

Collectanea Hermetica

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אֵשׁ מֵזָרֶפֶת

ÆSCH. MEZAREPH

or
PURIFYING FIRE

A CYHMICO-KABALISTIC TREATISE
COLLECTED FROM THE KABALA DENUDATA
OF KNORR VON ROSENROTH

Translated by a Lover of Philalethes, 1714

Preface, notes and explanations by
"SAPERE AUDE"

PREFACE
by "Sapere Aude"
[pseud. of W. Wynn Westcott]

The *Æsch Mezareph* or *Ash Metzareph* is only known to persons of Western Culture from the Latin Translation found in a fragmentary condition in the work entitled *Kabalah Denudata* by Knorr von Rosenroth, published at Sulzbach in 1677-84. These volumes have as a sub-title "The Transcendental, Metaphysical and Theological Doctrines of the Hebrews", and they enshrine a Latin translation, with part of the Hebrew text and commentaries, of the great *Sohar* or *ZOHAR*, "The Book of Splendour" which is the most famous of all the Hebrew mystical codices of the Kabalah.

Three of the principal tracts of the *Zohar* are now familiar to English readers through the translation of my friend, MacGregor Mathers; his edition of *The Book of Concealed Mystery*, *The Greater Holy Assembly*, and *The Lesser Holy Assembly*, has obtained so great a circulation that I am emboldened to issue this volume, which exemplifies the Kabalistic scheme of Alchemy, as one of the series of *Collectanea Hermetica*. The *Æsch Metzareph* is still extant as a separate treatise in what is called the Hebrew language, but which is more properly Aramaic Chaldee: it was a companion volume to the Chaldean *Book of Numbers* so often referred to by H. P. Blavatsky, and which is no longer to be procured, although I have reason to think that copies still exist in concealment.

The first volume of Rosenroth's work consists entirely of a Kabalistic Lexicon. Upon the title-page is inscribed:—

*Apparatus in Librum Sohar
nempe
Loci communes Kabalistici
secundum ordinem Alphabeticum
concinnati, qui Lexici instar esse possunt.*

Upon the main page of the work he describes this portion as collected from five sources:—

I. Clavis ad Kabalam antiquam [The Key to the Ancient Qabalah]: *i.e.*, explication et ad debitas Classes Sephiristicas facta distribution omnium nominum et cognominum Divinorum è Libro Pardes.

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(continued)

II. Liber Schare Orah seu Portæ Lucis.

III. Kabala recentior. Rabbi Jizchak Loria [Issac Luria].

IV. Index plurimarum materiarum Cabalisticarum in ipso Libro Sohar propositarum.

V. Compendium Libri Cabalístico-Chymici, Æsch Metzareph dicti, de Lapide Philosophico.

The *Æsch Metzareph* can be reconstructed from its fragments scattered through this Lexicon, almost in its entirety. This work has been done by *The Lover of Philalethes*, who published the English version of 1714.

The present volume is a Reprint of that English version, in its original form; many corrections however, have been made, and a few changes in spelling and diction introduced in order to avoid archaic forms, leading young students into difficulties. For instance, Kabbalah is written instead of Kabbala, because the Hebrew word has only one B, and *ah* represents the Hebrew letter Hé better than the English *a*, which suggests that the word is spelled with the Hebrew Aleph.

The Hebrew or Chaldee name of this treatise is spelled thus: AShH MTzRP.

The Lover of Philalethes of 1714 spelled this in English by a diphthong ÆSCH; and in the second word he puts Z for Tz, Zain for Tzaddi; this leads to confusion and error. The meaning of Ash or Ashah is "fire," or "a fire offering," and Metzareph is "cleansing" or "purifying." The whole title refers to "Cleansing Fires," as the mode by which pure gold was obtained in Alchemy, by burning off the dross and so separating the pure from the impure—on the material plane! while the cleansing fire of trial is also a suitable simile for the purification and exaltation of the human soul on the plane of spiritual Alchemy. The words Ash Metzareph, or Æsch Metzareph as Rosenroth spells it, are found in the book of Malachi (3:2) where it is said that the messenger of the Lord is like a "refiner's fire."

There are in the book many references to other old Hebrew and Chaldee works, several of these are included in the great collection of tracts called the *Talmud*, of this work there are two great forms: the *Talmud* of Babylon, and that of Jerusalem. The former is the more important, and is more learned and mystical. Among the tracts referred to are:

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Pirke Aboth	PRQI ABUT	Sayings of the Fathers
Baba Kama	BBA QMA	The First Gate
Baba Bathra	BBA BTRA	The Latter Gate
Baba Metsia	BBA MTzIOA	The Middle Gate

The work *Schaare Orah* mentioned by Rosenroth is the Hebrew ShOR AURH or *Gate of Light* written by Rabbi Joseph Gikatilla ben Abraham.

The *Liber Pardes* of Rosenroth is the book *Sepher Pardesh Rimmonim*, or *Garden of Pomegranates*, its author was Rabbi Moses Cordovero, or Remak, who flourished about 1550.

The value of this treatise is so largely dependent upon the Literal Kabbalah and the method of Gematria, or the mutual conversion between letters and numbers that it is wise to introduce here a table of the English Letters attributed to the Hebrew Letters and Numbers. The system followed is the conventional one by Wynn Westcott on "Numbers", which has also been adopted in each of the previous volumes of the series of *Collectanea Hermetica*. The system is only an approximation to the true rendering of Hebrew into English; as for example I is adopted for Yod, but some authors use I or Y or J; and for Ayin, O is adopted which sometimes has the force of Ay and O, and at others of Gn, when used as a consonant.

Aleph	A	1	Lamed	L	30
Beth	B	2	Mem	M	40
Gimel	G	3	Nun	N	50
Daleth	D	4	Samech	S	60
Heh	H	5	Ayin	O	70
Vau	V	6	Peh	P	80
Zain	Z	7	Tzaddi	Tz	90
Cheth	Ch	8	Qoph	Q	100
Teth	Th	9	Resh	R	200
Yod	I	10	Shin	Sh	300
Kaph	K	20	Tau	T	400

Table 1 Equivalence of Hebrew Letters and Numerical Values

The special final letters are not used as numerals in the *Æsh Metzareph*.

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The *Æsh Metzareph* is almost entirely Alchymical in its teachings, and is suggestive rather than explanatory in its words. The allegorical method of teaching runs through it, and the similes have to be kept carefully in mind, otherwise confusion will result. Several Alchymic processes are set out, but not in a way that they could be carried out by a neophyte; any attempt to do so would discover that something vital was missing at one stage or another.

But although the *Æsh Metzareph* is not a manual of practical Alchymy, yet an attentive study of its statements may be considered with accurate relation to the numerical allusions, may give some true conclusions as to materia and agents to be employed in the several forms of Transmutation.

The nominal Christian of narrow views will see in this tract a confirmation of his opinion, that Alchymy is an unholy art and prompted by the Evil One; and there is perhaps no book which contains more Scripture verses referred to as illustrating the means and aims of Alchymy; so that perhaps such a one may point to this work as the brightest example of the assertion that "the Devil can quote even Holy Scripture to his purpose."

NOTES ADDED TO THE 1991 EDITION

The original reprint the above preface introduced was published in 1894 as part of a series *Collectanea Hermetica* under the general editorship of Dr. W. Wynn Westcott. For the present edition, a two-column format has been adopted. The original text appears in the left column, and its biblical references have been provided in full from the King James version directly adjacent in the right column. In addition, the Notes, which originally followed each main section, have been placed in the right column as near as possible to their referents.

For a discussion of the provenance and possible date of the *Æsh Metzareph*, see A. E. Waite, *The Holy Kabbalah*, p. 424-8. [London, 1929, but republished in a trade paper edition as recently as 1990 (University Books, pub. by Carol Pub. Co., New York, NY)]. Briefly, Waite, after examining the style of the work and its internal references, places its date not long before von Rosenroth, "it may be placed conjecturally at the beginning of the seventeenth century, or a little earlier."

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A WORD ABOUT **R.A.M.S.**

R.A.M.S. , the Restoration of Alchemical Manuscripts Society is a very loosely knit group composed of private citizens around the world who have contributed to the present work and others in one way or another. The goal of the society is to seek out and obtain copies of Alchemical manuscripts, tracts, printed works and other such materials and literature. From these, certain items are selected for 'restoration'. This consists in re-typing the material to render it readable, therefore useable. The reading is made more enjoyable by the use of charts, symbols, dictionaries, diagrams, insertion of printed illustrations and other annotations to shed additional light on the text.

R.A.M.S. is a non-profit organization with members from all walks of life. There is no 'organization' per se, just individuals desirous of performing a labor of love. It is their hope that these efforts will perhaps result in renewed interest in the science of Alchemy or even contribute to new discoveries or fields of experimentation. While this material is for all on the path of Alchemy, it is particularly for the sincere practicing Alchemist.

The transcription of this material is as verbatim as human skills permit. The only exceptions are to make the matter more readable, or understandable, with some 'modernization'. This is done ONLY where it is judged that no ambiguity will arise from a slight departure from the original and there is no danger of deleting key words or phrases where a possible use of Gematria, Temura, Notariqon or other form of written code exists. Thus, mis-spelled or grammatically incorrect material is to be found as well as archaic or strange words. This is in an effort to maintain the original text as far as possible. The completed material is then reproduced, sometimes bound and offered to interested parties. The costs for these copies are used to defray reproduction costs and to obtain additional material for restoration.

The work of R.A.M.S. includes such material as "Last Will and Testament" of Basil Valentine, important selections from the invaluable Bacstrom Manuscripts such as "Golden Chain of Homer", "Lamspring's Process for the Lapis Sophorum", "The Chemist's Key", "The Mineral Gluten of Nitre and Sulfur", "Coelum Philosophorum" and others. Additionally, material by other writer's is or will be offered. Such as Geber, Kalid, Ripley, Bacon, Hazelrigg, Hollandus, Becher, MonteSnyder, Albertus Magnus, etc etc

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, L. Muller, 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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ÆSCH-MEZAREPH¹

or

PURIFYING FIRE.

CHAPTER I.²

[§1] **E**lisha³ was a most notable Prophet, an Example of Natural Wisdom, a Despiser of Riches, (as the History of the Healing of Naaman sheweth, 2 Kings 5:16) and therefore truly Rich. According to what is said in Pirke Aboth,⁴ viz., “Who is Rich? He that rejoiceth in his Portion” (ch. 4) For so the true Physician of impure Metals hath not an outward Show of Riches, but is rather like the Tohu⁵ of the first Nature, empty and void. Which Word is of equal Number with the Word Elisha, viz., 411. For it is a very true saying in Baba Kama⁶, fol. 71, col. 2. “The thing which causeth Riches, (such as Natural Wisdom) is supplied instead⁷ of Riches.”

1. *Æsch Mezareph*, or Cleansing Fire. In Hebrew Letters ASH MTzRP, according to the system of transliteration adopted in the volume called *Numbers* written by the Editor of the Collectanea Hermetica. ASH is fire and MTzRP is a word meaning “refiner” or “goldsmith,” and is from the root TzRP meaning cleanse, purify and refine. The *sch* found here instead of *sh* in the word ASH, betrays the German source of the first Latin Edition.

2. Compare *Kabalah Denudata*, p. 116.

3. *Elisha* The Hebrew mode of spelling proper names and words meaning the metals, planets and Sephiroth is very important, as words are also numbers and shew relation. Elisha is also spelled ALISHO, that is, 411, whose lesser number is 6.

[2 Kings 5:16] “But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.”

4. *Pirke Aboth* The Sayings of the Fathers.

5. *Tohu* is THU, meaning “void;” see Gen 1:2: “And the earth was without form, and void; and darkness was on the face of the deep.”

6. *Baba Kama*, the “First Gate,” a tract of the Talmud.

7. *instead of* The Latin is “est instar divitiarum.”

Chapter 1: Elisha. Naaman. The Two Systems of Allotting the Sephiroth to the Alchymic Principles and Metals.

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[§2] Learn therefore to purify Naaman, coming from the North, out of Syria, and acknowledge the power of Jordan: Which is as it were Jar-din⁸ that is the River of Judgment flowing out of the North.

8. *Jar-din*, the words are IAR DIN, the river Jordan.

[§3] And remember that which is said in Baba Bathra, fol. 25, col. 2 "He that will become Wise, let him live in the South; and he that will become Rich, let him turn himself toward the North, etc." Although in the same place Rabbi Joshua Ben Levi says, "let him live always in the South, for whilst he becomes Wise, at the same time he becomes Rich." "Length of Days is in her right hand, and in her left, Riches and Honour," Prov. 3:16. So thou wilt not desire other Riches.

