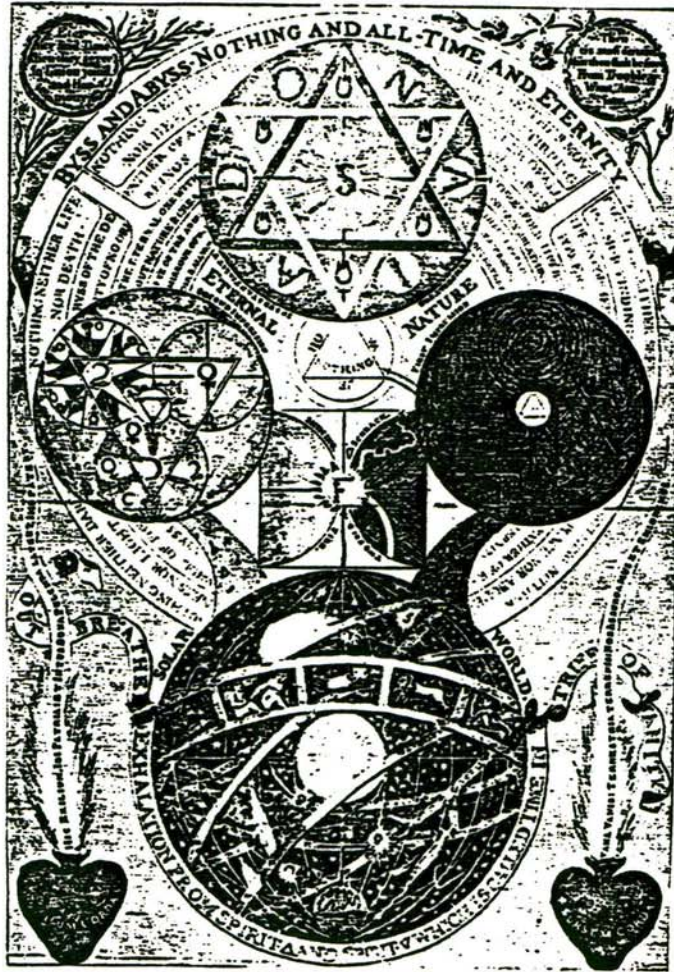


THREE TRACTS

OF NATURE AND ART

LIBER TRIUM VERBORUM OF KING CALID

THE PHILOSOPHICAL CANNONS OF PARACELSUS



PRODUCED BY:

RAMS

1982

OF NATURE AND ART.

A thankful offering of an
Enlightened Writer of the Hermetic A.B.C.

of

a well disposed Christian Hermetic
Scholar.

Written in the Month of

November
1730

I. C. H.

1.

ON NATURE AND ART

If we wish to know something of the inner strength of Nature according to the measure of God, we must look for this in every creature beholden to Nature. Every creature must find his own particular strength and function through the knowledge of the Universal Substance, the highest Arcanum of the whole of Nature and in which lies the concentrated power of heaven and Earth.

Let us see what Nature actually is and what she is called, and secondly how she works, or how through this hidden knowledge the natural can be overcome and regenerated. This knowledge is the true Alchemy of which one reads. Now through this Art and the new rebirth, man can contact the Q. E. of the most secret parts of his being.

The highest and most inward strength of Man lies in his Sulphur or Tincture, bound and held however by the Salt of Nature. One must therefore open or unseal this Salt of Nature, so that the tincture SULPHUR may be freed, awakened and made spiritual, that it may be made workable in this anxious and careworn life. This can only come to pass as said before through purification and rebirth, to going back and through the 4 Elements from which it came. The new birth or tincture freed from the Salt of Nature spiritualised and brought into its highest tincture, SULPHUR. This separated from the false or cursed earth, is then the highest or Quintessence which in every body is the specified working and held strength. This new birth of the Universal Substance can be achieved, for though universal it can be individualised.

Art must follow in the way of Nature, for Art cannot achieve by itself, what Nature has not potentially in itself; so we see that unless we have foreknowledge, we cannot proceed to show how this rebirth can take place. If we follow false paths we cannot hope to achieve our aim and will never reach the goal. In under-

standing Nature lies the real comprehension of Alchemy, and we see why the wise so truly say "According to Nature so it is", and we truly work with her.

If we wish to understand the beginning of Nature and see from what God made Heaven and Earth, we must seek in Christ what Moses taught when he said in Gen. 1. "The Spirit of God brooded over the waters". We learn from this that the Prima Materia, or the first Chaotic Beginning of All Things was Water, after 6 days all creatures were brought forth and made, of which Man was the last and end of Creation," Peter. 1. 3. 5.

Mans body was created from an earthy mass or as the Wise say from Adamah, that is from a red earth, from which man received his name and nourishment, and it was called Adam by God. But this watery earthy mass or body is no ordinary earth, but a tinctured earth, full of light arid living strength, an extract of all ideas of the Spirit of the great world, after heaven and earth and all the riches of nature. That is why man is in sympathy with the world, for all the forces of nature come together in him. The Universal in the Particular, that is why the Wise say, that Man is the Centrorum and Centrum.

In Man come together the heavenly and earthly false nature. He is the Microcosmos, in him are all the forces that go to make the Macrocosm. The Soul and Life of Man was breathed into him by the spirit of God, which enabled him to become supernatural and to make a double stand, both physically and spiritually: the body receiving strength from the Spiritus Mundi, the soul from the eternal nature grounded in God. Both are together in Man; thus is Man above all creation and is beholden to his Maker, for God wished all else to be below Him.

In this manner was man to be master over all creatures, and know nothing of death. After however man broke God's law and fell through his false earthly Will, the Light of God's Tincture left him and with it mush of his perfection and sovereignty, so that he became

more subservient to the great world. God's curse not only fell upon man's self will, but on the fruits of the earth which he takes for his sustenance, and therefore partakes of inharmonious or corrupted matter. The curse of God then came over mankind and the world, and with the flooded earth came the judgement; God did not wish all to be spoilt but nevertheless disorder had come into Perfection, hence the farmer having weeds, thorns and thistles growing beside the good fruits of the earth. Hence Man had to eat his bread by the sweat of his brow, and the farmer to build and grow his crops. From this we see that still a little of the uncorrupted Light of Nature remained in the earth, for otherwise the farmer could do no good with his sowing, as also in Man remain some of the unfallen Light. Man must re-awaken this by grace in himself and nature and make a second stand, so that in this Life, if not entirely, he will in part return to the state from which he fell.

