

DIVERSE  
ALCHEMICAL  
TRACTS

MAY DEW

Excerpts from SAL, LUM-  
EN & SPIRITUS MUNDI

TEIPSUM CORPORALITUR

AUREUM SECULUM, MENST-  
RUUM UNIVERSALI, etc.

FOUNTAIN of CHEM. PHIL.

And various other al-  
chemical writings.

PRODUCED BY:

**RAMS**



*Gathering May Dew*

from: **L I B E R A L I T Y**

SOME PRACTICAL OBSERVATIONS ON  
MAY DEW

From the Philosophical Transactions of the Royal Society .  
(British Museum MSS. Slone 698.)

1. Dew newly gathered and filtered through a clean linen cloth, though it be not very clean is of a yellowish colour, somewhat approaching to that of Urine.
2. That having endeavoured to putrefy it by putting several proportions into glass bodies. I quite failed of my intentions, for Heat though never so gentle did rather clarify and preserve it sweet. Though continued for two months together, than cause any putrefaction or separation of parts.
3. That having several Tubs with good quantity of Dew in them set to putrefy in the manner aforesaid, and coming to pour out one of them to make use of it, I found in the water a great bunch bigger than my fist, of those insects commonly called Hog lice or millipedes tangled together by their long tails, one of which came of every one of them bodies about the bigness of a horse hair. The insects did all live and grow after they were taken out. Note-there are two notes numbered 3. Here is the second one.  
That exposing of it to the Sun over a whole summer in glasses that held about 2 gallons with mouths that might be stopped with corks the only considerable alteration I observed to be produced in it was that a store of green stuff (such as you see in summer in ditches) and (standing waters) floated on the top, and in some places grew to the side of the glass.
4. Having put four or five gallons of it into a half tub, as they call it, of Wood, and straining a Canvas over it to keep out the Dust and Insects, and letting it stand in some shady room for three weeks or a month, it did of itself putrefy and stink exceedingly and let fall to the bottom, a black sediment like Mud.
5. That coming often to see what alteration appeared in the

Putrefaction, I observed that at the beginning within twenty-four hours, a slimy film floated on the Top of the water, which after a while, falling to the Bottom, there came another such film in its place.

6. That if the Dew were put into a long narrow Vessel of glass, such as formerly were used for Receivers in distilling of Aqua-fortis, the Slime would rise to that height, that I could take it off with a spoon; and when I had put a pretty quantity of it into a drinking glass, and that it had stood all night and the Water drained from it, if I had turned it out on my hand it would stand upright in figure of the glass; in substance much like boiled White Starch, though something more transparent, if my memory fails me not.

7. That having once gotten a pretty quantity of this Jelly, and put it into a glass Body and Blind Head, I set it into a gentle Bath with an intention to have putrefied it, but after a days I found the Head had not been well luted on, and that some moisture exhaling, the Jelly was grown almost dry, and a large Mushroom grown out of it within the glass. It was of a loose waterish con-texture, such a one I have seen growing out of rotten wood.

8. That having several Tubs with good quantity of Dew in them set to putrefy in the manner aforesaid, and coming to pour out one of them to make use of it, I found in the Water a great bunch bigger than my fist of those Insects commonly called Hog-lice or Millipedes tangled together by their long tails, one of which came of every one of their bodies about the bigness of a horse-hair. The Insects did all live and grow after they were taken out.

Note-No. 8. is a repetition of No. 3., apparently whoever copied these notes became confused and left out no. 8; So we will have to accept it as it stands.

9. That vapouring away great quantities of my putrified Dew in glass basins and Earthen glazed Vessels, I did at last obtain as I remember some 2 lbs. of a greyish EARTH, which whn I had washed

with more of the same Dew out of all my Basis's into one, and evaporated to siccity, lay in leaves one above another not unlike to some Kind of Brown paper but very friable.

10. After taking out this EARTH, and after I had well ground it on a marble, and given it a smart fire in a coated retort of glass, it soon melted and became a cake in the bottom when it was cold, and looked as if it had been SALT and SULPHUR in a certain proportion melted together, but as I remember was not at all inflammable. This ground again on a marble did take up in Spring Water, and turned it of a Reddish purple Colour.

11. That by often calcining and filtering this EARTH I did at last extract about two ounces of a fine small White SALT which looked at through a good microscope seemed to have sides and angles in the same manner and figure as Rock-petre.

A Diary and Practice given by Mr. Oughtred to Mr. Thomas Henshaw, from whose MSS. I copied it. June 6th. 1668.

Rx. 3 ounces of our Spirit washed as it should be, till it be clean and of a Celestial colour, then strain it, and take  $\frac{1}{4}$  ounce of our pure Body unmixed with anything; amalgameatur laveatur usque dum ad purritatem permanent.

3 ounces of our Spirit washed and strained, and  $\frac{1}{4}$  ounce of pure Soul, and wash them likewise till they can be no cleaner.

Then put them all together into our Oval artificially closed, whose neck shall be so long as will serve to open and nip three times more. Which Oval shall be so great that three parts remain empty. Put it into our Three-fold Furnace in a compassing heat primi gradus, being so easy that it may be equivalent to the natural heat of the body. Then let it stand 40 days or 6 weeks, in which time our Matter will have a Superficial Blackness, our Soul animating the Spirit, and the Spirit piercing the Body for Dissolution. This done, draw the Fountain, so do with the Bath and

that you leave but 1 ounce in your Oval, which proportion is One to One. Nip it artificially, and keep the Animated Spirit in calore Simplicis primi ignitu nutritius in another glass nipped. Then set the other Oval closed, in our Threefold furnace, for NOW DOTH OUR WORK BEGIN, and being so set continue it in the furnace keeping it always warm, cum igne primi gradus ad interparationem primoe formie.

The Tokens whereof is the growing and increasing of Blackness, which will be done in 90 days or near, and in 20 days after or thereabouts he will put off his mourning weeds, and as right is (exhaling moisture) challenge to himself the Second Colour of the World, the day appearing in the East all which must be done igne continuato.

Then increase thy heat usque ad secundum gradum usque ad congelationem and delbatianem, at which time take our Waters, which till this Time thou hast nourished igne primo and quas per artificum nostram haustist in terra, which will be in all  $5\frac{1}{2}$  ounces or  $44\frac{1}{8}$  ounces and thereof take  $7\frac{1}{8}$  ounces for thy seamen imbibitionis in the First Rotation, and there will be  $1\frac{1}{8}$  ounce for every imbibition, keeping the rest. I mean  $37\frac{1}{8}$  ounces of our Water in igne primo nutritiuo.

We diet the thirsty Body with this said proportion WARM, and then congeal him, and tune iterum bibat and congeletur and dealbitur septies solis calore vel igni secundi gradus, ades ut non comedat res ullus festinatur, and thus having imbibed and congealed 7 times, then is our Rotation ended, and the Matter is  $15\frac{1}{8}$  ounces.

Then for the Second Rotation, to those  $15\frac{1}{8}$  ounces of our Warm Water, and it maketh  $30\frac{1}{8}$  ounces having now spent just half the water and left only  $22\frac{1}{8}$  ounces for thy Imbibitions for this Second Rotation. Shut thy Oval philosophically and begin in the West; pass to the North, igne primo continuato; until the Eclipse be past and so dawning and growing White then mayst thou anon

increase the fire till it be as hot as in the bare hand thou mayst endure it; with which heat he will be white, then increase the heat ad tertium gradum, the better to whiten and congeal him. Then it being cold take our 8 1/8 ounces or 1 ounce for the making of new Sperm; and then thou leavest 22 1/8 ounces in thy Womb, which 8 1/8 ounces or 1 ounce thou shalt amalgamate with 24 1/8 ounces of our pure Spirit as at the first, strained and washed, and then as before nourish cum igne primo nutrituo that it may be fit Water to imbibe our Thirsty Body withall being in the meantime till you have made thy drink fit, thou mayst imbibe the thirsty Body being 22 1/8 ounces with your 22 1/8 ounces of Water remaining, having for every of the first 6 imbibitions 3 1/8 ounces, and for the 7th. 4 1/8 ounces; which thou mayst boldly, because through his manifold imbibitions and dessications he hath gotten a strong stomach, of better digestion.

In imbibing listen to Rasis, saying, "Qusties corpus imbibitur, to ties dissicatur", and thus having shewed thy charitable devotion in imbibing the hungry and thirsty Body until thou hast at 7 draughts given him all thy drink, increase thy heat at tertium gradum the better to congela and fix it up, and there is an end of the Second Rotation.

For the Third Rotation, add unto the 44 1/8 ounces or 5 1/2 ounces of our last made Waters, which was in quantity 25 1/8 ounces, and our matter is then 11 ounces just, then having first philosophically shut up thy Vessel nourish him as at the first cum igne nutritue primo, and so to the West again, and then to the North by obscure Eclipsation igne primo semper continuato, until the rivers be dried, at which time by little and little growing whitish he will by little and little strip himself to his shirt, then increase thy heat till his chamber so hot as in thy bare hand thou mayst suffer to hold it, and so forward ad ignem tertium gradum, which augmentation of heat will fix him well.

Then imbibe him with 11 ounces of our Water 7 times, and you

shall have for every of the imbibitions  $1\frac{1}{2}$  ounces, and for the 7th., 2 ounces, which draught he will easily drink without glutting he is become so strong. IMBIBE ALWAYS WITH WARM WATER AS NORTON SAYETH, all liquors should be refused which frost infecteth and should not be used. The cause why, as telleth Authors old, is BECAUSE THEIR ACTIVITY IS DULLED WITH COLD, always congealing after every imbibition the better to provoke appetite, and at the last congealation augment the heat ad periodum ignis tertigradus, that thou mayest fix him perfectly. And then thou hast the white Elixir of the 3rd. Order, fluxible as Wax, exceeding snow in whiteness, in weight 22 ounces, frigescat ac dividutue.

And continue the other half, I mean 11 ounces in our Third fire in the Chamber philosophically shut, until he be Red, then augment the fire ad quartum gradum (if thou darest for fear of vitrification) the better to confirm colour and fixation, for the more he is in the fire the and perfecter will his Tincture be, therefore let him rest awhile, but vitrify not, et frigescat vas gradatim. Then take out our Red Elixir, Red as Blood, which thou mayst multiply thus.

Take from these 11 ounces,  $2\frac{1}{2}$  ounces, whereof keep 2 ounces for thy use in transmutation at thy pleasure, and with the half ounce make now milk to feed the Child. Amalgamate it with 24 ounces of our Spirit washed and strained as at the first, and now resting it 40 days or longer till having added  $8\frac{1}{2}$  ounces which remained of the Water, part of the 25 ounces made at the Second Rotation, thou hast in a fit Womb philosophically shut, turned the Wheel from the West to the South, where he must rest till that he be at the period of Redness and fixation. Then retrograde by degrees thy heat ad tertium gradum, and feed our Child being in weight 17 ounces, seven times with your 24 ounces of our Milk, promoting appetite after every draught, and thou shalt have for every of the four first, 3 ounces, and for every of the 3 last draughts 4 ounces, and after thy last draught direct thy heat as before,



ad quartum gradum or as much as thou canst for Vitfrication, and let our Child rest the better to confirm Tincture and fixation.

There thou hast 41 ounces of our Red Elixir, which thou mayst multiply to thy lives end.

Thank God for it.

### The Diary .

1. August 12th. SATURN. I put my Matter into my Oval being of a Celestial Blue colour, and so continuing him in his Chamber hermetically sealed, and warmed with our first degree of fire.