[§4] But know, that the Mysteries of the Wisdom, differ not from the superior Mysteries of the Kabbalah. For such as is the Consideration of the Predicaments in Holiness, the same is also in Impurity; and the same Sephiroth which are in Atziluth⁹ the same are in Assiah¹⁰, yea, the same in that Kingdom, which is commonly called the Mineral Kingdom; although their excellency is always greater upon the spiritual plane. Therefore the Metallic Root here possesseth the place of Kether,¹¹ which hath an occult Nature, involved in great obscurity, and from which all Metals have their Origin even as the Nature of Kether is hidden, and the other Sephiroth flow from thence.

9. *Atziluth*, ATzILUT, is the highest World of the Kabbalah.

10. *Assiah*, OSHIH, is the lowest World of the Kabbalah.

11. The Ten Sephiroth are, in their order:
 Kether, KTR, the Crown, the First Sephirah
 Chokmah, ChKMh, is Wisdom, the Second
 Binah, BINH, is Understanding, the Third
 Chesed, ChSD, is Mercy, the Fourth
 Geburah, GBVRH, is Severity, the Fifth
 Tiphereth, TPART, is Beauty, the Sixth
 Netzach, NTzCh, is Victory, the Seventh
 Hod, HUD, is Splendour, the Eighth
 Jesod, ISUD, is Foundation, the Ninth
 Malkuth, MLKUT, is the Kingdom. the Tenth

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[§5] Lead hath the place of Chokmah, because Chokmah immediately proceeds from Kether, as it immediately comes from the Metallic Root, and in Ænigmatic similes, it is called the “Father” of the following Natures.

[§6] Tin possesseth the place of Binah, shewing Age, by its Greyness, and shadowing forth Severity and Judicial Rigour, by its Crackling.

[§7] Silver is placed under the Classis of Chesed, by all the Masters of the Kabbalah, chiefly for its Colour and Use.

[§8] Thus far the White Natures. Now follow the Red.

[§9] Gold is placed under Geburah, according to the most common Opinion of the Kabbalists; Job in 37:22 also tells us that gold cometh from the north,¹² not only for its Colour, but for the sake of its Heat and Sulphur.

{“When bent, tin makes an eerie, crackling ‘cry’ as its crystals crush each other.”--*Encyclopedia Britannica* }

[Job 37:22] {KJV} “Fair weather cometh out of the north: with God is terrible majesty.” {NW} “out of the north golden splendour comes.”

12. Job states that ZHB, gold, comes from the North, but our Bible {KJV} translates the word Zahab as “fair weather”.

In Strong’s concordance, “gold” and “fair weather” are both meanings for ZHB, presumably in the sense of “golden sunlight”, etc.}

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<p>[§10] Iron is referred to Tiphereth,¹³ for he is like a Man of War, according to Exod. 15:2 and hath the Name of “Seir Anpin” from his swift Anger, according to Psalm 2, v. ult., “kiss the son lest he be angry.”</p>	<p>13. It is the Microprosopus of metals.</p> <p>[Exodus 15:3] “The LORD <i>is</i> a man of war: the LORD <i>is</i> his name.”</p> <p>[Psalm 2:12] “Kiss the Son, lest he be angry, and ye perish <i>from</i> the way, when his wrath is kindled but a little. Blessed <i>are</i> all they that put their trust in him.”</p>
<p>[§11] Netzach and Hod are the two Median places of the Body, and the Seminal Receptacles, and refer to the Hermaphroditic Brass. So also the two Pillars of the Temple of Solomon (referring to these two Sephiroth) were made of Brass, 1 Kings 7:15.</p>	<p>[1 Kings 7:15] “For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.”</p>
<p>[§12] Jesod is Argent vive. For to this, the name “Living”¹⁴ is Characteristically given; and to this Living Water is in every case the Foundation of all Nature and of the Metallic Art.</p>	<p>[“Argent vive” = quicksilver?]</p> <p>14. <i>living</i> The word is Chai, ChI.</p>
<p>[§13] But the true Medicine of Metals is referred to Malkuth, for many Reasons; because it represents the rest of the Natures under the Metamorphoses of Gold and Silver, right and left, Judgment and Mercy,¹⁵ concerning which we will speak more largely elsewhere.</p>	<p>15. The two columns of the Sephiroth.</p>
<p>[§14] Thus I have delivered to thee the Key to unlock many Secret Gates, and have opened the door to the inmost adyta of Nature.</p> <p>But if anyone hath placed these things in another order, I shall not contend with him, inasmuch as all systems tend to the one truth.</p>	

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[§15] For it may be said, the three Supernals are the Three Fountains of Metallic things. The thick water is Kether, Salt is Chokmah, and Sulphur is Binah; for known reasons. And so the Seven Inferior will represent the Seven Metals, viz., Gedulah and Geburah, Silver and Gold; Tiphereth, Iron; Netzach and Hod, Tin and Copper; Jesod, Lead; and Malkuth will be the Metallic Woman and the Luna of the Wise Men; and the Field into which the Seeds of secret Minerals ought to be cast, that is the Water of Gold, as this Name (Mezahab¹⁶) occurs (Genesis 36:39).

[§16] But know, my Son, that such Mysteries are hid in these things that no Tongue may be permitted to utter. But I will not offend any more with my Tongue, but will keep my mouth with a Bridle, Psalm 39:2.

[§17] ¹⁷Gehazi, the Servant of Elisha, is the type of the vulgar Students of Nature, who contemplate the Valley and Depths of Nature, but do not penetrate into her Secrets.

16. *Mezahab*, given as the name of the grandmother of Mehetabel the wife of the Edomite King Hadar. Zahab means gold (see note 12) These Edomite kings form another mystery.

[Gen 36:39] "And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab."

[Psalm 39:2] "I was dumb with silence, I held my peace, *even* from good; and my sorrow was stirred."

17. Compare *Kabalah Denudata*, p. 235.

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[§18] Hence they Labour in vain, and remain Servants for ever. They give counsel about procuring the Son of the Wise Men whose generation exceeds the Power of Nature, but they can add nothing to assist in his Generation 2 Kings 4:14 (for which purpose a man like Elisha is required). For Nature doth not open her Secrets to them (4:26), but contemns them, (4:30), and the Raising of the Dead is impossible to them (4:31).

They are Covetous (5:20). Liars (5:22), Deceivers (5:25), Prattlers of other Men's Deeds (2 Kings 8:4-5), and instead of Riches, contract a Leprosy themselves, that is Disease, Contempt and Poverty (8:27).

Verses quoted in §18:

[2 Kings 4:14] "And he said, What then *is* to be done for her? And Gehazi answered, verily she hath no child, and her husband is old."

[4:26] "Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with thy child? And she answered, *it is* well."

[4:30-31] "And the mother of the child said, As the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

And Gehazi passed on before them, and laid the staff upon the face of the child, but *there was* neither voice nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked."

[5:20] "¶ But Gehazi, the servant of Elisha the man of God, said, behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him."

[5:22] "And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments."

[8:4-5] "And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

"And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life."

[8:27] "And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son-in-law of the house of Ahab." [sic]

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For the word Gehazi¹⁸ and the word Chol, Prophane or Common, have both the same Number.¹⁹

18. *Gehazi* is spelled GICHZI; $3 + 10 + 8 + 7 + 10 = 38$. The medieval Alchymic authors called him a sophister.

19. *Chol*, ChL, is 38, for Ch is 8 and L is 30.



Frater Q.S.N. writes:—

“The meaning of this portion appears to be that Gehazi represents the Pretender to Alchymy who knowing that transmutation is possible, wastes his own time, and advises a similar waste on the part of others, in attempting processes against natural law and harmony; one metal cannot be directly turned into another, but the path of evolution must be retraced to the hyle or prima materia and then the other line of evolution followed.”

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[§1] ¹In Metallic things, Geburah is of the Class to which Gold is referred, which has again its Decad; (i.e., Ten Orders or Degrees). So that,

1. Chethem,² that is, pure fine Gold, is referred to the Kether thereof; which, Canticles 5:11, is referred to the Head.

2. Batzar,³ Gold, is referred to Chokmah, as though laid up in strongholds, Job 22:24,25 and 36:19.

3. Charutz,⁴ Prov. 8:10, is referred to Binah, from the digging of it; which name belongs to the Feminine Gender.

1. Compare *Kabalah Denudata*, p. 227.

2. This word is really *Ketem*, KTM.

[Canticles 5:11] "His head *is as* the most fine gold; his locks *are* bushy, *and* black as a raven."

3. *Batzar* is BTzR, gold in dust.

[Job 22:24-25] "Then shall thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks. "Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver."

[36:19] "Will he esteem thy riches? *no*, not gold, nor all the forces of strength."

4. *Charutz* is ChRUTz, from the root meaning the ore of gold, which is "dug out"; native in masses or grains.

[Proverbs 8:10] "Receive my instruction, and not silver; and knowledge rather than choice gold."

Chapter 2: Gold, its varieties, and the Kamea of 6

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4. Zahab Shachut,⁵ that is, fine and drawn Gold, 2 Chronicles 9:15, because it hath the Analogy to the Thread of Chesed.

5. Zahab,⁶ alone, is referred to Geburah, because Gold cometh from the North, Job 37:22.

5. This name is ZHB ShChUTh, ChUTh means filum. funiculus, or a thread. From its ductile, malleable nature, gold can be drawn out. The Kabbalah speaks of the thread of Chesed--the flux of its force to Malkuth; the Thread of Red Colour, the flux from Geburah to Malkuth, related to the kiss on the lips; the Yellow Thread of Tiphereth, related to gold; and lastly, the Spinal Cord of Man, ChUTh H ShDRH, white as silver, passing from above down through Tiphereth. The Golden Thread is Yellow, being a compound of Red and White, Geburah and Gedulah. (N.O.M.)

[2 Chron. 9:15] “¶ And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon.”

6. *Zahab*, ZHB, $7 + 5 + 2 = 14$, lesser number 5. Some English references write this word Zeb, it means “shining” or “yellow”. [But see the discussion at Note 12 in Chapter 1.]

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<p>6. Paz,⁷ and Zahab Muphaz,⁸ are referred to Tiphereth, 1 Kings 10:18, Psalm 21:4 and 19:11, and Daniel 10:5.⁹ For so Tiphereth and Malkuth are compounded in the Golden Throne, 1 Kings 10:18; also when it is called a Vessel of Gold, Job 28:17; a Crown of Gold, Psalm 21:3; Bases of Gold, Cant. 5:15.</p>	<p>7. Paz, PZ, 80 + 7 = 87. Gold as found pure, solid gold formed into a crown. See Psalm 21:3 (after Note 8, below).</p> <p>8. <i>Zahab Muphaz</i>, ZHB MUPZ; Muphaz means pure.</p> <p>[1 Kings 10:18] “¶ Moreover, the king made a great throne of ivory, and overlaid it with the best gold.”</p> <p>[Psalm 21:3] “For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.”</p> <p>[Psalm 19:10] “More to be desired <i>are they</i> than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.”</p> <p>9. Daniel 10:5 (“Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins <i>were</i> girded with fine gold of Uphaz:”) “Gold of Uphaz” the words are KTM AUPZ. Kethem is “concealed.”</p> <p>[Job 28:17] “The gold and the crystal cannot equal it: and the exchange of it <i>shall not be for</i> jewels of fine gold.”</p> <p>[Canticles (Song of Solomon) 5:15] “His legs <i>are as</i> pillars of marble, set upon sockets of fine gold: his countenance <i>is as</i> Lebanon, excellent as the cedars:”</p>

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<p>7. Zahab Sagur,¹⁰ is referred to Netzach, that is Gold shut up, 1 Kings 4:20,21; Job 28:15; to wit, to bring forth Seed.</p>	<p>10. ZHB SGUR, treasured, also fine gold: or perhaps gold shut up, in the bowels of the earth, or in a chemical closed vessel.</p>
<p>8. Zahab Parvajim,¹¹ is referred to Hod; 2 Chron. 3:6; 1 Kings 6:20; from its likeness to Blood of Young Bullocks, for this kind is Red at the left Hand.</p>	<p>[1 Kings 4:20-21] “¶ Judah and Israel <i>were</i> many, as the sand which <i>is</i> by the sea in multitude, eating and drinking, and making merry. “And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.”</p>
<p>9. Zahab Tob,¹² is referred to Jesod, that is good Gold, Gen. 2:12, for this kind is called good, after the manner of a good Man.</p>	<p>11. ZHB PRUIM, Parvahim, appears to be the name of a place: but also LDM means for the blood of, H the PRV bullock: left hand means “of the Sephirotic tree.”</p>
	<p>[2 Chron. 3:6] “And he garnished the house with precious stones for beauty: and the gold <i>was</i> gold of Parvaim.”</p>
	<p>[1 Kings 6:20] “And the oracle in the forepart <i>was</i> twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and <i>so</i> covered the altar <i>which was of cedar.</i>”</p>
	<p>12. ZHB THUB. Tob is the common adjective for good or pure. [Genesis 2:12] “And the gold of the land <i>is</i> good; there <i>is</i> bdellium [a carbuncle, pearl, or possibly a crystal] and the onyx stone.”</p>

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10. But Zahab Ophir,¹³ is referred to Malkuth, Job. 22:24, for it is the Name of a Land (or Earth) as called so from Ashes. See also 1 Chron. 29:4.