It is this Light of Grace, this Image of God in us which is the life of the soul, a beloved FIRE, of which a little yet remains in us. Though small it can become great, if we cast away doubt and believe in Christ, through which this Light of Grace can be fermented and multiplied, for through His Incarnation and Death, did He reawaken the image of God in us, so that coming nearer to Him, this Image of God can be once more attained. What remains of the light of Nature in man, is that of nature's FIRE, which holds man's body together and which is ordained by God. Before the Fall this Fire in Mankind was above the elements, and therefore sufficient. This Fire could not be aroused wrongly or become too powerful, so the first man in this place knew nothing of sickness. After the Fall it came below the elements, thereby causing life and death.

As in all things and also in man, this natural fire has two qualities in itself, which are heat and cold; the heat being the fire's spirit, the cold the fire's body, the two qualities making the fire of nature twofold, one working towards love, the other

towards anger. In love it works when heat and cold are balanced, complementary to each other, in which case it is nourishing, giving man an inborn warmth to his powers and keeping the body in good health. In anger the fire of nature is in disharmony, either cold or heat being predominant one over the other, causing strife in man's body, either consuming it with fever, or giving it a rigour caused by excessive cold. The force of nature then in man works either toward heaven in love, or towards anger in cold, even unto death. The anger of nature can also be brought about by undue enjoyment of food and drink, through a disorganised or erratic life and many other ways. When these contrasts fight, one against the other, they isolate themselves and cannot reach the harmony of God's intention.

No sickness can befall man except that which he has brought upon himself by falling away from God. For this God has created a special antidote, or specificated means to alleviate such sickness. Man has but a short span of life in which to apply and understand the specificate means of regeneration. God left a Universal Medicine through which health can be obtained, and this is the Lapis Philosophorum, a noble Tincture, a newborn EARTH, which is but a prelude to the refined and Paradisical. Light Wisdom of the regenerated creature, of which this Stone is a particle, for it comes from the pure elements out of which it is born.

The strife of the elements are again through rebirth, put into harmony by the One-ness of the Temperature. One can see that man with his anger and his natural FIRE, or what ever quality is predominant in his nature is torn this way and that, and to cure ill health this must be brought into harmony. In as far as man lifts the darkened Light of nature and regenerates his physical body, many great and wonderful works can be achieved by the Tincture of the Wise, called the outward Healing Balm.

As we gain the heavenly Tincture through Christ which God had originally intended for us so can we through the earthly Tincture

renew the darkened light and our elementary body, until we reach our desired goal and cure our bodily ills. We cannot reach the deathlessness of Adam or the Oneness, which we had before the Fall in this world, for God willed to punish man for his sins by death. When however we have reached Gods' home for us, we must, to use an old phrase; "Whether herbs or plaster die," in order to leave our false home; then the soul wings its way again to God from whence she came. The body made from the earth, returns to earth from whence it came in which it putrifies and is made clean, until finally at the youngest last day it stands purified and becomes one with the soul for all Eternity.

As Man was created on the last day of Creation, so on the first day God created Light. Let us consider this Light.

It is nothing else but the first fiery spiritual body of the Threefold God, who in the beginning suspended a fog or mist over the waters, which with its living working strength gave it its soul and made it fruitful, God then took this living Fire, placed it in the heavens and called it Light. God then took this Light, and with its strength impregnated the earth and every creature with His Likeness, so that all created beings should have a portion of this Light.

Therefore say Solomon, "Gods' imperishable Spirit is in all". This specificated light is given to all living creatures, it is also a part of the universal and inexhaustible strength which nourishes and holds all things. This Light is the universal working Fire which the Wise call Nature or the object of all Wonder, Spirit, Sperma, Hyle Archaeum, or the Universal Spirit, for all the strength of nature is in it, and we see in this spiritual Wisdom the bodily earth. The Hermetists say that "as above so below". As long as this spirit hovers in its own sphere, it is universal and can draw to itself diversity of forms in three different kingdoms, Metallick, Vegetable and Animal, but as soon as it has specificated itself it is no longer universal and becomes

one with the body which it inhabits. All creatures have their beginning in this spiritual body and through it comes the magnetism of nature, for the creature has its root in spirit from which it broke off and for which it continually yearns; and is drawn too and maintained and also made essential. It augments and multiplies vegetation.

This Light or Universal Heavenly Fire of Nature, the life and movement of all things remains as long as God wills it, nourishing vegetation; for it is an imperishable strength which the curse of God did not lessen over the Earth and its substance. For were this not so the heavenly fire could not have increased the cursed earth nor given fruit to vegetation, and the world would have come to an end. But it gives continuous motion and life and its souls' strength until God decrees the end of the world and brings it to Judgement.

As this Light was first from God in heaven, the planets obtained this Light by proximity, which gave them life and passed on this life to their lower physical bodies. The life of the Planets is dependant upon continuous movement, ensured through the influence of the Heavenly Light. Therefore Bechard says; "The Sun is either hot or cold to itself, but its movement is naturally hot."

In their circular movement or path they form a certain figure and stand in the heavens in the following order: SATURN, JUPITER, MARS, SOL, VENUS, MERCURY, & LUNA; and while the Planets influence that which is below not above, it is apparent that all their strengths are given to all births; the source of the Seven spirits, named the Seven Forms.

The whole birth of nature comes from the Seven Forms, and through them take their characteristics, although in each thing only one Form is predominant, as Chortollassaus writes. As SATURN is the highest planet so he is the first to catch the influence of the spiritual light; which he attracts through his own cold property and which he then shares with the other Planets, of which

the Moon is the last of the assembled planets to receive the influence of the spiritual light, the latter sharing it with the elementary world to which it is closest, the Earth. The lower element, our world, has two bodily elements water and earth, as against the above two spiritual or working elements, fire and air, which when broken off their spiritual home become a substance or body, for the fire rests in the air, and the air in the Water.

They are both in the earth which is the centre of Nature and which fully encloses all the elemental powers, for they are mixed in an earth and rest in it.

