

# CHEMICAL MOONSHINE

*Johan Friedrich Fleischer*



a 1988 R.A.M.S. production



# CHEMICAL MOONSHINE



WHEREIN NOT ONLY IS SHOWN  
THE

TRUE PHILOSOPHICAL SUBJECT

but also how such is to be sought

and then

how such should be prepared.

FAITHFULLY WRITTEN DOWN AT THE REQUEST AND  
PETITION OF AN ESPECIALLY GOOD FRIEND  
MADE KNOWN TO THE HONEST  
WORLD AND ALLOWED  
TO BE PRINTED  
BY ONE  
WHO WISHES NEITHER TO DENY  
OR CONCEAL THE TRUTH.

Franckfurt and Leipzig

by:

*Johan Friedrich Fleischer, 1739*

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It is highly appropriate to acknowledge the many persons who have either materially or philosophically contributed to the present effort and future ones. For some this might well be the first indication that they are considered as members of R.A.M.S. or that such a group even exists! While the list is long, it includes: C. Collins, Rick Stern, Doris Edlein, Arp. Joo, D. and J. Nintzel, N. Ogle, G. Price, F. Regardie, W. van Doren, K. von Koenigseck and especially David Ham. For their labors and contributions, grateful thanks are given. Let their unselfish efforts inspire others to light the fires of Alchemy.

To obtain copies of these materials, or to contribute in some way to this work, contact: **R.A.M.S.** c/o Hans W. Nintzel  
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## FOREWARD

Kind reader! Many years have already flown, in which I have read not only many sincere Chemical books, but also sophisticated ones, worked through the processes of the God-forsaken deceitful arch-liars, through which I have lost both my moderate fortune and my health. If but a single Christian friend had only revealed to me the meanest spark of the true Being, and from thence what is absorbed by animal, vegetable, mineral and metal, flux of the solar-rays, Yea! If he had led me and directed me to catch hold of the astral, viscous, fat water, I would be forever obliged to that one from that hour forth. In any case, for the most part I did nothing but wander through pretended, misleading, falsely groundlessly prescribed processes, and having worked, unfortunately did nothing but thresh empty straw. For nearly thirty-seven years I laboured greatly, and in all three kingdoms there was virtually no other subject to be sought, which had not already been found to be impotent. Now when I became disgusted with the mess, the distilling, cohobating and coagulating, and set Chemistry wholly to the side, God willed it that during my travels, I had opportunity to speak with a gentleman of honor concerning the Nature of things; but now I complained to him of all my labours, and how by them I had only gained great loss, and also allowed that I did not wish to think thereon for the rest of my life, nor would I: For two whole days this Elias Artista carefully gave me to understand else but comforting exhortations and then a large body of truthful lessons, with this addition:

Basil's 12 Keys.

Waterstone of the Wise, part 2.

The Dicta Alani.

Viam Vertatis. (True Way).

Beweis der Natur.

Philosophisch Father, Herz.

Die am Philosophischen Heaven hervor brechende Morgen

Rothe. Joh. de Monte Raphaim.

Sendivogium.

Ripplaeum.

Rosarium Novum Olympicum, the first book.

Hermetis and

Theophrasti Olympus terrae de V. Essentz. Ali. puli.

And then, if mindful to read the account of Helverius' Golden Calf. Then I would find that those and other sincerely truthful adepts advise so well what can and may issue forth from minerals, vegetables and animals, because these things were each predestined to a certain nature, thus all things are unable and incapable of bearing something of unlike kind, or of forming out of something of contrary nature; alone our Water, Sun, Moon, and Celestial Dew serves all three kingdoms as a Universal Spirit, and therefore cannot be separated from them, I must and should catch it in the manner to be described, and bring it to effect; also I should be unconcerned in regard to the natural fire, because this Astral Essence would show itself clearly to me, to which the above-listed adepts have clearly attested in their writings; ~~hot the~~ affair is to be arranged, he now gave me a short summary. After this sufficient argument, I neither could nor would doubt the truth of his teaching: I had benefited well from all the sincere instruction, and so had been able to grasp the work; so I know not why I had to delay the work until the fourth year; by and by I lacked this or that, by and by my mirror was broken in pieces, by and by I was not able to have the proper vessels. Alone in the Work I have found that: It is neither by will nor by haste, but only by the mercy of God, and this is true. Yet for all that, because God granted me the time and opportunity to attend properly to the Work, I studied the writings of the above authors with great purpose, often to the twentieth reading, especially those who speak clearly, and become more firmly grounded day by day; nevertheless I had a good deal of difficulty with the appearance of the water at the beginning, until finally I found more elucidations here and there in the writings; the true subject I doubted even less, for I perceived in Sendivogius' 'Tractat de Dulphur'; Est in aere occultus vitae cibus, quem nos rorem de nocte, de die vero aquam rarefactam vocamus Cujus Spiritus invisibilis coagulatus, melior est quam universa terra. The eyes of those who intelligently read through the above authors will be opened, and seekers will attain to the true well of the sages. 'The Dawn Breaking Forth to Heaven' likewise the book 'Of Heaven and Earth', and not least Doctor Helvetius' Golden Calf' mention sufficiently quid sit, quando & quomodo materia sit sumenda.

Doctor Schweisser, or Helvetius, when he asked the brazier what be the subject of philosophy, and if it were costly, received for an answer: Our Matter is a heavenly salt by means of which we (namely the Astral Salt is first extracted out of its slimy fat water and is Kept) open (this happens in a free fire, in a crucible) the earthly body (namely Sol or Luna) and during that time the elixir is born, and the Salt out of which the solution is achieved, and also the mineral (namely aqua viscosa) out of which this salt is made, are neither costly. Johann de Monte Raphaim par. 48 says: This Universal Mercury is nothing else than the Astral Salt, which a few call Heavenly; by the ancients, however, it is called the Salt of Metals; not only do all Metals have their beginning and growth from this spirit, but also all animals, vegetables and insects must suffocate and decay if they should be robbed of this solar-lunar moisture, heat, cold, life and motion. Philos. Vater Herz Cap., III says: It is a corporeal spirit of a spiritual body (that one sees glittering if one looks into the Sun), which certainly is the saltpeter of the wise. It is really a fat, heavy and juicy earth, which is very useful and very precious, hidden to the ignorant, but quite common to the knowledgeable.

