

hollandus

**OPERA
VEGETABILE**

(The Vegetable Work)

by

JOHANNES ISAACI HOLLANDUS

Translated from the German by:

Leoné Muller

RAMS

1978

OPERA VEGETABILE

P R E F A C E

TO THE LOVERS OF LIGHT AND CHILDREN OF TRUTH

The most noble and very dear mouth of our beloved LORD Jesus CHRIST has not only itself, in its own voice, addressed inexpressibly gracious and above all desire kind words to the poor human beings; so that those very well-meant words, which issued forth from his living mouth-when, in person or the fullness of the essential Godhead incarnate, he walked on earth in his most holy visible form - and were diligently recorded for our comfort by the evangelists, especially John, can easily drive away the tears of a righteous man who reads or hears them, on account of the great graciousness of that LORD, undeserved in all eternity.

But this holy, holy, holy Light, which illumines all men who come into this world, has also from time-to-time, in all nations equipped various persons adorned with gratifying, delightful gifts of the Light as messengers witnessing his outflowing goodness, and has presented them publicly to the world to serve it. Neither has he left us High and Low Germans out from this highly valuable gift. We will not speak about other German men, rich in Light, such as *Albertus Magnus, Tauler, Paracelsus, Basilius Valentinus, etc.*, but will now remember only the excellent philosopher *Johannus Isacus Hollandus*. Even without my remembering him, this man's name is without doubt known in all Europe on account of his extraordinary illumination and incomparable experience in matters of natural science and philosophy which he had through the gracious illumination of the Eternal Light.

This is sufficiently apparant in his writings, what there is left of them, and which are held in very high regard not only by our (own) modest philosophers but also by those of many other nations. That is why there is a great demand by many fanciers for his other writings, of which it is known that they were also committed to paper but which are withheld to this hour by envious persons. The demand is especially for his Vegetable Work, from which he quotes over 200 chapters in other tractates written by him and already communicated to the world. The same for his Animal Work, which is probably not much smaller, and others which I have not yet seen; neither am I informed where they might be. Should there be someone who possesses them, or knows about them, I would request him, in the name of the fanciers who would be grateful for it, to release their communication into their waiting hands, and in turn to be assured of the same readiness on their part. If all those wonderful writings were to come together into the hands of sincere investigators of spiritual and natural knowledge, much benefit would probably accrue to them thereby. For he (Hollander) had a special noble gift from God for describing the great *Mysteria* in detail in very simple terms and frequent repetition of the important points.

In addition, he has such a friendly and affable style which pleases the reader so very much and makes him feel inclined to read his works often and to bear them in mind, all of which brings in greater returns for him. Therefore, remembering all this, I could not but be helpful in the publication of these writings; also because some time ago there came into my hands some writings which, to the best of my knowledge have never been published, such as the secret book entitled: *The Hand of the Philosophers*; also *Opus Urinae*, which two books have not been printed; also *Opus Saturni*, which has been added to the *Basilli Triumphant-Chariot*; likewise *Opus Minerale* which has been published in the Latin tongue; also *Opus Vegetabile*, of which I do not know if it is a part of the above mentioned *Opus Vegetabile (sic)*, or a separate work.

These just mentioned Low German manuscripts were received a short time ago by the son-in-law of Justus a Balbians, and then reached me. Thus I have first translated the little *Vegetable Work* into High German, collated it with another written copy, and amended it far as possible. That is the work I am hereby releasing for printing for the sake of the fanciers. In regard to the Hand of the Philosophers and Opus Urinae, I have to wait them will more copies of them come to Light, so that they may be collated and corrected should deficiencies exist in them.

True, I also remember that what is contained in this little *Vegetable Work* is also found printed in part from the German Book entitled: *Alchimia Vera, or Mons Philosophorum*. But I sensed that there was in it much that was garbled and not a small part that was left out entirely. For this reason, the printing of the *Opus Vegetabile* has been hastened. In so doing, I am fully confident that the fanciers of the secret divine gifts will realize that I am doing it for their special pleasure; to which end, that is, to prove to them that my mind is assiduously bent on serving, I have already done the little *Tractate* written by myself in German and Latin about the *Sendivogian* third beginning of the minerals as the *Salt of the Sages*.

To many, this has not been unwelcome, as I notice. Nevertheless, it has also aroused misunderstanding in some - this, again, being my opinion. In it, I tried to reveal, they said, that I would in oral dialogue reveal to anyone who contacted me, the most difficult points of the philosophical work which has for so many centuries remained secret. And which an untold number of the most learning and cunning men had failed to understand and that, in my verbal discussions, would not hold back any of them as secret.

This would indeed be a great sacrilege, because from the beginning of this art God had instructed his philosophers that the extraction and the use of this Divine SALIS ARMENIACI should only be revealed to his servants predestined for it and by none but him alone, Him alone who knows the hearts, under pain of a miserable malediction to befall he who would break this seal. I leave it at that. But what has been done out of goodwill in my little book, is meant solely for the other righteous lovers of God and His Art, since it may be considered the obvious work of Divine Providence that God wrought us together by His favorable Divine will. For He alone knows the minds which is impossible for us humans to know.

I must also inform them that I know that a short time ago some (men) have supposedly been found who claimed that they got to know me and obtained my confidence. These claimed to have received the revelation of these

secrets from me, and that the same revelation is again available to any other wealthy fancier for a sum of money. In order to counter this kind of fraud, I hereby declare myself publicly and swear by the highest truth, which is the LORD JESUS himself, that I have not revealed to anyone in the world the whole foundation of the Matery (*sic*) for the Philosophical Work. If someone had boasted of some revelation by me, or would boast about it in the future, seeking to profit thereby monetarily; such a one would in truth be a wicked cheat and a liar. And may he suffer what the Apostle Peter said to those who think that God's gifts can be bought with money. Having said this much, let this matter also rest.

Now to return to our love - and praiseworthy Hollandus. Many a man may wonder at the mighty powers he ascribes now and then to the QUINTESSENCE, including the casting out of the devil from those possessed, and working such unspeakable miracles beyond all reason that it appears unbelievable to many. I cannot give these people any other testimony than to state that it is the pure, unadulterated truth. This is so not only of Hollandus, but also of the other philosophers who had actually possessed the Quinta Essentia. This has often been experienced and found to be true, as I shall show at the end of this tractate. All this can easily be believed by one who considers and heeds just a little, the super-abundant, inexhaustible love of God for His image: man. Yea, he will find that that is nothing in comparison with the depth of love - predestined to the earnest believer on Christ, even before the foundation for the creation of this whole world had been called forth and laid. About this too, I must be silent, since no eye has yet seen, nor ear heard, nor has it entered into anyone's heart, what GOD has prepared for those who love Him faithfully.

Therefore it is not possible to ask for anything better of God but that one should love Him in (the person of) the LORD JESUS CHRIST with all one's heart, all one's soul, all one's mind, and with all one's might, and likewise all other men as one's neighbor who is the wonderful dear image of (our) beloved God. Whoever possesses this great treasure (*i.e.*) that he finds some love for God within himself, let him give thanks most humbly for it; for without His Grace he would not have it. Let him also pray most earnestly for an increase of it (love) in himself and others. At the present time, when the aged body of the Christian Churches has almost grown completely cold, it is very necessary that some rouse themselves to fervent prayer and, together with men of weak faith, call day and night to our Father in Heaven with the following or similar humble sighs:

O Glorious, most blessed Creator, dearly beloved Abba Jehova Zebaoth. I, thy unworthy worm and poor mite, am not worthy to think of Thy almighty, terrible Name, much less call upon it with my impure lips, because Thou lettest Thy wise servant bear witness that before Thee, O Father, the whole world is like the needle of a balance, and like a drop of dew. What then should I, insignificant little worm, be conceited about, I who am not even a mote in a sunbeam in such a great world. And yet, Thou living fount of Love and kindness, hast bestowed so much mercy and Grace

upon me, a mean creature from my mother's womb, that I can never count it all, let alone thank Thee for it.

I thank Thee nevertheless for such great, untold mercy, with all my heart, in deepest humility, especially for having bestowed the Grace upon me to love Thee dearly in my weakness. That love from Thee also impels me to do gladly what is dear to Thee, that is, Thy noble and solely good will and pleasure. I am a poor sinful man, however, and cannot do anything except Thou givest me both the willing and the accomplishment. Therefore, I beg Thee, I whine unto Thee, and implore Thee, by the dear name of JESUS CHRIST, Thy slaughtered lamb, to grant some mercifullness to me, Thy miserable creature, sanctifying me to (being) Thy faithfull servant. Since Thou, knower of hearts, knowest - and I also swear to it before Thy omniscient Majesty and before Thy Angels - that I desire or demand no other blessedness than that Thou makest of me, Thy faithfull servant, letting me do pleasing service for Thee and my fellow man, and helping to increase the honor of Thy glorified Name.

Do let me see with my eyes and let me hear with my ears that Thy Holy Name is hallowed over the whole world. And do away with that infamous Satan and the rapacious wolves and tyrants which only choke and dissipate Thy poor sheep, and thus desecrate the will of Thy mercy. LORD JESUS CHRIST, at the right of the power of God, who art with us all the time till the end of the world, these my prayers must be heard in virtue of Thy Almighty Name, as truly as Thou hast said that there shall be one shepherd and one fold.

God of Abraham, Isaac, and Jacob, remember the promises Thou hast made to Thy servants, that Thou wilt soon bring them along by Thy Almighty Arm, and complete and establish the Kingdom of Thy Anointed One. Of all this, may I obtain the simple little part of yet becoming and remaining Thy faithfull servant. To that end, may Thy terrible Holy Name, Jehovah Zebaoth, help me, and the most dearly beloved name of our blessedness, JESUS CHRIST, who will eternally put to shame all Thy disobedient creatures. Amen. Amen. Amen.

In such a way, beloved brethern, let us humble ourselves under the mighty hand of God, because the prayer of the humble has always pleased Him, and, in His Most High seat in Heaven and on Earth, he has cast His gracious eyes solely upon the lowest. Let that be an unforgettable Memorial for us throughout life and a continual reminder to learn from the Lord JESUS CHRIST to be gentle and humble with all our heart. May he give us that attitude and let Him ever protect us under His wings.

Done in England, on the first of the year 1659.

From one who owes a service of love to the reader.

J.F.H.S.

FILIUS SENDIVOGII

THE VEGETABLE WORK

JOHANNES ISAAC HOLLANDUS

CHAPTER I.

Now I will teach and describe the secret of the arts, which secret is at the heart of all secrets hidden in the art of alchemy; since one will here understand the wonderful works that God has accomplished in all the things he has made out of the four elements. For I shall here teach you to know the spirits of herbs, trees, and all growing things; how to separate them from their bodies, and also how to purify the four elements and to restore them to their first being and their perfect power; that is, that when the elements are purified, how they can be put together again and make a perfect and fixed body of them, which is then glorified and has a miraculous effect. Enough of this for now.

CHAPTER II.

And now I will teach you how to draw and make *Sal Ammoniac* from all growing things; for from all things that have the four elements in them you can extract *Sal Ammoniac*, because the spirit of all things is *Sal Ammoniac*. That is why *Sal Ammoniac* is designated and pictured as the sun. For the sun is the supreme sign and the most powerful planet of heaven, since the sun lights up everything in its essence; and it warms in the whole world, and does much more which is impossible to describe here. That is why *Ammoniac* is compared to the sun and is a wondrous thing, because without it nothing in alchemy can be brought to perfection.

Just as no thing or fruit can ripen without the sun, no work can be brought to perfection in alchemy without Ammoniac. For Sal Ammoniac can unite all things that are antagonistic and cannot be mixed, so that afterwards they mix and conjugate. That, therefore, is one of its capabilities, in accordance with the following example:

The sun has so much power in the mountains and in the minerals that, by the heat and power granted him by God, it can level and unite all unlike and antagonistic things, as big as they may be.

For what is more antagonistic than heat and cold, dryness and humidity, water and fire? Nevertheless, the sun is able, by his heat and power, to level all those things and to unite them in such a way that they will nevermore separate. That is Sulphur and Mercurius. Sulphur is hot and dry; Mercurius, however, cold and humid. But the sun, through his heat and power, unites Sulphur with Mercurius, from which then gold, silver, lead and copper are generated. According to where the minerals lie and the earth is good or bad, the metals are also generated. The sun, however, is he who must cook everything, and he cooks the metals better in one place than another, because he shines more in one spot than in another, since one area is more temperate than another. That is due to the planets under which a country is situated. In a place where the sun is too hot, he cannot cook moderately enough on account of the great heat, but finally the cooking will take place nevertheless. Instead, where the sun is too cold, the cooking is done slowly. But where the sun is temperate, that is neither too hot nor too cold and the place is under a good planet, by which is understood a well-tempered country (a country with a good climate), where there is good earth, the minerals are

cooked moderately and generated into gold and silver.

It is the same with *Ammoniac*. It must unite and bind all antagonistic things, mix and level them by its temperate heat. For where the *Ammoniac* is too hot, it will cook all the longer; if it is too cold, it will cook proportionately longer; but if it has the right temperature, it will cook more gently and therefore accomplish a higher projection.

CHAPTER III.

How is it to be understood that one kind of *Sal Ammoniac* is too hot and the other is too cold? You have to understand it in this way: Herbs are unequal; one is cold, the other hot. Nevertheless, they both have *Ammoniac* within them. Yet one kind of *Ammoniac* is better than another. Even so, both have power to cook in this art and to make a projection and a connection; that is, to mix and unite two antagonistic things. But it may also happen sometimes that the *Ammoniac* is not well-cleaned or purified, that the untempered heat that herbs have within them is not properly killed and purified. When then *Ammoniac* is made from them, the poisonous heat is detrimental to it, so that the projection becomes the smaller for it.

Likewise with cold herbs. Should anything remain in them, the projection becomes the more insignificant and small. That then is the difference: One kind of *Ammoniac* does not make the same sort of projection from one species or one kind of herb. Such, however, is the fault of the laboratory worker who has made the *Ammoniac*. (It means) that he has not purified it well enough and

has not drawn it off often enough. For he who would make the Ammoniac correctly, must draw it off and off, often, till nothing remains and it becomes as white as snow. Then the Ammoniac is of the right temperature; then the evil, poisonous heat which the herbs or species (other things) had within them will not be a hindrance when the Ammoniac is made; or if the evil, poisonous cold was in the herbs, it will no longer be a hindrance, because now everything is cleansed and of the right temperature, having left behind everything that was not of the right temperature.

CHAPTER IV.

Further, my child must know that all things GOD has made from the four elements must die, be annihilated, and cleansed, but are afterwards again created and again born. Thereafter, the recreated and reborn things will never again die or be annihilated; nor will anyone be able to spoil or annihilate them; no fire can burn them. But they will henceforth last into eternity, because they have reverted to their prime power, given them by GOD when he created and made all things at the beginning.

As a consequence of the sin committed by our first parents, Adam and Hevae, GOD the LORD was so angered that he spoiled the four elements and made them corruptible, so that they must now all die and come to naught. Then GOD the LORD himself spoke to Adam as he was giving him this command, saying: "Adam, of all the things that are in paradise, you may eat, except from this tree, because it is the wood of life. And I am telling you thus, Adam. If you eat of this tree, you and everything created of the four elements shall die, that I swear!"

GOD made an oath there of which we have all become well aware. That is why everything created and made of the four elements must now die, including human beings, all animals, and everything that has received a body or has sensitivity in it; yes, also everything that has no sensitivity in it, such as herbs and trees and everything made of the four elements. For if some may not have any feeling, they yet live and bring forth their fruit. Just like the sensitive creatures, herbs bring forth fruit and their seed, or whatever nature GOD has implanted into them. Trees carry apples and pears, or that which GOD the LORD has bid them do. Thus live all herbs, all trees and all other things created by GOD the LORD from the four elements; and God the Lord has given a spirit to all trees, all herbs and all other things created by him out of the four elements. As many a thing or herb there may be which he made of the four elements, GOD the LORD has given to each of them its special spirit of a particular power and a particular nature. Each has its particular body and shape, and that same body is simultaneously made of the four elements. One herb is cold, the other hot; the third is humid, the fourth dry, according to whether each has in it much or little of one or another element. That is how it happens that one herb is cold, the other hot.

But spirit is something else which GOD the LORD has given to all things. And as many different things GOD the LORD has created contrary or antagonistic to each other, as many different spirits he has also infused into them. Each spirit has a miraculous power and virtue for a special sickness; and each spirit has the power to accomplish some special work, with the help of other *species*,

as well in metals as in human beings, for GOD has created all things in behalf of man.

CHAPTER V.

Accordingly, each spirit performs a special cure in man or in *Mercurius*. The spirits, however, have not much power because of the impure body by which they are sullied and surrounded. For it (the body) is made of the four elements, and the four elements are so impure and dirty that the spirit is quite unable to apply the same power and do the same work for which it was created by GOD. In addition, the time of the world is up, and it is now becoming too old and weak. The sun and the elements are losing their power, and the elements are becoming so infected (polluted) and impure that the spirits, on account of the impurity of the elements, can only have an insignificant curative effect. Of course, at the time GOD the LORD pushed and drove Adam out of paradise, herbs had greater power than they have nowadays. That causes the world to grow old, and therefore people do not live as long as in former times. That is due to the present old age of the world and the fact that the sun and the planets are losing their powers. Because of the age of the world and the pollution of the elements, the spirits in the herbs are so overcome by the pollution of the elements that they can no longer generate their powers in man as they did ages ago. If now they would still manifest their powers as they did long ago, human beings would still live today into their 200 years and beyond, and they would in everything have the same powers as they had previously; although people are now also weak and delicate and could not tolerate the spirits of the herbs if they still had the powers of years ago. They would

certainly have to take and use them tempered. If they did that, they would live even much longer and stay younger.

That is why all herbs and other things have to be killed, annihilated and reduced to powder and ashes and finally to water. Afterwards, the soul, or spirit, has to be infused back into them and a perfect body must be made of them. Then you have an earthly treasure that is better than gold and silver and precious stones. For you have a perfect glorified *corpus* (body) which will never pass away but will last eternally, passing through all things. And where it passes through, it will not leave any corruption or disease at all, but it will heal that through which it penetrates before leaving it. Not only will it make it healthy but much healthier than it had ever been, and it will also keep it healthy from then on. Yes, if it had never been healthy before, it would be made healthy thereby and preserved. That is why I may well say that it is above all earthly treasures, and you will notice yourselves what a treasure you have here. To those who understand, enough is said hereby. Enough of this.

CHAPTER VI.

In addition, my child, you must know: The fact that I said in the previous chapter that one must kill and let the herbs die, and make a powder or ashes of them, is to be understood as follows. One must draw off the evil, impure humidity, or let the herbs dry of themselves, which is best. Or else draw it off in Mary's Bath. The evil moisture is that which hinders and overcomes the spirit most, so that it cannot generate its power in man or in metals that is, in MERCURIUS. The miserable fools work in their laboratories with the humidity; and although there is no danger that anything

good be done or found by them, the evil humidity robs them of that which they are seeking. They put the herbs to putrefy, then draw them off and operate with the putrefied matter they have drawn off. They work hard, but at the end everything the poor wretches have done, is lost. They cannot fix it. That is due to the putrefication and the evil moisture with which they worked. Then everything the poor fellows have messed about with is lost. Thus, the art seems impossible to them. They start despising and slandering it.

Why did I say this? So that you should or may know what causes their mistake and what they are lacking. You might think that they separated the four elements and (wonder) what is the reason that the spirits do not have their powers, since, after all, the elements were separated and purified. But that is done by the evil wateriness with which the herbs are putrefied and with which they have worked. That is the reason why. Understanding it, beware of the evil wateriness. An accident known beforehand is easier to prevent. And that is why I have told you so.

CHAPTER VII.