Before the Fall the elements stood in equal harmony, for while the powers were in harmony there was no strife, therefore the Paradisical fruits were without blemish. After the Fall however, the elements were put off their proper temperature, and thus came to strife, through which the fiery Light spirit took substance and thus fell into matter, and in so doing enkindled the fire in itself, became partly false, and because of that put the air out of its right proportion, and its weakened fire became mixed with a distasteful dead water, which made strife inevitable in the elements. No species in its own kingdom can reach the highest point of fulfillment, for the spirit of Nature through the false SULPHUR and the powerless water cannot perfect nor carry it through to a greater perfection.

Although the 4 elements strove fiercely against each other after the Fall, they had to harmonize and come together in the birth of all things as One Whole, which could not happen unless they came from one Materia, which separated from the watery chaos. There is a close connection between the elements, for one cannot function without the other, but indeed energises the other. In the ground of Nature they are ONE.

The earth is a coagulated water, and the water a dissolved earth, but without air there would be no movement or life whether in

water or in earth. For in fire alone is the movement and life of all things. The Fire is nothing else but a thinly made water, and the water a contracted or drawn together Air. Now Earth, Water and Air would be dead and non active without the Fire which has two extremes, namely heat and cold. With its heat it dissolves all, and makes the earth into water, and the water to air. With its cold it congulates everything and turns the air into water, and the water to earth. So much we know, that the fire with the heat of its agent, is the first cause of the Holy Spirit, contrary to the action of the cold, for this fire with its two different properties, through its influence in the left over Planets, brought forth all things in the World.

In this knowledge lies the greatest mystery and Source of our whole philosophy. It is however the fire of nature on the 4th. day of Creation that was made into a body, and according to its property (two-fold) was placed in the firmament of heaven, and encounters the two great Lights, namely Sun and Moon, which send their strength and pass their influence on to all the other planets and stars and the creatures in the three kingdoms. The Sun consists of the warm central fire and from the Moon the same central cold fire, one being dependant on the other.

Without the heat of the sun the cold central fire of the moon would be enclosed in death, while the warm central Sun is the movement of the cold life, but the warm central heat of' the Sun would not be fruitful of itself, for its heat would burn and destroy without the cooling temperature of the cold central fire for nourishment, but both central fires would be dead were it not for the universal Spirit of the world which is in between both, energising and bringing things to life.

These two central fires with their respective properties and Holy Spirit constitutes the three spiritual or holy principles in the upper elementary world, as in the lower elementary world all birth comes into a corporeal body from the centre. They are

the same essential parts of all forms, namely SALT, SULPHUR and MERCURY, without which the Universe cannot give birth or work.

In the lower elementary world these 4 elements in them; they are in fact a seed or birth of them; for out of 4 elements come 3, which happens through a separation of the weakened water. Nature in the beginning had need of the 3 principles which through mixing and uniting, was necessary to an outward birth. After the conception and union of the same, there comes to birth a radical being who throws away any superfluousness for the imperfection of all things is caused by not having been sufficiently processed. The 3 principles differ in the matter of working but in nature they are in reality but One, can be mixed one in another as we see in the birth of things that eventually go back to one principle.

In the lower world all creatures are constituted from the cold central fire, of which the salt is the dry basis. This is under the influence of the first three fiery forms enclosed in the earth. Its working is astringent therefore sulphur and mercury is active, and draws together, coagulates these forces which then become corporeal. The Sulphur or the natural inherent warmth is the second principle and is the warm central fire, an oily substance or essence; through this essence it holds the salt together in which it overcomes a body; in it the sulphur is a subtle earth which can easily become a hard and fiery earth, wherefore it is twofold, both heavenly and false.

Through the cold central fire or salt it becomes matter, secret and closed and changed to a fiery earth. When however it becomes revealed and awakened through the third Principle the Holy Spirit gives forth a spiritual power and a working life which brings all things to proper growth and fulfillment.

Finally the third principle is MERCURY or the first beginning of moisture the beginning of all growth. This, of the three principles is the most fleeting heavenly essence, for it comprises within itself all the powers of the upper elementary world, which

comes down to the lower world, so that it is called the Wisdom of God's abode, without Him is the salt and sulphur dead and without energy; when however He works in them and opens them, they ferment into a living life. Through this comes a working and multiplying strength. In this strength of power the mercury is a purer spirit in which form it cannot remain in the lower world, unless it is caught through the earth, in which a bodily and fleeting salt is mixed, so that it can through its nature reach from spirit to matter, and can come to all creatures.

When it receives help from its persevering fire or sulphur, it should not be burnt out and made into air, but increase and strengthen its life. When the above two principles, the 2 central fires tolerate each other, the mercury rests in them spiritually, for with its warmth, it opens them out, and with its cold, closes them, for it stays with all things in an active or spiritual manner, or in a passive moderate manner; the passive part into the multiplication of a body, in which the spiritual part rests.

From this we see that not one principle can give birth to anything, but that in every birth the three principles must come together. The salt gives the body, the sulphur the life, the mercury however cleans both and gives it strength to live, if it has awakened the central fires and inwardly truly come together, so that from the three principles the 2 working central fires are born. For through the mercury the opened salt presents the working cold central fire, and in as far as birth is concerned, the increasing or passive power lies in women, the mercury resolves, and the sulphur is fugitive and the warm central fire's property, and the male property activates the cold central fire, then it comes to full birth.

When these central fires have taken hold of each other, in their most inward essence, the goal is reached and brings about a birth in the world which means that from the inner ground, each creature has obtained its own understanding, in the tenth number, for every

body takes its natural source from the Li. elements; from these are born the 3 principles, from these flow the 2 central fires, each after its own fashion, working towards one simple number, and with the same making every birth possible, for nature when it has obtained its completeness can work no further, but rests still and quiet. It is then called the Tenth number of' the Wise, the complete Number. God himself fulfilled the tenth number and gave it to all His creatures, then rested. So this number is called Holy, for in it God Himself rests.

When philosophers speak of this number, they understand the Light, which is the first root of all things. When they speak of the second, they mean the 2 working central fires, namely heat and cold, salt and sulphur, then they mention the third, they indicate three principles, Salt, Sulphur, and the moving Mercury, and the fourth the Li. elements of which fire and air are spirit, and two water and earth are corporeal. As these outward births of nature come in a spiritual manner from ONE out of Light, so also their strength goes again into the ONE after they were enclosed in a physical body. As the tenth number is the highest in its inward essence, so is the false and outward principle the number 7, for everything that God created, which can be found in the world, can be found under this number. In heaven we have seven planets, which Light God has Himself created, these through depending on the First Light, their essence taken from it, are dependant on one another. Their Essence being obtained in this way, is nevertheless different, in as far as their greatest strength lies in the two planets, the Sun and the Moon, and in their two ways divide themselves into specuicated Substance. The Sun being the warm central fire of nature and the Moon the cold central Universal Fire.