[§2] And¹⁴ now concerning the Name Zahab, I will lead thee into the Cave of the hidden Matter, and will shew thee the Treasures of Solomon¹⁵ mentioned in Nehemiah 13:13, viz., the Perfection of Stones, Exodus 26:6.

[§3] Come See! There are many places, to which Gold is referred, viz., Geburah and Binah, and other special Places, where the Species of Gold are disposed by one thus, by another other ways. But now I represent to thee the Nature of Gold in Tiphereth.

[§4] Neither can you object out of the Zohar or Tikkunim. For know, that in this place ought to be understood Tiphereth, of the Measure or Degree of Geburah. And it is a great Mystery, because Tiphereth commonly contains Iron under it, from whence we seek Gold.

13. ZHB AUPIR, Gold of Ophir, probably Arabia. Gold was not coined until the time of Ezra; before that, as a medium of exchange, it was weighed. For a reference to these sorts of Gold, see Buxtorf, *Lexicon Hebraicum*, 1646, London, p. 170, where the student is referred to the Talmudic Joma, 44, 2.

[Job 22:24] "Then shall thou lay up gold as dust, and the gold of Ophir as the stones of the brooks."

[1 Chron. 29:4] "Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*."

14. Compare *Kabalah Denudata*, p. 301.

15. *Solomon*. This is an error, for Solomon is ShLMH or Shelomoh, and the name here is Shelemaiah, ShLMIH, who is called "the priest," who was made "treasurer."

[Nehemiah 13:12-13] "Then brought all Judah the tithes of the corn and the new wine and the oil unto the treasuries.

"And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to the was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren."

[Exodus 26:6] "And thou shalt make fifty taches [clasps] of gold, and couple the curtains together with the taches: and it shall be one tabernacle."

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<p>[§5] This is the Sol or Sun¹⁶ of Nature and Art, whose lesser Number is ten, the Symbol of all Perfection; Which Number by Gematria also shews you the lesser Number of Tiphereth; likewise the word Atah¹⁷ belonging to the same is its lesser computation.</p>	<p>16. <i>Sol</i> is ShMSh that is $300 + 40 + 300 = 640$, whose lesser number is 6 and 4 that is 10. A simile of TPART, that is $400 + 80, 1 + 200 + 400 = 1081$, whose lesser number is also 10.</p> <p>17. <i>Atah</i> is ATH, or $1 + 400 + 5 = 406$, also 10.</p>
<p>[§6] Mingle therefore Iron and Clay, Daniel 2:33, and thou shalt have the Foundation of Gold.</p>	<p>[Daniel 2:33] "His legs of iron, his feet part of iron and part of clay."</p>
<p>[§7] This is that Gold, to which is attributed the Notion of Tetragrammaton,¹⁸ Exodus 32:5, in the History of the Calf, which was to be ground to powder, and thrown upon the Waters (32:20), when you shall see seven kinds of Gold immediately following one another in the Work.</p>	<p>18. Because a feast was to be made in honour of the Calf, to the Lord, and the word in Exodus for Lord is here IHVH.</p> <p>[Exodus 32:5] "And when Aaron saw <i>it</i>, he built an altar before it; and Aaron made proclamation, and said, Tomorrow <i>is</i> a feast to the LORD."</p> <p>[Exodus 32:20] "And he took the calf which they had made, and burnt <i>it</i> in the fire, and ground <i>it</i> to powder, and strewed <i>it</i> upon the water, and made the children of Israel drink <i>of it</i>."</p>
<p>[§8] First, simple Gold, which is called Zahab barely; for it is not truly Gold, tho' not digged out of the Earth; nor destroyed by the violence of the Fire, but living, rising out of the Waters; sometimes of a Black, sometimes of a Yellowish, and often like a Peacock's Colour; going back of its own accord into the Waters, and this may be called Zahab Saba,¹⁹ as tho' you should say, Sabi, the Gold of Captivity, because 'tis newly captured, and shut up in its Prison; where it keeps a Fast of Forty Days and Nights, that you know not what is to become of it, Exodus 32:1, for there is then no external appearance, even as Moses was hidden and they knew not what had become of him.</p>	<p>19. <i>Saba</i> or ShBA and Sabi, ShBI, mean captivity.</p> <p>[Exodus 32:1] "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaon, and said unto him, Up, make us gods, which shall go before us; for <i>as for</i> this man Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."</p>

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<p>[§9] Secondly, it becomes Zahab Shacuth as though killed and slain, for it dies and its corpse putrefies and grows black: then it is under Judgment and the Shells rule it, and the powers of the name of 42 letters²⁰ fulfill their time on it.</p>	<p><i>Shells</i>, also called Qlippoth or Kelippoth</p> <p>20. The name of 42 letters is the Hebrew of “Pater Deus, Filius Deus, Spiritus Sanctus Deus. Tres in uno, Unus in tribus.”</p>
<p>[§10] Thirdly, but then follows Zahab Ophir, as tho’ you should say Aphar,²¹ for it is of the Colour of Ashes; which time the twenty-two Letters of the Alphabet shall determine for you.</p>	<p>21. <i>Aphar</i> is APR, meaning ashes or a powder.</p>
<p>[§11] Fourthly, it becomes Zahab Tob, because it is good to Colour, tho’ not of the Colour of Gold, but Silver. This may be called Chethem. For it may be so called, according to Lamentations 4:1.²² How shall Gold be coloured with Redness and Hacchethem Hattob,²³ <i>i.e.</i>, good Silver be changed? And thence is referred that text in Job, 22:24, and put it upon Opher, he would have said Opheret,²⁴ Lead, Batsar, Silver, that is the White Gold. For from hence you shall have Silver. And to Silver when it shall be in the</p>	<p>22. <i>Chethem</i> The Word is KTM.</p> <p>[Lam. 4:1] “How is the gold become dim! <i>how</i> is the most fine gold changed! in the stones of the sanctuary are poured out in the top of every street.”</p> <p>23. <i>Hacchethem ha Tob</i>, HKTM H TUB; Tob means good.</p>
	<p>[Job 22:24] {KJV} “Then shalt thou lay up gold as dust, and the <i>gold</i> of Ophir as the stones of the brooks.” {NW} “And [if] there is a placing of precious ore in the dust, And gold of Ophir in the rock of torrent valleys”</p> <p>24. <i>Opheret</i> is OPRT, the common Hebrew name of Lead. Batsar, BTzR, is gold, containing silver. Job 22:24 does not in the E.B. [?--English Bible?] say “Put it upon Ophir,” but “Thou shalt lay it up--the gold of Ophir.”</p>

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<p>state of a Stone, add Nachlim,²⁵ Rivers of Metallic Waters; from whence you shall have Ophir, that is Gold of Ophir, which was accounted the best. Now you shall have the Number of the great Name Ehejeh,²⁶ for thou shalt possess, after twenty-one days, these things. If thou wilt now open thy Treasure,²⁷ open it; but it shalt yet only give Silver as Stones, 1 Kings 10:27.</p>	<p>25. <i>Nachlim</i> is NChLIM, plural of Nachal, a stream, river or torrent.</p> <p>26. <i>Ehjeh</i>, this is also often written in English as Aheie, the letters are AHIH.</p> <p>27. This is an error, the word is Treasury, closed vessel.</p>
<p>[§12] But if thou desire more, let thy Gold be.</p>	<p>[1 Kings 10:27] “And the king made silver <i>to be</i> in Jerusalem as stones, and cedars made he <i>to be</i> as the sycamore trees that are in the vale, for abundance.”</p>
<p>[§13] Fifthly, Zahab Sagur, <i>i.e.</i>, Shut-up Gold: Let it remain in the Prison, in the Place of its Maturation, in the Bowels of the Earth of the Wise Men all the time of the Decumbiture of Ezekiel, 4:6²⁸ And thy Gold shall become the:</p>	<p>28. That is the 40 days which Ezekiel had to lie on his right side for the iniquity of Judah.</p> <p>[Ezek. 4:6] “And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.”</p>
<p>[§14] Sixth, Jarak Rak,²⁹ <i>i.e.</i>, Yellow Gold, like Zahab Parvajim. These are thirty Men, Judges 14:19, who Sampson slew. For this being done,</p>	<p>29. That is IRQ RQ.</p> <p>[Judges 14:19] “¶ And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them and expounded the riddle. And his anger was kindled, and he went up to his father’s house.”</p>
<p>[§15] Seventhly, Your Gold will be Paz and Muphaz and Uphaz; being strengthened to Conquer and Colour all imperfect Metals.</p>	

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<p>[§16] This is the Charutz, that sharp pointed (or penetrating)* thing; which Job 41:30 says ought to be cast upon Clay, <i>i.e.</i>, imperfect Metals, that hath Cohach, Power to produce Gold: for Tit and Cohach³⁰ are of equal Numbers. And make it boil like a deep pot, a Sea of thick Metallic Waters; and it shall become like a Vessel of Paint: But after that it shall make the Path to shine (41:31-32). Blessed be the Name of the Glory of the Kingdom for ever and ever.</p>	<p><i>penetrating</i> Cf. <i>Tabula Smaragdina</i>: “This is the strongest of all powers, the Force of forces, for it overcometh all subtle things and can penetrate all that is solid.” (S. K. de Rola, <i>Alchemy</i>)</p> <p>[Job 41:30-32] “Sharp stones <i>are</i> under him: he spreadeth sharp pointed things upon the mire. “He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. “He maketh a path to shine after him; <i>one</i> would think the deep <i>to be</i> hoary.”</p> <p>30. This Cohach is KCh, power, whose number is 28. Tit is ThITH meaning clay, whose number is 9 + 10 + 9, or 28.</p>
<p>[§17] I write these things, I the insignificant one, according to my slender knowledge, who have earnestly sought out secret things, to the healing of all Creatures. But that which moved me thereto is spoken in Sohar Hæsinu, fol. 145, chap. 580, concerning the Office of a Physician, that I should not desist from the good and right Way until I should find the best Medicine: And the Words are these:</p>	
<p>[§18] It is written, Deut. 32:10 “He found him in Desert land and in the waste howling Wilderness; he led him to find the causes, and made him understand and kept him as the apple of his eye.” And rightly because he hath compelled all the Cortices to serve him.” Thus far it is written in the Book of Kartanæus the Physician. And then he drew from this Text various observations necessary to a wise Physician about the Cure of the Patient, lying in the Chamber of sickness, Genesis 39:20, where the Captives of the King may worship the Lord of the World. For when a prudent Physician comes, he finds him in the Land of</p>	<p>[Deut. 32:10] {KJV} “He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.”</p> <p>[Magil, <i>The Englishman’s Hebrew and English Old Testament</i> gives “in the waste of the howling wilderness”, and the <i>New World Translation</i> “in an empty, howling desert.”]</p> <p>[Gen. 39:20] “And Joseph’s master took him, and put him in a prison, a place where the king’s prisoners <i>were</i> bound: and he was there in the prison.”</p>

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the Desert, and in the Wilderness of the Howling Solitude, which are as the Diseases afflicting him, and finds him in the Captivity of the King.

[§19] Here it may be objected that it is not lawful to cure him, because the Holy One, Who is Blessed for ever, hath caused him to be ill and as if a captive. But this is not so; for David says, Psalm 41:2, "Blessed is he who considereth (the curing of) the poor; the Lord will preserve him and keep him alive." For if he is poor who lies in the House of Sickness; and if the Physician be wise that Holy One, who is blessed for ever, loads him with Blessings, in reference to him, who he cures. That Physician finds him in the Land of the Desert, that is ill, etc.

And what is to be done for him, Rabbi Eleasar hath told us: Hitherto we have heard nothing of that Physician, nor of his Book; except that once a certain Merchant told me that he heard his Father say, that in his time there was a certain Physician, who having seen a Patient, presently said, "this one will live and that one will die"; and that it was reported of him, that he was a just and true Man fearing Sin; and that, if any Man could not procure those things he needed, he would buy them for him, and freely supply his necessities; and that it was said, there was not so nice a Man in the whole World, and that he did more with his Prayers, than with his Hands. And when we supposed this Man to be the very same Physician, the Merchant made

[Psalm 41:1-2] "Blessed is he that considereth the poor: the LORD will deliver him in time of trouble.
"The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies."

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reply, Certainly his Book is in my Hands, having been left to me as an Inheritance by my Father; and all the Sayings of that Book are hidden by the Mystery of the Law: and in it we do find profound Secrets, and many Medicines; which notwithstanding, is not lawful to apply to any, except he that feareth Sin, etc. Rabbi Eleasar said, Lend it to me. He replied, I will, so as to shew you the power of the Sacred Light. And you have heard (said Rabbi Eleasar) that Book was in my Hands twelve months, and we have found in it various sorts of Medicines, ordered according to the Prescriptions of the Law, and the profound Secrets, etc. And we said, Blessed be he Holy and Merciful One, Who bestoweth a share of Wisdom upon Men from the Supernal Wisdom. Thus far here.