Further, when you have drawn off the evil moisture and the herbs are dry, draw off the spirit *per descensum*, as I will teach you later on. After that, calcinate the *corpus* as white as snow. Then you have two natures, that is, body and spirit.

Now dissolve the spirit in *Aqua Vitae*, which is very good, or in good distilled wine-vinegar that is pure. That is the liquor with which you should work. In the same way, dissolve also the *corpus*, as I instructed you concerning the spirit. When

coagulated, you have two kinds of *Materia*, to work with each in a special way. But you still have no perfect glorified *corpus*, since the spirit is not yet united to it, and they are not yet married together and connected (or joined). That is also why they have not yet got their perfect power, although they are clean and pure. And although they have already been ashes and water and have now come alive again, they still differ in as much as each is alone by itself. Nevertheless, each has great power by itself, which they show each in its own way.

CHAPTER VIII.

In order to understand better what is being said, you must understand that there are two kinds of sicknesses in man and also in *MERCURIUS*. In man, there is a disease called "spiritual sickness", and still another called "befalling sickness." I do not, however, mean infirmities of the soul when I speak of "spiritual sickness." The meaning is that people may well have different dispositions in their bodies. But what I call "spiritual sick-days" are those which befall people by accident or chance, such as, because of anger, fantasies, regrets or grief, or unexpected mishaps, or because of losses, or from much studying, or if man gives too much to do to his senses, or from anxiety or troubles of the senses, or from fear and fright, which befall people or are caused by them, and from many more otherthings which it would take too long to write about here. All of them are spiritual sicknesses from which serious diseases can develop for people, such as, bad fevers, bad hot sicknesses and others too long to relate here. All such infirmities must be treated with the spirit of herbs. When they are thus prepared on their own, the spirit has the power to purge them.

CHAPTER IX.

Further, there are in man other sicknesses which are called befalling ones. They come from much eating and drinking, or from bad food or drink that people take, or from overstuffing themselves after suffering great hunger and thirst. From that, bad sicknesses arise and *Apostemen*, bad water swellings on the liver and the spleen. The lung is spoiled by harmful cold or heat. In addition, the kidneys are made sick by excessive eating; and by too much lewdness, whereby the blood of the loins is lost. These and similar sicknesses, of which there is a great number, are called befalling sicknesses. They are cured with the body of herbs after they are prepared in this way, and that is their power and effect.

But when the body and the spirit have been put together and unified, which means, brought together to *fixity*, they have such a miraculous effect that one cannot describe it with any pen what power and virtue they have. There is no Master in the world who could fully fathom the might and capabilities GOD the LORD has granted them. Thus, the spirits of all herbs, trees and *species* are so noble that all doctors in the world could not understand the nobility of a single spirit, even if it were from the meanest little herb GOD has created in the world. How then could they know the powers of all herbs, trees and *species*, since each *species* has a special nature and spirit, and one spirit is always nobler than the other.

CHAPTER X.

I am well aware, however, that among all insensitive spirits none is noble and vigorous as the excellent spirit the noble vine has

for Almighty God has foreseen from eternity that the noble wine should grow on it, which was to be transformed into God's blood and body. Thus the sages know well that the spirit of wine is above all spirits of the other herbs. That is why the ancient philosophers did not find better powers in any herbs, trees or species than in the spirit they drew from the wine. That is why I may well say that the noble spirit of the vine is the noblest and best among all things. Therefore, the spirits are one nobler than the other, but their utmost powers cannot be gauged or found by anyone but GOD alone. The fattest herbs, however, which carry seed, are best to make *Sal Ammoniac* with. After these, the hottest herbs (are best) from which the most vigorous and strongest *Sal Ammoniac* is made.

CHAPTER XI.

If then you wish to prepare a medicine which is to affect metals or *Mercurius*, you must take the hot and vigorous herbs or roots, that are of no use to either human beings or cattle, and prepare an *Ammoniac* from them, and an *elixir*, as I shall teach you later. If, however, you wish to prepare a medicine for men, take good, lovely herbs that people can use. Prepare a medicine or *elixir* from them, with which you may work on people. Then you will effect such miraculous cures in people that the whole world will wonder at you, and everybody will wish to see you. Enough of this. Understand me well, however, concerning the *Materia* I have hinted at from all sides.

CHAPTER XII.

My child must further understand that I have said and taught

in previous chapters how one can recognize the nature of herbs, separate their spirits from their bodies, and what one is to do with them. That I will now explain and teach better.

Know, therefore, that there exists still another spirit or *Ammoniac*, that is, coming from *salinic* things which is also *Sal Ammoniac*. For the spirits of all insensitive things, when they are separated from their bodies, are called *Sal Ammoniac*. Know therefore that the spirit of all *salien* (salty matters) is called *Sal Ammoniac*, but it is not the *Ammoniac* meant by the philosophers. Of that (the one meant by the philosophers) they prepare elixirs, but one cannot make elixir from the other. It is the philosophers' soap and washing water, with which they purify and cleanse the bodies. And with it they dry the elements of their evil moisture. In addition, they dissolve the bodies with it and conjugate things with it which are contrary or antagonistic to each other. It is a volatile spirit, one that goes in and out; and if it were not so the elixir would not come in.

In this *Ammoniac* there are also many things which cannot be described, since one can do miraculous things with it if it has first been fixed. But that is not necessary for this work. But anything the *Ammoniac* from the salts can do, the *Ammoniac* drawn from the herbs can do also; and an elixir can be prepared from the *Ammoniac* drawn from the herbs without adding any other *species*, which cannot be done with the *Ammoniac* from the *Salium*. But one can well prepare such an *Ammoniac* with other *species*, so that *Mercuris* can be dissolved with it in water; the same for all other metals and things, provided one proceeds as I have taught elsewhere. Enough of it for now.

CHAPTER XIII.

Now I will further teach my child and describe the powers and virtues that the herbs have when the elements are purified, cleansed, separated, calcinated, made to water and afterwards again put together and fixed, and a glorified *Corpus* has been made of them. Neither I nor all the doctors of the world can sufficiently comprehend the powers and nature which I, and the journeymen with whom I work, have seen and tested, and of which other Masters have told me. For only GOD alone can comprehend the extreme powers that herbs possess when they have thus been prepared and made into a perfect *Corpus*. Nobody can know it but GOD alone. It is known to him and to no one else.

CHAPTER XIV.

In addition, you must know that there are many mistaken men among those who work in this art, whose error I mentioned briefly before, when I gave information on the bad wateriness the herbs have within them. With that they work and let the herbs putrefy with it. Afterwards, when they have distilled that wateriness from the herbs, they call the Element of the water. But through it they cannot reach perfection at the end, of which I shall speak more later.

Here I shall teach how to separate the elements. You must know that there are many kinds of separation of the elements, since there have been many artists who all thought they knew the way of separation. But one (way of) separation is better than the other. Yet both are good. Among the learned and the unlearned one finds foolish men who also wish to perform these works. They begin to work in laboratories and imagine that they also understand

the art of separation of the four elements. Then they say that they have separated the elements from each other, and each in a special way. They imagine that they have performed great miracles, saying "We have made the quintessence." True, they all drive out many sicknesses from people. That is certain, because it (the quintessence) has a great power and virtue in it, more than they know.

But the miserable fools fancy that they have made the quintessence and separated the elements one from the other, is nothing and sheer deceit. True, they have a great medicine, more so than they know themselves. But that they pretend and say that they have made the quintessence is far from the truth. You poor fools, you have no quintessence. The quintessence is quite another thing than you think. It is your glorified *corpus* brought to perfection and fixed, and lasts throughout eternity. Whoever has such a thing can say that he has the quintessence. He has an earthly treasure that is better than a kingdom. It is a gift of GOD, which he bestows especially on his friends. Happy the man who acquires it and knows how to use it well for the blessedness of his soul and the benefit of the poor. He will fare well in this world and the next.

Instead, those who use these gifts of GOD differently shall have their troubles here in this world, and later suffer infinite tortures in the eternal hellish torment. Take good care, therefore, that you use the art for the honor of GOD and the salvation of your soul. For I swear by the living GOD, who has created heaven and earth, that, if you use this gift of GOD otherwise, you shall not live long, and you shall be tortured in this world with

temporary, but afterwards with eternal torments. Therefore, take care yourselves what you do. It would be better for you not to be born than that you had the art and misused it. Therefore, watch well! Enough said to those who understand.

CHAPTER XV.

Now we will return to the separation of the four elements. About that there are many different teachings and arguments, to quote which would take too long. I will only conclude (the matter) in brief words.

First, all herbs have within them the four elements. Three elements are visible and tangible as water, earth and fire, but air is invisible. It is hard to separate the water from the air; yet it is possible to do it by drawing it off slowly in Mary's Bath, on a small and gentle fire, so that nothing rises except the wateriness. If one were to give a strong fire, however, so that the water would boil, the air would also rise, a little or much. But the water can be separated from the air by a gentle fire.

The earth and the air are also difficult to separate from each other; but by a big, hot, strong and longlasting fire, the earth can well be separated from the air. Should one give a weak fire, the air would stay with the earth which would then join the element fire; for the element fire is the last one to separate from the earth. It must be separated from the earth by strong heat and a longlasting fire. For if something of the element fire were to remain in the earth, the air would not be separated from the earth; because fire and air cannot be separated, although many fools work in this art who are of the opinion that they separate the elements into four parts. They are mistaken. True, they separate four things,

and then they believe that each is a separate element in itself. Oh, no, you fools! And although you are learned in writing, you are nevertheless more foolish than the unlearned. For if the latter have already gone astray by thinking that they have divided the four elements each by itself, you, considering that you are scholars, should by rights not remain in error, since you have sufficiently studied the books of the Masters of natural science as also other writings. Accordingly, I am surprised that you talk yourselves into believing that you can separate the elements one from the other, each by itself.

I do not speak of the true, trustworthy and experienced artists who understand the hand of philosophy, but I am speaking of some learned men, both clerics and laymen, who wish to work in this art and do not have the old hand of the philosophers, and are not familiar with, nor have been sworn into this art, will lose everything they employ in it. Never will some of them reach perfection, unless GOD would enlighten them miraculously. The devil has no power at all to teach anyone, as has often been experienced. Therefore, I know well that he has no power. That is why it must come solely from GOD, and the art is therefore called a gift of GOD. Happy the man who has it and uses it rightly!

CHAPTER XVI.

Accordingly, I call such people, whether they be clerics or laymen, great fools for imagining that they have understood the art with the help of some books which deal with the art in parables. Thereupon they proceed to work and lose all their expenditures, because of which they often land in poverty and despair.

Even so, they do not stop. I have seen this myself in clerics and laymen who used up all their belongings, becoming poor because of it, so that they may rightly be called fools.

Of course, the unlearned cannot be blamed, for they know not what they do. Afterwards, when they have become poor, the art seems to be an impossibility to them, and according to their belief, it is also true. For it is impossible for idiots and the unlearned to perform the art. How should the art be performed by an unlearned person? Such a man could not understand it. That is why an unlearned person believes that it is impossible to perform the art, and in that they believe the truth, since it is true that the art is impossible for such people. Why have I said all this about the learned and the unlearned? I am doing it because of the separation of the four elements, since they say that they are able to divide the elements one from the other, each in a special way, so that one element is not mixed with another. To do that is impossible for them. They must be mixed, air and fire. But that must be done by the right Masters who have had the hand of the philosophers and understand this. They may well be able to divide the four elements, each to its own; but no one else in the world (can do it), unless it were the will of GOD, as I said before.

CHAPTER XVII.

It is here not required that the elements be divided from each other, each alone in a special way, but only to cleanse and purify them. To that end you must separate the water from the air, the earth and the fire. Then you must separate the air and the fire from the earth, and purify the air. Fire in itself is pure,

but fire must be worked upon together with the air, by means of the air that is in the fire. Then purify the air by calcination, as I have taught before and shall teach still better later on. After you have drawn from the herbs the evil wateriness, keep them standing closed in the fire. Give them a small and gentle fire for 12 hours, somewhat stronger every hour. Then there will go from them a white, red or yellow smoke, according to the spirit of the herbs. For there are some herbs that have a red spirit, but all ordinary herbs of the world have a white spirit. That a few have colored spirits would here take too long to relate, nor would it serve this work.

With this gentle fire one gives it, increasing it gradually for twelve hours, the element air will in the meantime go over. That is the white, or the colored, spirit. The old philosophers call the element of the air *Ammoniac* which word *Ammoniac* has much in it. Therefore, they call all spirit *Ammoniac*. This work must now show the reasons therefore.

When now the air, or the white spirit, has been drawn over cleanly in such a way, you must heat stronger for another 12 hours, increasing every four hours; still stronger for 20 hours; and as strong as you can during the last four hours, so that the barrel stands in the heat. The oil will go over within that time, mixed with the air, or whatever it is to be called. Then you have to draw the three elements from the earth. First, the water, then the air, and following that, the oil or fire. Now you must calcinate the earth in an even heat for three days and three nights. Give a strong fire, as hot and strong as you can. Then take it out, and you will have the earth pure and clean. After this

also purify the air and the fire, and give it its water, pure and clean. That is the vinegar or brandy ("burnt wine"), well cleansed and purified by distillation, as I taught you previously.

Now, put the four elements together and make of them a perfect *Corpus*. Now the elements are again gathered and united with each other, joined and fixed. Now it is a perfect glorified body which lasts imperishably into eternity. If now all artists who were ever born, or may yet be born, would come together, they could never again separate the elements from each other. Yes, all the devils in hell now have no power to do that, neither anyone else but GOD alone. Only now may you say that you have the quintessence, which is indeed a gift of GOD.

CHAPTER XVIII.

Now we shall see from what the pure glorified CORPUS is made which is called the quintessence. It should be prepared from herbs. You ask from what herbs? I say from all the herbs that are in the world, hot or cold, dry or humid, as they are, and even if they are poisonous because of great heat or cold. Some herbs, however, require more work than others; because the good, natural herbs that people are used to eating, need not be sublimated, distilled and calcinated as much as the strong, hot and dry herbs or those that are so very cold, moist and poisonous, and are totally inedible for people. The evil cold or heat has to be removed from them by sublimation, distillation, calcination, dissolution and fixation, and by calcination, dissolution and coagulation. That has to be done so often that the bad poison the herbs have within them disappears and a great medicine becomes of them; yes, a great elixir. For the stronger and more poisonous

the herbs are, the higher projection they make, provided they are brought to perfection through the hard work of the Master who has treated them the way I taught before.

One should cook a snake or dragon into a basilisk through sublimation, distillation, calcination, dissolution and fixation. Or, as one should say of such a work, the venomous animals are finally to turn into a great medicine and the elixir for metals and human beings. One can in that way kill the venom in venomous animals and turn it into a great medicine and elixir. What is most suitable to do that are the strong herbs which people cannot use. In this way they can be brought to perfection. Likewise the herbs that are naturally good.

CHAPTER XIX

If you should now ask what and how many herbs you should take, hot or dry ones, or of what nature they should be, I answer by telling you that you should take many kinds of herbs, as I said before, hot and cold ones, dry and moist ones. The more different herbs are used together in the work, the better it is and the more power and might the quintessence will have. When they have been brought to perfection, that is, to their highest power - for GOD has created no thing without a reason and has bestowed on each thing a special power and virtuous nature, as I have already indicated; therefore, the more different herbs you take, the better it is, since the more people are together the more courageous they prove to be, and one leads the other; likewise with the different herbs - when they have reached perfection and then get inside man, they produce miracles, because each herb does its own, and wherever they get into, they do not leave anything imperfect

in man so that no kind of disease remains in him. For if any infirmity which had befallen him in his lifetime and he was not born with it, would remain in him, the medicine could not go by the name of quintessence. Even if anyone should be possessed of the devil and he were given the quintessence, the devil would be forced to leave the man immediately, because the evil spirit in particular cannot stand the quintessence. These are the reasons. The devil is the real cause that the elements have been made corruptible by GOD the LORD and that they have been altered. That is why he cannot suffer that the elements should again reach their perfection as they were before our first parents Adam and Eve were brought into sin by him; on account of which the elements have afterwards been corrupted with impurity and decaying.

That is why the enemy cannot stay where the quintessence gets into. And whoever carries the quintessence with him, is protected from the devil. There are many reasons why the devil must flee from the quintessence; but it would take too long to describe them here, because there are many such reasons. Briefly, there remains no evil where the quintessence gets into, be it from heat, cold, dryness or humidity. The quintessence corrects everything, because the herbs which had previously been hot and dry, and with them cold and liquid people had been helped, are now reversed; the outside (has been turned) inwards; the inside, outside. They died and have risen again and have become alive. Henceforth, they will never again die. The heat and dryness which were their nature before, have now been reversed, so that now hot, gaunt people can be healed with the same herbs which were previously poison for them.

It has now been changed into a medicine. The cold, humid, although it had already been curative before, is now an all the better, and curative medicine. As is the case now with the cold and moist herbs with which one used to cure hot, dry sicknesses, it is now in reverse with the hot, dry herbs.

CHAPTER XX

And further, if a man were to take everyday a little of the quintessence in wine, with his food and drink, or in the morning, he would not die, unless nature would die of its own. He would remain in the same beingness and condition as he was when he began taking the quintessence, and his face would not get older nor his members more awkward, stiff or bent, because the quintessence would drive out right in the beginning the evil which man might have within him. For wherever the quintessence gets, no infirmity or evil can remain. That is why it is called quintessence or elixir. As soon as it has consumed or driven away the sickness, it makes the blood youthful again. When then the blood has been rejuvenated, all members again become well, quick and strong and remain always so. Neither need he be afraid of any kind of poison, for no poison can harm such a man.

I, myself, have seen that an ounce of arsenic was put in a glass of wine vinegar and given to drink to a man who had forfeited his life. Thereupon he was given a glass of wine in which there was as much of the quintessence as a grain of wheat is heavy, and the poison did not harm him. He told me that he knew nothing of it, that he had felt nothing, and one month had already passed

when I asked him. That is why such a man is safe from poison and from the fire of the plague, no matter of what kind it may be, seeing that the fire of the plague is of different kinds. I have, myself, given it with my hands to more than a thousand persons who had the fire of the plague. They were lying there and raving like madmen. As soon as the quintessence had passed through the throat, they became immediately healthy, and the fire ran off them as black as pitch and was stinking so much that nobody could tarry there. The same people told me that, as the black matter was discharged from them they did not feel other than if their behind had been burning with great heat, or if one had driven a hot iron into it.

Likewise, I gave it to twelve lepers. They were so leprous that they could not be recognized at all. Within nine days they became healthy and goodlooking like a newborn child, although one could still see the scars where the lepra had been bad. Within a month those had also disappeared by taking as much of the quintessence as was equivalent to the weight of a grain of wheat.

Also, I have given it to about one hundred persons on their deathbed. They had already been given up by the physicians who said that they were to die and that it was impossible for them to live one more day. I gave them the quintessence and brought them back to health within 24 hours. Thereupon, I gave them a *Confortative*, and they went outside again within 8 days. They said they had not been as healthy during all of their lifetime, and they thought they were flying when they were walking. For the quintessence had driven off everything bad in their bodies, and the tonic had made them new blood and given them so much

strength that they felt so well that they did not know where they were.

Also, I have helped many a pilgrim who had come down with S. John's, S. Cornell's, S. Hubert's and other troubles. I have also driven the devil from possessed persons, because the devil must leave where the quintessence reaches. And aside from those, I have accomplished more than a thousand deeds with the quintessence, which it would take too long to relate here. But I will close with a few brief words and say that where natural death is not present, or the hand of the Almighty, meaning that GOD wants to trouble man on account of his sins, no infirmity can enter man's body that could not be removed by the quintessence, and that within nine days. But enough of this.