Through the highest strength of Light, from which they constantly spring, they give in turn light and splendour to certain planets, and to others their exalted strength in the lower world, and to the three universal kingdoms, their activity, to the accomplishment

of production, conservation and multiplication; and while every creature has its birth under one of the 7 planets of God, each planet takes his own circular strength to himself, which may be either form the Suns or Moons property, for these 2 principle planets have the universal powers of the whole of nature, in which the other planets are particularised, of which the country-man speaks in his Cabal Chemica.

Go we further into the most hidden part of the earth, as in the mineral kingdom, we find that it harmonises with the upper in the 7th. number. For as seven planets reign and govern in heaven, so they govern the seven metals in the world, which is under its dominating planet, and enveloped in its own spiritual power. What is therefore the sun in heaven is gold in the earth, as it has enclosed itself in its spiritual strength. This applies to the other planets.

We find that the vegetable kingdom is also in sympathy with the seven planets, no tree or vegetable or anything else in this kingdom can be found which is not under one of these heavenly influences. A certain planet predominates over one thing, not as strongly as in the mineral kingdom, for in the former the power is more strongly concentrated. We come at last to the animal kingdom, which harmonises with the planetary kingdom in the seventh number. As man however the Centrum Centro the Q. E. of the great elementary world after heaven, earth and all kingdoms were created by God, so does he contain the lower and the upper astral powers fully in himself. Therefore Sun and Moon and all planets are in him, for he is the Microcosm in which they work in his principal organs. We see the most harmony and working of the Sun in the heart, the Moon in the brain, Mars in the gall, Venus in the kidneys, Saturn in the liver, Mercury in the lungs, and Jupiter in the spleen, to which they are all attached and drawn by the Light.

The Light is the heavenly Universal Fire of Nature and the first working Being of whom Morienus said "Of whom there is no beginning

save his Creator." Without the penetration of the Light the Regnum Astral cannot of itself exist, in so far however as it favours the Influence, it not only obtains strength through its own existence, but increases and works through to the lower world to the three kingdoms, with sufficient Light and Life force to uphold them. Upheld by the Creator, specified or brought out from the Universality, and after the working manner of each subject with which it has joined, it is mixed in Nature and existence.

When the Light Power is joined with the Regno Animali, it takes on the animal nature, and in like manner hardens to flesh and bone. The same happens with the Regno Vegetabili, its property being mixed in fruit, wood and foliage, the same with the Regno Minerali, which takes to itself the mineral nature and existence in stone, minerals and Metals.

As all creatures have taken their source from the Light, so naturally in the same way they should seek their life force and strength through it also. All Creatures draw their magnetic powers from the upper Forces, through the salt which is all found partly in spirit partly in body; all the more when a creature participates in the fugitive salt which enables it to stand and to draw a greater strength from the upper astral spirit, which looks upward to its own fire, and which from the fiery salt makes all creatures grow in their own fashion, for in the salt lies the magnetism of the heavenly powers, which shows that God has endowed nature with perpetual growth and existence.

The salt of nature is in all creatures, contrary to Spirit which cannot unite with a central body, and which cannot remain in it. We must further consider how the Light can rise from its spiritual nature and unite itself to creatures and how it observes the grade of fixation. The elements in their contrarieties as fire and water are fugitive and concentrated, and can be united in earth. They serve the elements that can make extremes meet, for by transmutation one can have success with the other. When nature wishes to

change fire into water she works upon air, in which she draws together fire and air and has commerce in water. Therefore will she make air into earth, happening as it does through water, for the air next in corporeality, is the water through which condensation (thickening) is brought into earth. If nature wishes to turn fire into earth, she uses two elements, being able to use extremes of function through their contrariety; so firstly she brings the fire to air through an extension, this again draws them together and mixes them in water, which becoming more dense goes into earth. In this wise do the elements of nature mix agreeably together, for through the middle element, they can once again become united to the ONE. Here we have the Microcosmical prelude of the new Heaven and the new Earth of which much is written.

Even after the Universal Fire has divided itself into two properties it remains spiritual. But a Spirit which cannot unite itself with a body and stay with it, would not benefit the lower world, unless it gave itself further to the elements and to a middle nature, between Body and Spirit, so that it could incorporate itself in creatures and remain with them. It is however next in the fire, and then Air, so that it can circulate freely in the lower world, and can be seized in the Air element, in which it still rests as spirit, while the courser fire, takes a more subtile and spiritual salt body to itself which the philosophers call Saltrum Universali, in which living creatures stand, and of which Sendivogius says "In the Air is a secret life food, which at night we call DE~ and in the day WATER am raresactam." For through the suns warmth, the air is drawn up and thinned, contrary however to night when through the coldness of the moon, it is drawn together, thickened and changed into moisture and dew.

Whether creatures draw this air for their conservation one cannot be sure, though they enjoy the animal kingdom particularly; Man his Adam-hood, for through his own fire and warmth, and through his nature and being, he digests and transmutes it, so also the

outbirth of the vegetable and mineral kingdoms, which is stimulated in water by the false light. They are one more grade nearer to solidarity. The grade nearer to matter than air is water, in which is found the Holy Spirit, or a subtle salt-nitre, which is held (constrained) in a seed and makes it swell, otherwise it would burst or easily change into water.

In the form or body of water are certain creatures composed of Vegetable and mineral kingdoms; the upper life force with its growing power has through the water a universal sal nitre, indeed lives in it, for it is through this nitre that it can grow and remain. It is in this heavenly or universal salt that this acid property has two central spiritual and specificated (determined) centres. From this fugitiveness and acid salt, comes the mildness and sweetness of alkali in so far as changes come through the mixing of the volatile with the fixed or Acidum with the alkali through the water which is the instrument of the mixing, cleans itself and in every body produces the strength of the Seed.

