



hollandus

**OPERA
VEGETABILE**

(The Vegetable Work)

by

JOHANNES ISAACI HOLLANDUS

Translated from the German by:

Leoné Muller

RAMS

1978

**HOLLANDUS
MEDICINAL
RECIPES**

FROM HIS

SECRETS

concerning vegetall and animal work

EXTRACTED FROM

THREE EXACT PIECES

of

LEONARD PHIORAVANT

1652

HOLLANDUS' MEDICINAL RECIPES

QUINTESSENCE OF HONEY

Now I will open to you a great secret in the Vegetall work of honie. To wit, a marvelous nature: for it is drawn out of the most noble and pure part of the floures. The nature of Bees is such that they draw out the best of everything as is enlarged upon in the Animal Work. Therein is taught how to extract the nature of all beasts, especially as in the 84th Chapter.

Wherefore my son, know this: That all that God hath created good in the upper part of the world, are perfect and incorruptible as the heaven. Whatsoever is in these lower parts, whether it be in beasts, fishes and all manner of sensible creatures, herbs or plants, it is indeed with a double nature. That is to say, both perfect and imperfect. The perfect nature is known as the Quintessence and the imperfect is known as the Faeces or dregs, or the venomous or combustibile oil. Therefore, you shall separate the dregs and the combustibile oil and then, that which remains is perfect and is called the Quintessence, which will endure continually, even as the heavens endure and it can neither be dissolved with fire or any other thing. For when God had created all things and looked upon them, they were all perfect good and there was nothing lacking to any; and therefore, for loves sake I say unto thee, that God hath put a secret nature of influence in every creature, and that to every nature of one sort or kind, he hath given one common influence, and to every one one of several kinds, their several influences and virtues. This is whether it be on physics or

other secret works which are partly discovered through natural workmanship. And yet, more things are unknown than are apparant to our senses. What? Do you not think that an herb is appointed for one disease which it will cure and also contains in it many more virtues than are known unto us? Yes truly, many more. I will add this as well: that if the Faeces and combustible oil be taken away from this thing, or herb, which in all things is the poison that should be taken away, that brings death to us, and the Elements should be purified and so burned together by Art, that they shall pass together by in a Limbeck and be joined together, as it were coupled in marriage, that it may root out all manner of disease from everything. This, be it herb or living thing, or be drawn from his venom, as in the 14th Chapter of the Prologue of this Book is declared and also in the Prologue of the Animal Work. The manner of drawing the Quintessence out of all venemous beasts, birds, worms and flies is plainly declared, that it may help all the griefs of man, but that is specially drawn out of the blood of man, and there is likewise declared, that there is no need of things without man or beast to help such as are infected.

This is because every creature contains in himself the remedy of his disease. This remedy may be drawn out without hurting the man or beast, in order that the disease be miraculously cured as is most excellently taught in the Theorick and in the Practick.

Therefore, I would write this, that thou might soon understand what marvelous force is in Honie, which is taken out of all floures and gathered into one Masse which is truly imbued with sundry virtues.

If God hath given unto other things the gift of healing, what then

is there not in Honie, which is gathered from many floures and many herbs, and are all endued with a particular virtue? Truly if it be brought to his height and excellency, it will work marvelously. Now consider what lies hidden in this Quintessence and esteem it not lightly, but keep it secret as the most excellent thing of all Animal work. If this is obtained, you will need no other medicines to put away all accidents of the body.

CHAPTER II

Now I will set in hand with the practice. Take twelve quarts of the best Virgin Honie and put it in a great earthen vessel with a Limbeck well luted. Set this in Balneo and lute a recipient to the neck of it and distill that which will distill of it, which is boiling in your Balneo. My son, know this, that there is no common water in Honie, but only Philosophical and Elemental. For the element of Aire, does pass first together with the element of Fire in which the Aire is contained. The air, when it rises, resembles the savor of Aqua Vitae distilled. Initially, it can not be distinguished from Aqua Vitae either by sight or by savor. Distill it then, until no more arises, the leave the vessel in Balneo five days with a Limbeck and receiver. Let it boil night and day that the matter may be dried. Cool it now, take it out an remove the receiver and Limbeck. That which is in the receiver pour back into the vessel over the dry matter. Set it back in Balneo and cover the mouth of the vessel with a clean, well luted dish, and let your Balneum be only lukewarm.

My son, understand that it may thus be done, for it is good that

the fire be drawn with his proper air, so as a man would stay so long, for it would be of greater force. The ancient Philosophers wrought in this sort, but the danger is, when the vessels shall be opened, the water may fly away it being as subtle as wine. For every time the air is to be drawn away, and again to be poured on, making putrefaction in a warm Balneo, but first it must be well luted and a Limbeck being set on with a receiver, you must reiterate the work, until the fire rises like red blood. There is yet another method or rule of working found out in these our days, which is in this sort.

CHAPTER III

They are thus drawn out and the matter is dried, as has been said. Then take common water which has been twice distilled in Balneo and pour on as much as is sufficient and set in Balneo. Cover the mouth of the vessel but don't let the Balneum boil. Let it stand thus for three days and three nights, moving it day and night with a wooden spatula or spoon that is clean. After this, let it cool, remove it, pour it out and strain it. Then, take a clean vessel and decant the clear liquid and then pour on the Faeces fresh distilled water (rain water best) as was done before and set the vessel in Balneo as before. Let it be cleared and put aside with the first water and pour once more fresh distilled (rain) water and once again set in Balneo. Do this as often as the water is tinted or coloured. When it no longer is tinged, you have separated the fire from the earth. Reserve the earth, or Faeces, until I tell you further what to do with it, for there is a combustible oil in it.

CHAPTER IV

Take the vessel containing the colored water and set it in Balneo with a Limbeck and receiver well luted. Distill all the water with a boiling Balneo and let the matter be well dried and cool. Then take away the Limbeck and let the vessel remain in Balneo and pour on again (from the receiver) the water over the matter and make a fire. Set a dish upon the mouth of the vessel and let it stand in Balneo three days. Stir this every day, three or four times with a clean wooden spatula. After this, let it cool, remove it and filter it. Then take a clean vessel and carefully decant the clear liquid into the vessel and right away pour on the Faeces fresh distilled (rain) water, stirring it with a wooden ladle and let it stand one day to clear (settle) and the Faeces that remain, put them in with the first Faeces which has been set aside. Then take a clean vessel and set it in a boiling Balneo until it is thoroughly dry and repeat this process until there remain no Faeces in the bottom of the vessel. In this way, you shall obtain the pure element of Fire: and the element of Aire must also be so often distilled until there remains nothing in the bottom. This is the manner in which the pure elements are obtained. Separate then the water from the fire, and let it dry. This will give you a clear shining matter similar to Camphor. Keep the Fire well in a glass contained and the Aire with the Water in another container of glass, well sealed, until you have your earth prepared.

CHAPTER V

Take all the earth with the faeces and draw out the combustible oyle (oil) by a discensorie, that is, with two vessels joined to-

gether and luted (probably needs a vacuum) until the combustible oil passes. This oil is useful for all cold diseases and other passions. If you do not want the combustible oil, just let it fly away. Then take your earth and calcine it in a reverbatory furnace, gently, until it be all white as snow. Then take a great earthen or stone vessel and put into it this white calcined earth on which pour a goodly amount of common distilled water. Stir it with a wooden ladle and let it stand three days in a boiling bath and keep it covered with a dish. Daily, stir it a dozen times. Let it cool, remove the vessel and let it stand to clear, for one day. Now, take another clean vessel and softly pour out that which is clear. (decant) Upon the Faeces, again pour fresh distilled water and once again set it in Balneo. Cool, remove, let stand one day and decant into the first waters thus obtained. A third time pour fresh distilled water over the Faeces and repeat the entire process. The Faeces can now be thrown away as they no longer contain any value.