CHAPTER XXI

Now we shall see how one should make the quintessence, or a glorified CORPUS, and what are the characteristics of a transfigured body; in what manner one is to proceed, and what belongs to such a Corpus. A glorified body must be above all infirmities, perfect in all parts, clean and pure. It must penetrate all things; nothing can resist it, because spirit and body which before were against each other and strangers, are now great friends. They are married and joined together, so that they will never again separate from each other, since Spiritus and Corpus are no longer two but one single substance and an inseparable thing. As long, however, as it is more than one thing, of which the elements can be divided from one another, they are not fixed but contradictory to each other. But when contradictory things are prepared and

brought to their own nature, and are throughout reversed, as I have taught in *Mercuris*, and are subsequently together so that one mixes with the other through the art of the laboratory worker, only then are they made inseparable, so that one single thing remains. Although many things have been brought together and made inseparable, they are yet afterwards no longer many things but one thing. Then it is fixed, incombustible and invulnerable.

Or do you think that when GOD will raise the bodies from the dead, create them again and restore to each his body, everything will be as it was before? No, but the body will be created again and made new, completely reversed, invulnerable and immune to sickness. Those who now have fat abdomens and bad, watery stomachs or bodies, do you think that GOD the LORD will give them again such obese abdomens or unhealthy livers? NO! Not at all. GOD will restore them to their first nature and their first beingness. He will take from them everything unclean and give them what is required. He will remove every bad wateriness and dry the bodies and then moisten them with heavenly dew; that is the Heavenly Humidity with which GOD will moisten the bodies. He will take away all combustible fattiness and dry the marrow of all the bones and members without obesity. And GOD will fill the tubes of the poor, the thighs and the skull, with fat spirit. That is the fattiness which the transfigured bodies receive after the soul again enters the pure body. Then it is one (thing) and they will never again part from each other. It is one thing. The body is spirit; and the spirit, body. Then it is fixed and one quintessence.

To what purpose have I said all this? So that you should understand the work of the herbs all the better. For just as I have said that GOD the LORD will recreate the bodies and remove from them their bad wateriness and water them with Heavenly Dew, just as he will detach from them their combustibile fattiness, making them fat again with the fat spirit of the souls, thus you must also do with the herbs. You must take from them the bad wateriness, as I have taught in the beginning chapters, and give them again the burnt vinegar or wine, which must be good and straight, as I have previously instructed you. That is the Heavenly Dew which I have in mind.

CHAPTER XXII.

When the body has been separated from the spirit, or the elements from the earth, or as you wish to understand it, you must skim off with a feather the oil that swims on top, and that oil must not again come together with the earth or the Corpus. Nothing else must get together with the earth than the spirit which has been drawn off from it, or the *Ammoniac*, as you understand it. It is the fat spirit that I mean, which GOD the LORD will give back to the bodies and infuse into them. Thus you should understand, when I speak, that you must take from it what is too much in it; and you must restore to it that which it is lacking. By that I mean that you should take from it the bad (thing), which is the bad heat or poisonous cold, through distillation, or through sublimation, calcination, dissolution and coagulation. Repeat that so often till the badness which the Materia contained is driven out of it and it becomes natural and pleasant. In that way

you should understand what I mean when I speak of a thing which you should rid of what is too much of and give what it is lacking. That is my opinion and that of all philosophers. When they refer to it, they wish to have it meant and understood the way I have instructed you sufficiently.

CHAPTER XXIII.

Now we shall return to our first work, that is, how to join *Corpus* and *Spiritus*. When, therefore, you have parted the spirit from the body, you must remove the oil with a feather, so that none remains on it. You must put the oil in a glass, well sealed with Luto Sapientiae, and preserve it well, because you will perform miracles with it when it is prepared the way I am going to teach you to prepare it. The unprepared oil, however, is too unnatural and poisonous, for in it there is still the poisonous heat which the herbs have had in them. They must be driven out; then you will afterwards accomplish miraculous cures with it.

After you have removed the oil, put the spirit into an alembic; put a head and a receiver on it. Distill it with a temperate fire, that is, not too hot and not too cold. When you have distilled it, add the feces that have stayed in the alembic to the earth in order to calcinate them together. Put the spirit back into the alembic, put the head on it and the receptacle. Distill as you did at first. Thus, you must distill over and over ten times. Then the spirit, which was before poisonous, hard, evil, sharp and useless to anyone, becomes pleasingly sweet and natural. Now, however, it is pleasing, good and natural, so that its virtue cannot be described or explained. That is the fat spirit I mean when the pure, dry CORPUS is to be fattened.

CHAPTER XXIV.

And now we will also give information on the earth, or the body. It must be prepared artificially, for when the element earth has been prepared and brought to its first nature and its own being, it does miraculous things whose power is indescribable; previously, the earth was black and useless, and all elements wanted to flee and be separated from it, because they were clothed over and covered by the earthly blackness, so that the elements could not use their nature. Now, however, after the earth has been brought to its highest power, or to its own being, that is when it reaches the state in which it was when it was created by GOD before Adam and Eve and he afterwards cursed the four elements so that they became corruptible and adulterated; when then you have brought the earth into its state of purity, the elements which previously fled from it now desire to be with it, as I have taught before.

Therefore, when you have drawn all the elements from the earth, put the earth into a long earthenware vessel, baked out of potter's earth, so that it gets heated through all the better. Put it into the furnace of calcination, and calcinate it for three days and three nights in as much heat and strong fire as you can give. When the three days are over, take it out of the vessel and put it on a stone. Rub it firmly with brandy ("burnt wine") out of the vessel. After that, put it into a glass barrel, pour more of the wine upon it, and place the vessel into the Bath till the earth is dissolved. But cork your glass well to prevent the spirit of the brandy from flying out; since the spirit is altogether

too agile and too subtle, it would fly away invisibly.

When it is dissolved, let it grow cold and let it stand for three days to settle. Then take another glass, skim the clear above from the *fecibus* in it. Pour more brandy upon the feces and put it again into the Bath for one day and night, in order to draw the earth well out of the *fecibus*. Add it to the other clear wine. Do this three or four times till you have the CORPUS of the earth completely out of the *fecibus*.

After that, put the CORPUS into an alembic with a head, and distill the brandy. Then you have a very clean, white CORPUS. Thereafter, you can infuse the spirit into the CORPUS, and dissolve the CORPUS in the SPIRITUS. Then put the thus dissolved CORPUS into a glass together with the spirit, and put it to *putrefaction*, or into Mary's Bath for fifteen days.

After that, take it out, put the head on, distill, and test (to see if) whether something more is distilled than the wateriness. If you find that spirits are distilled, distill to the other side. Pour it again upon the earth, close your glass, and put it again to *putrefaction* or into Mary's Bath, for three days. Then put the head on the vessel, distill and test if something else than the wateriness is distilled. If something of the spirit is distilled, distill everything the other way completely.

Afterwards, pour it again upon the earth and put it to *putrefaction* for three days. You must do this so long till nothing is distilled but the wateriness. When nothing is distilled but the wateriness, it is fixed.

Then distill the wateriness off, pour it on again, and distill it again. Pour it on again. Do the pouring on and distilling off

so often till it has absorbed all the water and is coagulated hard. The rejoyce. You have a glorified CORPUS which is precisely the quintessence.

CHAPTER XXV.

Concerning the earth of which I said previously that you must again draw off the brandy that is good. Draw it off and do as I have taught you here. But it would be better if you were to pour the brandy back upon the earth and distill it off again; then pour it on again, as I have taught until now. And this so often till the whole quantity of the distilled wine were again infused into the earth, and you would again dissolve it, that is the CORPUS, in a good other brandy and put it again into the Bath, as you did at first; and again distill the brandy off, and pour it on again till it had sucked in everything; and dissolve it again as at first. And if you did this the fourth time, the earth would become so strong that it could not be described; neither could its virtues be expressed. When the earth is thus dissolved in its own spirit, as I have taught before, and becomes fixed with it, it does then ten thousand things where before it did one. This glorified CORPUS, or quintessence, prepared in this way, no King could pay with all his wealth for one pound of it, so great is its strength and virtue. Blessed is he who has it, and things will go well for him who uses it well. But he who misuses it will be tormented by GOD temporarily in this life and eternally in the next.

CHAPTER XXVI.

Now we shall teach and show you another way which is better than the one I taught you before. Nevertheless, the first way is short and good. But this one is surer and better but requires more time and work. Yet both are good, and I have worked in both several times with my own hands, through the grace of GOD, as follows:

First, you must take, with divine help, any kind of herbs you wish, the more the better. Let them dry in a room shut off from sun and air, as I taught you previously in regard to the other work. When the herbs are dry, put them into a warm oven, not too hot, so that the spirits do not volatilize. When the herbs are so dry that they can be rubbed into powder by your hands, remove them from the oven and pound them in a mortar into subtle powder. After that, rub them on a stone with distilled wine, as small as you can.

Have at hand a large glass or earthenware vessel. Put the powdered herbs into it, so that they lie by one-quarter under the burnt wine. Stop the vessel with a cork. Then take one part wax, one part pitch, and one part resin. Melt them together in a pan to which you must also add one part of *Certissae* or *Miny*, and stir everything together.

Thereafter, take a strong hempen cloth, put it around the mouth of the vessel and tie it outside with a hempen string. Smear the string over with the *Materia* that has remained in the pan into which you had dipped your cloth. Now, put on it one finger's breadth of sand or pounded brick. In that way, the cloth

cannot come undone in the Bath over the sand or the stone-powder, but lute it well. *Lutum* of a hand's breadth all around, and put a strong hempen cloth over the *Lutum*. Wind strings around it and then let it dry very hard.

When it is dry, pound ashes with the white of eggs and coat with it the cloth tied around the Lute. Do it also one finger's breadth, and let it dry in the cold. Then the vessel is prepared for being put to putrefaction, or in Mary's Bath. My advice is to put it into the Bath. Let it stand therein for 36 or 40 days. Keep the water day and night at such a temperature that you cannot keep your hand in it.

At the end of 40 days, let it grow cold during four days. Then open it, and keep ready an alembic which you can put into sand. Put your matter therein. Distill it, first by a very small and later by a stronger fire. Distill everything you can. Remove the *feces* that remain in the alembic and rub them on a stone with good, fresh burnt wine, so that they become impalpable. Then return the *feces* to the aforementioned vessel and pour upon it what you have distilled. Close the vessel again as before, put it again into the Bath for nine or ten days; give it fire or heat as before. After that, let it grow cold. Then open the vessel, put it into the alembic, a head on it, and distill, as I have already taught you before.

Remove the *feces*, rub them on a stone as before, and return the matter into the alembic. Put the head on, and distill. Do that three or four or several times; as often as you do it, meaning, drawing off and again pouring on, as I am here teaching, its power

grows and increases tenfold, which tenfold is each time increased tenfold. Therefore, do not grudge any pains. You will be rewarded a hundredfold for it. One should really draw it up and off (to multiply it) so often that it would at last achieve a projection as great as the Great Elixir.

FINIS PREPARATIONIS QUINTAE ESSENTIAE DUOBUS MODI.

(END OF THE PREPARATION OF THE QUINT-
ESSENCE BY TWO DIFFERENT METHODS.)

TRACTATE

HOW TO MAKE THE VEGETABLE STONE, OR QUINTESSENCE, FROM ALL GREEN HERBS, SEEDS, ROOTS, ETC., FROM WHICH THE WATER OF THE CLOUDS IS DISTILLED.

Now one will learn another method of distilling herbs, from which the water first comes over. Aside from that, one will understand all kinds of herbs from which the water of the clouds is first distilled. (The right way of distillation is heating the herb solution and steam comes over and is cooled by cold running water - then the steam becomes (herb) brandy or alcohol which is inflammable)

For in the course of this operation and instruction relating to it, one will understand all that can be made of green herbs and roots. After that, the teaching will cover all dry species, gums, woods, and everything that is dry, each thing together with instructions relative to it.

CHAPTER I

First, my child, you must know that we intend to make the Vegetable Stone from green herbs, from which the cloud water is distilled. My child must therefore know above all at what time he is to gather and store the herbs, when they are strongest to make the stone thereof. Know then, my child, that the herbs have three periods: The first, when they are beginning to sprout. Then they are like a child when it first comes into the world, without strength or power, humid and watery. Likewise with herbs.

Their second period is like that of a 25 year old man. He is in his flowering until his 40th year. It is the same with herbs in their time of growth, till they begin to bloom and go into seed. Then they are in their flowering until the seed becomes ripe. The third period is like that of a 40 year old man till his 80th year, when all his forces begin to fall off. Likewise with herbs. When the seed is ripe, the herb begins gradually to pass away and wither, until it comes altogether to naught.

CHAPTER II.

Therefore my child must pick the herbs when they are full-grown and the seed is beginning to come or to ripen. For all herbs go into seed and sometimes flower at the same time. That is why you must take the herbs that have mostly gone into seed, although a part of them are still flowering and have not yet gone to seed. Pick such together with leaves, flowers, roots, and seed, on a clear day, when the sun is shining strongest. Clean them without washing them or adding any moisture in your haste. Put them thus whole into a can, as thickly up to the brim as you can. Put the alembic gently on the can, and place the can into the Bath. Start distilling immediately, so that you do not lose the wild spirits that fly away invisibly. Of this I have taught in the Tractate of the Wine. The spirits are the greenness, the taste, and the smell, and their life. That is why the philosopher Dantin says: "Take care that you well preserve your greenness; otherwise you work in vain.

CHAPTER III.

Until now, my child, I have taught at what time you must gather the herbs. Now we shall see from what herb we are going to make this Vegetable Stone. I do not find any ordinary herb less esteemed than *Chelidonia*. I am telling you for sure, my child, that there are three herbs which have preference over all others. They are *Chelidonia*, *Solaria*, and *Lunaria*. All three serve the Art when they are prepared, and coagulate *Mercuris* into the true gold. About that you will be instructed in the Mineral Stone. I am telling you, my child, that the noblest of all three is *Chelidonia*, because the other two pass away in winter, while *Chelidonia* always remains in its greenness and flower. All other herbs of the world also wither and dry when it is very warm in the summer, but this *Chelidonia* always stays green. And even if it were lying under the snow throughout winter, it does not die. Therefore, it is not affected by heat or cold, dryness or wetness. It is the very best and strongest of the three.

GOD has infused such an influence into this herb that it cannot be sufficiently expressed by anyone. That is why, my child, we will draw the other and second Vegetable Stone from it, to cure all people of all diseases and let them spend their life in good health to the last hour, and at the same time coagulate *Mercurius* into fine gold.

We shall, therefore, pick this herb when it is in its first flowering. Clean it, and put as much as you are able to into three or four clean pots, without crushing it. Put the alembic on them

immediately, and place them into the Bath in order to distill everything. Draw off all the water from it, till it is so dry that one could pulverize it. Then rub it on a stone with its water so that one could paint with it. Put it into a big stone pot. If you have filled four or five pots with *Chelidonia*, put everything together into a big stone pot. You must start with a great amount of herbs in order to obtain much *Materia* and much water. The uncrushed herbs take up much room.

CHAPTER IV.

My child might ask, "Why do you not pound the herbs?"

Know that if one were to pound the herbs, part of the three spirits would fly away, that is, the greenness, or color; a part of their delight, or taste; and a part of their natural warmth, since the three spirits are volatile that they cannot suffer any pounding or bruising. That is why you would lose the major part of them. And afterwards, your work would be spoiled, because you would only operate on a dead body which would have been robbed of its soul and life, since the herb is *Mortified* by pounding it.

Try it: Pound a green herb very small in a mortar. It will quickly lose its green color and natural moisture, since the whole house is filled with the smell of the herb as it is being pounded. The smell, however, no longer grows when the nature of the herb has been broken. It is *mortified*, so that it is as it were estranged from Nature and the Influence of heaven which makes its fragrance grow. Nor do heaven or the stars, which give or throw their influence on it, give it any more help, because it has been

broken off and therefore no longer gets help from any side. Therefore, the volatile spirits, which are its life, its soul, and its quintessence, part from it. Let the herbs, therefore, not suffer any pounding or crushing, as little as a man would like to be hacked into pieces; because the soul, which is his life, would immediately leave him. Consequently, my child, do not pound green herbs; but do as you have been instructed above so that you do not work on a dead body, as has been sufficiently proved above.

CHAPTER V.

Now let us return to our work. You should rub everything that is left over a stone. Put it all together into a big pot, and the latter into a lukewarm Bath. Pour its own water upon it, and stir it well with a wooden spoon. Then put a small piece of cut glass on the mouth, and let it stand for two days and two night. Stir it well every four or five hours, so that the water can well draw out the Elements.

At the end of the second day, take the pot out of the Bath and put it aside. Let it sink for three or four days. (settle) Then pour the liquid off the *fecibus* into a clean pot. Filter it, and pour the liquid into another pot. It is Golden Water. Cork it up and preserve it well.

Thereafter, pour some more water upon the *feces* and stir well. It would be good to dry the *feces* before pouring water upon them. Now put them back into the Bath for two days and two nights. Stir again, and cover. Then let everything get cold.

Do as before. Pour the water to the first one in the pot.

Take again of the water and pour it over the *feces*. Do this so often till the *feces* no longer color the water. Then you have the air and fire from the earth, and you have done enough watering. But should it happen that you have not got enough water from the herbs, you may take ordinary water from the Bath, distilled twice or three times, for all vegetable works, provided it is well distilled so that no *feces* remain. It is then just as good for adding to all green herbs.

Dry herbs, however, cannot be extracted or poured over with ordinary water but only with distilled *Aceto*. When, therefore, the water has thus been distilled from the herbs, take care of it, profit by it, and draw the elements out with ordinary water.

CHAPTER VI.

And now, my child, we will go back to our work, to rectify our air and fire again together and to cleanse them from their *fecibus*. So, put all colored water into a clean dish. Now take the white of 40 or 50 eggs, beat it with a wooden spoon until it is thin like water. Pour it into the colored water, beat both together for a half hour so that they mix well. After this, put the kettle on the fire, let it become gradually hot and finally boil. But do not touch it at all. Now take it from the fire. Have at hand a big, white, woolen *ypocras-bag* (sack). Pour all your water into it; let it trickle through into a glass pot. When it no longer drips, take distilled water and pour it into the sack upon the coagulated eggwhite. Let it sink through the *feces*, in order to draw the Elements from the *fecibus*. Do this as long as the *feces* give some color to the water. Then you have

drawn all the Elements from them. Dry the feces in a pan and keep them. They must again be put into the Retort, to the earth, in order to draw from them the combustible oil and the *Salarmeriac* for there are many feces in the white of eggs.

Thereafter, take the liquid that has trickled through the sack, put it into the Bath, distill it so dry that it raisesss dust, and let it stand for 24 hours in the warm Bath. Stir it occassionally with a wooden spoon, and again cover the mouth with a piece of cut glass. Then take it out of the Bath and allow it to settle down for three or four days. Now turn it gently to one side and skim it carefully per filtrum. Look if you can find a few feces at the bottom. If not, it is sufficiently clear. If you do find some feces, however, it is not clear and must again be clarified as before.

CHAPTER VII.

My child must know that all things in the world, if one draws their water dry per distillatione so that it raises dust, and one then pounds and boils it, thereafter rubs it small on a stone, and again pours the water on it which has been drawn from it, or other ordinary distilled water, and one puts it into the Bath, the water then draws to it all Elemental water, air, and fire. It becomes red, and the redness is contained in the innermost of the greenness which the herb had. And as it coagulates with the water and is dissolved, it leaves its feces each time. If this operation is often repeated, it will finally cleanse and purify itself until it leaves no more feces. Yet this is a long way. But with the water of eggs it is shorter.

But, as regards the green herbs which, after picking, are dried at the sun and pulverized, if you were to pour on them all the distilled water of the world, it would not extract or color anything. They must be drawn out with distilled vinegar. Neither will the vinegar turn red but a bad yellow, since their greenness is gone, which was their life, soul, and quintessence. The yellowness which it gets comes from the elements which are still in them, but the three spirits are mostly gone, and it is a dead corpse. Although it may still have something of the elements within itself, it is not worth while working on it. Therefore, mark well what I say.

