

GEORGE RIPLEY

MEDULLA ALCHYMIÆ

THE MARROW OF ALCHEMY

Written in Latin by George Ripley, Canon
of Bridlington, which he sent out of Italy
anno 1476. To the Arch-Bishop of York.



Translated into English and now revised and clausued by:

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CHAPTER LXI

THE PREFACE TO THE ARCH-BISHOP OF YORK.

I. I Shall endeavour Sir, to explicate, open, and make plain to you, the Secrets of *Alchymie*, which I have attained to, by my Travels through *Italy*; and other Countries and Kingdoms for the space of Nine Years, drawing Forth, and Selecting the true Root, and Marrow of Nature (by a series of Experiences) from its most inward Recesses, and secret Habitations.

II. The which I am moved and compelled to from the singular Good-will, entire Affections, and Sincere Love, which as well as in times past, I now at present bear unto you: And therefore shall faithfully (tho' briefly) declare the Secrets of this Art to you; plainly and openly, not Darkly and Aenigmatically, as if it was done under a Shadow or Vail.

III. Such indeed is your Life (Your Works witnessing the same) that you are as a healing Balm, a Refuge of of Defence, and Shelter to the Church of God, a Pillar of his Holy Temple, for which Reasons, I am obliged to reveal these hidden Mysteries, and make known to you the abscondite Paths of Nature, not to rejoyce your outward Man only, by adding Health and long Life, leaping up Treasures, and external Honours and Applause,

in the World, but to excite in you the highest Devotion to God Almighty, that you might become good to all Men, profitable to the Church, a Father to the Fatherless, and a Sanctuary to the Needy and Distressed.

IV. And in these things, I am confident of you, in whom is found such a Portion and Treasure of Vertue, Prudence, Piety, and true Wisdom, but most chiefly, for that I know you to be such a one, who has God always before your Eyes.

V. And therefore I speak truly and fervently, and I will declare the Truth to you, with all faithfulness according to the reality of my Soul; I shall Elucidate the undoubted Verity, and declare such things, as with much Labour, Care, and Diligence I have sought out, and obtained the knowledge of; which I have seen with my Eyes, and have handled with my Hands, and which my own self has done: And in this matter I will neither be tedious nor obscure, lest that love which I profess to you, should seem to be deficient or imperfect.

VI. Whatever I write, I shall open the same briefly and plainly beseeching God, that the matter whereof I shall entreat, may become profitable unto you; and that if you shall please to put the same into practice you may find the faithful experience thereof, and not be deceived, or spend your time in vain: For we know certainly, that of all

transitory things, Time is truly the most pretious.

VII. Wherefore I write unto you (honourable and dearly beloved Friend) such things only as may be profitable; making this humble suit unto your Excellency, that the Revealed Secrets and Experiments which I send you in this little Book, may not be prostituted, or bestowed upon unworthy Men, who are naughty, or swoln up with Pride, or whose Souls are bound up in their Covetousness.

VIII. I require not of you for this Secret, a great Summ of Gold or Silver; nor do I put this Secret in writing, for you to bestow much Cost and Expences upon it; nor do I for my self desire any reward, these things agree not with the Philosophick Verity, which professes, that its Works are not chargeable and Expensive. *Morienus* saith, beware that you spend nothing in this Magistry of Gold. And *Dastine*, saith with the Value of one Noble is the whole Magistry performed.

IX. Since then it is so, in what thing is our Gold to be found? Is it not in Mercury, which is called Quick or living Gold? *Raymandus* saith, He that will reduce Quick Gold into thin water, must make it, doe it, and Work it by its contrary. For saith he, Quick or living Gold, has in its self, four Natures, and four humours or Elements. And therefore saith he, if you putrefie its Cold with its Hot, and its Dry with its Moist, you shall

not only have the Humidity of all Bodies, but you shall have a Menstruum, which will dissolve Argent Vive for ever. For the least part of Mercury being once dissolved, the dissolved Mercury will always dissolve Mercury ad Infinitum.

X. (Mercury may as well be called Quick-Gold, as Quick-Silver, for it contains them both. If Air will make this Separation, we must put thereto divers contrary things, as Roger Bacon saith in Speculo. But this putrefaction cannot be done, till it is dissolved in Water white as Milk, putrifie that Milk 15 days in B.M. then separate its Element, and cleanse its Earth, and after that joyn it again in equal weight, then is the Elixir made compleate for Saturn and Jupiter. Quick-Gold is Crude, Imperfect, and unfixt in every degree, and yet it is accounted a Body, altho' there be no fixation in it, and therefore it may be much sooner brought to its first matter, than any other of the Bodies, that have any part of fixation in them, for they must have much Labour and long time to separate them, and bring them back into their fixt matter.)