August 16th. MERCURY. It was swollen higher, about  $1/3$  of an inch, having a pellicule like that which is about an Embryo, of a pale colour mixed a little with yellow and Red, like the Corone about the Moon against Wet.

Within that Membrane were 17 little Ampulles simmering like Butter on a small fire, and the Membranes head had bright Azure veins here and there like those of Bladder. This Membrane seemed to enclose the Matter round.

2. August 29th. The Ampulloe continued becoming of a Bright, shining, Saturnine colour, and so was the Membrane, and towards the circumference, quite round it was of a sub-Citrine colour, and the whole Matter seemed to swim in a little Black Water round about the Membrane, between it and the glass.

3. September 8th. VENUS. The Matter did magis in superficies nigrescered vel membrane circunte the Membrane on the one side did pucker like a purse mouth, but still with a shining Blackness, swelling, simmering, and bubbling more and more, the sub Citrine colour at the circumference growing now to Saturnine and seemed to make inwardly to his center or bottom of the Matter.

4. At 40 days and my matter swelling, bubbling and blistering, there appeared Veins of marvellous diaphanity that might easily be seen in the dark. At the making my separation, my Water was much thinner than MERCURY common, and as bright shining as the brightness of Fountain Water when the Sun gloriously shineth upon it. Notwithstanding the thickness of my water, it did stick to my glass Basin, and there came upon his face, here and there an unctuous Blackness, so that by his Unctuousness, his Quickness and his sticking to my glass. Thinner and brighter beyond measure than that which is on a Looking glass, I am right sure he is Animated, and hath subtilled the Body and hath gotten some part thereof. But before I separated my Matter it had an Unctuous Black Superficies in the middle, and towards the circumference it was a Brownish Black.

And the Water verily seemed to be of a pale Saturnine colour, but being separated it was most gloriously Bright and shining marvellously, and the Body and Soul both spiritualised, which were after Separation a GREASY EARTH, WITH MARVELLOUS DIAPHANITY, 1oz. which I put into the Chamber philosophically sealed up.

Sept. 21st.

5. October 5th. JUPITER. My White greasy Earth had bubbled and swelled, so that it was not terra cum superfice plana, but montibus ebulli usque plena, changing his white diaphanity colour into greyish. Nothing ascending but working marvellously in himself, at which time I made my heat to be of the middle of the first degree, and so continued, Saturn predominating in nostro coele.

6. October 20th.- Oct. 23rd. My Matter had more and more swollen being of a bright Saturnine colour, very spongeous, palish, sending a bright, Crystalline dew to the Top of the glass which did guttatine descendere like a bright, thin swelling Water.

7. December 3rd. I see two or three little round sparkling stars like the Eyes of Fishes, which sight I had seen many times 3 weeks before, but still they turned to a Blackish colour deeper than Saturn, and amongst the Stars was one exceeding bright like an Oriental Pearl. My Matter still bubbling and swelling like melted Pitch, and increasing his Blackness far deeper than Saturns coat.

Note. All the bubbling and swelling is imperceptible at the present, until it had stirred a good deal, so that though I could never perceive any motion in my Matter, yet I could easily perceive it had moved and altered.

8. Jan. 1 st. LUNA. My Matter seemed to dessicate and whiten, and from December 20th. being the 90th. day, it continued at its period like the Crows Bill, Blue as Lead, or as I may say, Black. Albedine quodam obfuseata, Till the said Jan. 1 st., so that it was apparent the Waters began to dry, and my Matter whitened by little and little.

9. Jan. 11 th. MERCURY. My Matter shewed more and more drying, plainly, and White, like a fair Winters night with Stars here and there whereof one was as big as a good seed Pearl shining as bright as the Sun beams or polished Silver, being whitish, yellowish, and Azure and twinckling with marvellous diaphanity no moisture ascending as before when it sent up the Crystalline Dew.

10. Jan. 29th. MERCURY. There appeared a flood of Water coming out of my Matter's side marvellously bright, with a shining White Yellowishness, bigger than a Bean, and dried the next day at night, so dried as if it never had been moist; and pale like all the other Earth. No Moisture at all ascending the like was on Jan. 27th. SATURN; which appeared in the morning and continued liquid all the day, but by little and little it dried and by LUNA morning it was a Solid Substance of a bright Citrine colour, but on

MERCURY it was dried as the other was and of a Grey Colour mixed with Azurine like the other, with many bright sparks here and there in it.

11. Feb. 7th. MERCURY. There came forth a flood of Water greater than the former one of my Matter, which was marvellous bright in colour like the other, but at the sides it was more Citrine or inclined towards reddish. Next day it was much dried being of a bright citrine colour. On VENUS next it was more and more dried. On LUNA it was quite dried.

Feb. 13th. MARS. There was another flood, bright and Citrine and Whiteish, and the next morning it was dried up.

Feb. 26th. SOL. There was another little flood but very thick, by reason of much dryness, for it would hardly shake. And in the Middle of my Matter was a Red Spark, like a drop of Red Blood. Next morning the flood was dry but the Red Spark continued with as deep a colour as before but more splendid.

Feb. 28th. MARS. There came out a flood thicker than before, it was of the like colour with the other, and at night it was dried; On MERCURY there came a thicker than than that, at which time I took up my glass and turned it aside a little so that the River run upon the Earth, and was presently drunk up. The Red Spark which was seen still remaining.

March 6th. There was a little coagulate as big as a good Pearl, in colour of SOL bright and shining.

March 22nd. JUPITER. I took up my glass and turned it, and my Matter appeared in a manner Metalline bright, shining betwixt grey and White, and the Clouds have left rising and the Rivers dried up.

April 21 st. VENUS. My Matter was turned into a Round Earth as big as a Nut and very White, which has so continued a fortnight, but now it begins to chink and gape by reason of his dryness.

May 2nd. It did more and more chink and grow ragged, like a great Stone, continuing his Whiteness still.

May 24th. I took out my inward pot for adding heat. I altered my heat 2 hours before, at which my Matter was still not without some clouds that were not dried up for lack of heat, because for 20 days together I used the 1 st. degree of heat.

May 25th. I increased my heat more to my proposed purposes.

May 30 th. I increased my heat to the period of tertium gradus and my Matter fused like Wax.

June 14th. It was again within the same degree coagulated very well. Note, that in fusion and his coagulation, he was fixed and White.

Aug. 10th. MARS. I ground my Matter and it fell to a Grey, Greasey Earth, Subtil and soft. This I did at this house and then put it into the 1 st. degree of heat.

Here ends the Diary.

**Sal Lumen  
&  
Spiritus Mundi**

**PRODUCED BY:** IIA

**RAMS**

**1982**

# SAL, LUMEN & SPIRITUS MUNDI PHILOSOPHI

Extracts from SAL, LUMEN & SPIRITUS MUNDI PHILOSOPHICI, or the Dawning of the Day Discovered by the Beams of Light Shewing the True Salt and Secret of the Philosophers, The First and Universal Spirit of the World.

By Lodovicus Combachius. 1657.

P. 25. The Philosopher Hortulanus commenting on Hermes his Table, leaves and omits the Radical Principles of Chymistry by the Sun, understands the Philosophers Gold, which he truly calls the Parent of the Philosophers Stone. For all that are conversant in this Art, learn from Experience and all good Authors, that the True Matter and Subject of this Stone, hath Gold and Silver in potency, and Quick-silver naturally: Which Gold and Silver are much better than those men commonly see and handle, because these are alive, and can encrease; the other are dead: And if this could not be effected, the Matter would never be brought to its perfection, which this Art promises; which is indeed so efficacious as to perfect imperfect metals. But this same invisible Gold and Silver, which by this Magistry is exalted to so sublime a degree, cannot communicate its perfection to imperfect metals without the help and service of Vulgar Gold and Silver.

Wherefore Alchymists always adjoin the one or the other, and so make Gold the Father of the Elixir.

But such as would be further informed in this Verity, should diligently evolve good Authors, for it is not my purpose to speak more of it: For it is enough for me to shew that Divine Hermes with one and the same finger touches both strings, or under one and the same sentence locks a twofold meaning; which he himself declares; when he asserts that he was called Hermes Trismegistus, because he possessed three parts of the Worlds Knowledge.

For having given the Anatomy of this Universal Spirit, (which is the material Author and Principle of all the three chief kinds, comprehending the whole World) he had attained to so much Knowledge

and Wisdom, that nothing could lie hid from his eyes; and this principle he makes one. So that all things are produced from one, by mediation of one, and adaption to one. This one then of which he speaks is that General Spirit whereof I treat: And that one by which he says, Miracles may be wrought, is the true Mineral Matter of the Stone whereof we spoke even now, which is produced from the First General Matter or Universal Spirit, in the Earth by Nature; which Spirit potentially containing all Celestial Virtues it self, communicates so much to this Mineral Matter, as is requisite for the obtaining of its perfection.

P. 39. Morenus saith, "That the Philosophers operations consists only in extracting Water from the Earth, and reducing it to the Earth till the Earth putrefy: For the Earth putrefies when this Water is purified: which being once pure, will by Gods help, direct and perfect the whole Magistery."

P. 40. Aristotle saith, "That moist things proceed from the Air, and Terrene Things from the Moist ones; For Air being next the Earth, humectates it on every side; and the Humour thereof being condensed by innate heat, is turned into a certain kind of Earth, which contains Mercury and Sulphur in due proportions."

P. 61. And hence we may easily understand that the Demogorgon or Central Fire cannot be destitute of Moisture on which to act, and thence elevate a Vapour mixed of two qualities which I call the Spirit of the World; but many Philosophers, Mercury of Mercury, because all other proceeds from this Naturally: But this elevated vapour is not yet a Body, but a mean betwixt a Body and a Spirit, participitating of both Natures; which whilst it remains in that state, can generate nothing. It is therefore necessary, that it either assume a Body, which it thus doth; This subtile Vapour, proceeding from dry and moist principles, when it is elevated, penetrates the Spungyness of the Earth, wherein it is gradually turned into Mercurial Water by the concurrence of the Ambient Air, and of the Earth itself; whose surface is far distant from its



Centre, where the fire resides whence this heat arises. After the like manner, as we see an Alembick, where the vapour or Spirit is to be distilled, runs out. But this Vapour and its Water, partaking of two principles, heat and moisture, it is ingrossed; and by moderate and continual coction, condensed. The principal cause and mean of which action is innate Fire, which contains this very Vapour, and by its continual action, stimulates and compels it to imbibe this Moisture, and to coagulate this Water.

Not in all parts with a like Solidity and hardness, nor yet altogether; but first with a mucilaginous and different solidity. Now that which Nature assays to do in the information of Ideas, is to begin their induration and solidity, which must necessarily hold on in Natures way, which is a progress from one extreme to another, by intermediate disposition. And Nature thus continuing its digestion, this mucilage stays, of whose grosser matter metals are generated in the veins of the Earth, or Cavities of Rocks; which differ not in substance, being produced by one and the same Seed, but only in accidents, which they take from the diversities of the places and matrixes where they are generated. But the more subtile part of this Matter or Vapour ascends to the surface of the Earth, where it stays by compulsion, and being in continual agitation, though it can neither regrede nor ascend higher, and finding no solid matter to carry it with it, it is compelled to continue Natures intentions: And therefore serves for the Generation and Corporification of individuals.

P. 73. The First Matter then is Salt; or Salt is the first Body whereby this matter becomes visible or palpable; of which Salt Raymondus speaks, when, in his Testament, he saith, "We have before declared, that in the Centre of the Earth, there is a certain Virgin Earth, and true Element, and that is Natures Work."