Take the vessel with these three waters and set it in Balneo with a Limbeck and receiver. With a boiling Balneo, draw out the water until the matter be dry. Let it cool. Take away the Limbeck and pour the water (from the receiver) on the earth again and set it in boiling Balneo for one day Let it dissolve and clear. Decant that which is clear and put in a little distilled water on the Faeces, and let it stand for two or three hours in a warm bath. Remove it from the bath and allow it to stand for two or three hours and pour out the upper part upon the first waters and the Faeces can be thrown away. Once again set the vessel in Balneo, with the earth, or salt, and distill away the water until all be dry as before. Repeat this work until no Faeces remain in the

bottom. Drain away the water from the earth and it will be like Crystal. Pure.

CHAPTER VI

Take a great glass that will bear the heat and put into it your Fire and your Earth and pour your Aire upon it and set it to distill in a furnace, in a pot with sand or ashes, with a Limbeck well luted, having a hole in the uppermost knottie part that a funnel may be put in when there shall be a need of Infusion. When as the humidity that it hath received be half consumed, then fortify your fire a little, gradually until you see the water start to boil. Keep the fire in this state until the liquid boils out so that only a pint remains. Remove the fire, let the glass cool and take away the receiver and open the hole in the Limbeck and put in a glass funnel. (Note Limbeck NOT removed from vessel) Pour in all the water that distilled over into the receiver. Plug the hole in the Limbeck and set the recipient to the neck again and lute it well. Distill again making the same observations and practices as before. Do this ten times. The tenth distillation being complete, let all pass together as the earth is made volatile. So the Aire, the Water, the Fire and the Earth will ascend together by the Limbeck and be brought into one substance which were in four. One together in nature and now simple as the incorruptible heaven, yet are they not fixed: but notwithstanding they are so coupled together and so intertwined; that by no means can they be separated. They will continue now together as one body, forever; even as the Christalline and uncorruptible heaven, which notwithstanding, is compounded of the four Elements. What do you think of this, my Son? Cannot this Quintessence help every disease that now infects man

through his most excellent temperature, whether it be in heat, cold, moist or dry. For all are in it that he may distribute unto every one that which is necessary; even as the heaven when need requireth, gives unto the earth all things as coldness, heat or moisture. And yet, it is neither hot, cold, moist or dry, but of one simple essence, and that imbued with such a nature that it giveth unto everything that which is necessary. In like manner, this is what this Quintessence does. Therefore my son, Rejoice! Give the Almighty God thanks which has opened these things unto the Philosophers.

CHAPTER VII

Now my son, if you would bring this Quintessence to even greater perfection, take a great circulatory or Pelican, that is a great glass that hath a great head similar to a Limbeck, and in the top of the head, a hole by which the matter may be poured in by means of a funnel. This hole is to be stoppered. Out of the head comes two arms bending around into the belly. This permits that which goes up to descend again, through the arms back into the belly of the Pelican. This is the form of the vessel or Pelican, that distills one into the other.

1. Take then your Quintessence and put it into a Pelican and set this into ashes. Better yet, put it into salt, prepared and dried. (like a sand bath) Regulate the fire so that it is like the heat in summer, the extreme heat. The Quintessence will rise like red oil and fall down again by the arms of the Pelican. By repeated ascensions, the Quintessence will become thick like wax or syrup. So much so that it will remain in the bottom eventually, and no longer ascend. At this point, fortify your fire so that the Quintessence will again ascend and descend. Maintain this heat until it again will not ascend but remains in the bottom. Make the fire even stronger that it will once again ascend and descend. Keep this same heat until it again rise no more.

2. Observe this manner of augmenting the fire until the water be fixed and the glass turns red hot. This will take about twenty four hours all-together. If at the end of this time, the Quintessence no longer arises, it is indeed fixed and is brought into his highest virtue. Remove it from the glass while still hot or it will become hard as wax when cooled and you will have to break the glass to remove it. For when hot, like wax it will become liquid. But when cool it congeals and pierces every hard thing, as oil does any leather. Its colour is like a Ruby, and through shining like a Christal, it gives light in the dark, sufficient to read by. What do you think of this, my son? Are there not many strange bodies created by God? Truly he has imbued the Philosophers with no less gifts, for they that can look into the secrets of nature, shall see it to be an incredible operation. For this is gathered by Bees of the subtlest parts of all plants, trees, floures and fruits, and at that time when floures break out and trees bud. It is worthily called the Philosopher's Stone, for it is fixed and liquifiable as Wax and as the mineral Stone transmutes the impure metals, so does this one alter diseases.

Hereby it appears that this bears the bell among all the Vegetals; whereas it being yet in his grossness and impure, it is but of small value for any use in Physick by whatever means it may be boiled or skimmed off, but always retains his nature because it consists of all the fruits of the earth, plants and trees. Whereof one herb is hot, another cold, another dry and yet another moist, one astringent, one laxative, some corrosive and others venomous. So, diverse herbs have diverse qualities.

3. It comes about that if it helps one disease, by and by it hinders another for everything works according to its properties when as is there made separation in the body. And of this separation is engendered bloud and other humours. They are just like gunpouder in that so long as they sit still, there comes no harm therefrom. But if it be brought to the fire, it will at once demonstrate its secret nature and is kindled with a destructive fire. A fire which cannot be quenched with water, for the cold and dry, hot and moist, strive among themselves, a wind is stirred up that breaks all things near it. The same thing happens with Honie, that when it comes to the area of the Liver, it separates there and shows its nature to pass up and swell with wind. It is no surprise then, that the veins of the Liver can be broken by contention. When this occurs, Imposthumes are created in different places and causes such inflammations that the veins break esaily. Although many highly recommend Honie, these are not Philosophers nor do they understand the nature of it. But when it is prepared as a Simple, fixed as Wine, then it is the most potent of Medicines among the Vegetals. There is nothing like it.

Give God thanks and be generous to the poor. The dosage of this is one grain and it must be taken morning and night on an empty stomach until the disease is gone. Now Praise God.

CHAPTER VIII

ROSE SOLIS

Diseases of the Eyes, Rheums, Inflammation, Diseases of the Heart, Wolf, Inflammation of the Liver or Stomach; drives away dreams and fantasies, good for bites of venomous beasts, against poison that has been drunk, for pestilence, muscles, tendons, wounds and other ailments, and Canker.

Now my son, I will teach thee the greatest mystery or secret amongst all vegetable things, whose force and strength has been kept secret amongst all the ancient workmen, and they have bound themselves, one to another by Oath, that they should not utter, in their books or their writings, the strength of this herb which is called ROSE SOLIS, and in the German tongue: SINDAWE. Whosoever hath not the whole vegetable work, he cannot attain to the strength of this herb. For in that work is comprehended all the force of medicinal things: And this work of vegetables is not come to the hands but only of the ancient sworn Artificers, which were skillfull in the liberal Arts.