[§20] These things moved me to seek the like good and secret Books; and from the good Hand of my God found that which I now teach to thee. And the Camea³¹ of this Metal is altogether wonderful, for it consists of six times six partitions everywhere wonderfully shewing the Virtue of the Letter Vau,³² related to Tiphereth. And all the Columns and Lines, as will as the bottom to the top, as from the right to the left, and from one Angle to another, give the same Sum; and thou mayest vary the same *ad infinitum*. And the various totals always observe this principle, that their lesser Number is always 3, 9 or 6: and again 3, 9 or 6; and so on. Concerning which I could reveal many things to thee.

31. The Magic Square given is not the true Square of Sol. The word QMIO, commonly written Kamea, is a Mystical Square, sub-divided into lesser squares by perpendicular and horizontal lines; in each space is placed a number or equivalent letter or letters, so arranged as to give the same total by addition in each line, up and down, or across [and diagonally].
32. Vau corresponds to the English letter V and to the number 6, the number of Sol, and Tiphereth, Beauty, is the sixth Sephira from above.

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[§21] Now I add this Example, which shows as the total of a line the number 216 of Arjeh³³ our wonderful Lion, 14 times, which is the Name Zahab, Gold. Compute and be Rich.

33. Arjeh, the word is ARIH, that is $1 + 200 + 10 + 5 = 216$, meaning "a lion," and the square shows the total of 216 by addition:

- Six times horizontally,
- Six times vertically,
- Twice diagonally.

in all 14 times, the number of ZHB or Gold. The root of ARIH is ARH, to snatch prey. The name ZHB, gold, is related to ZHR, *light, shining, splendour*, as the shining of a golden plate, and AUR is *light*; compare *aurum*, gold, and *aura*, a shining halo: all are related again to Sol.

Fig. 1
Kamea of Sun as given in original text

11	63	5	67	69	1
13	21	53	55	15	59
37	27	31	29	45	47
35	39	43	41	33	25
49	57	19	17	51	23
71	9	65	7	3	61

Fig. 2
Corrected Kamea

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31



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[§1] Cheseph,¹ Silver, is referred to Gedulah on account of its whiteness which denotes Mercy and Pity. In Raja Meh. it is said that by 50 silver shekels, Deut. 22:29, is understood Binah, Understanding, but when from 50 portals it inclines to the side of Gedulah--see the book Pardes Rimmonim, tract 23, c. 11.

[§2] Cheseph, Silver, in Metallic things Rabbi Mordecai writes thus:

Let the Red Minera² of Silver be taken, let it be ground very finely; add an Ounce and a half³ of the Calx of Luna to six Ounces of it. Let it be placed in a Sand bath in a Vial sealed. Let there be given a small Fire for the first Eight Days, lest its Radical Humidity be burnt up. The second Week, one degree stronger; and the third yet stronger; and on the fourth, that the sand may not be red hot, but so that when Water is dropped upon it, it may hiss. Then on top of the Glass, thou shalt have a White Matter, which is the Materia Prima or tinging Arsenic,⁴ being the living Water of Metals, which all Philosophers call dry Water, or their Vinegar. Let this be purified thus: Take of the Crystalline Matter sublimed; Let it be ground upon a Marble, with an equal part of Calx of Luna, and let it be put into a Vial sealed, and set in a Sand bath again, the first two Hours with a gentle Fire, the second with a stronger, and the third with one yet more violent, and increased till the Sand will hiss, and our Arsenic will be sublimed again, the starry Beams being sent forth. And since a quantity of this is required thou shalt augment

1. Compare *Kab. Den.*, page 483

[Deut. 22:29] "Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife, because he hath humbled her, he may not put her away all his days."

2. *Red mineral of Silver*, there is none; the word should be Quicksilver, whose ores, Oxide and Sulphide, are red, Cinnabar.

3. Some translators say half an ounce only; the Latin words are "Recipe calcis Lunæ unciam semis." Eliphas Levi says calx of antimony.

4. Arsenic, or Orpiment, or Auripigment; or was it Corrosive Sublimate?

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it thus: Take six Ounces of this, and an Ounce and a half of the most pure Filings of Luna, and make an Amalgama, and let them be digested in a Vial in hot Ashes, till all the Luna be dissolved, and converted into Arsenical Water.

[§3] Take an Ounce and a half of this Spirit, and place it in a closed Vial: Let this be put into hot Ashes, and it will ascend and descend; which heat continue, till it leaves off Sweating, and it lies at the bottom, the Colour of Ashes. Thus the matter is dissolved and putrefied.

[§4] Take one part of this Cinerous Matter, and half a part of the aforesaid Water, let them be mixed and sweat in a Glass, as before, which will happen in about Eight Day; when the Cinerous Earth shall begin to wax white, take it out, and let it be imbibed the third time, with five Ounces of the same Water, and coagulated as before, for Eight Days. The fourth Imbibition requires seven Ounces of the Lunar Water. And the Sweating being ended, this Preparation is finished.

[§5] Now for the White Work. Take 21 Drachms of this White Earth, 14 Drachms of the Lunar Water, 10 Drachms of Calx of most pure Luna; mix them upon a marble slab and commit them to Coagulation., till they grow hard; imbibe it with three parts of its own Water, till it hath drank up this Portion; and repeat that so often, till it flow in a Copper Plate, made red hot, without Smoke, and then

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thou shalt have the Tincture for the White, which thou mayest increase by the means aforesaid.

[§6] For the Red, you must use Calx of Sol, and a stronger Fire; and 'tis a work of about four months. Thus this author.

[§7] Let this be compared with the Writing of the Arab Philosopher (Geber), where he writes very fully of the Arsenical Matter.

[§8] Chesed,⁵ in the Metallic Kingdom, is Luna, *Nemine Contradicente*. And so the Lesser Number of Gedulah is as that of Sama,⁶ or Sima. Silver is referred to in Prov 16:16 and 17:3, and also Psalm 12:7, and Job 28:1. Silver is also found allotted to each one of the Sephirotic Decad, thus see the 38th chapter of Exodus, verses 17 and 19, where Silver forms the Chapters of the Pillars representing the Kether of the summit. While

5. Compare *Kab. Den.*, p. 359. This word Chesed, ChSD, has the same reference as the word Gedulah at the commencement of the chapter.

6. SAMA, numbering 102, lesser number 3. SIMA numbering 111, lesser number 3.

[Proverbs 16:16] "How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver!

[17:13] "The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts."

[Psalm 12:6] "The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times."

[Job 28:1] "Surely there is a vein for the silver, and a place for gold *where* they fine it."

[Exodus 38:17] "And they put in the two wreathed chains of gold in the two rings on the ends of the breastplate."

[38:19] "And they made them two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward."

◎ ÆSCH MEZAREPH ◎

Chapter 3, Part 1: Silver, referred to the Ten Sephiroth;
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Silver is compared with Chokmah, in Proverbs 2:4, and to Binah, in Proverbs 16:16.

[§9] Gedulah is manifest out of the History of Abraham, where Silver is always preferred, Gen. 13:2 and 23:15,16 and 24:35, 53.

[Proverbs 2:4] "If thou seekest her as silver, and searchest for her as *for* hid treasures;"

[Genesis 13:2] "And Abram *was* very rich in cattle, in silver, and in gold."

[23:15] "My lord, hearken unto me: the land *is* worth four hundred shekels of silver, what *is* that between me and thee? Bury therefore thy dead. "And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant."

[24:35] "And the LORD hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

[24:53] "And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things."

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<p>[§10] Geburah is shewed, when Silver is put in the Fire, Prov. 17:3 and Numbers 31:21. Psalm 66:10. Prov. 27:21. Isaiah 48:10. Ezek. 22:22. Zech. 13:9. Mal. 3:3.</p>	<p>[Prov. 17:3] "The fining pot <i>is</i> for silver, and the furnace for gold: but the LORD trieth the hearts." [Numbers 31:22-3] "Only the gold, and the silver, the brass, the iron, the tin, and the lead, "Every thing that may abide the fire, ye shall make <i>it</i> go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water."</p>
<p>[§11] Tiphereth is the Breast of the Statue, in Dan. 2:32.</p>	<p>[Psalm 66:10] "For thou, O God, hast proved us: Thou hast tried us, as silver is tried." [Proverbs 27:21] "As the fining pot for silver, and the furnace for gold; so <i>is</i> a man to his praise."</p>
	<p>[Isaiah 48:10] "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." [Ezekiel 22:22] "As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you."</p>
	<p>[Zech. 13:9] "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It <i>is</i> my people: and they shall say, The LORD <i>is</i> my God."</p>
	<p>[Mal. 3:3] "And he shall sit <i>as</i> a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."</p>
	<p>[Dan. 2:32] "This image's head <i>was</i> of fine gold, his breast and his arms of silver, his belly and his thighs of brass."</p>

Chapter 3, Part 1: Silver, referred to the Ten Sephiroth;
Its Kamea of 9

TEXT	NOTES
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[§12] Netzach is a Vein of Silver, in Job 28:1.

[Job 28:1] "Surely there is a vein for the silver, and a place for gold *where they fine it..*"

[§13] Hod are the Silver Trumpets, Num. 10:2.

[Num. 10:2] "Make thee two trumpets of silver; or a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps."

[§14] Jesod is found in Prov. 10:20, and Malkuth in Psalm 12:6.

[Prov. 10:20] "The tongue of the just *is as choice silver*: the heart of the wicked *is little worth.*"

[§15] The Camea of this Metal represents nine time nine Squares, showing the same sum twenty times, *viz.* , 369, and in its lesser Number 9, which all the Variations shew, though they should be a thousand times a thousand; because this Chesed (which is Mercy) endureth for ever. Psalm 136:1.

[Psalm 12:6] "The words of the LORD *are pure silver*: *as silver tried in a furnace of earth, purified seven times.*"

[Psalm 136:1] "O give thanks unto the LORD; for *he is good*: for his mercy *endureth for ever.*"



Fig. 3
Kamea of Moon (Silver)

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Chapter 3, Part 2: Iron, The Animal Forms;
Its Kamea of 5

TEXT	NOTES
<p>[§16] Barzel,⁷ Iron; in the Natural Science, this Metal is the middle Line, reaching from one extreme to the other. This is that Male and Bridegroom, without whom the Virgin is not impregnated. This is that Sol, Sun or Gold of the Wise Men, without whom, the Moon will always be in Darkness. He that knows his Rays, works in the Day; others grope in the Night.</p>	<p>7. Compare, <i>Kab. Den.</i>, p. 206. Barzel is BRZL, which is 239, least number 5; iron ores are plentiful in Palestine; some authors write it in English as Berezel—it is from BR, bright, and NZL, to melt, hence cast iron.</p>
<p>[§17] Parzala,⁸ whose lesser number is 12, is of the same account as the Name of that Bloody Animal Dob,⁹ a Bear, Whose Number is 12 also.</p>	<p>8. <i>Parzala</i> is PRZLA, numbering 318, is Chaldee for Iron. 9. <i>Dab</i> is DUB, numbering 12.</p>
<p>[§18] And this is that Mystical thing, which is written, Daniel 7:5, “And behold another Beast, a second like unto a Bear, stood on its one side, and it had three Ribs standing out in his Mouth, between his Teeth; and thus they said unto it, Arise, eat much Flesh.” The Meaning is, that in order to constitute the Metallic Kingdom, in the second place, Iron is to be taken; in whose Mouth or Opening (which comes to pass in an Earthen Vessel) a threefold Scoria is thrust out, from within its whitish Nature.</p>	
<p>[§19] Let him eat Batsar,¹⁰ <i>i.e.</i>, Flesh, whose lesser Number is 7, that is Puk,¹¹ that is Stibium {Antimony, <i>Sb</i>}, whose lesser Number in like manner is 7.</p>	<p>10. Batsar is BShR or 502. 11. Puk, the Hebrew is PUK or $80 + 6 + 20 = 106$, which is 7. There must be nearly two and a half times as much antimony as iron.</p>

Chapter 3, Part 2: Iron, The Animal Forms;
Its Kamea of 5

TEXT	NOTES
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[§20] And indeed much Flesh, because the proportion of this, is greater than of that; and indeed such a proportion as Puk, that is 106, bears to Barzel 239; such shall be the proportion of Iron to Antimony.

[§21] But understand the *Flesh of the Lion*, which is the first Animal; whose *Eagles's Wings*, and so much as is very Volatile in him, shall be *drawn out*, and it shall be *lifted up*, and by purifying be separated from its *Earth* or *Scoria*: And it will stand *on its Feet*; that is, shall get its Consistency, in a Cone; *like a Man* erect and with a shining Countenance, like Moses. For Enos¹² and Moses¹³ in full writing by Gematria each give 351. And the Heart of Iron, [for the heart, Leb¹⁴ and iron, Barzel, in their least Number both give 5], (Mineral) *i.e.*, the Tiphereth of Man Mineral shall be given to it.