P. 75. That this Salt is pure and true Earth (not such as we tread upon which I shall hereafter prove to be nothing but the Dregs and Excrements of the other) I must recur to the First

Creation, which I shall decipher by a familiar example of an Operation made in imitation of Nature, and by the same Rule and Model of which this great Universe was framed.

I said before, that Water or the Humid Nature as Hermes calls it, "upon which", Moses saith, "That the Spirit of the Lord moved," was the Principle of all things. I follow the Text of Moses who saith, "That God separated the Water from the Water:" For there are two kinds of Waters, to wit, elevative and congelative Waters: The former then elevating itself in a Vapour, left the other fixed in the bottom; as those that coct Sea or Fountain Salt daily experience; though perhaps it be true, that the one is made by the attraction of the Suns Rays, the other by the expulsion of Fire. And here note. That Fire and Heat only are endued with a Separative Faculty, which they exert either by violent or natural motion. This Separation then was made by one of these ways; and to what Thing could Moses better compare this Fire (which cannot be otherwise defined than the origin of Universal Light, or Animal heat, and Vital motion, which gives existence to all Things, and preserves them in their being) than to the Spirit of the Lord?

Let us again consider Natures Salt in its Chaos, diffused, dissolved and suffocated in its Water; under what form will it then appear, or with what quality will it affect our gust, but that of Bitter Water? And this form and quality it would retain for ever if it were not separated: But as soon as this elevative water feels the action of Fire it begins to fly from it by evaporation; and so the collection is gradually diminished, till only a little heap of Salt be left in the bottom, which comes together as the Earth did in the First Chaos of the Universe.

And thus we see the First Operation of Fire, which is the production of Dryness, that is, of Earth. But as this first Earth remained still coagulated with its Excrements and Dreggs by Fire; so this Salt, which is true Earth, retains its Excrements, though it seem pure, white and full of Light; for nothing is generated,

nourished and augmented but it abjects its Recrements of the formation and Separation; whereof we shall elsewhere speak.

Now this Salt or dry Earth, thus coagulated and settled in the Water, drinks up all its Humidity, and is by the continuation of heats action spontaneously dried; preserving all this while its innate moisture, by which it is never deserted, and from which it hath its dissolutive virtue. After the accession of this moist and dry Temperament, it is apt for production, as the action of Fire shall impel it from potency to effect; and as the Body of this great Earth hath its specifical and productive virtue of individuals, so hath that same we call Salt; not that it can produce Herbs, Metals or Animals, as the other doth, but that it conserves in its breast the Original Seed of all Things, as Experience by the Operations of Fire manifests, hereby giving colours, vapours, vegetations, and induration to all these kinds; and also proper Fire which the Sun hath introduced into it, whereby it enlivens and nourishes all things; which I have sometimes observed in the prosecution of a Philosophical Experiment, which I saw in this Matter, without other mixtion, all the Colours distinctly one after another, and according to the intervals that the Masters of this Art determine as they should be in the Matter and confection of the Philosophers Stone; together with that sudden fusion which follows upon the attainment of the highest Redness, like that of Wild Poppy: But it would not produce that admirable effect in changing of Metals; but it exerted such miraculous virtues by causing universal and natural sweats in Mans Body, that I am afraid to publish them.

P. 123. Mortification then is the first step to Separation, and the only tract to that end; for as Bodies remain in their old Corruption and Origin, Separation cannot reach them, unless Putrefaction and Mortification lead the way.

P. 156. The Artist should observe that there are three distinct Sulphurs, whereof two are separable to wit, the external, which

perishes by Calcination and Dissolution; and the internal, which vanishes only by Decoction; and the third is fixed, which is properly the Sulphur of Nature, and the proper Subject of its Substance, whereunto Philosophers give the name of Agent, fixed Grain, or Element of Fire.

As to the external Sulphur, it is that first Volatile and adustible Water; for it is plainly extraneous, and the first Nutriment of Fire:

But the internal is more rooted in and united to the Substance, and therefore yields not, save to intent and continued heat; and therefore it assumes all Colours before it egrede; beginning first with Black which is the prime sign of earthiness, adustion and corruption, and the antecessor of putrefaction and corruption: And then passes through other middle Colours till at length it put on Whiteness, which is the Airy colour; and then ascends to a Fiery colour or Redness, in which the power of Art, and dominion of Fire is terminated, and beyond which there is no progress.

Which thing the Poets fabulously concealed under the unconstant form of Proteus, who turned himself into various monstrous forms, that he might affright those that would captivate him. This variety of colours proceeds from the internal Sulphur, the true Author and producer of all Tinctures and varieties, which are by Nature or Art observed in any subject.

The Colours may be also distinctly noted in the decoction of the First Universal Spirit or Subject, as I have above said, that it produced them in my Operations: And first, whiteness presents itself, and then Natures Sulphur appears, which Geber says is white without, and Red within; For Redness immediately follows this Whiteness without all help, save the continuation and augmentation of Fire. Whence one Philosopher said his Stone was a Gold Ring, covered with Silver.

P. 178. Mortification then, necessarily preceeds all entrance into Life, and principally in this Spirit the first-born of Nature when

it assumed a Body; for else, no Man could separate it from Body, which hinders its Regeneration to Life, and Pacification of its Essence; not as though by Combustion and destruction it lost its Body in Death, nor yet by Putrefaction; but so that in Germination the Putrefaction of Seeds annihilates not that which is corporified in them; for which cause in the Exaltation of Mercury or the Universal Spirit, after the first degree, which is made by separation, all thats corporeal and spiritual becomes volatile, because the sublimatory; but the fixed part afterwards retains the volatile with it, being helped by the action of heat; which augmenting the power of the two nobler Elements, destroys the power of the two weaker; which Hermes hints at in a certain Treatise, by a Plumous Bird detained with a Bird without Feathers; And Nicholous Flamellus, by two Dragons, one with, and another without Wings.

P. 184. Wise men begin their works from the Root, and not from the Branches; chusing as Doctor Bacon saith, "To congeal the thing that Nature begun her first Operations about, by a proportionate mixtion and union of pure living Mercury with a like quantity of Sulphur into one Mass."

But lest I should move some Masters to suspect that I allege this place ignorantly, and understand it improperly; I would have them know, that by that Matter which Bacon so ingeniously represents, I mean the Universal Spirit whereof I treat; and likewise that I put a difference between the Father and the Son; or the Genitor, and him thats Generated; or the Producer and him that is produced; neither need I blush to say, that I know the one as well as the other: For the philosopher here would have such enquire after the confection of the Philosophers Stone, to seek the principle of Minerals; and he points out the First Matter of Metals, prepared, compounded and specified by Nature.

But I treat of First Matter not yet specified, which may be properly called the First Matter of this First Matter of Metals, or the most general Genus, so much celebrated by Raymundus Lullius;

but I used this sentence for example and authorities sake, yet so as no absurdity lurks therein; For the Universal Spirit is the common Parent of Mercury and Sulphur, contained and proportionated by Nature, in this one philosophical Subject.

But I would have the curious Artist consider two things; first that by subtile imagination he chuse an enlivening Nature, apt for the conservation of all Bodies; the other, that he chuse a thing which of itself can enliven, and regenerates.

Yet I would not have him to two different and separate Matters chase the one Agent, and the other Patient, but only one, that may at once be of Virtue to enliven, and to be enlivened.

P. 187. Tincture may then be called the Scope of Fixation, it attaining by its permanency in Fire, a conservative faculty in those Bodies to which it is applied.

But the manner of attaining this degree of Fixation in which the Completion of the whole Work consists, is no other, than that fugitive and light Things be prudently kept in the Fire that they may be brought into assuefaction with it, that they may endure most violent heat.

P. 194. But that I may speak without ambrages and doubts, this ascent into Heaven (which is the sublimation and Exaltation of its parts to perfection) cannot be effected, unless Separation and Purification go before, and give place to Fixation, as to the scope and ultimate end of Art.

And here note, that this is done for two ends: One is, that the Tincture may be perpetuated, the other, that the Volatile and combustible Sulphur of Mercury, may be separated and extracted; which cannot be effected, but by the long and continued action of Fire: And this Fire must be regular, lest violent precipitation in the beginning make the pure Spirit of Mercury, not yet fixed, to ascend.

That it should be made that the fugitive Spirit should not fly away before the persequent suffered anything from the Fire; that

is, that the Spiritual part should not leave the Corporeal, through the ardour of the Fire, which should fix it by the action of common fire discreetly applied in its several degrees; wherein the whole Art of this Work consists.

P. 197. Let the curious then know, that when Hermes says this thing must ascend into Heaven, and again descend to the Earth, and acquire the virtue of both; he means not that the Matter should be sublimated to the Top of the Vessel, but only that it is necessary, that after perfect Fixation, some spiritual portion be applied to it, whereby it may be dissolved, and become altogether spiritual; leaving its Terrestrial consistence and assuming an Airy Nature, which is the Philosophers Heaven; and when it hath reached this simplicity, be again coagulated and reduced to Earth, by a new coction effected by the same degree of Heat, till the Body so embrace the Spirit that they become one incorporated and by this means acquire a Celestial subtilty, and a Terrestrial fixation.

P. 199. This Body then glorified, will ascend into Heaven upon the Wings of its Spirit, and in the same perfection again descend to the Earth, to separate good from Evil, and preserve the one, but destroy the other: That is, what Bodies soever it enters, it effects their impurities, and conserves their purer substance; for reiterated solutions and fixations, gave it power to enter Bodies.

FINIS.

*Teipsum*  
*Corporalitur*

**Sluene 633**

*Translated by:*

**DR. S. BILLINGHAM**



**PRODUCED BY:**

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Γυγ Θ αεδυ/ογ

S C : T E I P S U M C O R P O R A L I T U R ,

N O N M O R A L I T E R .

Translated by Dr. S. Billingham; (17th. century) B. M. Sloan 633.

Thou who desirest to know true Nature, know man physically, i.e. naturally, according to his true nature, if thou be est able to know thyself, thou seest also true Nature.

The Water gives Salt, the Air holds it, the Tessa draws Salt with a Magnet. But one Adam (our Man, or one piece of Red Earth) possesses both both the Tessa, the Air, and the Water: But one wise man possesseth in secret that which a fool is won't to cast into the midst of the Waters.

All that the supreme will render precious to Mankind, the Virtue that the Tessa hath from another holds: Air receives the Tessa. Here seek with sacred lips and the roasted pigeon will fall into thy mouth.

The Author also sayeth that he was so enlightened by the Light of the Eternal Spirit, that he saw as in a Clear Glass, both the true Beginning, Middle, and End of Nature, the Divine Virtue of the Eternal and Universal Agent was opened.

He saw the first simple and created Matter of All Things, viz. Viscous Water continued in an oval form, hanging in a place wrapped in, or circled about by the Spirit of God.

This Mass, how great soever it was, immovably Cold and Dark, Void and Empty. But the Efflux or Influence of the Universal Agent, was infused into the Divine Word, "Let it be made". Whereby Hyle, the First Matter, did live and was moved. First, the Ens of the most Pure Hyle being the Eternal Soul of the Waters,

we may truly call it in regard of the Best, the chief Good of the Oval Globe, and the most Thick, (or faeces) Dregs, did part away therefrom; whereof the other part did encompass about the Chaos, and in the travail, or bringing to Birth the rest of the Matter, (the Firmament being not yet made) did sever for Light. I did judge it to be of Divine Clearness, by reason of the perfection of the most beautiful Light and Ineffable Glory of the Blessed. On the contrary, the Infernal part, and the Damned Faeces of the First Matter abominably dark and horrid, that neither could the famous Light penetrate them, nor could the Eye without being smit with terror observe or perform its office in beholding them.

