



Abtala Jurain, filii
Jacob Juran
HYLE
und
COA HYL

from the Ethiopian translated
into Latin - and from Latin
translated into the German.

by

Dr. JOHANN ELIAS MULLER

and from the German in 1983 by:

LEONE MULLER

MDCCLXXXII

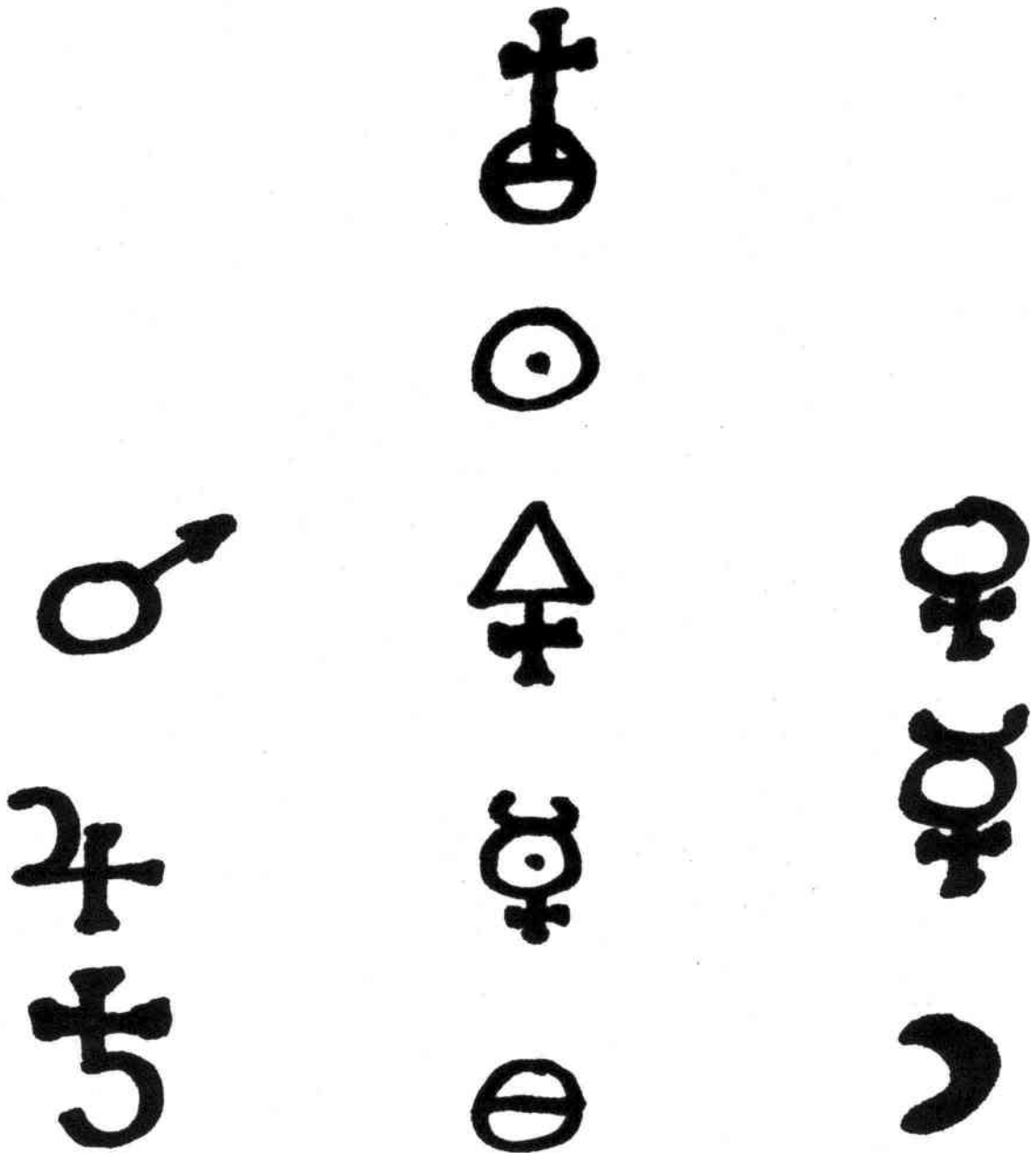
PRODUCED BY:

RAMS

1983



Limbus Angelicus purissimus Iliaster
salinus est lumen, Artis, prudentiae,
intelligentiae, sapientiae.



Accidit in puncto quod non speratur in anno.

Annus est circulus in serediens
absque puncto ○ vacuus
cum puncto ● plenus.

Bonitate tua annum coronae. Psalter LV. 12.



Ε'Ν ΑΥΘΑΡΕΙΑ ΤΗΣ ΚΑΡΔΙΑΣ

The first thing that the reader is generally interested in knowing is the name of the author of this writing. The answer is *Ἐν αὐθαρεσίᾳ τῆς καρδίας*, that the family name is *de Canthier*; his age is 61 years. The motivation is none other than the education of the local school and church, saying that one should be grateful to the Seminario from which one has gathered knowledge of the sciences: the reader should keep this in mind and should read in this context and not let preconceptions guide him to something reaching beyond his horizon and thus cause damage. For it is more than astralistic, therefore more than philosophical, magical, cabalistic, more than English, and thus not understandable without discovering inasmuch as the beginning is concerned. With this may the reader stay well and happy.

GOD AND THE TRUTH DEAR READER!

Forever I remain,

De Canthier





The tongues of the wise men say that the secret of the *Work Adamisch*, is not only inside of the *Coahyl*. When the *Work Adamisch* has cleaned off the excrement and impurity which are in the flesh of the *Coahyl*, it will not only be able to heal all sicknesses, but it might also create the delicious gold from the earth and the excrement. And this *Coahyl* is the fire of all fires and the water of all waters and its earth is real earth and its air is real air.

See to it that the flame gets married to its blood which it has left at the bottom of the hearth. From this will grow the secret flower and you will see its bud come out of your *Coahyl*.

At the origin of the science of the secret of the wise men lies the revelation of the Master of the World; therefore those who want to obtain it should be working in fear of the Master of the World and the King of the World, who alone is the glow of science and the source of revelation and the basis of all wisdom; this is the first guideline of the art of making lovely red gold. The people of many countries knew the secrets to make and to increase the sun of the wise (men), and since the Master of the whole earth didn't love them, their eyes never saw the crown of the Crowned, and they were made to rise to the throne of the King, whose riches the hand of the Master of of Earth, Our Lord, has hidden and is hiding this treasure, and all efforts which mankind may make to find the secret are futile, if they don't overcome the hurdle of the works, the grace

of the *Master of the Earth*.

Three ways, one thing and one name, nothing other than *Coahyl*: i.e. *Cohyle* - or *Antimonium* from the earth and *Antimonium Vulgi*, alone. The first way with *Antimonium*, which is the seed of all creatures; the second way with *Antimonium*, is the seed of gold, and the third way with *Antimonium* is the way of the people. The first way will take a long time to complete and contains a big secret, and this is the true way. Its *Coahyl* is like a dew of the sky that is not moist, and like a tear of the sun which is coagulated, or like a white sail, which is white and glimmers like a jewel and looks like a lightning and shines like the light of the firmament. I compare this *Coahyl*: to a maturation process and to the snow of wisdom and to the snow of the blessing, and to the snow that does not originate or come from a trepid winter cloud, but from the beauty of the sun, the soul and spirit and life of all living things that are alive and move. As the Master of the Earth has created, it is this *Coahyl* and the seed of everything that grows out of the earth, and to say it in one word this *Coahyl* is the seed which heaven blows down into the interior of the earth, and it produces everything that comes out of the earth, and if this seed does not come down every day the earth would be infertile and carry no fruit, as if a father didn't generate and receive the mother, his wife.

Be attentive, my son, and open your ears, for I will open the sealed palace and the locked gates, and I will lead you up

to the top of the mountain of secrets, and I will give you what your heart desires. On this journey, except for the beginning, your hand will not be tired, only after a long time will the travel be complete. Your son of 7 years will be able to complete the entire work if you place into his little hands your *Coahyl* and your treasure; therefore I say once again that in the truth in which you gathered your *Coahyl* - your hand will not become tired. You can find this *Coahyl* everywhere, and you may not give gold or silver for it because the world does not know it, and therefore it has no name and you will find no sign other than that it has no name.

It is dew and one does not call it dew; it is frost, and it is not called as such; it is snow, but it is not called snow; it is rain and its name is not rain; it is water and will not be called water; it is salt, but it is not called as such because one does not know it; it is gold and silver and it is not called either gold or silver; it is *antimony coahyl*, and its name will not say so; it is everything, and yet it is not called anything, and if someone wanted to call it something it would have to be: the salt of the earth which comes from heaven or the salt which is in the earth and from heaven. And I should not teach you how to bring it forth from the earth since someone not completely knowledgeable could understand it or someone inexperienced could recognize it, and you will make it by doing nothing but boiling. Listen, my son, how I have taught you, and do everything that I will tell you, and the treasure of the *Work Adamists*, will not

remain hidden for you, and after you have united the man and his wife or the stable part of your stone with the volatile part, in the chamber of the glass will be born the white *Work Adamists*, the son of the delightfulness, a stable King after its certain time, and its face will be redder than the redness of the sun in the morning, red and redder than coagulated blood; and from these you will be able to make a diamond from a field stone, and from iron you can make gold lovelier and more pleasant than anything else, and you will heal all illnesses, and you will teach heavenly wisdom and understand everything that has been from the beginning of the creation of the world, and everything that will be thereafter until the end of the world. You see, I have taught you the complete work from its beginning to the end, but many don't like this way because of the long time that it takes; but the other way, the second way, I will teach you herewith, and in not too long a time you will attain to the secrets of the *Work Adamists* (NOTE: This name derives from the fact that these men were in a sense "Adams" or "Adamists". The "work" denomination was given to them simply because they work like Adamists, *i.e.*, Alchemists) and you will find the stone of richness, whose first part over the years will bring 10,000 times 10,000 parts and more than any man can count, and it will turn to gold prettier than other gold, and if someone takes this stone and breaks it into powder and takes a little bit of the powder, then all pain from the sickness in him will leave him and will do no harm to his body, and it will prolong his life and will make his life happy until he

