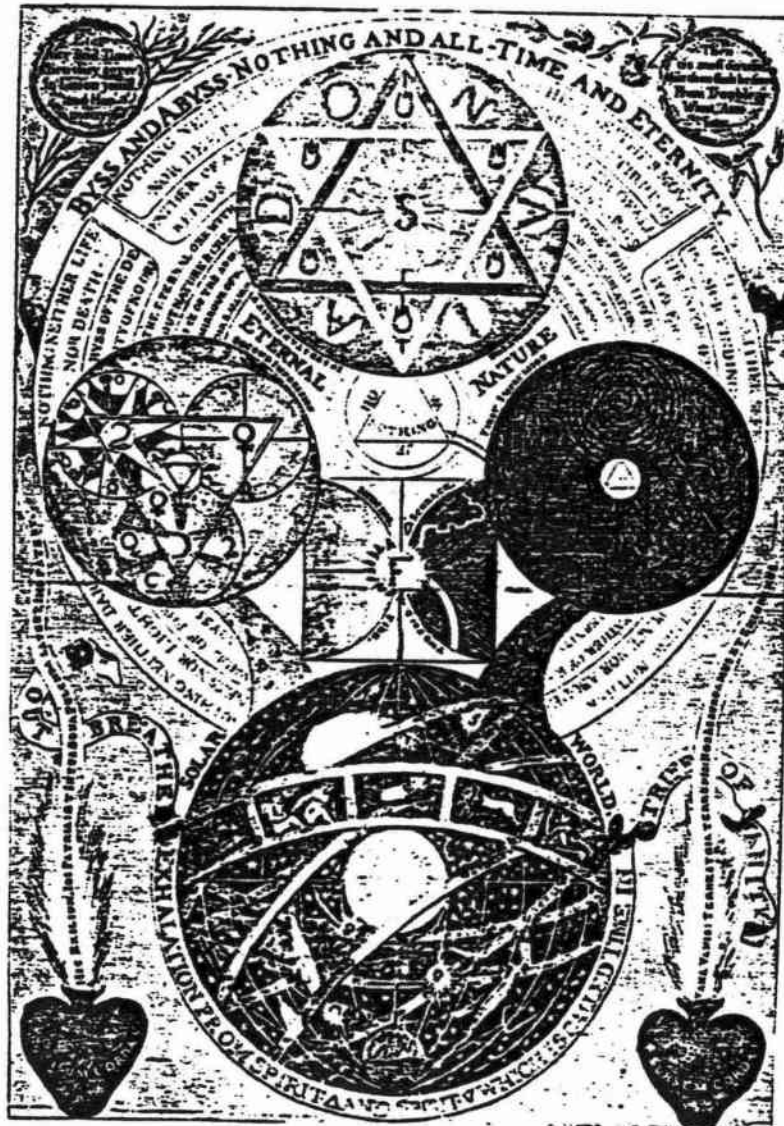


THREE TRACTS

OF NATURE AND ART

LIBER TRIUM VERBORUM OF KING CALID

THE PHILOSOPHICAL CANNONS OF PARACELSUS



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O F N A T U R E A N D A R T .

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

of

a well disposed Christian Hermetic

Scholar.

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I. C. H.

ON NATURE AND ART

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

body takes its natural source from the 4 elements; from these are born the 3 principles, from these flow the 2 central fires, each after its own fashion, working towards one simple number, and with the same making every birth possible, for nature when it has obtained its completeness can work no further, but rests still and quiet. It is then called the Tenth number of the Wise, the complete Number. God himself fulfilled the tenth number and gave it to all His creatures, then rested. So this number is called Holy, for in it God Himself rests.

When philosophers speak of this number, they understand the Light, which is the first root of all things. When they speak of the second, they mean the 2 working central fires, namely heat and cold, salt and sulphur, then they mention the third, they indicate three principles, Salt, Sulphur, and the moving Mercury, and the fourth the 4 elements of which fire and air are spirit, and two water and earth are corporeal. As these outward births of nature come in a spiritual manner from ONE out of Light, so also their strength goes again into the ONE after they were enclosed in a physical body. As the tenth number is the highest in its inward essence, so is the false and outward principle the number 7, for everything that God created, which can be found in the world, can be found under this number. In heaven we have seven planets, which Light God has Himself created, these through depending on the First Light, their essence taken from it, are dependant on one another. Their Essence being obtained in this way, is nevertheless different, in as far as their greatest strength lies in the two planets, the Sun and the Moon, and in their two ways divide themselves into specificated Substance. The Sun being the warm central fire of nature and the Moon the cold central Universal Fire.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Finis.