But now my son, I will open it unto thee with adjuration, that thou shall keep this hidden knowledge secret. First, my son, you must understand, that this herb is the herb of the Sun, upon which the Sun spreads his beams and influences as he does upon gold in the veins of the mines; and he pours out his influences more upon this herb than upon any other herb which is created of God. As it is evidently known to the ancient Philosophers, this herb far surmounts all other herbs which spring out of the earth just as the sun surmounts all other planets in the heaven, and hath greater force and power of influence than any other thing created of God in the firmament. So this herb excels all others in virtue and therefore this herb is arrayed with another color, other leaves and stranger shape than all other herbs. And his nature is such, that

the hotter and drier the country is in the time of the year and the heat of the Sun, and the more that the Sun doth heat and burn him, this herb is the more moist and filled with dew! So much so that upon one branch will hang a thousand drops of dew. As a test, strike this herb with a slender twig so that the drops which fall from it will fall into a large glass vessel and you will see it filled up with a marvelous dew. Now if the Sun is extremely hot, those branches will, in less than half an hour, be filled with more dew than ever before!! And if you strike the branch twenty times with the rod, each time it will be once again laden with dew. It is almost enough that we see no other miracle than this, where the dewey humor arise in so short a time even though the Sun scorches up all the other herbs. The hotter it is, the more moist will this herb be, as if sprinkled with water. Hereupon may we gather his marvelous qualities and judge that there is some secret operation hid in it. If you will keep this water, thusly gathered, in a glass vessel, you can with it cure all the diseases of the eyes whether they come of Rheums or of inflammations. It helps all the pains and diseases of the heart, it cools the liver and the stomach that is inflamed and mitigates all the pains of the head that comes from heat. It drives away all dreams and phantasies and is good to kill the Canker and the Wolf. It is useful against the biting of venomous beasts, against poison drunk, if it be taken by the mouth. It is also helpful in cases of pestilence and it is good for many other diseases and ailments as well.

CHAPTER IX

This herb has the color of the Sun, for his color is dark red, divided with yellow lines and his shape is like a star. His proportion is like a heavenly Planet and consists of seven branches.

Afterwards, take a large glass curcubite and put all three of your elements in it and set it into ashes with a Limbeck and Receiver fitted and luted. Make the fire in the furnace gentle at first then increase it gradually until the fire and aire be passed and the Limbeck turn red within. Then make the heat moderate until all the element of fire be passed and the head becomes blood-red and the water and aire shall swim upon it like oil. In this way, the three elements are brought to their highest essence and are perfectly rectified.

Take away the receiver and stop it well, until your earth be prepared. Realize that in the dust and Faeces there remains yet a combustibile oil which can be extracted by a discensory, if so desired. It is good against the cold-Gout, for members that are numb and sinews that are too much mollified. If thou be weary of this labor, put this powder or Faeces into a reverberatory that they be mingled with a gentle fire until it becomes white as snow. When this is done, put it into a large stone curcubite and pour on it a large quantity of double-distilled water. It matters not how much you pour on. Stir it well with a wooden ladle or spoon five or six times, always re-covering it well. After four days, allow it to cool and let it stand four days and settle. Decant the clear liquid carefully from the Faeces and into another clean vessel. As before, pour on (fresh) double-distilled water and stir it with a wooden spoon. Set it in Balneo for two days then allow it to cool and settle. Then decant the clear liquid off and combine it with that first obtained thusly. Repeat this operation for the third time, then throw away the Faeces as they are no longer good for anything.

In the outterpart it is broad but near the ground it is narrow. It appears to be as if it were a heavy, tender substance, outwardly hot and moist, inwardly cold and dry. The left side of it is cold and moist and the right side hot and dry, and it is most temperate as Gold. Wherefore his Elements cannot be separated one from another as in other herbs, but it may be purged from his Faeces, for his fixing letteth that the Elements cannot be separated, for the fire will ascend with the air by the Balneum as we will hereafter teach. The earth may be separated from his Faeces, and the Faeces likewise from the fire and air, although it does not have many dregs. Some Latin writers call it LINGUA AVIS or Bird's-tongue; some call it SOLARIA, of the Sun, of LUNARIA it is called the Moon; the Fleming calls it SINDOW. The old Philosophers have kept secret the qualities as yet for the marvelous effects that it works. And it is a marvel, says Arnold Villanueva, that a man should die that every day eats some of it in his gross substance. What will it then work when it is brought into his fine-ness and cleansed from his Faeces? It has this great virtue in it that if it is put into a glass where there is poison mixed with wine, or in any other cup where there is poison, the glass will instantly shatter!

If the container is made of stone, or alabaster or the like, the wine will proceed to boil vehemently as if there were a fire underneath the container. The wine will then run out of the container until nothing is left. Also if anyone carries this herb with them and comes across an enemy, not only will the enemy not have power over the individual, but must, in fact, serve the carrier of the herb. If anyone is bewitched in body or in his art, that is in his Cookery, Brewing or Baking, or by any other means, this

carried on the person will set them free from the witchcraft. If it is tied upon the belly of a woman who is pregnant, the woman will immediately be delivered even though the baby had died and was rotten within. The herb when carried on the person, or when a little is eaten daily, as it is being used, it will prevent the occurrence of the Falling Sickness.

Further, if a person suffers from apoplexy such that his mouth be drawn aside and he is incoherent, his senses will be restored if the juice of this herb, which has been strained is administered orally. If the herb is hung about the neck of one possessed, the person will be still as a lamb and the power of the possessing spirit will be taken away. Prove it for yourself and you will find it is indeed true!

Bleeding from the nose is stopped if the herb is held in the mouth. Those who are wearied from travel, if they will take some of the juice in wine, they will before long be refreshed as if they had never taken the trip or performed and labors. It comforts the sinews and muscles, the tendons and all of nature. Also, it will heal wounds if taken for ten days in wine or ale and if the wound is washed with the same mixture and bound with a cloth dampened in the same. Toothaches can be alleviated if the herb is placed next to the teeth.

All these things have been done many times and proven effective. Consider: if it will do such marvelous things while still encumbered and weakened with its own gross matter, what wonders will it not work when brought to perfection? My son, know this for the truth, that there is no herb that grows on the earth that can compare to this in strength and effectiveness. Therefore, make sure that you

don't neglect it but be mindfull ever to keep the secret from those that are not of the nature of children and from the ignorant. For if this herb were to become scarce and its properties were to be made known to all, it would become more highly prized than gold or precious stones, for the effects of the Quintessence are marvelous as you will see.

CHAPTER X

Now it remains that we teach how this herb may be brought into his highest degree and to his Quintessence. First, it is to be gathered, the same having his course in his own house. That is, in the Lion and the Moon behold him with a sinister quadrate aspect. Pick the herb whole along with roots, leaves and flowers and see that no dirt or earth cling thereto and that no other herb be mixed with it. It is also very important that the herb does not get wet or moist in any way. Therefore, pick it not when it rains but, rather, when the Sun is shining brightest.

Gather a large amount of the herb and pulverize it well in a mortar made of marble and put it in a Curcurbite made of Stone with a head and receiver luted and set it in Balneo. Let all the water distill away until the herb is dry like powder. There will rise together with the water, the color of fine gold. This happens only with this herb and with no other. Now, when there is no more liquid leave the curcurbite sitting in the Balneo for three to four days and boil it n ight and day, so that all the moisture is completely separated and drawn off. Then let the vessel cool and take away the receiver and stop it carefully and then take off the head. Take out the matter (faeces) and grind it well in a marble mortar that it is fine enough to pass through a coarse seive. Put

this powder in an earthen curcubite and pour on your water and aire and stir it with a wooden ladle. Cover the mouth of the curcubite tightly and set it in a warm bath for nine days so it may putrefy. Stir it daily with a clean wooden ladle, four or five times, then re-cover the curcubite, weighing it down with a weight such as a lump of lead. After nine days, take the vessel from the Balneo and strain that which is in it into a glazed earthen vessel. Strain it well so that the matter dries. Then, take this dry powder and put it into his curcubite and cover it and keep it in a warm place until you are given further instructions.