enters the palace of the Saints; the *Cohyle* in which this treasure is hidden is no doubt the *Cohyle* of the first way and nothing strange. It has, however, changed its place and its covering, and after it has boiled in the interior of the earth for some time its face has changed. Up to now it was in something like a salt, and now it is in something similar to a butter, and it is separated so it can be the seed of the gold and silver and the iron and lead and all their brothers and sisters, and this is where it differs from the *Cohyle* of the first way, but its nature is the same. Its sign, however, is this: in the caves of the mountains where the workers labor and dig out gold or silver, a white oil drips out and when it has disappeared in the ground in which there is this *Cohyle* or the seed and the beginning of the gold, there will be something glowing from the earth like a tear or like a white blood, and like a tear of a plant or a grapevine when they are cut, and it is similar to drops of light water in its seeping out, and after a day or night it will coagulate and be similar to the saliva of the mouth or the milk or water foam. And after a certain time when you see it, you will find it slightly reddish and this redness will increase every day, and when it is redder than coagulated blood, but not yet hard as stone, but soft and like a salve and cream, then the gold in it is completed, but not yet stable in the heat of the fire, and it will not be stable until it coagulates and becomes similar to a hard rock, and this is the word of King Saba, which he talks about in his book "*Kaba Thabiban*",

the oil, the butter of the wise. It is a bird in the world and it is white like snow, and it is the bird of all birds since it doesn't fly underneath the sky and above the earth like other birds, but it comes down from the height of the sky into the deepest abysses in the interior of the earth, and its flight goes through stone and ground, through rock and the abysses of the sea; this bird in reality is the "*Phoenix of the Wise*" and alchemists, and if it doesn't join with the mother of the gold in the earth and thus become white and slightly stable, then the alchemists will not be able to complete it in a long time except if it comes down every day and flies into the interior of the earth and hides and unites with the mother of the gold, and when you first see it you will compare it with the seed of men, and its face, if white, will turn red after some time, and it will be soft as butter or a salve; but when its softness changes the gold is born and stable in fire. This *Cohyle* has no name, just like the *Cohyle* of the first way has none. But the experienced of those working inside the mountains when they find this *Cohyle*, they answer and say we have preceded the birth of the son and the completion of the gold because, see, the son is received, and due to our hurry we have found no gold and I have stopped for 1 hour when they clearly named his name; see a sign that we will find nothing here and certainly this water is the seed of the gold in our opinion, they confessed, not knowing what they said, and before that I had been in Germany and Hungary, and there they call it "Byland",

but only few know this word; my son, choose this *Cohyle*, the butter of the wise men; you can find when it is red like blood, choose it, because with it you will hurry to its end, and if it is white like saliva of the mouth, choose it because with it you will understand even more; therefore when possible choose the red one and the white one, but choose it soft like a fatty substance. In the name of the Lord of the whole world take your *Cohyle* - the butter of the wise ones - and put it in a glass vial, close it with the seal of wisdom and then place it in the warmth of a dry bath called a "thaw bath" or in the warmth of horse manure, and leave it there until the pure is separated from the impure; and I found at one time that it resembled the grass of a pasture, and after little time it tore apart and something bloomed that was as white as snow or wool, similar to a blossom coming out of a herb, and after its bloom I took it out of the glass, and you, my son, after 40 days take it out of the glass and put it in another glass called "*Retorta*" (retort), and keep it covered with the excrement of wisdom, then place the glass on the fire and heat it gradually, so that the water will rise into another glass, then increase the Δ , so that a white mist rises; then fill everything with the flame of the fire and the result will be the blood of your *Cohyle* - in the form of fire sparks. Everything that has come out place in the warmth of a water bath and separate all water. Then put it again in a closed vial in a "thaw bath" so its spirit will separate from the blood and salt, and in a short while you will see something like "*Piffa*" or like

coagulated blood, and on top the spirit will be swimming and it will be like pure water. Pour off this spirit from the blood and proceed in this manner until all of the spirit has been separated from the blood. This spirit you rectify in Δ as is the custom of the laboratory people, and after you have prepared your blood in mild Δ , you add onto it its cleansed spirit, and after sealing the glass, place it in the warmth until it turns reddish; then pour this tincture into another glass and after you have again slightly reverberated your blood with mild Δ , pour other spirits onto it and thus combine all redness of your blood with the spirit; then separate it again in the warmth of the Δ bath, and you will find the redness of your blood at the bottom of the glass like an oil, redder than the red of a rising sun. After this take everything that has been left in the beginning and take that from which you extracted the redness of the blood, and prepare it in a slightly strong Δ , and when you pour on it your spirits, and when you separate it again, you will find a white salt in the cold, and this salt you cleanse and rectify as do the laboratory people and alchemists; then mix $2\frac{1}{2}$ parts of your spirit with one part of the salt, put it in a vial, close it and make them firm with the degrees of fire; the first degree of the fire is a mild bath or warm horse manure, then a warm ash; then take the 4.5 parts of your red oil, mix it with the other $2\frac{1}{2}$ parts of your spirit, divide this into seven parts, and "*imbibire*" (imbibe) your fixed material with the first part, put it in a closes vial in digestive warmth so that it will

turn black, and in a few days it will change colors and become red as blood. Do this with all 7 parts of your mixture and with even more parts so the stone which has the primary effect in the fourth imbibition increases its strength remarkably, and when you wet it for the last time and it coagulates, you have climbed the peaks of the mountains and you have reached the world's magnificence, and you will give eternal praise to the Lord of the World, our God, for all eternity.

Then let the purest gold flow in the Δ , and if you add a little of your stone to it, it will look like a red glass whose one part 10,000 times 10,000 parts lead -- which is standing in the stream(*in flux*) will change into the most magnificent of all magnificent gold.

And if the Lord will bless you, you will be able to arrive at our stone of blessing through this procedure. From the *Cohyle* the butter of the wise people, extract, as taught, its spirit, blood and salt. 1) Take 5 parts of the spirit,

3 $\frac{1}{4}$ parts of the blood and one part salt -

2) mix it and then

3) dissolve with it the best gold;

as soon as it is dissolved put it altogether in the degrees of the fire, so that it all combines in a pretty red. This is the way how my father reached the secret chambers of wisdom, and I have tried this way once and found it to be true, and have heard from my father that also an author of the book "*Der Koenig und Sein Bad*", (The King and His Bath) has followed this path; his

name is Dawid Charwali, and from another man I have heard that a little time ago a Count by the name of Bernardus Germanus travelled as a pilgrim throughout Ethiopian country, and that through this method he achieved the stone of richness which he called the stone of the wise ones. And the third way consists of *Antimonio - Cohyle*: which has been thus called such by the people, and you must proceed as follows: Let *Antimonio* flow in the fire with unfixed gold which you can obtain from unfixed gold slime; add it to the King, which will be red, take it and distill it with the white eagle, (who has not eaten salt of the earth, food, salt, and "sal hamon"), into a butter, and in this butter dissolve filed, pure gold, coagulate through the degrees of fire in a sealed vial, and when it coagulates, pound it into a powder, imbibe it with your butter and repeat this coagulation-imbibition process until you reach your desired goal; or boil the King of the *Antimoni Vulgi* and iron in: ☿ ♃ ♀ , as described above, dissolved in water until it leaves a green sweat in the water; then rectify it to a butter and when you add water to it, a white powder will precipitate again and from that and the remaining butter extract the spirit = in which half is common salt spirit = the red, clean it and mix 3 parts with 4 parts of your white powder, add a little of your butter, that it turns into a salve, and make it firm in a vial through the various steps of fire, continue with imbibing and coagulating with the butter until it becomes wonderful; add also the tenth part of a good gold calx and imbibe and coagulate as you have learned; this is the way many have taken; many

have not finished it; many did. Ten years ago one by the name of Amanuel Hobai sent a writing to the alchemists in which he states that he has worked thirty years and when he saw that he would not reach his goal, he did nothing except to make a butter according to the rules of *Antimoni* from iron; he made it fire-resistant with a nice (gold) calx fire and during the 20th inhibition and coagulation he arrived at the stone of riches (philosopher's stone).

And another one by the name of Micael Nolawi, seven years ago sent the Society of the Wise in this country a writing which showed that he had taken the same way, the way of the third *Cohyle* - namely *Antimonio Vulgi*, and that he could not complete other than through the multitude of imbibitions and coagulations; and then we heard of Micael Nolawi that he appeared before the eyes of the King of Japan who held him prisoner and who wanted to force him to give away the secret of the wise, and when he was tortured, he died; and the society of the wise in Ethiopia considered it good that I write the whole secret in this writing, as it has not been seen by Noah, our father, until this hour and my name is Abtala Jurain, and the name of my father is Jacob Juran, and my mother when I was born was caught in a murderer's cave in the deserts of Arabia, and I have found the stone of the secrets by myself. Nobody taught me, and even my father didn't know about it until I joined the Society of the Wise. There I saw my father and he saw me and a miracle happened in our eyes, and the wise were astonished and pleased, named me "The Magnificent", called

me the wonder of the world and the crown of the *Warekadamisten*, and made me the head of all the sages in Ethiopia. And all the sages of Ethiopia agreed to hide the stone of the richness under a field stone, and the hand of our God will cover it until a certain time when someone will find it who will be worthy of it. This process was written in golden letters in the Ethiopian language, on a nicely prepared parchment quarter page, which Dr. Joh. Elias Mueller first translated into Latin and then into German. At the bottom of the parchment four small vials were painted, where the colors were shown: The first contained a somewhat blue-greyish *Materia*, the second a black one, the third a white one, and the fourth a bright-red. Everything was made quite *proper*, and the *explication* has no other meaning but to represent those four principal colors that have to be present in the work without fail.



MANNA

The Bread of Heaven

PREFACE

In this book you will have a very faithful and clear *manuduction* and instruction for the supreme and noblest secret of nature. Enjoy it in silence, praise the Lord, do good to your fellow men and successor, as I am doing here for you who will find this book. I decided to write this short little treatise, as I am not just a direct witness but have truly myself dealt with the great secrets of nature of which the world is not worthy, and which the sages of this world can hardly believe. This discourse will be especially useful to those to whom God, out of His infinite Grace and mercy, deigns to grant the science and knowledge of this Stone, or the so-called Philosophers' Stone, which will be very useful and advantageous to those who are unable to make the Stone. For it is to enlighten the understanding of all who read it, more than all the books they will read. For it will present the basis and *fundament* (foundation) of the wisdom of all philosophers, nothing omitted, except that I am not naming that which must not be named in very clear words, so that neither some foolish nor some evil fellow can understand it as his A.B.C. when he reads it, because I myself would thereby become responsible.