XI. For saith *Lully*, The Elements of Mercury may be dissolved, and being so dissolved, they may be separated. There be some that think our Resoluble Seed, or dissolved *Menstrum*, is the water of *Argent Vive*, made only by it self, because it does dissolve both Metals, and pretious Stones which we call Pearls; and so it is. Now how this

dissolving Menstrum is made, not only Raymund seems to shew, but *Roger Bacon* in like manner in his *Speculum Alchymia*, where he saith, put the Body which is most weighty, into a Distillatory, and draw forth thereof, its Sweet Ros, or Dew, with a little Wind, or Breath: (for betwixt every drop of Water, comes forth a Breath, as it were of a Man, which is the substance of *Argent Vive*, and which the Philosophers call our Mercury; which if it be well putrefied before hand, will then yield the more, and issue out forcibly, as if it were Wild- Fire out of a Trunk, especially when the Red Fume comes.) Thus have you one of our *Argent Vives*.

XII. To the same thing Raymundus assents, where he saith, then have you that *Argent Vive*, which is called Ours; and so it is indeed one of Our *Argent Vive*; altho' the intent of the same Philosopher in *Libro Animae Artis Transmutatoriae*, Cap. 2 was touching another more noble and more excellent Water (supposed by some, to be Our Burning-Water, drawn out of the Gum of Vitriol,) by the Virtue of which most Noble and Excellent, attractive Water, he did not only often dissolve the Body of Sol (not as he doth it with the aforesaid *Argent Vive* commonly dissolved) but also the same solar Body, by force of that attractive Virtue, is disposed in a more noble manner; as I my self have seen done, not only in the Metalline Elixir, but also in the Elixir of Life, as hereafter shall be declared, Chap. 71, 72.Sect.

XIII. It is fancied by an Experienced Philosopher, that Mercury did speak, and said, I am the Father of Enchantments, Brother to the Sun, and Sister to the Moon, I am the Water of Life drawn out of Wine, (i.e. out of the Wine of Mercury) I kill that which was alive, and make alive that which was dead; I make Black, and I make White, and I carry in my Belly the *Sol* of Philosophers; and therefore he that can joyn me after that I am dissolved, and made the pure clear and Silver like Water, called *Lac Virginis*, with my Brother the Sun, he shall tinge him with my Soul, not only much more than he was before by an hundred fold, but also if he be joyned with my Sister *Luna*, he shall make all things fair and bright. (this *Lac Virginis* is a Silver-like Water somewhat thick.)

CHAPTER LXII

A FARTHER DISCOURSE OF THE PHILOSOPHERS MERCURY.

I. Of this Mercury, speaks another Philosopher thus, when its Elements are separated, and again joyned and mixed together by equal weight, then is it made a compleat Elixir upon *Saturn* and *Jupiter*; but its Elements cannot be separated, until such time as it is dissolved: and of this Metalline Water, ought the Artist to draw the *Tincture*.

II. (The Elements of *Mercury* being separated, and again commixed by equal weight or proportion, make the Elixir compleat with often dissolving and congealing of the Spirit, which must be done upon a Marble Stone, weighing the Body, and then taking its weight of the Secrets Salt, grinding them together very subtil, then putting them into Balneo, that they may be dissolved; which done, take it out, and make your congelation a dry Fire, do so oftentimes, and then, etc.)

III. And therefore to confirm this, *Raymundus* saith, O my Son, Our Tincture is drawn out of one Vile thing, and is decked, finished, and ended with another thing which is more Noble; for we do Ferment it with Vulgar Gold: He calls it Vile, because he saith it is sometimes found

in Vile Places, as in Old draughts: also it is Vile, because (as Raymundus saith) it is found not only in a filthy form, and ugly shape, but because it is in every thing, of the which (saith Albertus) is made a Permenent or fixt Water.

IV. (Here is to be Noted, that Raymundus commands this Tincture to be drawn out of the Body of *Venus*, which Tincture he does Ferment with the prepared *Calx* of common or Vulgar Gold.)