This happens through the sal nitrum coeleste in Primem Materiæ spermaticum for when they ferment, the volatile is united to the fixed, until at last both give themselves completely to fermentation, in which the heavenly sal nitre and the bodies alkali salt is bound together, and throws away any superfluous water. With the salt at last being earthly and terrestrial and so constituted that it is in every creature, and also brings the elements into One, or as Hermes says, "Strength can be held in so far as it is transmuted in earth." In such a manner rises the heavenly Light Spirit, or the Universal Fire of Nature, in the elements for the sustenance and multiplication of life. As everything by virtue of life has warmth in it, so everything pertaining to death has cold, which we see in summer and winter.

In winter when it is damp the cold central fire predominates and we take it for truth that his cold and astringent quality of the earth closes the life and growth of it, it partly holds it

back, partly suffocates and kills; so it affects other creatures who have not sufficient warmth or fire in themselves, to combat this cold and deadly property, but in summer when the central warm fire triumphs, we see how the warmth penetrates the earth and opens it up, it awakens the fire in creatures and so once again starts their growth, for the light having two extremes, heat and cold, life and death, these by their own natural inner fires warmth have a long life to look forward too, while those who cannot combat the cold through a deficiency of warmth, soon come to death and corruption, or through sulphur have a cold salty body. Anyone having a predominance of either heat or cold, death is the result, a healthy body must have both qualities in harmony.

Finis.

LIBER TRIUM VERBORUM OF KING CALID

B. M. Sloane 3506

Of the Quality of ye Philosophical Stone.

The Stone out of which this work is made has in itself all the Colours, for he is White, Red and more Red, Yellow and most Yellow, of a Celestial colour Green and heavy.

In this Stone are the ~ elements for he is watery, airy and fiery and terrestrial. In this Stone the calidity and siccity is in occulto and the humidity and frigidity in manifesto, therefore we must hide the manifest; that is we must make manifest that what is occult, for that what is occult, namely calidity and siccity is oil, and this oil is dry and this siccity Tinges and nothing else, for alcali tinges and nothing else. That which is in manifesto, fridgid and humid is a corrupting aqueous fume therefore it is fit that the frigidity and humidity be equal with calidity and siccity, also that they fly not from the fire for betwixt frigidity and calidity is one particule which is hot and dry therefore the frigidity and humidity must receive the calidity and siccity which was in occulto and be one substance for that humidity and frigidity is a corrupting substance of which it is said that the aqueous and adustive humidity corrupts the work and tinges it into blackness, and this infirmity must be destroyed by fire and by its gradus.

Of the Property of the Stone.

This is the book of the 3 Words, the book of the precious Stone who is an airy volatile frigid and humid aqueous and adustive body, and in it is calidity, siccity, frigidity and humidity another

virtue is in occulto and the other in manifesto. Also that which is in occulto be made manifesto and that which is manifest may be made occult by the virtue of God and by calidity, for the Persian Philosopher says that frigidity and aqueous and adustive humidity is not amicable to calidity and siccidity for calidity and siccidity destroys the humid and adustive aqueosity by divine virtue and then the Spirit is transmuted into a noble body not flying in the fire but like an oil which is a living multiplicative Tincture everlasting and a precious Sol.

Of the Occult Calidity and Siccidity exerting in Humidity and Frigidity.

The wonderful work of the 3 Words is the work of the precious Stone in which the aqueose and adustive humidity and frigidity and in the same the occult calidity and also that what is read of the three Words is by some otherwise understood that all people might not understand the cause in the 3 Words this is sought in humidity and frigidity in which is the occult calidity and siccidity, and that we must know that we may make of the manifest an occult, and an occult of the manifest, and the occult is of the nature of Sol and fire, and it is the most precious oil of all occults, and a living Tincture and a permanent Water which lives always, the Vinegar of the Philosophers, and a penetrating spirit, and it is a Tinging and revivefying occult, which rectifies and illuminates all dead things, and makes them rise, and then its calidity and siccidity does not fly from the fire but the aqueose and adustive frigidity flys from the fire and destroys itself.

Of the Conversion of the Spirit into a Body and the Body into a Spirit.

That we may make all manifest namely the occult into a body and

the body into a spirit then a friendship is made betwixt the frigidity and humidity, calidity and siccity. Therefore the Persian Philosophers say that it is a wonder how it should be but by the Power of God it can be with a soft temperament and moderate gradus of fire in the space of 2 and 7 days, for of 3 two are understood, and of 2, 5; but 3 is not understood and these are the 3 Words precious occult, and apart, given not to ungodly infedels but to the poor, from the first to the last man.

Of the Planets and their Images, and of the Operations existing in Mercury.

I say that in Mercury are the works of the Planets and their Images in their own places and the work in their own times for in the FIRST MONTH in the womb when the sperm is received by the matrix, then Saturn operates, congealing by its frigidity and siccity, the matter into one mass.

In the SECOND MONTH Jupiter operates digesting by its calidity into a fleshy mass which is called E~nbrio.

In the THIRD MONTH the mass operates and by its calidity and siccity divides, sequestrates the mass and divides the members.

The FOURTH MONTH Sol like a great Lord imznettes the spirit and gives life.

In the FIFTH MONTH Mercury operates who makes the holes and spiracles.

In the SIXTH MONTH Venus disposes and ordains the eyebrows eyes and such like.

In the SEVENTH MONTH Lunar by its frigidity and humidity operates to bring forth the Foetus and if it should be born then it is debilitated.

In the EIGHTH MONTH Saturn operates again, by its frigidity and siccity constraining or constricting the foetus and if it is born then it could not live.

In the NINTH MONTH Jupiter works again and by its calidity arid humidity nourishes the foetus arid when the 9th. month is complete then the foetus is born and lives, and there are three Words, the Water preserves the foetus for three months, as also for three months who makes also the blood in the navel and condenses the same after the birth into milk, for the infant can not be born before the aireal flatuſ are gone. Of the Observation of the Planets in the Work of Alchemy.

