreting these illustrations, I will follow a method I have used previously (in the commentaries to 'The Crowning of Nature' and 'The Rosicrucian Emblems of Daniel Cramer'), that of integrating the symbols into a complete pattern, rather than analyzing them as separate individual symbols. It must be emphasized that what is presented here is only one interpretation of the symbolism. This is by no means exclusive of other interpretations, which may be equally valid in that they look at the spiritual realities of the *Rosarium* series from a different perspective, and thus throw further light on the matter of the symbolism. Alchemy deals with flow and change and cannot be encompassed in the hard rigid fossils of intellectual formulae. Intellectualism only analyses and breaks down a subject into smaller units, but to grasp Alchemy we must develop a consciousness that is simultaneously capable of synthesis, of building up into a larger picture. Here we must see the individual unit as part of a whole.



So to our analysis and synthesis of the symbols of the *Rosarium*. The 20 illustrations are arranged for this interpretation as in the diagram above. Here we have a triad of illustrations 1-2-3 introducing us to the Prima Materia, the substance of the work of transformation, then in illustrations 4 - 10 we see the first process of transmutation leading to the creation of the White Stone, this being followed by the parallel transmutation of 11 - 17 which leads to the Red Stone. Then in 18-19-20 we have a final picture of the end of the Work.

THE PRIMA MATERIA

The opening three illustrations to this process, indicate the realm within which this transformation occurs and introduces the Prima Materia. We interpret this series as a process for the integration of the three facets of man - the Body, Soul and Spirit. In our present state of evolution these facets do not work together in harmony. There are polarities and vast gulfs between the different realms within our being. It is the task of alchemical transmutation to unite these facets in a new harmony, into a perfected state of being where Body, Soul and Spirit mutually interpenetrate and work together. Man's soul is thus the bridging element between the outer realm of the physical body and the spiritual world. This bridge must be built out of integrating the primal polarities of the soul, so that it becomes both a vehicle or vessel for the spirit and the master and moulder of the physical realm.

In illustration 1, we have a picture of man's inner soul world. In the lower part of the soul we see a triple fountain which pours forth the threefold soul-substance - the Virgin's Milk (the feminine receptive lunar forces in the soul), the Spring of Vinegar (the masculine sharp, penetrating solar forces in the soul) and the Aqua Vitae, the water of life (the inner source of soul energies). These three streams pour forth from the head of the fountain, at the central point of the soul, and stream down merging together in the basin at the lowest part of the soul. This vessel contains the primal substance of the soul forces, the Inner Mercury, the Mercury of the Philosophers, that is one and yet is composed of these three streams.

Thus we have here a picture of the unintegrated soul realm of man. The three streams pour down from the heart centre into the lower soul world, but are cut off from a balanced direct connection with the upper soul, the realm of the soul that can touch upon the spiritual. The only connection with this upper soul initially is through the unintegrated polarity of the lunar and solar streams within the soul.

The task of the alchemist working through this *Rosarium* process, is firstly to recognize the elements of the primal material, the lunar and solar streams, and the inner Mercury of the soul forces, then begin to work with these through meditations, bringing them into a new synthesis and making these inner forces a vehicle both for the experience of the Spirit and the mastery of the Physical world. Thus in illustration 2, there is pictured a personification as King and Queen of these solar and lunar forces. The Sun King and Moon Queen, have to be recognized by the alchemist as archetypal polarities within his soul and they must be brought into a new relationship. These polarities meet and touch, though at this initial stage, their encounter is very restrained and distant. As Jung points out in his commentary to these illustrations, they give each other their left hands in union. The left (sinister) being the dark or unconscious side of their being. Thus they are united in the unconscious aspect, in the depths of the lower soul. Their right hands, the more conscious side of their being, proffer two-blossomed flowers to each other, and this meeting in consciousness is thus more restrained and distant. However, from above, from the higher spiritual realm indicated by the Star, a bird descends bearing a further two-blossomed flower and brings a stronger unity into the picture. Thus even at the beginning of the work, the alchemist will have help from the spiritual world. As he tentatively begins the task of uniting the inner polarities, spiritual help will descend to him as a gift, a spiritual grace. For the individual alchemist this will possibly take the form of perceptions, perhaps inspirational dreams, and positive realizations that give him an inner security, a sureness that he is on the right path.

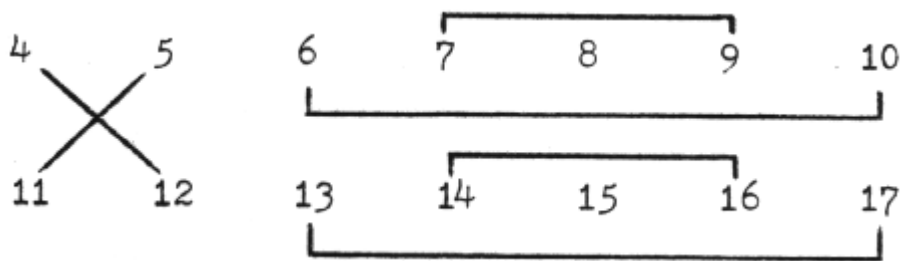
In illustration 3, the process moves one stage further. The court clothes of the King and the Queen, the veils of consciousness, have been taken off, and the two participating forces or archetypes in the soul (Jung called these the Animus and Anima) can for the first time see each other clearly. At this stage their gesture changes and they grasp each other's proffered branch (which now is single blossomed). The solar King holds out his branch in his right hand and this is grasped by the right hand of the Queen, while her branch proffered by her left hand is received by the left hand of the King, and from above the dove still bears its unifying branch. The scroll above the Sun King states, "O Luna, let me be thy husband", while Luna says, "O Sol, I must submit to thee", and the dove bears the inscription, "It is the Spirit which vivifies". The two archetypal facets of the soul are here proffering to each other, in the form of flowers, an aspect of their forces.

We have now reached the stage where the primal archetypal energies within the soul of the alchemist (the Animus - Anima) have been polarized then brought through his inner work into a kind of relationship necessary for the real task of the integration process to commence. We now see the beginning of the meeting and transmutation of these forces one into another. This takes place through two cycles of transformation involving seven stages (compare with 'The Crowning of Nature' and the 'Splendor Solis'). The first, pictured through illustrations 4 - 10 gives rise to the White Stone, the inner mastery of the lunar forces, while the second seen in illustrations 11 - 17, produces the inner mastery of the solar forces in the soul, in the preparation of the Red Stone.

Each of these processes has the same archetypal form, as is paralleled in the illustrations. These seven stages can be analyzed as follows : -

- 1 An entry into the vessel of transformation,
- 2 A conjunction of the two primal archetypal forces,
- 3 Their merging into an hermaphrodite in a death or nigredo stage,
- 4 The extraction or ascent of one facet of the soul into the Spiritual realm,
- 5 The descent of a spiritual dew or essence from above,
- 6 The return of the extracted soul forces,
- 7 The final formation of the Stone pictured as the resurrection of the hermaphrodite.

The opening two stages of each of these processes are preparations, and we see that there is a reversal of the order between that of the first cycle (illustration 4 being the descent into the vessel and 5 the Conjunction), and that of the second cycle (illustration 11 being the Conjunction and 12 the descent into the new rectangular vessel). The further five illustrations of each cycle pivot around the central experience of the descent of the spiritual dew from above (illustration 8 for the White Tincture, and 15 for the Red), and the other four illustrations in each cycle relate in form to each other as follows : -



Thus we have the skeleton framework of the process. Now we will look at each stage in some detail.

THE WHITE TINCTURE

In illustration 4, the King and Queen, still maintaining their mutual gesture of uniting their forces through the aid of the spirit, descend into the watery vessel. This is the realm of the unconscious, the inner ever-flowing Mercury of the soul, that we met in the first woodcut of the Mercurial Fountain. The higher archetypal forces within the soul have entered into the vast dark sea of the unconscious realm of the inner soul life. This vessel is here hexagonal, as the triplicity of Spirit, Sun and Moon is still working within this experience. In the following illustration, number 5, we see the first Conjunction, the Coitus or inner union of the male and the female forces of the soul. They merge together in sexual intercourse, the man uppermost. In this first cycle of transformation, the male forces are spiritually active working upon the passive female forces, however, as we shall see later, the opposite will be the case in the second transformation. This point was not noticed by Jung in his commentary.

The solar-masculine and lunar-feminine forces in the soul have now united together in the most intimate way possible. Through this union an hermaphrodite being is formed, as with the next figure, number 6, where the masculine and feminine soul forces fuse into one body with two heads. After this primal fusion and exchange of energies within the soul archetypes, an inner darkness, a nigredo or putrefaction occurs. This takes the form of a descent of the complex of interconnected male and female energies into the dark unconscious sphere of the soul. We note here that this union of the male and female energies produces the hermaphrodite, and does not give rise to the conception and birth of a separate 'soul-child' as in some other versions of the alchemical process. In the *Rosarium* process, the union of these two energies is entirely contained within the being of the operator, and does not produce an independent 'soul-child'.

In the next illustration, number 7, the Extraction or Impregnation of the Soul, a masculine soul element separates from the dying hermaphrodite, and rises upwards in the soul towards the realm of the Spirit, as indicated by the clouds above. Through this active penetration of the inner feminine by the masculine polarity of the soul, this aspect of the inner life has achieved a certain ability to ascend within the inner world to the realm of the Spirit. The hermaphrodite-body left below as the husk of the union of the male and female currents, and being abandoned by the masculine soul forces, is now in essence the vehicle for the naked female forces of the soul in an entirely unconscious passive form. This is the turning point of this sevenfold cycle of transformation.

In illustration number 8, a dew descends from the spiritual clouds upon the inert corpse of the female forces. This results in a spiritualization of the feminine lunar element of the soul, through a washing or purification of this aspect of the soul forces lying in the unconsciousness. The hermaphrodite needs to be cleansed both by the waters of the sea of the unconscious and by the higher conscious spiritual rain. This is the Ablution or Purification.

When this stage has taken place, the male facet of the soul returns from its sojourn in the higher spheres and reunites with the hermaphrodite husk. This process is also pictured at the base of the vessel, as we see a bird above ground meeting with a bird buried in the earth. This is the 'Ortus', the rising or dawning of new consciousness, the Jubilation or Sublimation of the soul forces. New life returns to the feminine lunar element of the soul, which having been through this inner death process, this descent into the primal darkness of the unconscious, has gained a kind of victory over the death forces working in the unstructured soul forces.

Thus the soul gains a mastery over the lunar element within its being. This is the inner experience of the White Stone, the inner foundation in the soul for consciousness of the potentialities working in this lunar- feminine element which lies within us all, and it is pictured in the last illustration from this sevenfold development, number 10, which shows us the hermaphrodite of the soul now reborn from its tomb, winged (indicating its spiritual development), and standing upon the crescent of the Moon (signifying mastery of the lunar forces) which is further emphasized by the appearance of the Moon Tree.

THE RED STONE

Now that the alchemist bears within his being the White Tincture, the mastery of the lunar forces, the time has come for him to embark upon the preparation of the Red Stone. As the White Stone was prepared by an active working of the male solar forces upon the female forces in a state of passivity, in the tomb of the unconscious, so now it is the turn of the masculine side of the soul to enter the darkness, through the active work of the female lunar forces within the alchemist's being.

Thus it is in illustration 11, we see again the Conjunction - the Coitus of the two soul facets. This is called the Fermentation distinguishing it from the conjunction of the White phase. This time the female forces are active, and in their intercourse it is the woman who lies on top of the man. The figures are also winged, indicating the degree of spiritual development that has occurred during the first cycle of transformation which resulted with illustration 10 in the winged hermaphrodite.

The male solar forces of the soul enter now into the darkness of the unconscious realm within, as we see in the following illustration, number 12, the Illumination, in which a winged solar disc descends into the vessel of transformation that contains the living mercury, the ever mobile flowing energies of the unconscious. As the text indicates, "Here Sol dies again and is drowned with the Mercury of the Philosophers".

In illustration 13, the two facets of the soul have again fused into the hermaphrodite which is resting within the dark grave like realm of the unconscious. The hermaphrodite is winged, and thus still bears the spiritual development from the previous cycle of transmutations, however, this too must be cast off if the solar transmutation is to take place.

This we see in the following illustration 14, the turning point of this cycle, where the now wingless hermaphrodite also gives up the female side of its forces, which soars up into the spiritual world, leaving the male aspect bound to the husk of the hermaphrodite body. This is the Fixation of these forces in the unconscious realm.

Then, as with the previous cycle, a dew descends from the spiritual realm above upon the corpse-like hermaphrodite, in the Multiplication of illustration 15, and the male solar forces of the soul are purified and washed by this gentle rain of the spirit.

This done, the female soul element is free now to return from her journey to the higher spiritual realm of the soul, and rejoin and revivify the hermaphrodite figure in the lower soul, as is pictured in illustration 16.

Then the round of this second cycle of transformation is complete and the hermaphrodite arises in illustration 17, displaying the perfection of the Red Stone. On the left of the hermaphrodite we see the Sun Tree, while on the right, the Pelican in its piety gesture, nourishing its young on the blood from its own breast, is a symbol of the Red Tincture. Behind, is a Lion, another solar symbol, and the hermaphrodite stands upon a mound below which is a triple-headed serpent, each head of which is mutually feeding upon the others. This symbolizes that the Spirit, Soul and Body are becoming united and penetrate each other, though this being still polarized in the form of the serpent (the head and tail polarity), indicates that final harmonization of these realms is yet to be achieved.

THE END OF THE WORK

Thus the alchemist has gained inner mastery over the lunar and solar currents of his soul, the feminine and masculine forces within his being, the yin and the yang, the Ida and Pingala Nadi's of Tantricism, and is no longer unconsciously moved and swayed by the external archetypes of King and Queen, but now bears these within his being as a conscious resource of the soul, energies that he can tap and use as he wills.

With this stage, the alchemist has achieved an experience of the White Stone, the inner foundation for working consciously with the lunar forces of his being, and he has also gained the Red Stone, the inner ground upon which he can solidly begin to work with the solar forces of his being. He thus stands upon the threshold of a higher and deeper experience of his being. However, these two Soul Tinctures or Stones, foundations upon which he can solidly stand in his inner encounter with the two force streams of his soul, do not incorporate the inner Mercury, the living and flowing energies of the soul, that we picture today as the unconscious, the mysterious dark inner source of the soul forces. The being of the alchemist during the hermaphrodite stages has dipped into this well of his being, but has never entirely penetrated deep into its mystery. However, this experience is necessary for the complete inner development of the alchemist, and it is pictured in illustration 18 as the Green Lion devouring the Sun. The sun here represents all that the alchemist has so diligently won for his consciousness, through working this process of inner development. The Green Lion is the devouring, dissolving aspect of the unconsciousness. (The alchemists drew here an analogy with Aqua Regia, the greenish tinged acid that alone could dissolve metallic Gold.)

The alchemist must be prepared to make this sacrifice of his conscious achievements to the dark well of his unconscious being, if he is to further the process of integration, for only in this way can he fully encompass this realm and unite the three streams that pour from the fountain into the vessel of the lower soul (Illustration 1).

A similar inner task must be undertaken with regard to the upper soul realm, and this is portrayed in the penultimate illustration, where we see the being of the alchemist receiving a crown from the upper three streams of the Father aspect (body), the Son-Christ (soul) and the Holy Spirit. The alchemist must again make an ego sacrifice this time in respect to his upper soul. He must be prepared here to receive the blessing of this spirit that pours into his upper soul and recognize that the source lies outside his being. If he were at this stage to identify his self with this stream of spirit, he would be overwhelmed with egoism. The alchemist thus experienced through the sacrificial gestures towards his lower and upper soul (figures 18 and 19), the true spiritual ego that resides within his being, and which receives its essential foundation from the uniting of the Body, Soul and Spirit facets in both the upper and lower soul realms.

So, with the final illustration, the alchemist is seen having achieved a kind of resurrection which is paralleled with that of Christ. In the Green Lion stage he descended deep into the dark inner mysteries of his soul, as Christ descended into Hell, but has returned with renewed energies in a resurrection body bearing the mystery of the upper trinity. This is the true transmutation. Those who have gone through this experience are fundamentally changed, having undergone a self initiation that parallels the inner experiences that were gained through initiation into the ancient Mysteries of Greece, Egypt or Britain.

The series of illustrations in the *Rosarium* outlines a process for the inner conscious encounter, separation, purification, re-conjunction and harmonization of the male and female facets of the soul, and working through such a process brings about an initiation of the alchemist. The various blocks to the free flow of these inner energies are thus removed and the alchemist is able to experience life more fully, having both a living perception of the spiritual and the ability to express his being creatively in his encounter with the physical realm.

I have described the process entirely using terms of a spiritual alchemy, from a perspective outside of the vessel of transformation. Such an overview is necessary for an understanding of this process by our present day consciousness, however, one must recognize that this is only one level of working with these symbols. At the time when the *Rosarium* was published, it would not be experienced in this way. Rather each illustration would be taken as an individual meditative exercise to be worked through in sequence. I have not chosen here to delineate such meditative exercises in detail, but I trust that enough indications have been given to allow the reader to work with them in this way. Building up a meditative working with such a series will take some months of sustained effort, but if this task is undertaken, the reader will truly encounter the essence of the *Rosarium*. As I indicated in my commentary to the 'Crowning of Nature', there would have been a definite physical alchemical process in which this soul development aspect was embodied. The 'Crowning of Nature' has an even more extended series of 67 illustrations, and it bears a definite relationship to the *Rosarium*, in that for example, there is the preparation of the White and the Red Stone through various cycles of transformation, although the 'Crowning of Nature' works through the Elements and the Ethers, while the *Rosarium* is founded upon the polarities of Sun and Moon, masculine and feminine.

This physical process would be undertaken by the alchemist and would act as an ongoing meditative exercise, each change within the flask relating to the inner transformation of the Soul. The transformations in the flask and those in the alchemist's inner life would be linked 'synchronistically', mirroring each other. The secrets of such alchemical experiments were of course closely guarded, and it is difficult to find definite clear instructions in many texts, however, I feel sure that in time and with patient work, it may be possible to uncover some of the secrets of these processes. The *Rosarium* certainly provides a key and a starting point for such investigations.

Geber's Discovery of Secrets

This Geber text was translated by Robert R. Steele from the original manuscript. It was the first work printed by the Geber Society in England. This has been transcribed by Antonio Balestra.

THE DISCOVERY OF SECRETS (On the Silvering of Copper and Iron) attributed to Geber

Abu Musa Djaber ibn Hayan El Azder El Kufi says: - You must value and not contradict what is written; remember well how to manage without diminishing or augmenting, take as much as you wish of the stone mixed with its mixture and grind it with some water, mixed with copperas and sal ammoniac until it becomes black. Then put it very near a very slight heat until it smells like semen. When it has that smell take it away and wash it slowly with

some clear water, and then roast it gently until you notice a visible vapour. In this way its water will be driven off, and the stone itself will become light, without losing its essence. Take it off and dip it again into water, powdering it under water, and roast it as before. Its blackness begins to diminish. Take off the stone when it is dry and its water absorbed. Grind it well in some clear water and roast it again. It begins to be green, and then this blackness will disappear. When you see the stone beginning to turn green, be sure you are in the right path. Move it then when it becomes quite green and has the appearance of verdigris. This will show that the process is right, and the stone has lost its sal ammoniac which would have corrupted it. After powdering it in some water, put it into a vessel well luted with plaster, place it on a gentle fire, and distil off all its water. Be patient and do not be in a hurry to increase the fire which will corrupt it; for you will repent, and your repentance will never be of avail. When you distil off all its water, take it off, and powder it in the same distilled water. Then return it to the vessel, and renew the distillation. I recommend you to distil it 700 times like the rods of myrtle, and Indian cane. I have not explained this hint in any one of my books, but in this only. I have told you the opinion of philosophers without diminishing or increase, and have not concealed anything from you. When the stone becomes green we call it myrtle, and when it returns to yellow, we give it the name of Indian cane. You must know that it becomes gradually black from the first to the last. It remains quite black from five to ten roastings; then it slowly becomes green, and has the colour completely in 50 or 70 roastings. This is the end. If the stone acquires these qualities, there will be no doubt of its goodness. Its yellow colour begins bye-and-bye to disappear and the stone will completely lose its clearness in 70 roastings. Then the stone will have the same degree as the sun, and similar coloured rays. It will burn, and become ashes. They are the same ashes mentioned in the books of philosophers. If you continue the same process, the ashes will become quite white. This is the fourth sign, which is the sign of perfection. Therefore you must continue to proceed as before without diminishing or increase. Then it is necessary to augment the fire just a little, and do not fear the corruption. If you continue to distil it you must return the distilled water on it, and in every distillation the water diminishes; therefore it is necessary, every ten distillations, to add some clear water to the distilled water with which you pulverize it. If the stone begins to turn white, you must continue the same process until it turns very white. This will be from 500 distillations. If the fire diminish, and the operator be clever, knowing well the quantity of fire, from 450 distillations (the total is 900 distillations), the stone, you may be sure, will have a complete and real whiteness. In this state you may operate for giving copper and iron a coating of silver. You can also operate on melted crystal, and pearls, and many other minerals, etc., etc.

The 'Donum Dei'

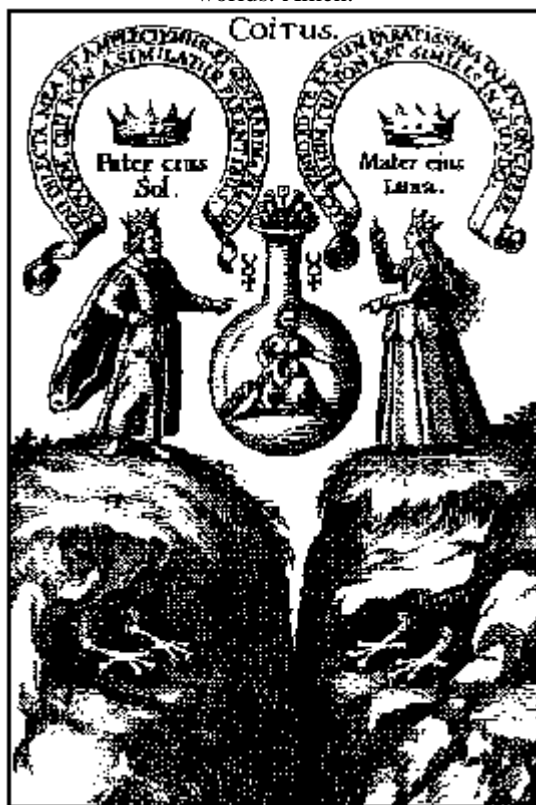
The *Pretiosissimum Donum Dei*, 'the most precious gift of God', is an important early alchemical work, with a famous series of 12 illustrations. I have identified over 60 manuscripts of the Donum Dei, the earliest dating from the 15th century. Some of these versions ascribe the work to Georgius Aurach de Argentina [sometimes 'Anrach'] and date it to 1475. There are versions in Latin, German, French and Italian, and one in English in the British Library MS. Harley 6453, which I have transcribed and show here. I have added the engravings from J.D. Mylius' *Anatomia Auri*, 1628.

I have had the science of this Art only from the Inspiration of God, who to this servant has vouchsafed to declare the true reasons to judge and discern, giving strength hath less occasion to no man, nor any excusation from him. Forsooth if I feared not the day of Judgment I would never open anything of this science or publish it to any man. But I am willed to render my duty to faithful men as their Anchor of faith hath given it unto me. He that knoweth not the principles in himself is very far from the art of philosophy for he hath not the true book whereupon he should ground his intent. But if he do chiefly and principally know the natural causes of himself and know not the other, yet hath he the way to the way of the principles of the Art. And although a man know the Matter, yet there remaineth many things to the completement of the same. And it is necessary that our stone be drawn out of the natures of two bodies before the Elixir may be made complete, therefore it is worthily said: O water in form Pontic, or bitter which dissolves the Elements, O most greatest Nature, the creature of Nature which containeth Nature, and overcometh the nature of the meanys what cometh with light and with light it is engendered and she that is mother of all, how black a cloud hath she brought out.

The Chapter of the Green Lion and of what colour it is.

First in our green Lion is had the true matter and of what colour it is, and is called Adrop or Azocke, [clopum], Duenech. If thou will well understand this work, read it from part to part and thou shall see miracles wrought in our

days, and unless I had seen them and touched them I could not so particularly have written them and painted them. I have not shown all the appearances and things necessary in this work, for there be some that be not lawful to be spoken of man, that I have set it out in pictures to the end or completement. And there was never no sure work so described and with authorities to the purpose. For it is impossible to be known without it be known of God or of a master which may fear him. Understand that it is a very long way, therefore patience and tarrying be very necessary. For in our Magistry there be some foolish and blind which saith they can make Aurum potable of common Gold or else they believe that it is most best to heal all infirmities. Also there are some Physicians which causeth ducats to be boiled in water saying this thing is most best for the health, but it is rather evil and not to be drunk. For it is clean contrary, saving their reverence, that that was Aurum Potabile or if that it was good for the health. For neither common gold or other metals be good to heal with, but they [are] rather evil as I have said and not able to be drunk. But I will grant they be good and most best to buy confections with and to pay the physician. Also they be good to be had basins full of ducats or fine gold and so show them to the sick man for it is a great comfort to see the gold, but the true aurum potable of the philosophers is the Elixir complete. And this is Aurum potable not visible but in power, which is the great medicine, which removeth all superfluties as well of many bodies and of metals, for it converteth all metals imperfect from Leprosy and from Infirmity, and likewise the bodies of man. And this is most certain. Note this is the intent of all philosophers, but these which doth understand it to be of common gold be blind and more than blind and deceivers. For if common gold should give of this perfection to another, then should he himself remain imperfect. Wherefore would you have this science reading only one book or finding the first regiment? Now following, the philosophers have said that the truth is not discerned without error, and nothing converteth more sorrow to the heart than error in this art. Therefore when I spared not my life in so great age to practice, lest peradventure because of the chiding's of this wisdom I might be dampened. First I shall praise God who is the beholder of all things nor any thing that is hid from him, to whom be honour and glory by all the world of worlds. Amen.



Of whom the father is a virgin saith, Come my well beloved that we may embrace together, and we shall engender a new form which shall not be like to his parents. The king therefore whose head is red, the eyes black and the feet white is the Magistry. The Mother hath not conceived, behold I come to thee, and am most ready to conceive a form, to whom is none like in the world. And he is borne between two mountains, you know the truth. This book is followed according to Hermes Trismegistus, he varieth not from him in any text for that you may know. Although he will not declare his name that all his ground and foundation is Hermes as aforesaid. No chapter of him that is left untouched in this book, wherefore be sure to follow it for there is no surer author nor none like, it varieth not from

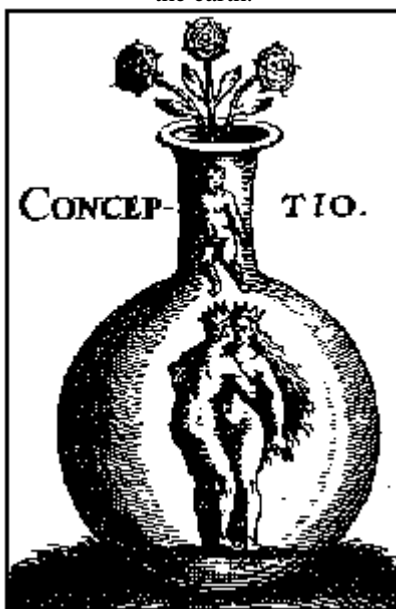
any that anciently hath written of this Art and he hath spoken more plainly than ever was written of any other, if God give grace that he that readeth it may perceive and understand, to whom be all honour and glory. Amen.

The Second Chapter.

How the bodies be dissolved into Argent Vive of Philosophers that is into water.

The Matter of the Stone is a gross water agent, or that is a cold, congealing the water. And believe those stones to be more precious, which proceedeth from the animals than the other, Thou canst not prepare any kind of stone without Duenech, the green and liquid which is born in our mines. Some behold the last Mountains which be on the right hand and the left, and ascend thither where our stone is found, and in the mountain which beareth all manner of kinds of Spirits and Aromatic or secret things, likewise in the mine of the stone which is necessary in this work, is of an augmate or a levinge thing. You shall find it every where, in the plains, on the mountains, and in the waters, as well the poor as the rich hath it. It is most vile and it is most dear. It groweth of flesh and blood. O how precious it is to him that knoweth it. O blessed greenness which engendereth all things. O blessed Nature, blessed is thine operation, for of an imperfect thou makest a perfect. Therefore take not this Nature but pure and clean, crude, clear, earthly, pure and right. If thou do otherwise it shall not profit thee nothing.

Let us go seek the nature of the 4 Elements, which the [Amptys - .imperctys - .amxtys] bring forth from the belly of the earth.



Here is made the Solution of philosophers and it is made our Argent vive.

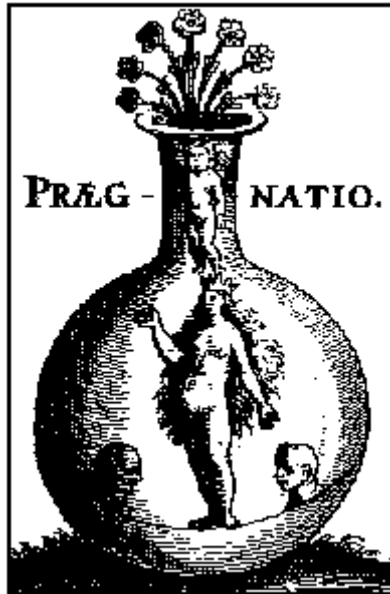
The Third Chapter.

How the bodies be dissolved into water and is made a new body.

Our Stone is a body without sound mortifying and quickening, so that nothing contrary enter with our stone, but put himself only conjoin the servant to his odoriferous sister and between them the art shall be engendered. For if the white woman be married to the red man anon they do embrace and so [hawsinge] be coupled together, by themselves they be dissolved, and by themselves they be made, that they that were two is made as it were one body. And know that there be three perfect colours from the which all the others take there beginning. The first is black, the second white, and the third red, there be many other colours, but they be not to be cared for, for they vanish away oftentimes before the whiteness, Then is made the commixtion of two bodies, and it is necessary in our Magistery, and if there were but one only body of the two, in our Stone, it should now go be tincture by any manner of means, and therefore it is necessary the conjunction of these two bodies, which two when they be conjoined, and received in the commixtion of the Stone, the Stone is engendered in the belly of the wind, and that is that which the philosopher saith. The wind hath born him in his belly, it is plain that the wind is Air, and Air is life, and the life is the Soul, that is oil, and water. I that am exalted above all the circles of the world have four faces having one father,

whereof one is in the mountains, an other in the Air, another in the Stones, and another in the caverns or hollow places.

Of the four Elements this Stone is compounded or made.



Here be the bodies wholly dissolved into our Argent vive, and is made water permanent fixed white as the tears of the eye.

The Fourth Chapter.

Here is made the putrefaction of Philosophers which was never seen and is called sulphur.

Convert the natures of the Elements and thou shalt find what thou seekest. To convert the natures is to make a body a spirit in our Magistry, first we make of gross thin, and of a body water, and by consequent we make that which is beneath as that which is above, and the contrary, for the bodies dissolved are reduced to the nature of spirits, and they be never separated asunder, like as water is mixed with water, and truly all the regiment and work is none other, but water permanent having in himself all things which we need. Therefore hold fast that water which is good operations, for he maketh white to white, and red to red, it is on and the same thing which hath in him flesh or soul; the agent, or calx, and the 4 Elements, to whom it hath dominion, it is not made of other Elements which agreeth not in his nature.

The putrefaction of the Philosophers is the head of the Crow a blackness transparent and shining.



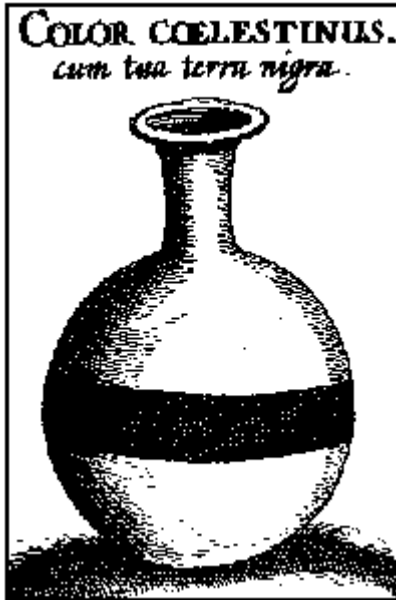
Here be the bodies put in putrefaction and be made black earth, and when you seest thy matter to be made black rejoice for that is the beginning of the operation. And it is necessary to be putrefied.

The Fifth Chapter.

The most part of this water is made black earth and feculent.

Therefore burn our Brass with easy fire as the hen doth nourish the egg until the body thereof be constituted or made and the tincture be drawn out, for thou shalt not draw it out all at once, but that a little, and a little may come out every day until it may be made complete in a long time. I am black of white, and red of white, and citrine of red, and certainly I am a true sayer and not liar. And know ye that this red of the art is the Crow which in the blackness of the night and in the clearness of the day flyeth without wings. Of the bitterness in his throat the colour is taken, from his body the redness, and from his back pure water. Understand the gift of God, receive it and hide it from all unwise philosophers, for it is not hidden from the caverns of the metals, which stone is mineral, and animal, shining colours, or high hill, and an open sea. Behold I have expound it to you, truly when it is first black, we call it the cave of the science which is not without blackness, for it is the tincture which we seek, for in every body we give or put colour, which thing was hidden in his brass, as the Soul in man's body. Therefore dear Son, when thou art in thy work, see first thou have the black colour, and then art thou sure thou dost putrefy and proceedest the right way, patience and tarrying be necessary in our work. O Blessed Nature and blessed is thine operation, for of imperfect thou makest perfect with true putrefaction, which is black and obscure. Then after thou shalt make to spring new, and divers things, which thy viridity or green lion makest divers colours appear.