One can catch hold of this splendid Matter everywhere, in valleys and level fields, in mountains and caves or galleries, even in one's own house. It is the dew of heaven, the fatness of the earth, and the esteemed natural saltpeter of the Sages. It is in everything the Quintessence of the viscous earth, out of which Adam was made; briefly, our Matter is a virginal earth, on which the Sun (which is her father) has never shed its rays, and the Moon is her mother; our virginal earth is really a nurse-mother of the gods, because from her come forth not only Gold and Silver, but also all other metals, minerals, vegetables, and animals, and take life, breath and air and growth from her: Also the perfect and abundant influence of heaven is conveyed daily through each thing; who now wishes to gain a certain understanding and fathom all things, how, why, and wherefore all things produce and survive, that person lacks nothing, but all can be well brought about; a bit more should ensue in the following:

Above all things, you who are God-fearing, maintaining Christ-like love and mercy, and not the pursuits of heathen gutter-servants, in your hearts; so will God open your eyes, and let you attain the limits

of your desires; our spirit is quite a lovely spirit, a sweet burning fire: It consumes nothing but it well keeps and carries all things, be they good or evil: Oh, why do you, seeker, wish to live and act godlessly, and yet partake of the power of this spirit, when yet this holy spark of divine love cannot serve a malignant person; Don't rejoice too soon, you world-sick ones, drunkards, whores and panderers, because within these lines all has been made clear and evident, so that you could not miss it, rather you should, and must, be able to break off and gather the unfading flowers of the Sun and the Moon in your dissolute state of wantonness. God sees your heart, mind, and thoughts and intentions; so you will find that all your designs will be paid back to you.

To you however who are firm in your intentions, so much is required of you; also to improve your guiltiest thought against God and all creatures: To you, say I, the Philosophical Heaven stands open, and you shall have knowledge of the central natural salt hidden in all things, and be its Master; which central salt, as the body of Nature, remains incorruptible in all eternity. Then you will have an understanding of the central salt, body of Nature; so will you also recognize God still better, and learn to understand and know the whole basis of Nature, also come to know in the work, that the wind has carried your sought-for spirit in its belly. God, you know each heart, you command all that I may do.

## C H E M I C A L      M O O N S H I N E

In the name of God I wish to start to teach the work clearly; seeker, begin in God's name to understand such as the truth. Innumerable many charlatans have written of the primary thing that issues forth from minerals, vegetables, and animals, the one says this, the other something else, recommending chimney soot, dust, lampblack, spittle, sweat, and many more such fool's tricks as the *Materia Prima* of the Philosopher's Stone: Although each one derives from the prime mover and possesses something therefrom, as much as is needful, their users are not artists: He is also no artist, who is able to separate such therefrom, and employ it in his behalf; nothing is gained if he drives out this spirit from one of the bodies, through some kind of art or fire-power, in order to catch hold of it and to bind it: Rather, all labour is in vain, the time and expense are lost: What such deceivers and boasters earn is the wrath and disfavour of God, timely death and damnation: Why? How many unlearned and ignorant people take the declarations of these liars and boasters for truth, spend time and money, and are mistaken, and other people, many quite horribly, lose life and limb thereby, even lose well the everlasting. Have not the lying writers worked the greater part of misery upon these unfortunate ones? Oh, yea. For this reason the souls steeped in God and Christ do not wish to be led through such diabolical and heretical writings, into the river of temporal distress, poverty, sorrow and need, nor thereby to lose one's life and soul's blessing; but much rather would like to be prepared for the perception of God and the following of Nature: So I have made public to the whole Christian world the following honest admonitions and sincere instructions: I hope that those who stand well with God will begin and prosper: Those, however, who prefer the spirit of the world would only give up in time, considering that God does not cast pearls before swine.

Because now however many hundred thousand searchers have worked according to their method, and their method has set them in poverty;



likewise the same has unfortunately happened to me; Thus the noble Chymistry has fallen into disuse and under suspicion by most people, and also many take their example from these others and wish to seek no further. Why? Because everything that is undertaken in the above three Kingdoms causes loss and all manner of useless and impossible things. Thus those do not act incorrectly, who give up after a time, because they do not have knowledge of the true Being, so that they also dissuade others from it; those, however, who have sufficient information and knowledge of the ascension of the spirit of life, can begin and go forth the more courageously, and can be assured of a blessed outcome. For it is an easy thing to catch and dry up naturally the being of being, the essence and life of everything, the spirit of the world, Microcosmal Mercury, revered by philosophy, Living Spirit, unripe electrum of minerals, and to make therefrom the central salt of philosophers and of metals.

Who however would understand my and others' writings with crooked eyes, in quite another sense, these I know myself not to advise; moreover I believe, that they would easily cause themselves the greatest pains, vexation, and loss of time and strength.

Although in the preceeding all has been shown more than clearly, I desire that the seeker be deficient in nothing, and to keep my promise, guide the way with some passages from the above-mentioned authors; the true subject is so very easy to explain without disguise, and also what the natural preparation be: I don't want to start any boasting, but candidly show and make clear to all the sorrowful and hopeless ones the singular consolation and illumination. In Chapter 2 of *Waterstone of the Wise*, the materia is described thus: It is the same thing that in the beginning was produced by three together, but is only one thing likewise was engendered and made out of 1st., 2nd., 3rd., 4th., and 5th. Also it is found everywhere in ones and twos, they name it *Magnesia Catholicam*, Sperm of the World, the Seed of the whole world, out of which all things have their origin; likewise it be of a singularly wondrous birth and form, has an unknowable and unfathomable character and nature, thus neither hot nor dry, like the fire, nor cold and moist like the water, nor cold and dry, like the earth, but a perfect proportion of all elements; it be also of an indestructible body, that may be touched by no element, which reconciles all of its attributes as an

indestructible Quintessence in everything, even as the heavens over the 4 elements and 4 qualities; likewise it be in outward bodily appearance, figure, shape and form, a stone and yet no stone, rather it compares more to a kind of gum or water; They call it also a water of the great sea, a water of life, yea the purest and most blessed water, it is however no water of the clouds or of a common spring-fount, but rather a thick, sticky and salty one, also after sundry examinations, a dry one, that does not wet the hands, or a dirty water that springs from the salty fatness of the earth. Likewise a twofold Mercurium and Azoth, which is fed and nourished by the lowest and highest, vapours of the celestial and terrestrial spheres, mist and sweat, which also burns in no fire, because it itself has in it a spark of universal fire of the Light of Nature; in addition a celestial spirit that dissolves all things, with which it was blessed and animated by God from the beginning, which Avicenna calls the *Soul of the World*, and of which he says: Even as the soul exists and moves and exists in all elemental creatures, it is an inseparable union of body and soul, the purest and noblest essence, in which all secrets are concealed, full of wondrous power and virtue; it possesses also a divine strength, power and virtue, it is that Spirit of the Lord, that fills up the fissures of the Earth, and moved upon the face of the waters in the Beginning; it is also called the spirit of truth, hidden to the world, and without the call of the Holy Ghost, or instruction from those that know it, may be neither grasped nor obtained (attained); that is in everything, in every realm according to its degree, but which is only in certain bodies found in perfection.