[§22] For even the name of the Star belonging to this, is Edom,¹⁵ which hath the Connotation of a Red Man.

[§23] These things being done, the third Beast ought to be taken, which is *as it were a Leopard*, *i.e.*, Water not wetting; the Garden of the Wise Men; for Nimra¹⁶ a Leopard, and Jardin in their lesser Number, make the same Sum, *viz.*, 12. Such also is the Quickness of this Water, that it is not unlike a Leopard upon that account.

12. *Enos* is ANSh; $1 + 50 + 300 = 351$.

13. *Moses* is MUSHH; $40 + 6 + 300 + 5 = 351$.

14. *Leb* is LB or $30 + 2 = 32$, or 5. *Leb* means the heart; some English authors write Laib.

15. *Edom* is ADUM: ADM is red and is the proper name of red man: ADMH is red earth.

16. *Nimra* is NMRA; $50 + 40 + 200 + 1 = 291$, or 12. *Jardin* is IR DN; $10 + 200, 4 + 50 = 264$ or 12. *Nimrah* was a place in Gilead, Numbers 32:3; and as a common noun means Leopard.

Chapter 3, Part 2: Iron, The Animal Forms;
Its Kamea of 5

TEXT	NOTES
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[§24] *And he shall have four Wings of a Bird¹⁷ upon his Back, the four Wings are two Birds, which exasperate¹⁸ this Beast with their Feathers, to the intent he may enter and fight with the Bear and the Lion, altho' of himself he may be volatile and biting enough, and venomous like a Winged Serpent and Basilisk.*

17. Bird is OUQ, and OIth, and TzPUR. "Bird" in Alchymy generally means Sublimations.

18. Compare the *Hermetic Arcanum* [Collectanea Hermetica series], §119.

[§25] *And the Beast had four Heads; in which Words are understood four Natures lurking in his Composition, i.e., white, red, green and watery.*

[§26] *And power was given him over the other Beasts, i.e., the Lion and the Bear, that he may extract their gluten or Blood.*

[§27] *From all these are made one Fourth Beast in the 7th verse, which is frightful, terrible and very strong: For it casts forth so great Fumes, that at some times there is Peril of Death, if he be handled at undue time and place.*

[§28] *And he hath great Teeth of Iron, because this is one of the Parts and Materials compounding it; Eating and breaking himself, and others to pieces, and Treading the Residue under his Feet. That is, of a Nature so violent, that by many bruising and tramlings, he is as it were tamed at length.*

[§29] *And he had ten horns, because he hath the Nature of all the Metallic Numbers.*

TEXT	NOTES
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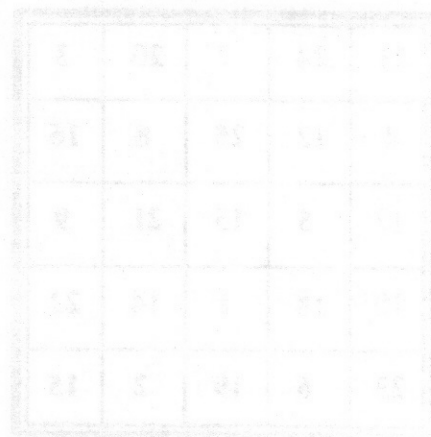
[§30] *A little horn*, etc., for out of this is extracted the young King, who hath the Nature of Tiphereth (that is of a Man) but of the Nature or Part of Geburah: For it is that Gold which predominates in the Work of Wise Men. Thus far the Preparatories.

[§31] *And now the Beast is to be killed, and his Body to be destroyed and delivered up to the Fire to be burned*, etc. For now follows the Regimen of the Fire. Concerning which elsewhere.

[§32] The Sword of the illustrious Naaman is also related to the word Barzel.

[§33] Lancea;¹⁹ in his Study of the Metallic Natures, the History of Phinehas, Numbers 25:7, belongs to this place. By the Fornicators are understood the (Masculine) Arsenical Sulphur, and the (feminine) dry Water unduly mixed, together in the Mineral.

[§34] By the Spear of Phinehas is meant the Force of Iron acting upon the Matter to cleanse it of Dross: By which Iron,²⁰ not only is Arsenical Sulphur killed, but also that Woman herself is at length mortified; so that the Miracle of Phinehas may be fitly applied here. See also the Targum on this Place, *i.e.*, Numbers 25:7. For the Nature of Iron is wonderful, as its Camea (whose lines add up to 65 each way) shews.



19. Compare *Kab. Den.*, p. 683. Lancea, a spear, is in Hebrew RUMCh; called in Numbers, a javelin. Phineas is in Hebrew, PINChS, a proper name not easily applied to any root.

[Num. 25:7] "And when Phineas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;"

20. The name *Chalybs* was also given to Iron, it was derived from the nation of Chalybes living on the shores of the Black Sea; they were famous for smelting ores; see Xenophon, *Anabasis*, v. 5.

Chapter 3, Part 2: Iron, The Animal Forms;
Its Kamea of 5

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[§35] It is here given: the Number 5, and its Square (*i.e.*, 25) denote the Feminine Nature, which is corrected by this Metal.

Fig. 3
Kamea of Iron (Mars)

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15



Chapter 4: Tin is related to Jupiter;
Its Kamea of 4

TEXT	NOTES
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[§1] Bedil,¹ Tin; in Natural Science, this Metal is not greatly used; for as it is derived by Separation, so its Matter remains separate from the Universal Medicine.

[§2] Amongst the Planets, Zedek² is attributed to it; a white wandering Planet, to which the Gentiles applied an Idolatrous Name, mention whereof is forbidden, see Exodus 22:12 and a greater Extirpation is promised, Hosea 2:17 and Zechariah 13:2.

[§3] Amongst the Beasts, no Allegory is better applied to this metal than that, because of its Crackling, it should be called Chazir Mijaar,³ a Boar out of the Wood, Psalm 80:14, whose number is 545, which is not only made five times from 109, but in its lesser Number shows a Quinary, as the Name Zedek 194; which Numbers being added, make 14; and they make the Number 5, which twice taken is 10, the lesser Number of the word Bedil, by the two figures of 46 being added together.

1. Compare *Kab. Den.*, p. 185. Bedil or Badil is BDIL, or 46 or 10. This metal is not found native in Palestine.

2. *Zedek*, TzDQ or 194, and lesser number is 14 and then 5; this is Jupiter.

[Exodus 22:12] "And if it be stolen from him, he shall make restitution unto the owner thereof." This citation is probably a misprint. It appears from the others that follow that the author intended something more along the lines of: "Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images." [Exod. 23:24] or possibly 23:32 "Thou shalt make no covenant with them, nor with their gods."

[Hosea 2:17] "For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name."

[Zech. 13:2] "¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land."

3. A boar from the wood, *Aper de Sylva*, is ChZIR MIOR, that is, 225 + 320 = 545, whose lesser number is 14 and then 5.

[Psalm 80:13] "The boar out of the wood doth waste it, and the wild beast of the field doth devour it."

Chapter 4: Tin is related to Jupiter;
Its Kamea of 4

TEXT	NOTES
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But five times ten shews the Fifty Gates of Binah,⁴ and the first Letter of the Sephira Netzach,⁵ which is the Sephirotic Class to which this Metal is referred.

[§4] In particular Transmutations, its Sulphurous Nature alone doth not profit, but with other Sulphurs, especially those of the Red⁶ Metals, it does reduce thick Waters, duly terrificated into Gold; so also into Silver, if its nature be subtilized into a thin water by Quicksilver which (amalgam) amongst others is made well enough by Tin.

[§5] But its viscous and watery Nature may be meliorated into Gold, if it be duly pulverized with the Calx of Gold through all the Degrees of Fire, for ten Days, and by degrees thrown upon flowing Gold, in the form of little masses, which also I am taught is to be done with Silver. But no man is wise unless his Master is Experience.

[§6] I add no more; He that is wise may correct Natures and help by Experiments where they are imperfect.

4. The Fifty Gates of Binah or Understanding (see also Chapter III, §1) may be referred to the Decad of Potencies acting through the five human senses, but the phrase has a more arcane meaning: the *Theosophical Glossary* says that 50 is a blind, and that the number is 49.

5. Nun is 50.

6. Query Mars and Venus.

Chapter 4: Tin is related to Jupiter;
Its Kamea of 4

TEXT	NOTES
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[§7] Kassitera,⁷ Tin; See Bedil's Camea,⁸ where the Number resulting from every side is Dal⁹; representing the Tenuity and Vileness of this Metal, in all Metallic Operations.

7. Compare *Kab. Den.*, p. 676. Kassitera is QSThRA, which is a Chaldee word meaning Tin.
8. This is the true Magic Square of Jupiter.
9. Dal, that is DL, or $30 + 4 = 34$.

Fig. 4
Kamea of Tin (Jupiter)

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	3



Chapter 5, Part I: Brass, its Decad;
Its Kamea of 7

TEXT	NOTES
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[§1] Hod,¹ in the Wisdom of Nature, is of the Classis of Brass; for the Colour expresses the Nature of Geburah, which this Sephira contains. And the Use of Brass was for instruments of Praise and Music, 1 Chronicles 15:19. "And brazen bows were of Use in War." 2 Samuel 22:35, Job 20:24, and the like, 1 Samuel 17:5,6,38.

[§2] But as Hod is encompassed with a Serpent, so Nechuseth²—Brass is of the same Root with Nachash³ a Serpent.

[§3] The Seventy Talents of Brass in the Oblation, Exodus 38:29 represent Seventy Princes; for about this place is the greatest Force of the Cortices or Shells⁴. Whence in Hod is a degree of Prophetical Representation, as from the Root Nachash

1. Compare *Kab. Den.*, page 271. Hod is the eighth Sephira. The letters are HUD or $5 + 6 + 4 = 15$, lesser number 6. Hod is found in the same column as Geburah. For brass, query copper.

[1 Chron 15:19] "So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;"

[2 Samuel 22:35] "He teacheth my hands to war; so that a bow of steel is broken by mine arms."

[Job 20:24] "He shall flee from the iron weapon, and the bow of steel shall strike him through."

[1 Samuel 17:5-6] "And *he had* a helmet of brass upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* three thousand shekels of brass.

"And *he had* greaves of brass upon his legs, and a target of brass between his shoulders."

[17:38] "¶ And Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail."

2. Nechuseth is NCh ShT, it is also used for copper as well as Brass and Bronze, in the Bible.

3. Nachash is NChSh: note that NChShIM means "enchantments."

[Exodus 38:29] "And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels."

4. Cortices, shells or Klipboth.

TEXT	NOTES
<p>comes Nechasim, Enchantments, Numbers 23:23, and 21:1. But he that will be curious, may find, that Hod has a special Decad. So also in the History of Brass, from the Law, he may easily gather a Decad.</p>	<p>[Numbers 23:23] “Surely <i>there is</i> no enchantment against Jacob, neither <i>is there</i> any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!”</p>
<p>[§4] For may not that Oblation in general from which afterward Vessels were made for the Tabernacle, Exodus 38:29, be referred to Kether, since all the other degrees spring from this?</p>	<p>[Numbers 24:1 (21:1 appears to be an error)] And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek enchantments, but he set his face toward the wilderness.”</p>
<p>[§5] Doth not the Laver of Brass, Exodus 30:18, shew the Nature of Chokmah, from which an Influx is let down to all the Inferiors? But the Basis thereof, which also was of Brass, is Binah; for Chokmah resides therein.</p>	<p>[Exodus 38:29] “And the brass of the offering was seventy talents, and two thousand and four hundred shekels.”</p> <p>[Exodus 30:18] “Thou shalt also make a laver of brass, and his foot <i>also of</i> brass, to wash <i>withal</i>: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.”</p>
<p>[§6] Afterwards the Brazen Altar, Exodus 27:2, with its Furniture represents the two Extremes, for the two Bars in the same place were covered over with Brass; and are as it were the two Arms, Gedulah and Geburah. The Body of the Altar itself, Tiphereth. The four Rings of Brass, to the right and left are Netzach and Hod.</p>	<p>[Exodus 27:2] “And thou shalt make the horns of it upon the four corners thereof: his horns shall be the same: and thou shalt overlay it with brass,”</p>
<p>[§7] And the Brazen Net, which was instead of a Foundation, is Jesod.</p>	

TEXT	NOTES
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[§8] And if you say, that the Altar was to be referred to Malkuth, according to the most common Opinion, which Altar may represent the Notion of a Woman: I answer, 'Tis true according to the general Distribution of the Tabernacle and Temple. But amongst the special Classis of Brass, where all things before incline to the Female, and so also Tiphereth, the Notion of the Male will not be so remote.

[§9] For there are yet Adne, Brazen Bases, Exodus 26:37 and 27:10, which being as it were the bottom of the Tabernacle, have congruously the nature of Malkuth.

[§10] He that would here trace these Mysteries more largely, might easily prolong his Discourse: But a wise Man will in short understand the Foundation.

[Exodus 26:37] "And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

[27:10] "And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver."