V. And therefore saith *Avicen*, it behoves you to have a great quantity of our Gold, and of our Silver, to the end, that thereby the humours may be drawn forth: viz. to have at the least sixty pounds weight, which will be a sufficient quantity for your whole life. He also saith, the best *Mercury* is brought in skins, from *Mount Pasullane*. Of this *Mercury*, *Geber* saith, you must labour in all your work to separate *Mercury* or as others read it, to convince or over-come *Mercury*, in commixing and conjoyning; for he that cannot destroy *Mercury*, or undoe it in its composure, cannot repair or restore it: nor may you work with it as Raymund saith, till it is dissolved.

VI. And therefore it is said, joyn not that which is Crude, with that which is Decocted; for of that only with the Ferment, is made the Elixir, which does congeal all manner of Argent Vive. Wherefore as Raymund saith, it is

never congealed without a congealing *Sulphur*; and being congealed, you have a great secret: for in the dissolved, Decocted *Mercury*, is a great and hidden Mystery.

VII. Another Philosopher also saith, that there is a certain subtil Fume, which does spring forth from its proper Veins, dispersing and spreading its self abroad the which thin Fume if it be wisely gathered together again, and sprinkled upon its proper Veins or Matrix, it will make not only a certain fixation (of which thin Fume, in short space is made the true Elixir) but also cleanses the Impure Metals or *Alchymick* Body.

VIII. (as to the Tincture mentioned at Sect. 4 above, it rather seems by other works of the said Raymundus, that he drew it out of *Quick-Silver*, and no other vile thing, of which *Mercury* is made. What is meant at Sect. 6. by not joyning the Crude with the Decocted, is to be understood of not joyning Crude *Mercury* to the Decocted Bodies or Metals, but to put to them Decocted, i.e. dissolved *Mercury*. And herein is hidden a great secret, for *Mercury* being dissolved, is an hot and moist Sperm; but Crude, it is cold and dry *Saturn*. So that if you putrifie its hot and moist Sperm with its cold and dry Earth, you will have *Quick-Silver* dissolved, which is not Crude, but Decocted *Mercury*. So that in Crude *Mercury* dissolved is hidden a great Mystery. And however it is dissolved by a

Fire not natural or against Nature, yet it must be mixed, conjoyned, fixed.)

IX. This Alchymick Body is called *Leprous Gold*, wherein Gold and Silver, are in Essence and Power, but not in fight or appearance; in its Profundity or Depth, it is Airous or Spiritual Gold, which none can obtain, unless the same Body be first made clean and pure. The which impure Body after mundification, is a thousand times better than are the Bodies of common *Sol* and *Luna*, Decocted by natural heat.

X. (This Leprous Gold the Philosophers call, *Adrop*, or *Adrup*, which Gold is the Philosophers Lead. This Alchymick Body (in his Concord) he calls *Venus* in the lesser Work, both for Gold and Silver, because it is a Neutral Body, and very easie to be changed to either: and by this the sense of Sect. 4 and 8. aforegoing may be more easily understood. The Earth, the unclesed Body, is to be putrified with its own Water, and afterwards nourished with its Mothers Milk, which is called the Sulphur of Nature.)

XI. The first Matter of this unclean Alchymical Body is a *Viscous* Water, which is thickened in the Bowels of the Earth. And therefore of this Impure Body (as *Vincent*

saith) is made the great Elixir of the Red and White, whose name is *Adrop*, or *Adrup*, viz. the Philosophers *Lead*. From the which Raymundus commands an Oyl to be drawn: from the Lead of the Philosophers (saith he) let there be an Oyl drawn of a Golden Colour; if you can separate this Oyl (wherein is Our second Tincture and Fire of Nature) from its Flegm, which is it watrishness, and wisely search out the Secret thereof, you may in the space of thirty days perform the Work of the Philosophers Stone.

XII. This Oyl does not only make the Medicine penetrable, being amicable and conjoynable to all Bodies or Corporeal things, but it is also the hidden or Secret fire of Nature; which does so augment the Excellencies of those Bodies to whom it is so joyned, that it makes them to exceed in infinite proportions of goodness and purity. So much as does appertain to the Work of *Alchymiae*, which is only for the Elixir of Metals is now sufficiently opened, which if you rightly understand, you will find that no great cost is required to the performance of this Philosophick Operation.

XIII. (The Innatural Fire is Our *Aqua Foetens* , or Sea-Water, sharp, peircing, and burning all Bodies more fiercely than Elemental Fire, making of the Body of *Sol* , a meer Spirit, which common Elemental Fire has not power to do.)