From this 3 months you muſt with acute ingenuity compoſe and extract two for two are not three underſtood, therefore all who intend to underſtand this Art, muſt ſharpen their eniginuity to open the Treasury of theſe 3 Words in which is hidden the whole operation and power of the Stone, in which is the Calidity and Siccity, which ſiccity in a living Oil and a living Tincture and is a tinged ſiccity, and a profundity of tinctures and this is the conjunctive calidity and humidity, and all from the Beginning ſeeing this Word, did not know it, and they who heard of the 3 Words did much wonder and the poſition is this:

From the beginning of conception till the nativity of the infant, every planet in his place ſhows an image by the divine power, Creating it alſo. And I Rackadebi ſay, and it is true, that in all chemical works every planet in his place ſhows an image till the compleatment of the operation, and then Alchemy is born artificially, but this is truly generated naturally according to the planets, like God did ſhow to the firſt man, having naturally the nature of all Tinctures, and alſo Mercury is born having in him the 4 elements and the nature of all Tinctures, according to his gradus and in this work of Alchemy many err and few come to an end for in this work is the DANCE OF THE MOON AND THE CIRCLE OF THE SUN TO THE 3 GRADES, the firſt weak, the ſecond ſtrong, and the third perfect, and THE THREE TERMS, the firſt when Sol enters

into Aires and is in its exaltation, secondly when Sol is in Leo, the third when Sol is in Sagitarious; but the circle of the Sun is of 28 years, in 19 years in his mines arid other tables of Alchemy Chimia is compleated; for by the number of the dances of the Moon we find the grades and from one in two grades, CLXIII till XXIV and we find in the circle of Sol **7**, Understand for by this gradus the work of Alchemy is compleated.

The Exposition of the Three Words.

Let us come again to the Exposition of the **3** Words in which the whole Art of Alchemy consists, it is said that the water preserves the foetus in the matrix for 3 months, the air for **3** months, and also the fire for three months, and this is said for the Mercury by similitude, and this obscure word and term is opened to understand the truth, for there is another nature in a child bearing woman and another in Mercury, but by similitude of the heat which is found in the matrix the fire is attained (estimated) who is of 32 gradus. Therefore that third word is obscure of which is said that the fire PRESERVES, and many feel in this, for of the 3 take 2 gradus, and out of this 2 gradus, the other are extracted in 32 patiently, and in this gradus is all the Third Word explained of which is said that the first gradus compleates the Water, and Air the second gradus, compleates all that we have said and this is the gift of God.

Of the Gradus of Fire.

The Philosopher of the King of Persia and the Roman Prince says:

Also divide the 3 Words in 2 parts and this 2 parts divide again in 2 parts. And over this 2 divide 32 grades, which are the terms of fire, and are called the particles of fire, this is found in the portion of the work which is divided into 32 parts, and are

called Almes (?). All this gradus are spread over the 2 first parts which are 2 terms and the 32 gradus are packed into 14. parts the first gradus is the particle of fire one albechir, and is (one) and only simple and is most none, and it is a gentle fire, and with that fire we begin to comprehend the Mercury to the Red and also 2 words are compleated in 6 maenchen, after this the 3rd. word is explained which is obscure and in which many feel and lose their senses, the Persian Philosopher says:

Let us divide this in the middle, the mediate is of 3 maenchen and this mediaty is governed by 2 gradus which are two particles of fire and also are compleated this work in 22 maenchen and this is the first term without any error, the second term 16 maenchen and is governed by 8 gradus of fire, and the third term is of 20 maenchen and is governed by 16 gradus that is particles of fire. the fourth term is of 24 niaenchen, and is governed by 32 gradus go fire, Adranus and all the Persian Philosophers say by God and his Holy Name blessed, for this is said of the temperate fire over the 3 words, of the nature of a child-bearing woman, to the comparison of the fire of Mercury. All these two terms are divided in the middle for they are both 32 maenchen and are 7 dierchen and in the end of the first term open the treasure and project what you find, which if it dances and smokes over a hot plate, then it is not enough, therefore bring it to the fire of 16, which has in it 8 gradus of fire, open again the treasure and put it over a red hot plate, and if it dances and smokes it is not enough, therefore bring it to the fire of 20 which has in it 16 gradus, open again the treasure and if it smokes still it is not yet boiled, bring it therefore to the fire of 24 maenchen and 4 dierchen which has in it 82 gradus of fire and now you will have a precious fusible Stone, golden and red. In this hour let God be blessed, and his Holy Name which is blessed above all names, because of this Holy Gift.

Finis.

THE PHILOSOPHICAL CANNONS OF PARACELSUS

B. M. Sloane 3506

1. That which is near to perfection is easily brought to perfection.
2. The imperfects are by no means brought to perfection before they are deprived of their feculent Sulphur and Terrestrial thickness which is mixed to the Mercury and Sulphur, this is a perfect Medicine.
3. To make fixed the imperfect without the Spirit and Sulphur of the perfects is impossible.
4. Heaven of the Philosophers resolves all things in the first matter that is Mercury.
5. He who intends to reduce metals into Mercury without philosophical Heaven, or the metallic aque vitae, is cheated, for the impurity of Mercury may be seen in all other dissolutions.
6. Nothing is fixed perfectly which is not mixed indissolubely with the fixed.
7. The fusible gold may be altered and turned into blood.
8. For the fixing of Silver, it must not be turned into powder or dissolved into water, for this is destruction, but it must necessarily be reduced into Mercury.
9. Silver may not be turned into Gold but by the Philosophical Stone, except it be reduced into Mercury. Also is done with other Metals.
10. Imperfect bodys are brought to perfection and into perfect Gold, when they are first reduced into Mercury, adding to it white or red Sulphur.
11. All imperfect bodys are brought to perfection by reducing them into Mercury and afterwards by boiling them with Sulphur and appropriate fire, for then they are brought to Silver and Gold,

- and they are cheated and work in vain who intend to make Silver and Gold otherwise.
12. The Sulphur of Mars is the best, and this joined with the Sulphur of Gold makes a Medicine.
 13. There is no Gold generated except it be Silver before.
 14. Nature makes and generates minerals by degrees, also out of one root are generated all metals till the end of all which is Gold.
 15. Mercury corrupts Gold and resolves it into Mercury and makes it volatile.
 16. The Stone is composed of Sulphur and Mercury.
 17. If the preparation of Mercury is not taught by an expert Artist, it will never be found out by the reading of books.
 18. The preparation of the Mercury for the Philosophical Menstruum is called Mortificatio.
 19. The Praxis of this Arcanum goes beyond all secrets of Nature and it be not revealed or taught, it will not be learned out of books.
 20. Sulphur and Mercury are the matters of the Stone; therefore the knowledge of the Mercury is necessary for the election of a Mercury fit for the Work.
 21. There is hidden a Mercury in a body prepared without any other preparation, but the Art of extracting is difficult.
 22. The Mercury may be fixed and turned into gold and silver for the compendium or abbreviation of the work.
 23. Fixing and congealing is one work, of one thing, in one vessel.
 24. That which fixes and congeales the Mercury tinges it also in one and the same practise.
 25. Your grading of fire are to be observed in the work, in THE FIRST the Mercury dissolves his body, in THE SECOND the Sulphur dries up the Mercury, in the THIRD AND FOURTH the Mercury is fixed.
 26. Things radically mixed, afterwards grow inseparable; like snow mixed with water.