Whoever you may be, you who are reading this, be admonished by me to set your mind and soul more on God and the keeping of his commandments than on the love of this Art which, although it

is the sole source of wisdom of this world, is yet far less than the divine wisdom of the souls, which is the love of God.

I must tell you that the man who will have the Grace to make this Stone, and to follow this writing, will see such secrets of nature as will turn him from an evil man into a pious one, but then also into a devil incarnate. But I feel sure that it will never be allowed to fall into the hands of any man except one whom God recognizes as being worthy of it, and such a one will never misuse it. If you have been avaricious and worldly, become humble and holy, and serve your Most Holy Creator in all humility. If you have not resolved to do this, you will try to wash an Ethiopian white, and in the hope of acquiring this science, you will destroy your earthly welfare. There exists neither human art nor intelligence that can wrench it by force from the hand of the Almighty. That does not happen, nor will it ever happen, as I am absolutely certain that it will not be given to anyone except to those who are sincere in heart.

Remember that King David said: The fear of the Lord, etc. Those are intelligent who act accordingly, and if you intend to acquire this wisdom, which is the core of all wisdom, yes, in truth an angelic wisdom, and yet do not fear the Lord, you are making a liar of King David and Him, the Holy Ghost - which should be far from every Christian heart.

But I will conclude my preface herewith: If God blesses you with the Stone, and you are using this little writing, putting into practice what is here described, you will see that

which it is not of any help to describe. However, I have here in part revealed what you will see later. When you read, pray, and study, pray with a believing and serious heart, pray with a pure heart, and commend the outcome to God, Glory be to Him, Amen.

CHAPTER I

CHAOS

The stupidity of those who indulge in this noble science and Art is the following: They set their minds and intentions on nothing but the making of gold and silver, and thus they mistakenly assume that gold and silver are the groundwork of this divine work of art, but this is wrong. However, I will not trouble to contradict this, because that would be tiresome. It is sufficient if I assert by my soul that it is not so, nor is it any similar matter. It is true, however, that the Stone has a real metallic and golden nature.

But to continue further, know briefly that the transmutation of gold and silver, which is the noblest *intention* of the Alchemists, was hardly the purpose of all the old philosophers, and although it can be done through this Art, it is yet but a part, and probably the least part of the benefit and the good that result from this Art.

Of course, I do not deny that the possession of gold and silver is a great blessing, especially if they are acquired in this way, since they free man from want. And he must not be attached to it, so that a man can also do good to the poor and oppressed. Yes, it is bliss to possess much in this world.

I, however, say truthfully that this is the least happiness deriving from the philosophical Stone, if one knows its full use. Gold and silver are good things, and their enjoyment gives pleasure to avaricious and evil-minded men who do not trust in God nor know Him as they should. But a faithful seeker of

this wisdom is satisfied - as the Apostle says - with eating and drinking, that is, with his modest part thereof.

I have gone a bit too far with my *exclamation* against wealth, while I know that a wise man cannot love it. When you have read what I have put forth here, you will not appreciate wealth as much as other sciences and knowledge which are herein described and contained.

Because through the full knowledge of its nature is summarized and comprehended. Yes, not only infinite wealth and perfect health - which is a far greater boon than money and goods - but also the knowledge of all *Animalia*, *Vegetabilia* and *Mineralia*: the foundation and root of all philosophy, yes, even more, of all liberal arts, which are cognized through the knowledge of this Art. Without it, not one of them can be learned completely. Yes, what is even more, the artificial manufacture of all precious stones, better than the natural ones, and of whatever size they are desired, such as rubies, diamonds, pearls, etc. This is not all, for through the perfection of this Art - but which few attain - all natural magic can be known, all that the spirits are doing, none excepted, the *Geschwindigkeit*, (Note: This word normally means "rapidity", "speed", but in this context it might also mean the spirits' ability to appear and disappear fast. "Scheinden", means "to vanish, disappear. Perhaps it would be best to omit the translation of this word altogether) can be performed by a true philosopher, evil spirits can be commanded and banished; in one word, everything below the moon

can be done thereby.

All these things were known to *Adam* in his innocence. He possessed this Art in its highest perfection. In his inner parts, or his inner man, our first father was made in the likeness of God and, to tell the plain truth which you will recognize as such after you have tried to do what is here offered, he was made of exactly the same substance and matter of which the angels were made, that is, the good ones. The soul of man was an angel, and he was therefore called a son of God. But regarding his body and spirit, whence they come and what they are, I will immediately describe.

By his soul, man was the son of the whole world and shared in all the influences and forces of the Upper and Lower worlds, yes, of all creatures good and evil. The reason was that he was made of the true matter and *Chaos* of which the whole world and all its creatures were made. To understand this is a great mystery, and it is at the same time necessary that whoever expects anything of this Art should know it, because it is the foundation of its wisdom.

Unwise (or: stupid, foolish) people, yes, those whom the world considers great *Doctores*, say and give out as truth that God made man from a clot of loam or clay, or from the dust of the earth, which is wrong. It was no such matter, but a *Quintessential matter*. Earth is named, but it is no earth.

The Fall of man has spoiled everything. Yes, all creatures are suffering from it, and man himself most of all. For when he

and his wife first sinned, they had intercourse in *monstris*, which shows what they were in their innocence.

Before this Fall, Adam had another body than he had after it, and as different from the previous that if we were to see Adam as he was in his innocence, we would be amazed at his splendor and would tremble at his appearance as we would at the sight of an angel.

I do not say anything about the Blessed body of our Savior, except this: With a body such as He brought from Heaven, we are to resurrect, and with such bodies our souls are to be gifted with flesh, otherwise human beings would not be different from angels. For this flesh and blood has been poured over us by the Holy Ghost, that is, through the rebirth. Nor is this counter to the Holy Scriptures.

Similarly, I do not say anything about the body of our Blessed Lady, what kind she had. But when you have diligently examined what I am going to present, you will find that what I say is true, and you will understand it perfectly.

But I refrain from speaking about these secrets which are known by so few. Whoever lives according to the written Word of God will be blessed; but whoever is blessed by this Art should praise his Creator magnificently and cognize Him more than no other man could ever do. Before the end of the world, however, everything will become known.

But to return to my previous comments: Man is the *microcosm*, or the Little World, who receives his spirit from the *astris*, or

the stars; from the Great World his body, and direct from God his soul. Thus we have here an illustration of the Most Blessed Trinity.

Of these three man consists, of these three he is composed, in this way he has his origin from the world. As regards his body and human part, we will report on it as fully as we can, that is, on the Great World, as it was created out of nothing.

For there was neither time nor place when God created a certain invisible and incomprehensible *Chaos*, which the philosophers call *HYLE*, or the most distant earth. Out of this He made an *extract* or *fecundam materiam* (fertile matter), or *chaos*, which the philosophers know, not through *speculation*, or consideration, but through the senses and sensory sensitivity. This matter was and is visible and tangible. In it there were and are all seeds and forms of all creatures of the Upper and the Lower that have ever been created.

God divided this into the four Elements. He made of it all heavenly and earthly things, the angels, the sun and moon, likewise the stars, according to the cognition and examination of the philosophers.

This chaos brought to the philosophers the knowledge of all wisdom and next to getting it from God, you will seek and find all wisdom from this chaos. This is no fantasy or imagination what I am telling you, but that which I know and have tested. It is such a thing or substance that mere science or knowledge of it causes you to cognize the generation and maintenance of

all things. This chaos has likewise been corrupted since the Fall.

Therefore, I have briefly written about such things as you either perhaps do not believe or have never heard of before. But if you are destined to know this science, I have trodden the way before you. I take care, but you do not understand me. However, I have said more than wisdom wanted me to say, but I know that it will only benefit those for whom God allows it.

For certain reasons, my plan is not to speak too much of matter - which is indeed but a thing I have already described all too clearly - nor of the preparation, by what means it has to be done, which is the other and greatest secret. I have destined these lines to him who wants to make the Stone. Should it perhaps fall into such a hand, it will show him quite clearly, and describe as clearly as my pen is able to write the right letters, the magical and natural use of it. This, many have never heard of and have never known. Such things, if I consider them rightly, cause my knees to tremble and my heart to beat, and I stand dumbfounded when I look at them.

Therefore I command you, whoever you may be, who will be made happy by the use of this little treatise, if you do not wish to account on the great day for having acted against my command, that you do not let anyone see it except one who has made a perfect Stone. For if you meet such a one - which is certainly difficult to do - and if he has brought the Stone to absolute perfection, he will not only give you enough gold by informing you

of such magical and natural things and other rare secrets as are here described, but he will also show you the true, right way, and the matter, together with everything else required to work and perfect it.

I have known many who did not know more than the mere transmutation of metals. In the books of the philosophers it can be seen that some of them, yes, what is more, many of them, killed themselves by swallowing it, because they did not know its right use. Do not doubt, therefore, that you will obtain what you wish from him who has it, through the real proof of the truth of what I am writing here.

Therefore, I command you once more, again earnestly, not to give this to anyone, or tell anyone about it, although nobody could use it except the man who possesses the Stone in its highest degree.

I will now show you its manyfold uses: first for health, and the manner in which it is to be used. Second, for its *Multi-
plication*, or augmentation, which cannot be done except by a philosopher. Third, the method of producing artificial precious stones that are better than natural ones. Fourth, how to bring all metals into flowing Mercury. Fifth, various magical operations and effects of different kinds which are unbelievable till you see them, and which truthfully surpass everything else. Here I promise all that all that I have intended to offer in such clear words that you can neither err nor fail when you have both the Red and the White Stone - although still more works proceed from

them which I am not permitted to describe. In truth, angelic wisdom is thereby obtained - but I continue.

CHAPTER II

FOR HEALTH

Directions for its Use

In the use of this medicine, many great philosophers, after obtaining this wonderful blessing and desiring perfect health, have themselves been so unreasonable that they swallowed some of it, some more than a fourth part of a grain, others more, others less. But instead of bestowing health upon them, it caused death to all who did so. Because it is no small science to know how to use it as a medicine, although every simpleton thinks that if he had it, he would cure with it all diseases, and himself, and that he would unite the Elements with it. Only few knew how to do that. They did not know it because there is only one way to use it to advantage. If one does not know the way, more harm than benefit can result.