In sum, such a spiritual substance, that is neither celestial nor infernal, but rather a pleasant clear pure substance, the fixed middle between the lowest and the highest, also the most elect, and most precious under the heavens: It will not be known by those who have no understanding of it, or first begin with consideration of value, for it is the meanest of all, and most unesteemed, yea, as a rejected thing; which however is sought by many, but found by few, may be found everywhere, collected and taken, seen by everyone, but its separation known by few. Now it is certainly true, what Salomon Trism. says: NO perfect tincture comes forth except from a true and perfect root, for the beginning of the work is our solution, nothing is brought about in the work unless the semen of man conjoins with the femininity of woman.

Who is now desirous to attain to the treasure of the red lion, that one must be able to draw the Sun out of the mountains, quench the same with its heat with the lion's blood, thus will the hidden spirit increase in strength; who will now attract to himself the little fish, Echneis or Remora Echeneis remora "sucking fish" of Pliny, as *Philosophisch Vaterherz*, says, that one will find, that it turns in a natural manner into a water, and this into earth, which, if properly prepared through the artful secret of the sages, has the strength to dissolve all fixed bodies; to make the fixed volatile, and to purify all diseases bodies: In the 3rd. Chapter he says: I say to you once more, that our Matter is nothing else than the Earth, but not that on which we walk, but that which hovers over our heads; the sages call it their Virgin Earth: It is the element which gives the Earth its origin; briefly to tell: It is the noble Earth of the earth of the sages; whose Father is the Sun, and Mother the Moon: It is the fatness of the mineral earth, or noble spiritual and corporeal essence, out of which is made the Mercury of the Sages, the precious salt of nature: It is the true and common Mercury of the Sages, not however of the common folk, namely quicksilver.

One can seek and take this precious Matter in the caves, on the plains and in the Mountains, one finds it in all the places of the inhabited Earth, but one should grasp and take it, before the Sun has had sight of it; Theophrastus says: Who takes not the Moon down from heaven, to make water, and subsequently is able to bring the water into an earth, will never find the correct Matter of the Philosopher's Stone. In the following passage Hermes testifies plainly and clearly:

*In superiori sphaera  
Est in medio frontis vena  
Quae est regula  
Philosophorum prima.*

From the origin and spring of the Quintessence, called: Olympus of Earth, Theophrastus speaks plainly, which is the true Matter, the tinging key, the clear salt, soul, spirit, body, water and fire.

To advise first now, one finds metals and minerals in no other place but only in the mountains, and in the ground, where the mineral water is found admixed, the root which is found in fire and water together

with the Philosophical Matter, and it continues to grow or lie quietly, seeking its own proper level. This is the true Materia, that is not wet, that is however an element and a water, and is only one thing, which may not be separated from its Earth, for it is from the Earth, for it is from the Earth, the Earth is the nourishment of such Materia; it is full of spiritual life; celestial, terrestrial, magnetic, it is refreshed by the pure celestial dew, the Earth harbors it and is its mother; it existed from the beginning of the world, this Spirit which attracts air, fire, and water and encloses all in one: The heavens are adorned with many stars, the Sun and Moon: This Materia cannot become fruitful without the heavens' cooperative help. Also no single thing could live and endure, if it did not unceasingly receive this celestial Astral, Material, cooperative power, this spirit or salt: All life comes down from above, each life has its separate defect in the root of its Spheres, its own salt-spirit, all Metals, vegetables and animals meet in the center in agreement: All life comes down from above:

Because then all grace, blessings, and gifts come down from above, all things long for the life-spirit, at first for the water, the water for the earth and for the spirit, that they may both accomplish their effect, but all lay claim to the heavens. Through fire, air, water and spirit are all things composed, cultivated in an orderly fashion and made fruitful; out of the same Massa goes forth our soul-sap upon men, to whom it is revealed. And upon whom the guiding star falls that one will obtain this treasure and bring forth its efficacious power. We know, that the water dwells within the earth, the water must also become the earth, and it ascends out of our Materia and becomes a spiritual subtle creature. Its extract and tincture, is a salty essence, an incombustible, abiding fiery oil, the key, that unlocks all, and transmutes into its own likeness.

Thus water and earth must dwell continuously mixed together, terrestrial and celestial intermingled, keeping company together with that which must become water and spirit; this is now plain, that our Materia is a pure water, a spirit, a celestial fire, a pure spiritual, extracted salt: It is born of the sun, created beautifully pure and clear, containing the indwelling fire, that comes forth out of the Divine essence, that externally is the greatest poison, though internally the highest good and medicine: Firstly, you must well purify our Materia, through water, these two, as the earth and spirit mix well with the

seeds, make one (thing) to bring forth the noble salt-spirit, because without such Magisterium salis we accomplish nothing, also I would further advise you, that everything that has been joined together once in the beginning, should remain together, and henceforth no longer be separable: Because that which is below must become like that which is above, both come into One, and remain, in order to attain perfection; as it became the earth, so must it again become what it was in the beginning, namely water and spirit, which must become locked into one; otherwise it does not take effect: In another place says Theophrastus: It is a fiery living water, the Philosophie viscosa, that climbs the mountains and falls down into deep valleys, seek its fountainhead, thus you have the power to tinge, to work great wonders, in medicines and in the metals: Therein is made clear, that it is the internal great power of the Sun alone, whose fire is the single celestial fire, that has the power and might to work great miracles.

Now this is taught by the sincere philosophers, that a divine fire is enclosed in the *Solar Archaeus*, which is only enticed forth by means of the true philosophical key, it is a water and a fiery beam, this works at and resolves all that is hidden, without force and labour; It contains everything within itself, it is the beginning and the end, a celestial dew, the united Matrix, the quickening growing power, that consumes soul, spirit and body and is regenerated again: Without this sap and rays of the sun, gold's inhabitant can neither be seen nor captured. It is only a singular essence, a single root, a single universal, that can mingle with all things, and attract to itself that which is of value: If all things did not partake of this, they would be in a state of nothingness (nihilium); Italaii says figuratively: The roots of its Minera be in the air, and the earth in the height, and when it is pulled up by its root, so is heard a frightful sound, and a great fear follows afterward.

Here learn to understand, that when the rays of the Sun reach the volatile damp earth, salt or saltpeter, thence arise lightning and thunder. Therefore one must catch the atoms soon, ere they vanish.

In *Libro Saturni*, is said: Our Stone is known to all, it is thrown upon the open path, everyone can have it who knows how to capture it. Mundus in Turba: You should trouble yourselves neither with the putting together of many things, nor with those things which the Philosophers have set in their books; for the secret of the truth is a single

nature, and that has hidden it in its belly, invisibly, and is known only by the sages: *Alphidius*, in Turba: It is a stone, a nature, a joining, a vessel for the white and red, to make it straight.