The Head of the Crow is transparent blackness. This is upon the matter the black clouds, spirits or forms, This earth which is upon the matter descendeth in an other vessel to the bottom and thence worms be brought forth.



This is the black and feculent earth whereof all the Philosophers speaketh and standeth upon the water.

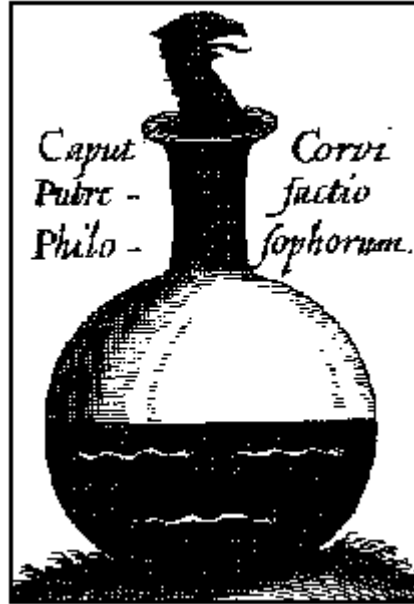
The Sixth Chapter.

How this earth black shall stand upon the water in the beginning, and by little and little is drowned in their profundity.

Yet seeing more the matter to wax thick and to sink to earth, and this thickness stood first upon the water, and so leaving by little and little the thickness they saw the earth drowned himself in the water and stand in the bottom of the vessel under the water, which earth was yellowish black and feculent, they said that this was perfect corruption.

Kindle the fire in the furnace after the Philosophers manner, and cause that all the matter be dissolved into water. Afterwards govern it with easy fire till the most part be turned into black earth, which in 21 days will be done. Know that this science is none other thing than the perfect inspiration of God. For all the Magistry or art is but of one thing and we shall prove it by the saying of the philosophers. And as we have seen and touched with great labours and business, we have known this only thing perfect to the white and to the red, and we could never find other things where the perfection consisteth to the true transmutation of bodies and perfect preparation, but to be destroyed so made black for ever. Therefore be thou busy to thine operation in all his degrees patiently continuing decoction until such time the tincture be come out in black colour upon the water, and when thou seest the blackness appear in the said water, know thou all the body to be liquefieth, and then it behoveth to continue an easy fire upon it, until such time it hath conceived the dark cloud which it hath brought forth. The intent of the philosophers is that now the body dissolveth into black powder, may enter into this water and all may be made one. For then the water taketh the whiter as his own nature. Therefore without all be turned into water, thou shalt never come by any means to perfect perfection.

Caput Corvi.



The Head of the Crow is black earth and feculent in the which be engendered worms, whereof the one devoureth the other, for the corruption of the one is the generation of the other.

The Seventh Chapter.

How this earth is dissolved into water and again into the colour of oil and is called the oil of Philosophers.

Here is required by how long time the stone is to be turned into blackness and what is the figure of true solution of the stone when blackness appeareth the first time it is figure of putrefaction and solution of the stone, but when it is vanished away and clearly gone it is a sign of the whole putrefaction of the stone and of the dissolution thereof, or else it is demanded if the black clouds endure in the foresaid stone by the space of 40 days, I answer sometimes it doth more, and sometimes less, this variation chanceth of the variety and quantity of the medicine, and according to the wisdom of the worker, wherefore the more quantity requireth more time, and the less the less. The wisdom of the worker helpeth the art of separation from the blackness. Item it is demanded by some long time this putrefaction shall endure and the cleansing of the earth, I make answer 4[0?] days and sometime more, and sometime less, according to the quantity of the earth and of the water.

The Head of the Crow
Oil of Philosophers.



Here is our new black Son born, and the name of him shall be called Elixir. The black earth and feculent is turned into Argent vive as it was afore and dissolved in the colour of oil, and then it shall be called oil of Philosophers.

The Eighth Chapter.

How the Dragon is born in blackness and is fed with his Mercury and killeth himself and is drowned in the same and the water is somewhat made white.

Gold is dissolved that he may be reduced unto his first matter, that is that it may be made truly sulphur and Argent vive. For then we may make most best silver and Gold when it is converted into the matter of them. Therefore it must be so well washed until it be true Sulphur, and Argent Vive, for according to the Philosopher they be the very true matters of metals. Therefore he that can wed a wife, and get her with child and mortify and quicken again the kinds of generations, and can cleanse and bring in light, and to separate the shine thereof from blackness and darkness, shall be of most great dignity. Therefore we conjoining our king crowned to our red children and in an easy fire knitting them together, there shall be conceived and between them engendered a son, For his clouds which were upon him turneth again into his body as they came out. Therefore continue a temperate Balneo or bathe until such time all be dissolved into water impalpable, and that all the tincture come out in the colour of Blackness, which is the sign and token of Dissolution.

The dark house is
Sulphur of philosophers.



Here beginneth the Dragon to wax white and to eat his own wings.

The Ninth Chapter.

Here is the water cleansed wholly from blackness and remaineth in the colour of milk, and many colours doth appear in the blackness.

The dragon here eateth his own wings and showeth forth divers colours by many manner of ways and many times shall be moved from colour unto colour until such time it come unto whiteness, A fierce or a most cruel beast ought not to be fed but when it hath thirst and hunger, and know ye that after three days it hath not, then is the Dragon born, the house of him is darkness and blackness dwelling in all these; Truly death, and Darkness, flyeth this Sea, and the dragon flyeth from the bright beams of the Son which stops the holes, and our dead form shall leave, and the king shall come from the fire, and shall rejoice of his marriage. And hidden things shall appear, and the milk of the virgin shall be made white, and our child now quickened is made a tamer or overcomer of ye fire, and overcoming

tincture.

The dark House.

Sulphur of Philosophers.



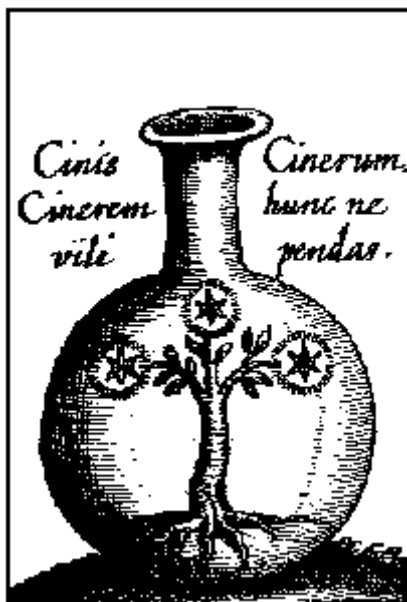
Here wholly the dragon is cleansed from blackness and is made white as milk.

The Tenth Chapter.

How the black clouds which were above the water in the vessel dissolveth into the body from whence they came.

Take black: blacker than black, for divers and many colours shall appear in it, and the virgins milk shall be made white, and our Son now revived shall be made an overcomer of the fire and excelling tinctures or colours, the cloud ascendeth from the Sea, and the rain upon the earth, for every heavy and dense or thick body falleth or slippeth to his centre. Argent vive sublimed from brass of the which all things be, is a clear water and a true tincture, which putteth away the shadow of ye brass, for it is white sulphur which only maketh brass white which the spirit is held that he can not fly, know that the neck of the vessel is the head of the Crow which you shalt kill, and thereof shall be brought forth a dove, and after that a phoenix. Be you fortunate or happy the whole science both to the white and to the red with these few words.

Ashes of Ashes.



The black clouds descendeth unto the body from whence they came out and there is made connection between the earth and water and is made ashes.

The crow is black, the Dove is white, the Phoenix burneth herself that she may procreate or bring forth an other of the ashes.

The Eleventh Chapter.

This ashes is made white as marble Shining and it is the Elixir to the white and is made ashes.

Because Nature hath no moving but by the occasion of heat, Therefore if thou measure well the heat - water and fire be sufficient to thee. For they wash the body, they cleanse and nourish it and taketh away the darkness thereof. This water dwelling in the air doth draw to the earth as Iron the adamant stone. Therefore all these orders of preparation reiterate upon it four times. And at the last calcine it by his manner of calcining and flying, for so have you sufficiently governed the Earth of the Stone in administration. To calcine is no other thing then to dry and to turn in to ashes. Therefore burn it without fear, until it be ashes, which when it is so thou hast mixed it well. Despise not these ashes but give it them the sweat that they have cast out, and when the water is all drank up and turned into earth within certain days will be done. In this vessel shall appear all ye the colours of the world, when the humidity is dried up. Therefore let it stand certain days upon easy fire until it be done as aforesaid. That which goeth from him put again upon him until all be fixed and will no more go from him for ye fire, that is the blackness which is separate from the body let it be reduced upon the body from whence it came out and be made on body.

The White Rose.



I am the Elixir to the white transforming all imperfect bodies into most pure silver better than the mine, whereof one part changeth a thousand of Argent vive into most pure Silver.

The Twelfth Chapter.

How this whiteness is converted into transparent redness as the Ruby, and this is the elixir to the red.

Take white laton and break your books to pieces lest your hearts be broken. For our Art is easy and a little help will serve. He that maketh me white shall make me red, for white and red proceedeth from one Root, that which is in the white is in the red, therefore work philosophically, and if thou make white and pass the limits, or end thereof, thou art blessed, this thing if thou shalt see it suddenly, admiration or marvel, fear and dread, shall come upon thee.

Decant therefore grind, and reiterate, though the work be tedious and long, for it is done with long decoction, know ye that the flower of the stone is the stone of the Stone, roast it therefore by certain days until it be shining as Marble, and know when it is so, that it is the most greatest secret. For the stone is mixed to the stone. Now most dear friend thou hast learned to make the white.

Now it is to speak of the red, but if thou first make not white, never can there be made true red, for no man may come from the first to the third but by the second, So canst thou not come from black to the citrine but by the white, because that the citrine is made one compound of much white and a little black. Therefore make white the black, and make red the white and you have the art. For the year is divided into four parts, and so is our blessed work. The first is winter cold and moist, the second is ver, hot and moist, and flourishing. The third is the summer time, hot and dry, and red. The fourth is the harvest cold and dry, which is the time of gathering of fruit. This disposition colouring nature govern until such time it bring forth ripe fruit at pleasure. But now the winter is past, the showers be gone away. For the flowers hath appeared in our earth in the time of ver. But we go about the white rose for they made every imperfect or sick body to be turned into true silver.

Therefore when thou seest the whiteness appearing above in all parts be sure, that in that whiteness is there hidden redness. Therefore then you must draw out all the whiteness and decoct it until such time it be made red thoroughly.

The Red Rose.



I am the Elixir to the red transforming all imperfect bodies into most pure gold better then the mine, for one part being cast upon a thousand of Argent Vive, we perceived that it congealed it and made it red, and converted it into most pure gold.

The Crowning of Nature

The Crowning of Nature is one of the most important alchemical manuscripts, and contains a famous series of 67 illustrations of the alchemical work taking place in flasks. The following pages are based on the Magnum Opus Hermetic Sourceworks edition of 1980. The coloured figure included are my own redrawing of the coloured figures, based on a number of manuscripts.

[Introduction by Adam McLean](#)

[List of manuscripts](#)

The text and illustrations [divided into sections to make loading of the images more efficient]

[Figures 1-7](#)

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[Figures 18-27](#)

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[Commentary by Adam McLean](#)

The related Barchusen series

The Crowning of Nature - Introduction

[Back to Crowning of Nature main page](#)

Introduction

by Adam McLean

The impulse that led to my publishing this book began in the early 1970's, when I first noticed some enigmatic illustrations in John Read's *Prelude to Chemistry*. Some years later, when I saw a fuller set of these illustrations in Stanislas Klossowski de Rola's *The Secret Art of Alchemy*, I knew that here lay one of the most profound works of Alchemical symbolism.

The de Rola book reproduced part of the manuscript version of the *Crowning of Nature*, in the collection of the Bibliothèque de l'Arsenal, however it was not identified under this title. I worked with this version of the series for some time, and although I found great difficulty in comprehending it in its totality, I still felt strongly that here lay a most important alchemical item.

Inspired by the de Rola, I consulted again the Read book and identified the source of his illustrations. These turned out to be taken from Johann Conrad Barchusen's *Elementa Chemicæ*, a late alchemical work of 1718, in which there is included a series of 78 engravings based on the *Crowning of Nature* manuscript. Contemplation of these illustrations gave new insights into the symbolism, though I was later to find that there were several defects in the symbolism in the engravings. These engravings, however, made such an impression upon me that I chose to use one of them for the cover symbol of the early issues the *Hermetic Journal* magazine, as I felt it encapsulated in symbolic form the essence of the alchemical process.

Next an amazing and most significant event occurred. While looking through the catalogue of the Ferguson Collection of alchemical manuscripts, I was intrigued by a mention of a particular manuscript containing 67 enigmatical figures, and some others mentioning hieroglyphic figures. There were no definite titles or other indications that might link the manuscripts together in any way, but I decided to investigate. Imagine my surprise when the four manuscripts the librarian placed before me turned out to be independent original copies of the series of symbols I had been seeking for so long. As I turned the pages of the manuscripts, and revealed each illustration in colour, I was profoundly moved. There lay before me the most amazing find, and I realised immediately that the minor imperfections and errors of copying inevitable in each manuscript could be resolved by comparing them directly with each other. The Ferguson Collection had given me the possibility of producing a complete and authoritative version of the work, and in that moment I knew that the task lay before me of publishing this work. Two of the manuscripts (MSS. Ferguson 245 and 253) had Latin text associated with the illustrations, and as I set about the slow work of transliterating and translating this into English, the first thing to emerge was the true title of the series "The Crowning of Nature". Up until then I had called the work "the Barchusen series", or following de Rola the "de summa manuscript". It is also called in some versions the "Opus Angelorum".

During a further visit to the Ferguson Collection for the purpose of working upon the translation, there unexpectedly turned up, under another entitlement altogether, a small manuscript in English (Ms. Ferguson 155) which on inspection proved to be a translation of the Latin text. Now the whole work was complete.

There were, however, still other finds to be made. The catalogue of the Sloane manuscripts in the British Library revealed a manuscript in English with the title of "The Crowning of Nature" (Ms. Sloane 12). I immediately requested a microfilm copy of this manuscript, and was most gratified to find that Ms. Ferguson 155 and Ms. Sloane 12 proved to be exact copies. There were minor omissions and errors of copying which seemed to indicate that Ms. Ferguson 155 was copied from the Sloane manuscript. At the same time I was also able to trace other manuscript versions, though I was not able to consult directly all these versions.

As not every version of the manuscript has the text, and from internal evidence it is obvious that the text does not discuss many facets of the symbolism unfolded in the figures, I believe we should see the text as a commentary on a work which primarily communicates through its symbolism. Indeed the text may not even be contemporary with the figures, and in any case is almost entirely derived from the *Rosarium Philosophorum* which it quotes extensively. Through inwardly working with this series, contemplating its mystery, and meditating upon the complex structure of its symbolic figures, various patterns began to emerge out of a process of analysis and synthesis, a breaking down of the series into smaller units and building them up into a wholeness, and in this, I believe, lies the key to the *Crowning of Nature*, rather than in the text. It is this approach that I have taken in the commentary I have provided, which I present here as merely one interpretation of the symbolism, but perhaps one which can act as a foundation upon which others can create and build further interpretations of this multifaceted work.

The History of the *Crowning of Nature*

The various manuscripts of the *Crowning of Nature*, belong mostly to the late sixteenth or early seventeenth centuries (MS. Ferguson 245 has a note on the flyleaf "Franciscus Stewart in the 17th year of the reign of Queen Elizabeth").

The text itself quotes extensively from the *Rosarium Philosophorum*, one of the most important works of sixteenth century Alchemy. I believe we must begin to see the *Crowning of Nature* series as one of the formative works of the transition between the purely physical aspect of Alchemy, which had been quite well revealed in sixteenth century

publications, and the inner soul aspect of the subject, which remained more esoteric and hidden from public view until the early seventeenth century, when writings of a more completely spiritual orientation appeared. The *Crowning of Nature* is grounded in both these realms of alchemy, first appearing towards the close of the sixteenth century, at a time when physical alchemy was approaching the summit of its achievement, it was the forerunner of the more spiritual and soul alchemical works of the Rosicrucian period in the early seventeenth century, as found in Michael Maier, Mylius, Fludd, Thomas Vaughan, etc. In this sense it also has a definite spiritual connection with the *Rosarium Philosophorum*, although this takes a different perspective on the Great Work, one which is difficult to directly parallel with the *Crowning*, nevertheless, both of these works have behind them the same impulse, that is, to reveal the spiritual and soul development aspects that complement the physical work of alchemy.

The *Crowning* describes in such close detail the alchemical process, that it seems likely that within it are hidden enough clues, to make it one day possible to rediscover this in physical terms. Then one could realise the physical process in parallel with the work of soul development, and perhaps in this lies much that is the key to alchemy. The *Crowning of Nature* would have been the text book of a particular alchemical school, and the pupils of the particular master or group of masters would have been set the task of copying this work as part of their spiritual discipline. Indeed, in MS. Ferguson 8, the outlines of each of the figures have been pricked through with a pin, and obviously this was done to facilitate copying the images.

Some of the manuscripts are reputed to be as late as the eighteenth century, which indicates that the work had kept its reputation for a number of generations of alchemists. Indeed, in the latter part of the eighteenth century the sale of a copy seems to have raised some considerable interest and a high price. This sale took place in 1797, and MS. Ferguson 245 includes a cutting of the original advertisement appearing in the Morning Herald of November 24th, 1797.

"A valuable original Manuscript containing Sixty Seven Hieroglyphic paintings showing the Separation and Conjunction of the Elements, like the diversified colours in the approach to perfection of the Grand Philosophical Arcanum. To be disposed of for 200 Guineas, pecuniary embarrassment rendering it indispensable to the present possessor, who, with the deepest concern, is thus necessitated to expose to public view that which for ages has been kept secret. Yet to prevent as much as possible the intrusion of idle curiosity, half a Guinea will be demanded before the manuscript will be shown. Please to enquire at No 25 King Street, Gloucester Place, Portman Square."

The Crowning of Nature - Manuscripts

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1. British Library, MS. Sloane 12.
2. British Library, MS. Sloane 1687.
3. British Library, MS. Kings 287.
4. Oxford, Bodleian Library, MS. Ashmole 1433.
5. Oxford, Bodleian Library, MS. Ashmole 1456.
6. Oxford, Bodleian Library, MS. Ashmole 1490.
7. Oxford, Bodleian Library, MS. Digby 127.
8. Oxford, Bodleian Library., St. Mary's Hall, Oriel College v.
9. Oxford, Bodleian Library., St. Mary's Hall, Oriel College vi.
10. London, Wellcome Institute, MS. 2456.
11. London, Wellcome Institute, MS. 3558.
12. London, Wellcome Institute, MS. 3561.
13. London, Wellcome Institute, MS. 4365.
14. London, Wellcome Institute, MS. 4366.
15. London, Wellcome Institute, MS. 4594.
16. London, Wellcome Institute, MS. 6072
17. Glasgow University Library, MS. Ferguson 8.
18. Glasgow University Library, MS. Ferguson 110.
19. Glasgow University Library, MS. Ferguson 155.
20. Glasgow University Library, MS. Ferguson 208.
21. Glasgow University Library, MS. Ferguson 230.
22. Glasgow University Library, MS. Ferguson 237.

23. Glasgow University Library, MS. Ferguson 245.
24. Glasgow University Library, MS. Ferguson 253.
25. Cambridge, University Library, MS. Gg. i. 8.
26. Alnwick Castle, MS. 572.
27. St. Andrews University Library, MS. 38190 [Read].
28. Manly Palmer Hall [P.R.S.], MS. 50.
29. Mellon Collection, Yale University Library, MS. 57.
30. Harvard University, MS. 24226.226 (MS. Typ. 86).
31. Paris, Bibliothèque Nationale, MS. Lat. 18512.
32. Paris, Bibliothèque L'Arsenal, MS. 974 (90 B.S.A.L.)
33. Rennes, MS. 159 (123).
34. Rome, Biblioteca Nazionale., MS. Gesuitico 473.
35. Venice, Biblioteca Marciana, MS. Lat. VI. 305. [2424.]
36. Rome, Biblioteca dell'Accademia dei Lincei., MS. Verginelli-Rota 37.
37. Biblioteca Philosophica Hermetica, MS. 189.
38. Biblioteca Philosophica Hermetica, MS. 305.
39. Biblioteca Philosophica Hermetica, MS. 324.
40. Biblioteca Philosophica Hermetica, MS. 327.
41. Jerusalem, The Hebrew University, Sidney Edelstein Foundation Library. MS. 3.

The Crowning of Nature

Text and figures 1-7.

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Introduction

The influence of the heavens by the will and command of God, descends from above and mixes with the virtues and properties of the Stars, and likewise in this manner is the first production of our seed.

You must not take it out of any combustible for it fights with it without being prejudiced, but is known out of a metallic root ordained by the Creator only for the generation of metals.

You must look [for] it in the seed of its proper nature from which nature may produce it.

Bernard Trevisan's books are writ true, right and once by circumstances to amuse souls.

The Elements are Water, Air, Earth, and Fire, which must be so applied and governed until such time they produce a soul.

We gather the four elements by a concordance of the Seven Planets.

All our work is to Congeal and Dissolve the body, and Congeal the Spirit.

God being before all things, when He was alone created one Substance, which He called the first matter and of that substance he created the Elements, and from them created all things.

Our Stone is the Quintessence of the Four Elements, separated from them and reduced into a fifth Essence, being extracted out of the body of the first matter. Nature created by God prepared with human artifice, then by the Conjunction and Union of the said elements after their perfect rectification, reduces them into a fifth, a glorious fifth Essence or Spirit called Quintessence, appearing in a glorified body which is found in one only thing created by God.

Wheresoever is found a metallic Spirit, a metallic Soul and a body metallic, there is also found infallibly Quicksilver, Sulphur and Salt, in which certainly will make a perfect metallic body.

We gather it from the most perfect Creature upon which the Sun ever set his eyes.

St Dunstan's work, De Occulta Philosophia E: G: I: A, calls it the food of Angels, the heavenly Viaticum, the Bread of Life, and it is undoubtedly next under God, the true Alchocodon or giver of years, and he does not so much admire the question whether any man can die that uses it, as to think why the possessors of it should desire to live, who have these manifestations of Glory and eternity represented to their fleshly eyes.

Our Stone is made or composed of Two, Three, Four, and Fire: of Five, that is the quintessence, of Four which are the Four Elements, of Three which is of three Principle natural things, of Two which signifies double mercury, and of One which is the first principle of all things, which was produced clean and pure from the Creation of the world, fiat – be it made.

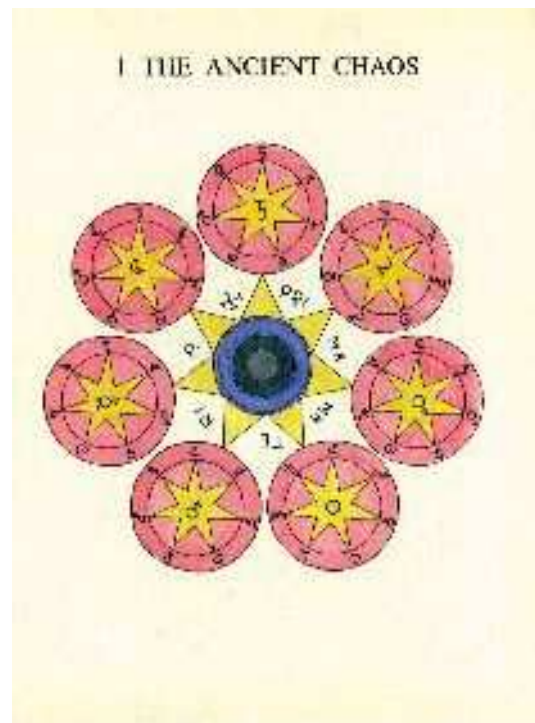
There are Creatures created more noble than Gold and we must look [for] it where truth will find it, which so hath

put in nature, and man cannot know it by sight, except he see the whole work.

Adam our first father was in his inward parts, or internal man, made according to the similitude of God of the same substance and matter which the Angels were made, though men (that the world hold great Doctors) say and tell it for truth that God made man out of a piece of mud, clay, or dust of the Earth, which is false, it was no such matter, but a quintessential Matter, which is called Earth but is no earth. Adam before his all had a far different body than what he had after, and so far different that if we should behold him as he was in his Innocency, we should admire the glory of him, and tremble at the sight, as at the sight of an Angel and such a body as our blessed Saviour brought from heaven with him, such a body shall we arise with, and with such bodies shall our souls be endued with flesh and blood. Otherwise Man would not differ from Angels, for this flesh and blood is put upon us by the Holy Ghost, that is by regeneration. I forebear to speak more of these mysteries known to few. But he that liveth to be blessed with this Art, shall glorify his Creator. Man the Microcosm or Little World, from the Stars received Spirit, from the Great World his body, and from God immediately his soul, so here is an illumination of the Blessed Trinity. Now let us say something of the production of the Great World out of nothing, when there were neither time or place, and God created a certain Chaos Invisible which the Philosophers call Hyle, the most remote matter. Out of this He made an extract or Second Matter Chaos, which the Philosophers know not by speculation, but since that matter was and is visible and tangible, in which were and are all the seeds and forms of all creatures Superior and Inferior, that ever were made. From this God divided the four Elements, in a word did make all things Celestial and Terrestrial, the Angels, Sun, Moon, and Stars. The knowledge and practice of the Philosophers upon this Chaos brought them to the knowledge of all wisdom, and from thence next [to] God, seek thou and find all wisdom, and indeed Angelical wisdom is attained by it.

Incredulity is given to the world as a punishment.

He that knoweth not what he seeketh, shall not know what he shall find.



Concerning the Ancient Chaos

Chaos is the first beginning of the first created from an Uncreated Being, this God omnipotent created in the beginning, but before the work of the days it was without shape and also confused. But afterwards all the most sound Philosophers nominated that Essence, the Mother and the first matter of the world, for Hilon, and Nature, in whose bosom innumerable forms lay hid, which the Omnipotent Builder, that great Spagirus, appointed in his time to break forth, for he had first included a spirit in that Undigested Matter, Chaos, who some hath affirmed ought to be called the Soul of the World, some the Form of Forms, others the Proximate Instrument of the Creator. By the benefit of this spirit so included, there is at length by the most free will of God, providing for and overlooking all

things, a separation is made of the waters from the waters, by which they were divided. But it is very remarkable, that at the separation of the Chaos, there was a just division, no deperdition, but every particle of the same being full of spirit and life, they are fit for that to which they were ordained, waxing strong and vegetating.

Hence the admirable strength of things, may by the sons of men be drawn forth and become a true metamorphosis, if they artificially search and handle them according to the nature of the Chemical Art, for the true Philosophers have considered of no other Mystery than Nature itself, and a possibility of Nature, which Natural simplicity may indeed suffice those that rely on it, for Nature doth work most of all from its aptness of its own virtue and beginning, as it doth demonstrate, only needing a little help of Art.

With the Cabalists this Chaos is twofold, to wit, Intelligibles and Visibles, the one proceeding from the immediate decree of God, the other is reported or declared to proceed immediately from the execution of the same decree.

Know further, that the point you see in the White, is put for the centre of the Earth, the whiteness doth signify the Earth itself, the crooked line signifies the flowing water, which in its own place would cover the Earth, but by the decree of the most bountiful Creator, it encompasses some part only. The white circle beset with little black spots, signifies the Air, as the sevenfold little points of a golden color denotes the Fire.

These things being thus expounded and declared, the next consideration shall be of the seven Planets punctually compassing the Chaos. The first of these is Saturn, and therefore is placed in the ascendant, but he contains all the other planets, as the others do the rest, but in a diverse order. From hence it is known that all things are in all things, according to the true philosophical intention. But Saturn himself is feminine and melancholy, Jupiter feminine and phlegmatic and sanguine, Mars masculine and sanguine, Mercury feminine and phlegmatic, lastly the Moon feminine and melancholy.



Saturn the Chemical Subject in the Root of Art

Saturn is the first of the planets far exceeding all his brethren in essence, order and dignity. He is accounted the primary son of Nature, the root of metals known to few.

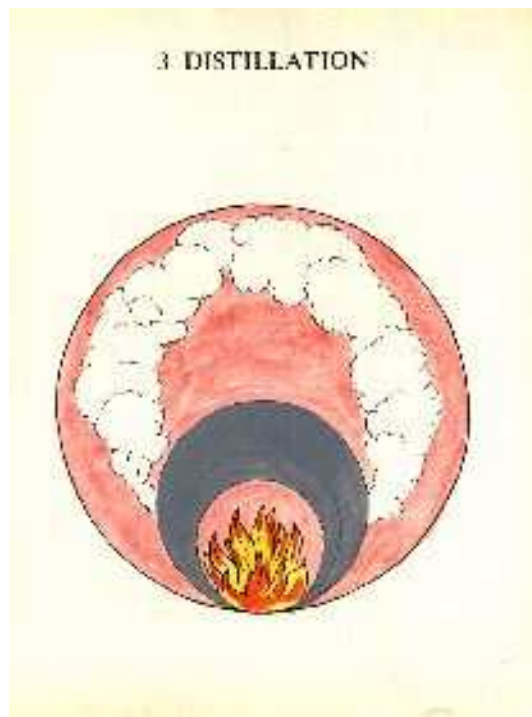
Hence saith the Clangor, the colouring spirit is the philosopher's Mercury with its Red or White Sulphur being naturally mixed with it in the mine and bowels of the Earth, also indifferently prepared, the judgement of the artificer being left until the perfect consummation, as it is in the metaphor of Bellinus concerning the Sun, that which is the spirit is called Saturn, in plain words tincturing and dividing all metallic bodies especially gold with a true and radical dissolution, as is manifest by his words in the Rosary "Know, saith he, that my father the Sun hath given me power above all power and hath clothed me with a garment of glory, and all the world seeks me and runs after me, for I am that excellent one who exalts and debases all things, and none of my servants except one can overcome me, to whom is given that which is contrary to me, and he destroys me, though not my nature, and that is

Saturn who separates all my members. Afterwards I turn to my Mother who congregates all my divided and separated members".

Trevisan affirms the same thing, that no other argent vive can be extracted out of any other body, except out of the Red Servant, which is called by Bellinus, the contrary Servant. But it is called a Servant (to wit) the Servant of Nature, because it serves in the generation of Metals in her Minerals, and because it serves in Chemistry to generate that heavenly and also specified stone. It is called Red, because in this last preparation he goes into red dust. But it is termed to be contrary to the Sun, because he doth radically dissolve him and bring him into his first matter. But lest thou should err, my Son, these things are not to be understood of Saturn belonging to metals or mineral Mercury, but concerning the metalline Sun and Moon which are contained in our lead, (to wit) in potential and not visible.

Pythagoras says that every secret is in lead.

That I may at length conclude in one word this golden chapter, I do plainly with a constant protestation affirm the more sound Philosophers to have nominated it the Star of the Sun, the Ens of the Moon (Sun and Mercury). Know further, that although the subject of health and riches be the same, and that we will handle them both in these commentaries, yet professedly as to the sons of learning and men of understanding it may appear in this place, we will especially treat of the matter of Medicine, for it is our chief intention. But as yet you see Saturn in the ascendant, and all the planets accompanying him, but having the Sun and Moon under his feet, by which is signified that Saturn himself only doth contain in himself those two tinctures, sought by so many and found or known to few. But that a little solar star appears in the Moon, and a little lunar star in the Sun, doth not want a Mystery, for the Sun and Moon came forth of the one and same root, as may in a short space be occularly demonstrated by an ingenious Artificer, by the little white drops which afterwards become red is signified abundance of Tincture, lying hid especially in the body of Saturn. By the mountain out of which a flourishing tree doth appear, is very fitly signified that Saturn is not gotten elsewhere than in hilly places.



Distillation

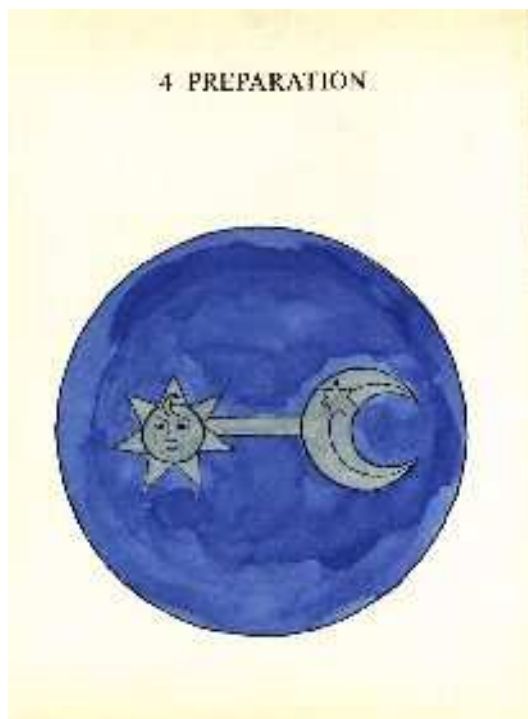
After the subject was known, the first intention of the philosophers that water should be got which they had noted with many names amongst which that sharp vinegar so much spoken of by them is one. But the second is dissolving Mercury. The third is Marsh water. Dissolving Mercury is defined by a natural dissolution, and is defined by them to be that by whence metals are dissolved by a natural dissolution, and their spirits are brought from power into Action. But before they can be brought to act, Nature ought necessarily to be stirred up, but if the dissolving Mercury should be dry there would be no irritation of Nature, and so by consequence in vain would the solution be hoped for.