XIV. But this Elixir of Metals is not all that I intend to shew you; the Elixir of Life is that which I chiefly designed, infinitely exceeding all the Riches of this World, and to which the most excellent of all the Earthly things cannot be compared. And therefore, I shall 1. Shew in the Mineral Kingdom, the Elixir of Metals, and that after divers manners. 2. In the Vegetable Kingdom, the Elixir both of Metals, and of Life. 3. In the Animal Kingdom, the Elixir of Life only; albeit the same Elixir of Life is most excellent for the transmutation of Metals.

XV. There are three things necessary to this Art, of which you ought not to ignorant, viz. 1. The Fire wherewith: (*The fire of Nature, Innatural, Elemental, and which is against Nature, destroying the special form of all that is dissolved therein.*) 2. The Water whereby: (*as in the Compound Water.*) 3. And the thing whereof: (*is made the congealed Earth, as White as Snow**) Of all which in their proper order.

**(compare with Golden Chain of Homer-HWN)*

CHAPTER LXIII

OF THE MINERAL STONE, AND PHILOSOPHICK FIRES.

I. On a time as I have learned, there was an Assembly of Philosophers, where the *Matter* of the Secret Stone, and the *Manner* of working it, was propounded. Several spoke their Opinions, but at length, one younger in Years, and (as was thought) Inferiour in Learning, declared his thoughts and knowledge concerning that Secret. I know saith he, the Regiments of the Fires. When they had heard what he could say, they all as a mazed held their peace for a while.

II. At length, one of the Company made answer; If this be true which thou hast said, thou art Master of us all, and thereupon with one consent, they gave him the Right Hand of Fellowship. Whereupon they gathered, that the Secret of this wonderful Tincture lay chiefly in the Fire.

III. But the Fire differs after several manners; one Natural, another innatural or preternatural, another Elemental, another against Nature. The Natural Fire does come from the Influence of *Sol*, and *Luna*, and the Asterisms, or the *Sun*, *Moon* and *Stars*, of the which are Ingendred, not only the burning Waters, and potential Vapours of Minerals, but also the Natural Virtues of living things.

IV. The Innatural or Preternatural Fire, is a thing accidental, as Heat in an Ague, being made Artificially, and called by the Philosophers a moist Fire, Our generating Water, the fire of the first Degree; and for the temperature of its Heat is called a Bath, a Stew, a Dunghil, in which Dunghil is made the putrefaction of our Stone. See Sect. 13 of the former Chapter, where it is more amply defined.

V. The Elemental fire, is that which does Fix, Calcine and Burn, and is nourished by Combustible things.

VI. The fire against Nature (which is a violent strong, Corrosive, destroying the special form of that which is dissolved therein,) is that which in Power Dissolves, Frets, Infects, and destroys the generative Power of the form of the Stone: it does Dissolve the Stone into Water of the Cloud, with the loss of its Natural, Attractive, and special Form, and is called *Fire against Nature* (as Raymundus saith) from its Operation: for that which Nature does make, this fire against Nature destroys and brings to Corruption, unless there be fire of Nature put to it.

VII. Here as Raymundus saith, lies contrary Operations, (as in the *Compounded Water*) for as the *fire against Nature*, does Dissolve the Spirit of the fixed Body; the Volatile Spirit is thereby constrained to retire into a

fixed Earth, (*a Congealed Earth as White as Snow.*)

VIII. For the fire of Nature does Congeal the Dissolved Spirit of the fixed Body into a glorious Earth: and the Body of the Volatile being fixed, by the same *fire against Nature*, is here again by *the fire of Nature* resolved into the Water of Philosophers, but not into the Water of the Cloud: and so by this means the fixed is returned back again into its wonted Nature of Flying, and the moist is made dry, and the ponderous is made light.

IX. But yet he saith, *this fire which is against Nature* is not the Work of Our Magistery, but it is *the fire which is purely Natural*. This he saith, because he would shew us thereby the difference between the Mineral Elixir, and the Vegetable, and the Animal. For that these three several Elixirs are made of three several Waters, viz. Mineral, Vegetable, and Animal, which serve for the Work divers ways.

X. And First we will Treat of the Mineral Elixir, then of the other in order. The Fire against Nature is a Mineral Water, (viz. the Humour or Tincture drawn out of Body of Venus Dissolved in its Mineral Spirit) very strong and Mortal, serving only to the Mineral Elixir.

XI. This Mineral Water, or Fire against Nature, is drawn with fire Elemental, from a certain stinking *Menstruum*, as Raymundas saith, and is made of four things.

It is the strongest Water in the World, whose only Spirit, (saith he) does wonderfully increase and multiply the Tincture of the Ferment: for here Sol or Gold is Tinged with the Mineral Spirit, the which Mineral Spirit is the strength of the most simple *Sulphur* without much Earthiness.