*Rosarius* says: It is only a stone, namely our Philosophical Solar Water, our one true way, a medicine which adds nothing externally, but nonetheless something is accomplished thereby, for this one removes the superfluities in the preparation; for if something external were to be effected, the work would be immediately disturbed, and nothing that is sought would be obtained therefrom.

*Arilatus* says: Who would follow after the truth should take the sun's heat, and the froth of the moon. Hamis in Turba: If you would take the Sulphur and Argent Vive, each in its natural way, so you must alloy the two, for the right measure and proportion is totally unknown to human understanding, and next cook these substances to a thick jelly. *Johann de Monte Raphaim*, 28 says: The Tincture has been universal from the beginning, as it still moved upon the waters, but afterwards became specified, and from thence to be found in all things of the four Nature-kingdoms, as Astral, Animal, Vegetable, and Mineral, but in particular it is to be found in the Astral kingdom, the best in the sun. 34 says a wise man, such a water is to be drawn out of the rays of the Sun and the Moon, in a wonderful manner, by a skillful Master of Art: This rarified Water is a Material compared to the Light, a Forma compared to the Created or Elemental, but it is itself an Astral Substance, and a Tincture of all natural things. How now to make manifest this Water as a celestial Materia and terrestrial Forma, which it was formerly, that stands once again in great secret: One perceives something therefrom, when one handles that Body such that it neither becomes so heavy nor remains as it was previously; this must be considered well.

In order that no one may complain that I have not fulfilled my promise, I want to point out some more sincere teachings.

Evidence of Nature says: GOD has created mankind in his image, but it deviates so far from Nature, that for that reason Nature addresses the fanciful worker thus: You have neither Art nor the correct Materia neither theory nor knowledge nor my acknowledgement, you churlish ass break glasses, char coals so that the fumes make you lightheaded, you cook alum, salt, auripigment, chimneysoot, boil black barren metals, attempt to separate and distill great and small, and require various vessels and furnaces. I am ashamed of your folly, for you sicken me

with your brimstone smoke; you presume through your strongly burning fire to fix the Argent vive, but that is only the ordinary volatile, and not the same thing out of which I make a metal; if you don't go another way, you perform nothing, because you do not understand my Art: It is better for you to stay your actions, than for you to perform so much daubing through dissolution, distillation, separation, cohobation, alembics, cucurbits, and pelicans: You will never make *Argent vive* coagulate thus: You need for your vivification to reverberate, fire, and that so hot, that everything flows; but at the end you spoil it, and others with you, if you don't enter into my smithy in which I forge metals without ceasing within the earth: For in there will you see the Matter with which I work, and the method of my work.

Think not that I will reveal you my secrets, if you do not seek the growing seed of metals, animals & vegetables: These which are entirely within my Power, one concerning so much the generation, the other so much the nutrition.

The Metals have only the Spirit, Vegetables the Life, the Animals sensibility, which is more than growth. I make Metals, Stones and Attraments, out of the Elements, which I bring into a Mixture and first Composition, in the Belly of the Earth, you need not seek for such elsewhere. The vegetables maintain their seeds, & Forms, through the same. In the same way also the Animals bear their likeness. Each performs its proper office, without falsehood.

You Wicked Man, & would be Wise Worker! You differ from me more than all other creatures do: The Metals have no life, yet still some nourishment to grow, to become green, or to increase; they have no breeding seeds, therefore they also do not procreate their kind; they are fashioned in the beginning out of the substance of the 4 Elements, from these I produce them. They and the stones have nothing more than the Spirit, all stones are brittle, all metals mallable, after their fusion partly fixed, and fit for the hammer. Gold & Silver however, receive great perfection through artful purifications, the others however are so much the impurer; For their *Argentum Vivum* is too raw, their earthly Sulphur is too combustibile; because the same Materia has no good Form, so the same Metal also cannot be purified; I ordain everything thus, that each brings forth its form, after the Materia is pure.

Would you like to know, how I obtain the Materia from each thing, so I say to you, that I first open the Chamber of my high subtle secrets, and seek the next Material, as to make a Mineral: This I take out of the Box of my four Elements, and such is a beginning seed, which has in itself an essential Form, Composed in simplicity prepared and well ordained, to transmute the four into ONE; Truly FIRE, WATER, AIR, and EARTH; so it is a Universal Birth, or ordinary Catholic thing, Then I give it my metallic art through my Goodness & art, therefrom Metals become pure, and impure, hard and soft; I draw such Matter out of the elements, & carry it through length of time from the first to the next proper Material, from which I make my Minerals: After it goes forth into Sulphur and Mercury, which runs into metal; not however such Mercury as you see as the Vulgar Mercury; through its quality, it is able to transmute the one into the other by its own proper nature (the vulgar into the Philosophic Mercury): Each Materia goes through the putrefaction and strong Corruption, by means of Privation from its first Form, and puts on a new one, through natural warmth, which the Material has in itself, and is awakened by the heavens; with gentle FIRE, so I know to make, I give finally a Form, which the Materia receives gladly, and puts on.

In this fashion (Privation, Form & Materia) are my Materia received from above the Principal and Beginnings.

My Lord, the Creator has commanded me, that I (as his hand-servant) transmute the four Elements from the Universal Materia, through my operation & administration, and bring all mineral forms under a common or Universal form: Likewise I carry through my natural Art the SUN in 24 hours around the circumference of the earth, which never ceases to stir a warmth, through its motion in every element; similiarly also the 8 Spheres, & the 7 PLANETS; and their FATHER the Primum Mobile, with whom all the other spheres travel about.

Now further, the common gold and silver is such a perfect Metal, and all imperfect Metals come forth from the Mercury, therefore all Philosophers call it a Mother of the Metals, and it follows therefrom, a twofold metallic substance be in it: Firstly, the substance which enter Luna, & also the SUN, is such a Metal to which others are not similiar; from this DOUBLE SUBSTANCE (REBIS) is formed the Philosophical Mercury, which spiritual essence is in its BODY; so soon as the



nature of this Mercury is formed from the double Spirit, so he desired to form it perfectly, and make it corporeal, which cannot occur without it. When now this double Spirit rouses, says Flamel, and the double spermatic Seed awakens, so they long to receive their particular BODY; then their Mother the Mercury must die; vainglorious alchemists say indeed, that one must & should make perfect & imperfect bodies into a flowing Mercury; that this then be the true Subject of Philosophy: But this is empty fraud; who however joins together the SUN and MOON through the true Mercury, so this one makes all imperfect Metals perfect.