There are therefore some which have endeavoured to have that dissolving Mercury, or this water of those marshes,

by Distillation, and it was effected. Therefore Distillation with them is the elevation of the watery vapours in the vessel, for in that are two parts of the Stone (to wit), the Superior and the Inferior. They will have the Superior part to be attenuated by Distillation, especially again when the Earth drieth and fasteneth, the Water makes clean and washeth, but the Air and Fire maketh to color.

Arnoldus says, it is necessary that there be much Water and much Air, because the multitude of the tincture will be so much as the multitude of the Air, but the Water is purging and the efficient cause of the clearness of the whole body and Medicine. Hence it is that frequent Distillation is called the most true Ablution of the Elements.

It is therefore necessary that the Stone be divided by the Four Elements and that by Distillation. First, by a light fire equally tempered and continued, water is to be gotten. Then the fire is to be made a little more vigorous and stronger, until the fire be received mixed with the fire. That which remains burned in the bottom is the dry earth where the crystalline Salt of the Stone lieth hid. Moreover, by the inferior circle, the furnace is signified. By that Red as yet beneath, the fire is signified. By the superior circle, the vessel in which the matter is put. By the cloud is signified the smoke which seems to rise like a cloud as you are distilling.



Preparation

To prepare in this art is nothing else than to take away superfluities and supply deficiencies, because light things cannot be fixed without the company of weighty, and weighty things cannot be exalted without the consortship of light things. Neither can the hot without the consortship of the cold, the cold of the hot, the moist of the dry, the dry of the moist, the hard of the soft, the soft without the addition of the hard, be tempered or prepared. But when they are by course fitly espoused, there is generated from them a tempered substance, which the violence of the Fire cannot overcome, nor the putrefaction of the Earth vitiate, neither the limosity of the Water condensate, nor any contract, adumbrate, or overshadow.

We must know further that the preparation of the aforesaid matter is perfected by the removing of the superfluous part and the addition of the absent, by the exercise of the Four Regimens. The first of them is a reduction to the nature of the Fire. The second is a resolution into Water, and the third is a levigation into Air, and the fourth is a pressing down to the Earth or fixing. The first is by Calcining. The second is by Loosening. The third is by distilling through a still. The fourth is by Coagulating or Congealing with a light fire.

And so the whole preparation is perfected, to which purpose the Hermite did also intimate in his Smaragdine Table, saying, "it ascends from the Earth to Heaven and descends again from Heaven to Earth". And that this doctrine concerning the preparation of the Stone might be better understood, Geber testifieth most openly concerning this. Saith he, "Our art doth not consist in the plurality of things for it is one matter (to wit) of metals in which consisteth our Mystery, to which we have not added any strange thing, neither do we diminish unless that in the preparation we

remove superfluity". But the other things pertaining to this Chaos are clearly enough unfolded by the second Chapter, but here it remaineth in the Water.



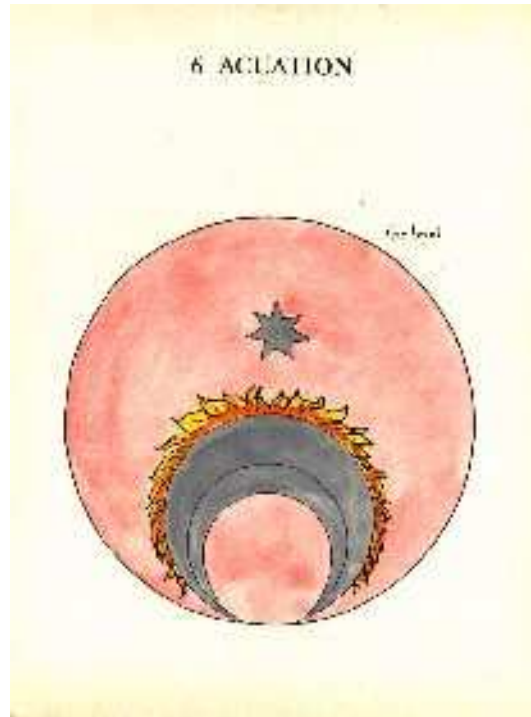
Division

Division in this art is the separation of the parts of the composition that they may be the better at length united. In which sense composition is contrary to Division, which indeed is the beginning and life of the thing, for unless there were a Composition, the thing would not be produced into a being.

Hence the cunning Son of Jazichus, the spirit will not remain in the body, neither will it be in it nor tarry any longer, until the body be subtilated, attenuated as the Spirit is. And when it is so attenuated and subtilated and does go out of his density and thickness to thinness, and from his grossness and corporeality to spirituality, then the spirit will be mingled with and drunk up in them, and so they are both become one and the same and will not be separated, as neither water mixed with water cannot be discerned, so although the Philosopher's Stone be divided into two principles (to wit) into the superior part which ascendeth, and into the inferior part which remaineth in bottom fixed, yet notwithstanding these two parts doth concord in virtue.

Therefore the materials are to be weighed and converted and divided because they are changed from a thing into a thing, as the seed of a man in the womb is in a natural preparation turned from thing to thing, until there be found a perfect man, from which was his root and beginning.

Moreover, by the Solar and Lunar stars is signified the water already gotten out of the body of Saturn. By the Sun and Moon the body of Saturn wherein the Salt yet remaineth. By the red understand the fire, by mediation whereof the aforesaid water was drawn forth.



Acuation

Acuation is that by which the Stone is amended by the extraction of his proper earth, that is of the Salt, and by the mixing of the same with Sulphur and his proper Mercury.

Hence Gratianus, of every thing there may be made ashes, and of that Salt there is water, and of that water there is Mercury, and of that Mercury by diverse operations there is made Sun. He therefore that knows the Salt and its solution, knows the hidden secrets of the ancient wise men. Whosoever, therefore will alter spirits and bodies and change them from their nature, it behoveth that he first reduce them to the nature of Salts and Alums otherwise he will do nothing, then let him lave or wash those, that Sal may go forth fusible. You ought as Arnold saith to praise God, from whence also another Philosopher, put therefore thy mind on the Salt, the chief and most hidden Mystery of all the ancient Philosophers.

Moreover, by the lunar star is signified the White Salt of Saturn already gotten. By the circles, the furnace and vessels. By the compassing red, the fire, and that of Calcination, because Saturn is not gotten but first by calcining.

7 THE GREEN LION



The Green Lion

The Green Lion is that Philosophical Mercury so often spoken of in his first beginning, or flourishing, easily avoiding the fire, because it is not fixed, but being fixed it desires it, and expects it and rejoiceth in it. It is of a Cold and Airy nature, and out of it (as it is in the Rosary), God created all mines. Let it not therefore seem strange to anyone because it reduceth into and doth radically dissolve all metals into their first matter, when as out of him are all things, and in whose bosom are all the planets, they lie hid and are contained. Seeing therefore that some of them affecteth a sublime work to him and is a profitable spirit, and there is no thing in the world besides him, neither is there that may stand in his place, and is only profusive in the body that wants him (hence Rosary).

But the ancient and wise Philosophers have engendered the manner of wit (knowing) until it be a little done that he might expect the fire. It doth not cease to go above the reluctancy of the fire and is nourished with it, so that when any fixation is fastened unto him, there proceeds wonderful things and changes, because when he is changed he changeth, and his entrance appears in his sound and splendour. When therefore it is coloured it coloureth, when it is loosed it looseth, and it doth make itself white in the twinkling of an eye, and it becomes red in succession, and it is a congregating water, milk, and strong urine, softening oil, and the father of all wonderful things. It is smoke and a cloud, and the fugitive servant accidental Mercury eating the Sun, who hath preferred himself before Gold and hath overcome, for it is generated, risen and produced out of him.

But lest thou should err, my son, know that those which understood of Mercury in the body of Philosophical Saturn and metalline, to be true. Moreover the Lion is said to be green in the threefold aspect. First in respect of his attractive power, for here the Central Sun is like to the Celestial Sun and make the world flourishing and green. Secondly, it is called the green Lion, because as yet the Gold is incomplete nor fixed in any body, and therefore is called living Gold. Thirdly, it is called a Lion by reason of its very great strength, reference being had to the Animal Lion, for as all beasts obey the lion, so all metallic bodies do give place to this living Gold.

The Crowning of Nature

Text and figures 8-17.



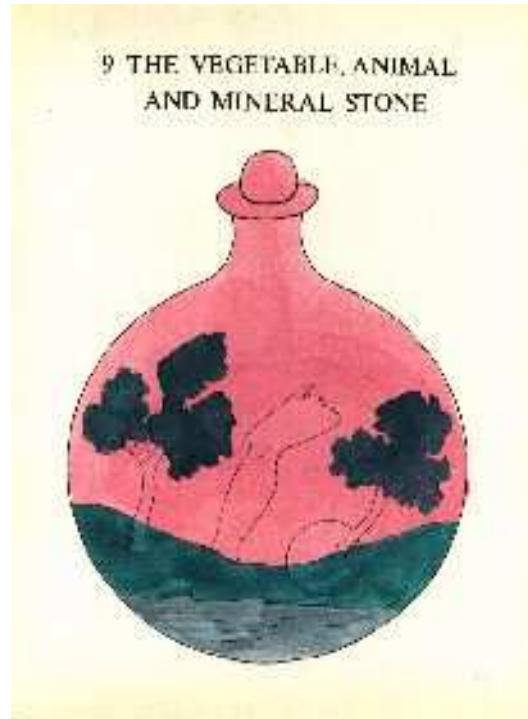
Conjunction

Conjunction in this art is a natural act of two vapours of the body and spirit, in one and the same genus but in a diverse species of actors and sufferers [actives and passives].

But lest thou should err, my Son, thou must now that the spirit is twofold (to wit) Tinctural and Preparing. The Preparing spirit dissolveth brass and extracteth it out of the body of the lodestone, and reduceth it again into the body itself. But the Tinctural spirit is beyond the body, and it is a body itself of a watery nature, but in the Elixir the tinctural spirit being masculine is the body, the woman the spirit.

Hence saith Arnold, the spirit is not altered from the body so that it should lose its spiritual virtue, but every body is altered and coloured by the spirit. Join therefore, my Son, (as it is in the Rosary thy Gabricius more beloved to thee than all thy sons, with his sister Beya, who is a cold girl, sweet and tender. Hence it is rightly gathered, that unless there should be such a copulation, there would never be a Conception, Raising, Pregnation, or Birth. This therefore, is the direction of this disposition, which is especially assimilated to the creation of Man.

But by the circles is signified the vessels and furnace. By the Green Lion as it were but half into the vessel, is signified that one part ought to be put in after another and not altogether, as first Mercury then Salt or Oil, and these things are to be put in by little and little, after they are purified.



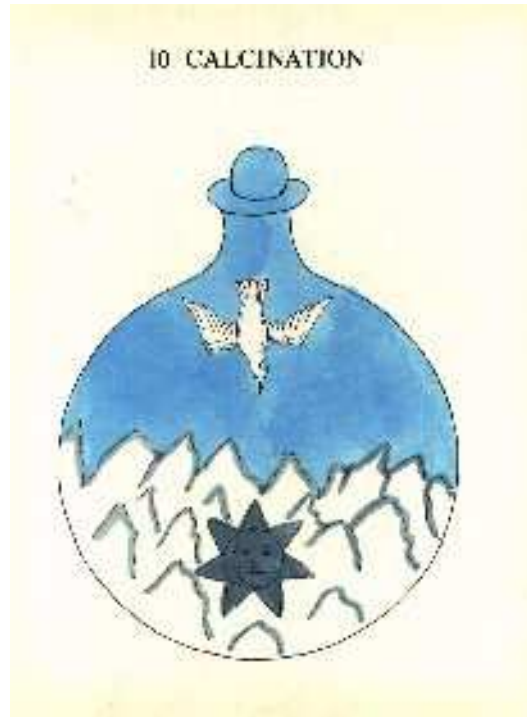
The Animal, Vegetable and Mineral Stone

We find the Philosophers Stone to be variously defined with Philosophers in general, amongst which definitions we will at length rehearse one or other of them.

Therefore, the Stone, as Clangor hath it, is a body composed out of the first essence of metals, which first essence is indeed termed other where Argentvive reduced from the power of them into acting by the art of chemistry, the mystery of all beginnings.

Again the Philosopher's Stone is metallic matter converting the substance and forms of imperfect metals. That this conversion is not done but by its like is long ago agreed upon by all Philosophers. It is therefore necessary that the Stone be got out of a metallic matter (to wit) our Mercury in which is all that which is so sought for by the wise men, and lieth hid in our Mercury, although this Mercury may be termed threefold. From whence three principle Stones are known by philosophers, (to wit) the Mineral of the Wise men, or the Mineral, Animal, and Vegetable Stone of them, threefold in name, one in being.

Whereupon saith one of the Ancients, there are three Stones and three Salts of which the whole magistry consisteth, (to wit) Mineral, Animal, and Vegetable (Mercury is mineral; the Moon is plant, because she receiveth into herself two colours, white and red ; and the Sun is animal because he receiveth three, (to wit) constriction, white and red). But by the tree upon the mountain on the left hand flourishing and bearing fruit, is signified his vegetability, as by the leg of a man raised out, his animality. By the third mountain upon which also a flourishing tree grows out, two things are signified. First, that Saturn is hid only in hilly places and it behoveth that he should be digged out of the Earth, which may be understood to be noted by the circle, from whence especially his minerality appears.



Calcination

Calcination, as subtle witted Geber will, is the turning of a thing into dust by the fire, and by the privation of its humidity, consolidating other parts.

According to others, this Calcination is the last purgation of the Stone, the restoring of its colour, the conserving of its innate Humour, and the induction of Solution. And it is fourfold, for it is either by the desiccation of the moistness of Nature, or by reduction into the bottom of the furnace by fire, and then it is called Alcoole or a subtle powder, or by the amalgamation of familiar metals with quicksilver, by mixing metals with six parts of Mercury, or by strong waters, the spirits of the Salts of black vitriol, of sulphur and the like.

However it be, we use Calcination to mundify the part fixed, and the Earthly part of the Stone. For every calcined thing is in its kind fixed. And so the Sun and Moon are calcined with the first water philosophically, that the bodies may be opened and become spongy and subtle, that the second water may the better go in to work its work, which is to exalt the Earth into Mirable Salt by its only attractive virtue. Which second water is fire, not natural, by whose virtue the complement of this art is done.

Moreover, by the Sun here joined with the Moon, understand the body of Saturn even now to be calcined with the Philosophical water. By the bird flying from above, that in Calcination the spirit of Saturn goes downwards and remains together with the body, as in Sublimation it always goes upward, as is to be seen in the next chapter. But by the bird or spirit flying upwards, understand dusky clouds ascending frequent indeed but moderately.

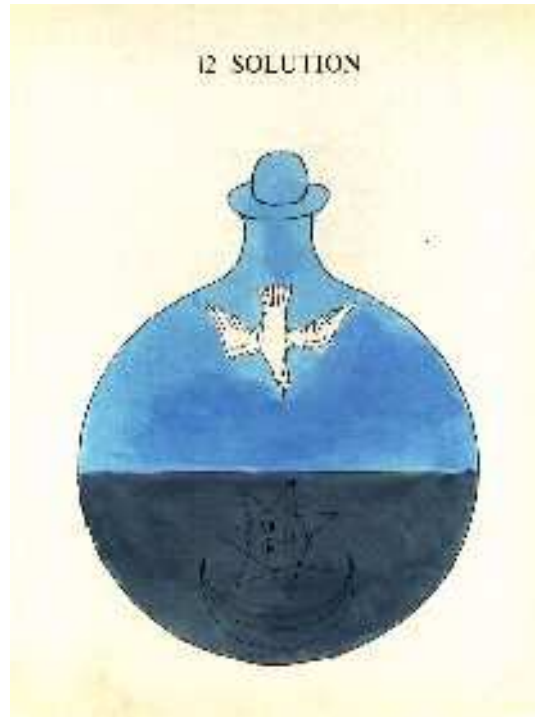


Sublimation

Sublimation according to some is when that which is extracted into the sublime part of the vessel is stirred up and doth subsist there.

According to Geber, it is the elevation of a dry thing by the fire, with the adherency of its vessel.

Either definition is honest. We must know further, that the philosophers for four reasons made sublimation. First, that the body should be made a spirit of a subtle matter. Secondly, that the Mercury might incorporate itself with the body and become one with it. And thirdly, that the whole may become White, then Red and clean, and especially that the innate humidity of the Stone might be restored, which he had at the first lost in the bottom, and may be moved forwards and made fit for a sudden liquefaction, because the medicine ought to be a simple dust of a most subtle and pure substance, adhering out of its nature to the Argent vive or a most easy liquefaction, and hidden or secret subtilation of an easy ingression, after the manner of water, and fixed on the reluctancy of the fire, before the flight of Mercury.



Solution

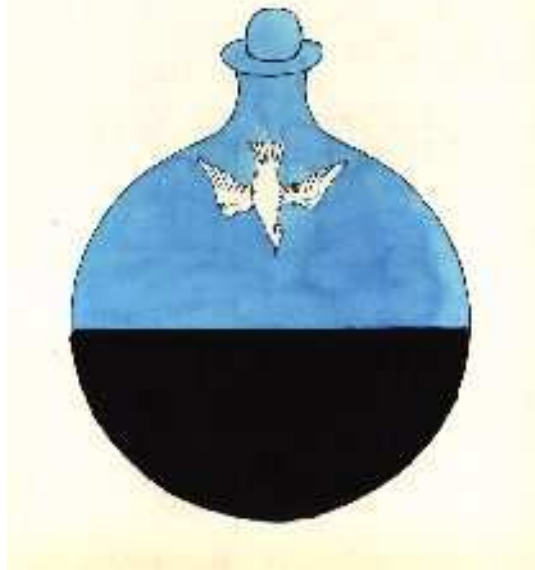
This Solution is the reduction of a dry thing into water. By this Solution metallic bodies are reduced into their first form, that is into their next matter, to wit, Mercury and Sulphur from whence they took their beginning.

Some of the Philosophers do put the matter of Solution to be twofold, to wit, by hot mud and fervent water, but others do contend that there is but only one Solution necessary in this art, which only hath and is to be done out of and with itself, and it is raw and clear without violence.

Hence saith the Philosopher – a raw solution is better than a sodden one, a moist than a dry, a voluntary than a violent, a temperate than a swift, a fragrant than a stinking, a clean one than a thick, a black one than a red one, and therefore in every Solution we must secretly beware of the vitrification of the matter by the odours and vapours of imperfect bodies, that the force of that generative form may not be choked up with corrosives.

Therefore, saith the Philosopher "help Solution by the Moon and coagulation by the Sun".

13 PUTREFACTION



Putrefaction

Putrefaction according to some is the resolution of that which is mingled into the hot and moist by a natural putrefaction. According to others, Putrefaction, which is also termed conception or espousing in the putrefaction which is in the bottom of the glass, is the Conception of the proper and natural callidity in every moisture, under the conservation of it from another moisture going about in the glass.

Yet notwithstanding, Putrefaction is necessary in this work because there is never anything born, increasing, nor animated, except after Putrefaction because if it were not putrefied, it could not be poured forth nor loosed, and if it were not loosed, it will be brought to nothing.

But thou must know this, My Son, that the Putrefaction of the Philosophers is not sordid nor unclean, but it is a mixing of the water with the Earth, and the Earth with the water, by little and little, until the whole body is become one.

Hence Morien "in the Putrefaction of our brass, the spirits are united with the body and are dried up in it. For unless the water should be dried up with or by the Earth, the colours would not appear".

For Putrefaction is nothing else but a mortification of the moist with the dry, between whose mortification there doth appear blackness in regard of the domination of the obscure woman.

Yet the process or force of itself, to wit, of the Philosopher's Stone, is first Black, because unless it were first Black it would not be White, nor Red, because that redness is composed of Black and White. The Philosophers have called this blackness, Silver, the black Lead, the head of the Crow, and from whence it is said in Turba, "when thou shalt see blackness to come to that water, know then the body is melted".



Conception

Thou must know, my Son, that whilst the Earth in the aforesaid blackness doth begin to retain with it some of the Argent vive, then it is termed Conception, and then the male acteth towards the female, to wit, Argent vive, with or into the Earth, and this is the reason why the Philosophers say that our Mystery is nothing else but the male and female and their conjunction. For the water beareth sway over the Argent vive, and the Earth increaseth, multiplieth, and augmenteth.

Hence again Philosophers say, "Conception and Dispousation are to digest it in the putrefaction in the bottom of the vessel, and the generation of the genitors in the air and head of the vessel, to wit, the still".

For the body does nothing except it putrefy and it cannot putrefy except with Mercury.

Therefore the Philosophers, "for with one part of the body are six and thirty parts of the water to be taken, and let putrefaction be made with moist gentle fire of hot and moist dung, and in no ways with others, so that nothing may ascend. Because if any thing should ascend a separation would partly be made, which ought not to be done, until the male and female are perfectly joined together, and one received the other, the sign whereof is the superficies in the nature of perfect solution".

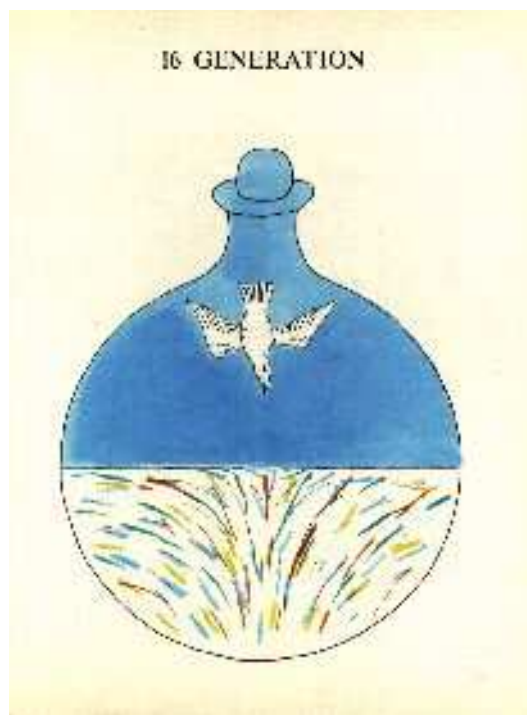


Impregnation

We must know that when the Earth is a little made white, there it is termed Pregnation, because then the Earth is Impregnated. For when the Earth is joined with an imperfect body, it is called Our Earth, because the Earth is the Mother of all the elements, and this is that which they term [unidentified alchemical symbol], when the Earth begins to retain with it somewhat of Arsenic, or Our Salt, or Argent vive, for then it is called a Conception, because the male acteth towards the female, because the Mystery of the Philosophers is nothing else but the male and female and their conjunction. Water coming to them, that is Arsenic or Our Salt, which increases much in the Earth and is augmented and comes out when the Earth is dealbated, then it is called a Pregnation, because the Earth having conceived goes away pregnant.

Moreover, that here and in the former Chapter, the little star formed of seven fold little pricks, becometh Red but not fully, it signifies that the matter of the Stone now shut up in the Philosophical phial, hath in some part suffered putrefaction, but it is far from a plenary mundification, which is made in the bottom of the vessel. For it ought to purge further, as is demonstrated by the thirteenth Chapter.

But whereas the Red and White is not compounded of Red and White, but of Black and White, there is no doubt but by the help of the Governor of all things, it will in short space come into perfect whiteness. But that the little star is not deprived of his blackness, appeareth by the black complements sticking to the little points and planets.



Generation

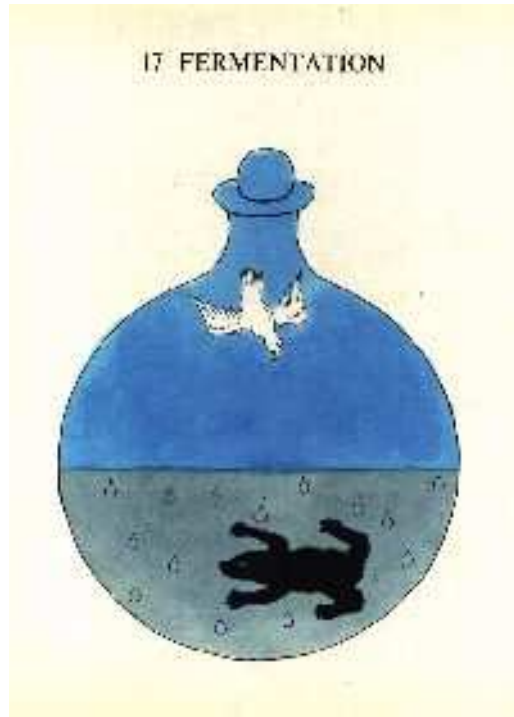
Matter and form are only contained (as saith the Philosophers) by the Generation of Nature, but they understand by the matter and form, the Agent and Patient, thin and thick, Sulphur and Mercury, male and female, and by consequence know Generation.

He therefore that doth know how to choose matter well disposed and very ready to suffer, and strong to act, this man shall bring forth the more excellent and strong effect, but that the generation of the elixir might be the better done, let the artist diligently consider what things are requisite for Nature in the generation of metals, and what of art is to the generating of the Stone, that a collection being made between these things he may have, from whence he may judge, whether it be possible to generate the stone.

Thou must know, therefore, my Son, lest thou should err, that there are four things that are altogether requisite or necessary to Nature in the Generation of metals. First, to have composing principles, one whereof hath itself as the Matter, the other is the form of composing. Secondly, to have that due weight of the principles. Thirdly, a fit place is altogether required, that is a solid place, for unless the place where Nature mingleth were according to the two principles solid, the Vapours which are also termed Spirit would exhale, and the solidity of the place doth condensate or thicken those spirits already mixed, from whence it is they begin to act and suffer one towards the other, by subtilizing and separating impurities. The fourth thing requisite in the generation of metals is heat temperated, by which metals are in the end excluded and exhaled into the air.

All these things required are necessary in the art to generate the Stone, all which the artist by imitating Nature in all things, except in her weight, shall easily conceive that the Stone may be gotten. But let him take the weight from Nature necessarily as it shall be meet.

Moreover, of the diverse and intermingled colours appearing here and elsewhere, you may see from day to day in the glass vessel, whereof it is sufficient to have put you in mind, in this place.



Fermentation

Fermentation with the Philosophers is the incorporation of the Animal part, the restoration of the vapour, the inspiration of the odour, the supplying of the beings, and it is double White and Red, whose ferment is the Sun, the Sun of the Sun, the Moon of the Moon. That is, the Sun is ferment to the Gold, or Red Elixir, and the Moon is ferment to the Silver, or White elixir.

But as substantial bodies, and fixed upon the fire, cannot manifest their qualities, neither do live or are lifted up of themselves, unless by the benefit of spirituality, they are first purified and vivificated, so neither can spiritual accident manifest their permanent virtue, except they are united and perpetuated with fixed bodies. For then and not before, the body inbreatheth the spirit, teaching him by vigorating, to reluct, strive or struggle against the fire, and the spirit embraceth the body teaching him to pierce through gross bodies, actually to subtilize thick ones, and to generally cure all infirmities and diseases.

But the intencion of Fermentation is that the thing to be fermented should be prepared, washed, calcined, and dissolved, that it may the better be joined with the subtle work or body, that is to say, White ferment with White, and Red with Red.

Yet these things not hindering, my Son, you are to know that Fermentation doth not change the powder of the Stone into any form but his own, but it giveth savor, odour, and strength to transmute other bodies to his own nature.

But by the Toad, here understand the sphere of Saturn swelling with tincture, or his heaven to be great and impregnate therewith, and by and by ready to bring forth, which by the ejection of the four elements appeareth most plainly in the next Chapter, in the conversion of whom one after another, until they are inseparably fixed, dependeth the chief completement of this work.

The Crowning of Nature

Text and figures 18-27.



The Separation of the Elements

We being about to speak concerning the generation of the elements and their conjunction, by reason that one of them cannot be understood without the other, we shall handle them both together in this and the subsequent Chapter.

Therefore the separation of the elements in this art is nothing else than to separate or segregate heterogeneous (which are accidents from homogeneous (which are of the Essence of the Stone), that at length the mixture of the elements might be most pure and perfect. But the conjunction of the elements is to keep up homogeneous things, that is, those that are of the nature of the Radical Moisture.

Hence Raymond "have patience in dealbation or whitening, because here lieth much tardity".

Thou must know further, my Son, that the separation of the elements with the Philosophers is termed the conversion of them, as if to convert the elements was to make a thin body of a gross one, that is, of the body a spirit, and afterwards of the moist a dry, of water earth, and the elements are converted one into the other. But the Philosophers do prescribe such a manner of converting the body into the spirit. The earth is resolved into water, and water into air, the air into fire, but the spirit is turned into the body. This way the fire is coagulated and it becomes air, but the air is coagulated and becomes water, but the water is coagulated and becomes earth.

From whence saith Assidnus "behold elements hath met together in one nature, who when they are so impelled (that is coagulated) become friends, but when they wax thin they become enemies. Therefore convert the elements and thou shalt find what thou seeketh".

It behovest thee, therefore, first of all to mortify and exalt the Stone, that is, the body, soul and spirit, seeing that no one gains any thing in this art except he mortifieth, but mortification is by the separation of the elements, by which the effect of every element is shown.

Therefore if thou wilt make the elixir, it will be necessary that thou break this Stone into his elements, which is signified by the parts of the year, and then conjoin the elements by fire, Mercury mediating, which is the Philosopher's chieftest secret, and then this Mystery is completed, for all the art is placed in conjoining and loosing. But these separations are done as seest, my Son, Mercury mediating, for it first looseth the body and makes separation which in the meantime are conjoined by Salt and Mercury.

But here we must diligently note it is first of all Mercury, in the beginning of the work is called water, then the blackness appearing earth, then being sublimated air, and being made red is called fire.



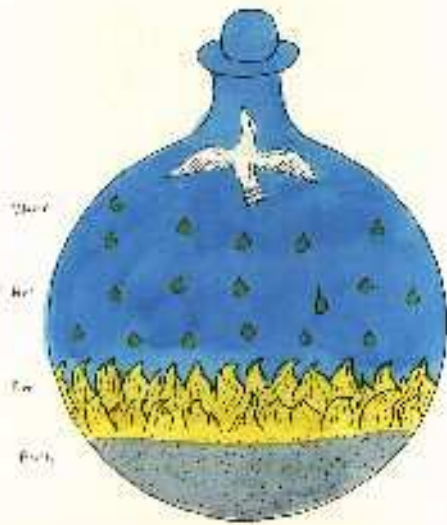
The Conjunction of the Elements

Then being sublimated with some luminary body it is termed Salt.

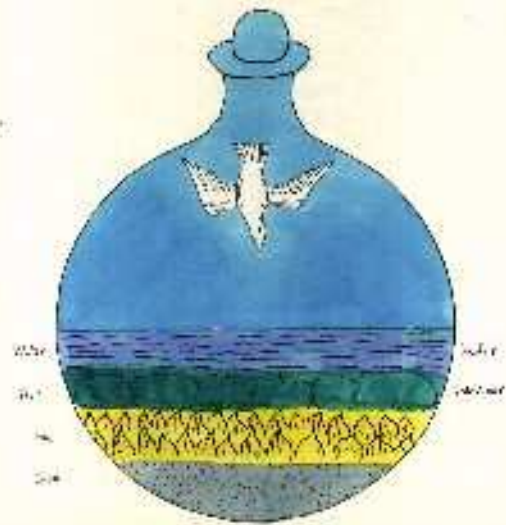
Then being added to the whole composed matter it is called the Spirit. And so the Earth, with Water, Air and Fire, is a body, the Salt is the life, the last watering of the only Mercury, the spirit.

It is therefore evident that the Stone consisteth of four elements, to wit, Water, Air, Fire and Earth. For in the Stone there are the Soul, the Body and Spirit, and yet but one Stone, as it is above said, behoving to loose and coagulate him again, then all the operations are contained under the Solution until the Albifaction it is sodden again, and becomes a Stone again when it is coagulated. Afterwards it is loosed again and then the solution is reiterated, until the Stone comes out like wax.