XII. (Thin Mineral Water is the dropping of *Adrop* or *Adrup*, *Venus*, which is the noble Tincture called the natural Roman Vitriol, and which for the abundance of its noble Tincture, is called *Roman Gold*.)

XIII. This some do call the Spirit of the *Green Lyon*, others the blood of the *Green Lyon*: wherein almost all Err, and are deceived: for the *Green Lyon* of the *Philosophers*, is that *Lyon*, by whose Virtue attractive, all things are lifted up from the Bowels of the Earth, and the Winter-like Caverns, making them to Wax green and flourish: whose Child (for all the Elixirs are to be had from it) is to us most acceptable and sufficient.

XIV. (The Child of Philosophers is generated of their *Green Lyon*, of which Child is had the strength of *Sulphur*, both White and Red; Our two *Sulphurs* of Nature are the Gold and Silver of the Philosophers, and their hidden Treasure.)

XV. Of this Child of the Green Lyon of the Philosophers is drawn the strength of Sulphur White and Red, but not Burning as Avicen saith, which are the two best things the Alchymist can take to make his Gold and Silver of: and this is sufficient to be said, for the attaining the knowledge of the Green Lyon: which is so called, because, that when he is dissolved, he is streight ways adorned with a green Vesture. (i.e. *When our Sulphur of Nature is dissolved in its own Menstruum, which is the Virgins Milk, it is clothed with this greenness, and therefore called the Green Lyon.*)

XVI. But of the *Green Lyon of Fools*, this we say, that from it with a strong, fire is drawn *Aquafortis*, in the which, the aforesaid Philosophers Lyon of the Mineral Stone, ought to be Elixirated, and assumes its Name. Raymundus saith, it were better, or safer, to eat, the Eyes of a *Basalisk*, than that Gold, which is made with the Fire against Nature.

XVII. And I say also, that the things from whence the same *Aquafortis* is drawn is green Vitriol and *Azoth*: i.e. Vitriol Natural, not Artificial, viz. the droppings of Copper, called also *Roman Vitriol*, *Roman Gold*, by many of the Philosophers, from the abundance of its noble Tincture, the which Tincture must be Fermented with common Gold.

XVIII. How great and Secret a Virtue, then, and of what strength, the Fire against Nature is, evidently appears in the construction of the Body of the Volatile Spirit, being by its vulgarly sublimed in the form of Snowy Whiteness. Raymundus in the end of the Epistle of his Abridgment saith, feed Argent Vive with this Oyl, viz. with the Oyl, wherewith the Spirit of the Quintessence is thickened, etc.

XIX. For want of such, Natural Virtiol, the true and natural Principle, not Artificial, (as Vincent saith) made of Salts, Sulphurs, and Alums, which cut and gnaw Metals, is to be chosen, lest in the end of your work you fail of your desire. (The Philosophers will you to Calcine Sol with Mercury Crude, till it be brought into a Calx Red as Blood: Here comes in the work of Sol and Mercury together, brought into a dry Red Pouder and fixed, but whether it is to be done with Mercury or Sulphur, the Water of him, is doubtful.)

CHAPTER LXIV

THE MANNER OF ELIXIRATION WITH THE FIRE AGAINST NATURE.

I. Take the first Sol, Calcined with the first Water, viz. the Mercurial Spirit, very clean, and brought into the Color of Blood, in the space of 20 days, (in lesser time it is not to be done.) This Calcination cannot be so profitable, as it would be, unless Sol be first Mercurializ'd into such a thinness, as it may cleave together to that to which it must be joyned in a 24 fold proportion, (viz. as 1. to 24.) strained through a clean Linnen Cloth, without any remaining substance of the Gold.

II. I my self have seen it so ordered and done; and then it may certainly, in a strong Bolt- Head, well Luted on every side, except on the Top, boyling in a strong Fire for the space of 20 days, be precipitated into a Red Pouder, like Cinnaber, (all which I have seen performed.) Every particle of this Pouder you shall so fix, as that if it be put upon a Red-Hot Iron Plate, its Spirit shall not fume or fly away.

III. This Pouder Dissolve with, or in our Fire against Nature; being Dissolved, abstract the Water of the Fire against Nature from it, so long till the substance of the Pouder so Dissolved, do remain in the Vessel, as thick as an Oyl; which Oyl, first, with a soft fire, and after with

a stronger, fix into dry Pouder.