27. Divers simples, put into putrefaction produce divers others.
28. The form and the matter must necessarily be of the same species.
29. The homogeneal Sulphur is of the same nature of which is Sol and Luna, and this Sulphur produces pure gold and Silver not in that form as it is seen with eyes, but as it is dissolved in Mercury.
30. Without the philosophical dissolution of gold into Mercury, may be extracted out of gold a fix sort of unetuosity, which takes the place of a ferment generating Sol and Luna and what is done by a way of abbreviating which Geber calls Rebis.
31. Metals resolved into Mercury are reduced into a body again by adding a little quantity of ferment for else it retains always the form of Mercury.
32. The leaven of the Tartarus of the Philosophers which reduces all metals into Mercury is the metallick aqua vitae of the Philosophers, which also they call dissolved faeces.
33. Sulphur and Mercury are of the same homogeneal nature.
34. The Stone of the Philosophers is nothing but Gold and Silver exalted into a higher Tincture.
35. Sol arid Luna by themselves in their own species have riches enough. Them you must reduce into the nature of a ferment. This mass may be multiplied.
36. The most extremeries in Mercury are two, namely crudity and most exquisite decoction.
37. The Philosophers observe that all dry things quickly imbibe their humidities.
38. The altered calx of Luna quickly imbibes his Mercury, the fundament of philosophic minerals.
39. The Sulphur is the Soul, but the Mercury is the Matter.
40. Mercury is congealed into an imperfect body and goes in the same species of the imperfect body by whose Sulphur it is congealed.
41. To make Sol and Luna with the Sulphurs of imperfect bodies

is impossible for everything can give no more but what it has.

42. The Mercury of Metals, is the feminine seed, for by projection it goes through the qualities of all metals till gold.

43. For the extracting of the red Tincture, the Mercury must be animated with the ferment of Gold, and for the White with the ferment of Silver.

44. The Philosophers work is quickly done without any expences and that in every place, at all times, if they have but the true matter.

45. The Sulphurs of Sol and Luria fix the spirits of their species.

46. The Sulphurs of Sol and Luna are the true masculine seeds of the Stone.

47. All which have power of fixing must be necessarily permanent and fixed.

48. The Tincture giving perfection to imperfects is made out of the Fountain of Gold and Silver.

49. They who take the Sulphur of Venus are cheated.

50. Venus has naturally nothing which is useful or which can serve in the great Spagirica]. Work.

51. Sol converted into Mercury before the conjunction with the Menstruuin cannot be a ferment, a soul or a Sulphur.

52. The Work brought to an end by reiteration is made fiery.

53. In the abbreviation of the Work the perfect bodys must be reduced into a current Mercury which can rightly take the ferment.

54. The preparation of Mercury by sublimation is better than that which is done by amalgamation, but note that you must revive it.

55. The Soul cannot impress a form but by the help of a Spirit, which is nothing but Gold turned into Mercury.

56. The Mercury receives the form of Gold by the mediation of the Spirit.

57. Gold resolved into Mercury is Spirit and Soul.

58. The Sulphur of the Philosophers, Tincture and Ferment all signify one Thing.

59. Vulgar Mercury is made equal to the nature of the Mercury of bodys.
60. The ferment makes the Mercury ponderous.
61. When the Mercury Vulgar is not animated or without a Soul it is then not fit either for an universal or particular operation.
62. Now the Soul is impressed into the mortified Mercury.
63. Sol may be prepared into a ferment also that one part of it animates ten parts of Mercury, and this work has no end.
64. The Mercury of the imperfect bodys takes place of that vulgar Mercury, but the Art of extracting it is difficult.
65. The vulgar Mercury is turned into Gold by projection of the Philosophic Stone, therefore it may be exalted and made equal to all Mercurys of bodys.
66. Vulgar Mercury animated is a great secret.
67. All Mercury of metals by abbreviation of the work are turned into Gold or Silver.
68. Humid and gentle heat is called the fire of Egypt.
69. Note. Luna is not the Mother of vulgar Silver, but a Mercury endued with some quality of a Coelestial Luna.
70. The metallick Luna is of a metalline nature.
71. Vulgar Mercury takes on feminine nature because of its sterility.
72. The Mercury of the half minerals show the nature of Silver by similitude.
73. All things are produced out of Sol and Luna.
74. Man and Woman, that is Sol and Mercury congeal together.
75. Vulgar Mercury without preparation is remote from the Work.
76. Four parts of Mercury and one of Gold which is in the place of ferment make a matrimony.
77. The solution is done when Gold is resolved into Mercury.
78. Without putrefaction there is no dissolution.
79. Putrefaction lasts till Whiteness appears.
80. It is a great secret to mundify the Mercury with which is prepared the Menstruoin in which Gold is dissolved.

81. Mercury resolves the Gold in form of a water, that is into current Mercury like it is itslef.
82. The dissolution is the beginning of congelation.
83. Sol dissolved into running Mercury in a short time remains in that form.
84. The ferment dries up the Mercury and makes it ponderous and fixes it.
85. The Sol] of the Philosophers is called a Fountain.
86. The Matter by power of putrefaction is converted into a part which is the principle of congelation.
87. There is a compendious way by which the Sulphur of Sol and Luna is extracted by which all Mercury is fixed into Gold and Silver.
88. The Matter must never be removed from the fire that it may not grow cold or else it is spoiled.
89. When the Matter comes to be black then give the Second grade of fire.
90. The Washing of the Philosophers is but a similitude for the fire only perfects all.
91. Poison and stinkingness is taken away only by the fire for it is that which absolves all.
92. Fire by its penetrating arid acute virtue cleanses more than any other water.
93. When in any vegetable thing the heat or colour is extinguished there follows death.
- 94 & 95. The Spirit is the calor (colour?).
96. When the Matter is brought to Whiteness then may it not be destroyed.
97. All corruption of things is noted by a mortal poison.
98. The Glass or vessel is called Mother.
99. The virtue of the Sulphur may 'be extended to a certain term.
100. You must observe the question why the Philosophers call their Matter a Menstruum.