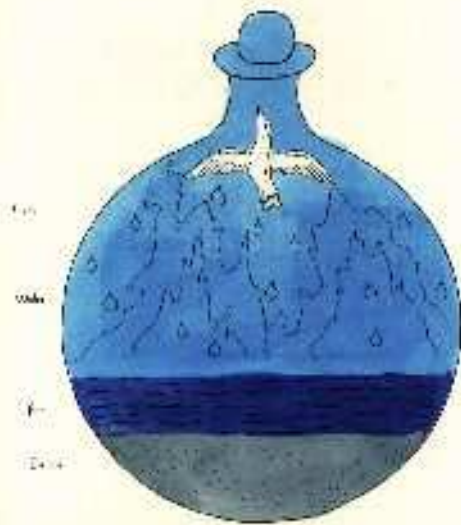
20 SEPARATION



21 CONJUNCTION



22 SEPARATION



23 CONJUNCTION



24 SEPARATION



25 CONJUNCTION



26 SEPARATION



27 CONJUNCTION



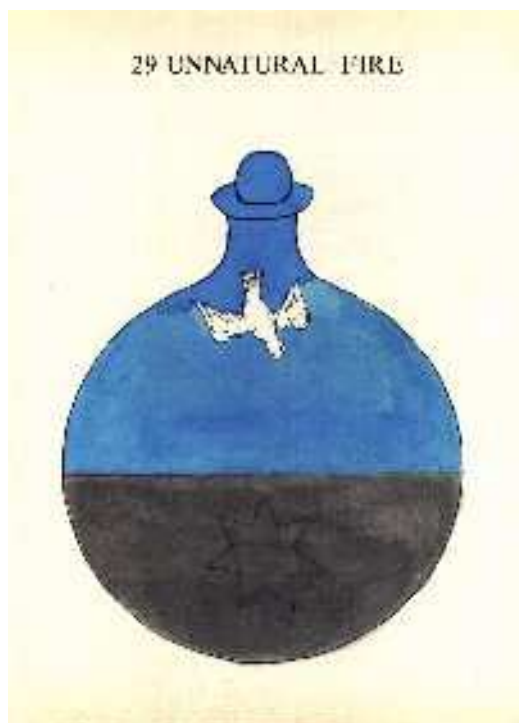
The Crowning of Nature

Text and figures 28-40.



Ortus [the Rising]

Ortus in this art is termed to be conjunction of the second salt or ferment, with the imperfect body prepared. Hence Morien "we must know that the knowledge of our Mystery is likened to the creation of Man. For first there is conjunction, then conception, then pregnation, then Ortus or a springing or rising, a bringing forth, then Nutrition". I would therefore have thee understand this one thing, because our seed is Argent vive. When the Earth is joined to an imperfect body, which is termed Our Earth, because the Earth is the Mother of all the elements, and they call it Copulation. But when the Earth begins to retain with it something of the Argent vive, then it is termed Conception, when the male acteth towards the female. But when the Earth is made white then it is called Pregnation, because it is then pregnant, and then the ferment is joined with the imperfect body until they become one in species and aspect, and then it is termed Ortus, because our Stone is then born, which is called a King by the Philosophers. Whereupon it is said amongst them "Honour your King coming from the Fire. Crown him with a Diadem, and bring him up even to perfect age, whose Father is the Sun, his true Mother the Moon".

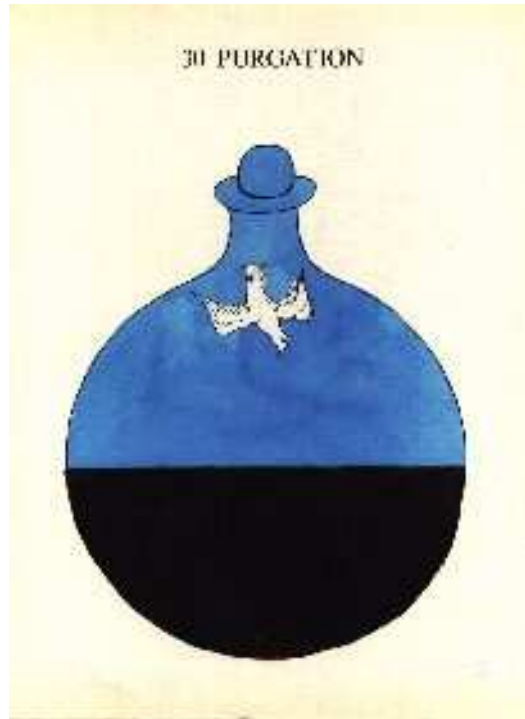


Unnatural Fire or Fermentation

With the philosopher are four fires recorded, to wit, Natural, Unnatural, against Nature, and Elementary, and these fires may better be known by their complexion and compositions. For out of Mercury dissolving and conjoined in the body, there becomes another Mercury, which is called Adrop, Thick Water, Our Water, the Second Water, which is Fire, Strong Fire, Unnatural Fire. For those two, to wit, Spirit and Body, being fit and joined together according to their due proportion, out of them this second Mercury, which we have described is made, and this is that Mercury of which it is written, that in it is whatsoever wise men seek, for the body, the soul and the Tincture are drawn from this Mercury.

But the second Mercury is moist in the vapour, not oily but gummy, of a property indifferent, subtle, easily lying the sharpness of the fire, and vanishing away in it, possessing both body and spirit in loosing remaining water in itself. Moreover by Fermentation in this place, understand the second fermentation, because the Stone, especially the Inferior part thereof, should as yet be better prepared, washed, calcined, and dissolved, that it may yet unto a more higher and nobler degree of perfection, whereby it may the better be joined with any subtle work or body.

The little star with sevenfold little pricks appearing a colour somewhat duskish, signifies that the star, although it has suffered many alterations and hath his elements indifferently mixed, yet is far from being sufficiently mundified, seeing as yet it wanteth much purgation, as by the same blackness which it hath in putrefaction, appearing in the next Chapter. By the bird flying from above, understand the Spirit descending, the Stone putrefying temperately, and by little and little.



Purgation

Moreover by the domination of the Woman who is of the Mercurial and Lunar humidity, the blackness doth as yet appear, but here it is a little diminished in quantity as in the following Chapters you may see, for by little and little it is changed from colour to colour until the blackness doth altogether vanish away, and the Stone becomes endued with the greatest whiteness, which is a sign of perfection.

By the bird flying from above, understand as you were admonished in the former Chapter.

31 SEPARATION



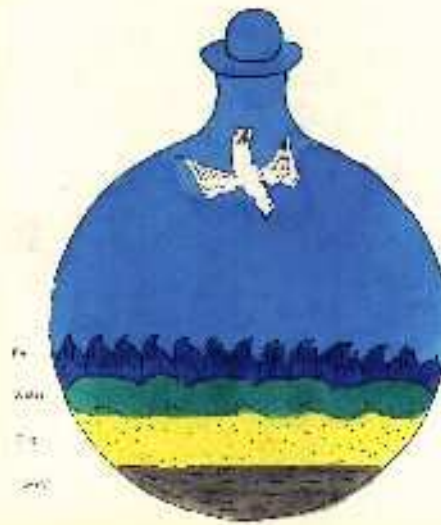
32 CONJUNCTION

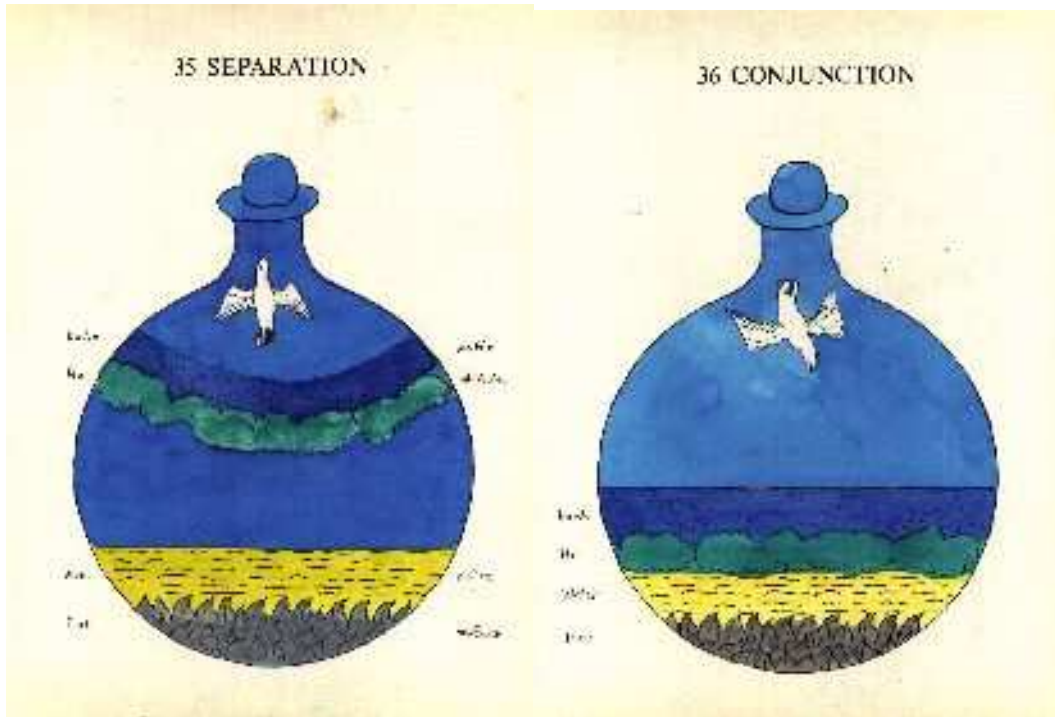


33 SEPARATION



34 CONJUNCTION





Exaltation

Therefore, Exaltation is an ingenious nobiliating of the magnet or lodestone being dealbated, which is chiefly by the augmentation of the spirit, the sublimation of the Earth, the promotion of the liquefaction by the exaltation of the rectified elements, and by a lively constituting of the Fifth Essence out of them. From whom, saith the Philosophers, "when thou hast had the Water out of the Air, the Air out of the Fire, and the Fire out of the Earth, then thou mayest know that then the Stone hath lost the Water which he had at first out of the Air, after his resolution into it. For the Air and Water are contiguous elements, more light in mixing and better in operation of fire".

When the cold hath overcome the hot, the Air is turned into Water, but when the hot hath overcome the cold, the

Water is turned into Air, but thou must have the Air out of the Fire by his Solution.

Moreover now you see the four elements wonderfully altered, exalted and almost fixed.

By the azure colour understand the Earth turned into Air, by the green colour the Air turned into Water, by the yellow colour Water turned into Fire, lastly by the colour somewhat brown understand the Fire to be turned into Earth. By which wonderful alteration is further signified that the Stone now draweth nigh to Fixation.

By the Pelican penetrating and wounding her own breast, from which rivers of blood do seem to flow, understand that this is spoken of the Pelican by a similitude which is called the Blood of Love, for as she doth impart her blood to her young ones, so the Stone being brought to a Quintessence by conversion into the four elements, is ready to impart his tincture to the imperfect wanting it.

Lastly in that you have in the following figure the bird of Hermes sleeping in the midst and applying himself to perpetual rest, understand the discords and hatred of enemies, that is, of the elements, are laid aside, lulled asleep by their long alterations and conversions, laid before our eyes in the former Chapters. But from the fire from above temperately cherishing the Matter, the artificer buildeth the reason of making his Athanor.



Quinta Essentia

Let putrefaction and much conversion be upon him until it being well purged by sublimation he be made white. For as Marcus saith "when he has drunk his burning Mercury he passeth away and remaineth in the shadows of purgatory with many nights, but conceiveth in baths, and brought forth in the Air, then waxeth Red, goes upon the Water, and is white upon the tops, and is become White, light and airy, which first was ponderous, dry and obscure fire. For the Sun being Exalted the air waxeth hot and drieth".

But take this concerning the fifth essence in this work and Mastery, is the mixing of all the four elements, and the reduction of them into one pure substance. If therefore thou wilt see the Stone, to wit, the fifth substance by the four elements, thou must know that if every one of them do not partake of the fifth nature, the Stone cannot be united nor conjoined with a dry body.



Fixation

Fixation in this art is when the body receives a tinctural or colouring spirit and takes away his volatility or flying, which is by frequent iteration, until it becomes ashes of everlasting duration, and the whole remains in the fire.

We must know further that fixation is always in the white, though not every fixation.

We must know moreover, that out of the perfection of fixation, the fire becomes cold, by whose benefit alone the Stone comes out fixed. When the hidden Mystery of him is made manifest, his colour is Citrine or Red, but after his first fixation in the white, there follows no error in the whole Mystery, although you proceed to the Crowning of Nature by often passing the Philosophical Wheel, and by bettering your blessed Stone by many reiterated solutions and coagulations.

Lastly, by the white circle is signified the white stone, now fixed by the red fire, whose punishment now it suffereth and feareth not, and by the vessel, which is within of an azure colour, is signified the Ethereal spirit of the Stone, which by the benefit of a cold fire doth animate the Stone.



Projection

Projection in this art is the reduction of the fixed earth Multiplicative, or a formal substance firmly coloured, upon much of convenient matter, to the desired joy of the Artist. But because it is not well perceived, cast one pound upon a thousand, but before this moist medicine may go out, the Philosophers have noted some necessity of Ceration. Hence speaketh Anonimus "it is better to project, now thou dost cast upon fundamentals, and fundamentals upon. My word, I will love thee, O Lord. I will have thee attend, the which reason is in Saffron. If the Saffron should be projected dry it would colour but little, but if being loosed it be joined with a little liquor, and that little into much, it would colour infinitely. Thou shalt therefore make thy Projection so. First multiply 10 into 10 and then there will be 100, and 100 into 100 and they will be 10000, and so into infinity". But this cannot be done without Ceration, which the Wise have so defined "Ceration is the fitting of a hard and not fusible Medicine to Liquefaction by a frequent Imbibition".

Hence Morien in the Rosary "the whole Mystery is nothing else than an extraction of Water out of the Earth, and a casting of Water on the Earth, until both it and the Earth putrefy, and become clean, seeing as yet the Earth to be mingled with the Water, and the Water or temperate decoction to be a little diminished, the other to increase". They all say that this was perfect Ceration, from whence they have also said further, that the Earth, when the Water is Cered, drunk up and dried with the tempered decoction of the Sun, that is, the heat, and is turned into Earth, that therein is the whole matter. For his force, as that divine Hermes speaketh, is entire if it were turned into Earth. But enough and more than enough has been said of the taking away of the Leprousy of Metals.

Of the curing of Man's body and continual health, understand these things from a few days to a longer time.

For a month every day let there be taken of this blessed powder, the quantity of a grain of mustard seed, in white wine or in any other liquor, early in the morning. It is sudorific or causing sweat, if anything be, to be sent forth by the pores. It is laxative, if anything be, to be evacuated by stool. It is diuretic, if anything be, to be driven forth by the passage of urine. But it is never vomative, as that is altogether contrary to nature.

Moreover, that I may briefly conclude, all this powder is like Ethereal fire, pleasantly consumes all the hurtful superfluities in Man's body, raising it up, rectifying, and bringing it to a just temperature and equality. Furthermore, it not only rectifieth Man's body but also reneweth the whole man, by the use thereof continued for a few weeks, Lastly, none of the three principles, to wit, of Salt, Sulphur, and Mercury, can in the least exalt itself. But presently, by one little grain, taken as aforesaid, the disease is rooted out, and a man is continued safe and sound without diseases, until the time appointed of God. Therefore to the most Mighty God be Praise, Honour and Glory, for ever and ever. Amen.

The Crowning of Nature

Text and figures 40-48.

Multiplication

In the last Chapter it is made known what it is in general, but not how many fold, but it is by two ways, to wit, quality and quantity But because the Wise have left us a perfect and known complete method concerning this doctrine of Imbibition, and of their ways of operation which follow plainly and fully the Crowning of Nature, I shall altogether give over speaking of them.

I shall add this, instead of the Crown concerning the ruling of Saturn, let a mineral be taken of the same, existing in his first being. Let it putrefy in the belly of a horse, according to the Philosophical month, to wit, 40 days. After putrefaction, by the benefit of Distillation, let the Vinegar so often spoken of, be extracted, to radically dissolve all the metals of the Philosophers. Let that blessed produced vinegar be put upon other Saturn, who from whence may go forth into transparent redness dissolved. Let the redness be extracted and putrefied anew, for the space of a Philosophical month in a horses belly. Then in a strong vessel let it be first urged with a gentle fire, afterwards a strong fire being used, the Red Oil will go forth like blood, through a 1000 small veins. Let the dead head be reduced into Alcool, or subtle powder, calcined, and with phlegm reserved for this use, let it be drunk up and digested and evaporated. Thou shalt have then his natural Salt which if thou wilt mingle with the predicated oil and do urge back again, the red oil will go out transparent, colouring the heavenly Stone, when it hath been coloured by himself. But by the specifical Salt or Ferment, this is truth.

Finis.



41 MULTIPLICATION



42 IMBIBITION



43 SOLUTION



44 CONGELATION



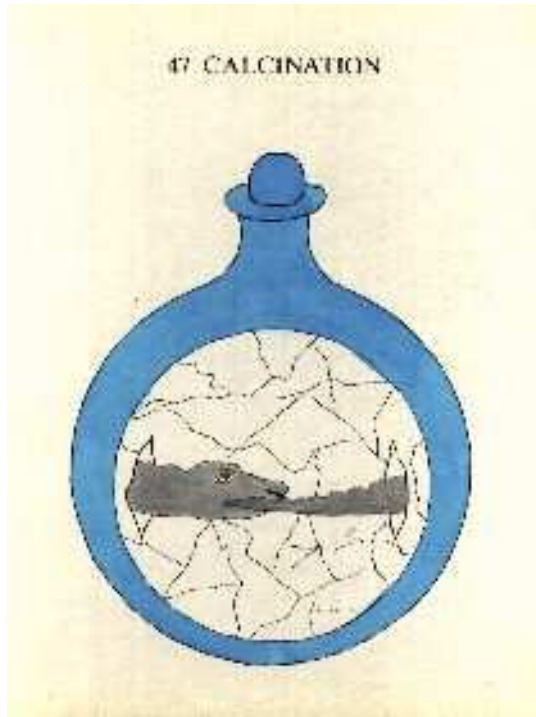
45 CONJUNCTION



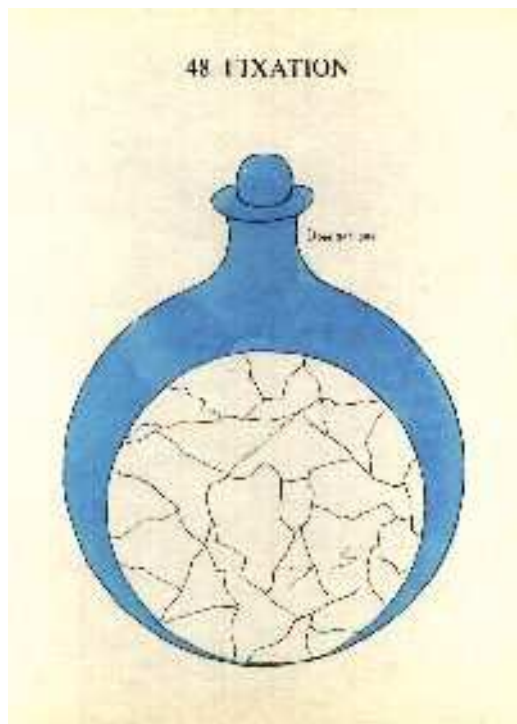
46 SUBLIMATION



47. CALCINATION



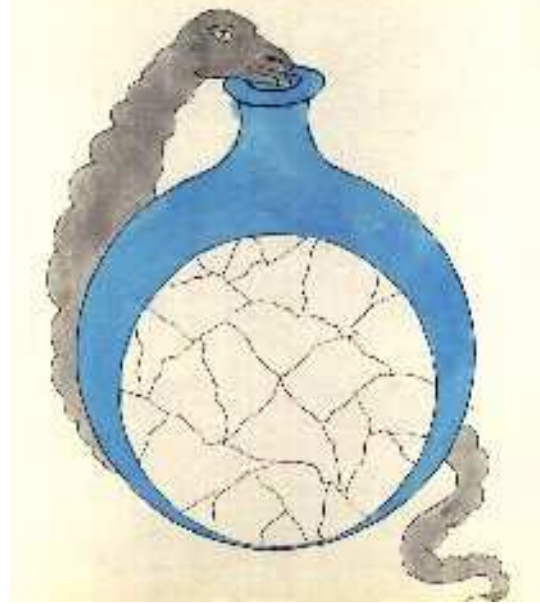
48. FIXATION



The Crowning of Nature

Text and figures 49-57.

49 MULTIPLICATION



50 FERMENTATION



51 IMBIBITION



52 SOLUTION



53 CONGELATION



54 SUBLIMATION



55 CALCINATION



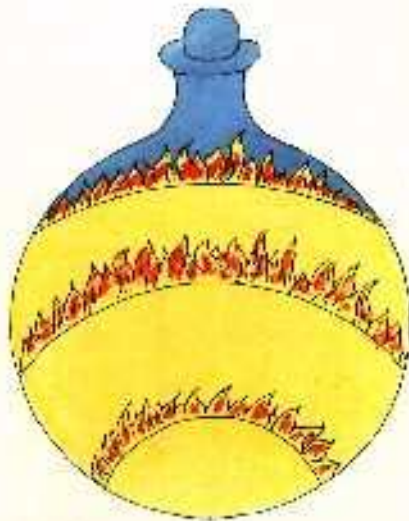
56 QUINTA ESSENTIA



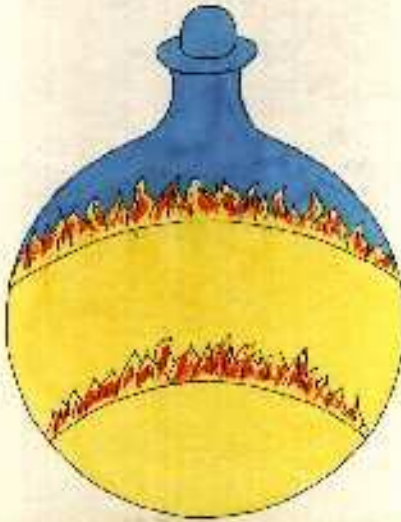
59 IMBIBITION



60 CALCINATION



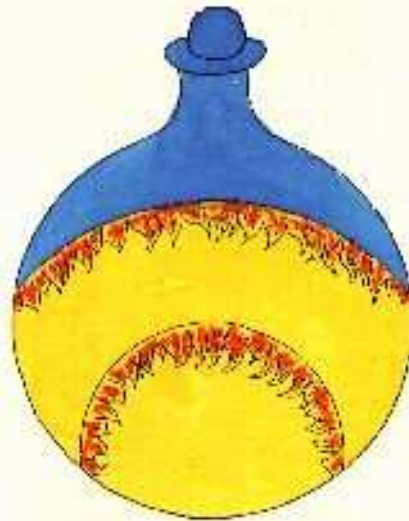
61 SUBLIMATION



62 SOLUTION



63 CONGELATION



64 CONJUNCTION



65 EXALTATION



66 QUINTA ESSENTIA





The Crowning of Nature - Commentary

Commentary

by Adam McLean

This commentary is not intended as a complete or final statement on the Crowning of Nature. The work is too multi-dimensional to be completely grasped through one system of ideas. In the heart of the Crowning of Nature series, as in other alchemical works of profound depth, there lies an enigma, a mystery, which can only be touched upon in an inner experience gained by working with these symbols. In undertaking such a meditative work, which of necessity must occupy many years, one will find many different facets and approaches that reveal the spiritual truths hidden in these illustrations. Mere intellectualization will fail to touch the spiritual roots of the work.

In this commentary one envisaging of the spiritual dimension of the Crowning of Nature series is presented, in the hope that it can act as a source of inspiration, a foundation upon which further investigation can rest. I am convinced that a definite system of ideas is revealed as one dimension of the series, and I hope that in what follows I have been able to sketch in adequately the skeleton of the work.

The inspiration that led to this envisaging of the spiritual content of the series arose over many years of working inwardly with the illustrations, and I have not attempted to relate these perceptions directly to the text. Indeed, the text may not be contemporary with the illustrations (see Introduction), and it is my view that the illustrations can stand upon their own inner revelation.

I discovered that, if the series was arranged in a definite pattern, it was revealed as broken down into a set of ten phases. Internal evidence indicated that this analysis was not an imposition from outside, but indeed was codified in the illustrations, as the ten hierarchies of spiritual beings. With this perspective the system of spiritual perceptions that has been worked into the design of these illustrations, began slowly to reveal itself.

The task of interpreting this series of illustrations, is not, however, merely one of analysis, of breaking down the work into small units, but involves also acts of synthesis, bringing together the different facets, seeing their inter-relationships and how they contribute towards the total picture of the process described in the series.

The series breaks down into two parts: the steps in the preparation of the White Stone, figures 1-40, and the multiplication and transformation of the White into the Red Stone, figures 40 - 67.

The Division of the Series

The series will be analyzed in this commentary as being divided into the following phases.

- (1 - 7) Seven Preparatory Stages
- (8 - 12) The Filling and Sealing of the Retort
- (13 - 17) Impregnation
- (18 - 27) First Separation-Conjunction Phase
- (28 - 30) Ortus, the rising
- (31 - 36) Second Separation-Conjunction Phase
- (37 - 40) Exaltation
- (40 - 48) First Multiplication
- (49 - 57) Second Multiplication
- (58 - 66) Third Multiplication
- (67) The Red Stone and Completion of the Work

The Seven Preparatory Stages

- 1 Chaos
- 2 Chemical Subject
- 3 Distillation
- 4 Preparation
- 5 Division
- 6 Acuation
- 7 Green Lion

The series opens with the figure named Chaos, which shows the seven planetary archetypal forces, which, together with the four elements depicted in the centre, are the primal substances and forces out of which the work of the alchemical process proceeds. Thus this illustration indicates the foundation of the Great Work.

In the second figure, the Chemical Subject (also called in some manuscript versions 'Saturn') we have the first of six circular enclosures, which indicate the basic preparatory stages which must be undertaken before the work proper can begin. The preparatory nature of this initial group of figures is indicated by the fact that they take place in the circular enclosures, contrasting with the rest of the series which without exception, are in the form of flasks or retorts.

The second figure, then, shows us the seven-pointed star of the planetary forces above, standing within a circular descending series of the four elements, which comes right down to the earth realm, with its mountains, land, tree, vegetative growth of nature, and the sea in the foreground, within which the Solar star and the Lunar crescent, important facets of the work, first appear.

The first figure thus shows the Cosmic archetypal aspect of the planetary and elementary forces, while the second shows these same forces in the Earth realm, and points this out as the subject of chemistry. Thus, the alchemist must work with the planetary and elemental forces to achieve the Magnum Opus, and this involves both physical work with substance, and the inner work through meditation upon these forces within the human soul.

It is important that the Solar star and the Lunar crescent both contain within themselves a small fragment, an essence, of their opposites. In these initial preparatory stages, the manifesting and bringing into active relationship, of this syzygy of Sun and Moon, is of vital import.

The Distillation stage follows as figure 3, in which we find the cold, silver-grey, Lunar crescent, being purified through distillation with the Solar fire. This arises out of a direct encounter of the Lunar and Solar forces.

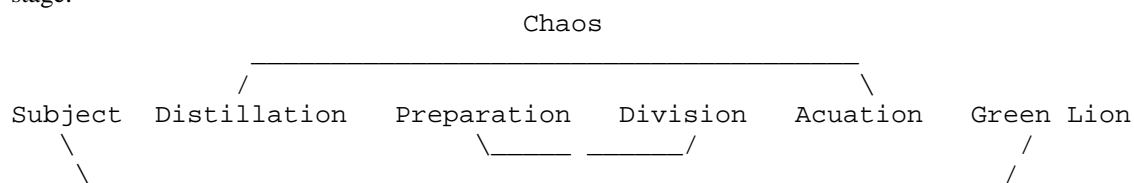
The Preparation stage (figure 4) shows the Sun and Moon in a new relationship, tied together, bound up into an integrated whole. Within the seven-fold Solar star appears a small Moon, and within the crescent of the Moon appears a small seven-pointed star. Thus the Solar and Lunar forces have met inwardly,

When we pass on to the next stage, the fifth figure, a Division has taken place. The cold blue background within the circle has been transformed through the fire rising from below and a division occurs. The small inner Moon and Sun separate from the larger symbols.

The Solar, expansive, active, fiery aspect of matter, meets the Lunar, contractive, passive, cold aspect of matter, through the Distillation stage, and in the Preparation stage seem to come into a fixed relationship. They meet at this turning point of synthesis, and having exchanged part of their essence, divide again. Thus Preparation and Division relate together as two sides of the same experience.

The Acuation stage (figure 6) which follows, mirrors the Distillation stage, but here the Lunar crescent does not bear the fire within its being, but the flames arise out of its surface, an exothermic rather than an endothermic stage. The Lunar crescent itself seems to burn from within. Above floats the seven-pointed star. Acuation in the sense here intended, means a sharpening or stimulation of the process.

The final stage in this series of circular enclosures, the seventh figure, is the Green Lion. The Green Lion is here a symbol of the acidic watery vitriol, which dissolves all that stands within it. The Solar and Lunar forces are merged together in the liquid body of the Green Lion. This stage is the correlate of figure 2, in that the various elements, planetary forces, the Solar and Lunar syzygy, which are seen differentiated there, flow together in the Green Lion stage.



The physical alchemist, using his or her awareness of the Cosmic archetypal forces (figure 1), has sought for them in the Earth realm, and found the Chemical Subject (figure 2), then working further the alchemist purifies, refines, the prima materia through Distillation, Preparation, by Division and Acuation, and achieves a synthesis of the disparate elements in the Green Lion, a fiery liquid which bears within it all that is necessary for the Great Work to unfold. This provides the basic substance upon which he acts through the many stages in the flasks, which must follow, before the work can reach completion.

The Filling and Sealing of the Retort

- 8 Coitus
- 9 The Triune Stone
- 10 Calcination
- 11 Sublimation
- 12 Solution

This section of five stages begins with the pouring of the Green Lion into the flask in which the work of metamorphosis will occur through the following series of 59 stages. At this point (figure 8), the Green Lion, bearing within it the Solar flames and the Lunar crescent, is placed in the flask, as the Coitus, marriage, or joining of the substance of the work with the vessel in which it must be transformed. In physical terms, this vessel is the glass retort or flask. In the terms of soul alchemy, it is the inner meditative space, within which the being of the alchemist, sealed off from the outer world, can work upon itself.

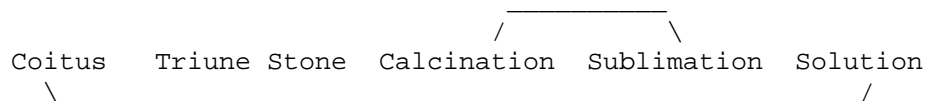
In this short section of five stages, the body of the Green Lion, sealed in the retort, undergoes a kind of initial digestion. But before we enter into this digestion proper, figure 9 reveals that the Green Lion, while it contains the twofold Sun and Moon, the fourfold elements, and the seven planetary forces, also bears within it the Triune Stone of the animal, vegetable and mineral realms. This is indicated in the symbolism of the land as the mineral, the trees as the vegetable, and the human leg as the animal, sealed in the flask. This threefold nature of the stone will appear later as an important aspect of the work, in figures 40 - 66, the Three Multiplications of the Stone.

Stage number 10, reveals the true beginning of the inner operation, the the first Calcination. The liquid of the Green Lion is calcined, burned to ashes, which we see at the bottom of the vessel, and we note that these ashes contain the conjoined Sun and Moon. This is also the first stage in which the bird appears. The bird here represents the soul of the substance of the work. Throughout the following illustrations, the soul is either uniting with the body or substance in the lower part of the flask, or it is separating and entering its own realm. The soul when it rises up as the bird, touches upon the spiritual world, meets with the spiritual forces working in the alchemical process, and returns bearing with it an essence of this impulse from the spirit. Through the many journeys of the bird, rising and falling, the material substance below becomes filled with the spirit. In this Calcination stage, the bird flies downward - the soul dives down and enters into the dead ashes at the bottom of the vessel.

The next stage of Sublimation, figure 11, resembles in form the previous Calcination. except that, most importantly,

the bird flies upwards. The soul of the substance rises into the heights of the vessel, touching upon the spiritual. In the Calcination we have a death process, but in the Sublimation, we find a kind of resurrection, a new life is sought. Thus these Calcination and Sublimation stages must be seen as two sides of the same process. They are inseparable, united in form.

This short section comes to an end with the descent of the bird and the passing into the Solution stage of figure 12. This Solution corresponds to the initial Coitus, or pouring in of the Green Lion, but on a higher level. The forces and elements are again in the liquid form, but having undergone the intermediate Calcination-Sublimation it is more digested, more integrated, than the raw substance of the Green Lion.



Thus, with the passing into Solution, the substances and forces, having been gathered and purified in the initial Preparation Phase, are now brought to a certain ripeness, a readiness for the work of metamorphosis to begin. We might also note that a division has occurred and the Lunar and Solar forces which were previously united, now stand apart in the Solution.

The Impregnation Phase

- 13 Putrefaction
- 14 Conception
- 15 Impregnation
- 16 Generation
- 17 Fermentation

This important group of five stages centered around the Impregnation, opens with the passing of the Solution into a Putrefaction (figure 13). The liquid at the bottom of the retort enters into a dark Putrefaction, a complete blackening. It is essential that the elements and forces undergo a complete digestion, a complete breaking down, in order that their essences may emerge from potentiality into actuality. Out of this dark mass the whole process that is Alchemy has its birth. This is known in other texts as the Nigredo stage. The bird here, of course, flies downwards, entering into the darkness of the Putrefaction.

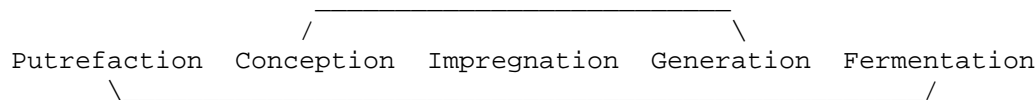
When we move to the next stage, the Conception (figure 14), a profound change has taken place. The dark mass at the bottom of the flask has lightened, and the seven-pointed star of the planetary forces reveals itself again, but this time more alive, and vermilion in color. The bird flying downwards has borne with it an essence, an impulse, from the spiritual realm, and this has been met by this response from below, the appearance of the star of the planetary forces.