1. The moist liquor which will be drawn from it will be red in colour for the element of fire is there present with the air and the water. Put that liquid into a curcubite of stone and put on a head and lute it well. Set it in Balneo with a receiver well luted and distill away all the water, with the aire severally from the fire, in a boiling bath until no more comes over and the fire will pass away in the bottom. Then take the vessel out of the bath and stop it well. Further instructions what to do with this will follow.
2. Then take once again the stone curcubite wherein is your powder and pour on the fire and the aire and stir it well with a clean wooden ladle and set it in a warm bath for nine more days. As before, cover it well and stir it daily four or five times with the ladle. After nine days, strain out that which is in the vessel, and pour the liquid into a glazed vessel. Put the residue of the powder into another vessel as was done before, and just keep it there until you have the instructions on how to remove the combustible oil.
3. Take the vessel now wherein is your fire and mix your liquor with it which you keep in the glazed vessel where your fire and aire is, and set a head on the vessel where the matter is and lute it. Place it in Balneo and set a receiver to it, to the bill of the head, then distill out the water and air with a boiling bath until no more comes over and you will then have in the receiver, water and aire. Take them away and take the vessel out of the Balneo and you will find remaining in the bottom a thick Turpentine-like substance. This substance is the element of fire mingled with much Faeces. Now the fire is to be separated from the Faeces in the following way: pour on your water and aire upon that whence you drew it, and stir it with a spoon and cover it with a tile and allow it to settle for four dayes and the Faeces will fall into the bottom. Carefully decant the clear liquid into a clean vessel (curcubite) making sure no Faeces are poured over and stop the first vessel and set it by. That vessel which contains the water, fire and aire, set it in Balneo with a head and receiver fitted and

well luted and distill the water and aire in the same degree. When no more comes over, take away the receiver: Let the vessel cool and you shall find in the bottom, your fire; which keep in his vessel well stopped. Then pour on your water and aire on the Faeces again, from whence you did draw them, and stir with a spoon and let it settle for four days. Carefully decant from the Faeces into the vessel that contains your fire, insuring no Faeces passes over. Cover your vessel wherein are the Faeces and set it by. But your vessel, wherein is your water, aire and fire, set it again in Balneo as I showed you and distill away the water and aire for they do always pass over together, and the fire will remain in the bottom. Pour on the water and aire again, upon the Faeces, stir it with a spoon and let it settle once more four days. This is now the third repetition whereby you have separated the water and the aire from the faeces. That which is clear, decant into the vessel that contains your fire. Then put your Faeces into the first vessel which I bade you keep, in which your combustible oil is.

CHAPTER XI

Now you have drawn your fire out of your Faeces; therefore distill your water with the aire and when it will distill no more, take away your vessel and you shall find in the bottom, the element of fire. It is not yet pure but foul and full of dregs. Therefore, pour on the water and aire again and stir it well with a spoon or ladle. Cover it and let it stand and settle four days. Then decant out the clear liquid into another vessel (clean) and set aside the vessel wherein are the Faeces. Now, the vessel with the fire, water, and oil, set into Balneo to distill so long as something comes over, then remove it and pour the liquor distilled into the vessel that has the Faeces and do as you were taught to work with the Faeces until you have your element of fire without any gross substances.

When you have distilled away the water and aire from the fire, and allowed it to settle four days, and that all is clear without any Faeces, then you shall have your pure fire. Therefore put all your faeces together with the first Faeces where the combustible oil is.

All the waters that you have drawn, distill by Balneo. To hasten the process, distill in ashes that all the water may rise and that there remain in the bottom a dusty matter. Pour on fresh distilled water again, stir it, keep it in Balneo for 24 hours, then let it cool and settle. Pour out (decant) the liquid that is clear, gently, from the Faeces. Pour some common water on them and stir it. Set it in Balneo for twelve hours, take it out, let it settle and pour the clear liquid into the first water and throw the Faeces away as they are worthless. Repeat this work often enough so that no more Faeces will settle out. Then you shall have your earth rectified from all his Faeces which you shall congeal or dry until it be like a powder or dust. Then join that with your other elements in the glass and it will at once resolve into his element for the element of water is there present. Set them all together in a furnace, upon ashes, put on a head with a receiver well luted. The Head must have a hole in the top so that liquid may be poured in but this hole must also be well stopped.

Make a gentle fire in the furnace, at first, but hotter afterwards, until that which is fermented does pass. However, do not draw out all that is in but about half a sextary of the liquor with the water, that the matter may remain moist. If you were to drive it all out, it would congeal into a hard mass and break the glass in the furnace! Then, open the hole in the Head, and with a funnel pour in that which is in the receiver. However, warm it first to avoid breaking the glass by pouring in cold liquid. Of course, you can always first cool the glass before pouring. Repeat this imbibition ten or twelve times. After this, distill out anything that will come over as long as it passes through the neck of the Limbeck. After this tenth distillation, the earth will no more be congealed,

but will rest in the bottom like a red golden oil. Imbibe it again, pouring on the liquor and distilling it until all the elements pass by the Limbeck and nothing remains in the bottom of the vessel.

CHAPTER XII

Give thanks now to God for His marvelous gifts which he has distributed amongst His Philosophers and hath given them so great a knowledge of things as they are uttered in this work, which is all together heavenly and more divine than human. For it is a great marvel in this life, that man's understanding can bring these inferior things to so great perfection that they have attained to the highest degree of virtue. Truly it is the work of the Holy Ghost, which hath put it into the minds of men. For I do affirm that whosoever hath this herb so prepared, that he may help all the infirmities of man's bodies whether they be curable or incurable, except natural death, which is ordained before unto every man of God. Yea, this I dare be bold to say, that if a man uses the weight of one scruple of this Quintessence, or the Quintessence of Sugar and Potable Gold, wherein pearls are dissolved, or the Quintessence of Selandine, that man by Gods help will not die before the day of the Great Judgement. For the humors in man's body can by no means predominate one over another, as is taught in the thirty six chapters of Vegetal. In here is treated the Quintessence of all Medicinal things and in here it is shpwed that by Gods help the life of man may be prolonged even until that day, void and free from all diseases and sicknesses. Further, man may be preserved in the state that he was in at thirty years of age and in the same strength and force of wit. On this all the Philosophers agree that a man may continue in the same state as long as in an earthly paradise. This

is so plainly shown in that chapter, that willy-nilly, you will be constrained in your mind to believe it and to admit that it is true.

Therefore, it is not necessary to reason much of the force and quality of this Quintessence, but whatsoever a disease man be infected with, give him as much of this Quintessence as a nutshell will hold, in wine. In a short time he will be cured as if by a miracle according as the disease is gentle or violent. But if you give this Quintessence to drink mixed with Quintessence of Sugar, with Potable Gold, wherein pearls are dissolved and with the Quintessence of Selandine, within one day you will cure all the diseases and sicknesses whatever they might be. It can be seen by this that the work is divine rather than human. Therefore, give God the praise and take heed that you do not reveal this secret. For by this means, tyrants would prolong their lives so as to accomplish their wicked deeds and purposes. (whereof both you and I would be the occasion). So then, keep it secret, for it is one of the greatest secrets amongst all the Vegetals. There is no treasure that can compare to this work. Perform this Work then, and distribute it liberally amongst the poor and God will give thee eternal felicity.