101. Sulphur dissolves the name of a form but the Menstruum the name of the Matter.
102. The Menstruum represents the little and inferiour Elements, namely the Earth and Water, Sulphur the Superiour as Fire and Air are the agents.
103. When you break the shell of the egg also that the chick comes out then it is killed, also if you open the vessel also that the matter feels the Air, then it is all spoiled.
104. Calcination done with Mercury in a reverberatory is good.
105. The methods of the philosophical stile must dilegently be noted, for by sublimation they understand the dissolution of bodys into Mercury by the first grade of fire, which is followed by the second operation which is the inspissation of Mercury with Sulphur. The third is the fixation of Mercury in a perfect and absolute body.
106. There is an infinite number of Errants who do not allow of Mercury as it is in its form mixed by the calx of perfect bodys, to be the matter of the Stone.
107. The White Medicine is brought to perfection in the third degree of fire, and this degree you must not transgress in the making of the White Medicine or else you will destroy the White Work.
108. The fourth degree of fire makes the matter red, and there appear divers colours.
109. The Work after White not brought to a high redness is imperfect not only the White but also the Red Tincture.
110. After the first degree of' the Persian fire the matter 'becomes more powerful]..
111. The work is not brought to perfection except it be incerated arid made fusible like wax.
112. The work of ceration is done by addition of 2 and 3 parts of Mercury which gives the being to the Stone.
113. The inceration of the White Medicine is done by the White

Water or the Mercury animated with Luna, but the inceration of the Red Medicine is done with Mercury animated with gold.

114. It is enough when the Matter after inceration remains like a paste.

115. Reiterate the inceration till it has the right consistence.

116. When the Mercury with which the inceration is done, flys away it signifies nothing.

117. The Medicine right and duly incerated explains enigma of the King coming out of the Fountain.

118. Sol. reduced into its water or first matter, by means of the vulgar Mercury, if it grows cold it is spoiled.

119. The Philosopher takes the matter prepared by nature and reduces it into the first matter, for everything is reduced into that out of which it hath its original, like Snow is mixed with Water.

120. The Wise men bring years into months and months into weeks and weeks into days.

121. The first decoction of Mercury done by nature is the only cause of its simple perfection beyond which it cannot come, but you must help this simplicity; seminating gold in its own earth which is nothing else but pure Mercury, which is by nature a little and not perfectly digested.

122. In the second decoction of mercury the virtue of mercury is ten times augmented.

123. The Stone of Mercury is made by reiterating the decoction adding to it gold and also man and woman are twice boiled.

124. Sol must be added to Mercury that it may be turned into Sulphur and then it is boiled into the Physical Stone.

125. Also some contemplate the philosophical Mercury, yet do they not know it.

126. Every Mercury of what original so ever represents the matter of the Stone, taken in a due manner.

127. Everything is the subject of the Stone out of which Mercury may be extracted.

128. All who understand the writings of the Philosophers according to the letter are cheated, for they affirm but one Mercury. 129. (is missing in the original M.S.).
130. One Mercury exceeds another in more calidity, siccidity, decoction, purity and perfection who without corruption of the form must be prepared and purged of his superfluities in which consists the secret of the Stone.
131. If the preparation of vulgar Mercury were known to Students of this Art there would be no other Mercury sought for, nor any other aqua-vitae nor any other Mercurial Water for the common Mercury contains all this.
132. Every metallic Mercury by successive degrees may be brought and exalted into the quality of any Mercury of bodies.
133. The vulgar Mercury before due digestion is not the philosophical Mercury but after preparation it is called by that name containing in him a true way and method of extracting the Mercury out of other metals, and it is the beginning of the Work.
134. Prepared vulgar Mercury is the metallic aqua vitae.
135. The passive Mercury and the Menstruum do by no means lose the external form of Mercury.
136. Who ever uses in place of current Mercury any sublimate or calcined powder or precipitate is cheated.
137. Whoever resolves Mercury into clear Water for the making of the great Work are in error.
138. To make Mercury out of limpid water is in no body's power, but only in the power of nature.
139. Necessarily in the philosophical work, it is that Mercury crude does dissolve gold into Mercury.
140. When Mercury is reduced into water it dissolves gold into water and in the work of the Stone it is necessary that it is dissolved into Mercury.
141. The Sperm and the Menstruum must be alike in the external form.

142. It is said in the doctrine of the Philosophers that necessarily he must moisten the nature, but if the menstruum is dry, there is no dissolution hoped.
143. You must take the Seed of the Stone in the like and near nature of metals.
144. It is highly necessary that the Seed of the Philosophical Medicine is like vulgar Mercury.
145. The highest secret of all is to know that Mercury is both Matter and Menstruum, and that the Mercury of perfect bodys is the form.
146. Mercury by itself does, nothing in generation.
147. Mercury is the elemental earth in which gold is seminanted.
148. The Seed of Gold is indued with multiplying virtue.
149. Perfect Mercury seeks for the work of generation a woman.
150. Every Mercury consists out of 2 elements, the Crude out of water and earth, boiled out of fire and air.
151. If anyone will turn Mercury into a metal, then you must add to it a little ferment that it may be to such a degree of perfection brought as you please.
152. The greatest Arcanum of the work, is the physical dissolution into Mercury, and reduction into Mercury.
153. The dissolution of gold must be perfected by nature and not by hands.
154. When gold is joined with its Mercury, then it is in the form of gold, but the most preparation is in the Calx.
155. There is a question amongst the Wise men, if the Mercury of Luna joined with the Mercury of gold may be had in the place of the philosophical Menstruum.
156. The Mercury of Luna keeps the nature of a man, and two men can generate no lesser than two women.
157. For the extracting of the Elixir you must get the most pure substance of Mercury.
158. He who will work, must work in the sublimation of the two luminaries.

159. Gold gives a golden and Silver gives a silvery Tincture, but he who knows (how) to tinge the Mercury with Silver or Gold has a great secret.

FINIS