At the next stage, the Conception is Impregnated. The star rises to the surface and thus connects both the upper spiritual part of the vessel and the lower substance. The bird flies upwards, the soul of the process also seeks union with the spirit. The Impregnation (figure 15) is the turning point of this phase, and indeed it marks the point in the whole process where we are no longer dealing with mere material substances, but the seed of the spiritualization of substance has here been sown, and from now on we will see, through the many following stages, just how this seed grows, metamorphoses, and develops.

There follows upon this a Generation stage (figure 16), where the bird flying downwards seems to have brought with it a strength or force of nourishment which works in a living way into the water at the bottom of the retort, and here the liquid becomes multicolored, manifesting the various forces that are being woven into its substance.

This group closes with a Fermentation stage (figure 17). The bird here again flies downwards, but now the multicolored iridescence of the Generation seems to have moved more inward. The liquid darkens to gray, and a rain of droplets falls within the lower part of the flask, and at the bottom the figure of the Black Toad slowly forms. This Black Toad symbolizes the essence of the Earth element. (We have previously met the Green Lion of the watery, liquid nature, the Bird of the Air, and later we shall see the Dragon-serpent of the Fire element.)

This group of five stages relate together as follows.



Fermentation is thus a higher development of the Putrefaction, a return to the darkness of the Putrefaction, but a darkness which bears within it the life, the essence, of the Impregnation stage. In both the birds fly downwards and in both a dark mass forms, but that darkness which in the Putrefaction is total and undifferentiated, is later, in the Fermentation stage, somewhat differentiated into the living form of the Black Toad. Out of this Toad the next stage of the work will unfold.

The Conception and Generation also relate together. In both, the birds fly downwards, and in the Conception the planetary star seems to rise to meet it, while in the Generation stage an essence enters into the liquid mass at the bottom of the flask, stirring it into life.

The Impregnation stage ties these two dyads together, and forms this into an integrated group of five stages. We find here something which seems to directly relate to the menstrual cycle in women, the Putrefaction being the menstrual flow, the Conception being, in this sense, the release of the egg, the ovulation. Impregnation corresponds to fertilization, or passing of the egg into the womb, Germination being the development of the blastocyst, and Fermentation the embedding into the wall of the womb, or the expulsion of the egg and the beginning of a new cycle. Thus the early alchemists had an intuitive grasp of this process though its spiritual dimension, although the precise details of its material embodiment was not identified until many centuries later, with the development of microscopy.

The First Cycle of Separations and Conjunctions (18-27)

The alchemical process has now reached a crucial stage. Something of the spiritual has been connected to the material in the previous Impregnation phase, and this now lies at the bottom of the flask, symbolized by the Black Toad. Out of the body of the Toad, the four elements, earth, Water, Air and Fire appear (figure 18) and go through a cycle of metamorphosis of Separations and Conjunctions.

In the Separation phase the bird flies upwards and in turn the elements separate and rise upwards in the flask. The Conjunction phase is marked by the return of the bird downwards, and a corresponding re-integration of the elements.

The ten illustrations 18-27 are thus broken down into five cycles of this process of Separation and Conjunction. We wish to look at the total picture of this process, and so, rather than examining the individual illustration in isolation, we shall look at them as part of this integrated process.

We can see this as a kind of spiritual breathing process, the bird flying alternatively upwards and down again. The Separations are a kind of expiration, a breathing out, in which the rigid interconnections of the elements are loosened. The Conjunction phase can be seen as an inspiring or inbreathing; the bird returns downwards, and the elements are tied together into fixed relationships again in the lower part of the vessel. Thus we have in figures 18-27, five cycles of this outbreathing-inbreathing. However, they are not mere repetitions of each other, for profound changes occur in the four elements throughout this cycle. These changes are shown in the retort in two ways - by a metamorphosis of the form of the elements as depicted, and a metamorphosis of their colors.

In order to grasp just what is occurring at this point in the process, we must look at the Separation-Conjunction cycle as a totality. To begin, we must note the first and the last illustration.

Figure 18, the first Separation, shows the four elements being breathed out of the Black Toad, formed during the previous Fermentation, while figure 27, the final Conjunction, shows the four elements being re-absorbed into the Earth nature, in that they are all tinged with the grey of Earth. So we have a cycle which involves an outpouring of the four elements, a metamorphosis of their relationships to one another, and a final re-integration into the Earth. It is also important to note that this first cycle of transformation of the elements does not involve elementary Earth, but only Fire, Air and Water. The earth remains unchanged at the bottom of the flask in all the illustrations, and this is the essential difference between the first and second cycle of Separations and Conjunctions (figures 31-36) in which the Earth element is itself transformed.

So we have a cycle of transformations of the Fire, Air and water, in which each of these receives, through a series of transformations, the essence of the other elements, and this is indicated by a metamorphosis of forms: the symbols of flames - Fire; clouds - Air; waves - Water; and stipples - Earth; and a metamorphosis of colors: Yellow - Fire; Blue - Air; Green - Water; and Grey - Earth.

At the beginning of these cycles of changes, the elements stand in their normal relationship to one another, that is in the order of their densities - Earth, the densest, at the bottom of the flask, then Water, Air and Fire, the most subtle, at the top. The true work of metamorphosis occurs during the central three groups of Separations and Conjunctions, 20-21, 22-23, 24-25. The two outer cycles involve, in 18-19, the outpouring of the elements and their arrangement into their normal relationship (Conjunction 19), and in 26-27, the re-integration of the elements into the Earth

element (Conjunction 27).

So we shall now look at the total picture, focussing upon the central three cycles of transformation. We have the following metamorphosis of form.

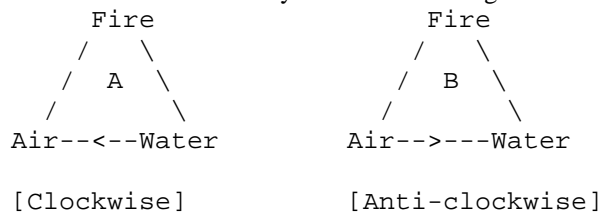
18 - 19	20 - 21	22 - 23	24 - 25	26 - 27
Sep - Con	Sep - Con	Sep - Con	Sep - Con	Sep - Con
Fire Fire	Water	Air	Fire	Air
Air Air	Air	Fire	Water	Water
Water Water	Fire Fire	Water Water	Air	Air
				Fire

Earth Earth Earth Earth Earth Earth Earth Earth Earth Earth
 During the Separation phase each element in turn remains at the bottom of the flask with the Earth, this element being the one which stood at the top of the flask during the previous Conjunction phase. The two elements remaining in the upper part of the flask during the Separation phase are free to metamorphose into each other, and during the following Conjunction, this new interrelationship passes into a more rigid and fixed form in the bottom part of the retort, where all four elements come together again.

The four elements initially (figure 19) bear their own special color, but their various transformations into one another as the cycle progresses are indicated by a change of colour. Thus in figure 21, the Water which has been changed into Air, bears the Air color (Blue), and the Air transformed into Water has taken on the Water color (Green). Thus we have a cycle of color metamorphosis paralleling the changes in the forms of the elements.

18 - 19	20 - 21	22 - 23	24 - 25	26 - 27
Sep - Con	Sep - Con	Sep - Con	Sep - Con	Sep - Con
Yellow Yellow	Blue	Yellow	Blue	Grey
Blue Blue	Green	Green	Yellow	Grey
Green Green	Yellow Yellow	Blue Blue	Green Green	Grey
Grey Grey	Grey Grey	Grey Grey	Grey Grey	Grey Grey

These can be further analyzed so that one begins to see two cycles of transformation working through this process.



A being a subtilization, a movement from Water to Air to Fire, while B is the opposite, a fixing or descent into more dense states.

At the end of this process each of the three non-Earth elements, Water, Air and Fire, has undergone a cycle of transformation into the others, and thus now bears within its being the essence of the other three elements. At the conclusion in the Conjunction (figure 27), the elements stand in the following relationship:

Air	Blue
Water	Green
	corresponding to colors
Fire	Yellow
Earth	Grey

which we find acts as the starting point for the second cycle of Separations and Conjunctions in figures 31-36.

In this part of the commentary, I have only touched upon a few facets of this cycle, in order not to complicate the picture unduly, however, much more can be extracted from analyzing and synthesizing the transformations through the Separations and Conjunctions. For example, the color and form metamorphoses can be interpreted after the manner of the 'element of the element' idea. Thus the Blue tinged Water, would be 'Air of Water', and Green

colored Fire, the 'Water of Fire', etc. The color and form metamorphoses can be followed in greater detail, using this and other interpretative ideas, and the reader should try to work with these in meditative exercises.

The Ortus Phase

- 28 Ortus
- 29 Fermentation
- 30 Purgation

The next phase of the whole process we will name after the first figure, number 28, the Ortus or rising. The first cycle of Separations and Conjunctions, which involved the transformation of the upper elements Water, Air and Fire, into one another, ended with a final absorption into the Earth element, with then all assuming a grey colour. In the Ortus stage (figure 28) this grey mass containing the inward digestion of the elements, lies at the bottom of the flask, and out of this rises the seven pointed star, which had disappeared during the last phase of the process. Now the sevenfold archetype of the planetary forces in the alchemical process must undergo a kind of Separation and Conjunction. Thus the sevenfold star rises up in the Ortus ('springing up', 'rising', 'dawning') with the ascent of the bird. The star bears within it the Solar and Lunar archetypes.

The next illustration (figure 29) is a Fermentation in which the star of the planetary forces again joins with the elements at the bottom of the flask and begins to unite its essence with that of the elementary forces, which process is shown approaching a completion through the following Purgation (figure 30).

The alchemists saw that at the beginning of a new life, there always stood a death process, and so we have here a nigredo or blackness out of which the new forces would emerge, transformed and re-integrated together. This descent into the blackness of Purgation is essential if the process is to continue and evolve to a higher stage.

The Second Cycle of Separations and Conjunctions (31-36)

Now that the process has run the course of the Ortus, and the sevenfold planetary forces have been integrated with the forces of the four elements, a new cycle of Separations and Conjunctions takes place, which this time involves the transformation of the four elements, including the Earth, one into another.

Once again we shall look at this process of metamorphosis as a totality. In the Separation phases we find two elements left at the bottom of the flask, while the remaining two are found in the circular forms at the top of the retort. The Conjunction phase finds, as before, the four elements fixed at the bottom of the flask. The bird flies upwards during the Separations and downwards during the Conjunctions, as in the previous cycle.

We have here in figures 31-36 three iterations of the expiration-inspiration, during which the elements, and in particular the Earth, receive the essence of the others. We have thus the following metamorphosis of form:

31	-	32	33	-	34	35	-	36
Sep	-	Con	Sep	-	Con	Sep	-	Con
Water	Water	Fire	Fire	Earth	Earth			
Fire	Fire	Air	Air	Air	Air			
Earth	Earth	Earth	Earth	Water	Water			
Air	Air	Water	Water	Fire	Fire			

The three higher elements in turn occupy the lowest (or Earth) place, while the Earth element is raised to the highest of the levels in the final Conjunction.

The colors, at all stages, remain in the following relationships,

Blue	Air
Green	Water
Yellow	Fire
Grey	Earth

which is the particular order found in the forms at the final Conjunction (figure 27) of the first cycle of Separations and Conjunctions).

On the figure illustrating each of the three Separation phases the following descriptions of the transformations are found:

Separation 31

Water -> Air

Fire -> Water

Earth -> Fire

Air -> Earth

Separation 33

Fire -> Air

Air -> Water

Earth -> Fire

Water -> Earth

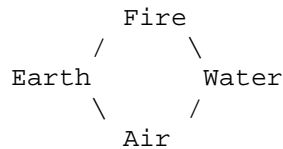
Separation 34

Earth -> Air

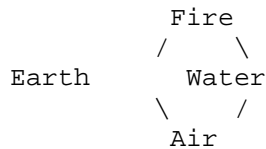
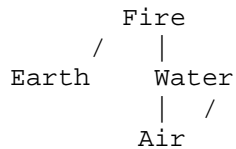
Air -> Water

Water -> Fire

Fire -> Earth



[Clockwise cycle]



[Anti-clockwise cycle]

We note that these cycles through which the elements are transformed relate to one another. The pattern of the first stage is reversed in direction in the last phase, while the central transformation is a hybrid or crossing over of both of these patterns of change. (We are reminded of the cyclic relationships among the elements in the Chinese system). Through this cycle of metamorphosis, the elements fully participate in each other's essence and the cycle closes with the most subtle element, fire, in the lowest place, and the densest, Earth, in the highest. The spiritual has been brought into incarnation, fixed in the earth realm, and the earthly has been spiritualized.

The Exaltation Phase

37 Exaltation

38 Quinta Essentia

39 Fixation

40 Projection

This phase of the process begins with the Exaltation (figure 37) in which the elements, still formed in the order they assumed at the close of the last cycle, Earth - Air - Water - Fire, form themselves into a circular arrangement which rises in the flask and becomes exalted in the heights of the retort. The elements enter into a more spiritualized state, while below in the substance at the bottom of the flask, we see that the Bird has taken on the gesture of the Pelican, biting and wounding its own breast, in order to provide the nourishment of its own blood for the process. This symbolizes a kind of sacrificial stage, at which all the work of the bird in its many flights and the long development of the substance into this appearance of seeming completion and beauty, must be sacrificially destroyed in order to proceed further. The alchemist must not hesitate to continue the process, and must resist the temptation to hold back and try to perpetuate the transient beauty of the evolution he has achieved so far.

Thus at the next stage, figure 38, the Quinta Essentia, the circle of the four elements has sunk again in the flask and absorbed the bird into its midst, which appears in the centre of the wheel of the elements in the Phoenix gesture. The elements have now been quartered and each bears all the colors of the others. This universalizing of the elements is the result of the sacrifice made at the previous stage. From the upper part of the outside of the retort, flames are seen, indicating an exothermic reaction. The formation of this new relationship between the elements has liberated energy, which appears outwardly as fire.

When we move on to the next stage, the Fixation (figure 39), the wheel of the four elements has been entirely transformed into white. This is the beginning of the formation of the White Stone. Through Fixation, the soul nature of substance has been realized in material form as the White Stone, which thus bears the essence of the four elements, plus the fifth essence, the spiritual archetype of materiality which lies beyond matter and yet through alchemy can be brought into outer expression, fixed into earthly form. We note that heat is required from outside to bring this stage to completion.

This White or Lunar Stone is the Tincture of the Moon, or the soul Tincture. In terms of the soul development aspect of alchemy, the White Stone is that inward experience which can act as a sure foundation, that solid centre in the whirlpool of ever flowing soul forces, from which alchemists can work upon their being, and anchor their inward

development. In this sense, once the alchemist has the White Stone of the soul, he or she can begin the process of tincting, transforming his or her being from a point of inner security. The White Stone is, however, only half the work of alchemy. The alchemist must carry this process through to completion and create the Red Stone or the Tincture of the Spirit.

The final stage of this first half of the series ends with figure 40, the Projection, in which the flask is broken and the White Stone is ready to be brought out from the inner enclosed realm of the retort into the world, and can begin to be used in the process of transmutation. On one level this is the transmutation of matter, in that it accentuates or catalyses the lunar aspect, when it is brought into contact with a material process. In traditional alchemy this is indicated by its power to transform metals into silver, the Moon metal, but its power is wider than this, and a true understanding of the essence of the White Stone of the Philosophers, can only arise when one recognizes the lunar forces that play through material processes, in the mineral realm, in the plant world, in the animal body, or in the soul of humankind. The White Stone transforms, harmonizes and catalyses the lunar forces in these realms, and this is its true power. The Red Stone which is created at the end of the second part of the process, similarly acts to catalyse the Sun forces in the various realms.

At this centre point of the entire process, we will review diagrammatically its development so far. Diagram one indicates the breakdown of the first 40 figures, into the seven phases which have been described so far. The reader who wishes to grasp this process in depth should copy out the forms of images and set them out in this arrangement. Then they will be able to grasp the process as a totality. (Indeed, while I was working on this series, I constantly had a set of these illustrations arranged in various patterns upon the walls of my study, and thus was able to easily consult, or rearrange the pattern to explore other possibilities.)

1	2	3	4	5	6	7				
Chaos	Subject	Distillation	Preparation	Division	Acuation	Green				
Lion										
	8	9	10	11	12					
	Coitus	Lapis Triunis	Calcination	Sublimation	Solution					
	13	14	15	16	17					
	Putrefaction	Conception	Impregnation	Generation	Fermentation					
	18	19	20	21	22	23	24	25	26	27
	Sep	Con	Sep	Con	Sep	Con	Sep	Con	Sep	Con
		28	29	30						
		Ortus	Fermentation	Purgation						
		31	32	33	34	35	36			
		Sep	Con	Sep	Con	Sep	Con			
	37	38	39	40						
	Exaltation	Quinta Essentia	Fixation	Projection						

The second part of the work is the transformation of the White Stone of the Lunar forces, into the Solar Red Stone. This is accomplished through a threefold Multiplication, each Multiplication being described by nine figures, and the series finishes with the final fixation of the Red Stone.

This can be analyzed as follows:

Figures 40-48 The First Multiplication in which the serpent unites with the White Stone,

Figures 49-57 The Second Multiplication in which the serpent exteriorizes fire into the process,

Figures 58-66 The Third Multiplication in which the fire is inwardly digested and the Stone transformed,

Figure 67 The final Fixation of the Red Stone.

We note that figure 40 is common to both parts of the work, being the conclusion of the first part, and the beginning of the second part. Each of these phases of Multiplication relates in form to the others, the second and third being higher octaves of the first Multiplication.

The First Multiplication

40 Projection
41 Multiplication
42 Imbibition
43 Solution
44 Congelation
45 Conjunction
46 Sublimation
47 Calcination
48 Fixation

This opens with figure 40, the Projection, which closes the first part of the work, in which we see the White Stone like a cracked egg in the bottom of the opened retort, and out of this egg the Red Stone will be born.

In the next stage, figure 41, entitled Multiplication, this egg of the White Stone first meets the serpent-dragon. Of the four creatures we find in this series, the serpent-dragon represents the living power of fire. The animals here represent the living forces behind the elements, the etheric forces that play through matter, that the alchemist must harness and bring into fixed form, if he is to enliven matter. The White Stone acts as the magnet upon which the ethers can work and eventually be fixed into the Red Stone. The serpent enters the flask at this stage, attracted by the White Stone.

There follows a process of Imbibition (figure 42) in which the serpent is slowly absorbed into the White Stone egg at the bottom of the retort.

This continues through to Solution (figure 43) where the serpent dives down, merging completely with the White Stone substance.

A turning point is reached with the next Congelation (figure 44), when the serpent achieves the Ouroboros gesture - it swallows its own tail. This indicates the development of an inner strength of form in the forces of the serpent. The Ouroboros represents the closing in of a process upon itself, forming an integral ring of being. So with this Congelation, a hardening and integration of the serpent forces is achieved. We also see the White Stone beginning to re-emerge from the bottom of the retort.

The following Conjunction (figure 45) shows the egg of the White Stone rising in the flask conjoined with the Ouroboros serpent, whose body fills the lower part of the vessel.

Then we pass into the Sublimation (figure 46) in which the egg and the serpent rise higher in the flask, moving away from the lower regions and touching upon the more spiritual realms within the process.

During the next stage, the Calcination (figure 47), the egg begins to dominate the flask, the serpent becomes more inward, and only its head and tail can be seen, as it is absorbed into the substance of the White Stone egg.

The first Multiplication phase comes to a close with the Fixation (figure 48) and here the egg of the White Stone seems almost to fill the flask.

In this first Multiplication, the Stone has absorbed the first serpent, the first of the three ethers. The process involves a descent of the etheric serpent during the first four stages, the turning point or merging of the serpent with the Stone, and a final four stages of the ascent of the Stone and the total absorption of the forces of the serpent.

The Second Multiplication

49 Multiplication
50 Fermentation
51 Imbibition
52 Solution
53 Congelation
54 Sublimation

55 Calcination
56 Quinta Essentia
57 Fixation

This phase opens with the stage entitled Multiplication (figure 49) in which the next etheric serpent-dragon enters the flask and joins the White Stone.

This leads to Fermentation (figure 50) during which the purplish bodied serpent-dragon exteriorizes its inner etheric fire, and breathes this out upon the egg of the White Stone.

The next stage is the Imbibition (figure 51) and shows the serpent forming itself around the body of the white egg of the Stone, which it seems to draw down into the flames it has breathed forth, and which fill the bottom of the retort. Following upon this is a Solution (figure 52), in which the natures of the serpent and the Stone have begun to merge into one another. This is an important stage, in that for the first time we see the Stone beginning to absorb the fire etheric nature of the serpent, becoming tinged yellow. We see here the disc of the Stone covered with the flames which the serpent-dragon has breathed forth.

Figure 53, the Congelation, marks the turning point of this phase of Multiplication. The egg has now become completely tinged with yellow, and it rises above the sea of the serpent's flames, which fill the lower half of the vessel. Both of these participants in this process have now fully encountered one another, and a hardening and consolidation of their natures has been achieved. The serpent begins to close in upon itself.

In the following stage, Sublimation (figure 54), the serpent now forms its Ouroboros, and the fire and the egg seem to come into a more balanced relationship of their forces.

Next follows a Calcination (figure 55) showing the withdrawing of the etheric fire forces into the inner part of the egg, while the serpent still appears in the Ouroboros state.

In figure 56, Quinta Essentia, the serpent has now become completely absorbed into the egg-stone, where only his flames now burn inwardly.

When we move on to the final stage of the second Multiplication, the Fixation of figure 57, we once again see the egg almost filling the retort. However, now, in distinction to the close of the first phase, it is tinged yellow, a tingeing that was the gift of the second serpent-dragon. The outside of the retort flames with fire, indicating an exothermic reaction, an outpouring of energy.

Thus the White Stone has now absorbed two etheric streams - the two serpent-dragons, and this occurred through a descent of the second serpent into the Stone through fire in the first four stages, the turning point of the Congelation stage with the tingeing of the Stone, and the final ascent of the Stone through four stages to the Fixation.

The Third Multiplication

58 Multiplication-Fermentation
59 Imbibition
60 Calcination
61 Sublimation
62 Solution
63 Congelation
64 Conjunction
65 Exaltation
66 Quintessence

Figure 58 is the Multiplication-Fermentation stage which opens the third phase. Here we see a winged serpent-dragon entering the flask in which the egg rests, and as it enters, a rain of flaming droplets falls to the bottom of the retort.

Then follows an Imbibition (figure 59), in which the flames rise up and almost cover the egg Stone, which flames at its surface and stands within a sea of flames in the lower part of the vessel.

This further leads on to Calcination (figure 60) during which the disc of the egg almost fills the retort and is covered with three broad bands of fire, which we find reduced to two in the next figure, the Sublimation (figure 61).

Then we arrive at the turning point of this third Multiplication phase, figure 62 Solution. In this we see, for the first time, the fire turning inwards. The flames now move towards the centre of the egg of the Stone. Here the Stone dissolves the fire, rather than being dissolved in fire.

Figure 63, Congelation, corresponds directly in form to figure 61, the Sublimation, except that the two bands of fire now move inward. It is similar with the following Conjunction (figure 64) which parallels figure 60, Calcination,

except that again the flames move inwards towards the centre of the egg.

Figure 65 is an Exaltation stage in which the egg, with its two inward flowing bands of fire, rises in the retort, touching upon the spiritual realm of its upper regions.

This third Multiplication reaches its fulfillment in the Quintessence stage (figure 66) where we see standing within the egg and its inward flaming fire, a small winged angel-child. This we should see as representing the early stages in the growth of the Red Stone.

The third Multiplication phase involves a final encounter of the Stone with the third serpent-dragon, which is winged in distinction to the other two. Again, the first part of the process, the first four stages, are a descent of the third serpent, reaching a turning point at the fifth stage where the true work of this phase is done, and the process continues with an ascent of the Stone. The essential work of this phase lies in the inturning of the fire, a process which is necessary for the formation of the final Quintessence, which contains the early germ of the Red Stone.

The Final Fixation of the Red Stone

67 Fixation

The summit of this work, the long chain of alchemical operations, is achieved at the 67th step, the Fixation. Here we find within the flaming flask, a nimbus of light, in which stands a winged angelic being holding up a golden crown. With the preparation and fixation of the Red Stone, the alchemist achieves the Crowning of Nature. The alchemist has brought into material form spiritual forces and being, has produced a perfect substance that bears within it the spiritual archetype; a substance that has woven into it the essence of the four elements, and the three ethers, uniting the Solar and Lunar forces and natures, and harmonizing the seven planetary archetypes.

This substance bears a relationship to the initial Prima Materia of the Chaos of figure 1. Out of the Hyle unfolded all the spiritual, soul and material forces and substances that make up the Cosmos. The Red Stone, however, arises out of working with all these spiritual, soul and material forces and substances, bringing them into incarnation in one substance again, the supreme synthesis. The Red Stone belongs therefore to the end of spiritual evolution, as Hyle belongs to the beginning, and it is created out of the work of humankind with Nature, in the direction of spiritual evolution.

This manuscript does not identify any one particular prima materia for the alchemist to work this process upon, and thus it points to the reality that in alchemy it is the process which is important, rather than the substance. We find this in certain schools of twentieth century alchemical teachers, in particular the Paracelsus Research Society, where students are shown methods of extracting the Salt, Sulphur and Mercury of various plants and minerals.

The process of the Crowning of Nature involves the secret of working with the elements and their corresponding ethers. It unfolds an etheric rather than a material secret, and can be applied to many substances.

Diagram two reveals the relationships between the different stages of the second part of the work, the three Multiplications and the final Fixation. As before, it will be found to be of great help in understanding these interrelationships, if the reader arranges copies of the illustrations in this pattern.

	40	41	42	43	44	45
46		47	48			
Projection		Multiplication	Imbibition	Solution	Congelation	Conjunction
Sublimation		Calcination	Fixation			
	49	50	51	52	53	54
55		56	57			
Multiplication		Fermentation	Imbibition	Solution	Congelation	Sublimation
Calcination		Quinta Essentia	Fixation			
	58	59	60	61	62	63
64		65	66			
Multiplication		Imbibition	Calcination	Sublimation	Solution	Congelation
Conjunction		Exaltation	Quintessence			

The Nine Hierarchies

The division of the process into the series of phases, which I have adopted in this commentary, is not an entirely arbitrary or idiosyncratic one, but is indeed codified in the 67 illustrations by the hierarchies of spiritual beings. It is interesting that another name for this work found on a number of manuscripts is "Opus Angelorum", the work of the angels. Certain of the illustrations are associated in the manuscripts with nine hierarchies of spiritual beings as follows:

6	Acuation	Gabriel
8	Coitus	Virtutes
16	Impregnation	Hierarchiae Ephiomia
28	Ortus	Potestates
39	Fixation	Principatus
48	Fixation	Dominations
57	Fixation	Hyerarchae Epiphanomia
66	Quintessence	Throni
67	Fixation	Cherubim

We find that each of these phases (excepting the cycles of Separations and Conjunctions) has one and only one of these Hierarchies presiding over a particular figure from the phase. Thus the forces of the spiritual world, personified as the creative hierarchies of spiritual beings, participate in and aid the progress of this process, and here the true threefold nature of the alchemical work is revealed - the encounter with the forces of the spiritual beings, the evolution of the soul of the alchemist, and the transformation of the substance in the retort.

Roger Bacon - Tract on the Tincture and Oil of Antimony

On the true and right Preparation of Stibium / to heal human weaknesses and illnesses therewith, and to improve the imperfect metals.

Translated by Kjell Hellesoe 1985.

From Friedrich Roth-Scholtz, *Deutsches theatrum chemicum*, Nürnberg: Adam Jonathan Felsecker, 1731.

Preface

Dear reader, at the end of his Tract on Vitriol, Roger Bacon mentions that because of the multiplication of the Tincture that is made from Vitriol, the lover of Art should acquaint himself with the Tract De Oleo Stibii. Therefore I considered that it would be good and useful that the Tract De Oleo Stibii follows next. And if one thoroughly ponders and compares these tinctures with one another, then I have no doubt that one will not finish without exceptional profit. Yet, every lover of Art, should mind always to keep one eye on Nature and the other on Art and manual labour. For, when these two do not stand together, then it is a lame work, as when someone thinks he can walk a long path on one leg only, which is easily seen to be impossible,

Vale.

Joachim Tanckivs
De Oleo Antimonii Tractatus.
ROGERII BACONIS ANGLI
Summi Philosophi & Chemicum.

Stibium, as the Philosophers say, is composed from the noble mineral Sulphur, and they have praised it as the black lead of the Wise. The Arabs in their language, have called it Asinat vel Azinat, the alchemists retain the name Antimonium. It will however lead to the consideration of high Secrets, if we seek and recognize the nature in which the Sun is exalted, as the Magi found that this mineral was attributed by God to the Constellation Aries, which is the first heavenly sign in which the Sun takes its exaltation or elevation to itself. Although such things are thrown to the winds by common people, intelligent people ought to know and pay more attention to the fact that exactly at this point the infinitude of secrets may be partly contemplated with great profit and in part also explored. Many, but these are ignorant and unintelligent, are of the opinion that if they only had Stibium, they would get to it by Calcination, others by Sublimation, several by Reverberation and Extraction, and obtain its great Secret, Oil, and

Perfectum Medicinam. But I tell you, that here in this place nothing will help, whether Calcination, Sublimation, Reverberation nor Extraction, so that subsequently a perfect Extraction of metallic virtue that translates the inferior into the superior, may profitably come to pass or be accomplished. For such shall be impossible for you. Do not let yourselves be confused by several of the philosophers who have written of such things, i.e., Geber, Albertus Magnus, Rhasis, Rupecilla, Aristoteles and many more of that kind. And this you should note. Yes, many say, that when one prepares Stibium to a glass, then the evil volatile Sulphur will be gone, and the Oil, which may be prepared from the glass, would be a very fixed oil, and would then truly give an ingress and Medicine of imperfect metals to perfection. These words and opinions are perhaps good and right, but that it should be thus in fact and prove itself, this will not be. For I say to you truly, without any hidden speech; if you were to lose some of the above mentioned Sulphur by the preparation and the burning, as a small fire may easily damage it, so that you have lost the right penetrating spirit, which should make our whole Antimonii corpus into a perfect red oil, so that it also can ascend over the helm with a sweet smell and very beautiful colors and the whole body of this mineral with all its members, without loss of any weight, except for the foecum, shall be an oil and go over the helm. And note also this: How would it be possible for the body to go into an oil, or give off its sweet oil, if it is put into the last essence and degree? For glass is in all things the outermost and least essence. For you shall know that all creatures at the end of the world, or on the last and coming judgement of the last day, shall become glass or a lovely amethyst and this according to the families of the twelve Patriarchs, as in the families of jewels which Hermes the Great describes in his book: As we have elaborately reported and taught in our book de Cabala.

You shall also know that you shall receive the perfect noble red oil, which serves for the translation of metals in vain, if you pour acetum correctum over the Antimonium and extract the redness. Yes not even by Reverberation, and even if its manifold Beautiful colors show themselves, this will not make any difference and is not the right way. You may indeed obtain and make an oil out of it, but it has no perfect force and virtue for transmutation or translation of the imperfect metals into perfection itself. This you must certainly know.

AND NOW WE PROCEED TO THE MANUAL LABOUR, AND THUS THE PRACTICA FOLLOWS.

Take in the Name of God and the Holy Trinity, fine and well cleansed Antimonii ore, which looks nice, white, pure and internally full of yellow rivulets or veins. It may also be full of red and blue colors and veins, which will be the best. Pound and grind to a fine powder and dissolve in a water or Aqua Regis, which will be described below, finely so that the water may conquer it. And note that you should take it out quite soon after the solution so that the water may conquer it. And note that you should take it out quite soon after the solution so that the water will have no time to damage it, since it quickly dissolves the Antimonii Tincture. For in its nature our water is like the ostrich, which by its heat digests and consumes all iron; for given time, the water would consume it and burn it to naught, so that it would only remain as an idle yellow earth, and then it would be quite spoilt.

Consider by comparison Luna, beautiful clean and pure, dissolved in this our water. And let it remain therein for no more than a single night when the water is still strong and full of Spirit, And I tell you, that your good Luna has then been fundamentally consumed and destroyed and brought to nought in this our water.

And if you want to reduce it to a pure corpus again, then you will not succeed, but it will remain for you as a pale yellow earth, and occasionally it may run together in the shape of a horn or white horseshoe, which may not be brought to a corpus by any art.

Therefore you must remember to take the Antimonium out as soon as possible after the Solution, and precipitate it and wash it after the custom of the alchemists, so that the matter with its perfect oil is not corroded and consumed by the water.

THE WATER; WHEREIN WE DISSOLVE THE ANTIMONIUM, IS MADE THUS:

Take Vitriol one and a half (alii 2. lb.) Sal armoniac one pound, Arinat (alii Alun) one half pound / Sal niter one and a half pound, Sal gemmae (alii Sal commune) one pound, Alumen crudum (alii Entali) one half pound. These are the species that belong to and should be taken for the Water to dissolve the Antimonium.

Take these Species and mix them well among each other, and distill from this a water, at first rather slowly. For the Spiritus go with great force,, more than in other strong waters. And beware of its spirits, for they are subtle and harmful in their penetration.