IV. (This Work is not to be done all at once, but by little and little at a time, till it goes through with it in the Color of Blood; then will it precipitate into a Red Pouder, called by the Philosophers Sericon: Dissolve it with as much of Our Vegetable Sal Anatron, the space of an hour, then set it in balneo, in a long Receptory, till it be cleanly dissolved, and becomes as it were a fine Wine, which with the very softest heat, make it to Evaporate, and Congeal, so will you have a pure Stone, and of subtil parts.

V. Also if you dissolve this same Red Pouder of Mercury in Water or Spirit of Common Salt, prepared as Bachon and Albertus have taught, you shall have an Oyl or Salt of Gold, which no Fire can destroy, which will melt and tinge with a solar Color upon a Plate of Venus. This Treasure carry always with you, wheresoever you go: Who knows not the Secret of this prepared Salt in Our lesser Works, knows little of the hidden things of Alchymie.)

VI. Try this fixt Pouder (at Sect. 3. above) for the fixation, reiterate still the Work with the same Fire against Nature upon the same Pouder Ten times, and it will be dryed up no more into Pouder, but remain in a thick Oyl, the which will turn Argent Vive, and all Bodies into pure Alchymick Gold, sufficiently good for all works

of the *Goldsmith*, but not for Medicine for Man's Body.

VII. A Second way, Gold is much more wonderfully Elix-
irated by the said *Fire against Nature*, compounded with
the *Fire Natural*, after this manner. Let Vitriol of the
Fire of Nature, made of the most sharp Humidity, or
moisture of *Grapes*, and *Sericon*, joyned together in a
Mass, with the Natural Mineral Vitriol (*called the Gum
of Adrop, or Vitriol Azoth,*) made somewhat dry, and with
Sal Nitre, be dissolved.

VIII. First Ascends a Fair, Weak, Flegmatick Water, which
cast away. Then a White Fume, making the Vessel appear
White like Milk, which Fume must be gathered into the
receiver, so long till it ceases, and the Vessel becomes
clear, of its own Color. This water of the White Fume
is the stinking Menstruum, which is called Our Dragon
against Nature. This Menstruum, if the said Dragon
against Nature was absent, would be our Fire Natural, of
which we shall hereafter speak in its proper place.

IX. (Raymundus saith, *this Water is made of four things:*

1. *The Composition of Sal Amarum.*
2. *Menstruum Foetens.*
3. *Argent Vive, which is a common substance in every
combustible body.*
4. *Mineral Vitriol.*

X. This compounded Water Mineral, and Water Vegetable,
being mixed together, and made one Water as aforesaid,

doth work contrary Operation, which is wonderful, it Dissolves and Congeals, it makes moist and dry, it putrifies and purifies; it divides asunder and joyns together; it destroys and restores; it kills and makes alive; it wounds and heals again; it makes soft and hardens; it makes thin and thick; it resolves Compounds, and Compounds again: It begins the Work and makes an end of the same.

XI. These two Mineral Waters Compounded together in one, are the two Dragons Fighting and striving to gather one against the other in the Flood of *Satalia*: viz. The White Fume and the Red; and one of them shall devour the other. And here the Solutory Vessels ought to be Luted but gently, or closed with Linnen Cloth, or with Mastick, or common Wax, or Cerecloth.

XII. These two Dragons are Fire and Water, within the Vessel and not without; and therefore if they feel any exteriour Fire, they will rise up to the top of the Vessel, and if they be yet forced by the violence or strength of the Fire, they will break the Vessel, and so you will lose all your Work.

XIII. This Compounded Water aforesaid, does Congeal as much as it does Dissolve, and lifts it up into a glorious Crystalline Earth. This is our Secret dissolution of the Stone, which is always done with the Congelation of its

Water. The Fire of Nature is here put to the Fire against Nature; therefore as much as the Stone has lost of its form by the power and strength of the Water, or Fire against Nature; so much has it gotten and recovered again of its form, by the Virtue of the Water, or Fire of Nature. But the Fire against Nature, by the means of the Fire of Nature, cannot be destroyed.

CHAPTER LXV

THE PRACTICE WITH THE SAID COMPOUNDED WATER, UPON THE CALX OF THE BODY DISSOLVED.

I. The Practice with the said Compounded Water, upon the Calx of the Body duly dissolved and prepared: Take the prepared Body (made with a thick Oyl,) put to it so much of the Compounded Water as may cover the same Calx (i.e. Our prepared Calx with Our Vegetable Menstruum) by the depth of half an Inch. The Water will presently boil over the *Calx* without external dissolving the Stone, and lifting it up into the form of *Ice*, with the drying up also of the said Water.