Chapter 5, Part I: Brass, its Decad;
Its Kamea of 7

TEXT	NOTES
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[§11] The wonderful Camea⁵ belonging to the Classis of Brass, contains seven times seven Squares; and the Sum of each Line, whether Horizontal, Vertical, or Diagonal, are equal to each other, and to Tzephah⁶.

[§12] As for Example, Here all the Columns make the same Tzephah, 175, as is to be seen above; for the first Column to the right, 4, 29, etc., makes 175, and so the rest to the last towards the left. After the same manner note the uppermost corner 22, (where is the Mystery of the 22⁷ letters) 47, etc., and ending with the number 4, where note the Mystery of the Tetragrammaton⁸ and so all to the bottom. Lastly, crosswise from the Angle between the East and South, to the Angle between the West and North, 4, 11, 18, etc., are 175, and from the Angle between the East and North, to the Angle between the West and South, viz., 23, 23, 24, etc., make all 175.

[§13] Therefore contemplate these things and thou shalt see an Abyss of Profundity.

[§14] Unless thou hadst rather allude to these Coverings, in which Brass was used, Exodus 27:2, 6, etc.

5. This is the true Kamea of Seven = 175.
6. Tzephah, that is TzPH or $90 + 80 + 5 = 175$, lesser numbers 13 and 4.
7. There are 22 Hebrew letters divided into a triad, heptad and dodecad.
8. Four is the number of the letters of IHVH.

Fig. 5
Kamea of Brass

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

[Exodus 27:2] "And thou shalt make the horns of it upon the four corners thereof: his horns shall be the same: and thou shalt overlay it with brass,"

[27:6] "And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass."

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[§15] So if No. 1 be omitted, and you begin with line 2, there meets you the Sum Botzatz,⁹ 1 Samuel 14:4, writ defectively. If you begin with line 3, you will have the Sum of 189. If you begin with line 4, then 196. If you begin with line 5, then 203. And so they ascend, exceeding one another by 7¹⁰.

[§16] But if by a skip you dispose the Numbers 1, and 3, and 5, and 7, and 9, etc., then begin with which you will, you will observe the same Proportion. Also 1, and 4, and 7, and 10, and 13, etc. Also 1, and 5, and 9, and 13. This Septenary Net will always, from every Face, represent the same Sum, whose farther Use I should be able to open elsewhere.

[§17] Nechusheth, Brass¹¹ see Sohar Pekude, 103, 410, etc., and see Hod as above. Amongst the Planets Nogah,¹² Venus corresponds to it. A necessary Instrument to promote the Metallic Splendour.

[§18] Yet it hath more the part of a Male¹³ than Female. For do not deceive thyself, to believe a white Splendour is promised to thee, as the word Nogah infers. But Hod ought to receive a Geburic Influence, and gives it also. O, how great is this Mystery.

9. *Botzatz* is BUTzTz, in the English Bible Bozez; it is here written BtzTz, these are 188 and 182. "Writ defectively" means the doctrine that X-1 is as good as X.

[1 Samuel 14:4] "¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh."

10. That is by allowing seven for each column, and so adding 7 to the total of column two, 14 to column 3, 21 to column 4.

11. Compare *Kab. Den.*, page 570. Nechuseth, Æs, Brass, a return to the subject of the Hermaphroditic Brass, which in a sense is both Hod and Netzach.

12 *Nogah* is NUGH, Splendour, numbering 64.

13. More a Red male than White female.

Chapter 5, Part I: Brass, its Decad;
Its Kamea of 7

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[§19] Learn therefore to lift the Serpent up on high, which is called Nechushtan¹⁴, 2 Kings 18:4, if thou wouldst cure infirm Natures after the Example of Moses.

14. *Nechushtan*, the brazen serpent which Moses made, in the likeness of the fiery serpents which were a plague to the people.

[Numbers 21:6] "And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died."

[21:8-9] "And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

"And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

[2 Kings 18:4] "¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense unto it: and he called it Nehushtan."

Netzach and Hod are here attributed to Brass, and no mention is made of Copper pure. Now Brass is not a pure metal but is made by fusing Copper two parts and Zinc one part. Zinc pure as a metal was not apparently known to the Hebrews. Brass is an Hermaphrodite and this is taught in Rosicrucian Colleges in a special Sephirotic manner.

Brass is frequently mentioned in the O.T., but copper only once in Ezra 8:27, but even there the word is Nechuseth and the adjective MTzHB, shining. ["Also twenty basins of gold, of a thousand drams; and two vessels of fine copper, precious as gold."] Thomas Thompson says Nechuseth ought to have been translated Copper generally, and refers to Genesis 4:22 ["And Zilah, she also bare Tubal-cain, an instructor of every artificer in brass

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Chapter 5, Part I: Brass, its Decad;
Its Kamea of 7

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and iron: and the sister of Tubal-cain was Naamah.”], when Tubal Cain was a worker in Brass, and hence it was known before the Flood; now the same word Nechuseth, Brass, is said to be dug out of the hills in Deut. 8:9 [“A land wherein thou shalt eat bread without scarceness, thou shalt not lack for any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.”], and Brass is never found native. -- *Ed.*



⊙ ÆSCH MEZAREPH ⊙
 Chapter 6, Part 1: Lead, Chokmah;
 Its Decad; Its Kamea of 3

TEXT	NOTES
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[§1] Chokmah,¹ in the Metallic Doctrine, is the Sefhira of Lead, or Primordial Salt, in which the Lead of the Wise Men lies hid. But how high a Place attributed to lead which is so Ignoble a Metal, and of which there is so seldom Mention made in the Scripture?

[§2] But here lies Wisdom! Its several Degrees are kept very secret; hence there is very little mention made of it. But here will not be wanting examples of the particular Sephiroth.

[§3] For may not that which, in Zech. 5:7, is called a Lifted up Talent of Lead, and brought from the deep,² represent the grade of Kether? And that which in the same Chapter [5:8], is spoken concerning the Stone of Lead,³ it sets before itself the Letter Jod, which is in Chokmah.⁴

[§4] Then Ezekiel 27:12, Lead is referred to the Place of the congregation, of which type is Binah.

1. Compare *Kab. Den.*, page 345. Chokmah, the second Sefhira. Lead is commonly in Hebrew Ophereth, OPRT.

[Zech. 5:7-9] “And, behold, there was lifted up a talent of lead: and this *is* the woman that sitteth in the midst of the ephah.

“And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.”

2. There is in this place no reference to “brought from the deep;” the Latin of Rosenroth says “in alto deportatum.”

3. The reference says “and he cast the weight of the lead upon the mouth” of the ephah.


4. *Yod*, I is related per Tetragrammaton to Chokmah.

[Ezekiel 27:12] “Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin and lead, they traded in thy fairs.”

⊙ ÆSCH MEZAREPH ⊙

Chapter 6, Part 1: Lead, Chokmah;
Its Decad; Its Kamea of 3

TEXT	NOTES
<p>[§5] And Amos 7:7, Anak,⁵ a Leaden Plummet, denotes the Thread of Chesed. For Anak, with the whole Word, hath 72 the Number of Chesed. But in Numbers 31:22, Lead is reckoned amongst those things which can abide the Fire, will be referred to Geburah.</p>	<p>[Amos 7:7] “¶ Thus he showed me: and behold, the Lord stood by a wall <i>made</i> by a plumbline, with a plumbline in his hand.”</p> <p>5. <i>Anak</i> is ANK, or 1 + 50 + 20 = 71, and adding one for the whole word is 73; and Chesed, ChSD, is 8 + 60 + 4 = 72.</p>
<p>[§6] But Job 19:24, graven with an Iron Pen and Lead⁶ are joined together, from whence you have Tiphereth.</p>	<p>[Numbers 31:22] “Only the gold, and the silver, the brass, the iron, the tin, and the lead,”</p> <p>[Job 19:24] “That they were graven with an iron pen and lead in the rock for ever.”</p>
<p>[§7] But in Ezekiel 22:18,20 there is the Furnace, of Trial, or of Grace, or Furnace⁷ of Judgment, in which also is put lead; hence, Netzach and Hod; for thence ought to flow a River of Silver.</p>	<p>6. With an iron pen and lead axes, OTh pen, BRZL iron, OPRT lead.</p> <p>[Ezekiel 22:18,20] “Son of man, the house of Israel is to me become dross: all they <i>are</i> brass, and tin, and iron, in the midst of the furnace; they are <i>even</i> the dross of silver.”</p>
<p>[§8] And Jeremiah 6:29, the Furnace of Probation; out of which, by the means of Lead, good Silver is looked for.⁸ Is not the just Man, and he that justifies, Jesod (<i>i.e.</i>, the Foundation)?</p>	<p>7. Furnace is KUR.</p> <p>[Jeremiah 6:29] “The bellows are burned, the lead is consumed in the fire; the founder melteth in vain: for the wicked are not plucked away.”</p>
<p>[§9] But if you seek the bottom of the Sea, look upon Exodus 15:10, where the Notion of Malkuth will occur.</p>	<p>8. Cupellation of silver by lead.</p>
<p>[§10] This is that Red Sea, out of which the Salt of Wisdom is extracted, and through which the Ships of Solomon fetched Gold.</p>	<p>[Exodus 15:10] “Thou didst blow with thy wind. the sea covered them: they sank as <u>lead</u> in the mighty waters.”</p>

TEXT	NOTES
<p>[§11] Ophereth,⁹ in the Doctrine of Natural things, is referred to Wisdom,¹⁰ for a great Treasure of Wisdom lies hid here. And hither is referred the quotation Proverbs 3:19. The Lord in Wisdom hath founded the earth; I say, the Earth, concerning which Job speaks, 28:6, which hath Dust of Gold. Where, take notice of the Word Ophereth, <i>i.e.</i>, Lead. This Lead, by a Mystical Name is called Chol,¹¹ because therein lies the System of the whole Universe. For its Figure¹² has below a Circle, the Sign of Universal Perfection, and over the circle is a cross form of four Daleths, whose Angles meet in one Point; so you may know, that all Quaternity lies here, and the Quaternions of Quaternity: whether you refer to the Elements, Cortices, or Letters or Worlds.</p>	<p>9. See <i>Kab. Den.</i>, p. 625. Ophereth is 70 + 80 + 200 + 400 = 750.</p> <p>10. That is to Chokmah.</p> <p>[Proverbs 3:19] "The LORD by wisdom hath founded the earth; by understanding hath he established the heavens."</p> <p>[Job 28:6] "The stones of it <i>are</i> the place of sapphires: and it hath dust of gold."</p> <p>11. <i>Kol</i> is KL, 20 - 30 = 50; this word means the "all."</p> <p>12. That is, this author used as a symbol of Lead a circle surmounted by a cross of four equal limbs; other Alchymists use this symbol for Antimony, and for lead use the symbol of Saturn.</p>
<p>[§12] And in this Lead of the Wise Men, four Elements lie hid, <i>i.e.</i>, Fire, or the Suplur of the Philosophers; Air, the Separator of the Waters; the dry Water; and the Earth of the Wonderful Salt.</p>	
<p>[§13] There are also hid in it the four Cortices, described in Ezekiel 1:4, for in the Preparation of it there will occur to thee the Whirlwind, a great Cloud, and a Fire enfolding itself, and at length the desired Splendour¹³ breaks forth.</p>	<p>[Ezekiel 1:4] "¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire."</p> <p>13. A brightness as the colour of amber.</p>

TEXT	NOTES
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[§14] Also the Natural Sephirah of the Tetragrammaton, and the Metal thereof, occurs to thee here. And you will naturally travel through the four Worlds in the very Labour; when after the Faction and Formation, laborious enough, there will appear the wonderful creation: after which thou shalt have the Emanation of the desired Natural Light.

[§15] And note, that the word Chol, whose Number is 50, multiplied by 15, according to the Number of the Sacred Characteristic Name¹⁴ in the Sephira of Wisdom, also produces the Number of Ophereth, *i.e.*, 750.

[§16] Also the Kamea of that Metal is also wonderful, in which the Number 15, *viz.*, the Name Jah, *i.e.*, a form of Jehovah, in a Magic Square of nine Squares (because we are in the ninth Sephira) throughout all its Columns, shows itself after this manner:

Figure 5
Kamea of Lead (Saturn)

4	9	2
3	1	7
8	5	6

14. This name is Jah; or IH, $10 + 5 = 15$.

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[§17] The Planet Shabthai¹⁷ denominated from “Rest,” because in this Principle is offered the most desired Rest.

17. *Shabtai*, ShBTAI, this is Saturn, 713.

[§18] And if you compute the words Lahab¹⁸ Shabthai, *i.e.*, the point or edge of Saturn, there will arise the Number of the Name Ophereth, *viz.*, Lead.

18. *Lahab*, LHB, 37: means flame or point.