The way to use it for your health is as follows: 1) Take 4 (four) grains by weight. I do not mean grains of wheat or barley but grains of gold-weight (Troy weight), and dissolve it in a *Noszel* (liquid measure of some sort) of white or Rhine wine, but not in hot one like Spanish wine or the like. Put it into a clean glass that is gib, and it will soon color the wine as deep as it is itself, which is the highest (deepest) redness in the world. 2) Let it stand thus for 4 (four) days sealed and covered, so that no dust can fall into it, because while it is an oily substance, it will not dissolve into wine. 3) Then, by and by, add more wine to this *Noszel*, till it is no longer as

red and stir it with a clean little stick made of wood and not of metal or glass; continue thus pouring on fresh wine till it gets the color of gold, which is a transparent yellowness. See to it that no redness stays in it, for as long as there is some redness in it, it is not spread out enough but will heat the body and exhaust the *Spiritus* or vital spirits. It is also brought sufficiently into yellowness when the wine has no ring around the sides like a hair or a whitish membrane, which will clearly show when it is well dissolved after standing still for (4) four hours.

4) As soon as you see the white membrane, let it run through a little cloth or paper, and the white membrane will stay behind and be attached to the paper like a pearl, while the rest will be as yellow as gold.

This is the sign which must not be lacking (or: the sign by which you cannot fail with this *Liquor*). Without this sign, it will be either too weak or too strong, so that it heats the body. Know that this is a rare secret.

Of this golden water let the patient - whatever sickness he may have - take a good spoonful every morning, and it will drive the sickness, whatever it may be, away with pleasant perspiration. For it does not purge, nor does it cause vomiting, nor does it call forth perspiration so strong and so much that it causes tiredness. On the contrary, it is rather invigorating, I tell the sick. If the sickness has lasted for several years, or if it is a chronic disease, it will go away in approximately 12 (twelve) days, but otherwise in 24 hours, or in two, at most

3 (three) days. This is the way in which it must be used for all internal diseases.

But for all external diseases, such as ulcers, carbuncles, fistulas, *noli me tangeres* (touch-me-nots), etc., the spot itself must be oiled and spread with or smeared with the oil or the Stone which must *NOT* first be melted in wine. This must be done for 9 (nine) or 10 (ten) days, and whatever it may be, it will cure all internal and external diseases.

Yes, more than that. For whoever carries the Stone with him, for him no evil spirit will stay where he is. Yes, if one takes it to a possessed man and gives him some of it, it will drive away all evil spirits, because it is a *Quinta Essentia*, and nothing corruptible is in it. If the Elements were not corrupted, no devil could exist or remain, because it is the corruption of the Elements.

Taking the aforementioned medicine early in the morning for 9 (nine) consecutive days, will render a man so light that he could fly, and his body is so merry that it is almost impossible to believe it except from one who has himself experienced it.

It has this wonderful property, it gives perfect health till God calls the soul, and it gives perfect knowledge if one knows its right use. But it is precisely this aspect that has been known to very few of those who made it, because it is a divine and so to speak angelic medicine.

The White Stone is not used for any diseases, except solely for insanity and mental disturbance, in the same proportion and

preparation as for the Red Stone.

And thus I proceed to the other part, which is the *multi-*
plication.

CHAPTER III

MULTIPLICATION

How the Multiplication has to be made

Many have made the Stone, both the Red and the White, but have never been able to multiply, or augment, it. For the White Stone will turn red if one continues with it in the external, natural fire, but it will always do a higher *projection* such as 1 to 10 parts.

Few have known it, for where they are not well protected, it will kill them. But if you treat it in the following way, you will multiply it infinitely, so that it can no longer be *coagulated* into a powder.

(1) When you have made the *Mercuriam Philosophorum*, which can be done in 40 (forty) days, which is a water and yet not a water, clear as the sky - (2) Then when you have made it, bring it back again into *putrefaction* E.T. - which will soon take place - in a retort with a blind head, and never put into the retort more than 12 ounces - (3) and lute (seal) it with such a *luto* as I will show you below, for it will not operate in glasses that are pointed. (4) When it is like pitch, remove your glass and put it on an ordinary ash-fire on a stove, and when your glass has stood cold for 24 hours, protect yourself as follows:

(1) Make a cap for your head and face of pigskin, lined with *Corthun* and cotton, (2) spectacles (goggles) or glasses in front of your eyes, and (3) let a wide glass funnel come out before your mouth, covered or trimmed with leather, (4) tie it around

your throat, (5) let it go down to your calves. The tubes of the glass shall be as big as a walnut, (6) tie the ends of the pigskin around your neck under your chin in such a way that you are certain that no air can penetrate in between. To make sure of this, put some more pigskin on it, so that it is well lined, and you are thus well protected.

(5) Now remove the blind head and put on a distilling-head, (6) put a long or a big or wide *recipient* in front, (7) lute the receiver and joints (or: Hinges) of the head with this *luto* .

1) To one ounce of powdered eggshells, which have been *calcinated* for 24 (twenty-four) hours and have been powdered fine like flour, take two ounces of lard (or: grease) such as goldsmiths use, (2) mix this well with the eggshells, (3) add to it the white of an egg which has been well beaten before, (4) make a dough of it, (5) now spread it on a softened bladder, and (6) with it cover the joints of the receiver threefold, and (7) let it dry for 24 (twenty-four) hours.

(8) Then put your glass in ashes, only six fingers above the putrefied matter. (9) The head of the glass must be quite cold. Then, with a very gentle fire, you will see a white smoke rise, which will make the head and the receiver white like milk. (10) Increase the fire carefully till nothing further comes out, (11) let it cool down in it.

This is the white *Mercury*, with which the White Stone is to be augmented.

(1) Now take a new receiver and (2) lute it as before,

(3) put as much coal into the oven (furnace) as it can contain, till the cupel turns glowing red, (4) now you will see a yellow smoke rise, and it will become ever redder and redder. (5) Continue with the fire till some oil appears in the receiver that is redder than blood and which will also be as thick.

This is the red *Mercury*, with which the Red Stone must be multiplied.

Each of these two must again be rectified in a new retort and head till it leaves no more *fecis*, which will be done at the 7th (seventh) time. Now protect and bung it up with the afore-said *Luto*, until you wish to use it. When it has cooled down, there will be a white-red oil flowing at the bottom, which will flow in gentle heat, and when cooled down, will look like salt.

These are the three beginnings of Salt, *Sulphuris* and *Mercuria* a clear explanation of the Holy Trinity.

When the White Stone is made, it will not flow or melt but is, as it were, like white sand, though insensitive. It will not tinge any body except copper in *Lunam* .

Take, therefore, to three parts of the White Stone, one part of the rectified white Mercury; but before, dissolve one-third of the white salt in the white Mercury. Then imbibe the White Stone which will immediately accept it and turn into a pap. Now close your egg, for that is your multiplication-glass, with the afore-said *Luto*, and place it in your first fire. *It. E.I.E.T.* , then it will multiply in 40 (forty) days and go through all colors, and it will be tinged white, and one part will tinge 100 parts in the

projection.

Repeat this with more white Mercury, as before, and keep the fire steady, and it will each time multiply tenfold. The third time it will tinge a thousand (1000) parts. If you manage to obtain a white oil that shines in the dark like the moon, it will no longer multiply, nor can a glass hold it.

If you wish to do a projection with the White Stone, melt ten parts of silver and put some of the Stone into it. The first time, the White Stone acts only upon copper; the next time, upon all other metallic bodies; the third time, upon common Mercury, and then it is the *Elixir* of spirits.

As you have done with the White, do with the Red in everything. But if you take the red Mercury and white salt, it will tinge the first time ten parts *Lunae*, the next time 100 (hundred), and so on infinitely. When it turns into a red oil, like a carbuncle, it will give off a wonderful brilliance and shine, and will drive away all evil spirits. These you must have before you can cure all diseases, and it gives man such a great elevation that he can perform such magical works as I will present here.

CHAPTER IV

HOW TO MAKE PRECIOUS STONES

Diamonds and other white stones.

Take the whitest pebblestones you can obtain, knock off the exterior, (or: crust) dissolve the rest, as much as you wish, in the white water. When it is dissolved into clear water and not into a pap, put it into a small vial, close it tightly, and set it in warm ashes. In two days, it will turn into a white, hard stone. Then increase the fire, so that the glass becomes red and glowing. After this, let the glass cool down, and it will look like a pebble. But dissolve it, and you will never have seen such a gleaming and hard diamond. But it will be still better if you also add a few small diamonds.

All stones that you dissolve in the white water, whatever color they had formerly, they will once again revert to this color.

CHAPTER V

Carbuncles, Rubies and other stones.

As far as carbuncles or rubies and all red stones are concerned, however, they are made from the red Mercury and crystal. To make the carbuncle, you must take for ten parts of crystal dissolved in the white water, one part (crystal) of the Stone brought to its highest degree and, as before, coagulate it with fire. Then, after it has been polished, it will shine brightly and clearly at any place.

CHAPTER VI

HOW TO MAKE PEARLS

When you have made the *Mercuriam Philosophorum*, namely the White and the Red, and you wish to change small pearls into big and oriental ones, do as follows:

Take small sand pearls and dissolve them in the white water which will immediately dissolve them. When they have become like a pap, so that you can work it with your hand, form it into pearls and have a form at hand, made of silver. Put the pap into the form, but first coat it with the white oil or the Stone. When it has lain thus for three or four days, open the form and place the pearls in the sun, but not too hot, and they will become bigger and more beautiful than oriental pearls.

CHAPTER VII

How to turn metals into Quicksilver.

Prepare the White and Red Stones. When the White Stone is made, you will afterwards always notice that there is a brilliant powder at the bottom. You cannot become aware of it before you take it out of the glass - a greyish-white subtle powder, and its proportion is to be calculated in relation to the matter employed.

Put any metal you wish, except gold and silver, into a silver basin. Make a pile of it as thick as you wish, and in the

center a hole like a grain of barley. Into this hollow pour six grains of the powder to every pound of the metal. As soon as it is hot, the powder will bite into the metal and turn all into quicksilver. Now pour it into water, and the dross will stay behind.

But as far as gold and silver are concerned, proceed in this way over fire till they change into quicksilver. Then hold them over a wooden bowl. This powder is *terra damnata* .

Now I will show you something that surpasses everything, certain magical operations with the Stone, so that you will be amazed and praise your Creator.

CHAPTER VIII

CREATION

Take common rainwater, a good amount, at least ten quarts, keep it well sealed in glasses for at least ten days, and it will deposit matter and *feces* at the bottom. Pour off the clear liquid and put it in a wooden vessel that is made round like a ball, cut it off in the middle and fill the vessel a third full, and set it in the sun at noon in a secret or secluded spot.