These being separated, the rest of the Hyle were divided into three, viz. into the more thick, the middle, and the most subtile. The more thick did precipitate downwards. The more subtile did fly upwards. The Middle and greatest did remain in its own seat, for the Subtile and Superiour there was a further Mansion house for, and in the Higher there was an Habitation appointed for ye Water.

The more thick substance, being made heavy with the middle Waters, did yet rest in the Bottom. But further Motion and Separation did cause such a defluxion of the Middle Waters, that the Crass and Thick being rendered conspicuous did consist in the Middle of the Middle Waters. Which was scarce done but innumerable Forms of Herbs and Shrubs and Trees did come forth in a little while after, obtaining their due magnitude, Virtues, fruits and Seeds.

Out of the most pure (Hyle) First Matter of the Superiour Water, were made the two Greater Lights and many of the Lesser Lights which incomparably radiating, the Inferior and more Crass thick Water did make Aquam Sicam (the dry Water-Earth).

The Middle did yield several Living Creatures, delighting in fair weather and green places. The Greatest, as also four-footed beasts, did increase the number of Animals. Lastly, the Whole World, the whole Triga of Waters, all the threefold Waters did abound with virtue and Life.

At length the particular living Creature Man, that was first made, did exist out of the best juice of the three Waters (nevertheless wanting motion) into whose head, through his nostrils the Chief Creator did breathe into him some of that Splendid and Eternal Water which before I called the Soul of the Waters.

So Man, the most noble of Creatures, being formed out of the best fatness of the Superiour and Inferiour Hyle, as began his Life, wherefore also he being full of Glory and Power did take his place between the Superiour and Inferiour Hyle, that so he might be nourished and served from both.

But part also of the Splendid and Eternal Water (which I forgot to insert before) did go into the Holy Spirits, Angels, Gods perpetual Ministers. Last of all, the Spirit of God did infuse into a certain obscure and humid Cave the Attractive Force, the Virtue of a Superiour Cave for a conclusion of His Works. By Virtue of this there was a Body begotten in the Whole, like unto the First and unseparated matter, partly for the Glory and commodity of Man, and partly for the perpetuating the memory of the Ended Creation.

I did behold it, and went thereto and took a particle of it, and being very eager did try it, and beheld the very self-same operations; the motion of Separation compelling, were returned again, or wrought over again. There returned again the Water of Light and Darkness, the Superiour Water, the Middle, and the Inferiour Water, in which (after I had purged them from Darkness) I had neglected the Light (impossible to be again joined, because of its exceeding subtilty) and did reduce the three separated Waters into one Dry Water, and did behold with my Eyes the new Regenerated and Clarified World, being assured that that great Blessing or Power and glory given by God to Man, to be chiefly demonstrated out of this (Spelunca) Cave.

I did admire the place and the thing placed in it, being amazed that it stood forth evident to the sight of Fools, which Wise men everywhere seek. I hope shortly to make it clear that this is the

True Simple and undoubted Principle of Nature; and the Nullity of the Doctrine of the Elements.

I shall leave no Stone unturned to satisfy all the Searchers into my True and unheard of Philosophy, as well Theoretically as Practically but chiefly to satisfy the searchers into my Practical Physica.

Through the Grace of God therefore I say that the whole Universe doth descend out of one only simple and Created Principle; viz. out of Viscous Water, which Universal Principle being separated by Divine Motion yields myriads of Forms, the Chief of which are either, the more subtile, or more Crass and thick, otherwise Air and Earth. The most subtile, and the most crass, viz. the Light and Darkness, I suspend it willingly for another Treatise.

So that the first matter was not as ignorant one declare it, a Compound Chaos, but a Viscous Water, from which by Divine Motion, the more subtile and more crass were separated and placed asunder. And the middle water (the greatest) was continued in his former fluidity, which though it is thinner, clearer and no more Viscous, yet so full of Virtue as it hath been from the Beginning to this present day, and it doth remain the first and only Element of all Things.

The Dry Water, viz. the Earth is as the most Universal Magnet which continually attracts not only the fluid (water) but also the volatile (air) doth contain it in its vessels, and by the continued motion, which is in all three (Earth, Water and Air) doth produce diverse Creatures. In which Motion or Action the Air is radically rejoyned with the Water, and through the subtilty of the Air, so much of the Earth is dissolved into a thick and most Clammy Liquor as sufficeth for generation.

In the production the Earth gives the Body, the Air the Soul, and the Water the Spirit, which afterwards procures further Aliment and nutriment. So all things proceed out of their Waters, which being joined do yield one radical fruitful Water. But what of the

Matter of those three Waters, that is not required (to this new and imagined Body of Nature) to this new framed Body of Nature; is such Motion and production again separated; the superfluous subtil is made more subtile Air, and the crass is turned into more crass Earth; so that Air, Water or Earth is never diminished by so many generations.

And when this is not, its evident to Philosophers that naturally Earth is turned into Water, Water into Air, and Air through the attracting Earth returns into Water. And all things that are produced, in their End are again made Earth, Water, and Air. So that the least part of them cannot give to the Universality of Things, the most Wise Magesty uses circulatory Motion or Nature, which begins where it ends, which subtilates the Crass, and increases the subtil.

He hath no need of this Motion of burning Fire, nor of Angels as some dream, but his uncreated Eternal and Omnipotent Spirit is the Universal Agent, the infused Heat, the Fire, the Light and Virtue or Power. The Water so oft afore mentioned can neither suffer nor go otherwise than they are lead.

The Air and the Earth, in respect of the Middle Waters, are as the boughs upon a Tree, parts of an Element, not Elements; and Air and Earth are easily by Art transmuted into fluid water.

Wherefore he that calls himself a Philosopher by Fire (through his ignorance of our Magnet) did err much, when he denied the Reduction of Air into Water, which indeed is not done by the violent condensation thereof, or compulsion, but by the Virtue of the most Universal, and of the Universal Magnet, and by the pleasing embrace of (the universal, by the Earth, and by our Tessa) the Earth and of our Tessa.

Altogether false is the vulgar Doctrine of the Elements, feigning the Air and the Earth to be beings of Diverse and Contrary natures between themselves. The so applauded strife of the Elements is but a fable.

They err which have just written that innate heat is the Universal Natural Agent, and such like dreams.

They are in the dark that profess the Fire to be an Element, for it doth destroy, corrupt, and mortify. But it behoves an Element in the production of a thing to be pleasing, patient and apt to generate, not destroying, no exercising Tyranny, not mortifying.

Chimists by the word Fire understand not flaming and destroying fire, but I know not what imaginary Balsom, innate heats, Sulphur, Centre, and universally acting Acid, heating, nourishing, digesting, and penetrating into the intimate essence of Things. Which Fire in both senses I deny.

The last which they adorn with so great names and by reason of its excellent Virtue, cry it out for an Element, is not an Element, nor a certain First Matter or Fire. But the Salt of Nature, the first product of Waters, a Second Matter.

And the first Fire loses the name of an Element by reason of his corrosive and destroying Acidity, which is not proper at all to an Element, that ought to be sweet, patient, and apt to generate. We will therefore first handle the Essence of this, and afterwards the other in Explication of the Principles.

Therefore we define fire, that it is a preternatural Motion stirred up by vehement external motion of Bodies, or by the Internal Motion of Fermentation by which they grow hot, and their more noble and ripe part of Water (the Salt of Nature) is so acted into fury, that not knowing how to bear an unusual and unwonted motion, he breaks out in a violent motion, and sometimes he breaks forth like lightening itself. Now this Fire I say may be caused out of Bodies two ways, by external moving, and by vehement Internal Motion.

Examples of External Motion are, smiting of a Stone with Iron, or Stones against Stones which is common with the Europeans. The Indians in the East Indies do rub strongly together two hard and

thick Canes called Bamboo which by reason of their great plenty of Salt in them do give forth great sparks.

The matter of the Fire that is moved is the salt of Nature, degenerated by the fire related preternaturally and so made Acid and corrosive which usually comes to pass when the ordinary degrees of Nature are hindered.

That Fire is Salt, both the Nature and Nutriment, as also its resolution doth demonstrate. It is nourished by Fat and Oleous Matters. Fat and Oleous Things are Salt, and the whole substance of an oily matter may with easy labour be turned into Salt.

By Fire we excite, move, and produce the reduced Waters to a more noble degree. But as to the Natural and Homogeneous Solution of Things, fire is scarce able to perform this. It gives experience, but obscure, confused, and filled with false Opinions, unless being enlightened by the Spirit of God, we first truly know the Beginning, Middle, and End of Nature. But chiefly by the only Magnet of the Airy World, and of our Cave or Den, which being obtained, Pyrotechnia, the Art of Fire, doth afford the greatest help to philosophy, and doth confirm us in our labours with great delight.


It is no wonder therefore, that we seeking the Principles of Things, by Fire do depart so far from the true way. For as they receive not simple things, but those that are by violent Fire altered, and that have got altogether other forms by the diverse operations.

The primogeneous Salt is not corrosive, scarce sensibly astringent, most penetrative, opening, dissolving, and when the Natural process is followed, is coagulating and maturing. It is part of a certain Body obtained out of the Air, and through continued motion, so nobilitated and matured that it deservedly merits the title of the Soul, Essence, and Salt of Nature. The Salt of Nature being divided by disorder passes into Crass and Subtile, the Subtile dwells in the Acid, the Crass in the Alkali, both

miserable and broken and by no means to be heated, but by radical reunion. Whence one being mixed into the other, there is so great a desire of uniting together again, that as mad, they penetrate through thier crude Barks or shells, and mutually embrace each other. In which act the Waterish Shell yet crude, sometimes through too great motion and compression, boils up and puts on another form. And so the Acidum and Alkali, the degenerated beings, and wandered far from the ordinary Ways of Nature, do pass into the things highway, and into a better Body.

The Commentator upon Helbiguis.

The Disease he mentions in his Seventh and Eighth Questions, he saith, are not concerning old age, as it seems some mistook him, but he understood that known Dyserassia or Disposition of the Vital Spirit or the Salt of Nature. The defect of one part of Natures Salt, and the excess of the other, he hath found by experience to be the House and Foundation of Diseases.

When the Tessa (the Salt of Nature, which sticks, inheres, in it due weight in everything) is separated from any subject; as, for example, soap, from common water, through Art it goes into two Salts, viz. into a Volatile Salt, Sweet, pelucid, Crystalline, and not soluble in Vulgar Water, caustic Water, nor in Spirits of Wine, or Vinegar. This true Salt is the Coagulated MERCURY of Nature, by by reason of the Silver colour, and because it fetches its tincture or Light from its Inferiour Salt, as from his Son, the Ancient Philosophers called it their Luna, Moon, Living Luna, and gave it this sign or mark  in their Chemic; Kabala, to difference the Celestial Luna from the Metallic Luna.

The other Salt is (grave) weighty, and if the Artist please, of a Red colour, and because it is true Vitriol and carries a wonderful Venus in his belly, it hath taken the sign of the most excellent Venus in the Kabala.



I have said that the Volatile part of the Salt of Nature, that Living Luna, is sweet, which sweetness appears out of no other subject, but out of a waterish subject. The Volatile part of all the rest of the separated Salts of Nature produced by Fire shew themselves ackred and sharp to the tongue.