TEXT	NOTES
<p>[§19] Arjeh,¹⁹ a Lion, in Natural Science is variously applied.</p>	<p>19. Arieh or Arjeh is ARIH, or $1 + 200 + 16 + 5 = 216$.</p>
<p>[§20] {1.} “For there is Gur Arjeh, A Lion’s Whelp;” as Jacob speaks, Genesis 49:9. That word Gur,²⁰ a Whelp, Numbers 209, and if you add the whole Word in the place of a Unit, it will be 210, which is the Number of the word “Naaman”²¹ the Syrian, the General of the Army of the King of Aram,²² 2 Kings 5:1, by whom is Allegorically to be understood the Matter of the Metallic Medicine, to be purified Seven times²³ in Jordan, which many men, studious in Metallic Affairs, call Gur.²⁴</p>	<p>[Genesis 49:9] “Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, and he couched as a lion, and as an old lion; who shall rouse him up?”</p> <p>20. <i>Gur</i>, GUR, is $3 + 6 + 200 = 209$, in Latin <i>catulus</i>.</p> <p>21. <i>Naaman</i>, is NOMN or $50 + 70 + 40 + 50 = 210$; lesser number 21 and then 3.</p> <p>22. The English Bible omits the name Aram, which is found in the Hebrew. [Aram is the place now referred to as Syria.]</p>
<p>[§21] 2. And that thou mayest the better understand this Matter, take the Lesser Number of this word Naaman, which is 21, this is equal to the Number of the Name of Kether, which is Ehejeh, 21.²⁵</p>	<p>[2 Kings 5:1] “Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the LORD had given deliverance unto Syria: he was a mighty man in valor, <i>but he was</i> a leper.”</p>
<p>[§22] 3. The Number of Naaman, with the whole Word, is 211; to which another Name of the Lion is equal, Ari, 211.²⁶</p>	<p>23. Seven Purifications almost universal in transmutations, refer to the Regimen of the planets.</p>
<p>[§23] 4. And so also Arjeh, a Lion is equal in Number to the first word²⁷ of that wonderful History, 2 Kings 5:1. “And Naaman, etc.” For this constitutes 216.</p>	<p>24. Authorities differ as to whether Gur is referred to the Matter or the River.</p> <p>25. ARIH or $1 + 5 + 10 + 5 = 21$.</p> <p>26. ARI is $1 + 200 + 10$.</p>
	<p>27. Naaman preceded by a Vau, V, that is Six.</p>

TEXT	NOTES
<p>[§24] 5. Moreover, the word Kephir,²⁸ a young Lion, and Jerik,²⁹ agree also in their Number; for each of them give 310. And now it is known in Metallic Mysteries, that at the very Entrance, we meet the Ænigma of the Lion of Green growth, which we call the Green Lion³⁰; which, I pray thee, do not think is so-called, from any other Cause but its Colour. For unless thy Matter shall be green, not only in that intermediate state before 'tis reduced into Water, and also after the Water of Gold is made of it, remember that this Universal Dry Process must be amended.</p>	<p>28. <i>Kephir</i>, KPIR; also said to mean a Lioness. 29. <i>Jerek</i>, IRQ; means green colour, herbaceous. 30. One authority adds here “which must yet become black and red.”</p>
<hr/> <p>[§25] 6. The other Names of Lions, are Lebi,³¹ which is a Lioness, according to Job 4:11. The Whelps of the Lioness shall separate themselves, Ezekiel 19:2: “Thy mother being a Lioness lay amongst the Lions;” Nahum 2:12: “A Lioness is there”; 2:13: “The Lion did strangle them for his Lioness.” Also Lish,³² which denotes a fierce Lion, with long straight hair: as found in Proverbs 30:30. These two Names, in their Lesser Numbers each contain a Septenary, for</p>	<p>31. Lebi, LBIA, or 43: LB means the heart. [Job 4:11] “The old lion perisheth for lack of prey, and the stout lion’s whelps are scattered abroad.” [Ezekiel 19:2] “And say, <i>what</i> is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.” [Nahum 2:12-3] “The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin [prey or plunder]. “Behold, I <i>am</i> against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.” [Proverbs 30:30] “A lion, <i>which is</i> strongest among beasts, and turneth not away for any;”</p>
	<p>32. LISh, 340.</p>

TEXT	NOTES
<p>Lebi numbers 43, which gives 7, and Lish 340, which gives 7 also. To these, the name Puk,³³ Stibium is equal, whose Sum is 106, and its lesser Number is 7, than which nothing could be more plain. Especially if the Sirname of the Mineral be considered, when it is called the Hairy Servant, or he with long hair or Ruddy haired; with many like Names given to it.</p>	<p>33. <i>Puk</i>, Stibium is native antimony; is PUK, 80 + 6 + 20 = 106, becoming 7.</p>
<p>[§26] 7. There is yet another Name of a Lion according to the Masters of the Sanhedrim, in chapter 11, folio 95, col. 1, <i>i.e.</i>, Shahchatz;³⁴ which also the Targum uses; and Psalm 17:12; its Number is 398, in its lesser Number it is 2. And the Chaldaic word Tzadida³⁵ shews the same lesser Number 2, being used in Targum, 2 Kings 30:30, Jeremiah 4:30, (instead of the Hebrew Word Puk, which is Antimony) for its sum is 109, which together with the whole Word, is 110, and its lesser Number 5.</p>	<p>34. Shachatz, ShChTz , or 300 + 8 + 90 (398); a lion greedy of its prey. [Psalm 17:12] “Like a lion that is greedy of his prey, and as it were a young lion lurking in secret places.”</p>
<p>[§27] 8. At length also there meets us the Name of the Black Lion, to wit, Shacal,³⁶ whose number is 338, and its lesser Number 5.</p>	<p>35, Tzadida, TzDIDA , 90 + 4 + 10 + 4 + 1 = 109, lesser number 10 and 1: add one for the word itself and you get 110 or 2. {In the excerpts below, the term PUK is used for “painting.” I can’t find a reference to TzDIDA.}</p>
<p>[§28] Now take the least Number of the word Naaman 210, which is 3, and the least Number of the Chaldaic word Parzel,³⁷ Iron, which is 2, and you will have 5, the Black Lion.</p>	<p>[2 Kings 9:30] “¶ And when Jehu had come to Jezreel. Jezebel heard <i>of it</i>; and she painted her face, and tired her head, and looked out at a window.”</p>
	<p>[Jeremiah 4:30] “And <i>when thou art</i> spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair, <i>thy</i> lovers will despise thee, they will seek thy life.”</p>
	<p>36. ShCh1 , 300 + 8 + 30 = 338, and then lesser number 14 and then 5.</p>
	<p>37. PRZL , 80 + 200 + 7 + 30 = 317 or 11 or 2: this is Chaldaic for the Hebrew Barzel—iron.</p>

TEXT	NOTES
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[§29] 9. Zahab, Gold, is called by the name Red Lion; and so not only the least Numbers of the Names Lebi and Lish make 14, which Number Zahab hath; but also the least Number of the word Zahab is 5, as I said but now to be equal to Shacal.

[§30] But under this Notion is to be understood Gold, either already Mortified, or now at length drawn from the Mines of the Wise Men,—Black in Colour, but Red in Potency.



TEXT	NOTES
<p>[§1] JARDEN,¹ denotes a Mineral Water, useful in the cleansing of Metals, and Leprous² Minerals. But this Water flows from two sources, whereof one is called Jeor,³ <i>i.e.</i>, a fluid, having the Nature of the Right Hand, and very Bountiful. The other is called Dan,⁴ Rigorous and of a sharp Nature.</p>	<p>1. Compare <i>Kab. Den.</i>, p. 455. Jarden, IRDN, 10 + 200 + 4 + 50 = 264, or 12 or 3. All Latin and English versions here write Jarden, but the word is really the Bible word for the river Jordan.</p> <p>2. That is impure metallic ores.</p> <p>3. <i>Jeor</i>, IAR. "Jamin" is the right side.</p>
<p>[§2] But it flows through the Salt Sea, which ought to be observed, and at length is thought to be mixed with the Red Sea; which is a Sulphurous Matter, Masculine, and known to all true Artists.</p>	<p>4. <i>Dan</i> or rather Din, DIN, judgment, severity; or is Dan referred to DN, the name of the Tribe.</p>
<p>[§3] But know thou, that the Name Zachu,⁵ <i>i.e.</i>, Purity, being multiplied by 8, the Number of Jesod,⁶ produces the Number Seder,⁷ <i>i.e.</i>, Order, which is 264. Which Number is also contained in the word Jarden; thus you may Remember, that at least Eight Orders of Purification are required, before the true Purity follows.</p>	<p>5. Zachu, ZKU, 7 + 20 + 6 = 33.</p> <p>6. Eight; how is this? Jesod is the Ninth Sephira, yet Jesod is ISUD, 10 + 60 + 6 + 4 = 80, lesser number 8.</p> <p>7. <i>Seder</i>, order, SDR, 264; which equals 33; Zachu multiplied by 8.</p>
<p>[§4] Jesod,⁸ in natural things, contains under itself Quicksilver; because this Metal is the Foundation of the whole Art of Transmutation.</p>	<p>8. Compare <i>Kab. Den.</i>, page 441. Jesod, IDUS, the Ninth Sephira.</p>
<p>[§5] And as the Name of El⁹, doth insinuate the Nature of Silver, because both belong to the Classis of Chesed, (but here to that Chesed, which is inferior, <i>viz.</i>, Jesod). So the name of El Chai, which is, as it were Chesech Chai,¹⁰ <i>i.e.</i>, Quicksilver.</p>	<p>9. <i>El</i> or <i>Al</i>, AL meaning God, is 3; lesser number 4 of the Tetragrammaton.</p> <p>10. <i>Chesech Chai</i>, that is Silver of Life, Quicksilver or Mercury. KSP ChI, or 160 + 18 = 178; but AL ChI is 1 + 30 + 8 + 10 = 49.</p>

TEXT	NOTES
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[§6] And so Kokab,¹¹ a Star, is the Name of the Planet, under whose government this Matter is, with the whole Word is 49; which same is the Number of El-Chai.

11. Kokab, KUKB, also referred to the planet Mercury. Kokab is 48 and add one for the name, we get 49.

[§7] But remember that all Quicksilver doth not conduce to this Work, because the sorts of it differ even as Flax from Hemp or Silk, and you would work on Hemp to no purpose, to make it receive the Tenuity and Splendour of fine Flax.

[§8] And there are some that think it a sign of Legitimate Water, if being mixed with Gold, it presently ferments. But the common liquid Mercury, precipitated by Lead, performs this. And what will it do?

[§9] Verily, I tell thee, there is no other sign of true Mercury but this, that it a due heat it invests itself with a Cuticula which is the purest refined Gold; and that in a little space of time, yea, in one night.

{true Mercury: Philosophical Mercury?}

[§10] This is that which, not without a Mystery, is called Kokab, a Star; because according to the natural Kabbalah, Numbers 24:17, out of (the Metal) Jacob becomes a Star; or in Plain language the shapes of Rods, and Branches, arise; and from this Star flows this Influence, of which we speak.

[Numbers 24:17] "I shall see him, but now now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

[§11] This Argent Vive, in the Gemara Tract Gittin, ch. 7, fol. 69, it is called Espherica,¹² i.e., Spherical Water, because it flows from the Mundane Sphere.

12 Espherica, ASPIRKA; there is a Chaldee ShPR, a root for globe, roundness.

TEXT	NOTES
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[§12] And in Genesis 36:39 it is called Mehetabel,¹³ as tho' it were Mé Hathabula, by changing the order of the Letters, *i.e.*, the Waters of Immersion, because the King is immersed in them to be cleansed.

[§13] Or as tho' it were the El Hatob, by a like Change of Letters, *i.e.*, the Waters of the good El, or of Living Silver; for Life and Good have equal power, as Death and Evil have the same.

[§14] This is called the Daughter of Metred,¹⁴ that is, (as the Targum teaches,) the Gold-maker, Labouring with daily Weariness.

[§15] For this Water flows not out of the Earth, nor is digged out of the Mine; but is produced and perfected with great Labour and much Diligence.

[§16] This Wife (or female) is also called Me Zahab,¹⁵ the Waters of Gold, or such a Water as sends forth Gold.

[§17] If the Artist be betrothed to her, he will beget a Daughter, who will be the Water of the Royal Bath. Although some would have this Bride to be the Waters that are made out of Gold; which Bride (notwithstanding) poor Men leave to be espoused by Great Men.

[Genesis 36:39] "And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab."

13. MHIThBAL as though it were MI HThBLA or MI AL HThB. Mehetabel was wife of Hadar, King of Edom.

14. Metred or Matred, MTRD, the Gold Maker. Matred was the mother of Mehetabel, the wife of the King of Edom. The Kings and Dukes of Edom, who reigned before there was any King over Israel, constitute a deep mystery.