When you now have the dissolved Antimony, clean and well sweetened, and its sharp waters washed out, so that you do not notice any sharpness any more, then put into a clean vial and overpour it with a good distilled vinegar. Then put the vial in Fimum Equinum, or Balneum Mariae, to putrefy forty (al.i four) days and nights, and it will dissolve and be extracted red as blood. Then take it out and examine how much remains to be dissolved, and decant the clear and pure, which will have a red colour, very cautiously into a glass flask. Then pour fresh vinegar onto it, and put it into Digestion as before, so that that which may have remained with the faecibus, it should thus have ample time to become dissolved. Then the faeces may be discarded, for they are no longer useful, except for being

scattered over the earth and thrown away. Afterwards pour all the solutions together into a glass retort, put into Balneum Mariae, and distill the sharp vinegar rather a fresh one, since the former would be too weak, and the matter will very quickly become dissolved by the vinegar. Distill it off again, so that the matter remains quite dry. Then take common distilled water and wash away all sharpness, which has remained with the matter from the vinegar, and then dry the matter in the sun, or otherwise by a gentle fire, so that it becomes well dried. It will then be fair to behold, and have a bright red color. The Philosophers, when they have thus prepared our Antimonium in secret, have remarked how its outermost nature and power has collapsed into its interior, and its interior thrown out and has now become an oil that lies hidden in its innermost and depth, well prepared and ready. And henceforth it cannot, unto the last judgement, be brought back to its first essence. And this is true, for it has become so subtle and volatile, that as soon as it senses the power of fire, it flies away as a smoke with all its parts because of its volatility. Several poor and common Laborers, when they have prepared the Antimonium thus, have taken one part out, to take care of their expenses, so that they may more easily do the rest of the work and complete it, They then mixed it with one part Salmiac, one part Vitro (alii. Nitro, alii. Titro), one part Rebohat, to cleanse the Corpera, and then proceeded to project this mixture onto a pure Lunam. And if the Luna was one Mark, they found two and a half Loth good gold after separation; sometimes even more. And therewith they had accomplished a work providing for their expenses, so that they might even better expect to attain to the Great Work. And the foolish called this a bringing into the Lunam, but they are mistaken. For such gold is not brought in by the Spiritibus (alii. Speciebus), but any Luna contains two Mark gold to the Loth, some even more. But this gold is united to the Lunar nature to such a degree that it may not be separated from it, neither by Aquafort, nor by common Antimonium, as the goldsmiths know. When however the just mentioned mixture is thrown onto the Lunam in flux, then such a separation takes place that the Luna quite readily gives away her implanted gold either in Aquafort or in Regal, and lets herself separate from it, strikes it to the ground and precipitates it, which would or might otherwise not happen. Therefore it is not a bringing into the Lunam, but a bringing out of the Luna.

But we are coming back to our Proposito and purpose of our work, for we wish to have the Oil, which has only been known and been acquainted with this magistry, and not by the foolish.

When you then have the Antimonium well rubified according to the above given teaching, then you shall take a well rectified Spiritum vini, and pour it over the red powder of Antimony, put it in a gentle Balneum Mariae to dissolve for four days and nights, so that everything becomes well dissolved. If however something should remain behind, you overpour the same with fresh Spiritu vini, and put it into the Balneum Mariae again, as said before, and everything should become well dissolved. And in case there are some more faeces there, but there should be very little, do them away, for they are not useful for anything. The Solutiones put into a glass retort, lute on a helm and connect it to a receiver, also well luted, to receive the Spiritus. Put it into Balneum Mariae. Thereafter you begin, in the Name of God, to distill very leisurely at a gentle heat, until all the Spiritus Vini has come over. You then pour the same Spiritum that you have drawn off, back onto the dry matter, and distill it over again as before. And this pouring on and distilling off again, you continue so often until you see the Spiritum vini ascend and go over the helm in all kinds of colours. Then it is time to follow up with a strong fire, and a noble blood red Oleum will ascend, go through the tube of the helm and drip into the recipient. Truly, this is the most secret way of the Wise to distill the very highly praised oil of Antimonii, and it is a noble, powerful, fragrant oil of great virtue, as you will hear below in the following. But here I wish to teach and instruct you who are poor and without means to expect the Great Work in another manner; not the way the ancients did it by separating the gold from the Luna. Therefore take this oil, one lot, [ancient weight unit used for the weighing of gold and silver coins - about 1/30 pound] eight lot of Saturn calcined according to art, and carefully imbibe the oil, drop by drop, while continuously stirring the calx Saturni. Then put it ten days and nights in the heat, in the furnace of secrets, and let the fire that this furnace contains, increase every other day by one degree. The first two days you give it the first degree of fire, the second two days you give it the second degree, and after four days and nights you put it into the third degree of fire and let it remain there for three days and nights. After these three days you open the window of the fourth degree, for which likewise three days and nights should be sufficient. Then take it out, and the top of the Saturnus becomes very beautiful and of a reddish yellow colour. This should be melted with Venetian Boreas. When this has been done, you will find that the power of our oil has changed it to good gold. Thus you will again have subsistence, so that you may better expect the Great Work. We now come back to our purpose where we left it earlier. Above you have heard, and have been told to distill the Spiritum vini with the Oleum Antimonii over the helm into the recipient as well as the work of changing the Saturnum into gold. But now we wish to make haste and report about the second tinctural work. Here it will be necessary to separate the Spiritum vini from the oil again, and you shall know that it is done thus:

Take the mixture of oil and wine spirit put it into a retort, put on a helm, connect a receiver and place it all together into the Balneum Mariae. Then distill all the Spiritum vini from the oil, at a very gentle heat, until you are certain

that no more Spiritus vini is to be found within this very precious oil. And this will be easy to check; for when you see several drops of Spiritu vini ascend over the helm and fall into the recipient, this is the sign that the Spiritus vini has become separated from the oil. Then remove the fire from the Balneo, though it was very small, so that it may cool all the sooner. Now remove the recipient containing the Spiritu vini, and keep it in a safe place, for it is full of Spiritus which it has extracted from the oil and retained. It also contains admirable virtues, as you will hear hereafter.

But in the Balneo you will find the blessed bloodred Oleum Antimonii in the retort, which should be taken out very carefully. The helm must be very slowly removed, taking care to soften and wash off the Lute, so that no dirt falls down into the beautiful red oil and makes it turbid. This oil you must store with all possible precaution so that it receives no damage. For you now have a Heavenly Oil that shines on a dark night and emits light as from a glowing coal. And the reason for this is that its innermost power and soul has become thrown out unto the outermost, and the hidden soul is now revealed and shines through the pure body as a light through a lantern: Just as on Judgement Day our present invisible and internal souls will manifest through our clarified bodies, that in this life are impure and dark, but the soul will then be revealed and seen unto the outermost of the body, and will shine as the bright sun. Thus you now have two separate things: Both the Spirit of Wine full of force and wonder in the arts of the human body: And then the blessed red, noble, heavenly Oleum Antimonii, to translate all diseases of the imperfect metals to the Perfection of gold. And the power of the Spiritual Wine reaches very far and to great heights. For when it is rightly used according to the Art of Medicine: I tell you, you have a heavenly medicine to prevent and to cure all kinds of diseases and ailments of the human body. And its uses are thus, as follows:

AGAINST PODAGRA or GOUT

In the case of gout one should let three drops of this Spiritu vini, that has received the power of the Antimony, fall into a small glass of wine. This has to be taken by the patient on an empty stomach at the very moment in time when he sense the beginning or arrival of his trouble, bodily ailment and pain. On the next day and afterwards on the third day it should also be taken and used in the same way. On the first day it takes away all pain, however great it may be, and prevents swelling. On the second day it causes a sweat that is very inconstant, viscous and thick, that smells and tastes quite sour and offensive, and occurs mostly where the joints and limbs are attached. On the third day, regardless of whether any medicine has been taken, a purging takes place of the veins into the bowels, without any inconvenience, pain or grief. And this demonstrates a great power of Nature.

AGAINST LEPROSY

To begin with the patient is given six drops on an empty stomach. And arrange it so that the unclean person is alone without the company of any healthy people, in a separate and convenient place. For his whole body will soon begin to smoke and steam with a stinking mist or vapor. And on the second day his skin will start to flake and much uncleanliness will detach itself from his body. He should then have three more drops of the medicine ready, which he should take and use in solitude on the fourth day. Then on the eighth or ninth day, by means of this medicine and through the bestowal of Divine mercy and blessing, he will be completely cleansed and his health restored.

AGAINST APOPLEXIA OR STROKE

In the case of stroke, let a drop of the unadmixed tincture fall onto the tongue of the person in need. At once it will raise itself and distribute itself like a mist or smoke, and rectify and dissolve the struck part. But if the stroke has hit the body or other members, he should be given three drops at the same time in a glass of good wine, as previously taught in the case of Podagra.

AGAINST HYDROPE OR DROPSY

In the case of dropsy give one drop each day for six days in a row, in Aqua Melissaе or Valerianaе. On the seventh day give three drops in good wine. Then it is enough.

AGAINST EPILEPSIA, CATALEPSIA, & ANALEPSIA.

In case of the falling sickness, give him two drops at the beginning of the Paroxismi in Aqua Salviae, and after three hours again two drops. This will suffice. But if further symptoms should occur, then give him two more drops as above.

AGAINST HECTIC

In case of consumption and dehydration, give him two drops in Aqua Violarum the first day. On the second day, give him two more drops in good wine.

AGAINST FEVER

In cases of all kinds of hot fevers, give him three drops in a well distilled St. Johnswort water or Cichorii at the beginning of the Paroxismi. Early in the morning on the following day, again give him three drops in good wine on an empty stomach.

AGAINST PEST

In the case of pestilence give the patient seven drops in a good wine, and see to it that the infected person is all by himself, and caused to sweat. Then this poison will, with Divine assistance, do him no harm.

FOR THE PROLONGATION AND MAINTENANCE OF A HEALTHY LIFE.

Take and give at the beginning and entry of spring, when the sun has entered the sign of Aries, two drops; and at the beginning with God's help, be safe and protected against bad health and poisoned air, unless the incurred disease was predestined and fatally imposed upon man by the Almighty God.

But we now wish to proceed to the Oleum Antimonii and its Power, and show how this oil may also help the diseased and imperfect metallic bodies. Take in the Name of God, very pure refined gold, as much as you want and think will suffice. Dissolve it in a rectified Wine, prepared the way one usually makes Aquam Vitae. And after the gold has become dissolved, let it digest for a month. Then put it into a Balneum, and distill off the spiritum vini very slowly and gently. Repeat this several times, as long and as often until you see that your gold remains behind in fundo as a sap. And such is the manner and opinion of several of the ancients on how this oil may also help the diseased and imperfect metallic bodies.

Take, in the Name of God, very pure refined gold, as much as you want and think will suffice. Dissolve it in a rectified Wine, prepared the way one usually makes Aquam Vitae. And after the gold has become dissolved, let it digest for a month. Then put it into a Balneum, and distill off the spiritum vini very slowly and gently. Repeat this several times, as long and as often until you see that your gold remains behind in fundo as a sap. And such is the manner and opinion of several of the ancients on how to prepare the gold. But I will show and teach you a much shorter, better and more useful way. Viz. that you instead of such prepared gold take one part Mercurii Solis, the preparation of which I have already taught in another place by its proper process. Draw off its airy water so that it becomes a subtle dust and calx. Then take two parts of our blessed oil, and pour the oil very slowly, drop by drop onto the dust of the Mercurii Solis, until everything has become absorbed. Put it in a vial, well sealed, into a heat of the first degree of the oven of secrets, and let it remain there for ten days and nights. You will then see your powder and oil quite dry, such that it has become a single piece of dust of a blackish grey colour. After ten days give it the second degree of heat, and the grey and black colour will slowly change into a whiteness so that it becomes more or less white. And at the end of these ten days, the matter will take on a beautiful rose white. But this may be ignored. For this colour is only due to the Mercurio Solis, that has swallowed up our blessed oil, and now covers it with the innermost part of its body. But by the power of the fire, our oil will again subdue such Mercurium Solis, and throw it into its innermost. And the oil with its very bright red colour will rule over it and remain on the outside. Therefore it is time, when twenty years (sic) have passed, that you open the window of the third degree [The alchemical ovens had small openings at different heights, by means of which the heat was regulated.] The external white colour and force will then completely recede inwardly, and the internal red colour will, by the force of the fire, become external. Keep also this degree of fire for ten days, without increase or decrease. You will then see your powder, that was previously white, now become very red. But for the time being this redness may be ignored (is of no consequence), for it is still unfixed and volatile; and at the end of these ten days, when the thirtieth day has passed, you should open the last window of the fourth degree of fire, Let it stay in this degree for another ten days, and this very bright red powder will begin to melt. Let it stay in flux for these ten days. And when you take it out you will find on the bottom a very bright red and transparent stone, ruby colored, melted into the shape of the vial. This stone may be used for Projection, as has been taught in the tract on Vitriol. Praise God in Eternity for this His high revelation, and thank Him in Eternity. Amen.

ON THE MULTIPLICATION LAPIDIS STIBII.

The ancient sages, after they had discovered this stone and prepared it to perfect power and translation of the imperfect metals to gold, long sought to discover a way to increase the power and efficiency of this stone. And they found two ways to multiply it: One is a multiplication of its power, such that the stone may be brought much further in its power of Transmutation. And this multiplication is very subtle, the description of which may be found in the Tract on Gold. The second multiplication is an Augmentum quantitatis of the stone with its former power, in such a way that it neither loses any of its power, nor gains any, but in such a manner that its weight increases and keeps on increasing ever more, so that a single ounce grows and increases to many ounces. To achieve this increase or Multiplication one has to proceed in the following manner: Take in the Name of God, your stone, and grind it to a subtle powder, and add as much Mercurii Solis as was taught before. Put these together into a round vial, seal with sigillo Hermetis, and put it into the former oven exactly as taught, except that the time has to be shorter and less now. For where you previously used ten (alii thirty) days, you may now not use more than four (alii ten) days. In other respects the work is exactly the same as before. Praise and thank God the Almighty for His high revelation, and diligently continue your prayers fir His Almighty Mercy and Divine blessings of this Work and Art as well as His granting you a good health and fortuitous welfare. And moreover, take care always to help and counsel the poor.

LAVS DEO OMNIPOTENTI

NOTA.

He who wishes to know more about Antimonio may consult Fr. Basilio Valentini, Triumphal Chariot of Antimonii with comments by Theodor Kerckring, p. 15.

Coelum philosophorum - Paracelsus

Transcribed by Dusan Djordjevic Mileusnic.

THE COELUM PHILOSOPHORUM,
OR BOOK OF VEXATIONS;
By PHILIPPUS THEOPHRASTUS PARACELSUS.
THE SCIENCE AND NATURE OF ALCHEMY, AND WHAT OPINION
SHOULD BE
FORMED THEREOF.

Regulated by the Seven Rules or Fundamental Canons according
to the seven commonly known Metals; and containing a
Preface with certain Treatises and Appendices.

THE PREFACE
OF THEOPHRASTUS PARACELSUS TO ALL ALCHEMISTS AND READERS
OF THIS BOOK.

YOU who are skilled in Alchemy, and as many others as promise yourselves great riches or chiefly desire to make gold and silver, which Alchemy in different ways promises and teaches; equally, too, you who willingly undergo toil and vexations, and wish not to be freed from them, until you have attained your rewards, and the fulfilment of the promises made to you; experience teaches this every day, that out of thousands of you not even one accomplishes his desire. Is this a failure of Nature or of Art? I say, no; but it is rather the fault of fate, or of the unskilfulness of the operator.

Since, therefore, the characters of the sign of the stars and planets of heaven, together with the other names, inverted words, receipts, materials, and instruments are thoroughly well known to such as are acquainted with this art, it would be altogether superfluous to recur to these same subjects in the present book, although the use of such signs, names, and characters at the proper time is by no means without advantage.

But herein will be noticed another way of treating Alchemy different from the previous method, and deduced by Seven Canons from the sevenfold series of the metals. This, indeed, will not give scope for a pompous parade of words, but, nevertheless, in the consideration of those Canons everything which should be separated from Alchemy will be treated at sufficient length, and, moreover, many secrets of other things are herein contained. Hence, too, result certain marvellous speculations and new operations which frequently differ from the writings and opinions of ancient operators and natural philosophers, but have been discovered and confirmed by full proof and experimentation.

Moreover, in this Art nothing is more true than this, though it be little known and gains small confidence. All the fault and cause of difficulty in Alchemy, whereby very many persons are reduced to poverty, and others labour in vain, is wholly and solely lack of skill in the operator, and the defect or excess of materials, whether in quantity or quality, whence it ensues that, in the course of operation, things are wasted or reduced to nothing. If the true process shall have been found, the substance itself while transmuting approaches daily more and more towards perfection.

The straight road is easy, but it is found by very few.

Sometimes it may happen that a speculative artist may, by his own eccentricity, think out for himself some new method in Alchemy, be the consequence anything or nothing. He need do nought in order to reduce something into nothing, and again bring back something out of nothing. Yet this proverb of the incredulous is not wholly false. Destruction perfects that which is good; for the good cannot appear on account of that which conceals it. The good is least good whilst it is thus concealed. The concealment must be removed that so the good may be able freely to appear in its own brightness. For example, the mountain, the sand, the earth, or the stone in which a metal has grown is such a concealment. Each one of the visible metals is a concealment of the other six metals.

By the element of fire all that is imperfect is destroyed and taken away, as, for instance, the five metals, Mercury, Jupiter, Mars, Venus, and Saturn.¹ On the other hand, the perfect metals, Sol and Luna, are not consumed in that

same fire. They remain in the fire: and at the same time, out of the other imperfect ones which are destroyed, they assume their own body and become visible to the eyes. How, and by what method, this comes about can be gathered from the Seven Canons. Hence it may be learnt what are the nature and property of each metal, what it effects with the other metals, and what are its powers in commixture with them.

But this should be noted in the very first place: that these Seven Canons cannot be perfectly understood by every cursory reader at a first glance or a single reading. An inferior intelligence does not easily perceive occult and abstruse subjects. Each one of these Canons demands no slight discussion. Many persons, puffed up with pride, fancy they can easily comprehend all which this book comprises. Thus they set down its contents as useless and futile, thinking they have something far better of their own, and that therefore they can afford to despise what is here contained.

THE COELUM PHILOSOPHORUM.

PART I.

THE SEVEN CANONS OF THE METALS.

THE FIRST CANON.

CONCERNING THE NATURE AND PROPERTIES OF MERCURY.²

All things are concealed in all. One of them all is the concealer of the rest – their corporeal vessel, external, visible, and movable. All liquefactions are manifested in that vessel. For the vessel is a living and corporeal spirit, and so all coagulations or congelations enclosed in it, when prevented from flowing and surrounded, are not therewith content. No name can be found for this liquefaction, by which it may be designated; still less can it be found for its origin. And since no heat is so strong as to be equalised therewith, it should be compared to the fire of Gehenna. A liquefaction of this kind has no sort of connection with others made by the heat of natural fire, or congelated or coagulated by natural cold. These congelations, through their weakness, are unable to obtain in Mercury, and therefore, on that account, he altogether contemns them. Hence one may gather that elementary powers, in their process of destruction, can add nothing to, nor take away anything from, celestial powers (which are called Quintessence or its elements), nor have they any capacity for operating. Celestial and infernal powers do not obey the four elements, whether they be dry, moist, hot, or cold. No one of them has the faculty of acting against a Quintessence; but each one contains within itself its own powers and means of action.³

THE SECOND CANON.

CONCERNING THE NATURE AND PROPERTIES OF JUPITER.

In that which is manifest (that is to say, the body of Jupiter) the other six corporeal metals are spiritually concealed, but one more deeply and more tenaciously than another. Jupiter has nothing of a Quintessence in his composition, but is of the nature of the four elementaries. On this account this liquefaction is brought about by the application of a moderate fire, and, in like manner, he is coagulated by moderate cold. He has affinity with the liquefactions of all the other metals. For the more like he is to some other nature, the more easily he is united thereto by conjunction. For the operation of those nearly allied is easier and more natural than of those which are remote. The remote body does not press upon the other. At the same time, it is not feared, though it may be very powerful. Hence it happens that men do not aspire to the superior orders of creation, because they are far distant from them, and do not see their glory. In like manner, they do not much fear those of an inferior order, because they are remote, and none of the living knows their condition or has experienced the misery of their punishment. For this cause an infernal spirit is accounted as nothing. For more remote objects are on that account held more cheaply and occupy a lower place, since according to the propriety of its position each object turns out better, or is transmuted. This can be proved by various examples.

The more remote, therefore, Jupiter is found to be from Mars and Venus, and the nearer Sol and Luna, the more "goldness" or "silveriness", if I may so say, it contains in its body, and the greater, stronger, more visible, more tangible, more amiable, more acceptable, more distinguished, and more true it is found than in some remote body. Again, the more remote a thing is, of the less account is it esteemed in all the respects aforesaid, since what is present is always preferred before what is absent. In proportion as the nearer is clear the more remote is occult. This, therefore, is a point which you, as an Alchemist, must seriously debate with yourself, how you can relegate Jupiter to a remote and abstruse place, which Sol and Luna occupy, and how, in turn, you can summon Sol and Luna from remote positions to a near place, where Jupiter is corporeally posited; so that, in the same way, Sol and Luna also may really be present there corporeally before your eyes. For the transmutation of metals from imperfection to perfection there are several practical receipts. Mix the one with the other. Then again separate the one pure from the other. This is nothing else but the process of permutation, set in order by perfect alchemical labour. Note that Jupiter has much gold and not a little silver. Let Saturn and Luna be imposed on him, and of the rest Luna will be augmented.⁴

THE THIRD CANON.

CONCERNING MARS AND HIS PROPERTIES.

The six occult metals have expelled the seventh from them, and have made it corporeal, leaving it little efficacy, and imposing on it great hardness and weight. This being the case, they have shaken off all their own strength of coagulation and hardness, which they manifest in this other body. On the contrary, they have retained in themselves their colour and liquefaction, together with their nobility. It is very difficult and laborious for a prince or a king to be produced out of an unfit and common man. But Mars acquires dominion. with strong and pugnacious hand, and seizes on the position of king. He should, however, be on his guard against snares; that he be not led captive suddenly and unexpectedly. It must also be considered by what method Mars may be able to take the place of king, and Sol and Luna, with Saturn, hold the place of Mars.⁵

THE FOURTH CANON.

CONCERNING VENUS AND ITS PROPERTIES.

The other six metals have rendered Venus an extrinsical body by means of all their colour and method of liquefaction. It may be necessary, in order to understand this, that we should show, by some examples, how a manifest thing may be rendered occult, and an occult thing rendered materially manifest by means of fire. Whatever is combustible can be naturally transmuted by fire from one form into another, namely, into lime, soot, ashes, glass, colours, stones, and earth. This last can again be reduced to many new metallic bodies. If a metal, too, be burnt, or rendered fragile by old rust, it can again acquire malleability by applications of fire.⁶

THE FIFTH CANON.

CONCERNING THE NATURE AND PROPERTIES OF SATURN.

Of his own nature Saturn speaks thus: The other six have cast me out as their examiner. They have thrust me forth from them and from a spiritual place. They have also added a corruptible body as a place of abode, so that I may be what they neither are nor desire to become. My six brothers are spiritual, and thence it ensues that so often as I am put in the fire they penetrate my body and, together with me, perish in the fire, Sol and Luna excepted. These are purified and ennobled in my water. My spirit is a water softening the rigid and congelated bodies of my brothers. Yet my body is inclined to the earth. Whatever is received into me becomes conformed thereto, and by means of us is converted into one body. It would be of little use to the world if it should learn, or at least believe, what lies hid in me, and what I am able to effect. It would be more profitable it should ascertain what I am able to do with myself. Deserting all the methods of the Alchemists, it would then use only that which is in me and can be done by me. The stone of cold is in me. This is a water by means of which I make the spirits of the six metals congeal into the essence of the seventh, and this is to promote Sol with Luna.⁷

Two kinds of Antimony are found: one the common black by which Sol is purified when liquefied therein. This has the closest affinity with Saturn. The other kind is the white, which is also called Magnesia and Bismuth. It has great affinity with Jupiter, and when mixed with the other Antimony it augments Luna.

THE SIXTH CANON.

CONCERNING LUNA AND THE PROPERTIES THEREOF.

The endeavour to make Saturn or Mars out of Luna involves no lighter or easier work than to make Luna, with great gain, out of Mercury, Jupiter, Mars, Venus, or Saturn. It is not useful to transmute what is perfect into what is imperfect, but the latter into the former. Nevertheless, it is well to know what is the material of Luna, or whence it proceeds. Whoever is not able to consider or find this out will neither be able to make Luna. It will be asked, What is Luna? It is among the seven metals which are spiritually concealed, itself the seventh, external, corporeal, and material. For this seventh always contains the six metals spiritually hidden in itself. And the six spiritual metals do not exist without one external and material metal. So also no corporeal metal can have place or essence without those six spiritual ones. The seven corporeal metals mix easily by means of liquefaction, but this mixture is not useful for making Sol or Luna. For in that mixture each metal remains in its own nature, or fixed in the fire, or flies from it. For example, mix, in any way you can, Mercury, Jupiter, Saturn, Mars, Venus, Sol, and Luna. It will not thence result that Sol and Luna will so change the other five that, by the agency of Sol and Luna, these will become Sol and Luna. For though all be liquefied into a single mass, nevertheless each remains in its nature whatever it is. This is the judgment which must be passed on corporeal mixture. But concerning spiritual mixture and communion of the metals, it should be known that no separation or mortification is spiritual, because such spirits can never exist without bodies. Though the body should be taken away from them and mortified a hundred times in one hour, nevertheless, they would always acquire another much more noble than the former. And this is the transposition of the metals from one death to another, that is to say, from a lesser degree into one greater and higher, namely, into Luna; and from a better into the best and most most perfect, that is, into Sol, the brilliant and altogether royal metal. It is most true, then, as frequently said above, that the six metals always generate a seventh, or produce it from themselves clear in its *esse*.

A question may arise: If it be true that Luna and every metal derives its origin and is generated from the other six,

what is then its property and its nature? To this we reply: From Saturn, Mercury, Jupiter, Mars, Venus, and Sol, nothing and no other metal than Luna could be made. The cause is that each metal has two good virtues of the other six, of which altogether there are twelve. These are the spirit of Luna, which thus in a few words may be made known. Luna is composed of the six spiritual metals and their virtues, whereof each possesses two. Altogether, therefore, twelve are thus posited in one corporeal metal, which are compared to the seven planets and the twelve celestial signs. Luna has from the planet Mercury, and from Aquarius and Pisces, its liquidity and bright white colour. So Luna has from Jupiter, with Sagittarius and Taurus, its white colour and its great firmness in fire. Luna has from Mars, with Cancer and Aries, its hardness and its clear sound. Luna has from Venus, with Gemini and Libra, its measure of coagulation and its From Saturn, with Virgo and Scorpio, its homogeneous body, with gravity. From Sol, with Leo and Virgo, its spotless purity and great constancy against the power of fire. Such is the knowledge of the natural exaltation and of the course of the spirit and body of Luna, with its composite nature and wisdom briefly summarised.

Furthermore, it should be pointed out what kind of a body such metallic spirits acquire in their primitive generation by means of celestial influx. For the metal-digger, when he has crushed the stone, contemptible as it is in appearance, liquefies it, corrupts it, and altogether mortifies it with fire. Then this metallic spirit, in such a process of mortification, receives a better and more noble body, not friable but malleable. Then comes the Alchemist, who again corrupts, mortifies, and artificially prepares such a metallic body. Thus once more that spirit of the metal assumes a more noble and more perfect body, putting itself forward clearly into the light, except it be Sol or Luna. Then at last the metallic spirit and body are perfectly united, are safe from the corruption of elementary fire, and also incorruptible.⁸

THE SEVENTH CANON.

CONCERNING THE NATURE OF SOL AND ITS PROPERTIES.

The seventh after the six spiritual metals is corporeally Sol, which in itself is nothing but pure fire. What in outward appearance is more beautiful, more brilliant, more clear and perceptible, a heavier, colder, or more homogeneous body to see? And it is easy to perceive the cause of this, namely, that it contains in itself the congelations of the other six metals, out of which it is made externally into one most compact body. Its liquefaction proceeds from elementary fire, or is caused by the liquations of Mercury, with Pisces and Aquarius, concealed spiritually within it. The most manifest proof of this is that Mercury is easily mingled corporeally with the Sun as in an embrace. But for Sol, when the heat is withdrawn and the cold supervenes after liquefaction, to coagulate and to become hard and solid, there is need of the other five metals, whose nature it embraces in itself – Jupiter, Saturn, Mars, Venus, Luna. In these five metals the cold abodes with their regimens are especially found. Hence it happens that Sol can with difficulty be liquefied without the heat of fire, on account of the cold whereof mention has been made. For Mercury cannot assist with his natural heat or liquefaction, or defend himself against the cold of the five metals, because the heat of Mercury is not sufficient to retain Sol in a state of liquefaction. Wherefore Sol has to obey the five metals rather than Mercury alone. Mercury itself has no office of itself save always to flow. Hence it happens that in coagulations of the other metals it can effect nothing, since its nature is not to make anything hard or solid, but liquid. To render fluid is the nature of heat and life, but cold has the nature of hardness, consolidation, and immobility, which is compared to death. For example, the six cold metals, Jupiter, Venus, Saturn, Mars, Venus, Luna, if they are to be liquefied must be brought to that condition by the heat of fire. Snow or ice, which are cold, will not produce this effect, but rather will harden. As soon as ever the metal liquefied by fire is removed therefrom, the cold, seizing upon it, renders it hard, congelated, and immovable of itself. But in order that Mercury may remain fluid and alive continually, say, I pray you, whether this will be affected with heat on cold? Whoever answers that this is brought about by a cold and damp nature, and that it has its life from cold – the promulgator of this opinion, having no knowledge of Nature, is led away by the vulgar. For the vulgar man judges only falsely, and always holds firmly on to his error. So then let him who loves truth withdraw therefrom. Mercury, in fact, lives not at all from cold but from a warm and fiery nature. Whatever lives is fire, because heat is life, but cold the occasion of death. The fire of Sol is of itself pure, not indeed alive, but hard, and so far shews the colour of sulphur in that yellow and red are mixed therein in due proportion. The five cold metals are Jupiter, Mars, Saturn, Venus, and Luna, which assign to Sol their virtues; according to cold, the body itself; according to fire, colour; according to dryness, solidity; according to humidity, weight; and out of brightness, sound. But that gold is not burned in the element of terrestrial fire, nor is even corrupted, is effected by the firmness of Sol. For one fire cannot burn another, or even consume it; but rather if fire be added to fire it is increased, and becomes more powerful in its operations. The celestial fire which flows to us on the earth from the Sun is not such a fire as there is in heaven, neither is it like that which exists upon the earth, but that celestial fire with us is cold and congealed, and it is the body of the Sun. Wherefore the Sun can in no way be overcome by our fire. This only happens, that it is liquefied, like snow or ice, by that same celestial

Sun. Fire, therefore, has not the power of burning fire, because the Sun is fire, which, dissolved in heaven, is coagulated with us.

Gold is in its	1	Celestial		Dissolved	
Essence three-	{	2	Elementary}	and	Fluid
fold		3	Metallic	is	Corporeal.

THE END OF THE SEVEN CANONS.

THE COELUM PHILOSOPHORUM.

PART II.

CERTAIN TREATISES AND APPENDICES ARISING OUT OF THE SEVEN CANONS.

GOD AND NATURE DO NOTHING IN VAIN.

THE eternal position of all things, independent of time, without beginning or end, operates everywhere. It works essentially where otherwise there is no hope. It accomplishes that which is deemed impossible. What appears beyond belief or hope emerges into truth after a wonderful fashion.

NOTE ON MERCURIUS VIVUS.

Whatever tinges with a white colour has the nature of life, and the properties and power of light, which causally produces life. Whatever, on the other hand, tinges with blackness, or produces black, has a nature in common with death, the properties of darkness, and forces productive of death. The earth with its fridity is a coagulation and fixation of this kind of hardness. For the house is always dead; but he who inhabits the house lives. If you can discover the force of this illustration you have conquered.

Tested liquefactive powder.

Burn fat verbena.⁹

Recipe. – Salt nitre, four ounces; a moiety of sulphur; tartar, one ounce. Mix and liquefy.

WHAT IS TO BE THOUGHT CONCERNING THE CONGELATION OF MERCURY.

To mortify or congeal Mercury, and afterwards seek to turn it into Luna, and to sublimate it with great labour, is labour in vain, since it involves a dissipation of Sol and Luna existing therein. There is another method, far different and much more concise, whereby, with little waste of Mercury and less expenditure of toil, it is transmuted into Luna without congelation. Any one can at pleasure learn this Art in Alchemy, since it is so simple and easy; and by it, in a short time, he could make any quantity of silver and gold. It is tedious to read long descriptions, and everybody wishes to be advised in straightforward words. Do this, then; proceed as follows, and you will have Sol and Luna, by help whereof you will turn out a very rich man. Wait awhile, I beg, while this process is described to you in few words, and keep these words well digested, so that out of Saturn, Mercury, and Jupiter you may make Sol and Luna. There is not, nor ever will be, any art so easy to find out and practise, and so effective in itself. The method of making Sol and Luna by Alchemy is so prompt that there is no more need of books, or of elaborate instruction, than there would be if one wished to write about last year's snow.

CONCERNING THE RECEIPTS OF ALCHEMY.