CHAPTER XIII

QUINTESSENCE OF SUGAR

Here will I show thee a great secret, how to draw the Quintessence from sugar. This truly excells all the vegetable works by means of his temperature like the incorruptible Heaven which is never hot, cold nor dry; but most temperate but nevertheless compounded from

the four Elements. But these do not strive with one another for they are so conjoined that they can never be separated. They remain ever simple and fixed in their unity. But this Heaven does distribute and give unto the earth whatsoever is necessary for it, although that itself be neither hot nor cold, moist nor dry. The Quintessence of sugar has the same Effects and contains the four elements such as does gold. As gold is pure, so sugar is impure; gold is outwardly hot and moist, inwardly cold and dry and white. Sugar is just the opposite, for it is outwardly cold and dry and inwardly hot and moist and red. Further, it is fixed both inward and outward. Nor is there anything wanting but that the inward quality may be brought, that his redness may appear outwardly and that his Faeces be separated. Then it is prepared and does not need to be fixed for it is fixed already and retains within itself all outward and inward spirits and all that is volatile.

Now what his kind is, I will tell you, even from where the original came, that is, even out of the red. However, for more information, read the thirty-three chapters of the generation of those things that grow in the Seas and other waters whose nature we write about in detail. Here it will be sufficient to show the order how to prepare it and in what order it should be used for Medicine, also to what other things it might be applied. His nature is to retain or hold all flying (volatile) spirits and to fix them into a stone as shall be shown hereafter.

CHAPTER XIV

First you must understand that you cannot separate the Faeces except that you bring the inward parts outward. That is to say,

that his inward dark, golden color must appear. When this is distilled, then the redness will be seen and this fire, passing the yellowness of his aire, (his incombustible oil), then you can first separate the Faeces from the Quintessence. Take then, hard and white Sugar, for it is not necessary to travell much in dissolving and coagulating it even though there be much impurity therein, that hinders not, but that the inward part may be brought forth, for it must be purged when as the redness shows outward.

Take therefore, ten to twenty pounds of Sugar, more or less as may be convenient, and pound it fine. Put this into a curcubite of hard stone and top this with eight fingers of Aqua Vitae. Then distill it in Balneo with a strong fire until nothing further comes over. Let it cool and pour on the said Aqua Vitae again. Repeat the process six or seven times. Upon completion, open up the head and take out the sugar and place it in a strong glass and set it in fine sifted ashes and pour thereon the Aqua Vitae and distill it until half the liquid (Aqua Vitae) comes over. Then pour this Aqua Vitae back on after warming it so the glass will not break. Note that the head should have a hole in it to permit the pouring on of the Aqua Vitae by means of a funnel.

Repeat this so often in a strong fire that the wine and the sugar may boil in and because the half part of the wine will come away quite rapidly, you must at once put on the other part. For if you should distill all the wine out, the Sugar will burn due to the heat as it must be continually boiling in the glass. (i.e, always keep half the liquid in the distilling vessel to prevent burning) Also, it would smell of the burning because of the incombustible

Sulphur in it. When you observe that half the wine is distilled forth, warm this half and put it in the vessel again with a funnel. Repeat this process often enough so that the Sugar remains red as blood as can be seen through the glass. This procedure will require eight to ten days of effort and is dependent on how you attend the fire. (The text is not clear if the work should be done in an uninterrupted way, ie, non-stop, no sleep, etc. and this will depend on how fast it distills over).

When the matter does turn red, let it cool and remove the vessel with ashes and set the vessel in Balneo and with a strong fire distill off the Aqua Vitae until the sugar remains dry and when it will distill no more. Allow it to stand very hot, in Balneo, for about four to five days. This will permit the sugar to perfectly congeal. Then let this matter cool and remove it (this 'stone') which will be pitch black. Then take this stone and put it into a great quantity of double distilled common water and set it in Balneo for five or six days, with a great heat, lightly covered. Stir it daily five or six times with a clean wooden spatula. Let it cool. Remove it and allow it to settle three or four days. Decant the clear liquid into another vessel and close it well. Then pour onto the Faeces the sublimed water as before, and set it into Balneo to digest for several days, stirring it as before with a clean ladle. Then cool it, settle it and decant the clear part to the other part already decanted. Then pour more water on the Faeces and digest it in Balneo as before, etc. Do this so long as the water contains color (tincture). Once it is no longer tinged, then stop and cast the Faeces away as they no longer have any virtue in them. Now the element of earth is with the element of fire and water, neither can they be separated anymore but are fixed together.

CHAPTER XV

Make a trial thereof by burning some of this substance. Nothing will remain but, perhaps, some light ashes. It will burn like oil or fat. Now, take the glass wherein is all the red solution and distill it in Balneo or let it simply evaporate, if you have any more of the distilled water, until it be dry. Then, let it cool and take off the head and pour thereon more sublimed water and set it in Balneo again. Stir it with a wooden ladle as before and let it settle as before and decant the clearest part and do this until there are no more Faeces. Then put it into a glass that can bear a great heat and boil it away or evaporate it until a certain scum appears on it. Then, take it forth and set it in a cold and dry or hot and dry place and it will grow into a great mass or lump, red in color and transparent like a Ruby or other Philosophers Stone which if you will reduce it to powder and set in in a dunghill, in a large wide glass, allow it to evaporate and it will come into a yellow powder like gold. This then is the fixed Quintessence of Sugar which retains all volatile spirits. Nor will this be sweet but have a heavenly taste which when put in the mouth will melt without any feeling. If it be winter or cold, you will notice a heat naturally pervading the body and a feeling of lightness that makes you seem to be able to get up and fly! If you become too warm, swallow a little and you will soon cool down as if in a cool bath. Thus it works, in heat, moisture, cold and dryness, by an incredible Miracle.

When you wish to use it, drink it with rectified Aqua Vitae, or Rose Water, Endive or Scabios, or by itself, and you will witness Marvels. If anyone be diseased outwardly with scabs or ulcers, let them drink of this and wash the sores with wine, wherein the Quint-

essence is dissolved, and, like a miracle, this person will soon be cured. If anyone is wounded or stabbed with a weapon, so that it is not lethal, let him drink a drachm (3 i) of this essence with warmed wine and wash the wound with wine wherein the Quintessence has been dissolved. This one shall be cured in an amazing fashion. It helps in the case of falling sickness and in pestilence and all such diseases as may happen to man. If you possess the Aurum Potabile, mix 2 pounds of this with a pound (lb i) of the Quintessence in a glass vessel and set it on a trivet or a dry Balneo thirty days in an Athanor and they will be mixed together. Then they will most assuredly work miracles in mans body. Further, when you have extracted the Quintessence of any herb, coagulate and mix it with some Aurum Potabile for further miracles. Now, if you will have it pass the helm, you must put on as much vinegar of Aqua Vitae and distil it. Again pour on fresh vinegar or Aqua Vitae and draw it away again until the Quintessence ascends in a red-golden color, as pointed out previously in several places on how to distill those matters that are fixed by vinegar or Aqua Vitae, for when it is distilled by Limbeck, his virtues are magnified a thousand fold and will work unusual cures. Keep this as a secret for it is a great mystery in nature.

EPILOGUE AND COMMENTS ON THE PREVIOUS TEACHING

The natural, earthly man is so much afflicted by nature with strong emotions that he feels them in all circumstances and is almost never found in an impartial frame of mind. That, however, is quite incongruous with true wisdom and also altogether contrary to the Christian teachings, as is expressly specified by the Apostle James when citing the characteristics of wisdom with the words: Wisdom from above is first of all chaste; after that, peacefully modest; let me tell you that it is full of mercy and good fruit, impartial and without hypocrisy. Such partial hearts come to the fore especially when something unusual happens to them, when they make too much or too little of things, so that even the most highly esteemed, when it comes to this, are easily overcome by a little female passion.