CHAPTER VIII.

Now we will take up our work again. When you do not find any more feces at the bottom of the pots, you must pour all the liquid together into a stone pot. Put it into the Bath and distill it down into water but not completely, so that you can pour the feces from the pot into a glass vessel; otherwise (if you were to distill ALL the water), you would have to break the pot. Thereafter, put the glass into a basin with sand above the basin filled with water; put therein the glass with the Materia. Let the water boil and the Material evaporate till it is dry. Then take the glass out, break it into pieces, and your Materia is clear, dry and red, and you have your Elemental water, fire and air. And you have your three spirits of which I have spoken before in a rectified and coagulated Massa - but not fixed. Put it in a dry room until we need it.

CHAPTER IX.

In such a way, my child, the Elemental fire, the Elemental water, and the Elemental air, together with the three spirits, must all six be drawn into a mass from the earth, without distillation. They cannot be drawn out of the earth in any other way in the world, since the three previously mentioned spirits dwell in natural warmth and heat as taste, tincture, and smell.

These three cannot stand any heat coming from fire. If one would want to draw water, air and fire from the earth by distillation, it would have to be done through heat and dryness and through ashes or sand. The Elemental water, air and fire will not rise through the Bath, but solely the water of the clouds. If one would draw out the Elemental water, air and fire through distillation, it would have to be done without fire, since the three aforementioned spirits cannot stand the heat of the fire, which one applies with the fire. They would volatilize invisibly, and then you would be deprived of their soul, their life and their quintessence, and you would have a dead body. Nevertheless, you would have the four elements together, but they would be deprived of their soul and quintessence, which are keeping the four elements together and connect them. For when these three spirits are separated, the four elements cannot stay together but must part from each other. They begin to rot and die. Each element returns to its nature as air to air, fire to fire, water to water and earth to earth.

Take, for example, a man who has died and his natural warmth is gone. Very soon the color which dwelled in his blood, his

natural smell and taste, all three are leaving the man; which three ARE the soul which ARE keeping the body together in one being.

(Trans. Note: The version from Yale University Library has:

"which three are keeping the soul together with the body in one being").

Understand well, my child, what it is when a child is conceived in the mother's womb by means of the natural help.

Within 40 days a human being is thereby formed. All members are perfectly prepared by the warmth of nature which the mother has

in her blood. For these three spirits are dwelling in the blood as in natural warmth, that is WARMTH (Trans. Note: Yale version

has "color"), smell, and taste. From the blood of women the

members of the child are formed with the help of nature, as it has pleased GOD. And thus these three spirits dwell in the blood

of women, and the child's members are formed with the help of nature.

Just so these three spirits are in all forms and members of the

child, though very insignificantly; for the little members of

a child, when its little parts are made within forty days, are at

first so tender and small as if they were small wires, and it

(the head) is like a small seed. Therefore, there cannot be

much of those spirits in it.

As soon as the little members are formed in a minute way,

God infuses the soul into them, which comes out of his supreme will, miraculously originating in it. We will not speak of that here,

because it does not belong to this Materia. The soul has an

eternal being, without the beginning, in GOD. That is why it

comes out of GOD. And the little members have not been formed so

minutely, the soul immediately comes into being and lives in the body. For if the soul did not immediately enter it, the three spirits would escape from it. That is why all three spirits must first be in the human being before the soul can dwell in it, and the three spirits are keeping the soul and the body together. As long as these three spirits are in the body, the soul also remains in it; and when the body becomes bigger, older and stronger, these three spirits also become gradually bigger, older and stronger. That is why they are called growing spirits. As soon as these three spirits leave the body, the soul must immediately follow and vacate it; for it has no spot or place where it can rest.

Try this in a man as soon as he is dead: Cut, do what you like, you will not find blood in it, neither heat nor warmth nor smell, but stench. Nevertheless, these four elements are in the body, e.g., the Elemental fire, air, water and earth, mixed with the stinking fecibus. But their quintessence is gone. That is, these three spirits, the natural warmth, the color and the air. GOD has adorned them - the elements - with these three and when these three spirits leave the four elements, they can no longer stay together but must separate, because they do not have the medium which keeps them all four together. Each goes to where it came from; nothing remains but stinking feces. And if one really knew this medium, all works would proceed more easily. But they do not notice that no spirit wants to stay together with the body without a medium which keeps spirit and body together. They do not know such a medium and do not know that the mediums must be spirits that are very volatile and lie in the depth of the

Materia. It is an unknown spirit to the ignorant. More of it will be explained in the Mineral Stone.

Understand also, my child, what these three spirits are, since, if you do not know these three spirits and their nature, you will not make progress either in vegetable, animal or mineral matters, but will treat a dead body. That is why, for the reasons quoted, one can draw out these three spirits with fire and air, so that they coagulate together into a mass, but in no other way than the one we have taught. (The Yale text has: "...these three spirits cannot be drawn out before they stay together and coagulate into a mass"). Do not seek other means, or you will lose the three spirits invisibly and will then have a dead body. Understand my words thoroughly. They are open words and no parables, so that you should not be led into error.

CHAPTER X.

Now we will return to our work. We take all feces that have remained in the pot and the clarified water of the eggs, where there are also some feces. Put it into a big, earthenware Retort, well glazed on the outside, as has been taught in the work of the Wine. Put it into a furnace, in such a way that the fire and the flame can get at it all around. Add a large, stone pot, nearly full of distilled water, to the neck of the Retort, lute it tightly. Give it first a small fire, increased every three hours and gradually stronger, for 24 hours, till the pot (retort) heats through all around. Keep it standing thus for six hours. Within that time the combustible oil and the *Salarmeriac* will go over. Let it cool down.

Now remove the pot (retort) and pour everything into a large earthenware test (receptacle) that is well glazed. Let it stand for three or four days. Now the combustible oil will swim on the top. Remove it carefully as neatly as possible. Then put the liquid that is in the test in a large earthenware pot and thus keep it until such time as you must rectify it by coagulating and dissolving it.

Take the combustible oil and put it into the little vessel (barrel) about which I have taught in the work of the Wine. Pour distilled water, boiling, on it and start churning as if you were to make butter. This is as has been taught in the work of the Wine, where the combustible oil is cleansed of the Salarmeniatic. It is all one operation.

When the oil is cleansed, put it into a clean glass. Use it. It serves for all sufferings that come from cold and humid diseases, to anoint all lame members, and in the paralysis. After that, take the water in which the combustible oil has been purified, and the water from which the combustible oil has been skimmed off. Put everything together in a Bath so as to coagulate and to let the feces settle down and be drawn off by filtration, as has been taught in the work of the Wine, to rectify of the Salarmeniatic. When your Salarmeniatic is well rectified and also dry, as white as snow, keep it in a very dry place.

CHAPTER XL

After this, take all the feces that have remained in the Retort,

also those left during the rectification. Put them all together to reverberate, as has been taught in the work of the Wine, until they become snow white. Then rectify them again with distilled water by pouring it over them and letting it stand over them. Afterwards, let the feces sink down, and then draw them off per filtrum, and again coagulate them. Do this as has been taught in the work of the Wine, until your earth is white as snow.

Now take the white earth, dissolve it in your rectified water. Put your Salmiac into the same water; draw the water off until it is as dry that it draws dust. Then put it into the egg, to calcinate in the secret furnace, and do as above. When all has been calcinated, dissolve it in your Aqua rectificata. Let the feces sink, draw them off by filtration; coagulate, and do as before till no more feces remain. After that, coagulate again your Elemental water, fire, air and earth. Then you have rectified your mass of the outer and inner fecibus, and also your Salmiac. They are now prepared to make the Vegetable Stone from them.

CHAPTER XII.

Following that, take a big receptacle, as has been taught in the work of the Wine. Put therein your Salarmeniatic, Elemental water, air, fire and earth, together with their three spirits. Pour upon them some of your rectified water, which has been drawn from them, so that it may dissolve correctly, and no more. Now put it into a crucible with strained ashes. Cover the glass with a cut little glass, unglazed, and a weight on top of it.

Give it heat like the Sun in the middle of the Summer for twenty-four days.

Then let it cool down, pour it into the egg, and put it into a crucible with sifted ashes. Let it evaporate in a gentle heat till everything is quite dry, which you should test with a sharp knife put on the mouth of the eye-neck. Look if there is steam forming on it. If no moisture forms on it, it is dry. But, in order to be more certain, let it stand for three or four days in the warmth. Following that, fixate it with the Lute of Hermes, and hang it into the secret furnace for 40 days. Heat it like the sun shines in the summer, or somewhat hotter. After the 40th day, let it cool down.

Break the glass, take the powder out, put it into a glass crucible of Venetian glass. Place it on hot coals. The powder will melt like wax. Pour it into a small glass form, previously greased with oil. When it is cold, it becomes hard like a stone, clear like a crystal, red like a ruby, transparent. This is the second vegetable stone, which cures all diseases and infirmities of the world. If one takes every day in wine as much as a grain of wheat is heavy, you will see wonder upon wonder in a few days.

CHAPTER XIII.

Furthermore, if you wish to achieve that it (the stone) coagulate Mercurius into the true gold, pound your stone into powder, and put it into a very thick glass. Then take fine gold, which has been cemented and dissolved in Aquafort, which must be made of

equal parts of Salarmeniatic and saltpeter. Dissolve as much gold in it as your stone weighs. When it is dissolved, distill the Aqua fort dry, and prepare the gold lime, so that it may dissolve in good Aquavit. Then it will tincture beautifully yellow.

Pour off what is clear, and pour again more Aquavit upon it till there is no more tincture. Put it away. What stays at the bottom is salt from the strong water which is not dissolved in rectified Aquavitae. Then evaporate your Aquavitae from the gold; dissolve it again with fresh Aquavitae. Pour it off from the fecibus, and continue in this way till no more feces remain at the bottom. Keep the feces somewhere.

Dissolve and coagulate the gold till it turns into an oil which will no longer coagulate. Then it is prepared. Or when it is first dissolved in the Aqua fort, as said before, pour upon it a large amount of fresh, ordinary water. Put your glass over the fire, let it boil for one hour, then put it to one side, and let it settle into a powder for three or four days.

Draw liquid off by inclining glass to one side, or by filtration. After that, pour it off and dry your powder in a glass dish, on warm ashes. When it is dry, put it into a glass such as you see here. Pour well rectified Aquavitae upon it, place it in a crucible with sifted ashes, close the mouth of the glass with a cork or put a small head upon it. Put a receptacle in the spout,

glaze, and heat it like the sun shines in the summer. Then your gold will nicely dissolve. The amount of the Aquavita which rises above it, pour again upon the gold through the button (knob) of the head in which there should be a hole and a little glass funnel. Let it stand for 8 or 10 days, and your Aquavita will become nicely golden-yellow.

But if everything has not yet been dissolved, so that there stays powder at the bottom, continue pouring off from above and fresh Aquavita upon the powder. Put the head on again and do as before till all your gold is dissolved in the Aquavita. Then take your dissolved gold together with the Aquavita and pour it upon the vegetable stone which you have pulverized. Put it in a glass pot; put the heat on the pot; put the pot into a crucible with strained ashes and give it a gentle heat, like that of the sun shining in the summer. Then your powder of the stone will be dissolved in Aquavita with your dissolved gold. When you see that everything is dissolved, give it a bit stronger fire, so that the Aquavita is distilled off. That will be a slow process, because the stone and the gold coagulate the Aquavita in themselves and keep it.

When you have drawn some off, pour it back on again through the heat, with a glass funnel; fix the receptacle back on it, glaze and distill again. Each time you take it off, you must increase the fire; for the more you pour on, the more stays with the stone.

so that it will no longer come over. Then the stone is fixed, sweet, delicious. It has converted the Aquavitae into its nature with the gold. As long as it is warm, pour the stone into a small form. It will immediately coagulate.

After that, you must again pulverize it and put it into the egg, sealed. Hang it into the secret furnace for 21 or 31 days. Put fire underneath it like the sun shining in March. You must not give it more heat, because it would melt in the fire, since it is fusible in a little bit of fire. If it were to melt in the egg, the gold in the Aquavitae would be calcinated or distilled together with it (The Yale text says: "...the gold and Aqua vitae would not be calcinated and distilled with it (the stone) for there must be nothing in the stone that is not calcinated, and yet the gold and the Aqua vitae would not be calcinated.")

Then (at the end of the 31 days), take the egg out and break it. Take a big glass, put the powder of your stone inside; pour a large amount of your rectified ordinary water upon it; put it into the ashes or the Bath, it does not matter which. As soon as it is warm, it will dissolve. When it is dissolved, immediately put the fire in the furnace out. Let the glass stand in a crucible, and the feces from both the Aquavitae and the gold will sink down. For there is no thing in the world so pure that it would not have a combustibile oil and impure feces in its innermost nature. And that cannot be purged out of it, unless its body be first mortified and die, meaning, that it cannot again be-

come a body. After that it must be calcinated in a secret furnace, each according to its nature; one with more the other with less heat; the third with a gentle, the fourth with a lukewarm fire, before its innermost feces can be drawn out. And in the stone there must not be any feces at all, either inside or outside. That is why the gold must be put into the secret furnace together with the Aquavita^e in order to be calcinated, if one is to bring out their innermost feces.

In this way the feces are drawn from the gold and separated from its body and have sunk to the bottom of the glass. When it has thus stood for four or five days in order to sink, drain it carefully through filtration into another glass. Again, pour more rectified Aquavita^e upon the feces that remain in the glass, stir well, let them sink, and again drain them as before. Continue doing this till the feces no longer color the water. Then you have all the power of the stone out of the fecibus.

Coagulate your stone upon warm ashes in an open vessel. Or if you wish to keep the water, drain it with a head. When it (the stone) is dry, melt it and pour it into a small glass form. Thus your stone is ready to coagulate Mercurius into fine gold.

My child must know that CHELIDONIA thus prepared will coagulate and fix Mercurius into real gold. The same for SOLARIA and LUNARIA if they are prepared in this and no other way.

Do you believe that the art lies in herbs or other things
(except in gold and silver?) Don't you let such thoughts arise
in you, or you, together with many fools, will be greatly mistaken.
Do not seek in a thing what is not in it, of which I will teach
more in the Mineral stone.

My child must know that in this way one can make a vegetable
stone from all green herbs. In addition, there will be instructions
concerning the making of another Vegetable Stone, to heal all diseases
of the world. And the third manner of operation proceeds from sugar,
because out of that a noble Vegetable Stone arises.

OPERA VEGETABILIA

by

Johannes Isaacus Hollandus

PREFACE OF HOLLANDUS

My child should know in the course of time that God the Almighty Lord has created heaven and everything in it, and the world and everything in it, as is written in the Book of Genesis, and that the first *Materia* was water, upon which the Spirit of the Lord rested. Therefore I say, my child, *principaliter*, that nothing in the world is naturally composed by God the Lord *substantialiter* out of the four elements. In his first point of creation, it is generated *substantialiter* from *Sulphur* and *Mercurius*, pure and clean and incombustible. If then, my child, all things of this world have their substantial, special and accidental form out of the first *Materia*, it follows clearly that there is no thing in the world, no matter which, that is not originally and *principaliter* composed of the said *Materiae* *Sulphur* and *Mercurius*. And when nature wants to give birth to anything into a *substantial* form, it takes the first *Materia*, which is then still a simple and imperfect form, and begins to fix in it the four elements, which are of varied natures. According to the difference in the mixture of those elements, and their purity or impurity, different *complexions* arise and different figures; also different smells, colors and tastes in the *mineral* as well as the *vegetable* and *animal* (things). Since the first-mentioned

Materia is simple and *uncomplexioned* (not put together into one complex matter), it may assume an infinite number of various forms. After the four elements become *complexioned*, this way or that, it also has the power to move from one form into another. If then they get good nourishment, pure and clean, they will assume a noble form and a delightly quality, which will be noble and good.

Further, when God the Lord had created all things in that way, he infused into them five common natures, so that all human beings, cattle, fish and all other animals, yes, trees, herbs, plants, and whatever God has created in the world, all have five natures implanted into them. One is the nature of *generation*, i.e., that each thing should generate its like and not otherwise. Man shall generate a man, and not otherwise. For God has not given to man to beget anything but a man, since he cannot give what he has not. What is not in a thing, you cannot take out of it. The same applies to all other animals. A horse begets a horse; a fox, a fox; a fish, a fish, etc. The same may be noticed in all herbs, and in everything God has created. No apple - or pear tree can grow from a turnip seed. Each begets its like, as said, for what is not in a thing cannot be brought out of it. All things, therefore, have a common nature of generation, each in itself and its like.

Aside from this, God has given two further natures to what he has created and made. One is an active nature, the other a growing nature. These two natures cannot be one without the other, because the two natures must help each other, as will be clearly proven and taught at the end of the book. When the

3

active nature begins to act upon a Materia, or just created things, the growing nature must also be present. If it were not immediately ready with its nourishment, the active nature could not operate long on a thing. It would immediately spoil and come to naught. For example, when the male semen reaches the *matrix* of the woman and nature would soon begin to work - which she does, provided she is not hindered by other things - and when then nature begins to work, the growing nature must immediately be ready with its nourishment. These two natures do not stop but are both at work without ceasing until they come to the time when they reach the end to which GOD has ordained them by giving them a certain measure above which they cannot go. When those two natures have reached the same appointed time and the specific measure given and set to them by GOD the LORD, they stop their working and growing as long as they are not moved further to work more.

"When does it happen, however, that these two natures omit their work in a created thing?" my child would like to ask. My child should know that GOD the LORD has given a certain size to every man, animal, bird, fish, tree, herb, plant, and everything created by God, provided it is not hindered by haphazard accidents or by plagues of God, and a certain fixed number of years beyond which it cannot go. As we may see, one becomes big, the other small; one large, the other narrow; one pretty, the other ugly. Such is caused by way of the elements and the two-fold influence of the planets and the fixed stars, all of which are active in them according to the mingling of the elements and the said influence of

4

heaven. After that, then, a thing is strong or weak, beautiful or loathsome, small or big, or it lives long or a short time. This will later on be better explained when the mixing of the elements is taught and the elemental nature infused into them by God will be clearly proven.

Thus, my child, when these two natures have brought a thing to its perfect size and its perfect power, if it is not hindered by something else, these two natures separate again from it and are no longer active in it because they are no longer moved, (impelled). God the Lord, however, has not made anything here on earth or up above in the sky that can stand still. It must be moved either for good or for evil, for rising or for declining. Therefore, when the first two natures have done the work for which they were moved, when they have brought the created thing to its whole strength and perfect size and thickness, that is, to its highest power to which God had ordained it, the two natures cannot act further in it, because they are not moved further to (produce) more work and nourishment.

From then on, they separate from the created thing. Yet no created thing can stand still but must necessarily be moved, as will be taught later. Thereupon, immediately, at the same moment, yes a thousand times faster than the first two natures which have brought the created thing to its highest perfection, leave it, so that here on earth it can never again attain more strength and a greater size through the action of nature. Understand me correctly, my child! I except the Art, because a thing may well attain more power through the Art, but here I simply speak of the action and nourishment of nature. These

5

two cannot bring the created thing to greater size and strength, or to more loftiness, more nobility, because they are not stirred further to great power. Thus the two part from it, and immediately the last two natures arrive as the sick-making, or declining, or decreasing, or going-backward nature, and the suffering nature.