15. Mezahab or more properly Mi-zahab. MI for MIM, the Hebrew name of water.

TEXT	NOTES
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[§18] The Husband of Mehetabel is that Edomite King, and King of Redness, who is called Hadar,¹⁶ Glorious; viz., the Beauty of the Metallic Kingdom, which is Gold, Daniel 11:20-29. But such Gold as may be referred to Tiphereth. For Hadar represents 209, which Number also the Tetragrammaton, multiplied by 8, produces, (which is the Number of Circumcision and Jesod¹⁷) if the whole Word be added as one.

[§19] But that thou mayest know, that Tiphereth, of the degree of Geburah, is understood; know thou, that that Number being added to the whole, is also contained in Isaac,¹⁸ which in like manner is of the Classis of Gold.

[§20] The City of that King is called Pegno,¹⁹ Brightness, from its Splendour, according to Deut. 33:2. Which Name, and the Name Joseph,²⁰ (by which Jesod is meant), have the same Number 156. That you may know that Argent vive is required to the Work; and that the Royal Beauty doth not reside out of this Splendid City.

[§21] To this place belongs another Sirname, i.e., Elohim Chajim,²¹ as tho' it were called Living Gold; because Elohim and Gold denote the same Measure. But so this Water is called, because it is the Mother and Principle of Living Gold: For all other kinds of Gold are thought to be dead; this only excepted.

16. *Hadar*, HDR, 5 + 4 + 200 = 209. Tetragrammaton is 16, which multiplied by 8 is 208.

17. *Jesod* is 8 as above. Circumcision is Mulaḥ, MVL; 40 + 6 + 30 = 76, and does not relate to 8 by Gematria.

18. *Isaac*, ITzChQ; 10 + 90 + 8 + 100 = 208; means laughter.

19. *Pegno* or Pau, POU; this O is ayin, which is some words has the sound of "gn."

[Deut. 33:2] "And he said, The LORD came unto Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them."

20. *Joseph*, IVSP, 156.

21. *Elohim Chiim*, ALHIM ChIIM, the Deities of the Living Ones; both words are of plural form. Elohim is the plural of EL—God, and Chiim the plural of ChI—a living one. Elohim is 86 and Chiim 68, they have the same Lesser Number.

TEXT	NOTES
<p>[§22] Nor will you err, if you shall attribute to it another special name, for it may be called Mekor Majim Chajim²², that is, a Fountain of Living Water. For, from this Water the King is enlivened, that he may give Life to all Metals and Living Things.</p>	<p>22. <i>Mekor majim chiim</i>, MQUR MIIM CHIIM, Mekor, or rather Mequor, is a Fountain.</p>
<p>[§23] The Kamea²³ of this Water is altogether wonderful, and exhibits in like manner the number Chai (<i>i.e.</i>, Living) 18 times, the same Sum in a Magic Square of 64 Squares, which is the Sum of Mezahab, Waters of Gold; being variable, after this manner, to infinity.</p>	<p>23. This is the usual form of the Magic Square of 8 related to Mercury (see next page).</p>
<p>[§24] Here you have the Sum 260, from the bottom to the top, from the right hand to the left, and by the Diagonal; the lesser Number of 260 is 8, the Number of Jesid; as also the Root of the whole Square is 8.</p>	
<p>[§25] The Symbol of the first Sum is 260, which makes the word Sar,²⁴ <i>i.e.</i>, “he went back,” because in going forward the Sun always goes backward through the units.</p>	<p>24. <i>Sar</i> is SR, $60 + 200 = 260$, “declined.”</p>

TEXT	NOTES
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[§26] For Example, if you begin with 2, reckoning the first Column for 8 the Sum will be 268, which is resolved in 7.

[§27] If you begin with the 3 (reckoning 8 for the second Column) the Sum will be 276, which resolves into 6. And so of the rest.²⁵
And so also the number of Purifications increasing, the Weight of thy Water decreases.

25. As if instead of 8 for the second column and 16 for the third, you add 24 for the fourth you obtain 284, whose lesser number is 14 and then 5; and again 292 becomes 13 or 4.

Fig. 6
Kamea of Mercury

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57



Chapter 8, Part 1: Juneh, the Dove

TEXT	NOTES
<p>[§1] JUNEH, a Dove,¹ amongst the Ænigmas of Natural things, the Name of a Dove is never applied to the Metals themselves, but to the Ministering and Preparing forms of Nature.</p>	<p>1. Compare <i>Kab. Den.</i>, page 430. Or Iunah, or Joneh: a dove is IUNH.</p>
<p>[§2] He that understands here the Nature of the Burnt Offering² will not take Turtles, but two young male Pigeons, or Sons of the Dove, Leviticus 1:14, and 12:8, and 14:22.</p>	<p>2. von Rosenroth gives Holocaust.</p> <p>[Lev. 1:14-15] “¶ And if the burnt sacrifice for his offering to the LORD <i>be</i> of fowls, then he shall bring his offering of turtledoves, or of young pigeons.</p> <p>“And the priest shall bring it unto the altar, and wring off his head, and burn <i>it</i> on the altar; and the blood thereof shall be wrung out at the side of the altar.”</p> <p>[12:8] “And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons: the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.”</p> <p>[14:22] “And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.”</p>
<p>[§3] But count the word Beni 62,³ and 2 for a Pair of Doves, and thence is the number 64 of the word Nogah, which is the Name of the 5th amongst the Planets,⁴ and you shall go the true way. Else “labour not to be Rich; Cease from thy own Wisdom:” Wilt thou cause thine eyes presently to discern it? That will not be: But the Scholar of the Wise Men maketh to himself Wings, and flieth as an Eagle, even as he doth the Minerals of the Stars⁵ to heaven. Prov. 23:4-5.</p>	<p>3. <i>Beni</i> is BNI, sons; 2 + 50 + 10 = 62.</p> <p>4. <i>Nogah</i>, NUGH, 64, refers to Venus; it means “external splendour.”</p> <p>5. That is, he volatilizes the metals their representatives.</p> <p>[Prov. 23:4-5] “Labor not to be rich: cease from thine own wisdom.</p> <p>“Wilt thou not set thine eyes upon that which is not? for <i>riches</i> certainly make themselves wings: they fly away as an eagle towards heaven.”</p>

TEXT	NOTES
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[§4] Jarach,⁶ the Moon or Luna⁷ in the History of Natural Things is called the “Medicine for the White,” because she hath received a Whitening Splendour from the Sun, which by a like shining, illuminates and converts to her own Nature all over the Earth, that is the impure Metals.

6. Compare *Kab. Den.*, page 456. Jarach or IRICH, which is $10 + 200 + 10 + 8 = 228$.

7. Rosenroth adds here: “She is the Shekinah and whether in decrease or at the full, she is a mystery to the student. This increase and decrease are suggested by the name. Irach is referred to the waning moon, and the name Levannah, LBNH, to the Full Moon, when it resembles pure Incense, as in Exodus 30:34. [Exod. 30:34-35: “¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices and pure frankincense: of each there shall be a like *weight*:

“And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy:”

[Ingredients of the Mosaic Incense:

Stacte: possibly a form of myrrh, cinnamon, or storax.

Onycha: probably the operculum of some kind of *Strombus* or other gastropod.

Galbanum: a yellowish or brownish gum-resin collected from several species of *Ferula*, umbelliferous plants which grow in Asia Minor.]

Levunah Zakah, LBUNH ZKR, and also the Full Moon hath a white colour, but it accepts white light from the Sun. And six Sephiroth are called the Moons.” *Sohar, Jethro*, 35, c. 139.

This *Levunah* means Frankincense, and the root is LBN meaning White, *Zakah* is “consumed by fire.” Irach also means “scent” and “smelling” as well as moon and thence month.

“As Luna receives light from Sol, so does Malkuth from Tiphereth” says the *Liber Pardesh*.

Chapter 8. Part 2: Jarach, the Moon
Part 3: Gophrith, Sulphur

TEXT	NOTES
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[§5] And the place of Isaiah 30:26, “the moon shall be as the Sun,” may be mystically understood of this, because the Work being finished, she hath a solar Splendour; but in this State, the place of Canticles 6:10, belongs to her,—“fair as the Moon.”

[§6] By the same Name the Matter of the Work is called: and so indeed it is like to the crescent Moon, in the first state of Consistence; and like to the Full Moon in the last State of Fluidity and Purity. For the words Jarach, the Moon, and Razia,⁸ Secrets, also Rabui,⁹ a Multitude, have by Gematria the same Numbers, because in this Matter are found the secrets of Multiplication.

[§7] Gophrith¹⁰ is Sulphur; in the Science of Minerals this Principle is referred to Binah, to the left because of its Colour; and to left also, Gold is wont to be referred; and Charutz,¹¹ a kind of Gold, is also referred to Binah, and being 7 in its lesser Number agrees with that of Gophritha.¹²

[Isaiah 30:26] “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.”

[Canticles (Song of Solomon) 6:10] “¶Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?”

8. *Razia*, RZIA; $200 + 7 + 10 + 1 = 218$, in Latin “arcana.”

9. *Rabui*, RBUI; $200 + 2 + 6 + 10 = 218$, in Latin “a multitude.”

10. Compare *Kab. Den.*, page 241. *Gophrith*; GPRIT. $3 + 80 + 200 + 10 + 400 = 693$. The substance is found native in Palestine.

11. *Charutz*, ChRUTz; $8 + 200 + 6 + 60 = 304$, whose lesser number is 7.

12. *Gophritha*, GUPRITA; this is 700, the lesser number being 7 also.

TEXT	NOTES
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[§8] Therefore the Gold of Natural Wisdom ought to be Charutz; that is digged out, or the like not excocted. And this is that Sulphur, which hath a fiery Colour, and is penetrating and changing to impure Earths; to wit, Suplhur with Salt, Deut. 29:23. Sulphur with Fire, rained down upon the Wicked,—that is the impure Metals, Psalm 11:6.

[§9] You must dig up this Sulphur; and it is to be digged out of the Water, that you mayest have Fire obtained from Water.¹³ “And if your Ways be right before the Lord, your Iron shall swim upon the Water,” 2 Kings 6:6. “Go thy way then to the River Jordan with Elisha”; see 6:4. “But who shall declare the Geburah of the Lord?” Psalm 106:2.

[§10] Many seek other Sulphurs, and he that hath entered the “House of the Paths” shall understand them, Proverbs 8:2. For the Sulphurs of Gold and Iron, the Extraction whereof is taught by many, and is easy; also of Gold, Iron and Brass; also of Gold, Iron, Copper and Antimony, which are gathered together after Fulmination by Vinegar, out of the lixivium, which are changed into a Red Oil, with a moist Hydrargyrum,—do tinge Silver. For from Proverbs 21:20, we know there is a Treasure to be desired and also an Oil to be found in the dwelling of a Man of Wisdom.

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[Deut. 29:23] “*And that* the whole land thereof is brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zebolim, which the LORD overthrew in his anger, and in his wrath:”

[Psalm 11:6] “Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: *this shall be* the portion of their cup.” [Snares??]

13. See Westcott, *Everburning Lamps of the Ancients*, in regard to II. Maccabees 1:19-22, where water is changed into fire.

[2 Kings 6:4-6] “So he went with them. And when they came to Jordan, they cut down wood. “But as one was felling a beam, the axe head fell into the water: and he cried and said, Alas, master! for it was borrowed. “And the man God said, Where fell it? And he showed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim.”

[Psalm 106:2] “Who can utter the mighty acts of the LORD? *who* can show forth all his praise?”

[Proverbs 8:2] “She standeth in the top of high places of the paths.”

[Proverbs 21:20] “*There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.”

⊙ ÆSCH MEZAREPH ⊙

SUPPLEMENT. Hebrew & Chaldee names
of some substances used in the Alchymic Art

Clay (See Chapter 1, Note 30.)		Calx	GIR
Tit	TIT	(also means Chalk, Lime, Mortar)	
	(ThIIIh?)		
Chemar	ChMR	Quintessence	ChMSh TUShIH
Earth	Aretz	Dissolve, Melt	MSH
	Adamah		
	Aphar	Putrefaction	RQB BASh
Nitre	Nether	Coagula	QBA
	NTR		
Salt	Melach	Solve	MUG
	MLCh		
Sand	Chol	Path	NTIB
	ChUL	(in the sense of the 32 Paths of Wisdom)	
Amber	Chashmal	Divination	QSM
	ChShML		
Dew (Latin Ros)	Thel	Magician	ChRThM
	ThL		
Vapor, Steam		Purification	BRR
Aid	AID		
Ashes, Cinis (See Chapter 2, Note 21.)		Oil, Oleum	IZHR
Aphar	APR	(from its brightness, Zohar)	
Furnace	TNUR	Black	ChM AIShUN ShChR
	KBRH		
	KBSHn	White	LBN TzChR ChUR QDR
Vinegar, Acetum (also means Ferment)	ChMO		
Bath, Balneum	MRChTzT	Red	ADM
Glass, Vitrum	ZKUKIT		

ShRQ

Blue TKLT
(also means Perfection)

Green IRUQ
 LCh
 RONN
 DSh

Life CHIIM

Death MUT

Immortality: neither Hebrew nor Chaldee
has any such root word.