The Philosophers have a Garden, wherein the SUN is without ceasing, morning and evening, DAY and NIGHT always, together with a sweet DEW, by which it is sprinkled, and feeds the trees and FRUITS that have been planted therein; which receive their proper nourishment from pleasant pastures, this happens from day to day; they become strong and mighty, without ceasing at the least in one year, as they otherwise would not have done in 1000 years, in the place where they formerly stood, where they suffered the cold.

*Via Veritatus* tells: These are the corporeal Matter, which is evident to us as FIRE and WATER: These same corporeal Elements are nothing else, but an assistance to the Essence of the Elements, by which they may be brought naturally to their highest Degree: For they have called the elemental FIRE our SUN, and the Liquid our MOON, wherewith the Alchemists and Sophists may deceive, because they never think about the truth of the Matter, but always suppose it must be drawn out of the bodies: But the Sages have therefore named it Corpora, because our Water, evident, palpable and tangible, and the Elemental Water & Fire is spiritual and invisible. They teach & show the true Materiam and Substance, but on the contrary there is not more than one true Subject and a single Method of Procedure.

Now I should think, that enough has been spoken of the true and most suitable matter, I would from thence at least speak of the Preparation, or natural WORKING, so then of its FERMENT, and Use, with which everyone can be satisfied.

Many have the Matter, you know; but you don't know its virtue; And if you already knew its virtue, that doesn't help you, if you don't also know its effect and Operation: One cannot attain its

effect without God's Inspiration, or a true Adepts direction and instruction. *Rhodianus* says: In this WORK of the Alchymy many go astray, few attain to Perfection. *Hermes*, in *Turba* indicates its subject: The Subtle airy DAMPNESS, with a watery, and the Watery with an earthly dryness, are thus joined and put together, that they may scarcely or never be parted from one another, and then only with the most subtle understanding of the Artist: He is Blessed! Who possesses such understanding, such to perform.

For without this separation all Alchemists have endeavoured fruitlessly, because in this separation or cooking is found such a great and heavy difficulty, and the ignorant one supposes he must bring forth salt, Sulphur and Mercury, separate, purify, and put together again, but that isn't it, & still fewer should be: Therefore no one or hardly anyone, of all the Philosophers in the world, can bring it to fruit; therefore no one should boast that he Knows the STONE, that he knows how to separate the abovementioned Humidity and dampness in the STONE, and to separate, that is, to put asunder the remainder, and to make it out of WATER, EARTH, and SALT.

Who now knows how to make this separation, and can naturally unite the purer parts, namely the Airy, Spiritual, and most Subtle, and make out of the same a Medicine: He will be a SEEKER of this precious perfection.

*Morienus* teaches the Alchemist, when he says: This is this things root, that who wishes to learn this same, he first must receive his instruction from a master teacher, since the master teacher must make some EXPERIMENTS for him: For there are many hindrances in this Art:

1. The Matter should be gathered at the right TIME, and scarcely when the rain goes out to pasture: For although such can be gathered at all times, this however is not so powerful or well to have at all times.

2. This must be well preserved, until Putrefaction.

3. After this it must be prepared to a natural, and not a Sophistical Essence, as the Alchemist know to perform without hands, or artificial ovens, horsedung, charcoal, or lamp-fire.

5. The vessel should be thick, firm, well-joined, and have no cracks.

6. the Seal of *Hermes*, with which Nature could & may perform its

function from the beginning until the End, is to be made loosely, if not, then so the Radicale Humidum should not have enough space and air to be able to throw off the Superfluous & Heterogeneous thing every thing should stand still, and putrefy sooner, and is condensed and dried in itself. Each one has their own just and firm Idea, how such could, should, and may be occur.

Hermes, Theophrastus, Rosarius and yet others say: Although our STONE holds its Tincture naturally within itself, since it is perfectly created in the body of the *Magnesia* (lode-stone), that is, of the earth; but however it has not the Motive or motion within itself, that a perfect Elixir comes out of it, unless it would be prepared and moved through Art and Effect.

From thence says a Philosopher, SON: Pull its shadow from out of the whip-marks. For that reason such an effect is necessary to us, how you look at a child, which arrives at its creation, is born perfectly, but however is imperfect; what arrives to the effect, is above all to be nurtured: Therefore through the Art this should be accomplished, what has been omitted or forsaken by Nature, and in the STONE the tincture is to be bettered, more than it is in its nature: From thence says *Boriellus*: Nothing is made out of the Elements, without a Regiment, prepared with highest purpose: Some think it well done, if they enclose the Materia in a vessel, and hang it in the air in the shade, where there is no wind, or bury it in the earth, with attention to certain months, days and hours, & the advantageous course of the planets and STARS; that thus Nature performs all the rest: And thus the *REGIMEN LAPIDUS*, be nothing else than an ordering of advantageous place and time: Which lets itself be seen if they had done thus; because they see, that the Metals itself in the earth, as also the STONES, Minerals and growing things ate to be brought to their consummation through heat and virtue that is caused by the celestial bodies: The more, Rosarius says: You have enough, if you have nourished the Materia correctly externally. For it can produce sufficient changes in itself toward perfection: For it has the motion sleeping in itself, after its own measure, and a better and more certain disposition, than can be conceived by a man, in the creation and generation of a thing. Therefore must such a preparation be in the Magestery of Philosophy. For as Nature is not hindered through

the contrary: Thus it cannot exceed its similar motion before it has the time to become pregnant, to bear, to nourish, and to operate.

From this is concluded, that the Philosophers would have & say, the COOKING of the STONE must occur by the warmth of the SUN.

That the Year must be divided into 4 Times, and command the STONE to rule after the changings, says Zenon, in Turba: The Year is divided into 4 divisions. First is the WINTER, cold and moist. 2nd. The SPRING, warm and moist. 3rd. The SUMMER, warm and dry. 4th. The AUTUMN, cold and dry. In this way one should govern the two natures. From thence says Morienes: Our whole Magesterium is nothing else than a drawing of the water out of the EARTH, and that one pours the same over the EARTH, or a such operation.

Mundus, says: These two, namely MAN and WIFE, father and mother, the rays of the sun and moon made finely whitish in the vessel, & beseech Almighty God Basely, that you see this STONE mixed, then cook it, draw the Soul out of it by degrees, see it the Stone has become black, if it is thus, so has it been done correctly, if not, so govern it with the Judicious Juice, so long until it is covered with the greatest blackness, this is the whole secret.

NATUREA. After the PUTREFACTION occurs the GENERATION, through the internal incombustible warmth, therewith to heat up the cold of the Argent vivi, which suffers so much, that it becomes one with its Sulphur. This is held within a vessel, Fire, Air, and Water: I take these in the earthly vessel and let them remain, in a single oven, then I cook, dissolve and sublimate them, without hammer, tongs or Coal, without coal, fumes, fire, and waterbath, and without Sophistical Ovens: For I have my heavenly FIRE, which awakens the elemental, according as the Matter desires a suitable FORM.