Those are two natures which remain with the created thing till it again attains its first Materia of which it was composed and created by God in the beginning; but not to the same degree, because a human being does not again turn into a human sperm; neither does a herb to a small seed from which the herb grew up in the first place. A big apple - or pear tree will not again become a pip out of which it had sprouted in the beginning, but it will look as though it were again coming to naught. That, however, will occur to a different degree, as will be clearly proven later, when we shall write of the glorification which God will accomplish in all created things at the Last Judgment in this very place. Likewise, when we shall treat of the perfection of the stone, as much in the vegetable as in the animal or mineral, where it will be clearly taught. For everything said in this preface of the first Materia and of the different natures which God has created and incorporated in these lower things, and other *rationes*, will later be gathered in order to attain to the *proposito*, understanding and complete comprehension of our Art, as also to the perfection of the three stones. For I am telling you, my child, if we do not know the first Materia of a created thing and its nature, beginning, middle and end, inside and outside,

6

all its infirmities, all its circumstances, and all its powers, as also everything that may get or fall into it, we shall work as a blind man shooting at a little bird. That is why my child must get to know the first Materia of all created things and their nature, as also all their powers and sicknesses.

But we will now return to our two natures, being the sick-making and suffering natures. These two work in a created thing to the contrary of the first two natures, of which I first reported. For the first two, being acting and nourishing or growing, were working and nourishing gradually by degrees, for a long time, until the created thing had reached its highest perfection, so that the said two natures could no longer work in it, since they were not called to accomplish any further perfection. Then those two had necessarily to retreat from the created thing. Now the created thing could not stand still, as I informed you, but had to be moved by one or the other nature. Therefore, there must (needs) be two other natures in the created thing, since the sick-making or decreasing nature, and the decreasing or sick-making nature could not be alone in the created thing but must have a companion with it, being the suffering nature. For the one, being the sick-making nature in the created thing consists in working; and if it had not also found a suffering nature, it could in no way destroy the thing with its sickness. For if there had not been a suffering nature in it, what would the sickness have acted upon? Likewise, as the acting nature consisted in the beginning in working, if it had not had a companion in the leading nature, upon what would the acting

nature have worked?

My child, understand thoroughly the words I am teaching you here, for it is the root from which all natural arts arise, as you will probably later understand better when it will be clearly proven. Thus, these effects must take place equally in the three stones, in the same way as in our works. If they are to reach their highest potency, these first five natures must first and above all happen (ereignen) or unite. When that has been done, our stone will attain such power and strength and such a perfection that no nature will have the power to act in it, but it (our stone) will have the power to act in all other natures, to push out all foreign natures from a created thing, and to drive them away, and to bring the created thing to its nature. Understand well, therefore, what I write about those natures, because that must be well absorbed in the first place, as one would get a wrong basic understanding when all previously told things will later be dealt with in detail and clearly. Learn, therefore, my child, to understand thoroughly the matters now discussed, then you will afterwards understand them all the better.

Therefore, just as the two aforementioned natures have brought the created thing to completion *gradatim*, over a long time, just so the last two natures have also worked in the created thing, by degrees, gradually, over a long time, until they have brought the created thing to the same *termin* (end or state) in which it was when it was first created in its creation, but not to the same degree at which the first two began to work.

My child, do well understand the meaning (of my words),

because this discourse is somewhat difficult to understand. If I were personally present with you, I would explain it more clearly and understandably. These last two natures of which we have just spoken, are to be used from the end to the first work of all stones, in order to operate back (to undo) that which nature has worked of itself within them, until we have made it spiritual again; so the the Art must again undo what nature has done in them. Although the Art cannot work in the created thing to again undo, as I have taught, that which the last two natures have broken down after the first two natures had built it up. For the last two natures have gradually, by degrees and over a long time, chased away and driven out the three spirits, or the quintessence, from the created thing, so that they must finally leave the created thing totally. When the three spirits are out of it, those two, the sick-making and the suffering natures, get two companions to help them, that is, the fat salts or the combustibile oil, and ✕ . And immediately these four separate and destroy the whole mixture, and it will remain separated until Judgment Day, when God will *repair* them again to their perfection.

True, the Art must work in a created thing in order to undo what nature has done; but the Art must work in the created thing *in contrarium* to what the last two natures have done in it. For the last two natures have robbed the whole mixture of its spirits or its quintessence. They have caused the whole *massa* of the mixture to separate from one another, and have destroyed it. Against that the Art must to the *contrarium*, and again undo in the created thing what the first

two natures did. But it must preserve the three spirits and the four elements with their *salts* in such a way that they are not diminished in the least. It must make the created thing spiritual, as it was before, but not to the same degree. Thus, my child, we must follow nature in some works; in some other works, however, against nature, we must operate quite the contrary, as is proven here. Even if not everything is pertinent, I am writing this for my child, so that my child may better understand my views in this preface which I am here writing about the first *Materia* and the natures, to enable you by greatest diligence to comprehend my words completely.

Thus I have now indicated to my child the first *materia* out of which such *prima materia* is composed, and what it is, including what parts it has. Aside from this, my child should also understand that, although the first *materia* is (composed) of many parts, it is nevertheless only one part; for one part cannot be without the other, and (the whole) is therefore no more than one part. Just as there are three Persons, as Father, Son and Holy Spirit, it is yet but one God, for one cannot be without the other. Thus and not otherwise is it also with the first *materia*, as will be clearly proven hereafter.

Above all you must know that, if you wish to try your hands at the practice, you must recognize four things, my child. And unless my child knows these four things, you will not accomplish anything. First, my child must know a dead *corpus* from a living body. In addition, you must know a complete *corpus*, meaning: A body which is in its

full power, on which the aforementioned two natures have accomplished all their work, so that it is in full power and its highest strength and force. The third knowledge is that my child must know of what natures the corpus is on which you wish to operate, whether it contains that which you wish to extract; for one cannot draw out of any thing that which is not in it. For if you wished to draw sweet wine from a cask of vinegar, it would be impossible, because no thing can give what it has not itself. The fourth knowledge is that my child must know a *simple corpus* from a *composito*, so that my child does not mistake a *corpus compositum* for a simple corpus. For if my child were to take a composit (composed) corpus for a simple corpus, my child would make a mistake.

Here ends the *Prologus*, in which *Theoretica* has been lightly touched upon, aside from many references that are important for the understanding of the philosophical Art, which is secret. And therefore I advise you who will read this theory, that you do not reveal it to anyone, unless they are true lovers of the Art. But if you do otherwise, you act like a simpleton and fool, for it would sound strange in the ears of the ignorant.



THE FIRST PART OF THE VEGETABLE STONE OF THE WINE

BY ISAAC HOLLANDUS

CHAPTER I

In order to obtain such a medicine which cures and removes all sicknesses and keeps the healthy, healthy and drives away old age, while keeping it in good condition to the last *termin* of life, as has been set by God the Almighty, it is first and above everything else necessary to know the four elements and their nature, inside and outside, their power and their *feces*, and what is contained in them. For in them there are two natures, one that is perishable and eternal. Therefore it is necessary that we should first have a knowledge of the elements, since everything in the world has originated in and is composed of the four elements. Accordingly, my child should know that I wish to teach him, in undisguised words and without the interference of foreign *termini*, the right truth to reach this Art and wondrous medicine.

CHAPTER II

My child should know that the divine medicine consists in three types of knowledge and three types of work by the hands. They have three special names, although they are nevertheless all one, just as the Holy Trinity consists of three separate Persons with three special names, such as, Father, Son and Holy Ghost; (but) the Father is not the Son, and the Son is not the Father or the Holy Ghost; and the Holy Ghost is neither the Father nor the Son. Yet each is a separate Person, and nevertheless these three separate Persons are one being and have one might and one power.

12

Thus it is also with these three different medicines; one is not the other, but although they are of three different kinds, they are nevertheless one in essence and of the same nature and power, but with three different names: Vegetable, Animal, and Mineral.

By "Vegetable" you must understand everything growing out of the soil, such as herbs, trees, spices, fruits; and everything sprouting out of the soil, such as roots, flowers, etc. The second is called "Animal", which refers to everything that has life and feeling in it, such as human beings, animals, cattle, birds, fish, worms, and everything that has received life. The name of the third is "Mineral", namely everything that grows in the earth, such as gold, silver, and all metals, minerals, marcasites, rocks, and everything that comes out of mines. These are three separate names and three separate natures and beings, and differentiated in three separate substances. Yet when they are brought to their highest potency to which God has created them, they are one in nature and retain the same equal power and being in all eternity, as will be taught later (God willing!).

CHAPTER III

Above all, my child should know that water was created first, and to that water God incorporated his earth. Out of the earth all things have sprouted, and out of it everything has grown that has received its being and life by the will of God, with the help of the upper choirs, such as the sun, moon, planets and stars, which together pour their influence and power over them, in the way God has provided in his divine order, as will be discussed subsequently.

CHAPTER IV

Further, there are two manifest elements, such as water and earth, in which two others are concealed, namely, air and fire, which are *influencing* elements. Air is contained in water, and fire in earth; and they are so knit together that they can never be rightly separated. In addition, earth and fire are fixed, whereas the other two, water and air, are volatile. That is why water rises together with air, and earth and fire stay together at the bottom. Among these four elements, fire and water are opposed to each other, as are earth and air. But air *symphonizes*, or equalizes, with fire in warmth, and with water in humidity. Likewise water symphonizes with earth in coldness. Earth has equality with fire in dryness. Which explains clearly that each element can be made *concordant* with two other elements, and that in property one is contrary or opposite the other.

CHAPTER V

Further, I admonish my child to know that there are two kinds of beings in every element: One is perishable, subject to decay, corruptible and combustible; the other, however, is eternal and imperishable like the indestructible heaven, also of a heavenly nature, so that it can neither rot nor be burnt by fire.

In addition, in these two natures there is still another one concealed and mixed with them. It is called: Rotten, stinking *feces*. It is so much united and mixed with them that it robs them of all their power, so that they have little or no power; and it makes the elements stinking and

putrefactable, of which we are now going to speak.

CHAPTER VI

My child should know that there are two kinds of water. One is the water of the clouds, a lake or a creek; the other is the *Elemental* water, and this latter counts as the element water. It is the water of the philosophers, which the ignorant do not know. Likewise, there is an earth which is white, pure, shining and eternal. It is the earth of the philosophers. Aside from this, there is another, black, stinking and combustible earth. In the same way, there is an *Elemental* fire, which is eternal and is the fire of the philosophers; against that, there is another fire which is stinking and combustible. Likewise there is an air which is elemental and is the air of the philosophers. In addition, there is also a stinking and combustible air. These base things are mixed with the rest and are the reason why all things in the world are so easily destroyed, so that nothing can last long, but they bring them death and corrupt all natures, by and by, no matter how noble they may be. This is true for all things, vegetable, mineral and animal.

CHAPTER VII

Now I will teach my child how he is to separate, by Art, the eternal, elemental nature from this corruptible nature. I will also inform him of what harm it can bring to human beings, cattle and animals. However, to obtain such a thing that is harmless to nature, necessity demands to learn above everything the manner in which we must separate the eternal from the perishable, stinking and combustible. After this, it serves my child to know that many mistakes are made in

the separation of the elements, inasmuch as some ignorant people are found who put herbs and *species* (spices) to putrefy, pretending that they intend to separate the elements from them in the following way:

When they take them out of putrefaction, they draw from them the water *per balneum* or by fire. Then they remove the *materia* from which the water has been distilled and rub it with its own water. Now, they distill it again by fire. Then a yellow water goes over which they separate *per balneum*. The water becomes clear and the yellow matter stays *in fundo* and will not rise in the *balneum*. This they say to be the element air; but they do not know what they are saying, since it is some impurity of the fire and the air which had risen with the water during distillation because of the stronger burning of the fire used for the distillation.

Thereafter they take what has remained in the pot and rub it with its own water. Then they put it into putrefaction for 6 or 7 days, and afterwards distill it again on fire. Then a red, thick and fat *materia* goes over, which they call the element fire. They remove it from the *balneum* (or: they separate it in the *balneum*), and the red, fat *materia* stays at the bottom and will not get out of the *balneum*. They are taking it out and then say that they have the element fire. Now they calcinate what remained at the bottom of the pot and draw the salt out of the *fecibus*. After that, they rectify each element by itself and are heard to say that they have separated the four elements, although they do not know what they are saying or doing; neither do they understand

16
themselves nor the work they have done; nor do they have a knowledge of the elements.

The proof is as follows: First, they set to putrefy and rot a thing, when the external heat in which it stands drives the inner, natural warmth out of the thing they putrefy. For the natural warmth a thing has in it is a spirit with which three kinds of spirits are mingled. One of them is the *color* of the thing, be it a herb, a flower, or a spice. That is its green, red, brown, yellow or other color which a herb, foliage or flower has. The second spirit is the *taste*, and the third spirit is the *smell* or air which every thing gives off, and this (smell) is the subtlest of all three spirits. Therefore, these three are subtle spirits which escape so adroitly and unnoticeably that the philosophers have therefore called them wild spirits, which cannot be fixed, although the Artist can nevertheless fix them with skill in the work. These three spirits take their beginning in every thing, be it a vegetable - or animal *corpus*. As soon as that thing has received its power or form, it is ready to receive these three spirits, by the will and decree of God, which he has infused into nature, each thing according to its kind.

These three spirits grow up gradually with the body, and the bigger, larger and stronger the body becomes the bigger, larger and stronger these three spirits become, each in its own powers, namely: In taste, smell and color until the thing reaches its highest power, that is, when it is fully grown. Then, my child, the herbs should be picked, when they are fully grown and not when they are half-grown; nor when they are withered, since they are then in (the state

of) decreasing in strength.

CHAPTER VIII

After a thing has reached its greatest growth, it is in its highest potency. Subsequently, it begins to go down and to decrease in taste, smell and color, until it has come to naught. Finally, these three spirits escape completely from it. As soon as they are out of it, the thing (be it vegetable or animal) is dead, becomes evil-smelling and decays. The same occurs during putrefaction. What they set into it may well be alive and good, but when they take it out again, they are rid of these three spirits and the matter is dead, stinking, and rots.

CHAPTER IX

Yet none of these three spirits is of the *Elemental* elements, but God has adorned and clothed the elements with these three spirits. and they are their life and soul. Of them, the Fire is animal, the Water, Aire elementall and no man but God can separate them but the water of the clouds may be separated from them. Also, all the feces may be separated from them, which are mingled with them; which are the stinking and corruptible elements, and the four elemental-elements may be brought to a chrystalline shining. But these three elements, Fire, Air and Earth are unseparable.

Then they distill this in the *Balneum* and withdraw its own water, and rub that which stays at the bottom with its own water. Then they set it again to putrefy in manure or in the *Balneum*, for 7 or 8 days, maybe also 10 or more; so that, if anything good of these three spirits should have remained, they drive it away completely and are thus spoil-

ing it in one go. To this they may now object: We lute the vessels quite firmly before we put them into putrefaction. Know then, my child, that, if a glass were a foot thick and were ever so strongly hermetically luted, it would nevertheless break into a hundred pieces if the putrefaction were to get heated and the spirits were to rise. Try it, you will find that it is so. Well then, they lute with some materials of *lutaments*, upon which they put their trust. But, although they were to lute a foot thick with the strongest lutaments one could find, the three spirits are yet so subtle that they penetrate invisibly. Try it, put fragrant herbs for 40 days into putrefaction, and when you take them out, all their natural fragrance is gone; they smell sour and stink, no matter how strongly you may have luted.

CHAPTER X

The other reason is: When then they take it (the matter) out of putrefaction, they put it to distill in a vessel set in sand or ashes, so that a yellow water goes over. They call it the element air. It rises over together with the water. However, they do not know what they are saying, inasmuch as they are not aware that the element air cannot be separated from the element water, although one can well separate the water from the earth. But the *Elemental-water*, the *Elemental-air*, and the *Elemental-fire*, these three cannot be separated by anyone in the world but by God alone, who has the power, and no one else; while they are united and married that they cannot be separated either now or in all eternity.

13

True, one may well separate from them the water of the clouds, which is moist and running water and, in addition, all corruption and *feces* mixed with it, so that one can bring the elements to crystal clearness. But the three elements, air, water and fire cannot be separated. The ignorant cannot understand that there can be no fire without air; for if the air has been drawn from the fire, the heat of the fire would have to choke, die, and come to naught. And if the fire were drawn away from the air, it would be mere water; because the air is warm and humid and *participates* with water and fire. If then the fire had been drawn from it, it would be all water. And if water were drawn from the air, it would be all fire. Thus you can easily understand that the said three elements are inseparable.

One may, of course, separate those three elements from the earth, but not completely. Some earth must remain with them; otherwise one could not make a *corpus* with them which would be tangible *in specie*. That is why the elements cannot be separated, because the three elements fire, air and water carry with them, from the gross part of the earth, a subtle *terrestrial portion*. They incorporate themselves with it, so that they become dry and tangible but not fixed. For if one wishes to fix them, they must possess something of the gross part of the earth. Yet the Master must render the gross parts of the earth subtle before putting them together. How this can be done will be taught later.

The reason why the water goes over yellow, is that it is distilled on fire, and that the burning of the fire drives up part of the air and the fire together with the water, which

causes the yellow coloring. Then they put it into the *Balneum* and *abstract* the water, while the air and the fire remain *in fundo* of the vessel, together with many *feces* which they preserve. Further, they pound that which first stayed back at the bottom of the vessel and rub or *imbibe* it with its water. They then put it again into putrefaction, for 8 or 10 days, according to their foolish whim. Afterwards, they put it on the furnace, and distill by fire, gently to begin with and subsequently by a stronger fire. In so doing, they drive out everything they can, so that the vessel with the *materia* starts to glow. Then they say that the fire has gone over together with the water. But they do not know what they are saying; nor do they know that which goes over. These are the reasons why: Because all the other three elements went over with the water, that is, the air, the water, the fire, and a part of the earth which went partly over with the other elements on account of the strong fire. What also wandered across was the combustible oil and the ✱, which two are likewise concealed in the elements and intermixed with them.

CHAPTER XI

For just as the three noble spirits are hidden in the elements, these three, that is, the combustible oil, the and the impure *feces* are likewise hidden in the elements. The first three, however, are so volatile that they go over first or separate first from the elements; and the last three separate last from the elements.

CHAPTER XII

That is why my child should be aware that the first *materia* of everything in the world was *Mercurius*; since water

21

was before time was, and the Spirit of the Lord rested on the water. But what kind of water was it? Was it water of the Clouds? Or a moisture that could be poured out? No, but it was a dry water unto which God hath joined His earth which was his *Sulphur*, so that the earth coagulated with the water. And out of it came the four elements which were ordained in these two by the command of God and His supreme will. *Mercury* dissolves the *Sulphur*, and *Sulphur* coagulates *Mercury*.

And these two cannot be one with the other, for *Mercury* is never without the *Sulphur*, whereas it is being transformed into it. For the nature proper of *Mercury* is that it dissolves its *Sulphur* and whitens it; and the nature of the dry *Sulphur* purges and coagulates its *Mercury*. And as these two cannot be one without the other, they cannot be without *Salt*, which is the principal means whereby nature accomplishes all her *generation* in all things, in vegetable as well as mineral and animal (works). May you well understand my words!

For if nature did not have *Mercury* in her generation, straight at the beginning of the original composition of every created thing, it could not keep together in natural humidity, which is one of the most necessary items for keeping a thing in its essence. And if she did not have *Sulphur*, the humid parts could not be coagulated. In the same way, if she did not have *Salt* (a means which connects both and causes one to enter the other), it would not mix or unite with anything in the world; because there would be no sharpness to penetrate, or it could not mix with any thing. Therefore these three, *Mercury*, *Sulphur* and *Salt* do not exist one without the other.

Where you find one of them, you find all three; and there is no created thing in the world wherein you do not find them. And from these three, everything in the world has sprung. They are also in the four elements, mingled in such a way that they are one in one body. *Salt*, however, hides in the very deepest of the elements, which it must keep them together with its sharpness and dryness. Nevertheless, it is a spirit and volatile.

However, because it is contained in the deepest of the mixture and is kept under by the fat combustible oil to which it clings - for the salt lies in the combustible oil like the yolk in the egg, and the combustible oil lies in the deepest of the elements whence, together with the *Salt* and the *fecibus*, it separates last from the earth, and the salt lies buried at the bottom of the feces of the earth and the combustible oil - it cannot flee from the earth except by the power of the fire.