Of that we also have the example of an untold number of persons in regard to this author. One party, on hearing about such an excellent man, falls for him, almost making an idol of him. The other, on the contrary, cannot get it into its head but stands up against it, calling it vain lies, cheating nonsense, and bragging. Both, however, are going to unfair extremes, and the middle course would serve them better (that is) to examine everything thoroughly, without emotion, and by the good found, recognize the giver.

If great talents are found in someone, he has certainly not got them of himself; but if someone is full of stupidity or deficiencies (shortcomings), he can by the same reasoning not be better of himself. Each (of us) should always remember this. In adversity it will stand him in good stead. In addition, it should be highly necessary and unforgettable for any conscientious person, namely, (that) if he sees anything specially good in any person, he must never praise him in his presence, so that he does not become annoyed and thereby tempted to think a great deal of himself. On the other hand, if he becomes aware of someone's fault, he must not diminish him in his absence or bring contempt upon him, speaking in his heart: I thank God that I am not like other people, etc.

Now then, in regard to what I wanted to remember of our above-mentioned author Hollandus, it is concerning the excellent and exceedingly great *arcana*, on which he gives information in all his Vegetable preparations, that I intend this time to put my understanding down here, what one is to think of such high matters. (I am doing this) for the sake of some of my co-disciples who are beginners, and who have so much innate intelligence that they recognize that their love for this splendid study cannot be of use to them unless they have previously managed, through untiring industry, that they can, as far as these secrets are concerned, look into the hearts of all old philosophers. Because of this they have afterwards the advantage that they cannot harm either themselves or others in their *practice*.

Instead, others who despise such means of diligent reading, wishing to obtain great experience without it, are often punished by being obliged, after spending their own funds, to look from time to time for other sponsors, in order to test the processes they devised in the laboratory - until they finally completely despair of the art. Accordingly, I find in my understanding, which is likewise still at the first stage and eager to learn more, that everything that originates in Divine Creation is pure power and might of God the Most High, the visible as well as the invisible; and nothing created can be found or devised which is not either a substantial, tangible, hard and dry, or soft and liquid, or else an invisible, intangible, spiritual power. All such powers, no matter how innumerably-manifold they be, have their root and origin in the *Mysterium Magnum*, which is the might for all such powers, and proceed from there *de potentia in actum*. Thus it turns into an innumerable-manifoldness which yet arises only from and lives in one single root. Just as may be seen that the many kinds of plants, whether they be hot, cold, sweet, sour, poisonous, salubrious, or whatever their nature, have all of them their life and growth from the one sun. And when fall and winter take the sun from them, they must all die, although they have contradictory properties and are yet of one life.

Such it is also with all powers created *in rerum Natura*; in their mother and origin they are but one and are therefore infused into such opposing properties that one should reveal

the other all the more. For how could one judge a sweet taste if the sour or sharply salted were not known to him? How could one truly recognize what is delightful without the harsh and bitter, etc.? Since then such opposites come from one ground, and it is one and not two or more and therefore no discord can be in the one, for it is only one and not more and has no opposite, one may conclude that such opposition is or arises only in manifestation. Likewise, when it returns again to its beginning or extreme end (one may conclude that) it is no longer so.

In this world, however, such opposites exist in all things, because God, for the revelation of his infinite wisdom, has ordained that Nature shall not cease one moment bringing forth varied colors, powers, virtues and wonders. This manifoldness requires that it must make one thing hard, another soft, a third cold, a fourth hot, a fifth dry, a sixth humid, the seventh dark, the eighth bright, and the like, through its strong activity. Those properties are then also easily changed one into another, as also overcome one by another; just as when air turns into water, and water again turns into air. In the same way darkness is illuminated, brightness is darkened, heat is cooled, coldness is heated, dryness is moistened, moistness is dried, motion is stopped, and motionlessness is moved, and what else there is.

From those accidental and transformable properties one may recognize with all philosophers that the same applies to the human body. Through constant putting in motion and cir-

culating of its vital power, frequent changes arise in its *properties*. Sweetness sours, purity becomes obstructed by mucus, the temperate becomes hot or cold, and (there arise) countless more happenings that cause sickness and death. As there is one thing in all growing things, however, which makes that in it they are one in all their contradictory disunion; that all of them take the spark of their life and growth from sunshine of the right temperature, and are at peace in (better: are identical in) this, no matter how unlike they appear in color, power and virtue. Thus one may also recognize that the same thing is one with the sun and is the life of all things; but it must be ignited by the sun, because in all other things it is locked in too hard. But in the point of the sun life is manifest, and from there it must also be excited in all other things.

It must not be thought that the sun and planets are only in the sky. They are everywhere through the All as seven spirits or qualities, which have been noticed to follow one another every 24 hours in planetary *operation* at the edge of the created world. Thus then is the same one life the *point* in all things and has been called from old *Quinta Essentia*, *Mercurius Vitae*, *Tinctur Physica*, *Avis Hermetis*, *Lapis Animalis Vegetabilis & Mineralis*, and what other names it may have. In itself, in its root, it is no other than living sulphur and must with its like always be ignited by the sun. When we human beings lack the warming sunshine in winter, we must warm ourselves with an earthly sulphur-fire, which burns only in wood, peat, coal, etc. And whoever is deprived of

such warmth in great cold, his members and body first begin to twitch, finally turning quite numb. Nor could anyone live where such sulphur-warmth were greater (than the right temperature for human beings). But why (must) this evanescent *tincture* or life-ignition be so easily obstructed that it must stop tincturing its *Corpus* with life and motion, which is death for the creatures of this world? That has been caused by the envy of the abominable Satan, for God did not make death. Neither does he find pleasure in the destruction of the living, as will be proved in lib. Sup. cap. I.

Whoever knows how to draw the Quinta Essentia out of where it is and rid it of all *fecibus*, gets with it a real bodily sunshine which, on account of the *concentration*, will strongly prove the whole might of the sun in a small particle and is not, like the sun of heaven, again removed from the possessor's horizon. Therefore, such real sunshine is to be sought most, next to God.

The kindhearted philosophers did not neglect to most diligently leave to their successors inducement and teachings for reaching these gifts of God without fail. Of that it is not necessary to bear witness in regard of *Hollandus*. His own testimony is more important than that an intelligent person should not accept it. While we have understood from his words that he can cure with the Quinta Essentia all diseases and infirmities that came to his attention, including ridding possessed persons of evil spirits, I have already admitted before that I cannot say anything else about it but that it is

divine truth that in the true philosophical Quinta Essentia, prepared out of the pure fire of the sun and cooked in the dew-water of the moon, such heavenly, supernatural might was not only found by Hollandus but also by other illumined philosophers.

Just as the author of the great *Rosarium Philosophorum* states publicly that all illnesses that befall the human body, from the crown of his head to the sole of his foot, can be taken away completely by the philosophical tincture; even if an old man uses that tincture, it can make his senile hair fall out and other hair of his previous youth grow instead, and restore youthful vigor and strength. *Basilus Valentinus* exclaims with great affirmation and stating that he would answer for it on Judgment Day, that in the *Aster Solis* the power and effectiveness of all other *subjects* are concentrated and may be obtained gathered together in it, the whole *Medicinal operation*, and much more, as all other plants, stones and minerals can prove. He also gives more than one example of how he himself cured extremely painful bladder stones which, however, many consider incurable.

This is confirmed by the pious Count *Bernhardus* (Trevisanus) by writing in his preface to his *chemically* true booklet: "Let no one grudge the labor, or even regret it, while it is known for sure that by it he can escape intolerable poverty and all infirmities of mind and body: Since I myself have *experimented* and helped people troubled by leprosy, epilepsy, dropsy, consumption, strokes, and gout;

also those who were possessed by devils, who were raving and insane, and many others."