What, then, shall we say about the receipts of Alchemy, and about the diversity of its vessels and instruments? These are furnaces, glasses, jars, waters, oils, limes, sulphurs, salts, saltpetres, alums, vitriols, chrysocollae, copper-greens, atraments, auri-pigments, fel vitri, ceruse, red earth, thucia, wax, lutum sapientiae, pounded glass, verdigris, soot, testae ovorum, crocus of Mars, soap, crystal, chalk, arsenic, antimony, minium, elixir, lazurium, gold-leaf, salt-nitre, sal ammoniac, calamine stone, magnesia, bolus armenus, and many other things. Moreover, concerning preparations, putrefactions, digestions, probations, solutions, cementings, filtrations, reverberations, calcinations, graduations, rectifications, amalgamations, purgations, etc., with these alchemical books are crammed. Then, again, concerning herbs, roots, seeds, woods, stones, animals, worms, bone dust, snail shells, other shells, and pitch. These and the like, whereof there are some very far-fetched in Alchemy, are mere incumbrances of work; since even if Sol and Luna could be made by them they rather hinder and delay than further one's purpose. But it is not from these – to say the truth – that the Art of making Sol and Luna is to be learnt. So, then, all these things should be passed by, because they have no effect with the five metals, so far as Sol and Luna are concerned. Someone may ask, What, then, is this short and easy way, which involves no difficulty, and yet whereby Sol and Luna can be made? Our answer is, this has been fully and openly explained in the Seven Canons. It would be lost labour should one seek further to instruct one who does not understand these. It would be impossible to convince such a person that these matters could be so easily understood, but in an occult rather than in an open sense.

THE ART IS THIS: After you have made heaven, or the sphere of Saturn, with its life to run over the earth, place on it all the planets, or such, one or more, as you wish, so that the portion of Luna may be the smallest. Let all run, until

heaven, or Saturn, has entirely disappeared. Then all those planets will remain dead with their old corruptible bodies, having meanwhile obtained another new, perfect, and incorruptible body.

That body is the spirit of heaven. From it these planets again receive a body and life, and live as before. Take this body from the life and the earth. Keep it. It is Sol and Luna. Here you have the Art altogether, clear and entire. If you do not yet understand it, or are not practised therein, it is well. It is better that it should be kept concealed, and not made public.

HOW TO CONJURE THE CRYSTAL SO THAT ALL THINGS MAY BE SEEN IN IT.

To conjure is nothing else than to observe anything rightly, to know and to understand what it is. The crystal is a figure of the air. Whatever appears in the air, movable or immovable, the same appears also in the speculum or crystal as a wave. For the air, the water, and the crystal, so far as vision is concerned, are one, like a mirror in which an inverted copy of an object is seen.

CONCERNING THE HEAT OF MERCURY.

Those who think that Mercury is of a moist and cold nature are plainly in error, because it is by its nature in the highest degree warm and moist, which is the cause of its being in a constant state of fluidity. If it were of a moist and cold nature it would have the appearance of frozen water, and be always hard and solid, so that it would be necessary to liquefy it by the heat of fire, as in the case of the other metals. But it does not require this, since it has liquidity and flux from its own heat naturally inborn in it, which keeps it in a state of perpetual fluidity and renders it "quick", so that it can neither die, nor be coagulated, nor congealed. And this is well worth noticing, that the spirits of the seven metals, or as many of them as have been commingled, as soon as they come into the fire, contend with one another, especially Mercury, so that each may put forth its powers and virtues in the endeavour to get the mastery in the way of liquefying and transmuting. One seizes on the virtue, life, and form of another, and assigns some other nature and form to this one. So then the spirits or vapours of the metals are stirred up by the heat to operate mutually one upon the other, and transmute from one virtue to another, until perfection and purity are attained.

But what must be done besides to Mercury in order that its moisture and heat may be taken away, and in their place such an extreme cold introduced as to congeal, consolidate, and altogether mortify the Mercury? Do what follows in the sentence subjoined: Take pure Mercury closely shut up in a silver pixis. Fill a jar with fragments of lead, in the midst of which place the pixis. Let it melt for twenty-four hours, that is, for a natural day. This takes away from Mercury his occult heat, adds an external heat, and contributes the internal coldness of Saturn and Luna (which are both planets of a cold nature), whence and whereby the Mercury is compelled to congeal, consolidate, and harden. Note also that the coldness (which Mercury needs in its consolidation and mortification) is not perceptible by the external sense, as the cold of snow or of ice is, but rather, externally, there is a certain amount of apparent heat. Just in the same way is it with the heat of Mercury, which is the cause of its fluidity. It is not an external heat, perceptible in the same way as one of our qualities. Nay, externally a sort of coldness is perceptible. Whence the Sophists (a race which has more talk than true wisdom) falsely assert that Mercury is cold and of a moist nature, so that they go on and advise us to congeal it by means of heat; whereas heat only renders it more fluid, as they daily find out to their own loss rather than gain.

True Alchemy which alone, by its unique Art, teaches how to fabricate Sol and Luna from the five imperfect metals, allows no other receipt than this, which well and truly says: Only from metals, in metals, by metals, and with metals, are perfect metals made, for in some things is Luna and in other metals is Sol.

WHAT MATERIALS AND INSTRUMENTS ARE REQUIRED IN ALCHEMY.

There is need of nothing else but a foundry, bellows, tongs, hammers, cauldrons, jars, and cupels made from beechen ashes. Afterwards, lay on Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna. Let them operate finally up to Saturn.

THE METHOD OF SEEKING MINERALS.

The hope of finding these in the earth and in stones is most uncertain, and the labour very great. However, since this is the first mode of getting them, it is in no way to be despised, but greatly commended. Such a desire or appetite ought no more to be done away with than the lawful inclination of young people, and those in the prime of life, to matrimony. As the bees long for roses and other flowers for the purpose of making honey and wax, so, too, men – apart from avarice or their own aggrandisement – should seek to extract metal from the earth. He who does not seek it is not likely to find it. God dowers men not only with gold or silver, but also with poverty, squalor, and misery. He has given to some a singular knowledge of metals and minerals, whereby they have obtained an easier and shorter method of fabricating gold and silver, without digging and smelting them, than they were commonly accustomed to, by extracting them from their primitive bodies. And this is the case not only with subterranean substances, but by certain arts and knowledge they have extracted them from the five metals generally (that is to say, from metals excocted from minerals which are imperfect and called metals), viz., from Mercury, Jupiter, Saturn, Mars and

Venus, from all of which, and from each of them separately, Sol and Luna can be made, but from one more easily than from another. Note, that Sol and Luna can be made easily from Mercury, Saturn, and Jupiter, but from Mars and Venus with difficulty. It is possible to make them, however, but with the addition of Sol and Luna. Out of Magnesium and Saturn comes Luna, and out of Jupiter and Cinnabar pure Sol takes its rise. The skilful artist, however (how well I remember!), will be able by diligent consideration to prepare metals so that, led by a true method of reasoning, he can promote the perfection of metallic transformation more than do the courses of the twelve signs and the seven planets. In such matters it is quite superfluous to watch these courses, as also their aspects, good or bad days or hours, the prosperous or unlucky condition of this or that planet, for these matters can do no good, and much less can they do harm in the art of natural Alchemy. If otherwise, and you have a feasible process, operate when you please. If, however, there be anything wanting in you or your mode of working, or your understanding, the planets and the stars of heaven will fail you in your work. If metals remain buried long enough in the earth, not only are they consumed by rust, but by long continuance they are even transmuted into natural stones, and there are a great many of these; but this is known to few. For there is found in the earth old stone money of the heathens, printed with their different figures. These coins were originally metallic, but through the transmutation brought about by Nature, they were turned into stone.

WHAT ALCHEMY IS.

Alchemy is nothing else but the set purpose, intention, and subtle endeavour to transmute the kinds of the metals from one to another.¹⁰ According to this, each person, by his own mental grasp, can choose out for himself a better way and Art, and therein find truth, for the man who follows a thing up more intently does find the truth. It is highly necessary to have a correct estimation of stars and of stones, because the star is the informing spirit of all stones. For the Sol and Luna of all the celestial stars are nothing but one stone in itself; and the terrestrial stone has come forth from the celestial stone; through the same fire, coals, ashes, the same expulsions and repurgations as that celestial stone, it has been separated and brought, clear and pure in its brightness. The whole ball of the earth is only something thrown off, concrete, mixed, corrupted, ground, and again coagulated, and gradually liquefied into one mass, into a stony work, which has its seat and its rest in the midst of the firmamental sphere.

Further it is to be remarked that those precious stones which shall forth-with be set down have the nearest place to the heavenly or sidereal ones in point of perfection, purity, beauty, brightness, virtue, power of withstanding fire, and incorruptibility, and they have been fixed with other stones in the earth.¹¹

They have, therefore, the greatest affinity with heavenly stones and with the stars, because their natures are derived from these. They are found by men in a rude environment, and the common herd (whose property it is to take false views of things) believe that they were produced in the same place where they are found, and that they were afterwards polished, carried around, and sold, and accounted to be great riches, on account of their colours, beauty, and other virtues. A brief description of them follows:

The Emerald. This is a green transparent stone. It does good to the eyes and the memory. It defends chastity; and if this be violated by him who carries it, the stone itself does not remain perfect.¹²

The Adamant. A black crystal called Adamant or else Evax, on account of the joy which it is effectual in impressing on those who carry it. It is of an obscure and transparent blackness, the colour of iron. It is the hardest of all; but is dissolved in the blood of a goat. Its size at the largest does not exceed that of a hazel nut.¹³

The Magnet Is an iron stone, and so attracts iron to itself.¹⁴

The Pearl. The Pearl is not a stone, because it is produced in sea shells. It is of a white colour. Seeing that it grows in animated beings, in men or in fishes, it is not properly of a stony nature, but properly a depraved (otherwise a transmuted) nature supervening upon a perfect work.¹⁵

The Jacinth Is a yellow, transparent stone. There is a flower of the same name which, according to the fable of the poets, is said to have been a man.¹⁶

The Sapphire Is a stone of a celestial colour and a heavenly nature.¹⁷

The Ruby Shines with an intensely red nature.¹⁸

The Carbuncle. A solar stone, shining by its own nature like the sun.¹⁹

The Coral Is a white or red stone, not transparent. It grows in the sea, out of the nature of the water and the air, into the form of wood or a shrub; it hardens in the air, and is not capable of being destroyed in fire.²⁰

The Chalcedony Is a stone made up of different colours, occupying a middle place between obscurity and transparency, mixed also with cloudiness, and liver coloured. It is the lowest of all the precious stones.²¹

The Topaz Is a stone shining by night. It is found among rocks.²²

The Amethyst Is a stone of a purple and blood colour.²³

The Chrysoprasus Is a stone which appears like fire by night, and like gold by day.

The Crystal Is a white stone, transparent, and very like ice. It is sublimated, extracted, and produced from other stones.²⁴

As a pledge and firm foundation of this matter, note the following conclusion. If anyone intelligently and reasonably takes care to exercise himself in learning about the metals, what they are, and whence they are produced: he may know that our metals are nothing else than the best part and the spirit of common stones, that is, pitch, grease, fat, oil, and stone. But this is least pure, uncontaminated, and perfect, so long as it remains hidden or mixed with the stones. It should therefore be sought and found in the stones, be recognised in them, and extracted from them, that is, forcibly drawn out and liquefied. For then it is no longer a stone, but an elaborate and perfect metal, comparable to the stars of heaven, which are themselves, as it were, stones separated from those of earth.

Whoever, therefore, studies minerals and metals must be furnished with such reason and intelligence that he shall not regard only those common and known metals which are found in the depth of the mountains alone. For there is often found at the very surface of the earth such a metal as is not met with at all, or not equally good, in the depths. And so every stone which comes to our view, be it great or small, flint or simple rock, should be carefully investigated and weighed with a true balance, according to its nature and properties. Very often a common stone, thrown away and despised, is worth more than a cow. Regard must not always be had to the place of digging from which this stone came forth; for here the influence of the sky prevails. Everywhere there is presented to us earth, or dust, or sand, which often contain much gold or silver, and this you will mark.

HERE ENDS THE COELUM PHILOSOPHORUM.

NOTES

1. The three prime substances are proved only by fire, which manifests them pure, naked, clean, and simple. In the absence of all ordeal by fire, there is no proving of a substance possible. For fire tests everything, and when the impure matter is separated the three pure substances are displayed. – *De Origine Morborum ex Tribus Primis Substantiis – Paramirum*, Lib. I., c. 1. Fire separates that which is constant or fixed from that which is fugitive or volatile. – *De Morbis Metallicis*, Lib. II., Tract I. Fire is the father or active principle of separation. – "Third Fragment on Tartar" from the *Fragmenta Medica*.
2. By the mediation of Vulcan, or fire, any metal can be generated from Mercury. At the same time, Mercury is imperfect as a metal; it is semi-generated and wanting in coagulation, which is the end of all metals. Up to the half way point of their generation all metals are Mercury. Gold, for example, is Mercury; but it loses the Mercurial nature by coagulation, and although the properties of Mercury are present in it, they are dead, for their vitality is destroyed by coagulation. – *De Morbis Metallicis*, Lib. III., Tract II., c. 2. The essences and arcana which are latent in all the six metals are to be found in the substance of Mercury. – *Ibid.*, c. 3. There are two genera of Mercury, the fixed Mercury of earth and another kind which descends from the daily constellation. – *Ibid.*, Lib. I., Tract II., c. 4. As there is a red and white Sulphur of Marcasites, a yellow, red, and black Sulphur of Talc, a purple and black Sulphur of the Cachimiae, a Sulphur of Cinnabar, and, in like manner, of marble, amethyst, etc., so is there a special Mercury of Copper, Plumbago, Zinc, Arsenic, etc. – *Ibid.* Mercury is not Quicksilver, for Mercury is dead, while Quicksilver is living. – *De Hydropisi*.
3. Nothing of true value is located in the body of a substance, but in the virtue. And this is the principle of the Quintessence, which reduces, say, 20lbs. into a single ounce, and that ounce far exceeds the entire 20lbs. in potency. Hence the less there is of body, the more in proportion is the virtue. – *De Origine Morborum Invisibilium*, Lib. IV.
4. Tin or Jupiter, is pure Mercury coagulated with a small quantity of Salt, but combined with a larger proportion of white Sulphur. It derives its colours, white, yellow, or red, from its Mercury. Its sublimation is also by Mercury, and its resolution by Salt, and it is sublimed and resolved by these. – *De Elemento Aquae*, Tract III., c. 6.
5. In the generation of Iron there is a larger proportion of Salt and Mercury, while the red Sulphur from which copper proceeds is present in a smaller quantity. It contains also a cuprine salt, but not in equal proportion with Mercury. Its constituents are its own body, which preponderates; then comes Salt, afterwards Mercury, and, lastly, Sulphur. When there is more Salt than the composition of Sulphur requires, the metal can in no wise be made, for it depends upon an equal weight of each. For fluxibility proceeds from Mercury and coagulation from Salt. Accordingly, if there be too much Salt it becomes too hard. – *De Elemento Aquae*, Lib. I V., Tract III., c. 4.
6. Venus is the first metal generated by the Archeus of Nature from the three prime principles after the marcasites and cachimiae have been separated from these. It is formed of the gross redness which is purged off from the primal Sulphur of the light red expelled in like manner from the Mercury, and of the deep yellow separated in the purification of the prime Salt by this same Archeus. – *Ibid.*, c. 3.
7. Lead is the blackness of the three first principles, which, however, is by no means a superfluity, but a peculiar metallic nature in them existing. For all metals are latent in Mercury, and they are all only Mercury. The same is to be concluded concerning Salt and Sulphur. Thus, as copper is the abundant redness of the three principles, so Lead is their blackness; but, at the same time, there are four colours concealed therein – the blackness, purged off from the three principles; redness, which contains a precipitate out of Mercury; whiteness, from the calcination of Mercury;

and a certain yellowness derived from Mercury. Thus the grossness and the colours are alike due to Mercury, and Lead is, in fact, a black Mercury. – *Ibid.*, c. 5.

8. When the three prime principles have been purged of their superfluities, and from the said superfluities the imperfect metals have been generated, there remains nothing gross or crude, either in colour or substance, but only a very subtle nature of a white and purple hue. This is the most pure quality of Mercury, Salt, and Sulphur, most clear and excellent in form, substance, essence, and colour. These two essences, namely, the white and the purple, are separated by the Archeus, and out of the first fixed and coagulated, is formed silver, while from the purple there is generated gold, which is the most noble Sulphur, Salt, and Mercury, separated from all other colours, and consisting of purple alone. Its clayey or yellow appearance is accounted for by the subtlety and clearness of the metal, because all the dull colours are removed. In Silver the most prevalent colours are green and blue, which are respectively derived from the Mercury and the Salt, the Sulphur contributing nothing in the matter of colouring. On the other hand, in gold the purple colour is derived from Salt, the pellucid redness from Sulphur, and the yellow from Mercury. – *Ibid.*, c. 8.

9. Verbenas adole pingues, et mascula tura. – Virg., Ecl. viii. 65.

10. Alchemy is, so to speak, a kind of lower heaven, by which the sun is separated from the moon, day from night, medicine from poison, what is useful from what is refuse. – *De Colica*. Therefore learn Alchemy, which is otherwise called Spagyria. This teaches you to discern between the true and the false. Such a Light of Nature is it that it is a mode of proof in all things, and walks in light. From this light of Nature we ought to know and speak, not from mere phantasy, whence nothing is begotten save the four humours and their compounds, augmentation, stagnation, and decrease, with other trifles of this kind. These proceed, not from the clear intellect, that full treasure-house of a good man, but rather are based on a fictitious and insecure foundation. – *Paramirum*, Lib. I., c. 3.

11. When the occult dispenser of Nature in the prime principles that is to say, the potency called Ares, has produced the gross and rough genera of stones, and no further grossness remains, a diaphanous and subtle substance remains, out of which the Archeus of Nature generates the precious stones or gems. – *De Elemento Aquae*, Lib. IV., Tract IV., c. 10.

12. The body of the Emerald is derived from a kind of petrine Mercury. It receives from the same its colour, coagulated with spirit of Salt. – *Ibid.*, c. 12.

13. The most concentrated hardness of all stones combines for the generation of the adamant. The white adamant has its body from Mercury, and its coagulation from the spirit of Salt. – *Ibid.*, c. 12.

14. Fortified by experience which is the mistress of all things, and by mature theory, based on experience, I affirm that the Magnet is a stone which not only undeniably attracts steel and iron, but has also the same power over the matter of all diseases in the whole body of man. – *De Corallis*. See *Herbarius Theophrasti*.

15. The Pearl is a seed of moisture. It generates milk abundantly in women if they are deficient therein. – *De Aridura*.

16. The Jacinth, or Hyacinth, is a gem of the same genus as the Carbuncle, but is inferior thereto in its nature. – *De Elemento Aquae*, Lib. IV., Tract IV., c. 11.

17. In the matter of body and colour the Sapphire is generated from Mercury (the prime principle). It is formed over white Sulphur and white Salt from a pallid petrine Mercury. Hence white Sapphires frequently occur because a white Mercury concurs in the formation. In like manner a lute-coloured Mercury sometimes produces a clay-like hue. – *Ibid.*, c. 15.

18. The Ruby and similar gems possessing a ruddy hue are generated from the red of Sulphur, and their body is of petrine Mercury. For Mercury is the body of every precious stone. – *Ibid.*, c. 13.

19. The Carbuncle is formed of the most transparent matter which is conserved in the three principles. Mercury is the body and Sulphur the colouring thereof, with a modicum of the spirit of Salt, on account of the coagulation. All light abounds therein, because Sulphur contains in itself a clear quality of light, as the art of its transmutation demonstrates. – *Ibid.*, c. 11.

20. There are two species of red Corals – one a dull red, which varies between sub-purple and semi-black; the other a resplendent and brilliant red. As the colours differ, so also do the virtues. There is also a whitish species which is almost destitute of efficacy. In a word, as the Coral diminishes in redness, so it weakens in its qualities. *Herbarius Theophrasti; De Corallis*.

21. The gem Chalcedony is extracted from Salt. – *Chirurgia Magna; De Tumoribus, etc., Morbi Gallici*, Lib. III., c. 6.

22. The Topaz is an extract from the minera of Mars, and is a transplanted Iron. – *Ibid.*

23. The Amethyst is an extract of Salt, while Marble and Chalcedony are extracted from the same principle through the Amethyst. – *Ibid.*

24. The origin of Crystals is to be referred to water. They contain within them a spirit of coagulation whereby they are coagulated, as water by the freezing and glacial stars. – *Lib. Meteorum*, c. 7.

Paracelsus - The Treasure of Treasures for Alchemists

Transcribed by Dusan Djordjevic Mileusnic *Paracelsus his Aurora, & Treasure of the Philosophers. As also The Water-Stone of The Wise Men; Describing the matter of, and manner how to attain the universal Tincture. Faithfully Englished. And Published by J.H. Oxon.* London, Printed for Giles Calvert, and are to be sold at the Black Spred Eagle, at the West end of Pauls, 1659.

The Treasure of Treasures for Alchemists.

By Philippus Theophrastus Bombast, Paracelsus the Great

NATURE begets a mineral in the bowels of the earth. There are two kinds of it, which are found in many districts of Europe. The best which has been offered to me, which also has been found genuine in experimentation, is externally in the figure of the greater world, and is in the eastern part of the sphere of the Sun. The other, in the Southern Star, is now in its first efflorescence. The bowels of the earth thrust this forth through its surface. It is found red in its first coagulation, and in it lie hid all the flowers and colours of the minerals. Much has been written about it by the philosophers, for it is of a cold and moist nature, and agrees with the element of water.

So far as relates to the knowledge of it and experiment with it, all the philosophers before me, though they have aimed at it with their missiles, have gone very wide of the mark. They believed that Mercury and Sulphur were the mother of all metals, never even dreaming of making mention meanwhile of a third; and yet when the water is separated from it by Spagyric Art the truth is plainly revealed, though it was unknown to Galen or to Avicenna. But if, for the sake of our excellent physicians, we had to describe only the name, the composition; the dissolution, and coagulation, as in the beginning of the world Nature proceeds with all growing things, a whole year would scarcely suffice me, and, in order to explain these things, not even the skins of numerous cows would be adequate.

Now, I assert that in this mineral are found three principles, which are Mercury, Sulphur, and the Mineral Water which has served to naturally coagulate it. Spagyric science is able to extract this last from its proper juice when it is not altogether matured, in the middle of the autumn, just like a pear from a tree. The tree potentially contains the pear. If the Celestial Stars and Nature agree, the tree first of all puts forth shoots in the month of March; then it thrusts out buds, and when these open the flower appears, and so on in due order until in autumn the pear grows ripe. So is it with the minerals. These are born, in like manner, in the bowels of the earth. Let the Alchemists who are seeking the Treasure of Treasures carefully note this. I will shew them the way, its beginning, its middle, and its end. In the following treatise I will describe the proper Water, the proper Sulphur, and the proper Balm thereof. By means of these three the resolution and composition are coagulated into one.

CONCERNING THE SULPHUR OF CINNABAR.

Take mineral Cinnabar and prepare it in the following manner. Cook it with rain water in a stone vessel for three hours. Then purify it carefully, and dissolve it in Aqua Regis, which is composed of equal parts of vitriol, nitre, and sal ammoniac. Another formula is vitriol, saltpetre, alum, and common salt.

Distil this in an alembic. Pour it on again, and separate carefully the pure from the impure thus. Let it putrefy for a month in horse-dung; then separate the elements in the following manner. If it puts forth its sign¹, commence the distillation by means of an alembic with a fire of the first degree. The water and the air will ascend; the fire and the earth will remain at the bottom. Afterwards join them again, and gradually treat with the ashes. So the water and the air will again ascend first, and afterwards the element of fire, which expert artists recognise. The earth will remain in the bottom of the vessel. This collect there. It is what many seek after and few find.

This dead earth in the reverberatory you will prepare according to the rules of Art, and afterwards add fire of the first degree for five days and nights. When these have elapsed you must apply the second degree for the same number of days and nights, and proceed according to Art with the material enclosed. At length you will find a volatile salt, like a thin alkali, containing in itself the Astrum of fire and earth². Mix this with the two elements that have been preserved, the water and the earth. Again place it on the ashes for eight days and eight nights, and you will find that which has been neglected by many Artists. Separate this according to your experience, and according to the rules of the Spagyric Art, and you will have a white earth, from which its colour has been extracted. Join the

element of fire and salt to the alkalisied earth. Digest in a pelican to extract the essence. Then a new earth will be deposited, which put aside.

CONCERNING THE RED LION.

Afterwards take the lion in the pelican which also is found [at] first, when you see its tincture, that is to say, the element of fire which stands above the water, the air, and the earth. Separate it from its deposit by trituration. Thus you will have the true aurum potable³. Sweeten this with the alcohol of wine poured over it, and then distil in an alembic until you perceive no acidity to remain in the Aqua Regia.

This Oil of the Sun, enclosed in a retort hermetically sealed, you must place for elevation that it may be exalted and doubled in its degree. Then put the vessel, still closely shut, in a cool place. Thus it will not be dissolved, but coagulated. Place it again for elevation and coagulation, and repeat this three times. Thus will be produced the Tincture of the Sun, perfect in its degree. Keep this in its own place.

CONCERNING THE GREEN LION.

Take the vitriol of Venus⁴, carefully prepared according to the rules of Spagyric Art; and add thereto the elements of water and air which you have reserved. Resolve, and set to putrefy for a month according to instructions. When the putrefaction is finished, you will behold the sign of the elements. Separate, and you will soon see two colours, namely, white and red. The red is above the white. The red tincture of the vitriol is so powerful that it reddens all white bodies, and whitens all red ones, which is wonderful.

Work upon this tincture by means of a retort, and you will perceive a blackness issue forth. Treat it again by means of the retort, repeating the operation until it comes out whitish. Go on, and do not despair of the work. Rectify until you find the true, clear Green Lion, which you will recognise by its great weight. You will see that it is heavy and large. This is the Tincture, transparent gold. You will see marvellous signs of this Green Lion, such as could be bought by no treasures of the Roman Leo. Happy he who has learnt how to find it and use it for a tincture!

This is the true and genuine Balsam⁵, the Balsam of the Heavenly Stars, suffering no bodies to decay, nor allowing leprosy, gout, or dropsy to take root. It is given in a dose of one grain, if it has been fermented with Sulphur of Gold. Ah, Charles the German, where is your treasure? Where are your philosophers? Where your doctors? Where are your decoctors of woods, who at least purge and relax? Is your heaven reversed? Have your stars wandered out of their course, and are they straying in another orbit, away from the line of limitation, since your eyes are smitten with blindness, as by a carbuncle, and other things making a show of ornament, beauty, and pomp? If your artists only knew that their prince Galen - they call none like him - was sticking in hell, from whence he has sent letters to me, they would make the sign of the cross upon themselves with a fox's tail. In the same way your Avicenna sits in the vestibule of the infernal portal; and I have disputed with him about his aurum potable, his Tincture of the Philosophers, his Quintessence, and Philosophers' Stone, his Mithridatic, his Theriac, and all the rest. O, you hypocrites, who despise the truths taught you by a true physician, who is himself instructed by Nature, and is a son of God himself! Come, then, and listen, impostors who prevail only by the authority of your high positions! After my death, my disciples will burst forth and drag you to the light, and shall expose your dirty drugs, wherewith up to this time you have compassed the death of princes, and the most invincible magnates of the Christian world. Woe for your necks in the day of judgment! I know that the monarchy will be mine. Mine, too, will be the honour and glory. Not that I praise myself: Nature praises me. Of her I am born; her I follow. She knows me, and I know her. The light which is in her I have beheld in her; outside, too, I have proved the same in the figure of the microcosm, and found it in that universe.

But I must proceed with my design in order to satisfy my disciples to the full extent of their wish. I willingly do this for them, if only skilled in the light of Nature and thoroughly practised in astral matters, they finally become adepts in philosophy, which enables them to know the nature of every kind of water.

Take, then, of this liquid of the minerals which I have described, four parts by weight; of the Earth of red Sol two parts; of Sulphur of Sol one part. Put these together into a pelican, congealate, and dissolve them three times. Thus you will have the Tincture of the Alchemists. We have not here described its weight: but this is given in the book on Transmutations⁶.

So, now, he who has one to a thousand ounces of the Astrum Solis shall also tinge his own body of Sol.

If you have the Astrum of Mercury, in the same manner, you will tinge the whole body of common Mercury. If you have the Astrum of Venus you will, in like manner, tinge the whole body of Venus, and change it into the best metal. These facts have all been proved. The same must also be understood as to the Astra of the other planets, as Saturn, Jupiter, Mars, Luna, and the rest. For tinctures are also prepared from these: concerning which we now make no mention in this place, because we have already dwelt at sufficient length upon them in the book on the Nature of Things and in the Archidoxies. So, too, the first entity of metals and terrestrial minerals have been made, sufficiently clear for Alchemists to enable them to get the Alchemists' Tincture.

This work, the Tincture of the Alchemists, need not be one of nine months; but quickly, and without any delay, you may go on by the Spagyric Art of the Alchemists, and, in the space of forty days, you can fix this alchemical substance, exalt it, putrefy it, ferment it, coagulate it into a stone, and produce the Alchemical Phoenix⁷. But it should be noted well that the Sulphur of Cinnabar becomes the Flying Eagle, whose wings fly away without wind, and carry the body of the phoenix to the nest of the parent, where it is nourished by the element of fire, and the young ones dig out its eyes: from whence there emerges a whiteness, divided in its sphere, into a sphere and life out of its own heart, by the balsam of its inward parts, according to the property of the cabalists.

HERE ENDS THE TREASURE OF THE ALCHEMISTS.

NOTES

1 The *Sign* is nothing else than the mark left by an operation. The house constructed by the architect is the sign of his handicraft whereby his skill and art are determined. Thus the sign is the achievement itself. - *De Colica*.

2 The earth also has its Astrum, its course, its order, just as much as the Firmament, but peculiar to the element. So also there is an Astrum in the water, even as in the earth, and in like manner with air and fire. Consequently, the upper Astrum has the Astra of the elements for its medium and operates through them by an irresistible attraction. Through this operation of the superior and inferior Astra, all things are fecundated, and led on to their end. - *Explicatio Totius Astronomiae*. Without the Astra the elements cannot flourish. ... In the Astrum of the earth all the celestial operations thrive. The Astrum itself is hidden, the bodies are manifest. ... The motion of the earth is brought about by the Astrum of the earth. ... There are four Astra in man (corresponding to those of the four elements), for he is the lesser world. - *De Caducis*, Par. II.

3 *Aurum Potabile*, that is, Potable Gold, Oil of Gold, and Quintessence of Gold, are distinguished thus. *Aurum Potabile* is gold rendered potable by intermixture with other substances, and with liquids. Oil of Gold is an oil extracted from the precious metal without the addition of anything. The Quintessence of Gold is the redness of gold extracted therefrom and separated from the body of the metal. - *De Membris Contractis*, Tract II., c. 2.

4 If copper be pounded and resolved without a corrosive, you have Vitriol. From this may be prepared the quintessence, oil, and liquor thereof. - *De Morbis Tartareis*. Cuprine Vitriol is Vitriol cooked with Copper. - *De Morbis Vermium*, Par. 6. Chalcantum is present in Venus, and Venus can by separation be reduced into Chalcantum. - *Chirurgia Magna*. Pars. III., Lib. IV.

5 There is, indeed, diffused through all things a Balsam created by God, without which putrefaction would immediately supervene. Thus in corpses which are anointed with Balsam we see that corruption is arrested and thus in the physical body we infer that there is a certain natural and congenital Balsam, in the absence of which the living and complete man would not be safe from putrefaction. Nothing removes the Balsam but death. But this kind differs from what is more commonly called Balsam, in that the one is conservative of the living, and the other of the dead. - *Chirurgia Magna*, Pt. II., Tract II., c 3. The confection of Balsam requires special knowledge of chemistry, and it was first discovered by the Alchemists. - *Ibid.*, Pt. I., Tract II., c. 4.

6 It is difficult to identify the treatise to which reference is made here. It does not seem to be the seventh book concerning The Nature of Things, nor the ensuing tract on Cements. The general question of natural and artificial weight is discussed in the *Aurora of the Philosophers*. No detached work on Transmutations has come down to us.

7 Know that the Phoenix is the soul of the Iliaster (that is, the first chaos of the matter of all things). ... It is also the Iliastic soul in man. - *Liber Azoth*, S. V., *Practica Lineae Vitae*.

A Work of Saturn

Johann Isaac Hollandus

From *Of natural & supernatural things*. London, 1670.

Transcribed by Joshua Ben Arent

The Preface;

Courteous reader,

The Philosophers have written much of their Lead which is prepared out of Antimony, as Basilius hath taught; and I am of the opinion, that this Saturnine Work of the most excellent Philosopher M. John Isaac Holland is not to be understood of common Lead, (if the matter of the Stone be not much more thereby intended) but of the Philosophers' Lead. But whether the Vulgar Saturn be the Matter of the Philosophers Stone, thereof you will receive sufficient

satisfaction from the subsequent 17 Considerations or Documents. This is published for the benefit of all the Lovers of this Art, because it expound and declares the Stone of Fire. Vale.

A Work of Saturn;

My child shall know, that the Stone called the *Philosopher's Stone*, comes out of *Saturn*. And therefore when it is perfected, it makes projection as well in mans' Body from all Diseases, which may assault them either within or without, be they what they will, or called by what name soever, as also in the imperfect Metals.