When that is done, take a drop of the consecrated red wine, and let it fall into the water, and you will immediately see a fog and thick darkness on top of the water, such as had also been at the first Creation. Now pour in two drops and you will see the light coming forth from the darkness. Thereupon, pour in every half of each quarter hour first three, then four, then five, then six drops, and then no more, and you will see with your own eyes one thing after another on top of the water, how God created all things in six days, and how that came to pass, and such secrets as are not to be revealed and which I also do not have the power to reveal. Fall upon your knees before you undertake this operation. Let your eyes be the judge; for thus the world was created. Let everything stand thus, and it will disappear a half hour before it began.

By this you will clearly see the secrets of God, which are now hidden from you as from a child. You will understand what Moses wrote about Creation. You will see what kind of body Adam

and Eve had before and after the Fall, what the snake was, what the tree, and what kind of fruit they ate, where and what Paradise is, and in what bodies the just will resurrect - not in this one that we have received from Adam but in that which we receive through the Holy Ghost, namely, such a one as our Savior brought from Heaven.

CHAPTER IX

THE HEAVENS

Take seven pieces of metal of each and every metal as they are named after the planets. On each of them stamp the character of the planet in the house of the same planet, and every piece is to be as big and thick as a *rose noble*. But of Mercury only the fourth part of an ounce by weight, and nothing stamped on it.

Now put them into a crucible in the order in which they stand in the sky. Shut all windows in the room, so that it be quite dark therein. Then melt them all together in the midst of the chamber, and drop in seven drops of the blessed Stone. Soon a flame of fire will come out of the crucible and spread over all the room, (Be not afraid of harm) and the whole room will shine brighter than the sun and moon. Above your head you will see the starry heaven, and the planets will move in their courses in the sky. Let it cease of itself, in a quarter of an hour each will get to its place.

CHAPTER X

SOCIETY

Still more than that: If you take your Stone at every full moon, when it is above the horizon where you are, and step aside in a garden, and you take a little pure rainwater, as you did in the first operation, and you drop some of the white wine in it,

just as you did with the red - immediately a vapor will rise in a peculiar way toward the circle of the moon. If you do not this at every moon in due course, there is no philosopher within the horizon where you are living and who has the knowledge of the Stone as well as its use, who does not also go out at the same time, seeking in the East and West, the North and South. When he finds such an appearance (as he will soon see), he will know that this is done by an *artist*, or someone else, who would like to get acquainted with those who know just this Art, and he will answer you in the same manner as you have done. In this way you will recognize those who know the use of the Stone.

To meet your philosophical society, do as follows: Rub your temple with the White Stone at night, and pray earnestly to recognize who he is. Put three freshly picked laurel leaves under your head, and set your imagination on him whom you desire to recognize, and go to sleep in this way. When you awaken, you will immediately remember the face of the person, his name and the place where he stays. If you do not wish to go to him, he will come to you; for he will perhaps think that you do not know this secret. The cause of this happening is this: the universal spirit of Air, which is locked in the Stone, causes it.

In this way, you can get to know all scholars in the world, who seem to you more like beggars than wise people, and who will perhaps teach you more than I am able to or have done here; for, truly, all things that are natural can thereby be brought about, such things as can hardly be described in a big book.

To command spirits and to deal with them, but I mean good spirits - Is it not angelic wisdom to know these things?

Astronomy, astrology, etc. can easily be learned by what I have told you. No schooling is required for it, because it is a gift of God.

You must know, however, that before you use these things, you must use the Stone for nine days before, and take it in the manner shown previously. Then it will cause you to acquire angelic intelligence (or: Understanding). You will despise the world because you will recognize how to serve God and understand the Scriptures.

I have described these *arcana* (secrets), which must not be shown to anyone except him who has the Stone. I have done my share, and command you to serve God. If you do not do that, you will never obtain anything good by this Art. Serve him, therefore, in the spirit of truth, and for the rest I leave you to God to guide you in his ways.

PROCESS

Out of the GUR

In our opinion, the word GUR is not a German but a Hebrew (or: Hebraic) word. If it is written with a ג, it means: גִּנְר, גִּנְרָא, גִּנְרָה, *vero, teste Huttero*, meaning: (hinc philosophorum) young lion's blood. From this word גִּנְר also comes and derives the word: גִּרְוֹת

גִּרְוֹת actually means the dwelling. Consequently, the titulary and *Rubric* of this process shows that this, the *Autoris subiectum* (the author's subject) is the house and dwelling where the young lion of the philosophers and its blood can be found, and that in this process itself the working-out with all its manipulations can be found. But if the word GUR is written with a ח, it means:

חִיר --- and then it means: *teste Huttero*, actually, a man's royal, long, white gown. By which name the *Forma externa* (the outer form) of this subject is disclosed to us. But if from this word חִיר also the word:

חִירָם is derived, the place and the spot are thereby sufficiently shown to us where this subject is to be sought, that this GUR is not to be sought, found, and met above ground but under the earth (or: underground), in the crevices, caverns, and pits of the mountains and mines. But from this word חִיר also obtains the word חִירָא properly means: to become red. Whereby without doubt is shown that this royal, long, white gown must be taken off according to the process, and that the red, royal, purple gown must

again be put on, that is, as the philosophers teach, that that which was previously apparent as the whiteness, must become hidden, and that that which was hidden, the redness, must become apparent by means of the *Regimina* and *Rotationes*, before it can accomplish the wonder of nature: that through it the other metals can recover from their sickness and be brought and raised to the rank of gold.

Our matter, then, so writes the author of this process, is one single thing, but of two substances, subject to Saturn, and surrounded by his circle, wherein is found the *Humidum Radicale*, and a fixed grain of gold, still unhurt, quite alive, with soul and spirit, and it is a congealed vapor and a white coagulated juice, which nature itself has driven up, or sublimated, in the *Mineris* ☉ & ☾, heavy by weight, of a metallic kind and quality, and yet not a metal in itself. It can be spread like lard, or a very subtile *Amalgama*, it attaches itself everywhere to the walls, like fat, quite glistening. In every viscous sulphur, or ▽, there lies hidden in its center a *Centrum Concentratum*, meaning: *Sal naturae, quod est lumen mundi, & vera materia prima* ☉. (The salt of nature, which is the light of the world, and the true *Materia Prima* gold.)

As proof, take as much of this subject as you like, pour upon it twice distilled dewwater, the first time *per se*, (as is), the next time through a dozen-double fine blotting-paper, as is correctly taught and shown in the *Fama Hermetica mense Februario*, (month of February). Once distilled, let it stand for a few days

in *digestion*, stirring it somewhat every day. Then, out of this subject will extract itself the hidden *Centrum concentratum*, or Sal Naturae, quod est lumen Mundi, & vera materia prima

☉ : When this extract has cooled down, filter it, and when the moisture has evaporated from it through a twelve-double fine blotting-paper, one will find this Sal Naturae & lumen mundi so beautiful, splendid, and glistening as the stars at the firmament are always glittering and glistening. But if it is further treated philosophically, it can even be turned into a brightly shining oil, quod, Sapienti sat, which shall be written this time for information and further cogitation and meditation.

Often one breaks and also finds cobalt, which contains little or almost no metal. But by digging further in the pits, one will find the same white coagulated metallic juice. It is formed plentifully in nearly all mines, especially where there is ☉ and ☽, but that which is mined in Hungary is to be preferred to all others. Our earth is ☉ and ☽, but not the natural and common. It is of one thing and root. Astrum gerit masculinum & femininum genus tamen exinde persublimationem Archael fit crystallus, qui habit naturam aquae, cum quaignis & Sulphur redigenda sunt in gratiam. Miners do not heed it, nor is it of use to them in their work. It is generally called by them: *aurum immaturum*, seu *astrum* ☉, semen ☉, metal seed, also sometimes Arabian gold. When they find such matter, they say, we have come too early or too late, dicitur etiam. Before it congeals into a metallic form, it is like butter and can be spread

like butter. The first matter of metals is not ☿ *vivus*, but a sticky, sulphurous vapor, and a viscous water, in which viscous water the three *Principia*,: *Sal comm.*, *Sulphur* and ☿ are gathered. This matter is known to all true philosophers, and it is the true *Agens* and *Patiens* (active and passive factor), as will be heard later in both operations. The process of making the *Lapîdem* from it does not suffer any sophistry, but it is a work of nature. For nature is quite bad and consists of only one single matter, but, as we have said above, of two substances. Also, you require only one vessel, at most two, and one water in both works. *Geber* : Est Lapis unus, Medicina in qua totum Magisterium consistet, cui nec addimus quicquam, nec diminuimus, nisi, quod, in operatione, superfluum invenimus, ita in rerum multitudine ars non perficitur.

PRAXIS

Recipe: (*In nomine Domini, Saturni Philosophorum, quantum libet* , put it into a vial with a flat bottom, lute it hermetically, and place it into a very moderate ash-cupel, regulate the fire incessantly for fully fourteen days and nights to that degree, then it will become somewhat compact and will be covered with a green skin, like the skin of a nut.

Here you have the *Green Dragon Hermetis* (of Hermes), the green, devouring worm, and the *Green Lion* of Paracelsus. His rose-colored blood must be sucked out of him, and the green tree-frog must also be drilled out. For under this green color the most scarlet is hidden. The *Albedo* or whiteness which grows out of its dryness, is the white lily, the ∇ of the wise, from where comes the Elixir and *Bernhardi fontine*.

When now this juice of the \odot has become coated green, it must not be given too much heat, so that the greenness may not disappear, otherwise all efforts have been in vain. But when this greenness has attained its perfect maturity, it develops a crack and separates in the middle. Out of that the white lily grows, snowwhite and tender like wool. The \triangle is maintained in this degree till you see that the two flowers no longer increase, which generally takes place in four weeks' time, if the fire is well regulated. Thereafter, let everything cool down, break the vial open, take both out with a clean piece of broken glass, and put each by itself. One can very well be separated from the other,

whereas they do not mix (or: combine) at all, but one will stand above the other. *In fundo*, (at the bottom) there remain black *feces* of a tremendously horrible stench, of which one has to be carefully cautious, because it is a penetrating and volatile poison which would quickly kill you. Here then the *purum* is separated *ab impuro*, as are also the three *principia*. Yet, only two are visible, because the third, the Salt, is hidden under the green, which greenness derives only from the *sale resoluto*.