In the same manner the philosopher *Trismosin*, preceptor of *Paracelsus*, writes in his "Treasury of the Red Lion" as follows: "Man cannot speak of this secret, much less think of it. This is the reason why it is the greatest treasure in this world that may be given to man. And if GOD the Almighty LORD of heaven and earth would help, man might live and sustain his life for four hundred years with this *arcanum* when it turns into the *Medicina*. For the great fire of this secret renews man from scratch, so that the *humor radicalis* is totally renewed in the human body. And I, Trismosin, say by my highest truth, that I have given of this medicine, as I had prepared it from the red lion, to 60 and 70 year-old women who afterwards bore children again. I gave of this medicine to an old man of 89 years. He became transformed (younger). His skin and hair all changed, and he lived for thirty more years afterwards."

Enough such testimonials are found with many other credible authors, and I have only quoted these few so that the beginning seeker should feel assured, aside from me, that God has provided for superabundant help for all our infirmities, not only of the soul but also of this wearisome body, provided we seek understanding from him in long-lasting, earnest persistence, so as to partake of it ourselves. But whosoever craves or desires understanding and true wisdom must know that such is no other than the breath of Almighty God or the breath-

ing of the Divine Power and the effulgence and radiance of the Eternal Light, which the wise author of the splendid Book of Wisdom loved above all treasures as a most noble, chaste virgin, forever abiding with God. And he asked the Most High to give her to him as his bride, who was then also united to his soul in an eternal marriage bond. He testifies, however, that she does not enter evil souls at all, nor dwell in lives subject to sin, that is, of those who wallow in all kinds of sinful mud, such as gluttony, drunkenness, whoring, lying, cheating, arrogance, etc. That is why each must get rid of such monstrosities as well as of all tempting and bad company. He must be a complete transformation, become accustomed to a penitent and pious life for as long as he lives, praying to GOD day and night for the spirit and mentality of Christ. Then he will acquire the precious pearls which all other sages have also possessed. And when knowledge is granted thus by the Father of Lights, the longer it lasts, the more he will understand from where the opposites in nature come, and how one put opposite the other causes a struggle, and how one drives the other away; also that there is as much *potentia* in one as in the other, but that *in actu* one is at times superior to the other, just as a greater fire dries up a smaller moisture. On the other hand, if moisture or water is present in a larger quantity, it extinguishes the blaze of the fire. Aside from that, however, there is in nature as much *potentia* or ability in one as in the other. One whole element cannot be or become more than its opposite. The whole element water cannot dissolve the element earth or *predominate* it. Likewise, earth cannot congeal water or make it thicker, and like-

wise, *compariis potentialiter* with the others.

In actuality, however, it is as follows: *Generatio unius est corruptio alterius*, since now *vis coagulativa* now *vis solutiva* predominates; now *subtiliativa*, now *incrassativa*, etc., as the *Philosophia* proves in several ways, while also teaching how to overcome one of these contingencies with another.

When a *Tartarus*, or stone, *coagulates* in a person, it must be *reduced* by means of *vis solutiva* and again dissolved. Similarly, how to bring the opposite qualities into *temperature*, so that one is in balance by the other and none overpowers the other or can itself be overcome. That is the content of the teachings of all philosophers concerning the *Quinta Essentia* which, when it is brought to its highest degree of perfection, can no more be overcome at all. Instead, it can do as much *in patiando* as fire or some other things *in agendo*. For this reason *Tauler* says of a perfect human soul that it is all powerful in suffering, just as God is almighty in action.

Since the *Quinta Essentia* is an indestructible *substantial* life, in which all opposites are united and brought into one simple mode of existence, it also makes everything *temperate* and in balance when it reaches man's body. If then *vis coagulativa* wanted to predominate, *vis solutiva* would be reinforced by the *substantial* life of *Quinta Essentia*. It would be as powerful in dissolving as the other in coagulating, re-

resulting in a right equilibrium, just as Quinta Essentia produces normally. Such is *Hollandus's* opinion which he expounds from time to time in detail.

To this someone might object: Why then did all those who possessed veram Quintam Essentiam, including Hollandus himself, die? Why did they not always stay *in temperatum*? so that no death could touch them? The answer is that God has set a goal for man's life, and Quinta Essentia cannot be effective against God's Almighty will. Just as at the time of the Flood the element water could predominate over the others at the behest of God and afterwards, although it went around the earth over the highest mountains by 15 ells (yards), it nevertheless had to suffer to be dried out again. That is why nothing can stop the Will of the Omnipresent Creator. At his command water must forget its power to quench, and fire, to burn, as the most glorious instruction may be found on this in the Book of Wisdom. So that the omnipresent, omnipotent Creator, when his hour has arrived to look after things and visit the sin, withholds all blessings, so that the very best medicine must also be of no avail. That is the reason why that fits in here what the author of the little tractate called *Mysterium Naturae Occultae* writes in these words: "As often as I think of the very serious threats which GOD the LORD holds before all trespassers of his Law, which I often do, I must get afraid to the utmost with my whole body and soul." The words of the Law are the following (Deut. 28.v.59): "The LORD will deal with you in a wonderful way, tormenting your seed, and it shall be great

and special plagues and evil and special sicknesses." The same Prophet teaches that God's wrath will be so great on account of the sins that all salubrious medicines (which are the greatest gifts of God aside from the work of salvation) will be powerless.

How great now this curse is will all those see who experience in their bodies that all medicaments are cursed on account of their sins. That is why the *Medici* (doctors) did not wish to resort to the medicine but withdrew their support from diseases when they noticed something divine in them and were foiled as much by the variety as the multitude of the illnesses.

Aside from that, however, in order to speak more naturally about the much vaunted Quinta Essentia, the author just quoted duly says in the same little tractate: "One dose of this superb and very famous medicine rids man of all doubts, all "accidental" illnesses, renews the whole body, keeping it safe from all severe blows. For this spiritual medicine penetrates to the quick (literally: through mark and bones) to the root of the illness, and takes the lead in the weak nature by its manufactured, purifying power which improves it (the body) most beautifully in all ill health. It brings sleep for rest and appetite to eat. In truth, when a medicine cuts out the root of the sickness, also inducing sleep and appetite, I would not know what more it could do. And although the counter-chemists generally object to this that a saddle could not fit all horses nor a shoe do justice to all

feet - with which usual argument they believe that they can cast destruction and doubt upon the unbelievable power of the universal medicine - the intelligent and rightminded will nevertheless clearly recognize what a great difference there is between a saddle and a spiritual *Medicina*. Then they must also see that a saddle may fit many thousands of horses and a shoe may be put on many thousands of feet. When now such a thing is conceded to and said about this medicine, I am satisfied; for I do not say that all men can hope to be helped by this medicine, but only many thousands.

In addition, some might object that a (single) thing could not agree with many. Then I ask from experience whether this one sun, air, fire, etc., is not good for many, yea, probably all. Our medicine is sun, fire, air, and spirit, which, if Master Prig does not understand, I consider it due to his ignorance and not to the art, just as the author's words state when he subsequently also gives good guidance for the preparation of that medicine out of Mercurial fount of metals.

My whole extensive presentation is meant to achieve that you give credit to the good teachings, drawn from Divine Light, of the highly experienced, lovable *Hollandus* and other philosophers, among whom I would count especially Jakob Boehme's *Teutonici Philosophi* writings which, aside from the Holy Scripture, are unequalled and put before you the heart and innermost center of all things. Do not think that it is due to emotion that I give such great honorary titles to such

talented men, but rather (I am doing it) for your best, also to induce you to read without tiring, continually, with impartial attention, the books of the wise men. If you are sincere toward God and your neighbor, you will not regret it.