These three Spirits, whereof we have spoken must first be separated from the mixture of the elements, which is the soul of all things, or their *Quintessence*. This is what binds together the whole mixture of the elements. For when the spirits are drawn out, then the mixture will dissolve or separate of its own and is divided. Neither is there need of fire to expel the salt from the earth; when the elements are separated from the feces, then is the salt also separated with it. This salt is unknown to the ignorant, because it is contained in the deepest of the elements. Those, therefore, who do not know this salt, must remain in error. Salt therefore, is the means between the gross, earthly parts, and the three volatile spirits resting in the natural heat. That is, the taste, moist-smell

and color. These three are the life, soul and quintessence of everything nor can one of these three be one without the others.

CHAPTER XIII

Previously, I told you that these three spirits which escape invisibly during putrefaction are so subtle, that they cannot be fixed. Whereupon I immediately said: They can nevertheless be fixed together with the coarse part of the earth when the same has been rendered subtle by a Master who is skillful in the Work. And with this Salt, which is a medium between these coarse, fixed parts of the earth and the three volatile spirits, these Spirits are like unto the Father, Son and Holy Ghost, being one, yet three persons, and one not being without the others. Which is why they are the life and soul of all created things. *The Quintessence.*

But the ignorant understand it not and make fun thereof. For these three spirits, being tied to the gross and earthly fixed parts, if they are subtilized and if their Salt is joined and mingled with them, the one penetrates the other and fixes them into a crystalline body which is Diaphanous, red and transparent like a ruby, whereof we will instruct you later. But those who do not know this Salt, they will never achieve anything in the Art. Philosophers have called this Salt a dry water and a lively salt. But the ignorant thought they meant Mercury thereby. They also named it an ensouled Salt and concealed its name. They also called the three spirits Mercury and gave Earth the name of Sulphur which the ignorant also did not understand. Now one cannot be without the other and there is no created thing in the world wherein these are

not all together, yet so intertwined with the four elements that they form one *massa* (mixture) or *corpus* (body).

CHAPTER XIV

So, I am saying once again that those who distill in that way and drive one thing over with the other in the fire, they do not themselves know what they are doing. Neither have they noticed that all their work and distillations are stupid business; because they know not the three Spirits. Nor are they aware that they are the main factor in the work. Yes, the Quintessence which they are seeking has already escaped them during putrefaction. Consequently, when they strive with all their might to drive things out with the fire, they also force the Salt with the combustible oil over and the feces as well. Similarly, a portion of the four elements goes over. Thus they spoil one with another, as will be taught later. Neither do they know the elements in their inner and outer nature; nor do they know the fine substance which keeps them together and binds them, with which God has adorned them. Therefore, I am justified in saying that their thing is altogether madness and fraud, and they do in no way understand the work, as has been proven.

CHAPTER XV

Now I will teach my child the foremost and principal factor of the Vegetable-work, which is the first beginning of the *Vegetabilia*, since there is nothing nobler nor subtler among all growing things. And among them there is all that of which the *Quinta Essentia* goes over first. Its name is the noble wine. Comprised in it are also wheat and all cereals, all fruit of trees, and everything of which the Qu. Ess. goes over.

25

I will therefore instruct my child how to make the Vegetable-stone of these, which stone surpasses the mineral and also the animal stone. And it is not *corrosive* like the other two stones. And the gold made of it is not corrosive like the gold that comes from the other two stones. That is the reason why it is the supreme medicine of human life, driving away in a short time all sicknesses that may befall man, of which instruction will be given later on. These are the reasons why it is *secreter*, but none of the other two stones is. It is also easier to produce and requires less time and costs. Therefore, it is *secreter*, while the other two stones are not.

CHAPTER XVI

Let my child therefore take, in the name of the Father, the Son and the Holy Ghost, a good, old, clear wine, of good smell and taste, as it comes from its grapes - not brewed or made but such as has grown of itself, so that nothing foreign (or: alien) may be in it. Neither should there be a mother, druse or yeast in it, but it should be a wine which has been drained three or four times of its druses or *fecibus*, each time into a clean or fresh cask.

When you have this wine, you should have a big kettle built by masonry into a furnace. The latter should be constructed with a snout coming out of one side and extending to the bottom. Into that pipe the water is to be poured whenever it has boiled or steamed away. Into this kettle put a large, earthenware pitcher of 16 or 20 Cologne quarts. Fill those almost completely with wine. Then you should have a broad cork which fits the mouth of the pitcher. Or have a turner turn a large stopper which will just fit into the mouth

310

of the pitcher. Now put a helm on and place a receiver to the spout of the helm. In addition, the *recipient* should have a snout in the stomach, to which snout you must again put a receiver. Into that the noblest spirits will go. If one wishes, one may still put a glass to such a recipient. Then the spirits have room for play and thus much less violence is done to the *lutaments* by the spirits wanting to penetrate out through them.

You could, therefore, as you wish, put four or five recipients, one next to the other, and each time the subtlest spirits will be in the glass. Distill your wine over in such a way, and keep the residual *phlegma*. Pour the spirits or *aqua vitae* together; put them again into the earthenware pitcher; put the cork back into the neck, and put a helm on. Put three or four receivers to the snouts. Now distill gently *per balneum*, and watch carefully for some dew or smoke in the alembic, which is a sign that some wateriness rises together with the spirits; for when the spirits rise alone, the helm is as pure and clear as crystal. But when wateriness rises with the spirits, it shows in the helm. Look carefully, therefore, if you do not notice some hazy vapor in the helm. This will happen during the last distillation, when almost everything has gone over.

As soon as you notice something of such a haze or vapor in the helm, stop the distillation and keep that which remains in the pitcher separately, because you must distill it again. Gather for this purpose all the residue of all the distillations, and distill them again *per balneum* until they rise without smoke. Repeat this till you have all the spirits

out of the wine, without finding any steam in the helm. Then you must no longer distill per balneum, but you must still rectify the spirit by fire, in a glass, in a cupel with strained ashes. This must be a long glass without a helm. (The long glass must have a hole above to allow you to pour into it through a funnel, and afterwards it has to be luted).

CHAPTER XVII

Put it, in this way, in the ash together with the receivers attached to it, and distill on a gentle fire, since the heavy spirits sink down on the side of the glass, looking like little veins or streaks. They fall down to the bottom of the glass because they are heavy and coarse while there is still some *phlegma* with them. The subtle spirits move through the spout, while the heaviest part falls down to the bottom of the first recipient. But that which is subtle stays floating in the receiver and wanders through the snout into the second receiver, and so forth into the third, and in each case the most subtle spirit is in the last *receptacul*.

You should also always leave something in the glass which stands in the cupel with the ashes. Make again an infusion of everything there is in the first two receivers; but keep what is in the third alone in a glass, well closed. Distill it again (reducing it) to just a small amount, for a little must remain, and pour it together into a glass. Pour also everything you find in the third recipient together; it is the subtlest, and that which you leave is the coarsest. That must still be distilled often till you have

everything together in the third receiver.

If it should happen that you notice some vapor or dew in the helm, you must distill again per balneum, as has been taught before, and afterwards by means of the long glass, leaving each time a little until everything together is in the third receiver, which you must gradually gather in a glass till you have everything of the third receiver together.

Now pour it into the long glass and distill over into a receiver that should have a tube in its stomach. But that tube must be well luted. When it has gone over, put the receiver into the cupel with the ashes. Cover it above with a small piece of cut glass or tile, but open the tube and put another recipient of which also has a snout in the stomach that must be closed tightly. Now distill from one receiver into another, and you do not need to pour (liquid) over it; but, when it has gone over, remove the glass from the ash and put the receiver with the spirits into it. Put the other one (recipient) on again, and in that way distill over and back again.

Or you can have two pelicans made, which are called two brothers. They distill one into the other without an opening. But one has to put them over and back again so that, if one is distilling, the other is the receiver. But it (the liquid) will rise over so easily and in so short a time that you will be surprised, and that will last through 16 or 20 distillations. Afterwards it will gradually begin to become lazier, so that it no longer rises over as fast. Each distillation becomes slower, since the spirits begin

to become coarser and thicker, and finally it rises so slowly that the glass will glow at the bottom. It will finally sublimate. It is not necessary, however, to draw it over so long, because it would take too much time. Nevertheless, it is possible, and I have done it myself and have also seen someone else do it, but there are many other ways to reach such a sublimation, as I will instruct you later.

Therefore, if it begins to go over slowly and lazily, stop! The wine has then been sufficiently rectified of its phlegma. Put a glass on, stopper it quite firmly and preserve it until I teach you what to do with it.

But now, my child should rectify all the water from which he has drawn his wine, since you must draw your water out of the fire and the earth; as you have drawn it out of the air, so you must also draw it out of the fire and the earth, as will be taught later. That is why Aristotle says: "When you have the water out of the air, and the air out of the fire, and the fire out of the earth, you have the right Art, and from it there comes a stone which is no stone, neither has it the nature of a stone. My child should now take all the water and rectify it per balneum in an earthenware pitcher with a helm. When all the water has gone over, remove the pitches from the balneum and you will find at the bottom a black matter, as black as pitch. In that black matter the element fire together with the element water are hidden, as is the combustible oil together with the dry water, which is *Salarmoniac*. You must take the latter out and rinse the pitcher, taking care that nothing gets lost; and preserve it well. Do not draw the water off dry from it, but leave a

20

little moisture, or a little water, with it. Otherwise you could not remove the aforesaid pitch-black matter clean out of the pitcher. After that you must evaporate it quite dry in another vessel which must be wide enough above, so that you can take it out more easily.

Now pour the distilled water back into the pitcher, and distill it over together per balneum, as before. When it has gone over you will again find a black matter at the bottom of the pitcher. Take that also out clean, let it smoke off, and add it to the previous (black matter). Keep it well. Then distill all the water once again per balneum. You must repeat this till nothing remains. Add what remains each time to the other. When the water goes over pure, without anything left behind, you have the water clear out of the fire and out of the earth.

CHAPTER XVIII

Now put all the black matter into a big, earthenware pitcher of 16 to 20 quarts. Put all the black matter into it. Now set it in the balneum and pour enough of the water you have drawn from it into the pitcher to fill it to one quart. Stir it with a wooden spoon to mix it well. Bring the balneum to the boiling point, but without actually boiling, for one or two hours, till the black matter has disintegrated in the water and become mixed with it. Now cool the balneum to the point where you can put your hand in it. Let it stand at that warmth for two days and two nights, stirring it every three or four hours with the wooden spoon, so that that which is at the bottom rises; always close the pitcher with a fitting and cut little cover.

CHAPTER XIX

Let it not be a secret for my child that then the water will extract the Elemental-fire and become red as blood; neither will it draw anything else into it but the Elemental-fire.

CHAPTER XX

My child should know that from everything God has created and is comprised among the *vegetabiliae*, the air must first be drawn off by distillation per balneum, as has been taught before. When the air has been removed from the water, the water must be drawn from the fire and the earth by distillation, as has been indicated before.

CHAPTER XXI

After that it is no longer necessary to distill with the alembic in order to draw the fire from the earth; for if the water has once been separated from the fire and the earth, it will no longer mix with the fecibus. And even if the feces became mixed with the water, the water will nevertheless push them away and make them fall to the bottom. Instead, it will absorb the Elemental-fire, which is red, and will let the feces drop together with the earth and the combustible fire, in which the salt, or the dry water, or ✱ is locked - the water will let all these sink to the bottom, but it will keep in itself the Elemental-fire, which is red. For if the water has once been perfectly separated from the elements and the fecibus, with which the elements are mixed, the water of the clouds, which is the *phlegma*, will henceforth at no time mix again with fecibus of the world from which it has been separated. That water of which we are now speaking is water of the clouds and not an Elemental-water, as has been proven before. There-

fore my child should know that this water draws out everything Elemental from the fecibus of the elements; and it lets the fecibus drop down, keeping in itself that which is Elemental.

CHAPTER XXII

My child should also know that with all things included in *animalis*, be it herbs, spices, animals, cattle or human beings, the water first goes over, and the air and fire are both drawn out simultaneously with the water of the clouds, as will be taught, if it pleases God, in the Animal-work. With everything, however, included in *vegetabilia*, the air goes over first, such as wine, honey, and all cereals, such as wheat, barley, oats, buckwheat, vetch, and some seeds, all fruits of trees, some from herbs, and everything comprised under *vegetabilia*. With those the air has first to be separated from the water, as has been taught here. Afterwards the water must also be drawn out from the fire, and from the earth, and from the fecibus. Then the distillation has been done perfectly. After that one can draw out from the earth with the water; following that one draws the earth from the fecibus with the water; one also draws the salt or ✱ from the combustible oil, as will be taught later.

Therefore my child should know that in the Vegetable-work there must be more distillations, also more labor, more time and greater costs. This does not apply to the Animal-work, for in all animal works the water of the clouds goes over first, while the air, fire and earth stay at the bottom with the fecibus. When one has the water pure and clean, so that nothing remains, the water has to be poured on again.

Now the water will draw the fire and the air together from the earth and the fecibus. Consequently, the work takes in everything less time in the animal than in the vegetable work, on account of the reasons mentioned above.

CHAPTER XXIII

Now we will take up our work again. When the pitcher has stood for two days and two nights in the balneum, in accordance with the previous teaching, take it out and let it stand for two or three days in order to sink down. Now have at hand another clean pitcher or vessel. Let it (the liquor) run off its fecibus into it (the vessel) *per filtrum* or through a little piece of cloth, according to the Art. When everything has been drawn off, take the pitcher with the fecibus and the earth and put it again into the balneum. Again pour its own water upon it till the pitcher is filled up to a quart and stir it (the fecibus and the earth) well into the water with a wooden spoon, as before. Then remove it and let it sink again for two or three days, so that the feces and the earth settle down at the bottom. Now separate it again *per filtrum* and pour it to the first. Cover it, then put the pitcher with the fecibus and the earth back into the balneum. Again pour some of its own water upon it, and proceed in everything as you have been instructed before. You must repeat this drawing off, sinking and filtering till the water is no longer colored but stands pure and clear above the fecibus. Then you have the fire from the earth. Take the feces mixed with the earth from the pitcher and put them into another vessel.

CHAPTER XXIV

Now take all the water in which the fire is and put it into a big kettle. Take a large quantity of eggwhite and beat it as thin as water. Take some of the water in which the Elemental-fire is and stir it for awhile with a spoon in a pot or pitcher, together with the eggwhite. Now pour this mixture to the other water in the kettle, stirring constantly, so that the eggwhite is well mixed with the water and the Elemental-fire that is in the kettle. Now put it over the fire and let it come to a boil on equal (steady) heat. The eggwhite will coagulate; and should there be feces left in it that did not sink down, the coagulated eggwhite will attract and purify them. Skim and drop them; then draw them off *per filtrum* or hang them in a "claret-bag" and let them separate (drip off) well. Now you have your water and your fire pure and clear.

CHAPTER XXV

Aside from this, there is still another way for *clarifying*. When you *abstract* the water per balneum, the fire stays at the bottom, while the fire in the balneum does not rise. Then pour the water again upon it and mix them well, and it will drop its feces. Now draw it off again per *filtrum* and distill the water from the balneum, as before. This must be repeated so often till there are no more feces. Then you have both your water and your fire pure, and this is the best way, but it takes longer and costs more on account of the fire. The feces are each time added to the first fecibus from which the fire has been drawn. In the same way, the feces with the eggwhite are added to the first. My child should

35

know that if the water has been drawn off the fire, the earth and the fecibus, and is poured on again, it does not absorb anything except what is pure; and it lets the impure sink. That not only occurs in this work but in all works where the following is done:

The water, which was thus rectified beforehand, so that it does not leave any feces, is drawn off;

The same water is poured on again, be it on fire, earth, salt or ✱, any of those well mixed with the water so that it dissolves;

It stands for one or two days to let the feces sink, since no feces dissolve in it;

The water is poured back again, as has been taught before.

Now the fire or the earth or the ✱ can be brought to crystal clearness, coagulated hard, het one harder than the other, since the fire may well be coagulated in clearness but not in hardness. It becomes like cheese which may be bent when it is not old; and if one takes a piece of it thick like a finger, one can well stretch it. Or like a piece of horn from cows or oxen, which has lain for some time in boiling hot water - that may also be bent. Thus it is also with this element of fire. It becomes dry, hard and clear, like crystal, red like a ruby, and yet it is not brittle but can be bent. That is due to the humidity of the elements water and air which are in it and mixed with it, as was proven before, so that air and fire should not be separated. But when the element earth has been clarified with the water of the clouds, it is hard, dry and brittle, clear, transparent and white like crystal, because the element earth is cold and dry.

CHAPTER XXVI

When the ✱ has been clarified with the cloud-water, it is likewise white, clear and transparent, hard and brittle, because it is hot and dry. Therefore my child should know that one can bring everything in the world to crystal clearness by the water of the clouds, once it has been drawn off pure from that which is to be brought to clearness, but it must not leave behind any feces. Then (if it should still leave feces) it is poured on again and well stirred. After that, it should be allowed to settle down, and then it will discard its feces, keeping within itself that which is perfect. Now it has to be poured off the fecibus per filtrum and distilled over *in balneo per alembicum* until it is dry. This work has to be repeated so often till no more feces are left behind. Then, dried again, it becomes hard, clear and transparent like crystal, as has already been taught and will again be taught hereafter (if it pleases God!)

This is the right way to bring all things to crystal clearness, not only in this work of the wine, with which we are dealing here, but in everything God has created, in human beings, cattle, birds, fish, animals, herbs, flowers, fruits, metals, stones, and everything that exists under Animal, Vegetable, and Mineral. Among those three all things are comprised that God has created in the world. And thus it is possible to bring everything created to crystal clearness by means of the Art which God gives to his children and lovers. For after Judgment Day, God will separate all things and make them clear like crystal and red like rubies. After that, no corruption will enter them again, and they will last in all eternity.

Do you believe, my child, that everything created below here by God will pass away at Judgment Day? No, not the meanest little hair God ever created will go under, no more than the incorruptible heaven; but God will transform everything and make it crystalline according to his will and pleasure. Therein the four elements will be perfect, simple, fixed and unchangeable, and then everything together will be *Qu. Essentia* and *Lapis philosophorum*. That can be proven here in this world by the Art, by our ability to bring crystalline clearness to everything created by God, and by reuniting the four elements into a simple and fixed nature, so that they can afterwards not be changed by anyone. Neither can they be transformed or burnt by fire, but they will remain in all eternity as they are. And all this may be accomplished by human intelligence and subtle mastery, God having granted his children such wisdom through special Grace.

From here it comes that the hordes of philosophers say in their books that the Art is in everything God has created, by which they speak the truth; but they withhold information on how one is to draw it out, and the ignorant can therefore not understand their words because of the darkness of their intelligence. The fact, however, that I am quoting those discourses so extensively is for the purpose of letting my child understand all things at bottom and know what he does. Also, if you should make a mistake in your work or if it went wrong, or if you had missed something, or one or another defect had occurred in your current works, you should know to what it is due and where you went wrong, so that you can easily correct the matter. Therefore, my child, read and reread this

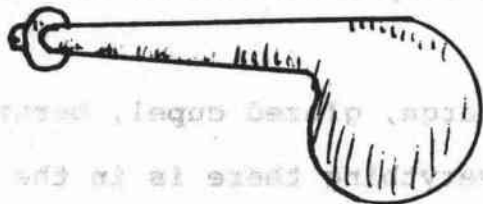
book often and understand it well at bottom. Here nothing is presented to you in parables, or communicated to you in some dark words, but it is told you in its proper meaning, as you yourself can test with your own intelligence, lest you should fall in error.