(a) When the separation has been done in this way, take ten parts of the white lily and one part of the finest filed silver, mix them in the best possible way, and put the mixture into a clean alembic glass, lute on it a blind head in the best possible way, and sublimate out of sand. Then beautiful, tender flowers will rise, white as snow, quite heavy by weight, *peracta sublimatione*. Let everything cool down, and collect as many flowers as possible from the head, lest something impure enter. Pour off the few light feces that have remained *in fundo alembici* and come from the metal, but put the flowers at once in a clean vial. One-third, however, must only be filled with them. Seal it hermetically and set it in the vapor-bath, and within eight days it will dissolve into a beautiful, transparent water, quite heavy in weight.

This liquid is the *Fontina Bernhardi*, and it must be carefully preserved.

(b) Confer. Aesch-Mezareph, cap. 3, *ibi enim processus R. Mordechai, cujus verbus initialia; in re metallica de Argento sic scribit R. Mordechai: Sumatur minera argenti rubea, teratur subtilissime, admisce ejusdem uncis idemque quoad partem ingredientem vero mercurialem differunt.*

*Confer. etiam part. seq. IV. de igne philosophorum
& part. seq. ultim. hujus operis de igne philos. in
specie, & specialissime de mercurio vivo currenti animato.*

Now take six parts of the *Green Lion* and one part (⊙) purified to the highest degree. Mix them *ut supra* (as above) and sublimate them *ut supra*, then transparent green flowers will rise, like an emerald, almost as heavy as the previous white ones, which are nevertheless somewhat heavier. The *feces* are thrown away.

These transparent green flowers are the *Vitriol of the Wise*, among whom *Basilus*. They are carefully gathered, placed in a vapor-bath in a sealed vial, and will, in eight days, dissolve into a bright, transparent ruby-red oil, of a very pleasant odor.

This is the rosy-colored blood of the Green Lion, the *vivum, vel Sulphur Philosophorum*. At this point, the first process is hereby totally completed.

Now, take two parts of the rosy-colored blood of the Lion, add to it three parts of the white *Gluten of the Eagle*, or the white lily. Where the third *principium*, namely Salt, is, you will have heard above. Close it well, let it coagulate and get fixed *gradatim*. **LAUS DEO !! (Praise be to God!)**

PROJECTIO

Out of purified ☉ a fine and subtile ☉ calx is made. Take ten parts of that and one part of the above tincture, *misce quam optime*, (Mix them as well as possible), put it in a fireproof crucible that is well luted, for three hours place it in a cement fire (or: cementing-furnace). Lastly, increase the fire, and let the mixture flow together for four hours. Then it will turn into a red brightly shining glass, like a garnet or ruby, which immediately tinges: one part tinges ten parts in the first projection, in the second one hundred, in the third one thousand, in the fourth ten thousand, etc. Consequently, its power extends *in infinitum* . But this takes place when the *lapidem* (note: correct grammar: when the lapis) is dissolved and nourished and imbibed with the afore-mentioned *nutriment* of which it is made, and is again, as before, enclosed and boiled to perfection. For as often as such a *Solution & Fixa* is done, as often it becomes ten times stronger than before in *qualitate & virtute & quantitate* . But for *augmentation*, take each time three parts of the eagle-glue or the Mercurial water to one part of our *Elixir* . Then the colors run through until fixity. Thereafter comes the quantity by mixing it with ☉ during *vittrification* , as related before: one part changes ten parts into *vitrum*, (glass). Subsequently, it changes one hundred parts, and so on. The *Lapis*, however, is the greatest *Elixir* for the human body before it is alloyed with ☉ . Its *dosis* is in all and every disease one grain.

(or: in each and all diseases).

(It is not a grain according to the *Guardey*-weight but according to the gold-weight (Troy), which is one "Esche" (0.002286 oz., or 0.0648 g) for all sicknesses, no matter what their name is.

Written in the eighty-first year of my pilgrimage, and in the seventy-third year of my ministry, in the present *Celle*, as long as God permits.

Anno 1608, Georg Philip Maria, P.P., ordinis Domin.

When now the P.P. ordin. Domin. (of the Dominican Order), Georg Philip Maria has shown and explained to us the first process from **GUR**.

Gur per Chur est חןך חןך *uero transpositionem literarum* חןך *Spiritu*, spirit, through a spiritual thing or essence, than from it the female seed in addition to the *Mercurio Philosophorum*, can be obtained, so that the *philosophic* work is thereby brought to a happy end, the selfsame author continues and also shows in this second part both the manner and the subject out of which and by which the male seed must be brought and enticed (or: allured, or drawn out), so that one work may come to the aid of the other and give it a hand. On purpose and with good premeditation, this second process is called *Abbreviato* by the author, because this last one refers to the first previous process, and both are in accord in the same harmony (or: and both harmonize); also, one cannot be without the other, because *Mercurius* comes from the first, the tincture from the second, and the tincture of the second process

gives a hand and helps *Mercurio* in the first subject and process.

The subject of this second process is on purpose not indicated by its proper name, but it is said only that it is a ruby-colored noble metal. The *Marginalia*, (footnotes, marginal glosses) here *communicated* to us indicate, however, that this is the subject of the "*Kleine Bauer*" (small farmer). We will leave it at that, because *ex ipso contextu hujus & praecedentis processus*. (or: by the context itself) it has been sufficiently explained what kind of a subject it really is and must be.

ABBREVIATO

Recipe (take), the ruby-colored noble metal from Hungary or Istria, that is not tainted with any other metal, same has to be finely ground, put in a clear round glass, as you wish, luted (sealed), and left standing in low heat or *fimo equino* (horse dung) for several days. Then, in two weeks, the *Caput corvi* (raven's head) appears, which shall subsequently be augmented *secundum gradus* of the aforementioned *universals*, until most of Mercurius sublimates up, white and beautiful like snow, and looking like a crystal. The same Mercurius is the mother of the metals and the soil into which our seed is thrown.

In these circumstances and in connection with the author's description of *Mercurius Philosophorum*, we are taking the opportunity, for the sake of greater clarity, to insert here what we find annotated by the servant of *Sendivogius*. P.P. Georg Philip Maria chooses *Loco Subjecti* (as his subject) a ruby-colored noble mineral. *Christoph. Parisiensi* (Christopher of Paris), however, in "Elucidarius," chooses a red earth from the island of *Lemnos* (or: Lemnus, Greece). The servant of *Sendivogius*, without doubt because of his master's accurate information and *Manuduction*, chooses a pure gold-ore that does not contain any other metal or mineral, nor any visible or corporeal gold. Its color must be dark brown and almost the color of leather, and it must be like a clean, tough potter's clay. It looks as if these three authors were contradicting one another, while they are yet fundamentally

in harmony; because the final purpose and intention in considering the subject is and must be aimed at choosing a pure mineral or mineral earth without heterogeneous matter, wherein Mercurius and likewise the *Sulphur tingens* (tingeing sulphur) lie and are to be found pure and immaculate, both of which *partes essentielles* (essential parts) lie pure, virginal, and immaculate in these three above mentioned subjects. That is why it is the same if P.P. Georg Philip Maria chooses as the *subjecto operis* (subject of the work) a ruby-red noble mineral, or Christoph. Parisiensis a golden earth from the island of Lemnos, or the servant of *Sendivogious*, a liver-colored potter's clay. If there should be some difference among all three subjects, it consists solely in the fact that one subject is richer in Mercury, or in the *Sulphure philosophorum*, and has a larger quantity (or: more) of it than the other; in addition, that the *Sulphure philosophorum* is much more fixed in one subject and not as volatile as in the other. Enough if they but pass the test of which P.P. Georg Philip Maria boasts about his subject: that the true Universal can be made from it, that is, without any ferment from ☉ or ☾. Because experience have shown us that if the subject of the servant of *Sendivogious* is duly opened and dissolved in the *solvente universale philosophico* (universal philosophic solvent), then well separated from it and dried, standing only a few days *in digestionem*, then rolled in wax and put on *Luna* (silver, it tinges without a ferment of ☉ & ☾ the *corpus Lunae* into good gold. It will show its power, virtue, and effect all the more if it is nourished

and mixed with the ferment of ☉ or ☾ , of which there is not the least doubt. As soon as the corporeal gold and P.P. Georg Philip Maria's subject have been dissolved by the *Solvens universale philosophicum* and both have been combined *in digestionem* , separated from the *Solvente* and again put *in digestionem* for a few days, *Luna* is even more advantageously transmuted and risen into good gold. More information on the *Subjecto* of the servant *Sendivogios* may be found in the philosophical treatise of the erratic journeys (or: wrong ways, errors, mistakes) of the alchemists edited 1667, which is appended to *Johan Isaac Hollandus*, *OPERA VEGETABILI*, edit. 1667.

In this work, P.P. Georg Philip Maria further writes that the seed of ☉ stays at the bottom of the vessel. Thereafter, one takes the glass in which the matter is and turns everything upside down. Thus, the ☉ or the *Sulphur Solis* (Sun's Sulphur) falls into its own part of the earth, namely, into ☿ , in which he had also grown previously.

When now the seed (☉) is swallowed by the earth (☿), and *Mercurius* again rises above itself, and the same continues after its order until the earth acquires another color from the seed (☉), and appears with nice little grass, whereby all colors are changed until one finally beholds the field-yellow - then the work is accomplished. For as often as *Mercurius* rises through the seed, or through the Sulphur of the gold and adheres above, as often it acquired another color - this one must take note of. For when the redness appears before its time, the fire

has been too strong, and thus one can always see by the color how the fire is to be regulated, which one could not otherwise prescribe except by demonstrating the matter.

In the course of such work, one does therefore behold all colors that one can imagine or invent on earth. Because the glass is often covered with a golden piece, but the colors disappear in time and what remains is the steady white color, called *Regina Alba* (White Queen) by the philosophers, of which one part tinges many thousand parts to the highest degree; it tinges all metals into the best and purest silver, in one instant as it were. But if one continues, the whiteness changes into a redness of infinite ruby-likeness, into the right carbuncle-stone, called by the philosophers *rubeus Rex Diadematus & Carbunculus coronatus*, (Red King crowned with a diadem and a carbuncle). One part of it transforms at full speed many thousand parts of every imperfect metal - provided it has previously been purified - into the precious Ophiric and Arabian gold, passing all severe tests.