Thus I draw my Argent viva out of the 4 Elements, and its Matter that attracts its Sulphur at once, which it heats & attracts: Then the cold becomes warm, and the dry moist, Mark however, that the moist is not without its dryness, and the dry is not without its moistness, for one is retained by the other in its first Essence; which in the Essential Elementary, the Spirit and the fifth Essence, from which our child takes its birth.

The fire bears and nourished it in the air, first of all however it putrefies in the Virgin Earth: Afterward the water comes forth, so we must seek that which is the first MATTER, from which I begin MINERALS.

A contrary thing opposes the other contrary with violence, and hardens itself in such a manner, that it is not taken away by the Operation. Then is the passive thing transmuted, and its Form laid bare, through desire for the MATTER, which perpetually puts on a new Form.

I Govern the Primum Mobile through my wisdom, my hands are the 8 Spheres, as my Father has ordained, my hammers are the 7 Planets, with which I forge such beautiful things: The MATTER, from which I make my WORK, viz. STONES, METALS, TREES, HERBS, rational and irrational animals, and in general all things which the heavens enclose, I take alone from the 4 Elements: The CHAOS or HYLE is the first MATTER: This is the Mistress who gladdens the KING, QUEEN, and all the courtiers: The Knight is ever ready in its place, and the chamber-maid sees to her charges. The more magnificent the FORM is, the more magnificently I show myself therein: And I know, that I have the Power to give the Essence to all Essences; to keep them continually, and to awaken the FORM in the MATERIA.

Mark the three things, into which GOD in the beginning divided the first MATTER; from the first and purest part, he fashioned Cherubim & Seraphim, and every angel, from the second not so pure parts, he fashioned the heavens and their issues, from the third and impure part the Elements with their properties; Firstly, the FIRE, which precedes the others in virtue, this he put into the heights under the moon, it has no Corruption in itself, but rather it has the pure part of the Quintessence: After this he made the subtle Air, and puts into it part of the Quintessence also, but not so much as into the FIRE: After this followed the visible Element of WATER, which has as much of the Fifth Essence, as it has occasion for, after the water finally the EARTH: However such all and the whole of Nature, of which I am the first creature: He created in an instant: The EARTH he made thick and opaque, but fruitful, this holds in itself the Least of the Fifth Essence.

In the beginning also the Elements stood only plainly and simply in their Spheres, thus the Air is MOIST, the FIRE helps it: The WATER is cold, and moist, which MOISTNESS is taken from the Air: The EARTH is dry, and cold, and takes the coldness from the water, but on account of its great dryness it approaches FIRE. The fire is the most important Element, and Gives LIFE, and through its

warmth it causes growth; Now should I also tell you, that there is no Element that does not work in the others, thus, that one working, the tolerating: The FIRE works in the AIR, the AIR in the WATER, the WATER Works in the AIR and EARTH, if the FIRE causes the workings. The EARTH is a mother and Nourisher of all things, & everything which may go under the heavens in the corruption, and gives them the warmth without ceasing in her belly, it nourishes them, after the birth; so much power has GOD given me, that I bring the Four Elements back again into the Fifth Essence, which one then calls the first MATTER, which is mixed in each one of the Elements: Alone in me is the POWER to transmute the Elements in their Forms; who holds otherwise is mistaken; I am it, that formed the CREATURES, and gives them Nature, attribute and MATTER; The secret has been given to me alone, and to no other Man.

MY SON I would tell you yet a true word, namely that the whole WORK is made by a single, ordinary, common, united with itself MATTER, in a single well-sealed vessel, and a single oven; It has everything in it, which is necessary for perfection, and is finished by a single Regimen of the FIRE.

Who now knows the correct MATTER, prepares the same also in a well-sealed vessel, and puts everything properly into its OVEN, that one need no longer delay the WORK.

Forsake all Sophistic Processes, let be their various ovens and vessels; let go their horse-dung, their wood and COAL FIRE, such is totally unnecessary; let stand the Metals and others, rather transmute the Elements into a changeable form, which is of the magnificent Philosophical MATTER, which the ignorant throw away; it is like the substance of the GOLD, but unlike the Essence: Invert the Elements, so you will find what you seek: I think that you should Sublimate the fixed, and fix the Sublimate.

So take now Argentum Vivum, which is mixed with its living Sulphur, do everything in a single well-sealed vessel, in a single oven, which is filled to the 3rd. part, set it over the FIRE of the Philosophers, beware, that it does not become smoky. Do it thus, and trust me, forsake for that reason MY SON all other Species, and take not the MATTER, from which the MINERALS begin, more I will not say to you, but I swear to you truthfully, that you must follow me and Nature:

If you put the eggs under the hen to be hatched, so it is not necessary that one grows the same; thus you should also not grow your Matter or Mercury, but rather take it, and put with its likeness, which is the FIRE, in the ASHES, which is the STRAW, in a single GLASS, which is the NEST, without other things, in a proper oven, which is the HOUSE; So that therefrom, a young Bird, which will heal all illnesses, through its blood, and satisfy you for food from its FLESH, from its feathers will it clothe you, and protect you from the cold.

Reply of the Alchemist: Thus have Thou Nature, led me onto the True Path, I thank Thee for that, I know that all My WORKS are fit for nothing, metallic, mineral, vegetable, animal, and other things, many ovens, AQUA FORT, soot, ordinary dissolutions, distillations, horse dung and COAL-FIRE, serve nothing with each other: Thy BOOKS yea will I read diligently, and follow Thine example, for that is the surest WAY, if I follow Thee. For the Art comes forth from Thee alone, although it goes forth somewhat slowly; on account of this, however, I will not spend time uselessly, so I would rather begin the WORK today than tomorrow, and take it under my hands.

Firstly, to strive after the Matter, which will give me the beautiful Argentum Viva, by means of thine effective division; such would I do, in a well-sealed clean vessel, and put under an oven, which has been surrounded by A WALL: Then thou Nature will know to do the WORK further, as it ought: I give honest thanks therefore to THEE, for all ARTS, that thou hast given me, and to make thine INHERITANCE such a high good.

I will follow thy Teachings, that I may acquire this Noble Tincture from the Elements, by means of divine assistance, and thy Help.

Part 2 of the Waterstone of the Wise. Therefore, if you meditate with yourself in seriousness in your Oratory, and recognize the MATTE also have it at hand, so may you then apply yourself in the Laborator and bring it under your hand with proper Work, and make a start.