Nevertheless the Salt of every Nature separated (and divided into Living Luna and Living Venus; Mercury and Vitriol). When there is made again a due reunion by specific Motion and homogeneal humidity (Fermentation) it resembles Silver or fluid Metal. (By specific Motion perhaps is meant Natural Motion in digestion & etc. Homogeneal Humidity is meant adding the moisture of its own Nature, and in homogeneal quantity also viz. The Mercury is to be added to the Vitriol 10 or 12 parts of Mercury to one of Vitriol as follows)

This therefore is the true cause why Silver, or Luna Currens, is covered with the sign of Living Luna, or Mercury, on the head of his Character, to wit, because the chiefest part thereof consists of Mercurys, sometimes it consists of 10 or 12 parts of Mercury to one of Vitriol.

By Mercury the Philosophers mean the Universal Spirit of the World, or the Sal Volatile of the Air. By which the Heavy Salt, the Fat salt, the Earthy, Waterish Salt, and all living Creatures, all Vegetables, Minerals and Metals, are produced and grow. The Vitriol of the Ancients is not the Vulgar Mineral called Vitriol. Although it contains in itself more of the primogeneal and universal Vitriol than any other subject in the whole World. But the heavy Salt, Fat, Earthy, Waterish Salt, which (out of Vulgar Water, out of Dew, and the Air that is around us) doth attract, determine, and digest Mercury in the least quantity to every of one of its Subjects, both for sufficient Nutriment and Increment. Both these are created out of the Salt of the Greater Light. By Nature, or Motion they are produced, and they yet depend upon the Light and have their Motion and Increment from the Light, not from the Sun,

who by his subexternal heat doth nothing else to the Internal heat of Vitriol than separate the superfluties and Humidity, which being attracted from the Vitriol together with the Mercury.

When the Vitriol hath attracted the Mercury but not determined it, then I call it the Salt of Nature or Tessa. Out of which if the Mercury and Vitriol be by the Artist separated again into two Salts, there will be Mercury and Vitriol present a second time which being conjoined according to the diversity of weight and motion, doth yield divers things to the Artist.

The Salt of the tessa, or rather the Tessa itself duly separated from its Faeces, whether you use it alone, or whether you extract Tinctures therewith, or dissolve Metals therewith, is the chief Medicament whereby (after its Regeneration) I have not experienced a greater.

I have often dissolved SOL & LUNA by the Sweet Air of our Magnet, without fire or any corrosive; so that they could not more be reduced into a Metal by any Artificer, unless by one exceedingly skillful in the Art of Philosophy, and that also with great expences of labour and time through a new regeneration.

SALT. It is part of a certain body obtained out of the Air, and through continued Motion so nobilitated and naturated that it deservedly merits the title of the sole Essence and SALT of Nature.

It rests upon the whole Universe but in one place in greater quantity than in another, one part whereof is easier to be obtained than the other.

It is in the Three Kingdoms of Nature, viz:

1. The Inferiour Kingdom which lies under mans feet.
2. The Middle Kingdom (the Animal).
3. The Superiour Kingdom (that which is above us, and in which we live).

It is sufficiently in the Inferiour Kingdom but it is so abundantly involved in the immature, gross, and impure Things there, that if another Kingdom did not help in the freeing of this SALT

of Nature out of its tedious captivity, you could not in 100 years, nor ever produce nor fetch out the most pure essence of this SALT of Nature.

The Superiour Kingdom doth flow with great abundance of this most noble SALT of Nature, but by reason of the distance and inconveniences of the place the Most High hath given a Magnet by means of which the Adept and humble Searcher into His Divine Works are enabled out of the Stars and all the bodies above, to draw something of the SALT, and turn it into use.

The Middle Kingdom as it possesses the most excellent SALT of Nature, so it also possesses the greatest part of the SALT of Nature, which is as well drawn out of it as out of the Superiour and Inferiour Kingdoms.

Truly, I should very willingly here with one word open the whole Mystery of Nature, but that now both time and place put a stop thereto: therefore shutting my mouth with my finger, I shall as far as lawful with my pen declare the Chief inner and specific seat of the SALT of Nature: This seat therefore is in the Middle Kingdom, which seat I call Spelunca, ( a cave or den) the House or the Habitation of Sadness and gladness. The Inhabitant whereof (or Indweller) is called the Magnet, Chaos (by Sendivogius improperly called his Chalybs or Steel) and Hyle, the First Matter, and it enjoys so great fruitfulness of the SALT of Nature as nobody in the whole World hath so much. It is beheld by many, but by reason of its Viscid, Slimy cloathing, and the Darkness of its leaden colour it seems vile, and being digged up it is sometimes cast black again, rejected with loathing and nausea.

It is purchased by labour, but never anywhere with money; but being once obtained it always suffieth. The first begotten SALT of Nature being drawn down to the custody of the Magnet, being purified and applied to another subject, being moved by heat is stirred up and is made as it were the Agent, that is to say, it enters into and opens the more ignoble, crude, and gross part

(the encloser and container of the SALT that is like itself) of the transmuted water, e. g. it dissolves the Metals and Minerals which are by Motions Transformed into Water, and it helps the perfect grain of essence to have greater authority over the rest e. g. for example SOL, this SALT operating as a medium or menstruum, being radically dissolved through the Virtue of this SALT, as also through the virtue of its own essence (which is the same essence or SALT) which Virtue being excited by the motion of external heat. This SOL is enobled and exalted to so great a degree that above the crude maturation it receives in the EARTH it brings forth seed which planted into the less ripened metals doth by that illumination advance them to the excellency of vulgar SOL.

This SALT is that Universal Menstruum. The SALT of the Microcosm, the sublimated MERCURY of the Philosophers which so many millions of Men have so carefully sought for the fruitfulness thereof which hitherto is known but to very few.

This is the field to which SOL serves as seed. This is the earth which doth open, dissolve and putrefy its Seed and make it fit to bring forth. The Matter, the SALT, the essence is by the great and Almighty God and Father (through thy immense Grace) known to unworthy me: The double field is known to me. I have seen the White Salt of Nature nakid without any covering. I have seen the field with its seed, and I have seen the fruit loaded with their virtue but it was anothers operation and not my own. For though through Gods Mercy I am rich in SALT, and the possessor of the Key of Nature, yet I am excluded from eating of the golden apples.

For the preparation of this Treasure; first the unprofitable part is cast away from the useful part. It is purified and separated into two parts; to wit, the greater part flies away and rises above, the lesser part remains below as dead, until that (the rest of the filth being abstracted) the superior doth exalt the inferior. Both these being united do ripen the SOL that is added

thereto, and effect it with infinite fertility. And this most Noble Sir, is that SALT which I have shortly both by reason and experience explained to be the first product, or (according to common speech) the next principle.

Helbergius says; Out of Man, God hath given a crude Magnet, with which without the help of FIRE he can draw forth the true unchangeable SALT of Nature; which is the only Philosophers MERCURY.

This SALT of Nature hath two parts;

1 st. The MERCURIAL, clear, crystalline, sweet, volatile SALT of a silver colour: This is called the MERCURIAL SALT, living LUNA.

2nd. A weighty, EARTHY, waterish SALT arises after: And if the Artificer pleases, of a Red colour. This is called VITRIOL, SULPHUREOUS; living Salt. This is the true Philosophers SALT.

These are the only true Diana's Doves. This SALT of Nature resolves all things into their true principles, which are only a MERCURIAL Liquor and VITRIOLIC SALT: That is, it resolves all into the SALT of Nature whereof they are made.

This SALT of Nature, when only purified, before it is further altered by the hand of the Artificer, is a most effectual remedy in reviving the aged and curing all diseases. Diseases being either from the defect, excess or augmentation of either the MERCURIAL or the VITRIOLIC SALT in us. This SALT of Nature thus attracted and purified is a wonderful safe and effectual cure. VITRIOL by the Ancient Philosophers was accounted the cause of hot diseases: MERCURIAL SALT of cold diseases.

My Tessa is not labour in the Sand, nor EARTH, neither hath it ever touched the Earth, or the inferiour Kingdom with his MERCURY & VITRIOL. But I strictly understand the SALT of Nature out of the Middle and Superiour Kingdom.

It doth restore the bodies of aged men to liveliness and in manifested manifold ways doth it communicate to man its hundred-fold virtue: Which MERCURY not concentrated doth singly perform.

My Tessa in its crudity before the Artificer hath put to his mid-wifes hand, doth effect wonderful things in our bodies by reason of its MERCURIAL VITRIOLIC SALT, and such things as are done by no other medicament of whatever nature whatsoever. And because our health depends upon the Arbitrament of the MERCURY & VITRIOL which by my demonstration appears as clear as the Sun, if by the Symptoms either the defect excess, or degeneration of one or other of them appear, they are most safely healed and cured by the Tessa: Ancient experimented physicans made MERCURY the cause of cold diseases, and heat to arise from VITRIOL. But the most common deficiency is in the MERCURY.

Water is the simple and only element of all things. Its first born is its SALT, whose body is found more in the EARTH, its spirit more in the WATER, and its Soul is found more in the AIR. This SALT of Nature may be transmuted into a Thousand forms and shapes.

Seek ye not this SALT of Metals, Vegetables and Animals elsewhere than in the AIR: In the Air I say that floats above our heads.

God gives a Magnet by which it is drawn (attracted) freely and crude, and suffers it to be known of those who seek the beginning of Wisdom in the Love and Fear of the Trinity.

Our Magnet is Animal, Vegetable and Mineral. It is not EARTH or Flintstone, SALT, MERCURY, NITRE, Mineral or Metal, not an Excrement of Animals, by whatever manner or Art it is elaborated by the most experienced.

But it is the Virtue and force of our Tessa, elsewhere received.

The Aliena Dis Tessa Nostra.

F I N I S.

**AUREUM**

**SECULUM**

**PRODUCED BY:**

**RAMS**

**1989**

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## AUREUM SECULUM, MENSTRUUM UNIVERSALI ET MATERIA CHAOTICA

Translated from a German author anonymous, Ye Title is,  
Aureum Seculum, Menstruum Universali et Materia Chaotica.

Chapter 1. He says, God and a friend taught him the Universal MERCURY; and how Quicksilver is born out of it, and I know but two Authors that ever writ of the proper nature of the Universal MERCURY before it became a matallick WATER, but if they gave directions, they began when it was in a Metallick WATER, determined, and in the form of a White Mineral or running Quicksilver.

Thus the Diciples of this Art are misled to work in common MERCURY; or minerals that contained it, and so lose the labour others would extract it from the AIR from whence everything has its life, growth, and substance.

But seeing they used false Magnets to obtain it, they found nothing but NITRE, for who would imagine that the right living magnet for the Universal MERCURY should come from a living Man, and indeed, the most subtile Masters of this Art, when they have heard of this or read of it, were shocked at it, and counted this Wisdom for Folly, and thought it impossible that a Metal could be born out of Man. But it is the plain truth, that no other thing in the World but an Human Magnet can make our AIR visible and serviceable to the metallick Mastery. And not only our MERCURY, but SOL also can be produced out of our Menstruum Universalia and Materia Chaotica.