ANNOTATIO

This incomparable *Subjectum*, in both Universal processes, is the King among all minerals. In it is truly contained the great *Elixir* for health, which is also why *Paracelsus* calls it *Quinta Essentia Metallorum & Arcanum Tincturae* , because in it are found not only the true *Sulphur philosophorum* in volatile form, but also the *veritable Mercurius* of the wise, yes, by its brilliance and glory it surpasses all other subjects as far as the sun surpasses the entire host of stars in the whole firmament of heaven. Such a noble jewel among all the *Arcana* has never yet been called by the adepts by its proper name. It has the appropriate title in *Theophrasto* : (Paracelsus): *Electrum minerale immaturum: patrem metallorum, seu metallum primum, item: The Red Lion. (Immature or unripe mineral amber, father of metals, or first (prime) metal) (Likewise): the Red Lion. Basilus (Valentinus) calls it: the God Saturn; J.B. Helmontius calls it: Nympham , and others: Glauram Augerelli.* (Possibly is misspelled and is "Glare am Auguralis", which would mean "The gravel of divination".) The ornament (or: the jewel) of the German nation and the above-mentioned Grand-Duke of the secrets puts it at the head of his "*Secrets*", while stating that in this mineral the greatest wonder of nature is hidden, although it is known by but few what good the Almighty God has implanted in it as a special remedy for the human race in all sicknesses. Therefore, it is also quite believable that the true *Universal* can be

made from it, without any ferment of ☉ or ☾, as has here been shown at length in the last process, which has a firm foundation. Only, the *Glaura* must be completely rid of every additive, quite pure without ☉ or other metallic comixture, otherwise this work will not reach a successful conclusion.

Glaura vero derivatione latina est locutio & vox mihi innotissima, hebraice vero derivata a voce אַנְרָה h. e. Lux & a voce לַג vel גַּלִּים, vel גַּלִּי est: cumulus, acervus, featurigo, adeoque גַּלְאֲרָה (glaura, vel גַּלְאִירָה), glauro h.e. cumulus, acervus, & featurigo lucis. A voce גַּל etiam. גַּלְגַּלִּים Revolutiones animarum vid. Sohar Breschit. 39. cap. 154. seq. fol. 33. cap. 129. fol. 40. cap. 159. fol. 41. cap. 164. fol. 43. cap. 170. fo. 44.45.47. Mischpatim 43, cap. 170 in Sabha. גַּלְגַּל, rota, rotatio. Est cognomen Schechinae, quia istius beneficio fiunt rotationes animarum, de quibus in

*Roja Mechimna
Pardes Tract. 23. vid.
Sohar Pinchas 99. cap. 395.
Vajechi 125. cap. 495.*

*כַּחַר הַצֵּר *הַצֵּר כַּחַר Rotae Mercabhae, seu, sella curilis. *(or הַשֵּׁר)
R. Moscheh de Nezach & Hod exponit. ex eo, quod vehiculum seu Thronus ipse sit facies Leonis Chesed. facies bovis, Gebhura: Facies hominis, vel Aquilae, Tipheret: Facies Aquilae vel Hominis, Malchut: unde per rotas vehiculi intelligi debeant Nezach & Hod.*

Pardes Tract. 23.

2. de orbibus firmamenti eorumque cantu vid.

Sohar vajechi on Tosiphta fol. 125. cap. 465.

Balek 97. cap. 387.

Schlechlecha 82. cap. 323. a voce גל etiam &

גלגלח &

גלגלח cranium, calvaria, homo, persona, caput, jam vero, homo, hebraice etiam.

אדם ab אדם vero

אדם a Ruby, teste Huttero, conferantur

Cabalistae, a quorum allegatis autem hoc loco, ob operis angustiam, & nimiam Cabalistarum abstraho prolixitatem.

legatur Esdra lib. V. cap. 8, vers. 2 conferantur

Georg. Philip Maria P.P. initialia, Abbreviationis, verba.

Sapienti Sat!

note by HWN:

כח	=	Strong
גלגל	=	Wheel
גלגול	=	Rotation
גלגלח	=	Pulley (or Skull)
אדם	=	Ruby, Red, Earth, Red Earth
גלגלי	=	My Scooter or: chariot
מרכבה	=	Chariot
אורה	=	Light (or: shining, fire)
ג	=	Pile (or: heap)
<i>sella curlis</i>	=	Seat of the Judge (in chariot)
<i>Rotae</i>	=	Chariot (deriv. of rotate)

ARCANUM ARCANORUM

(SECRET OF SECRETS)

Which someone obtained from Warsaw, at the risk of their life, from a Jesuit Convent, from a parchment book which was written in gilt letters, anno 1614, JESUS MARIA.

☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆

ARCANUM OMNIUM ARCANORUM -Secret of Secrets- is the foundation and true great secret and revelation of the Supreme God, which the old wise men and children of God acquired through the inspiration of God, and not only cured the severest diseases thereby, but also cured the metals and especially transmuted thereby ♀ and ☾ into fixed ☉ . Whosoever obtains these writings, let them be silent and discreet, and let them always use it in the fear of God; not for vain glory, but for the benefit of the pious and the needy. Otherwise they will not go unpunished by God.

In the Name of God: Take Mineris ♂ nii lbj., grind and powder it finely, put it into a vial, pour good distilled rainwater over it until half full, now pour in sharp, calcined, fiery *Sal Tartari* and good purified *nitrum* and ½ lb. all pulverized. Beforehand, these two salts are to be placed on a grinding stone and are to be ground together with a little rainwater. In so doing, you will learn from where the secret of philosophy de-

rives. For by igniting these two *magnetic* fires, the true mineral and metallic fire spirit, or *Anima Mundi* , is magnetically drawn into them out of the air. Without it, there cannot be any truth in the whole of philosophy, except in the purified *nitrum* which carries the secret fires in its belly - which the old ones never discovered. All this is put into a vial left open on top, else the inner fire would break the glass into many pieces. And thus it is purified in the air until it begins to ferment and obtains a "*Gest*" (probably "Geist or spirit") that rises above itself, which shows that the *corpus* has been opened. Now remove this matter, put it into an alembic, well luted, and draw the water off. It is somewhat acid in taste. When the water is all over, increase the fire, and a *sublimate* will follow. Rub that with the *feces* , and pour the drawn-off water upon it. Draw it off again, and it will be sharper. This must be repeated very often, till the water becomes quite acid like a sharp, distilled wine vinegar; but the *sublimate* is always added to it. Pour this philosophic vinegar upon other antimony-ore, so that three fingers stand crosswise above it. Then it will dissolve this ore into a clear, transparent redness. When this redness has been completely extracted, it is to be once more putrefied with a $\frac{1}{2}$ part of calcinated tartatic salt and half of purified nitre, and then distilled in a retort. First, its *flegma* is caught and set aside by itself. Thereafter, drive it with a strong fire, and a blood-red oil with many thousand streaks will distill over, bright, clear, and pleasant. After this, take the earth at the bottom

from which the oil has been distilled. Grind it also finely and pour the distilled *flegma* or *Spiritum* on it. *Xhir* (extract) the *Sal Commun* and *clarify* it. This *Sal Comm.* is *conjoined* with the aforementioned oil and driven over *per retortam*, and the oil will rise over blood-red. This is a very splendid medicine in all days of sickness. Its weight is 3 or 4 gr., taken in pure wine. It rejuvenates man, causes him to grow new nails, teeth, and hair. This oil verily *graduates* and *fixes* ☾ in 24 hours into quite pure and good ☉ . If you ferment this oil with ☉ , and you fix it very carefully and not hurriedly in a hermetically sealed vial, you have such a tincture and treasure as no emperor has. *Benedictus sit Deus in aeternum pro dono hoc excellent.* (Blessed be God eternally for such an excellent gift.)

Here begins a great secret of nature, wherein great works of wonder can be found. The philosophers say of this seed which produces the metals, as follows: That a heavenly influence falls down in accordance with the order of God, and mingles with the earthly quality (or: property). When such a conjunction takes place, it gives birth to an earthly being as the third. That is the beginning of our seed and its first provenance.

If we were now to ask a nearby and inexperienced man, saying that the *Aer* is a *Sal. comm.* (common salt) from which all creatures come, by which they grow and are sustained, without which nothing can be done; and that we can also obtain a beautiful and white *Sal comm.* in strong, hot sunshine in an open field, at home

in one's own house, in all rooms and quarters; and again also in ice-cold ▽ in rather a large quantity, with which one can perform wondrous deeds - without doubt, he would reply scornfully and sneeringly, and say: This one is talking foolishly. But it does not matter if he or I be foolish. It is still true. Its truth will be proven if we proceed as follows:

Take a beautiful, round, framed ▲ mirror, which should be in size and depth like the scale of a balance, and also in such a form and depth that the sun's rays can converge in its center. Let this mirror stand for only a few days under the open sky, when the sun shines hottest (NB. At night, it is to be put away.) Then in the center of the mirror, a snowwhite *Sal Comm.* will gather, which can be scraped off with a knife into a small glass bowl. Of that *Sal comm.* several ounces can be collected in a short time. If it is left standing thus, well protected from rain and wind, it will increase in weight and quantity. In this *Sal comm.*, there are the four Elements, *Aer*, *Aqua*, *Ignis*, *Terra*. Out of *Terra* it has become corporeal and tangible in a visible and tangible body. If it is put in warmth, it flows like water. In it the Element *Ignis* is hidden and buried, which may be noticed by its taste. After it has been standing or putrefying for a long time, it turns quite blood-red, like a fiery ruby. But whoever wants to catch the air into an ice-cold water under the open sky or in hot sunshine, and much of it, must do as follows:

Take the glass or *Instrument* here illustrated, put a mod-



erate *Ignis* under it, standing in hot sand, and the heat will attract the air-water B and fill the glass, which is so cold that you cannot hold it to your mouth. And this water is the vinegar of the philosophers or their *Menstruum* . This *Menstruum* or water also contains the *elements* . Out of air it has turned into a tangible water. If this water is boiled down or putrefied, it likewise turns into a ruby-red stone. In this way, therefore, this *Sal comm.* of nature is seen in a soft or hard form, as one wants. This is now a noble medicine for all harmful diseases, whatever they may be. Let the big shot like it or not (literally: let the great Hans like it or not!), let him understand it or not, it is nonetheless true, for with his unbelieving puffed head he can neither end nor know this Art. This *Sal Commun.* of nature, if it is prepared in this way by itself, is the highest *arcanum* , or secret, of nature, which God has put into nature, because it costs so little and is obtained without great trouble and work.