CHAPTER XXVII

Now we will return to our work. After rectifying the fire either with eggwhite or per balneum, so that no feces remain, put it finally into a large Venetian glass. Draw the water off clean till it is completely dry; then let it cool down. After that, you must break the glass. Take it out, and your fire is as clear as a crystal, red like a ruby. Keep it till you need it.

CHAPTER XXVIII

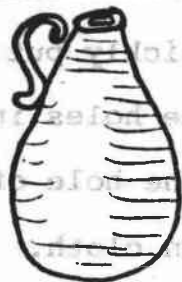
Now have a potter make a large earthenware vessel for you of good earth. It must be fireproof. Have it well glazed with lead (verbleyglasen) on the outside. On top of that, lute with a good lute on the outside, about two or three fingers' width. Let the lute dry well. That vessel should be made thus (see picture). Put in it all the feces you have in which the earth is still, and the combustible oil plus the * . In addition, you should have a large stone pitcher of 20 Cologne quarts. Fill this pitcher half with your cloud-water.



Have ready a suitable furnace. Put the aforementioned vessel in it upon a grill, so that the flame can reach it all around. Stuff the mouth or the

neck of the vessel with hay and tie a cloth around the mouth of the vessel to prevent the hay from falling out. Put the pitcher containing the water on the neck of the vessel to prevent the air from escaping. Let the lute dry well before you light a fire in the furnace. After the lute has completely dried, light the furnace, first with a gentle fire, for six hours, so that it (the matter) gets warmed thoroughly. Then increase your fire a little for another six hours, so that your vessel with the materia be heated through and through. Now increase your fire considerably, so that your vessel begins to glow, meaning that your vessel is heated through after six hours. Subsequently, increase your fire so much that your vessel begins to glow strongly for five or six hours. Then let it cool down of its own. Now remove the can from the mouth of the vessel and you have in it the combustible oil and the salt, or ✱, which lay hidden in the innermost of the combustible oil and was mixed with it as also with the earth and the fecibus, from which they have now been separated by the great heat of the fire. The fire has driven the combustible oil and the ✱ from the earth and the fecibus, and the combustible oil is swimming upon the water, black and thick like lees. The ✱, however, which has now been separated from the combustible oil, has blended with the water and made it white like milk; and it is very corrosive on the tongue.

After that, you must take a large, glazed cupel, burnt of clay. Into it you must pour everything there is in the pitcher. Make your water boiling hot; pour some of it into



the pitcher and rinse it till it is clean, because the combustible oil clings to the sides of the pitcher. Pour everything together into the cupel. You must rinse the pitcher so long till it is clean, and then pour everything together into the cupel.

CHAPTER XXIX

Now you must have a vessel made of wood; but it would be better if you had one made of earth by a potter. Let it first be burnt, unglazed; and when it is burnt, let it be glazed with two parts of minium (red lead), one part of copper ashes or copper slag (Schlag), and $\frac{1}{2}$ part of tin ashes, rubbed together with salt and ashes. No corrosives can penetrate this glazing, so tight is it. Have all your other earthenware pots that you require for this work glazed in this way and burnt. Such a vessel should be made in the following manner: The lid should be made of wood or stone; the body (or: stock) with the plate in which there are the holes, should be made of wood.

Now skim the combustible oil neatly from the top and pour it into this vessel. Pour the water back into the pitcher from which you had first poured it, and keep it till I teach you how to rectify the Salmiac (ammonia). Remove also the earth from the long retort and keep it till I instruct you as to what you should do with it and how you are to calcinate it.

When the combustible oil is in this cask, take some of

41

your water and make it boiling hot. Pour it boiling hot into the cask upon the combustible oil, and quickly put the body (stock) with the plate (or: disk) and the holes into it. Put the lid on so that the stock enters the hole of the lid. Close it up around and around with a linen cloth. Start pumping, and push up and down like women churning butter. Do that for a good half hour. Then stop, remove the lid, take out the stock. With hot water wash your stock and lid clean of the combustible oil adhering to them. Whatever you wash off, add to the cask and let it settle down for one day and one night.

Now take a large, well glazed earthenware cupel and draw all the water off through the tap, until the oil begins to come. Then stop. Pour the drawn off water into the pitcher in which the water with the ✱ is, since some ✱ is still with it. After this, you need no longer take of your water, but take only common distilled water. Make it again boiling hot and pour it into the cask upon your combustible oil. Again start pumping, or churning, for a half hour. Then stop. Rinse your lid and stock with the water and pour it into the cask. Let it again settle down for one day and one night, and then draw the water off into the cupel till the oil comes.

Should it happen that some oil were running out of the tap together with the water, remove it neatly and put it back into the cask to the other oil. Pour the water into a pitcher or vessel by itself, for there is still something of the element earth in it, which has gone over with the combustible oil.

When the oil is thus clear, all the water must be evaporated in order to calcinate the earth contained in it along with the rest. When the ✱ is rectified, the earth coming out of it should also be added to the other, so as to calcinate them together. Then take again boiling hot, distilled water and pour it into the cask, and pump as before. Draw it off, and put all the water into a cask; again pour other hot, distilled water upon the oil, etc. Do this till the water runs off as clean as when you poured it on. Then the combustible oil is well clarified. As to the water which you have all poured together, evaporate it; that which remains, add to the earth in order to calcinate it along (together with the earth).

CHAPTER XXX

This combustible oil which you have just rectified, is now clear, thin and red like blood, also greasy like other oils, and is hot and humid. It is used to anoint or rub nerves in which one has a cold or stiffness (or: gout, arthritis); also lame, chilled members (arms and legs in which one has a cold or rheumatism). Likewise, it is good for persons who have the "drip" (Tropfen)* or a stroke (Schlag). It is also used in all ointments and poultices for *incarnating* or causing flesh to grow in all deep holes and wounds. *(ed.: probably "dropsy")

CHAPTER XXXI

It serves my child to know that, if this combustible oil did not exist in all the things growing out of the earth, we could not live, just as we could not live without the water of the clouds or the rivers, since without water no

food can be prepared and no medicine blended with another. Neither could dyers put color in cloth, if it were not done by means of water. Whatever one wishes to do or prepare in the world, water must always be there. If there were no water of the clouds, people would be helpless. But we could dispense even much less with the combustible oil. For if there were no combustible oil, nothing in the world could grow from the earth, neither cereals nor fruit, neither trees nor herbs. Nothing in the whole world could grow, since the mother of the combustible oil is the fattiness of the earth from which all fruits take their nourishment. For if the combustible oil were not in abundance in the earth, corn and all cereals, seeds, trees and herbs would have no combustible oil in themselves. Now then, however, corn, cereals and everything growing out of the earth gradually draw the combustible oil from the earth, each as much as it requires, until it has reached its full growth. After that, it no longer *attracts* but starts withering. For example: Sow corn or the seeds of other herbs into nothing but sand in which there is no combustible oil. Nothing will grow or green from it but it will dry and come to naught. See what happens when the farmer plants his field for six or seven years in a row without putting manure in it. Such a field becomes arid and meager that fruits finally no longer grow in it, just as is the case in sand. This is due to the fact that the fruits which it had, had attracted all the combustible oil, and that finally there was none left in it and nothing could grow in it. If instead, there is a piece of land on which grass is growing and it is

left without being attended to and it is not grazed bare, letting the grass rot on it through the winter so that the combustible oil thereby seeps back into the earth, then watch how luxuriant and fat the land becomes when the combustible oil doubles from year to year.

Consequently, we cannot live without the combustible oil, since we must take our nourishment from it. Nevertheless, it is also the cause of our death. Observe if the revellers and gluttons live very long, for they take into themselves more than is necessary for their nature. And as we take more food into us than our nature requires, bad and harmful humors arise within us, such as blood boils (Bluteissen), abscesses, cancer and fistulas, or other bad ulcers, and many kinds of sicknesses whose principal cause is that there has accumulated too much combustible oil within us, for the reason that our nature attracts too great a quantity of it from our food and drink than nature requires. For example: if a Master or surgeon puts an excess of fatty oil into a wound he wishes to heal, a rank growth of flesh starts under his bandages and bad flesh will then grow there. If he persists with the same ointment for a long time, not reducing its fattiness, corruption and putrefaction will arise in the nerves and flesh, so that finally, fistulas, cancers, and running holes (sores) will well up in it. All of that is caused by the combustible oil, for all oils and fattiness take their origin in this combustible oil which they have drawn from the earth, and thus it follows as a consequence, that the combustible oil can also be the cause of our death.

CHAPTER XXXII

Combustible oil is also found in mines. It is called *Sulphur*, because the philosophers call *Sulphur* every combustible oil found in the elements; and they say: Our ♁ is not common ♁. That is, our sulphur is incombustible - whereby they are speaking the truth; for when they say that our sulphur is incombustible, they mean the Elemental-Fire which is extracted from the combustible oil. That is the sulphur they mean. Thus there is in all things in the world combustible oil that is not perfected (perficiret). Yes, in all metals there is combustible oil, except solely in gold in which there is no combustible oil. Because of this, it is also fixed and, therefore, the fire cannot destroy it; about which, sufficient has been said in the material on the Mineral-Stone. I am speaking so much about the combustible oil, my child, so that you should understand the nature of all things and know the elements and what is mixed with the elements, so that you may know the inner and the outer and thus, not make errors in the work you undertake. And if by chance you should make errors in your work, or if you had neglected certain matters, you should then know what kind of a mistake it is and how you can correct it. Therefore, understand all my words and their meaning well, so that you will not go astray.

CHAPTER XXXIII

Now we will resume our work again and thus undertake to rectify, or clarify of its fecibus, the Salt, or dry water,

or our ✱ . Therefore, take the pitcher containing the water with the ✱ , from which you have skimmed the combustible oil. Put it in the Balneum with a helm attached, and distill all the water off until the matter is dry. Thereupon, remove the helm, pour the water back upon the matter, and put a cut piece of slate (or: shale) on the mouth of the pitcher. Let it stand for two or three hours in the Balneum; take it out and let it settle down (clarify) for one day and one night. Following this, filter the clarified water from it and pour this clear water again on the feces. Stir it and allow it to settle again. Once more, filter the pure (clear) water from it and add it to the first water. Now test your feces on your tongue to see if they are still sharp. If you still find some sharpness, you can pour some more of your water upon them and proceed as before. When no more sharpness is discerned, add your feces to the earth in order to calcinate also what had been driven over by the strong heat of the fire at the time that the combustible oil came over together with the *Salmiac*. Now take all the water and pour it once more into the pitcher; then, put it into the Balneum with a helm attached, and draw the water off until it is dry. Remove the helm, pour the water back on it, and let it stand for three or four hours in the Balneum; which should be quite hot, so that the *Salmiac* can be well dissolved. Now remove the pitcher, let it stand for one or two days in order to let it settle, and again filter it of its fecibus. Do this until no more feces are left, then it is sufficient. Finally, draw the water off through the helm in the Balneum, till the ✱ is dry. Each time, add the

remaining feces to the earth in order to calcinate them along. Then, when your ✱ has thus been drawn off dry, take it out. It is as white as snow. Put it into a glass bowl and set it into your dry living-room. For if you left it standing in cold air, it would dissolve. (ed: *per deliquium*). Put it near your Spiritus, or Air, and near your Elemental-Fire, and preserve it well until I teach you what to do with it.

CHAPTER XXXIV

Let my child be informed that just this ✱ is the Salt of the Wise, of which the multitude of the philosophers speak about so often and so covertly in their books. Without this Salt, no Philosopher's Stone can be prepared, for if this salt were not a part of the Stone, it would have no *ingress*. Very often they refer to this as our "*dry water*", for without water, there can be no composition in the world, to bring one thing into another, as been mentioned previously. Thus it is called by them, their "dry water" and when simpletons read this in the books of the philosophers, they think it is ♀ . This leads them into a great error. Therefore, the Sages have given many names to the Salt, so as to hide or obscure it. They also call it the *Salt of the Wise*, sometimes also, the *Flying Eagle*. Then the simpletons believe that they have understood the Salt to be ♀ , and think they have comprehended the words of the philosophers, yet they are sorely mistaken.

CHAPTER XXXV

Now we will again return to our work, which is, to calcinate, or to reverberate, the earth. To do this, take your earth, put it into a flat, earthenware pan, strewn on the bottom about the thickness of a thumb or a finger. Arrange them in the reverberating furnace, one next to the other, till all pans stand in the reverberating furnace. Now heat the furnace with dry wood, and let the flames of the fire go nicely over the pans until they glow moderately. Let them stand thus in medium heat, so that the earth does not melt or turn into glass. For if you were to heat them too much, as iron is welded together, the earth would melt and turn into glass, because it has just too many feces in it. But should it happen that through negligence you have given too strong a fire, and the earth thereby came into flux, turning into glass, your work would yet not be altogether spoiled; you would have to take it out, powder it in an iron mortar, and subsequently rub it on a stone with distilled vinegar till it is intangible. After that, you must put it into a pitcher of stone and pour distilled vinegar on it, leaving it in the Balneum for one day and one night. Then it has to be taken out, allowed to settle, and filtered; again vinegar has to be poured on the feces. They have to be stirred, put for one day in the Balneum, then removed, filtered, and everything together put into a pitcher, and again put in the Balneum, the vinegar drawn off until your earth is dry. Then you again take your earth out of the fecibus, dissolve it again in your water once or twice, in

case there should still be some feces with it.

My child should know that although the earth with the fecibus has turned into glass, it is no worse for it, and it is solely due to the fact that you heated it too much, causing the earth to melt. The feces in the earth cannot melt, however, because they are not liquid, and they are so mixed with the earth that they are one Corpus. In addition, the fecum is worth ten times more than the earth, and when then the earth is also melting, it pushes under the feces and becomes dry, turning into glass. At first, it is black and then it is called slag. If you leave it still longer in the fire, it will finally become white and clear. If now the earth were to fly away (evaporate) and burn, one could not make glass of it.

Just look at the glass factories. When they have burnt their ash, they put it into a reverberating furnace for fourteen days and calcinate it quite moderately until it is as white as snow. Then they put it into pans and set those into their furnace, heating with a strong fire until it (the ash) flows; they let it stand for three or four days until the materia is tough enough. Of that, they then make glass. But if they were to put the ash as it was first burnt in wood from fern and other herbs, wood or the like, straight into the furnace, using such great heat that it had to melt, it would turn into a black, ugly, dark and opaque glass. For the element earth has curdled (coagulated) together with the fecibus, and although it were standing in the fire for a whole year, it would not become white, because it is a firm *compact-corpus*; thus the earth coagulated the feces.

That is why the glassblowers must first reverberate their ashes till their feces become white as snow before heating their ashes so much that they flow; for as long as the ash does not come into flux, the feces with the corpus of the earth are open, so that the heat may well burn through till the feces are white as snow, for then it is easy to make white, transparent glass of it.

Why am I telling this to my child? So that you should know that the element earth cannot be burnt by fire, for it is an Elemental-element. If it had no feces in it, and if it were heated till it would melt, and even if a cupel were as thick as ten shoes, and there were enough earth, it would penetrate through it. Therefore, my child, if you failed in your work with the fire, you should know how to get your Elemental-earth back out of the fecibus.

CHAPTER XXXVI

Now we will again return to our work. Give heat, therefore, and let it stand in heat until your earth is as white as snow, which you can see in the following way: Lift a pan out of the furnace with tongs and let it cool down. Then you will see if it is white as snow. If it is not yet that white, put it back again till it is white. Then remove it and put all the earth of the pan into a large Hessian or Venetian glass, but not into a stone pitcher; for when the earth is dissolved in its water, it would penetrate through it (the pitcher), even if the pitcher were as thick as ten shoes. So subtle is the element earth when it is freed from its fecibus. It is also the smallest of all elements, yet the most subtle, of which more will be taught. Therefore,

put it into a large, double glass, pour your water upon it, and put it in the Balneum for one day and one night. Let the Balneum boil, then cool down. Take it out, put it aside, and allow the feces to settle during two days and two nights. Now pour everything carefully down into another large glass, by bending the first to one side (decant). Again pour some of your water over the feces and put it back in the Balneum as before. Proceed in everything as before, and again pour it off into the glass by *inclination* (of the first glass) to the previous. For the third time, pour water upon the feces and do everything as before; then remove the feces. Set the glass with the earth in the Balneum with a helm, distill the water off till the earth is as dry, that it is like dust. Now let the Balneum cool down, pour your water on again and give fire for three or four hours till your earth dissolves. Then remove your glass again from the Balneum and let it settle for one day and one night. Now pour it off again per *inclination* from its feces into another glass, and put it back into the Balneum with a helm; again distill the water off till it is dry, as before, then pour it back on again and let it dissolve as previously. Remove it and let it settle as before, and again pour it off by inclination (decanting) from its fecibus, as before. Repeat this work of pouring on and drawing off till no feces or residue remains. Then finally *abstract* so dry that it becomes like dust, then you have your Elemental-earth pure and clear, and as white as snow.

Now my child should know that one may well *clarify*, or *rectify*, this earth and the ✱, as also the Elemental-fire, with eggwhite, as has been taught before, but it must in so

doing be purified about three or four times till nothing is left of the feces. You should test it in the following way:



Take a small glass each time and evaporate the water. Then pour other water on it and let it dissolve. If it does not leave any feces, it is enough; otherwise you must purify it

better. It would also be necessary, after you have purified it, that you should pour water on the feces and the eggwhite which you have skimmed, or which stayed at the claret-bag, if something elemental were still in it, either of the fire, the air, the * or of the earth which you have purified. That is why it would be good if you were to pour some of your water and let it extract and settle, then pour it off again by inclination or per filtrum, and add it to that which you are purifying - or you can once again purify it by itself before adding it to that which has been purified. This purifying is the worst way, for one may well carry out this purification twice a day; but clarifying, as has been taught before, is best and most useful though it takes longer. Therefore, you may choose what you like best.

CHAPTER XXXVII

Now we will again turn to our work and steep the spiritus or air in its earth and its *. Accordingly, let my child take the earth and the * and rub them quite dry on a stone. This must be done in a dry room, so that no cold or humid air, nor watery humidity, will be added to it. When one has been blended with the other in this way, you should put it into a

52

glass hanging lamp, or into a glass of the shape of an egg, as is shown in the picture. Pour the spirit over it and let the spirit or air *imbibe* into its ✱ and earth, till everything has been absorbed. Then seal the glass with *Sigillus Hermetis* and hang it into the secret furnace. Give it fire of such heat that you can keep your hand in it, without injury, (by sticking it through the hole in the side of the furnace), for the duration of one Ave Maria. Let it stand in such heat for twenty days and nights. Then let it cool down, remove it and break the glass. Now the air or the spirit has congealed with its ✱ into a hard, clear, transparent stone, white like crystal, because the element-fire is not yet in it. Take it out, crush it to a subtle powder, put it into a glass pot with a strong bottom which must be wide below. Add a big helm and a receiver to its snout, and lute it quite tightly. Start a fire in the furnace, gentle to begin with, and gradually stronger by degrees, till the spiritus and the ✱ sublimate together in the form of a clear crystal, and white as snow. When everything is sublimated, let it cool down, remove the helm and break it into pieces, because the sublimate is clinging so much to it that the glass has to be broken or else it (the sublimate) cannot be taken out. It is due to the ✱ that the spiritus must attach itself so firmly together with it. But if one were to sublimate the spiritus alone through its earth, without adding the ✱, the spiritus would not settle on the glass but would sublimate like snow. Now take it out and keep it in a dry room. Remove your earth from the glass pot and dissolve it in your

rectified water. Small white feces will settle at the bottom. Filter the water off them into another glass; set that in the Balneum with a helm, and distill all the water off to a dusting dryness. Now take it out and rub it again in your dry room with the spirit and the * which have been once sublimated together. Put them again to sublimate, as has been taught before. You must repeat the sublimation so often and in the same manner as you have already been instructed, till your earth does not leave any more feces. Then your spiritus, your *, and your earth are well rectified and ready for your work of making your stone.