II. The said *Calx* being so dissolved and sublimed into the form of *Ice*, you must take away; after this is done, the residue of the Calx remaining in the Vessel, undissolved, shall again be well dryed by the Fire, upon which put so much of the said Compounded Water as you did before, dissolving, subliming and drying, till the Calx is wholly dissolved.

III. The substance thus dissolved, subtly separated and brought into a Pouder, must be put (as thereafter shall be shewed) into a good quantity of the Fire of Nature (*which is a Quintessence*) the same being first well rectified, and the Vessel well stopp'd, to the end, that

the means of the heat outwardly administred unto it, procuring the inward heat to work, it may be dissolved into an Oyl; the which will soon be done, by reason of the simplicity of the Water, or simple Fire of Nature.

IV. And therefore when you have brought the said Pouder so dissolved, sublimed, and prepared with the said Compounded Water into an Oyl (then is our Menstruum Visible unto sight) by putting thereto a good quantity of the aforesaid rectified simple Fire of Nature, as before declared; then abstract or draw away the said Water again from the same Oyl, by Distilling the same in a moist, Temperate heat, so long till there remains in the bottom of the Glass a thin Oyl.

V. This Oyl, the oftner it is dissolved with the said simple rectified Fire of Nature, and the said Water Abstracted or Distilled by a Temperate heat, so much the more will the said Oyl be made subtil and thin.

VI. With the said Oyl (provided the Calx be the Calx of Sol or Luna) you may incere the substances or Calces of other Bodies, the said Bodies being first dissolved, exalted, sublimed, and prepared with the said Compounded Water, in manner and form of Ice aforesaid, till that by the Inceration of the said subtil and thin Oyl of Sol and Luna, the said substances of other Bodies be made fixed, and to flow like Wax.

VII. With which flowing substance, you shall not only congeal Argent Vive into perfect Sol and Luna, according as you have prepared your Medicine, but you shall also with the same fluxible and flowing substance, transmute and change all such other imperfect Bodies, (as they were, whose Calces were so sublimed, and from whom, at their first sublimating or lifting up, they took their beginning) into Sol and Luna aforesaid.

VIII. And this thin and subtil Oyl, being put into *Kemia* its proper Vessel, first sealed up, to putrifie in the Fire of the first degree, being moist: it becomes as black as liquid Pitch. The fire may then have its Action in the Body, to corrupt it, (the same Body as before so opened.)

IX. Therefore it grows first black, like melted Pitch, because the heat working in this moist Body, does first beget a blackness, which blackness is the first sign of Corruption: and since the Corruption of one thing is the generation of another; therefore of the Body corrupted, is generated a Body Neutral, which is certainly apt, declinable, and applicable unto every *Ferment* whatsoever you please to apply it to.

X. But the *Ferment* must be altered together with the *Alchymick* Body; and the whole substance of our Stone or

Elixir must partake of the Nature of the Quintessence, otherwise it will be of no effect.

XI. And between the said sign of blackness and perfect whiteness, which will follow the said blackness, there will appear a green Color, and as many variable Colors afterwards as the mind of Man is able to conceive.

XII. When the present White Color shall begin to appear like the eyes of fishes, then may you know that Summer is near at hand, after which *Autumn* or *Harvest* will happily follow with ripe fruit, which in the long looked for Redness: This is after the Pale, Ashy, and *Citrine* Color.

XIII. First the Sun does perfectly Descend by its due Course, from its Meridional height and Glory, through its gross and natural solution into an imperfect Pale, and Ashy Color, shining in the Occidental parts of the West, which is somewhat of a yellowish or Brick dust Color: from thence it goes to the Septentrional parts of the Earth, being of a Variable watrish blackness, of a dark, cloudy, alterable, putrefaction watrishness.

XIV. Then it Ascends up to the Oriental parts, shining with a more perfect Crystalline, Summerlike, and Paradisical White: Lastly, he Ascends his *Fiery Chariot*, directing his Course up again to his Meridional Life,

Perfection and Glory, there to Rule and Shine, in fire, brightness, splendor, and the highest perfection, even in the highest, most pure, and Imperial Redness.

XV. When this aforesaid simple Oyl of the altered Body, being in its Vessel duly sealed, is by the Fire thus disposed, what is there more than one simple thing, which nature has made to be generated of *Sulphur* and *Mercury* in the Bowels of the Earth?