Firstly, you must take the same oft-mentioned MATTER, or PRIMUM ENS, which the Philosophers also call the highest Good of Nature; dissolve before all things, and dissolve and purify it from all its AQUOSITY, and Earthiness, because in the beginning it appears to be an earthly feculent body, a sharp, viscous, slimy, and cloudy-watere thing, also take away from it its dark and thick-clouded treasure,

with which it is obscured, thereafter such through further Sublimations, its HEAT and internal SOUL which is hidden in it; divide it and separate it out, that it may be brought into a lovely essence: This happens however, through the great catholic sea-water, which through its swift, even flying ebb and flood, waters the whole circumference of the earth, and makes fruitful, and therefore is so beautiful, sweet, clear, bright, and shining, that it is to be looked upon with admiration. Far higher & more beautiful than gold or silver, or a carbuncle, or diamonds lustre; which blessed water also holds together in its aforesaid MATTER, namely, The Philosophical Salt of the Wise.

If you now preserve this, it is a good tasting, good smelling salt, subtle, airy sort, that if it should stand in the air; would disappear, unless it is fixed of itself. So you should take the Waters & divide into 2 parts, out of the 2nd. part, divide into 3 parts, and carefully preserve them. Coagulate till dry, the first part (or half), when this occurs, imbibe the reserved 1st. third part, & again coagulate it, till it is again dry; the 2nd. 3rd. part is also imbibed & coagulated till dry as afore; divide the last remaining 3rd. portion into 7 equal parts, and soak your earth or salt as often as it becomes dry, until the last Seventh imbibition and soaking, if it flows on a red-hot piece of metal without smoke, and penetrates, it is good; if not, you must imbibe it with fresh milk so long, until it is fixed and penetrates as oil in leather into the Metal; as often as you imbibe your salt, put the glass into the oven, and give it a graduated FIRE, that is gentle, continual, airy, moist, whose warmth penetrates like a hen over her eggs. The Philosophical FIRE, (Fire of the wise) is no metallic or elemental, but only an essential FIRE, it can also be well named Divine. The Philosophical fire is also called AQUA MERCURII, and in truth, it is the same FIRE, which the Israelites used for their burnt offering, as it stands to be read in the 1st. Chapter of the other BOOK of the MACCABEES; of colours and other things, it is better to keep silent than to speak, since this only causes difficulty and error, but in the Practice it is not so.

When the Salt of the Wise, or Philosophers Stone has gone through its 7 reddenings, and has been fixed, this can be fermented with 3



parts Sol purified by Antimony, or 3 parts lunae, in a strong crucible in a free fire, for 3 or 4 days in flux, so will the metal not only appear broken, thru the acceptance of the Tincture in either sol or luna, and whose virtues are multiplied in the body of either sol or luna, to transmute other imperfect metals into Sol or luna, to transmute other imperfect metals into Sol or luna, as according whether Sol or luna was multiplied. It is first tinged, and through itself to tinge others. Thus here the saying applies: "Nothing tinge unless it first be tinged."

The time in which the Stone can be finished, no one can determine, the cautious and mindful know how to perform this work. For truly very much is laid thereon, to make the Sal Philosophorum naturally, and to him thru strong and great fire his tinging and growing art is kept up and not chased away.

I would gather this thing together briefly, write clearly, and repeat, who has ears to hear, who has eyes to see: I cannot possibly tend to each and every one; although I would be pleased to know the esteemed and honest-hearted Men, near and far, and I would gladly oblige his questions; but I alone cannot know each ones mind and intention, so I must, against my will remain Silent.

It serves everyone to know, that presently I live quite alone with no companions. And since the good friend is seen no more, I stand with no single-true-possessor in acquaintance: Although some are certainly found in the Netherlands: But I should be so happy, to be able to enjoy the acquaintance or friendship of one and the other, and would heartily rejoice thereof.

Yet my intent is constantly and Continually to serve God and my Neighbour.

Beloved Reader! God knows that to serve everyone, I would gladly do so, full of good will, if only I had the spiritual gift of God, to be able to examine and observe each one's heart, mind and inclination; whether being worthy or not. For this reason I have written this little treatise, as a good friend, at the bidding from Above, and caused it to be published. Perhaps some God-given Man will find what he seeks, and what he otherwise may wish for.

To speak with brief words, our beginning Subject is neither BODIL nor animal, vegetable nor mineral, or anything else that can or may come forth from these, but, rather in truth, a pure soft Astral Essence. For all three nature-Kingdoms are yea in each, and although

each does have as much as it needs of the Universal Spirit; though it is still not capable of imparting it to other bodies. Men generate Men, seed & vegetables their like: Metals and minerals however have no Art of multiplying, but so soon as they break themselves off from their stem, or are tormented by fire, their Tinging Spirit or growing Art disappears, & no artist is likely to catch this Spirit. However, to help these Artists & to advise, I have brought up enough. Consider diligently what Flammel says: Many have sought it in lead and tin, others in steel and copper, still more in silver and Mercury, I however have sought and found it in the GOLD: But I say to you, were you able to obtain and have the Tincture-Essence (the Center of the Macro-cosm) so you are MASTER over everything. Now each stands free to grasp it whenever he will, for it is yet universal in the abovementioned single Subject. For this reason it is named the Tinctura Aurum Physicum or Tincturea-Physicorum. Without the Aurum Physicum no ordinary gold is able to grow: For one sees at first, that ordinary gold and silver not only dissolves in our Liquor without clashing and crashing, but are also increased in weight.

I have said, that who would have the Universal Stone, also must have and know the One true Universal Materia, otherwise he would err, as so many others. One makes no shoes out of Paper, still fewer make houses or walls out of snow. Thus it must & should be something, wherefrom all the three Kingdoms have taken their origin, growth, and continuance I want to say this once more: It is called our Aqua Mercurii, Spiritus conservator omnium rerum, our Electrum minerale immaturum. Our Life, and perfection of all things, our Single ONE: Our FIRE, WATER, AIR & EARTH, our Sal Metallorum, our Sal Philosophorum, our SUN and MOON: Nitrum Philosophorum, WIND, MIST, and CELESTIAL DEW.

Presently you will ask: How & where should I get such, from where, through what, with what? Many authors have written of this: Neiter, Theophrastus, Basilus, Helvetius, Aureum Vitulum, Digby, Sendivogius & Ali Puli.

I will tell you this much however, that the rays of the SUN and MOON and DEW must be collected in a clean Jar or Vessel, separated from rain & dirt, stench, smoke, & also far from flying and wandering animals. The ways of attraction are many, but it is as well at home, as in an open place in the wind. As also a most fit and convenient Recepticle.