As an example you have Count *Bernhardus Trevisanus*, *Zacharius*, the French nobleman, and others who came to the most secret jewel of the philosophical stone without oral revelation, solely through the diligent reading of the books of other philosophers. It may well take somewhat long till some understanding is derived from reading; but one must not tire continuing until a right idea follows (suggest: one must not stop until a right understanding of the work follows), even if it were to happen only after several years. What are useful books for this purpose I have in part specified in my *Lucerna Salis Philosophorum*. Remember also to be on guard against Sophist books, which include those of the presently very famous Chemical Scribe G. As I understand it, they have caused my words to be misunderstood by many, as though I tried to diminish him in the minds of the fanciers, which is not my intention at all. Instead, I wish to set forth (my views) as I see them, without respect of persons.

Accordingly, all philosophers consider it Sophistry to look for something in a place where it is not, or to establish some processes against the orderly course of nature, which also he, through whom all things are made does not allow this highest philosophical teaching to do. Is it possible to gather grapes from thorns or figs from thistles? I therefore sought

in my above-mentioned (work) to call the attention of the fanciers of the blessed philosophical work to the fact that all those philosophical processes of the said author, whether they have in parts been customary, or in parts newly invented by him, are to be considered Sophistry in regard to their application to the work. Reason: The age-old philosophers did not know anything about such things, did not distill, calcinate, sublimate, imbibe, etc., in such a way; but if they wished to propagate a thing, they simply took its specific seed, each according to its kind and species, and put it into its own *matrix*, thus processing it according to nature, as the propagation of a human being, a kernel or a plant shows. And since the philosophical *opus regenerationis* is precisely based upon the simple course of nature, is quite easy and simple in itself, yet is the greatest gift of God in this world next to the soul's salvation, the philosophers have described it in veiled language, so that those who might have bad intentions would thereby be led astray, while the rightly-motivated, by praying for divine help, could snatch the truth from them (or "cull the truth"). That is how all present-day chemical disciples will speak, for their works are quite sophistic according to the letter and are needs written in such a way that those who intend to misuse them are misled thereby. But they are nevertheless truly philosophical and can lead to wisdom and its treasures.

Geber also used such a style in a masterly fashion. He himself says that he wrote in that way so that his opinion should not remain secret for the intelligent; that the mediocre

should find it hard enough to understand him, whereas the ignorant should be miserably excluded from the sense. That is also why Count *Bernhardus* complains bitterly about *Geber*, as do *Archelaus*, *Ratin*, *Rupescilla* and others, that they are mostly mixed with Sophistic processes which he, *Bernhardus*, fought very much in the beginning. Not that he wished to disgrace the famous philosophers of Sophistry by his work, for it is a masterful work in itself, as may be seen by that which the esteemed author of *Vere Veritatis* writes, as printed in the "Wasserstein der Weisen" by Dr. Adam von Bodenstein, page 259, (namely) that he was a Master of Sophistry and had written many books on Alchemy, full of Sophist rules. They had looked as if a powerful understanding was contained in them, while they were nevertheless without foundation. However, he did not wish to burden his person with that work and was now saying that he had been a *Medicus* and a good Sophist. But according to his own writings, he had not well understood the natural art of Alchemy or *Secreta Saturnae*. Therefore he wished to tell the simple people who base themselves upon such things, to guard against them, because their temptation is great but their truth bad.

Accordingly, I wanted to suggest with my book that every seeker should tread carefully, not lightly working according to the letter of some process. Rather, he should at first work with praying and reflecting about whether he could really start (the process) and whether he had actually understood the author's meaning, before losing labor, expense and time in vain in it. But I do not intend to diminish such authors or anyone

else with saying so. For as little as the literal content of all such processes with all their rules will be found by every reader without any mistakes, just as little should everything be destroyed on account of one or several mistakes. Rather, one should stop short of all speculations which might incite a man to more inventions and knowledge. And I cannot say anything else but that much good is contained in the work of the said author, especially in his P. O., one piece of which pays enough for the price it costs.

The very precious *Secretum Philosophorum*, however, should not be sought in that kind of processes, and should much less be clearly described each time. Unless someone wished willingly to draw upon his head the curses of the philosophers, as when *Ratis* says that if anyone were to divulge this supreme good to someone unworthy of it, he would become a violator (desecrator) and breaker of the divine secret.

Raimund Lullus says: "He shall be condemned at Judgment Day." The author of the great *Robarium* says: "He shall be cursed and die of a stroke." *Basilius Valentinus* announces: "Such a one could not be reconciled to God, and would fall to the devil everywhere." *Hollandus* says from time to time: "He shall be purged temporarily and eternally." I, the disciple of those men who rest in God, say Amen to this, knowing that it shall be so. For if God deems a little faith of the size of a mustard seed, so worthy that it can move mountains, what will he do for the strong, magic faith of those men, as he sufficiently proved for Joshua by letting the sun stand

still. Whether my unemotional opinion is received badly or well by one or another, can give or take little or nothing from me. Although I should prefer to see, and would yet desire, that no one should find cause for adversity in my plain explanation. Such a one would only harm himself in his inner man.

Instead, everyone who as a Christian gets totally rid of grudge, anger and enmity, also in regard to those who had offended him in the extreme, and who now becomes reconciled with his counter-value as if he had never been injured, as if it were all past, so that not the smallest spark of annoyance or displeasure stays in his mind because of the offense; as long as a person does not act thus just as long as he does not find real Grace with God but says the prayer of the LORD for his own damnation; since the Heavenly Father, in Christ's words, will deal with us in the same way that we have dealt with our debtor. This all the more since he gave us an example in this and became reconciled with us through the slaughter of his own son, while it was not he who had offended us in the extreme, but we had offended him in the extreme. Enough of that for this time.

Now it remains for me to say - if someone did not know it yet - what *Isacus Hollandus* intended to do by writing such *opera* as *Animalia*, *Vegetabilia*, and *Mineralia*. The meaning of it is that all sublunary things, originating in the elements, are comprised in three different realms. Among animal (things) are included all animals, worms, birds, fish moved by life,

stirring, and endowed with sensitivity, and everything requiring breath, in addition to all substances coming from and out of them. The vegetable (things) comprise everything that grows and greens, out of the earth, leaves, grass, wood, stalks, blades and what there is about them in roots, fruit and other matters. Likewise some such greening vegetable (things) coming from the water, such as duckweed, etc. By mineral (things) we understand all the things that are coagulated within the earth, such as the ore of all metals and minerals, likewise various rocks, and whatever mountain juices, sulphur, alum, etc., are brought or boiled out of the earth.

The noblest subjects of these three realms are the human being, wine and gold, which are greatly interrelated, as the philosophers long ago discovered. They also taught how to prepare the animal stone from man, the vegetable stone from wine, and the mineral stone from gold-nature, or *altero Solis*, which three stones contain all the power of all nature within themselves, especially the last one on account of its powerful projection, and they are a truly divine mystery as they (the philosophers) proclaim unanimously (as I intend to describe in future in detail in my *Harmonia*, please it God).

With all this *Hollandus* deals in his writings in full detail, and he has compiled the *magnalia* and secret operations of each realm in a special opus.....going from one to another and explaining one through another. Which I greatly desire the reader to understand well; and closing with this, I am bringing

him under the wings of Grace of the (heavenly God) recommending him with all my heart for the very necessary understanding.