But my child might wish to ask: Was the spiritus or air with the * not well rectified before you blended them with the earth? Was the earth not well rectified before you made a conjunction of all three? In reply, it will serve my child to know that they may all three have been well rectified before they were commixed; only, it shall not be concealed from you that there are two kinds of feces in all things created here below by God, one exterior (kind) and the other inside in the depth, which cannot be brought out unless the exterior feces have first been discarded. After that the thing whose inner feces one wishes to extract must first be calcinated; and when it is calcinated, its feces can also be drawn out of its deepest or innermost. As long as a thing has not been prepared in this way, just as long it is not suitable for making the stone of it, neither in the Vegetable, the Animal, or the Mineral.

The calcination, however, takes place in the secret furnace or tripod. There the spiritus or air is calcinated to-

gether with the ✱ . Then, during sublimation, they leave the feces which they contained in their innermost. Now put them into your dry room and keep them well, till I teach you what to do with them.

CHAPTER XXXVIII

Now we will return to our work. Take the Elemental-fire and put it into a glass. Pour some of your rectified water upon it and let it dissolve in the Balneum. Then put your earth into another glass and also pour some of your rectified water upon it; let it likewise dissolve in the Balneum. Now pour the two waters together, mix them well, put them in the Balneum and distill the water off to dusting dryness. Then remove them and put them into a glass hanging lamp or egg, as you did with the spiritus and the ✱ , and seal the glass with Sigillus Hermetis. Hang it into the secret furnace for twenty days in order to be calcinated. Give it the same heat that I told you in regard to the calcination of the spiritus and the ✱ , or a little hotter, because fire is not as volatile as the spiritus and the ✱ . Therefore, you can give them so much heat that you could hold your hand between the walls of the furnace and the vessel. After it has stood for twenty days, take it out and break the glass. You will find the earth and the fire hard, red and clear like a ruby.

Now put them into a glass and pour some of your rectified water upon them. Dissolve both in the Balneum; then take them out and let (the matter) settle for two days and two nights. Filter the water off; again pour some of your rectified water upon the feces and stir well. Let it settle again, filter and add to the previous, removing the feces. Now abstract the water

per alembicum to the point of dryness. Now again pour the water on it and dissolve it as before, and filter again as before. Repeat this work till no more feces remain. Then again draw the water off as dry as you can; take it out, and you have blended your earth in such a way that it can never again be separated. You also have the spiritus or air and the * together, which can likewise never again be separated from one another, and all are rectified of their outer and inner fecibus, and prepared to make the Vegetable-stone of them.

But my child might ask: Why do you not calcinate the Elemental-fire simultaneously with the spiritus and the * ? You should know that there are two elements which are fixed, and there are also two which are volatile, and yet the elements are so mixed together that one cannot well separate one from the other, as has been proven before. You should also know that air is warm and moist and has a lot of water in it and not much fire. Air and water, however, are both volatile and are spirits. In contrast, fire is hot and dry and has not much water in it. Nevertheless, it also has water in it, because there is also air in the fire. One does not find air, however, but water. Consequently, it is mixed with the fire, air and water; but there is not so much of it that air and water have the power to raise the fire out of the earth during sublimation. When therefore, fire is with earth, which is also fixed, the element earth retains the fire so that it cannot be sublimated, for earth does not participate either with the air or with water, as fire does, since one may well separate the air and the water from the earth, as much as

possible.

Nevertheless, my child should know that there is also earth in the air, in water and in fire; for if there were no earth at all in them and if they were pure spirits, they would be invisible and intangible, and they could not be coagulated, grasped or seen (or: touched). But they do not contain so much earth that it would hinder them when rising during distillation or sublimation. It is not so with fire, however, but fire contains a great deal of earth, because both, that is earth and fire, are fixed. But it does not have as much air and water in it that would rise, for it would have to be with the earth when the fire is calcinated with the air and the * . One cannot calcinate elements unless they are mixed with the earth, otherwise they would volatilize; and if they were calcinated. the fire with the air and the dry water or salt could not fly up. In addition, these two volatile ones would not drop their innermost feces as one tried to draw those out of them through dissolution and coagulation, as one did for fire, because they contain a great deal of humidity. That is why the innermost feces of the two volatile parts must be drawn out by hot dryness, on account of their humidity; otherwise they would not allow their feces to draw away from them. Fire, too, would not wish to let go in hot dryness, the feces which are contained in its innermost, because it itself is hot and dry: Its body would only close up during sublimation. Yes, if one could sublimate it, which one cannot do, it would only more strongly hold on to its feces, for one must open up a contrary nature with another contrary nature. How would you open up a hard,

compact thing with another compact thing? Such is impossible. Rather, all things must be opened up by their *contrariis* (opposites), and be brought out of their nature by another nature which is opposite & *diametro* to their nature. How would you fix a volatile thing by another volatile thing? Such is impossible to do, which fools cannot understand, from which arises their great mistake.

Therefore, my child, heed these words so that you do not go astray; follow nature as much as you can, so that you make no mistakes. Fools sometimes believe that they are opening a thing and yet may close it tighter than it was before, because they do not follow nature, and thus they lose everything they spend (on their work). That is why, in accordance with the reasons quoted above, fire is not calcinated with the spirit or air. Let my child take all this well to heart and reflect upon it often.

CHAPTER XXXIX

Now we will again resume our work in order to bring these elements which we have rectified completely to their highest and utmost rectification. You should therefore take a large recipient, which should be very long. Into that you must put the air which is blended with the * and forms one Corpus with it. Pour some of your rectified water upon it, a little at a time, and set it in a furnace, in a cupel with strained ashes. But before the mouth of the recipient must be cut with a level stone. Then one has to form a small glass according to the large glass, with an iron instrument, as the glassmakers do. One can also grind such a glass on an even stone, subsequently put it on the mouth of the large glass, and a leaden

weight on top of it. After that, start a fire in the furnace, first a gentle fire till your materia gets warm. Let it stand thus in warmth for twelve hours and it will dissolve as if it were a red ruby. Should not everything dissolve in the water, heat some of your rectified water to the same degrees as your materia in the glass, and pour it into it (the glass) by a glass funnel. Let it stand another twelve hours in the same heat as previously in order to dissolve. If not everything is dissolved, pour some more of your warm rectified water upon it, and continue this until all your *materia* is dissolved into a clear, red water.

Now my child would like to ask the question: Why did you not pour the first time enough rectified water upon it that it could dissolve (the matter)? You have to be instructed, however, that no more rectified water can be poured upon it than is sufficient to dissolve correctly; no more, for there must be no more moisture of the cloud-water in it than to allow it to dissolve rightly. That is enough, for it does not require more cloud-water or moisture. If one is to merge one thing with another, it must be done with cloud-water; and then when it is dissolved, what more moisture does it need? If then they are to blend in order to stay together eternally, so that they can never be separated, the dry water must be there too; that is their Salt of ✱ . Otherwise they will not stay together and be loath to grasp each other thoroughly, even if all elements have already been well rectified. But if they did not have with them the dry water, the elements would not wish to fix each other, and if one were to fix unto God's Judgment, one could not fix any Spiritus or Corpora

with each other without the dry water which is the * ; for the dry water causes the spirits and corpora to merge with each other, and dissolve, one into the other invisibly, just as the cloud-water dissolves two things which are opposites in order to blend them together. The same thing is done by this dry water in an even, invisible way; although we do not see this with our eyes, this dry water nevertheless dissolves the spiritus and corpora thoroughly, so that they never again separate. If the ignorant understood the secret of the materiae and knew this dry water, which is a mediator between the spirits and the bodies, all their work would be crowned with success.

Therefore, my child, there have to be two solutions, one from outside, or from the water of the clouds, which one can see with one's eyes; the other from inside, with dry water, which is invisible, if a right solution is to take place.

My child would like to ask in addition: You are teaching that one should not give more cloud-water to a thing one

wishes to dissolve, than is necessary just to dissolve it, and not more, why that? And if one were to pour in more water, would then everything be spoiled? In reply, you should know that then it would not be spoiled; yet if you take more cloud-water than necessary, you must draw it off again in the Balneum, for afterwards one has to dissolve ① in it. If then there were too much cloud-water, more than necessary, no harm would be done. Consequently, one cannot spoil it with it, for if there is too much of it, one can again draw it off in the Balneum; therefore, it does not spoil.

My child might now also say: You have told me about the

cloud-water in order to carry out the external solution, and you say that no blending of the bodies and spirits can be accomplished except by means of the dry water which dissolves the bodies thoroughly and quite invisibly. Should it now happen that one wished to join a body and a spirit so that they should stay together, and we had no dry water, how much dry water would one have to add to bring about such a union? You should know that if you wish to blend a spirit and a body, but do not wish to separate the elements, you must put the spirit and the body together in water, each by itself and each in a special glass. Then you must take half as much dry water and dissolve it evenly in clear water that has no sediment. After that, you must pour all three waters into a glass, stirring them well together and then let them stand on warm ashes, so that they dissolve all three together in pure water without feces at the bottom. Then they are well blended, of which sufficient instruction will be given in the Mineral-Stone.

You should also be informed that, should there be too much dry water in a thing for blending them by dissolution, it does not matter. For if they became fixed, they would not retain more than necessary and what they could fix in themselves. They would let the rest fly away. This is said about the manner of blending a spirit and a body when the elements are not separated. But where one separates the elements, be it in any of the three stones, no dry water must be added, for there is already dry water in it, since in all things in the world there is dry water; it is their salt, as has been taught before. Therefore, understand all my words thoroughly,

61
so that you do not make mistakes.

CHAPTER XI

Now we will again continue our work. When now everything is dissolved in pure water, the water will be red, clear and transparent. Let such water stand on the furnace in gentle heat, just as warm as the sun shines in March, for three weeks, to blend the elements well, one with the other. Then, after three weeks have passed, they will be blended so much that one cannot be separated from the other, and yet they will not be fixed but be between fixed and un-fixed. Nevertheless, they will not rise in the Balneum; even if they stood in it for a whole year, continually boiling, nothing of them would rise. But if they were put into a strong, thick glass into a cupel with ashes, heating them so strongly that the glass pot would start to glow at the bottom, and were left thus in even heat, it would gradually rise in the form of a red, transparent oil, clear like a crystal, also red and transparent; and as soon as it got cold, it would coagulate into a red stone, clear and red like a ruby; and it would last in the air, but disintegrate in heat and dryness. And that is how it should be. Therefore, after it has stood for three weeks in the ashes on the fire, you should pour water from the big glass into a glass bowl, set that on warm ashes. Let the cloud-water steam off, and a dark yellow powder will remain, reddish. Now take a glass retort, put your powder in it and put the retort on a furnace in a cupel with strained ashes. Have at hand a glass recipient; attach it to the retort and lute the joints tightly. Now start a fire in the furnace, at first a small, gentle

62

fire; increase that fire by degrees until the retort starts to become red with heat. Let it stand in such heat till everything has gone over into the receiver. Now remove the receiver and put it into a basin with ashes. Heat it, it will melt like wax. Then take a small glass and pour it into it as long as it is warm, and quickly when it is cooling down. Then it will be clear, as clear as a crystal, red like a ruby, and transparent, also half-fixed and half-volatile. It will curdle in cold air and flow in fire. Thus then the Vegetable-Stone has been done. Thank God for his wonderful gifts which he has bestowed upon his philosophers.

This then is the stone which cures all sicknesses which may come into man's body, miraculously in a short time. If you give every day, one grain of it with wine, you will see more miracles than you can believe. Plenty enough is said to intelligent people. But at the end of the three stones, when their projection will be taught, more details will be given on its possibilities. Thus, my child, have I now taught you to prepare the Vegetable-stone, which is the foremost among all three stones.

CHAPTER XLI

Now I will also instruct you in increasing its power a thousandfold. To this end you should take it and dissolve it in your rectified water in a glass vessel, and coagulate it again in the following way: Powder the stone, or break it into small pieces. Put it into a glass pot with a wide mouth. Grind the mouth even on a stone; also grind a small, round piece of glass like it, which is put on the mouth. Put the stone into it and put as much of your rectified water on it



that the stone is almost under water. Set it on warm ashes, and it will immediately dissolve. Now put the small piece of glass on the mouth of the glass pot, and let it stand thus dissolved for twelve hours. Now remove the lid, increase your fire and evaporate the water till the stone is dry. Then dissolve it again with your rectified water, as taught before, and let it stand thus dissolved for another twelve hours. After this, congeal it as before, and repeat this work till nothing will congeal but remains as an oil. Then it is ready for dissolving **⊙** in it.

Take fine gold, and cement it three times in *cemento reguli*. If my child were now to ask: Why should gold be cemented, seeing that it is fine? You should know that something must be added to the gold from which one wishes to get money or coins, or else the coins would be far too soft and too flabby in the hands. That is why one has to cement three or four times to be more certain that it is fine. Further my child might ask: How and why is it that something hard becomes soft through being often dissolved and congealed, getting the consistency of an oil, and no longer curdles, as you have here taught? My child should know that one cannot turn anything in the world into oil as long as it contains any feces, either outside or inside. But when it has been freed from its fecibus, one can turn it into oil by dissolving and congealing it often. For by often turning into water and becoming disembodied, each time being brought back into a corpus, it will become so subtle and volatile that it disembodies by itself. Finally it becomes so subtle that it cannot be retained in any glass. In

64

time, on account of its great subtlety, it would penetrate through the glass as oil penetrates through leather, no matter how thick and hard the bottom of the glass would be. This is why something hard may well be changed into an oil, because of the reasons given.


CHAPTER XLII

Now we will again revert to our work. Take the thus cemented  , as has been indicated; have it beaten into thin leaves, as painters need for gilding. Rub those leaves on a marble with melted honey or with *gummi Arabicum* dissolved in water. Powder it so fine as if one were to paint with a brush with it, or write with a quill. Then wash the honey off with distilled water; put the powdered  into a glass bowl and pour warm, distilled water on it. Stir it well with a clean rod and let it settle down. Pour the water off above and add other distilled water; stir it again and let it settle down. Again pour it off, and repeat this so often till the water runs off as clearly as the one you pour on. Then it is enough. Now put it on warm ashes and let it dry, and you have a subtle powder. Now set your powder to reverberate in a reverberating-furnace in which glasses are made, twenty, twenty-five or twenty-six days, or till your gold swells as thick as a sponge. However, do not put it so hot that it melts, but keep it in a gentle heat without melting. Or if you wish, you may also dissolve your gold in *Aqua fort* and pour pure, distilled water on it; then let it boil for half an hour in a glass. Then put it aside for a day or two and your gold will drop to the bottom. Pour the water off cleanly, and again pour other, common, distilled

water on it. Again boil it for a half hour as before, and put it again aside. Then it will settle at the bottom. Pour the water off. You may do that three or four times, till your gold is well washed off from the Aqua fort, which should be burnt of saltpetre and ✱ . When your powder is thus washed, set it to reverberate, for this gold-powder which has been dissolved in Aqua fort does not melt so easily as the powder which has been rubbed on the stone. In addition, it probably takes at best ten days for reverberating; otherwise, both are equally good. You can therefore perform any of these two, whichever you wish.

When the powder has swollen like a sponge, it is sufficiently reverberated. Now take it out, have well distilled wine-vinegar and put the powder into a glass with a wide mouth, ground even above, upon which there should also be a likewise ground, round glass fitting the mouth. Now pour your vinegar upon the powder, so that two parts of the glass are full. Stir well and set it on a cupel with ashes. Close the glass above with the small round glass and give it also the warmth of the sun, stirring it every day, three or four times. Each time put the ground glass back on top, and your powder will gradually dissolve in vinegar, so that your vinegar will turn a very beautiful yellow. Decant the yellow vinegar into a clean glass and put it away well stoppered. Pour more vinegar upon the powder and stir it again. Set it in the furnace and do as before till your vinegar again turns yellow. Decant that to the first, and again pour fresh vinegar upon your powder; proceed as before. Repeat this till your vinegar is no longer colored; then pour it off, and take out what

remains in the glass, dry it on warm ashes and set it again to reverberate as before, for eight or nine days. Then take it out and put it back into the glass. Pour distilled vinegar on it, stir well, and set it in the furnace, and do as before, till your vinegar turns yellow. Then pour it off to the first colored vinegar and again pour other vinegar upon it. Set it in the furnace and do as before till the vinegar is no longer colored. And if something worth while is left over, set it again to reverberate and proceed in everything as you have been instructed before, till all your powder is dissolved. Some feces will remain, because they had flown into it from the ashes in the furnace. The gold, too, has feces inside, so that some feces will always remain. You will yourself see if something is left worth reverberating or not. If there is something, proceed as indicated before; but if you do not think it worth while, let it be. But you can also keep those feces so that, should anything have remained in them, you can take it out afterwards.

Now take all your colored vinegar and set it to congeal on hot ashes, in an open glass vessel. A yellow powder will remain. Take it and dissolve it again in common water. If it does not dissolve, dissolve it again in vinegar and congeal it as before. After that it will dissolve in common water. It also happens that some feces stay behind. Put those together with the first feces. They are of no importance; they come from the innermost fecibus of the  . Now congeal again on warm ashes to a powder, and be careful not to give too much heat, for the powder would run together

67

because it is "meltable". If you make it too hot, it will melt like wax. When it is then congealed, dissolve it again in common water as before; pour off the pure, and if some feces still remain at the bottom, they are of the innermost fecibus. Add those to the others and congeal again. Repeat this congealing and dissolving till you find no more feces at the bottom of the glass. Then it is enough. Then congeal again. Have a glass plate made specially for this purpose, or a marble plate, and spread it quite thin on it. Put it into a humid cellar and put a small glass underneath it. Everything will dissolve into clear water. Now congeal it again on hot ashes to a powder. Now it is ready to be added to the oil made of the Vegetable-stone.

CHAPTER XLIII

In this (chapter) I will instruct my son how he can blend the Vegetable-oil with the said gold-powder into an oil. Take therefore the vegetable-oil and weigh it. Take the same weight of gold-powder. Divide your *pulverem folis* into three parts, and put your vegetable-oil on fire, in its glass vessel. Give it natural warmth, as the sun shining in mid-summer. In it put the first third of your gold-powder; stir it with a rod of bostree wood so that it becomes well mixed. Let it thus stand in even heat for seven or eight days. Then add the other third of the gold-powder to the oil; stir it as before, and let it stand for another seven or eight days. Subsequently, add the last third of the gold-powder to the oil, and let it stand for another seven or eight days in the heat. Then everything is fixed, and a *medicine* for congealing ♀ into ⊙ . Heat a thin

silver tin plate (or: griddle); when it glows, cool it in this oil and it will change into gold. Or take one hundred parts of *mercurius sublimatus*, which has been sublimated by gold ten or twelve times, until it left no more feces. Then *imbibe* one part of oil into one hundred parts of this mercurius; afterwards put it into the egg and hang it in the secret furnace for forty days and nights, and everything will turn into medicine. Thank God the Lord, my child. We shall deal in detail with these works in the Mineral-stone.

CHAPTER XLIV

Now then, my child, I have taught you the first part of the Vegetable-work. If now you wish to *operate* in the Vegetable, where the air first goes over, such as in honey and in the fruits of trees, or in wheat or other cereals, as also in everything where the air goes over first, it must be done in the way taught here. If you work differently, you will be cheated and not obtain the Vegetable-stone, and your work will be in vain. Follow this way, therefore, and you do not make mistakes.

My child should know that one can do many kinds of work of Vegetable-stones in the Vegetable, i.e., of herbs, trees, leaves, roots, seeds, wood, gums and other spices that fall under the *Vegetable*. All of them may be turned into a stone, which is altogether a Vegetable-stone. But they are made in two different ways. I have taught you the first way where the air goes over first, which work one must follow in all Vegetable-stones where the air goes over first, as has been taught here in an elaborate way.