In a great Thunderstorm, with storm wind and downpour this Spirit,

which the SUN has earlier drawn from the earth (plentifully & in great abundance) is driven up into the air, and then is thrown down into the lowest Region, & gathered in great quantity by both men & plants; thus also with the previously prepared receptacles. In a thunderstorm, if the wind blows from the South, Southeast, or Southwest, it is good; great cold and great heat, give nothing. The dew collected from grass or trees, is already spoiled. The place of capture must not be marshy, have no great mountains, houses, towers or high trees before it, but rather stand open and free; the place should be open, smooth, and even from South to North; the vessel should stand at least 6 feet over the earth, neither higher nor lower, smoke and fire must not be a hindrance. The Current of air is not to be despised, if such were driven through a narrow space, into a spacious room: Who knows how to arrange this in the same Modus correctly, will fear no calamity; Receptacle and place must have a harmonious Adaption and the Spiritus Mercurii should be collected Copiously. Enough of the capture of the Spiritus Mercurii.

When you have 8, 10, 12, 16 ounces, let it putrefy for 40 days in a well closed Alembic or Vial, or however it best suits you. After putrefaction, divide your Materia into several parts; take 1 or 2 ounces, and let it dry, draw your Salt out of the Capur Mortuum & add thereto as much Spiritus Mercurii, as there was in the beginning, or a little less; let it again dry gently; when it has dried, give the Child fresh Milk, out of which it originated, half as much as before, then have in store the third Portion, of your whole Spiritus Mercurii; divide it into 7 equal Portions, and soak your Materia seven times, but each time well dried, until the 7th. soaking and drying: So then give the tincture its Ferment, either SOL or LUNA in a crucible in a strong fire for 3 or 4 days, that the metals stand in flux or continual fusion, and so our heavenly Salt of all metals ennobled and together with either SOL or LUNA transmuted to a tincture. When this occurs, take a little of this tincture, wrapped in Wax, projected on imperfect metals, when in fusion, so you will accomplish Miracles. Now be contented, fear GOD and follow these my true instructions.

Of all Writings, that I to my knowledge have ever read, none are to be found so clear, undesguised, and honest, and written without deceit, than this is.

God gives you the gift to find the SINGLE ONE, seek the single vessel, oven and FIRE, and let all other things alone: As various Matters, vessels, Phials, Solvents, bowls, mirrors, dishes, wood, coal, and other fire works. It costs nothing from the beginning to end, except your necessary maintenance, as nourishment and cloathing. If you will understand the matter correctly, so also it will cost you little. Therefore I believe, that certainly God is everything in everything, and over everything; that if someone would make known to you, that there are great expenses here & there, that same one is a capital liar and fraud. For the Matter costs absolutely nothing, as that you accordingly work and take pains, mirror, polished dishes, vials and Solvent vessels, one can also have at a low price. A common vessel will perform as well as an expensive one, if only it is not porous or broken. Otherwise you need no expensive costs for the work, not even a Penny. If I should reveal to a Simpleton the Secret Materia & mode of proceeding, I certainly believe he would call me a boaster, clown, and moreover would believe that I build Castles in the Air; and might quite well believe that I had been robbed of my senses. And yet so simple and Common are our Materia & method of Operation; so great, so noble, so glorious, so valuable, and so indescribly great are its virtues: For consider, our Universal SUBJECT, is even the THING, which no thing in the World can do without; it is a vile thing, and yet it is in the PARTICULAR, viz. our fixed Mature Salt.

Beware of all Particulars, for NOTHING PARTICULAR IS UNIVERSAL: It is forever certain, he, who is a possessor of the true ART, does not need to take pains about money for himself, for as he only takes our putrefied *Electrum Minerale Immaturum*. extracts its salt (it goes quite naturally) lays pure or unfixed metal therein, pours on so much of our milk, that its salt therein can again dissolve itself, so will he see, that water and salt, not only ennoble and increase gold and silver, but also the vulgar Mercury or Saturn, if you put this to it, is ennobled in the same way, that you will wonder at it. Think you, that this Particular be worth not a hundred thousand, but still more dollars; I think yea a hundred times more; one can then work Particularly as he wishes: Alone the same way to the Great thing is much easier with less effort and expenses.

In regard to what follows, I don't want to mention much more, because the premature hastyness of opinion of the various readers would

like to hold on in doubt and mistrust: There is no Matter, no Art, no Handicraft in the whole world, that has more snares than the Chymistry. All impoverished and vulgar merchants & tradesmen, shoemakers, locksmiths, glaziers, beer-brewers, brandy-distillers, Lawyers, schoolmasters, persons, nobles & ignobles, as soon as they fail to win, he wants to know how to remove and compensate all their losses through Alchemy. These begin to build houses and castles, buy goods, Manors, yea whole estates; but these plans and projects are only vain dreams; they know neither the TRUE SUBJECT nor the METHOD OF PROCEEDING, thereby they fall ever deeper into poverty as well as great infirmity and sickness: Thus it is true, as VIA VERITATIS says:


These same people, then begin to write, just as if they understood the matter quite well, and had gained great profit thereby; for this reason they also become great bunglers: For they have dissolved, so long, until all their Gold and goodness melts and dissolves away, also sublimated so long, until that pots and kettles have flown up into SMOKE; and putrefied so long, until all their clothes on their bodies have rotted; Also they have calcinated so long until all their WOOD and COAL have become ashes.

So that everyone who is skillful at Particular Processes has to wait; for who knows the true subject, doesn't bother with Particulars. This I believe, if you are cleaver and wise, you will not blame me for believing this of you, if you are old and poor enough, and have searched diligently into all bodies, you then will firstly grant to me, that you behaved like a fool, unelessly spending time and money: Therefore GOD would watch over all pious hearts, and let his all-creating blessing-filled hand be perceived to everyone; but if not through this, then by another way and Art.

## A P P E N D I X




THE GENERAL RULES BORROWED FROM *Sendivogius*, TOGETHER WITH THE VERSE.

### Four Elements

Fire   
 Air   
 Water   
 Earth 



*From God*

### Three Beginnings

Sulphur   
 Salt   
 Mercury 


*From Nature*

### Two Seeds

Masculine   
 Feminine 

*The Metals*

### One Fruit

Tincture 

*Through Art*

*Who understands this table correctly  
 Sees how one goes from out of the other.  
 First everything dwells in a 4-fold state  
 The elements everywhere.*

*Out of this the 3 Beginnings spring.  
 Which bring forth two Sexes.  
 Masculine, feminine from Sun and Moon.*

*Out of which grows the Wise Son:  
 Who is like nothing else in the world.  
 He surpasses all Kingdoms.*

Now it is known to man, that God in this great Cosmos had given a living Spirit to all creatures, to maintain, multiply and to nourish themselves. This Spirit they have not only in themselves, but they are supported also by the Heavenly Influence: This Spirit is Man's true *Balsam* and *Mumia*, and State of Wisdom, whereby He is discerned by all creatures, or being different from all creatures. Also this Spirit and *Vita Mundi* is the true Balsam of Nature and Quintessence.

E N D