My Human Materia brings not only out of the AIR the Universal Spirit of SALT and changes it by means of the pure VITRIOL into a clear MERCURY and Quick Metal, but it performs the whole work from the Beginning to the End, without Money and without great Labour, and costs only Time, if you will perform it in Silence. And therefore why will you not be instructed when I openly declare that my Human Materia attracts the Universal MERCURY out of the Universal Spiritual SALT of the AIR, without the addition of any



other thing whatsoever? And therefore I most humbly thank almighty God, that I, in my 23rd. year obtained this Blessed Secret, and am not but in my 30th. year. How can you wish to obtain a more noble, powerful and pure MERCURY to the Metallick Art than that which is produced from Heaven and a King, namely Thyself. From Heaven that gives Life to all things and sustains all things, and from thyself, the King of this Inferiour World, which Commands and enjoys all things, this must necessarily be a much nobler MERCURY than that which comparatively is thrust out of the Airy Throne of Heaven and imprisoned in the EARTH, from whence no Art or Power can easily release him from his hard bondage without destroying the Marrow in his Bones in his dissolution. When on the Contrary, Heaven and Man engenders a Prince a King, and to the true Artist brings a perfect Health, and a Joyful happy Life.

This is the Powerful, of which Hermes mentions in his Emerald Tablet with such praises, this MERCURY is not called living because 'tis a Quick Metal, for that is a running, but not Living. But this is called Living Seed of SOL, and the small in weight yet so great in virtue that a little of it will make many times its weight of fine Gold, living SOL, and extend its Tincture. Likewise my MERCURY without addition of SOL, in some time by digestion will change LUNA into SOL, as also out of our MERCURY alone, by means of the Living Gold dwelling in its Center, the Metallick Master-piece may be obtained in fixity, and ten times more powerfully changes SATURN into SOL than the Tincture prepared of MERCURY and common SOL can do.

## Chapter 2.

### Of Nature and of Motion.

He defines Nature to be Motus Rerum internus, the Inward Motion of all things. And the Motus Verbi Domini, Conservantis presentia.

Upon this Divine Word proceeded the Universal Light; from the Universal Light the Universal Spirit, from the Universal Spirit, the Universal SALT, and he that by the Mercy of God knows the Light, Spirit, and SALT, and in the Creation the Light Rays, the Spirits number, and the weight of Salt, he can see into the depth of Nature and Motion, and enjoys with great advantages in the wonderful power of the World.

### Chapter 3.

#### Of Light.

Light proceeds from God, and in the Beginning of the Creation, before anything was, (except the general Slime of the World) and Created out of the Divine Breath to be a Vehiculum or subject of the Eternal Word, with which, and in which, the Lord streamed into the Slimy World and the Creation began. The Matter of the World had by the Fall of Lucifer (its former King) lost its Light, by which through Lucifer the Matter of his glorious Kingdom was illuminated and upheld in a purity, but became an Abyss of Darkness. But the Divine Breathing encompassed the Slimy Mass of the World and sent a new Light by that Spirit as its Vehiculum (instead of the Astringent Motion of Lucifer) and a new Motion of Light was introduced into the SALT of the Slimy World, which warmed and dilated, and produced AIR, WATER and EARTH. Therefore there is no Motion but by Light. Which proceeds from the Word of God, nor could AIR, WATER and EARTH have been produced but by the Astringent quality of the Slimy World, thickening the Spiritual Salt of Light which which shadowed it and brought it to a Body which we call the Spirit of the World or AIR, which contains the EARTH & WATER, from which all things were created, and all things created of this Slimy World I call Material. This Light as a Spirit cannot be received (or contained) but by Air, the other Elements receive it

as a SALT, or in SALT. Many learned Swine would be shocked at this Pearl, if I showed it to the World in its Brightness.

The Spirit is called Astralisli, and the Body Centralish SALT, and their Natures are hereby finely expressed, both these SALTS may be brought by Art into Salt like to Kitchen SALT, and in this State are capable of great Operations, and out of this SALT body a Quick Metal may be produced without conjoining any Mineral Thing, but it is not so good as if made without FIRE.

MERCURY signifies by the Ignorant the running Quicksilver, but to speak properly, 'tis a White, Transparent, Volatile, Mineral Waterie without any sharpness, which by its own Motion by Art is born out of the Universal SALT Spirit, by means of the Astringent power of the Universal VITRIOL.

Rx. The First Operation can be performed in less than ten or twelve weeks, and without Putrefaction nothing can be rightly done. And in this you must follow Nature and wait the true time, for you can gather no roses until you have their Time of Ripeness. This being obtained, by 40 days Digestion, then open your glass and join to it a Receiver, and distill your gradus Extrema, thy Mercurial Liquor by a easy heat gently over, then let it cool, and take off your Recipient, and lute your Retort with a good lute, and lay it in an open FIRE, and lute your Recipient well to it, and distil by proper degrees the true philosophical Spirit of VITRIOL over, which in shape of a Furious Smoke or Mist will fly into the Receiver.

But in this operation you must be careful that your FIRE is not too strong, that the Spirits are not too much irritated, but may moderately come in the Recipient into a Liquor, then when the Mists or Clouds cease, raise the FIRE by degrees and the Red Brother of the Fiery Dragon will follow, continue your FIRE as long as anything will distil, then let it cool, and take the distilled Liquor Keys and preserve them well.

The remainder take out of the Retort, and cast your Liquor again

upon it and lute it well, and set it in a soft Fire of Digestion some days to dissolve the SALT remaining in the Faeces, then draw off the Liquor or Menstruum several times per Cohobation, and then you will have all the three Principles of the VITRIOL united in One. Rectify this again several times per se, and it will leave some foeces behind, and then thou wilt have the healthful Blood of an exalted Redness, obtained from a Metallick nature as heavy as Lead, and of a sweet taste, and very pleasant, with which thou canst proceed further, either Universally or Particularly, according as you please.

Finis.

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C H E M I C A L P H I L O S O P H Y



PRODUCED BY:

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# THE FOUNTAIN OF CHEMICAL PHILOSOPHY

I shall divide the whole Discourse of the Art into two parts; the first shall contain things or reasons showing the Operation substantially and essentially, the second, the disposition of them. First of all, things shewing the Stone essentially, and the Body as ripe SULPHUR, or Red Brass, to which is added the Vessel, Furnace and a Threefold Fire, secondly, the disposition is considered, the weight and government. The weight is two-fold, and the Government is twofold which performs these Operations: Calcination, Dissolution, Separation, Conjunction, Putrefaction, Distillation, Coagulation, Sublimation, Fixation, Calcination, which two first Operations are done by the First Fire being Temperate, not burning, yet an altering Fire, making warm the Kings Bath, and changing it into a subtile Earth, Viscous, dis continuing, Black, and stinking, afterwards into a Mercurial Water of several Colours; and this is called the Fire against Nature. The three Operations which follow, are made by the conjunction of the First and Third Fires, that is to say, Natural, and against Nature, which thus joined cause an Unnatural Fire, daily circulating the Matter, and separating the thin from the Thick, until the whole be made of the same Temperament, and then separated by conjoining, impregnating and so putrefying.

The five last Operations are done by the Fire of Nature, daily encreasing and governing the putrefyed Matter with a continual turning it about, and by often ascension and descension, cleanses it from Faeces which Therefore is called Distillation, Volatilization, Ablution, Mundification, Cohobation, Imbibition, Cibation and Humectation of the Earth, and this is done so long by heat, until at length the siccity begins to coagulate, which is called Inspissation, which by a longer decoction or sublimation brings fixation, whose limit or term is Exaltation.

This is not a changing of the local inferior place or condition for the superiour, but of a vile and base thing, to make a most noble and spiritual.

These are all our Operations and successive dispositions, which of some are called so many governments: What name you please you may put upon them, however. Know that there is a twofold Fire, Natural, and Against Nature, the latter of which first operates, because not unless, but by this, that is brought to light. And it behoves that putrefaction preceed generation, and these two Fires as they mutually resist each other make an unnatural Fire, and from this strife arises putrefaction, and a glorious regeneration, in which the SULPHUR and the Water are made one, congealed together by no Fire but a Natural Fire.

Our body therefore that is called the Earth of Lemnos, performed the whole Work, but is not governed unless by its own Water, which Water is indeed Rain Water, but not that which the Vulgar have known to prepare, but ours, which none at any time have seen it unless in a special manner. Believe me, for I speak the truth. Fools have known to extract many Waters, viz. wetting the hands, but our Water is the Life of all things, which to obtain, it behoves you to Labour and Sweat, then neither SOL nor LUNA shall be wanting unto thee to attain Riches. I speak and that out of a faithful mind. The Life of this Matter, it is Water of Salt Petre, which in appearance is as MERCURY, but in its heart a pure infernal Fire, but take heed least thou be deceived by Argent Vive, but understood that MERCURY, when the Sun returning in the month of March diffuses himself throughout all places, this thou shalt gather in the month of October, because then truly it is found ripe, and is the most precious Treasure in the World.

But that I may discribe our MERCURY or our Rain Water unto thee, and that thou mayst find it out; know that it is before your eyes in the whole World, insomuch he that doth not know it, or at least wise takes the vulgar water for it, heaps on himself many tortures;

for he rejects our Mercury in his season, so shall never perfect our Magistry: For the Vulgar Alchemist beholdeth with a pale countenance from whence comes their disesteem of it, but the Sons of Learning stand amazed at it, and is held in great esteem amongst them. It is a vile thing, and yet most precious, whom none at any time hath despised without the great judgement of God. But when you see it do not despise it, because it appears in a most base thing, for if you condemn it you shall be deprived of the Magistry, but if you shall esteem this thing of great worth which is contemptible, then be assured it will appear to thee with another more glorious countenance, for our Water is a most pure Virgin, and of many beloved, but it is arrayed in the sight of all with most foul Wedding Garments, whereby Philosophers may be distinguished from Fools; for whosoever only outwardly shalt behold her, he is unworthy of so great a secret as our Virgin is accounted. Punches and Harlots arrayed with beautiful Garments shew themselves at great feasts, but this most Chaste and precious Virgin, within most beautiful, without most ugly, doth indeed deceive Fools, but when an understanding Man sees her most noble Spirit, that lyes hid in her Body, uncovered, will he not then conceive penetrable: And then our Virgin will behold him as a friend, her uncleanness being taken away, will begin to shine most beautiful and lovely, when none but a Fool cannot choose but admire, and love her, for to him she bestoweth infinite Riches and most perfect Health. Therefore honour this most pretty Woman, the Sister, and Wife of our King; to whom if you shall yield your assistance, to take off her foul Robes, she will obtain of herself most beautiful Garments and on thee bestow infinite Riches. Cleanse therefore her, above measure, this is our Queen, which when you shall behold, you will think you perceive a Celestial Body; for indeed it is the Heaven or Quintessence of Philosophers, whose brightness you cannot imagine.

It is our true Water of the Sea, serene, crystalline, pure, and



clean, which is not so in her own nature as we bring her to by our Art, it is our Sea, our Hidden Fountain, from which our Gold is naturally created, yet notwithstanding it is esteemed before Gold and overcomes it in the hour of its nativity Gold is joined with her, and in her is washed, they increase in strong and noble Virtues both together, which neither Caesar nor the Pope are able to purchase for any price; for they cannot obtain this Water with all their force, for one ounce of it is not worth less than a Thousand (pounds); because by this Water alone, without any labour, unless by addition of the Perfect Body neatly filed, you may complete our most honourable Stone to which no Treasure in the World is to be equalled.

Verily there is need of profound meditation before thou shalt be able to know our Sea, viz. The Flux and Reflux, nevertheless if you be diligent you may, God assisting, obtain your desire, for my part, after I had known the Ground from whence this our Secret Fountain in the beginning did flow, yet not without Gold, daily toiling and studying with profound contemplation, I learnt to elect this, because the Fiery Furnace and fair promises of the Sages lay hid for a long time unto me, but after I had known this, and how by her proper Vessel it was after a few days made fit.