Now take, in the name of the Lord, as much as you have or wish of this noble air-salt at lit. A., and of the air-water at lit. B. twice or three times as much. Put them together into a vial-glass and place it on a warm stove, and all will melt and soon turn into a light (in color) water (D). NB. But if you wish to turn the air-water into a very high Spiritum (C), with which one can do wonders, it is much stronger and works all the

faster, NB. is the following written for your pleasure, (or you are at liberty to do it).

TESTING THIS SAL COMM.

If this air-salt is made quite crystalline - it happens if one lets it dissolve or melt in its own air-water and then lets one half or two-thirds of the water evaporate, the rest is put in a clean glass in a cold spot or cellar - crystals will sprout quite white and clear, and these immediately flow again and are quite pretty and sweet. If you now let this salt flow in a small silver bowl under a muffle, it will swallow ☉ and *Luna in momento*. When it no longer swallows *Sol* or *Lunae* leaves, it has dissolved everything. This is now one of the *High Sol Potabil.* with which something can be done in all sicknesses. *Sile, sile.* (Silence, silence!)

Now we come to the work of a Particular recipe. Take some of the finest and thinly beaten *Solis* (gold), as much as you wish. Pour on it two or three parts of the above mentioned *menstruum D.*, and it will dissolve if it is but put on a warm stove or in ashes. But if you wish to dissolve it still faster, take one Loth (one-half ounce) of this air-salt (A), and *Spiritus Nitri optimi* brought to the highest degree 10 Loth. Let it stand as it is, not near the heat, and the *Sal comm.* will dissolve. With this salt dissolved in *Spiritu Nitri* you can dissolve ☉, which will go fast.

NB. The first *modus* with its own water is nevertheless better, even if it is somewhat slower and the air ∇ is turned into a subtile *Spiritu*. If the \odot , as said above, is but dissolved, seal the glass well and put it for three days in a lukewarm place. Then it will coagulate, and everything in the glass m.e.a. turns into salt. This hardened salt soon turns back into water. If \odot has been dissolved in it, the water turns blood-red (E); but if silver has been dissolved in it, everything turns sky-blue. Now, \mathfrak{R} \mathfrak{F} vivi lbj or lb (3) or less, according to the amount of noble water (D) you have. Pour some water on \mathfrak{F} , so that it stands two or three fingers over it. Then \mathfrak{F} will all dissolve in it and turn into water. When it is dissolved, let one drop of the \odot water (E) after another fall very slowly into the water in which \mathfrak{F} is dissolved. Now \mathfrak{F} will gradually settle at the bottom. Let it fall. After that, pour the moisture off, take the quicksilver at the bottom and refine it with lead. Then you have the highest gold there is. NB. But if you do this with silver, you have the highest silver. That is true and certain, and more, as with this \odot water \mathfrak{h} , \mathfrak{f} , and \mathfrak{k} can also truly be transformed into \odot and \odot .

Now we come to the principal work. \mathfrak{R} Now take your \odot dissolved in this noble water (E), and put it in the little kettle with the seven-times burnt chalk; underneath it, the little kettle with the water. Let it stand as it is for one month, and everything will become black like velvet. Then remove the water-kettle.

Then, increase the Δ , and it will become quite white, fixed and stable, also in one day, 14 days, or one month. Then increase the fire even more and rather strongly, and in one month you will get a red, transparent stone, like a ruby.

Thus, with the help of God, you have in this way accomplished a work which, among a hundred thousand, hardly one can, or will, believe, much less understand. If now, having such a great treasure, you will forget the poor, you will be duly rewarded!

NB. This *modus*, or the mode of operation by which this work is to be achieved, must be kept secret, under oath and not revealed to anyone, no matter who it may be, otherwise you can expect all kinds of misfortune, because this method can be followed without any great expense.

ITS ETERNAL MULTIPLICATION IS AS FOLLOWS:

R Of this blessed stone take 3j. Pour upon it, its own water or *Menstruum*. Add to it the most noble, hidden, yes! the secret *airsalt* that has been dissolved during distillation, two parts. Set it in the mildest heat possible and the Stone will again dissolve into the water from which it had been originally prepared. Let it stand thus for one month, but increase the Δ every week, from degree to degree. After this time, everything is again m.e.a., all Stone, like a ruby, and you have thus, two and a half tinctures.

NB. You can, by the method described, multiply the stone eternally, in order to obtain with it wisdom, health and a long life and riches without end. For that praise and thank God through Jesus Christ and with it help yourself and your poor neighbor. Then you can expect rich blessings from God, temporally and eternally. To this end may God's Grace help us. AMEN

ARCANUM PHYSICUM

First, combine the *Spiritus Aeris* h.m, *Fac Magnetem ad aerem colligendum, attrahendum & in limpidissimam commutandum.*


Therefore: Take *Silices*, (stones, flints) s.s., calcine them through a Δ mirror in the \odot . After that, pound them well in a mortar, quite finely; set them in the air, and the *silices* will attract *Aeres* and become moist. You must put them into an alembic as they are, and distill *per alembicum*. Then, first, a white *Spiritus* and later a reddish oil will go over. Gather each separately, because each has its special use. Preserve them.


Now have some glass-plates made. When you have first brushed them with the said *oleum silicum* each on the bottom, as if stroking iron with a magnet, put or prop them in a large bowl or milk-pot, (which is a deep bowl or basin) with a bung at the bottom. Put it as it is in the cellar, or better, in the air where the sun cannot get at it. Let it stand, and it will often attract the air to the plates and change it into water which you can draw off and in this way collect without great trouble.

NB. Brush some plates with the white, some with the red oil. Use the former before midnight. They will attract a white *Spiritus*. The latter, after midnight, they attract a red or yellowish *Spiritus*. Rectify this air-*Spiritus* further to the utmost through a large vial. *Conjoin* and combine it with its *Sale*, and preserve it till I tell you further.

Now look for a black *Terram Nitrosam, sicut scis* (a black nitrous earth, as you know it). Put it in a cask or barrel, pour

on it *aquam pluvialem* (rainwater), stir it well with a wooden spatula, let it stand and extract. Stir it again and do this frequently, till you think that the water has attracted all the *Nitrum*. Then stir it once more, and straightaway pour off, into another cask *per inclinationem* the water together with the subtile earth swimming on top. Let it dry up of its own to a pap, then the nitre which was in the water will settle again in the earth. Take that out with a spatula, daub it, as you know how, on dry, clean boards, let it dry gently and gradually. When it is quite dry, crumble it small, put it into a large glass alembic made of strong glass, give *Ignem gradatim*, as one drives *Spiritus*. Then a sharp *Spiritus Nitri* rises over into the receiver, and a beautiful *Sal comm.* finally follows with stong *Ignem*, adhering to the rim or the sides. *Conjoin* this *Sal comm.* with the *Spiritu* that went over.

Hoc facto, R Superioris Spiritus aeris rectificati & cum Sale suo conjuncti, & hujus Spiritus Nitri com suo Sale Comm. partes aequales, & confunde. (This means something like: The Superior Air-Spirit rectified and conjoined to its Salt, and this Spiritus of Nitre with its common Salt, equal parts, mixed.) are man and woman, the double  *Mercurius; Conjunctio Philosophica*: (the philosophical marriage), the Upper and the Lower, the secret *Menstruum* of the philosophers. Therefore it is true what Hermes says: The lower is like the upper, & vice versa, from which all things arise, are born, grow, live and are sustained. In this there is the celestial fire, the Elemental

 , and the earthly *Sal comm.* which latter two have indeed arisen, were born, and are still born, sustained and multiplied till the end of the world, by divine order and the motion of the natural heaven and firmament. Now again *ad rem*, (to the point). The abovementioned is *Universalis* . But when *Beja* (the lower part extracted from the nitrous earth) is joined to *Gabrigo philosophice* , the *Mercurii generales trium Regnorum* spring from that *matrimonio* , as a *Philosophus* well knows. These intermix afterwards, according to the nature and property of every subject that receives them, and thus become *per qualitate subjecti & terrae* so many kinds of creatures which vary *ratione externae formae & accidentium*, (by reason of external forms and happenings), and differ widely in the eyes of the rabble crowd. The *Philosophus* , however, who beholds the inner, sees how all is one, has originated from one, and can again be reduced to one, because nature itself shows us daily, if we will but open our eyes and understanding (or: reason). This, then, the *Philosophus* must emulate, if he wants to accomplish the work. *SAPIENTI SAT!*


 Accidit in puncto, quod non speratur - in Anno!

Annus est Circulus in se rediens:


 Sine puncto vacuus.

Cum puncto plenus.


Bonitate tua annum coronas.

Psal. LV. 12.

Ex nativo & natali Sole, vel ex India orientali & Guinea asportato, vel e fluminibus quibusdam, Danubio praesertim ministerio loturae collecto & a fabalo segregato, vulgo Wash-Gold, (quod tamen Vulcani torturam & examen nunquam sustinuit, neque bebeficio aut ope Mercurii eratum est) albicans siccusque sublimatur Spiritus, exiguam licet quantitatem & vix ʒij vel ʒij ex Marca vel libra una auri talis ad ephugis.

Hujus tamen si tibi copia supperteret, uti quoque haut magnis expensis, si quis praesens esset, ubi servitio loturae e fluminibus illud hauritur, aut ex limo sive terra pingui excenitur, (ut fit in Guinea) comparari posset. (Aurum enim, residuum a sublimatione, manet aurum, suo saltem volatili conato sibi, qui alias in necessaria liquatione auri protinus avolat, atque deperditum it, privatum) haut protriti momenti arcanum possiders, pro vero auro potabili adipiscendo, ejusdemque Tinctura conficienda aptissimum.

VEL:

Rec.: Solis earth (gold ore), one pound or less, Crush it into little pieces the size of a hazelnut, put it into a cornutam (horn), distill it with a gentle flame-fire, so that the matter at the bottom does not melt or flux, but is a lovely and heavenly water, without any burning, as it were, being sweated out. Esteem this water highly (hold in high regard) Now, because one can hardly obtain one spoonful from out of a pound, even by most skillful

manipulation, the work must be repeated with new *minera*, until you feel you have sufficient of it. This water must then be rectified eight or nine times, to ensure that the pure is separated from the impure. This is then preserved as a true *arcanum* and *Hermetical* treasure.

For whoever has the knowledge in the chymical Art that he can transform this water into a viscous and vivid *liquorem*, possesses that most secret and quite rare Key, known to only a few, by which gold, a very firmly closed house, can very easily be opened and unlocked, and access to the treasures hidden in the gold can easily be bestowed upon the Sons of Wisdom. However, this requires labor and work. In closing, note that the joints of the glasses must always be well luted.