And know, my Child, for a Truth, that in the whole vegetable work there is no higher nor greater Secret than in *Saturn*; for we do not find that perfection in Gold which is in *Saturn*; for internally it is good Gold, herein all Philosophers agree, and it wants nothing else, but that first you remove what is superfluous in it, that is, it's impurity, and make it clean, and then that you turn it's inside outwards, which is it's redness, then will it be good Gold; for Gold cannot be made so easily, as you can of *Saturn*, for *Saturn* is easily dissolved and congealed, and it's *Mercury* may be easily extracted, and this *Mercury* which is extracted from *Saturn*, being purified and sublimed, as *Mercury* is usually sublimed, I tell thee, my Child that the same *Mercury* is as good as the *Mercury* which is extracted out of Gold, in all operations; for if *Saturn* be Gold internally as in truth it is, then must it's *Mercury* be as good as the *Mercury* of Gold, therefore I tell you that *Saturn* is better in our work than Gold; for if you should extract the *Mercury* out of Gold, it would require a year's space to open the body of Gold, before you can extract the *Mercury* out of the Gold, and you may extract the *Mercury* out of *Saturn* in 14 days, both being alike good.

Would you make a work of Gold alone, you must labour two whole years upon it, if it shall be well done: and you may finish a work of *Saturn* in 30 or 32 weeks at the most. And being both well made, they are both alike good; *Saturn* costs nothing or very little, it requires a short time, and small labour; this I tell you in truth.

My Child, lock this up in thy heart and understanding, this *Saturn* is the Stone which the Philosophers will not name, whose name is concealed unto this day; for if it's name were known, then many would operate, and the Art would be common, because this work is short, and without charge, a small and mean work.

Therefore doth the name remain concealed, for the evils' sake which might thence proceed. All the strange Parables which the Philosophers have spoken mystically, of a Stone, a Moon, a Furnace, a Vessel, all this is *Saturn*; for you must not put any strange thing unto it, only what comes from it, therefore there is none so poor in this world, which cannot operate and promote this work; for *Luna* may be easily made of *Saturn*, in a short time, and in a little longer time *Sol* may be made out of it. And though a man be poor, yet may he very well attain unto it, and may be employed to make the *Philosopher's Stone*.

Wherefore my Child, all is concealed in *Saturn*, which we have need of, for in it is a perfect *Mercury*, in it are all the Colours of the world, which may be discovered in it; in it are the true black, white and red Colours, in it is the weight, *Saturn* is our *Lattin*.

Example: The eye of a man cannot endure anything that is imperfect, how little soever it be, though it be the least Atom of Dust, it would cause much pain, that he can rest nowhere. But if you take the quantity of a Bean of *Saturn*, shave it smooth and round, put it into the Eye, it will cause no pain at all; the reason is, because it is internally perfect, even as Gold and Precious Stones. By these and other speeches you may observe, that *Saturn* is our *Philosopher's Stone*, and our *Latten*, out of which our *Mercury* and our Stone is extracted with small Labour, little Art and Expense, and in a short time.

Wherefore I admonish you my Child, and all those who know it's name, that you conceal it from people, by reason of the evil which might thence arise; and you shall call the Stone our *Latten*, and call the Vinegar Water, wherein our Stone is to be washed; this is the Stone and the Water whereof the Philosophers have wrote so many great Volumes. There are many and different works in the Mineral Stone, and especially in that Stone which God hath given us *gratis*, whereof so many strange Parables are written in the Mineral Book.

But this is the true Stone which the Philosophers have sought, because it makes projection upon all the imperfect Metals, especially upon quick *Mercury*, and moreover make projection upon all diseases whatsoever, which may come into man's Body, as likewise upon all Wounds, *Cancer*, *Fistulas*, *open Sores*, *Buboes*, *Imposthumes*, and all whatsoever can come externally upon man's Body, therefore this Stone is not under the Mineral work, but under the Vegetable.

It is the beginning of the Vegetable Book, and the principle; this Stone is called *Lapis Philosophorum*, the Mineral Stone is called *Lapis Mineralis*, and the third Stone is called *Lapis Animalis*. This Stone is the true *Aurum Potable*, the true Quintessence which we seek, and no other thing else in this world but this Stone. Therefore the Philosophers say, whosoever knows our Stone, and can prepare it, needs no more, wherefore they sought this thing and no other. My Child shall take 10, 12, or 15 pounds of *Saturn*, wherein is no mixture of any other Metal; laminate it thin, have in readiness a great Stone Jug, half full of Vinegar, stop the Jug very close, set it in a Lukewarm Bath, every three or four days scrape off the calcined *Saturn* from the Plates, and reserve it apart, thus do so long till you have 5 or 6 (l.?) of the calcined *Saturn*, then grind it very well on a Stone with good distilled Wine Vinegar, so as you may paint

therewith, then take two or three great Stone pots, therein put the *Calx of Saturn* which you ground, pour good distilled Wine Vinegar upon it, that two parts of the Pot be full, stir it well together, stop the Pot close with a polished Glass or Pebble stone, set the Pots in a Bath, stir it four or five times a day with a wooden Ladle, lay the Glass or Stone Stopple again over it, make the bath no hotter than that you may well endure your hand therein, that is, lukewarm; so let it stand fourteen days and nights, then decant that which is clear into another Stone pot, pour other distilled Vinegar upon the *Calx* which is not well dissolved, mix them well together, set it 14 days in the Bath, again decant it, and pour other Vinegar upon it as before. This decantation and pouring on continue so long till all the *Calx of Saturn* be dissolved, then take all the dissolved *Saturn*, set it in a Bath, evaporate the Vinegar by a small fire, the *Saturn* will become a powder or lump. Or stir it about until it be dry, you have a mass or powder of a dark yellow, or honey colour, then grind the powder again very finely upon a Stone with distilled Vinegar; put it into a stone pot, stir and mix it well together, set it again into a Bath, which is but lukewarm, so let it stand five or six days, stir it every day from the top to the bottom with a wooden Ladle, cover it again with the glass Stopple, then let it cool, pour off that which is dissolved into a great stone pot, pour other Vinegar upon it, mix and stir them well together, set it into the Bath as before, reiterate this decantation and pouring on so often, till no more will dissolve, which try with your tongue, if it be sweet, it is not enough dissolved, or put some of it into a glass gourd, let it evaporate, if anything remain, it is not yet all dissolved which would be Gold, and then what remains in the pot are *Faeces*, and sweet upon the Tongue; if you find anything in the Gourd, it is not yet all dissolved, then may you pour fresh Vinegar upon it, till all be dissolved, then coagulate it as before, pour other Vinegar on it, stir it, set it again into the Bath, reiterate this operation of solution and coagulation so long till you find no more *Faeces* at the bottom, but all be dissolved into a pure clear water, then is *Saturn* freed from all it's Leprousness, Melancholy, *Faeces*, and blackness, being pure and white as Snow, for it is cleansed from all it's uncleanness, because it's coldness stands outwards as *Luna* doth, and its' heat is internal, fluxible as wax, and sweet as sugar Candy.

Why is it white as Snow? Because it is purified from all its' impurities, and because its' coldness stands external as *Luna* doth, and its' heat is internal.

Why is it sweet? Because the four elements in it are pure, and separated from all sulphurous stink and blackness, which *Saturn* received in the Mine; it is almost Medicinal, and like unto Nature: And because it is so pure, it affords some of its' internal virtue outwardly as that of Sweetness; but the heat is so covered with the cold that, that it cannot put forth its' power externally by reason of the cold which is external (the heat of *Saturn* lies internal, even as in *Salt Nitre*) as doth the Taste, the Spirit of Tasting is the most subtle in all things, as is taught more at large in the Book of Vegetables, how the Air doth dilate itself from all Herbs and Flowers externally; for the Spirit of the Air lies in the inward part of all things; for God created nothing in this world but it hath its' peculiar Taste or Air, the Air and the Taste are one Spirit, the Taste goes out of the Air, as Smoke from the Fire.

But how comes it to pass, that a thing which hath sweet Air, is bitter in Taste? The cause is because the *Faeces* of that thing are putrid and stinking in the Elements, that is the Cholera or Heat; for whatsoever is unnaturally hot, hath a bitter Taste; the Air and the Taste are one Spirit, and as the Spirit of the Air presses outwards through a hot thing, so doth the Air embrace the Taste about, and defends the subtle Taste, that it should not be burnt by the vehement burning Cholera, as in the Herbal is at large expressed.

But the cause why *Saturn* is sweet in Taste is, that it is almost pure and clean, having scarce any unnatural heat in it, which can burn the subtle Taste, therefore it hath the Taste externally, and the Taste hath the Spirit of the Air locked up in it.

My Child, know what I said before, that a thing wherein is much burning heat, the Air locks up the Taste therein, because the Taste shall not be corrupted by the unnatural heat. So the Taste includes the Air in it, when it issues forth from a thing which is externally cold; for the subtle Sprits of the Air or Scent of a thing can endure no cold, as we see daily in Herbs and Flowers, that they yield no Scent in the Winter, as they do in the Summer; but they hide themselves in the Winter, and the Spirit hath the Scent enclosed in it, and the Spirit of Scent or Air. Behold a man that hath taken Cold, immediately he loses his Scent, and his Tasting is diminished. Even so it is here with *Saturn*; it is quite cold, so that the Taste manifests itself with the Spirit of Scent; for the Spirit of the Taste hath the Smell in it. Look upon Sugar which is well clarified from its' *Faeces*, how sweet it is in Taste, yet it yields no Scent, yet there is an extraordinary sweetness in Sugar. What is the reason of this? Sugar is very cold externally, therefore is it as Snow, and of a sweet Taste; yet Sugar internally is hot and moist, of the temper of Gold, and of such great virtue that it is called the Philosopher's Stone, as it is approved, and very prevalent to cure all the Distempers of man's Body, as appears by its operation. The reason why I say this my Child, is that you should altogether understand its' internal & external, and the Spirits which are in these things, whereof we discourse; that thereby you should know God's wonderful works, and what wonders he works in these inferior things, which are all made for our use.

What hath God in us, for whose sake he hath created all these Wonders, and all these things? Wherefore, my Child, believe in God, love him, and follow him, for he loves you, as he makes it appear, and manifests himself in all

things, as well in their Internals as in their Externals. O how wonderful is our Lord and God, from whom all wonders proceed !

Now, my Child, why is Saturn as fluxible as Wax ? By reason of its' abounding *Sulphur*, which is therein; for I find no fluxibleness or fusibleness in anything saving in *Sulphur*, *Mercury* and *Arsenick*, and all these three are in *Saturn*; so that *Saturn* is quickly fluxible, but all these three are cleansed with it from their uncleanness. And do you not know, that the Philosophers call their Stone *Arsenick*, and a white thing; and they say their *Sulphur* is incombustible; they call it likewise a red thing, all this is *Saturn*, in it is *Arsenick*; for *Luna* is principally generated of a white *Sulphur*, as is plainly taught in the Book of *Sulphur*, and all *Arsenick* is internally red as Blood, if its' inward part be brought outwards, as is demonstrated in the Book of Colours. *Saturn* stands almost in the degree of fixed *Luna*. So that in it there is a red Sulphur, as you see, when its internal is placed outwards, it will be red as Ruby; there are no Colours but in the Spirits, so that there is in it a red and a yellow Sulphur. In it is *Mercury*, as may be seen, for *Mercury* is extracted out of *Saturn* in a short time, and with it little labour.

So that all three are in *Saturn*, but they are not fixed therein, but they are clean, pure, incombustible, fluxible as Wax; in it are all things which the Philosophers have mentioned. They say, our Stone is made of a stinking menstruous thing: What think you, is not Saturn digged out of a stinking Earth? For divers are killed with the ill Scents and Vapours where *Saturn* is digged. And the Philosophers say, our Stone is of little value, being unprepared; they say, the poor have it as well as the rich, and they say true; for there are not poorer or more miserable people to be found than those which dig and work *Saturn* in the mine; and they say it is to be found in all Towns and places, wheresoever you come *Saturn* is there. They say it is a black thing: What think you, is it not black? They say, it is a dry water, if Gold and *Luna* are to be refined upon the test, must it not be done with *Saturn*? They must be washed and tried with it as a foul garment is made clean with Soap. They say, in our Stone are the four Elements, and they say true; for the four Elements must be separated out of *Saturn*. They say, our Stone consists of Soul, Spirit and Body, and these three become one. They say true; when it is made fixed for the white Mercury and Sulphur with its' Earth, then these three are one.

Whereby is to be observed, that the Philosophers have said true; they concealed its' Name for the ignorants' sake, who are not their Children, to keep them still in their Ignorance. Thus my Child, the Ancients took care to conceal the name of the Stone; now let us return to our purpose.

You have now *Saturn* washed and cleansed from all its' impurity, and made as white as Snow, fusible as Wax, but it is not fixed yet; we will make it fix the *Mercury* and Sulphur with its' Earth.

Take a Glass Vial, put half of your purified *Saturn* into it, reserve the other half till you have occasion to use it; lay a polished Glass upon the mouth of the Glass, set it in a Cupel with sifted Ashes upon a Furnace; or set it upon the *Tripod* of Secrets, or in the Furnace wherein you calcine Spirits; give it Fire so hot as the heat of the Sun at *MidSummer*, and no hotter, either a very little hotter, or a very little cooler, as you can best hit it. But if you give it a greater heat, such as you may keep Lead in flux, then your Matter would melt as if it were Oil; and having stood so, ten or twelve days, its' Sulphur would fly away, and your Matter would be all spoiled, for the Sulphur which is in your Matter is not yet fixed, but is in the external. Wherefore the Matter melts presently, and though it be clean, yet it is most fixed; wherefore give so gentle fire to it, that it may not flux; so keep it six weeks, then take out a little of it, lay it on a glowing hot Plate, if it immediately melts and fumes, it is not yet fixed, but if the Matter remain unmelted, the Sulphur is then fixed which is therein; then strengthen the Fire notably, till the Matter in the Glass begins to look yellow, and continually more and more yellow, like to powdered Saffron, then augment the Fire yet stronger, till the Matter begin to be red, then prosecute your Fire from one degree to another, even as the Powder becomes redder and redder by degrees, so hold on your Fire, till the Matter be red as a Ruby, then augment the Fire yet more, that the Matter may be glowing hot, then is it fixed, and ready to pour the curious Water of Paradise upon it.

My Child must know, that there are two ways of pouring on the Water of Paradise; I will teach you to make and prepare both, then you may take which you will; for the one is half as good again as the other.

My Child, you may remember, that I ordered you to reserve the one half of the purified *Saturn*, which take and put into a Stone pot, pour upon it a bottle or more of distilled Wine Vinegar, set a head on, distill the Vinegar again from it in a Bath, the head must have a hole at the top to pour fresh Vinegar upon the Matter, and abstract the Vinegar again from it, pour fresh Vinegar again on, and again abstract it; this pouring on, and abstracting or distilling off must continue so long, till the Vinegar be drawn off as strong as it was when it was put in, then is it enough, and the Matter hath in it as much of the Spirit of Vinegar as it can contain; then take the Pot out of the Bath, take off the head, and take the Matter out, and put it into a thick glass which can endure the Fire, set a head on it, put it in a Cupel with Ashes, which set on a Furnace, first make a small Fire, and so continually a little stronger, till your Matter come over as red as Blood, thick as Oil, and sweet as Sugar, with a Celestial Scent, then keep it in that heat so long as it distills, and when it begins to slack, then increase your Fire till the Glass begins to glow, continue this

heat till no more will distill, then let it cool of itself, take the Receiver off, stop it very close with Wax, take the Matter out of the Glass, beat it to powder in an Iron Mortar, with a steel Pestle; and then grind it on a Stone with good distilled Vinegar, put this Matter so ground into a Pot, pour good distilled Vinegar upon it, that two parts be full, set the Pot into a Bath with a head upon it, distill the Vinegar off, pour fresh Vinegar again upon it, distill it off again: thus do so long, that the Vinegar be as strong as it was when it was first poured upon it, then let it cool, take the Matter out of the Bath, take the head off, take the Matter out of the Pot, put it into a stronger round Glass which can endure the Fire, as you did before, set it upon a Furnace in a Cupel with sifted Ashes, set a head, and a Receiver luted to it, then distill it, first with a small fire, which augment by degrees, till a Matter come over red as Blood, and thick as Oil, as aforesaid; give it fire till no more will distill, then let it cool of itself, take off the head, break the glass pot, and take the Matter out, powder it again, and grind it on a Stone with distilled Vinegar, put it again into the Stone pot, pour fresh Vinegar upon it, set it into the Bath, and its' head on, distill the Vinegar from it, pour it on again as hath been taught, till the Vinegar remain strong as it was.

Reiterate this distillation in the Bath until the Matter hath no more Spirit of the Vinegar in it, then take it out, set it in a glass pot, distill all that will distill forth in ashes, till the Matter become a red Oil, then have you the most noble water of Paradise, to pour upon all fixed stones, to perfect the Stone; this is one way. This water of Paradise thus distilled, the Ancients called their sharp, clear Vinegar, for they conceal its' name.

My Child, I will now teach you other ways to make the water of Paradise; this is an easy way, but not so good, nor doth it that high projection in humane Medicines, yet it cures all Diseases within and without, but the other cures miraculously in a short time.

The second way of preparing the Water of Paradise. My Child, if you would make it after this manner, you must take the half of your prepared *Saturn* which I ordered you to keep, upon which pour the half of your fixed and prepared Water of Paradise, take the half, put it into a Stone pot, pour weak Wine Vinegar upon it, mix it well together, then take two pounds of calcined *Tartar*, which is well clarified by solution and coagulation, so that it leaves no more *Faeces* behind it, *Salt Armoniac* one pound, which is likewise so clearly sublimed, that no *Faeces* remain after its sublimation, pound both together to a Powder, put them speedily into a pot, and stop it close immediately, or else it will run out; for so soon as the *Tartar* and *Salt Armoniac* come to the Vinegar, they lift themselves up, and would immediately run out of the mouth of the pot, wherefore stop the pot presently, set the pot in a Vessel of Water, they will cool speedily, otherwise if the cold and hot matter should come together suddenly, they would contest together, rise up, and become so hot, that the pot would break for heat, if it were not set in cold water; therefore take heed, when you put the powders in, that you stop it immediately, and set it in cold Water before you put the other Powder to it, then they will unite, let them stand a day and a night in that Vessel, then take them out, set them into a lukewarm Bath two days and nights, let it cool of itself, take the Stopple off from the pot, and set a head on, set the pot in sifted Ashes upon a Furnace, distill with a small fire, and continually greater till all the Vinegar be over, then augment your Fire notably, till you see quick *Mercury* drop out of the Pipe, when it ceases to drop, then augment the Fire by little and little and drive it so long as it drops; you may observe when it will leave dropping, if in the space of one or two *Pater-nosters* (Lord's prayer) one drop doth fall, then augment the Fire till the pot glows at the bottom, for twelve hours and when the *Mercury* is over, then should the *Salt Armoniac* sublime up into the head, and the *Tartar* remain with the Body of *Saturn* at the bottom of the Pot, which take out, put into a Linen bag, hang it in a moist cellar, the *Tartar* will dissolve, receive it in a Glass, the Body of *Saturn* remains in the Bag, take it out and calcine it in a reverberating Furnace three days and nights, with a great heat, as is taught elsewhere, then extract the Salt out as is taught in the Mineral Book. You may make projection with the Salt, and coagulate your *Tartar* again, it will be as good or better than it was, likewise take your *Salt Armoniac* out of the Head, it is good again, and if you have no *Salt Armoniac*, then take three pound of calcined *Tartar*, likewise so clarified that it leave no *Faeces* behind, you then need no *Salt Armoniac*, therewith may you likewise extract the *Mercury* out of *Luna* and *Jupiter*, wherewith you may do wonders, as is taught in the Mineral Book, where is spoken of the Quintessence of Metals.

Now my Child must know, that this *Mercury* or Quintessence of *Saturn* is as good in all works as the *Mercury* of *Sol*, they are both alike good, and herein all the Philosophers agree. My Child, take this *Mercury* of *Saturn*, so drawn out of the Receiver, put it into a Glass Box.

I have now taught you to make two sorts of the Water of Paradise; and know my Child, that the first way is the best; though it be made with some danger, longer time, and more charge; for the Vinegar is all good, yet the red Oil is the best; its time is alike unto the end, and though t be more tedious before you obtain the red Oil, yet it fixes itself in a short time, if it come to the Matter or fixed Stone, into a simple Essence in greater redness; but when the *Mercury* comes to the fixed Stone, it holds on a long time in ascending and descending before it die, and when it is quite dead, it makes the red fixed Stone again into a fixed colour, so covering the red Stone with its coldness, that the red Stone becomes white again, then you must boil it again gently with a small Fire, till it begin to be yellow,

prosecuting the Fire from one degree to another, as the Colour is higher and stronger, and that so long till it attain to a perfect redness, which requires a long time before it be done, which is not requisite in the red Oil; for the red Oil dies or coagulates forthwith the Stone, the one fixing itself with the other into a simple Essence, in a short time. Therefore I tell thee, my Child, that the time of the Oil is alike long in the end, though it appear to be of a shorter time with the Mercury, but it is equally long at the end of the Work, therefore I tell you the Art of both Works, that you may the better understand the Art to make the Oil from the innermost nature of the Stone, which is found afterwards. The Oil was unknown to the Ancients, for my Grandfather with his companions found it with great labour and length of time.

So there are two ways to dissolve the Stone, and to pour upon it the clear water of Paradise. Our Ancestors called the Oil their sharp Vinegar; therefore, my Child, keep the Name private, and I will teach you first of all how you shall join the *Mercury* to your Stone, which you extracted out of *Saturn*, to dissolve it; afterwards I will teach you to bring over the helm that red Oil which you extracted out of your prepared Saturn, into a fixed stone, to dissolve your stone.

My Child, weigh your fixed stone, take half as much of your *Mercury*, pour it upon the stone in the Glass, cover the Glass again with a polished Glass which may just fit it, set it in a Cupel with sifted Ashes, make a small Fire like the Sun's heat at *Midsummer*, and give no more Fire to it, until the Water of Paradise or *Mercury* become all a dead Powder. And know, my Child, that the red or fixed Stone, which before was darkened, when it hath drunk up the Water of Paradise, or *Mercury*, or how you will call it, that it be a Powder between black and grey, then augment the Fire from one degree to another, till the Matter be perfect white, and when it is white, strengthen the Fire yet more, from one degree to another, till it be of a dark yellow Colour, then make it yet stronger, till it be of a perfect red; then rejoice, for your Stone is perfect, and fluxible as Wax. Praise God, who gives unto us part of his Miracles; and do good to the poor, you may see it with your fleshly Eyes, and use God's goodness miraculously in this corrupt Life, for I tell you in good Charity, that if anyone principally attain to this Stone, that it is given, afforded, and lent to him from God. Whosoever hath this Stone, may live in a healthful state, to the last term of his Life, appointed him by God, and may have all whatsoever he desires on Earth.

He shall be loved and esteemed of all people, for he can cure them all internally and externally of all Diseases which may befall them; but if the Stone doth not so, it is false, and deserves not the name of the Vegetable Stone, or Philosopher's Stone.

Therefore my Child, if God give you this Stone, look diligently to it, that you keep yourself from offending God, that you make not this Stone on earth to be your Heaven; govern and rule yourself to God's glory and to the comfort of poor people, that God's praise may be augmented, to the defence of the Christian Religion, and to the relief of poor exiled Christians.

I tell you, my Child, if you use it otherwise, God will leave you here a little while to your own Will, but afterwards he will speedily send a punishment, either you shall be struck dead, or die by a Fall, or die some other sudden death, and go Body and Soul to Hell, and be damned eternally, for your Ingratitude to God, who so graciously vouchsafed you so precious and great a Gift.

Therefore, my Child, look carefully to it, so to govern yourself to God's glory, and the Salvation of your Soul, that the eternal Curse may not fall upon you, and therefore I have left you this Writing as my Testament. Enough has been said to the wise, therefore look to yourself.

The Multiplication of the Stone now perfected. Now my Child, you may take the half of your Powder, put it into a Glass and melt it, have in readiness a Mould made hollow, of Box-wood, great or small as you please, it must be made smooth and even within with an Instrument, anoint it with Olive Oil, and when your red Powder is fluxed, pour it into the Mould, it will be a precious Stone, red as a Ruby, clear and transparent, take it out of the Mould, and make projection upon the imperfect Metals, and in the Body of Man.

Take ten times as much of prepared *Saturn* as I taught you before, by Coagulation and Solution, till it leave no *Faeces* behind, then take your precious red Powder out of the Glass, that two parts be full, set it into your warm Bath, and let it dissolve: when any thing is dissolved, decant off that which is clear on the top into another Glass, pour other Vinegar upon it, let it dissolve again as before; decant and pour fresh Vinegar upon it so often, till all be dissolved into a clear Water, which is done usually in ten or twelve days, then set all that which is dissolved into a Bath, and a head upon it, distill the Vinegar, distill the Vinegar from it again, and coagulate the Matter so long till it be dry and shine, then put it into another Glass, which set upon a Furnace in a Cupel with sifted Ashes, laying a polished Glass upon the Mouth of the Glass.

My Child, know that your Matter is become fixed with the Stone in the solution, make an indifferent hot fire in the furnace so hot as the heat of the Sun in *Midsummer*, or somewhat hotter, till the Matter begin to be yellow, then go on with the Fire from one degree to another, till you have a perfect yellow, then increase the Fire from one degree to another, till you have a perfect redness, which is quickly done, in half the time for the colour to come, and in the

multiplication, but operate as before in the beginning, and pour Paradise water upon the Stone, as was taught you before in this Work, boil and mortify it in every point to a perfect redness as hath been taught. Then may you again take half of it out, and make projection therewith, and multiply the other half again in all points as above said, so may you always continue working.

Now I will teach you the other way, and the best that is to water your red fixed Stone or powder with the red Oil, that it be fusible; you must know how much your red powder weighs, then take half the weight of your red Oil, to the full weight of the Stone, and pour it upon the red powder, and when the Oil is poured into the Glass, you may set a small head on, upon a Furnace in sifted Ashes, joining a Receiver to the Nose of the head, make a small fire under it, as the heat of the Sun in *March*, and no hotter; for there is yet some moisture of the Vinegar in the Oil, that it may be abstracted, continue it in that heat, that you can perceive no moisture in the head, then augment the fire a little, as the heat of the Sun at *Midsummer*, and if there be yet more moisture in it, you will perceive it in the head, but if you perceive it not in 6 or 8 days, then take the head off, and lay the polished Glass again upon the mouth of your Glass, increase the fire, that you can scarce endure your hand or finger in the Ashes an *Ave-Mary* while, continue the fire in that heat till the red Oil be all fixed with the Powder in the Glass, which you may know thus;

Take a little of the powder out of the Glass, lay it on a glowing Silver plate, if the powder melts as wax, and penetrates through the Plate as Oil doth through a dry Leather, and makes it Gold throughout as far as the powder went, then is the Stone finished, and if it do not this, you must then let it stand in that heat till it do so without fuming.

Now, my Child, when the Stone is finished, take half of it out of the Glass, put it into a Glass melting-pot, and melt the powder gently, which should be done presently, for it melts as Wax; and being melted, pour it into the Mould of Box-wood as aforesaid, it will be a red stone, clear and transparent as Crystal, red as a Ruby, then make projection therewith, and set the other half again to multiply.

Then take in God's Name twenty parts of Saturn, which is prepared by Solution and Coagulation, till it leave no more *Faeces* behind, as hath been said at the beginning. Dissolve these twenty parts of *Saturn*, dissolve by itself in a Glass with distilled Vinegar; likewise dissolve the powder of your Stone alone by itself in a Glass with distilled Vinegar, and when both are dissolved into clear water, pour both the Solutions together into a great Glass, set it into a Bath, a head on, and a Receiver to it, distill the Vinegar from it in the boiling Bath, till the Matter be dry, then let it cool of itself, put it into a Glass, lay a polished Glass over the mouth of the Glass, and set it into a Furnace in a Cupel with sifted Ashes, make a fire under it like to the Sun's heat in *March*, till the powder be perfect white, which is quickly done.

Then augment your fire from one degree to another, till the Matter become yellower and yellower, to a perfect yellow, then increase it yet stronger, from one degree to another, till it be redder and redder, to a perfect redness; then pour your water upon the red powder with the red Oil, or with the Water of Paradise, or with the clear sharp Vinegar, or call it how you will, doing in all points as hath been taught, till the red powder flux like Wax upon a Silver Plate, without fuming, penetrating it as Oil doth dry leather, that it become good Gold within and without; then render thanks unto God, be obedient to him for his Gifts and Graces.

You may again take one half out of the Glass, and make projection, setting the other half in again, as hath been taught, so may you work all your Lifetime for the poor, and perform other duties to God's Glory, and the Salvation of your Soul, as I have said before; enough to the wise.

Projection upon Metal. Know, my Child, how and in what manner you must use this Stone, which makes projection upon *Mercury*, and all imperfect Metals and Bodies of *Mars*, *Jupiter* and *Venus*, whereof make Plates glowing hot, whereon straw the Stone, and lay Coals on for a season, that the Stone may penetrate, but the Stones must be made quick with Gold, and Jupiter also, which is very laborious, as is taught in the projection. But you must project upon *Saturn* or *Luna*, which need not be made quick, only flux them, and cast one part upon a thousand parts, it will be a Medicine, cast one part of these thousand parts upon ten parts, it will be the best Gold that ever was seen on Earth.

It's Use in Physicks. This Stone cures all Leprous people, Plague, and all Diseases which may reign upon Earth, or befall Mankind; this is the true *Aurum potable*, and the true Quintessence which the Ancients sought; this is that thing whereof the whole Troop of Philosophers speak so wondrously, using all possible skill to conceal it's Name and Operation, as aforesaid.

Take of this Stone the quantity of a Wheat-corn, lay it in a little good Wine in a small Glass, half full, or a quarter full, make the Wine warm, the Stone will melt like Butter, and the Wine will be red as Blood, and very sweet in your mouth, as ever you tasted; for to speak comparatively, it is so sweet in taste that Honey and Sugar may be compared as Gall to it; give this unto the Patient to drink, lay him in Bed, but lay not too many clothes upon him, the Stone hastens forthwith to the heart, expelling thence all ill humours, thence dilating itself through all the Arteries and Veins of the whole Body, rousing up all humours, the party will sweat, for the Stone opens all the pores of the Body, and drives forth all humours thereby, so that the Patient will seem to have been in the Water, yet will this sweating

not make him sicker, for the Stone expels only what is adverse to Nature, preserving what is consonant unto it in it's being, therefore the Patient is not sicker or weaker; but the more he sweats the stronger and lustier will he be, the Veins will be lighter, and the sweat continues till all evil humours be driven out of the Body, and then it ceases. The next day you shall take of it the quantity of a Wheat-corn, in warm Wine again, you will go to stool immediately, and that will not cease so long as you have anything in your Body which is contrary to Nature, and the more Stools the Patient hath, the stronger and lighter at heart will he be; for the Stone drives nothing forth but what is adverse and prejudicial to Nature.

The third day give the like quantity in warm Wine, as aforesaid; it will so fortify the Veins and Heart, that the party will not think himself to be a Man, but rather a Spirit, all his members will be so light and lively, & if the party will take the like quantity of a Wheat-corn every day for the space of nine days, I tell you, his Body will be as spiritual as if he had been nine days in the terrestrial Paradise, eating every day of the Fruit, making him fair, lusty and young; therefore use this Stone weekly, the quantity of a Wheat-corn with warm Wine, so shall you live in health unto the last hour of the time appointed for you by God.

What say you, my Child, is not this the true *Aurum Potabile*, and the true Quintessence, and the thing which we seek? It is a spiritual thing, a Gift which God bestows upon his Friends, therefore, my Child, do not undertake this Divine Work, if you find yourself in deadly sins, or that your intent be otherwise than to God's Glory, and to perform those things which I have taught you before.

I tell you truly, you may see the Work, or begin it, but I am certain you shall never accomplish it, nor see the Stone, God will order it so, it will break, fall, or some one Disaster or other will happen, that you shall never see the Stone, or accomplish it. Therefore if you find yourself otherwise, do not begin the work, for I know assuredly, you will lose your Labour; wherefore deceive not yourself. Enough to the wise.

It's Use in External Diseases. My Child, there are some people who have external Distempers on their Bodies, as Fistulas, Cancers, Wolf, or evil Biles, or Holes, be they what or how they will, etc, give him the weight of one Wheat-corn to drink in warm Wine two days, as is taught before, the whole body within and without shall be freed from all which is adverse to Nature, and you shall deal with the open Sores thus;

Take a Drachm of the Stone, seeth it in a pottle of Wine in a Glass, the space of two or three *Pater-nosters*, that the Stone may melt, the Wine will be as red as Blood, therewith wash the Sores morning and evening, laying a thin Plate of Lead over, in a short time, as in twelve days the Sores will be whole; and give him every day the quantity of a Wheat-corn, in warm Wine till he be well. If they be Fistulas or other concave Holes, that you cannot come at them to wash them, then take a Silver Syringe, and inject of that wine into them, it will heal them as aforesaid.

And if one had a pound of the rankest Poison in the world in his Body, and immediately drink a Drachm thereof in warm Wine, the poison shall forthwith evacuate by siege, together with all the evil Humours in his Body.

My Child, here ends the most noble and precious Work which is in the Vegetable Book; on whomsoever God bestows this Stone, needs no other thing in this World, therefore keep it as close and well as you can, to God's Glory, who grant that we may walk in his obedience, *Amen*.

God is blessed in all his works.

FINIS.