I diligently mused with myself to behold the Brightness of our Water, at the sight of which, I could not but stand amazed as well in the practise, as in the theory, and so on the contrary: For he that exactly hath obtained the knowledge of this Water, no words or sweet sayings, writings or aenigmas of the Philosophers shall be hid unto him, for whosoever shall elaborate this our Water, nothing more remains to be done by him, but that be put into it a clean Body in a just quantity, close the Vessel, and then let it stand until the accomplishment of the Work. And this Water is our Fire which causes to die, and likewise to live.

Concerning which that learned man Johannes Pontanus hath written " he that once hath obtained it, arrives to the Harvest of his Labours."

For all the other things are performed by Nature, for it dissolves and coagulates, it will calcine and putrefy, and perform all Governments successively one after the other unto a perfect End."

But we have another double Fire which you will easily discern as soon as you know the first.

Now let us return to the Water in which, believe me, the whole Secret consists, which Water although it is one, yet it is not Simple, but Compounded, that is to say of the Fire and Vessel of the Philosophers, to which a third is added viz. a Bond.

When therefore we speak of our Vessel, understand our Water, when of the Fire, in the like manner our Water, and when of the Furnace, we treat of nothing differing from our Water. Therefore it is our Vessel, Our Furnace, our Fire, and all these are One, viz. our Water: The Fire digesteth, the Vessel whiteneth and penetrateth, and the Furnace or Bond doth encompass and include all things, the Fire is MERCURY. The Vessel is MERCURY, THE Furnace to conclude is likewise MERCURY, and note well, there is no Fire in the whole World but MERCURY, nor any Water but MERCURY, when notwithstanding the Fire is manifold, there are then four as well Water as Fire, by a diversificated power in the Work, and likewise in one and the same thing, viz. in MERCURY, it is therefore our Living Fire, living Vessel and all Things are one.

Most dearly Beloved, know also that there is but one thing in the whole World in which is found our MERCURY, it is like Gold in essence unlike in substance, by converting its Nutriment; what you seek you will find.

Join Heaven with Earth on the Fire of friendship, and in the middle of the Firmaments you shall see the Bird of Hermes. Confound not Natures, but divide and join, and you shall reign in honour for all this Life.

Here therefore this great Secret from the Meridional Climate towards the West, is found a most high Mountain of which now is the discourse, is of Temperature somewhat hot, being not far distant

from the Sun, and in this Mountain is a Vapour or Spirit locked up which is chiefly necessary to our Work, it doth not ascend unless it is given life, neither is it given life unless in the top of this Mountain the Earth is digged to the knees, and if this be done, the Spirit, or a slender exhalation ascends, which congealed of the cold, it runs down distilling by drops into a most pure Water, warmed like a bath, which presently is gathered together. It is in truth the Staff or Guide of MERCURY, which is wrought with wonder. This our Water, our Vessel, our Furnace, is our MERCURY, and not the Vulgar, but the Liquor of a most pure Salt, hot and moist, which we have called MERCURY, because in comparision to the Sun it is unripe and cold.

Verily, I say unto thee, that unless the Omnipotent God had created this MERCURY, impossible were the transmutation of Metals, because SOL doth not tinge unless it be tinged, and it is not tinged but by this Our Divine Water.

O Blessed Humidity, which is the Philosophical Heaven, from whence the Sages have drawn their inestemable Delights. O Water Permanent, dissolving and amending SOL, our Nitre, and wonderful strong Salt Petre, whose price is not to be valued when it is made penetrable. It is a base dispicable thing and yet most precious, with our SOL only, and really loves as his own spouse, whose virtue if the vulgar should know they would not sell one drachm for a Thousand ounces of Silver; for it is the most precious Living Gold, penetrating the Body of Gold, which doth convert it into a pure Spirit, and by the bond of Wedlock is joined with it as a Woman to her husband, whose beauty SOL doth admire and with her rejoiceth, and through pure love doth slay his Wife, and she being moved with pity revives her Husband and from him is impregnated, conceiveth and groweth great by him with Child and brings forth a Son, a most excellent and renowned King.

O Happy Man which by him comes to obtain our Water: For if they shall once drink of it, and afterwards eat a small piece of his

Flesh, they shall reign as Princes all their Lives.

The whole Secret therefore of the Art consists in knowing this our Sea, of which whosoever shall be ignorant, if he bestow his Money about this Work is already destined to perdition: For our Ocean brings its Offspring or Original from a Mountain, and that the most highest, of which Mountain I have spoken of before, because if ascending to the Top you shall dig to the knees, a certain Exhalation or White Fume shall arise which will perfect the whole Magistery.

But there resteth yet another Secret which you ought specially to know, that is, in what manner you are to dig in the Mountain, for as much as the Earth of the Mountain of the Superficies by no stroke can be cut, for so much is the dryness of it, because in substance by means of heat it is proved to be more harder than a Flint.

Attend therefore to this Secret, in the Saturnine places is found a certain small Saturnine Herb, whose branches are dry, but its Juice abounds in the Root, you shall gather this Herb together with its Root and carry both with you until you come to the foot of the Mountain, under which digging by the help of Vulcan you shall bury your Herb, which presently shall pass through the pores of the Mountain, and loosing its Earth, then at the last climbing to the Top you shall easily pierce through to the Knees, and pour in of the thick and dry Water to the bottom of the Mountain, and descending it shall moisten the herb that was put in, which no sooner being moistened, together with it ascends like smoke, and violently carrieth up the Spirit of the Mountain with it, which Spirit is of a fiery power and mixeth itself with the Water and dwelleth in it, and the Water which thou putttest in is thy Bond, Vessel, or Furnace, and the Spirit of SATURN, the Whitening Fume, and the Vapour of the Mountain is the Fire, and all these are MERCURY. Thus hast thou the Regal Saturnal Vegetable and the Mineral Herb, from which with fat flesh is made the like banquet or Mixture, to which no delicacies in the World may be compared.

Now have you the whole Secret of our Water, under a parabolic speech described; yet not so absurd, but if you shall be diligent and learned, you may easily by contemplation and experiment fulfill the Work.

These are all the true Material Principles of our Stone, besides which nothing can, or ought to enter our Work, a King, to wit, a Water which is the Bath of the King, and know that the Water is the Vessel in which the King is contained and the Furnace, to the end the fiery force be included in it, and the Fire to the end the Virtue or Spirit of the Mountain dwell and inhabit in, and the Woman to the end that the Vapour of the SATURNAL Vegetable be embraced, which is most dear to the Sun which penetrates whiteness and mollifies him, and causeth him to cast his seed. Then the Fiery source which the Water includes, begins upon our Body thus reduced to work, bruseing, mortifying, hardening and putrefying, or rather stirred up to the perfecting of these Things, until at length the natural bred heat is removed from power into action, which whiteness coagulates, fixes and Tinges; Therefore it is called our clean Stone, because the Agent and the Patient united is contained in itself, he himself moving, and the moved active, and the passive fixed, and volatile, mature and crude, the one succouring of the other, and is amended in the other, because either is homogeneal to itself, for the same is SULPHUR and MERCURY in the Body and Water by identity of kind, neither are they unless by decoction only diversificated.

Keep this Secret, for we do not command you to mix crude and volatile MERCURY to ripe fixed SULPHUR, so we affirm the same to be the SULPHUR in the one as in the other, and the same in MERCURY, else where then were the homogeneity of Metals, which in our stone we affirm. We therefore mix these two species together that in a shorter time than Nature forms Gold simple in the Mines, we by our Art do accomplish it a thousand degrees more than perfect; for Nature from crude, moist, and cold MERCURY alone without any other

addition doth generate Gold under the ground by a long decoction, now Art to effect the work, doth mix ripe and fixed SULPHUR with MERCURY purely cleansed and made clean by Art, and so the digested virtue of the SULPHUR is extracted by the MERCURY, and the Sulphureous MERCURY doth strongly change and perfect it into a complete Elixir.

Observe therefore the Work, and its process, from whence you shall understand the cause of a wonderful abbreviation thereof. Gold is a perfect Body and dry, Lune, cold and moist, MERCURY, a mean carrying the Tinctures, the Body of SOL is highly digested, of LUNA imperfect and unripe, MERCURY the Bond by which those two are united. Join LUNA with MERCURY in a due and convenient Fire, and so mix them that LUNA with MERCURY may be made one MERCURY retaining Fire in itself, and all the Superfluity shall fall off from MERCURY and be made clear as the Tear of the eye; but not Diaphanous, then afterwards mix this MERCURY, in which is LUNA and Fire with SOL, and then the hot and dry will love the cold and moist, and in their bed they lie down, with the Fire of friendship, and the man performs upon the Woman, and the Woman shall be coagulated by the Man, and then the Spirit and Body, are made one by commixtion.

Go forward afterwards in what measure you began, and so often reiterate the Heaven on his Earth until the Spirit takes upon him the Body; and both together are fixed.

Then our Stone is perfected and endued with a Royal Power, which no price can buy, for MERCURY is the Water of all Metals, and these Things in him are digested, and even as simple water which in his own nature is cold and moist, yet if it shall be mixed with any Vegetable in decoction, it usurps another nature, and puts on the Quality of the thing mixed, whose force, Spirit or Life which resides in the Water, goeth out into Water by decoction, and the Water conversibly receives the nature of it, yet the gross, corporeal, earthy part of the substance decocted is not that Spirit

changing the watery qualities, but from the moisture after decoction is separated.

In the same manner concerning Argent Vive and its Species it is to be understood, yet differently; for what thing soever, either Metal or Mineral that shall be thus familiar to MERCURY, and with him the least part can be mixed and decocted, this MERCURY according to the species of the Metal thus joined, puts on another quality, and casts off its faeces. Therefore Metalline and Mineral subordinately successively to be boiled in it, and this is their water in which the Mineral Spirits by decoction are sent forth and alter it, and no otherwise than as the Vegetalbe boiled in its own simple water.

The difference of the aforesaid decoctions is to be understood Twofold, the first that the water with the Vegetables in the coagulation is not fixed as MERCURY with Metals because these are of a more stronger composition than those. Secondly, that in the decoction of Vegetables and Animals, the Water as it is a Diaphanous humour, doth not only receive the virtues and qualities, but also another colour. But it is not thus in MERCURY; for the nature of it is only altered, but not the colour, nor flux, nor form, for the colour of the dissolved metal lies hid under the Liquid form of Argent Vive, first therefore, the MERCURY acts in dissolving the Metal, afterwards the Metal labours to coagulate the MERCURY as in the dissolution of the shape and colour of the Metal lies hid under the form and colour of MERCURY, and thus 2, 1, 3 in the coagulation form a colour of MERCURY lies hid under the form and colour of Metal. Thus the qualities of the Metal in dissolution doth not exhibit the flux of MERCURY, nor the qualities of MERCURY, in coagulation hinders the fixation of the Metal. Do you not observe here wonderful agreement in MERCURY and Metals: They love as the Mother and the Son, Sister and Brother, Male and Female. Wherefore the Bodies are meliorated by the Water, and receives the subtilities in it by its latitude, that is to say, the Spiritual

and volatile nature and the Water by course is amended and restrained, and takes upon itself a corporeal nature, and thus together the whole compound is ripened, as action made into power, and so the contrary by turns. But the reason that the colour of MERCURY by the dissolved Body is not changed in decoction, is that the Earth and Water are homogeneal in MERCURY and so tempered that neither can be separated from the other, for they are strongly mixed by a wonderful Trinity of the Matter together, so much is the hardness of the substance that hides the colours, from whence if any proportion of MERCURY be corrupted, either distinctively by polluted things, or generatively by the Body to itself appropriates, it will presently manifest the colours put into it: But there are proportions of MERCURY in respect of the Earth and the Water, in respect of the second, it flows and is Liquid in respect of the first, nothing that it toucheth doth wet, except that alone which is of the unity of its nature; from these things which have been said, all errors in MERCURY are discovered, for some obstruct and divide the homogeneity of it, drying it with divers sublimations, others corrupting and disproportions of the Earth, induring diaphanity. Those, as many as there be effect nothing at any time in a sophistical work; for MERCURY is the sperm of Metals which with much sagacity Nature hath formed to Metal in the loins of the Earth, neither any thing is wanting to it but pure digestion, and yet it is not digested unless by a pure Metallick SULPHUR not burning, which truly it hath in its centre, by which Nature, after a long space of time frames Gold out of it, but how this should be done by Art, to Man is unknown; Gold, to wit, from MERCURY alone, without any addition, and if it can be done is not perfected unless in a long time, and is with much cost and charges, which were a foolish thing to enterprise in the framing of simple gold.

There is but one only SULPHUR in the World that Nature hath perfected, which is most familiar to MERCURY, this therefore is radically mixed with it, and by this, MERCURY is decocted and MERCURY



through the repugnancy of the qualities doth putrefy it, and so by a Regeneration doth make Gold, not such as is had in the mines, but a Spiritual, penetrating, and tinging Gold, in somuch that it easily enters any imperfect Metal that it is cast upon, which in a short time digests and brings them to the anatical proportion of Gold, and the Faeces cast away, restores them to perfect health.

Therefore you see that MERCURY by no means is to be disproportioned from its nature, that it hath, but to be ripened, and that not by itself without any other addition, and yet without any strange and extraneous addition, but it leasewise by the radical union of the Body of the World with it, which makes our secret Conjunction.

See then that you be not deceived for this Conjunction is not made by manual operation, but by a natural means only assisting, but we not well understanding the cause of it, therefore it is called a Divine Work.

Fools have known to confound the Body of Gold with MERCURY, and then they call it Gold animated, but in it they find nothing, although they should wait a thousand years, and afterwards not with standing is separated the one from the other in their proper nature, because it was not an attractive conjunction, but a confusion only of two things in themselves, but in our operation the Spirit of SOL infuses himself into the Spirit of MERCURY, that the one from the other may never hereafter be separated even as Water mixed with Water.

In this operation the best and chiefest Secret of the Art lies hid. Attend therefore the Sons of Wisdom and warily look that you do not err.

The Body of SOL is never joined with MERCURY familiarly unless by means of LUNA or the imperfect Body and Fire, and this LUNA is the Juice, the Water of Life, which lies hid in MERCURY, which with Fire is acuated, and is the spirit entering the Body and altering it, and compelling it to retain its Soul. Now therefore

you may see of what MERCURY we have spoken, not the vulgar, but the Rainy, which properly is not called MERCURY, but water of MERCURY, MERCURY, to wit, of the Vulgar is Water, but a spirit is wanting to it, and the fiery force to burn; supply then, if you can with excellent skill, what is wanting, then no more shall it be MERCURY of the Vulgar, but like to ours, but if you cannot do this, leave this MERCURY, because you cannot expect anything but loss from it.

Behold! God now is Witness I have declared the whole matter, so that if thou beest a prudent man you cannot be ignorant thereof. MERCURY of the Vulgar hath misled as many men as any thing, whatsoever in the work, in this the Labours have found nothing, because that they have not known our MERCURY, but that we may return to the Conjunction, which believe me, is the whole secret of the Art. Water I say, with Earth, is not inseparably united, but water to water doth strongly join together, hence it follows that this laudable Conjunction is not celebrated but after Dissolution.

Attend therefore thy Solution, and Nature will join together, and this Dissolution is made in MERCURY by the help of the included LUNA and Fire, for LUNA penetrateth and makes white, and the Fire mortifies and bruises, but Water incloses both the one and the other powers, according to the saying of the Philosophers, "The Fire which I shewed thee is Water", and in another place, "If Bodies were not subtilated by Fire and water, nothing is done in the Magistry.

O Our Blessed MERCURY, which frees us from so many troubles, which the Sophisters suffer, they make many operations with their hands but perform nothing but commit all things to MERCURY who proceeds according to natural instinct, in a better method than any man whatsoever is able to imagine. The end really is perceived by its necessity, that it never transgresses the right way if it be not hindered.

There are certain sophistical operations, who, taking gold add it to MERCURY, these they put into a glass, and set it on the Fire

expecting something from thence, but they cast fat and good seed on a barren ground and so are deceived; for when they expect a harvest they find none, because as before as written, and hereafter shall be further declared, that Gold is not the Matter of our Stone in its whole Essence not yet MERCURY, so that the bare and naked commixtion of these cannot generate our Stone; for Gold is accompted as Masculine to the Work of Generation, whose seed inhabits in the higher reins of digestion, for if he shall once cast forth his seed and this be received into a due Matrix, and joined with a passive feminine Sperm, it is nourished by a due heat, and fed with its own proper nourishment, then certainly from Gold it is had and obtained, which our work affords sufficient enough, thus neither man, in which man is the Father, nor the Matter of the Embrio can it be called; For it hath in itself such matter, out of which, through Conjunction of an unlike Spermatic Matter in the same Kind, through an apt and fit disposition, an Infant is formed. In the like manner concerning Gold I conceive it to be understood. For as Gold is the most perfect of all the Metals, and the Father of the Stone, yet it is not the Matter of it, but the Sperm which in in Gold, which it sendeth forth if with Skill it be handled; that shall be the Masculine Matter of our Stone, and it is nothing else and then the most highest digested Virtue of Gold, which from it is drawn by a skillful Workman, and then it is called our Live Gold, and not the Vulgar which is dead, and so also in the presecution of Man, man may be called dead, in having respect to the Art of Generation, until that the due Matter which he hath in himself he shall effuse it into a fit place, the like happens in our Art.

Therefore our Gold is not the Gold of the Vulgar, they differ even so much as the Father differeth from the Sperm which he hath, the first thing in our Work is profitable and alive, but the other dead and unprofitable until it be quickened, that is, his Sperm which is the active Virtue of our Stone, he sends forth.

Thus therefore go forward with a great deal of care, take this Body which I have shewed thee and extract the Seed sweetly from it, then truly, and not before, this Gold (which formerly was dead, unpleasant, and unprofitable) is by this our Art is made Living and Active, and fit for our Work. It shall then suffice thee to have the First Matter of our Stone, which truly may be called the first Matter of Gold: For Gold is a Body, that is to say, a Chaos or Spirit, neither can it be reduced to its former species of Gold, because the Body is converted into a Spirit.

Therefore I command thee, Offspring of Menables, to make the corporeal incorporeal: For Hermes saith, "O Son, extract his shadow from its Rays, that is drawn from Gold his Seed," which is called the Rays or Shadow, because it resides as in a shadow and under an obscure shadow of Darkness it goes forth.

Aristotle in the like manner saith "The first Thing that you ought to do, is that you sublime MERCURY, afterwards you may put a pure Body into pure MERCURY." This is here understood the sublimation of MERCURY. I inform thee Reader, that there be infinite false sublimate of MERCURY erroneous and sophistical, and but one true and natural, which is not obtained without skill and cunning, but I leaving all Vulgar operations follow the intentions of the Philosophers for I desire that Sublimations which they call the First Preparation of the Slender Matter by which the Eclipse of the Earthy interposition is taken away from the Moon that it might receive Light from the Sun, which is done in the Black Sphere of SATURN, which darkness the whole horizon is blotted out.

Then JUPITER obtaining the Eclipse, ascends as a most bright shining Cloud in the Air, from whence upon the Earth he distills a most pure Dew, loving and to be loved, which softens it, and in his belly or Breasts stirs up great winds which carries our Stone upwards, by which means he is endued with a Celestial Power, who again sliding down in the Earth, which is his Nurse, takes upon him an Earthly and Corporeal Nature; thus he receives the Virtues of the Superiours and Inferiours.

We conclude therefore, that neither Gold nor MERCURY by any means affords us the First Matter of our Stone, until that the Tincture is drawn out by MERCURY the Dissolvent, from Gold dissolved, which Tincture is Active, Living and not Dead.

This is the Matter of the Ancient Philosophers which we ought to take, which as the Author of the New Light says, "It is, but doth not appear until the Artificer pleaseth." In knowing of which lies hid the whole Perfection of the Art.

Therefore I command you whosoever desire to be searchers of this Secret, that you take that which is base and manifest to the whole world from which it is after a wonderful manner extracted that which is most occult in it, that is our Menstruum and killing MERCURY, it is our Philosophical Air, in which the Virtue of SOL is exalted and rises, this join with his delectable Spouse, and permit them to lie down in the bed of friendship, that is being placed on an easy Fire, and there let them stand without removing away, until that from their occult nature (which is regenerated by a Philosopher) the quickening Virtue goes forth that raises the dead. Then the Kingly progeny is present, whose Father is SOL and Mother LUNA, and thus have you the most true explication of the New Light," that is to be taken, saith the Author, "Which is but not seen until the artificer pleaseth;" and this is understood for the true Matter of the Ancient Philosophers, and this fully and plainly it is spoken concerning our Body and our Water, whether our SULPHUR Red or White.

To these we say, ought to be joined the Furnace, Vessel, and a three-fold Fire, mark well what, and of what things I here speak of, that is to say a Furnace made of Clay or Brick is not wont to be called by us our Furnace, nor the elementary Fire of which we shall hereafter mention in the last member of this Tractate concerning our disposition, but here we speak of a thing essentially and substantially convenient to the Work: For the Clay or Brick Furnace is not accustomed to be called by us "Our Furnace," nor

the Elementary Fire, "Our Fire," nor the Glass Vessel, "Our Vessel."

Those truly are to the Sophisters common things amongst them, and in the curiosity of these do often excell us. That we call "Ours" which they have not, nor may have. Verily I say that "Our Fire", "Our Furnace", "Our Vessel", are secrets, and not seen but by Philosophers as they enter the Essence itself of our Work.

Here a Philosopher writing of Fire saith thus. "Behold the Fire that I shew thee is Water". Likewise another of the Vessel thus witnesseth, "The Vessel of the Philosophers is their Water."

Another saith "The intention of the writings is this, that all Operations are done by its own Humid Fire in a Secret Furnace and Occult Vessel." Which testimonies do sufficiently demonstrate another Fire, Vessel and Furnace than those which are known to the Vulgar.

Therefore my dear Brother, let it not be any cause of scruple unto thee that should number our Furnace, Fire and Vessel amongst Things essentially shewing the Stone. In this truly I have followed the Intention of all the Philosophers writing of this Art. Thus of the Vessel. Sendivogius writing doth call it the Vessel of Nature, Flammel also Artephius, Lullius have all held the same opinion, and all others. It appears then that they would hide something from the Eyes of the common people.

I therefore most faithfully say, that these three things are but One, for Nature is only one, this the Learned Sons of the Art have Known and will Testify.

The Fire, I say, vexeth the Bodies more than Fire, from whence it is called Burning Fire, and most strong Fire. Hence the Philosopher saith, "Burn our Brass with a most strong Fire," which the sophisters hearing have been deceived, thinking that it is the Fire of Coals of Flame, which is contrary to our Fire. Of this Johannes Meahungus speaks, he saith "No Artificial Fire helps and prevails so much to induce heat as that which comes from Heaven."

Finis.