XVI. Thus it is evident, that our Stone is nothing else but *Sol* and *Luna*, *Sulphur* and *Mercury*: *Male* and *Female*; *Heat* and *Cold*. And therefore (to be more short) when all the parts of our Stone, are thus gathered together, it appears plainly enough, what is our *Mercury*, Our *Sulphur*, Our *Alchemick Body*, Our *Ferment*, Our *Menstruum*, Our *Green Lyon*: And what Our *White Fume*, Our two *Dragons*, Our *Fire*, and Our *Egg*, in which is both the Whiteness and the Redness.

XVII. As also what is *Man's Blood*, Our *Aquae Vitae*, Our *Burning Water*, and what are many other things, which in this Our Art are Metaphorically, or figuratively named to deceive the Foolish and unwary.

XVIII. Also there is a similitude of a *Tri-Une*, shining, in the Body, Soul and Spirit. The Body is the substance of the Stone. The Soul is the *Ferment* which cannot be

had, but from the most perfect Body; and the Spirit is that which raiseth up the Natures from Death and Corruption to Life, Perfection and Glory.

XIX. In *Sulphur*, there is an Earthiness for the Body: In *Mercury*, there is an Aerealness for the Spirit, and in them both a Natural Unctuosity for the Soul or Ferment; all which are inseparably United in their least parts for ever: From this Fermental Body the Stone is formed, and without it, it cannot be made.

XX. It is the peculiar property of *Sol* and *Luna*, (the which property appertains to the Stone it self) to give the form of Gold and Silver. And therefore the Elixir, whether it be White or Red, may be Infinitely augmented with the Fermental Oyl: if you do cast the same upon *Mercury*, it shall transmute it into the Elixir, which Elixir must be cast afterwards upon the Imperfect Bodies.

XXI. Moreover the said White Elixir is augmented with Mercurial Water, and the Red Elixir with the Mercurial Oyl; the which two, viz. the Mercurial Water and Mercurial Oyl, can only be had of *Mercury* dissolved of it self.

XXII. See what the Scripture saith, *He stroke the Stone and Water flowed out, and he brought forth Oyl out of the*

Flinty Rock. We may Note the whole composition of the Elixir in these four Verses following.

XXIII. *He stretched forth the Heavens as a Curtain. The Waters stood above the Mountain: This is the Water which does cover Our Matter, and performs the dissolution thereof, causing a cloudy Ascension. That does walk upon the Wings of the Wind. This figures forth the sublimation of our Stone.*

XXIV. *Who makes his Angels Spirits, and his Ministers a flame of Fire. By this is shadowed forth the rectification, separation, and disposition of the Elements. Who has founded the Earth upon its Basis; so fixt, that it shall not be moved for ever. Under which is described the fixation of the Elements, and the perfection of the Philosophick Stone.*

CHAPTER LXVI

ANOTHER WAY OF ELIXIRATING GOLD BY THE FIRE AGAINST NATURE.

I. Another way, by which the Body of Gold is Elixirated by the power of the *Fire against Nature*, through the help of the Operation of the *Fire of Nature*; which is thus. Dissolve the Body of pure Gold in the *Fire against Nature*, the same fire being well rectified *Arsenick* (Mercury sublimate) as the manner is; from which Gold being so dissolved into a Citrine, clear and shining Water, without any Heterogenity or Sand remaining, let the water be abstracted, till the Body does remain in the bottom of the Glass, like a fixt Oyl.

II. Upon this Oyl, affuse the said *Water*, or *Fire against Nature* again, and abstract again, and this work so often repeat till the *Water* or *fire against Nature*, have no more sharpness upon the Tongue than common Well-Water.

III. This done, draw such another *new Water* or *fire against Nature*, which Affuse upon the former Oyl, and abstract in all respects as before is taught: then Affuse upon this Oyl the *Water* or *fire of Nature* well rectified, and let it be double in quantity or proportion of the said Oyl of the Body so dissolved, and put it into a Vessel, which stop well, and set it in *Balneo* for seven days; so will the *Water* or *fire of Nature* become a Citrine Color.

IV. This *Water* or *fire of Nature* by its attractive Virtue, will draw away the Tincture from the fire against Nature, as Raymundus saith in his practical Alphabet. And altho' it is somewhat opposite to Nature, to dissolve the Bodies with the *fire against Nature*; yet if you know how to comfort the matter with the *fire of Nature*, and by Balneation in 15 days, to draw it from the blackness of the water, or *fire against Nature*, (the which may be done, as I have proved, in 6 days) you shall perfect the work, and attain the desired end.

V. Let the aforesaid Natural Water or fire of Nature, so tinged with a Yellow Color, be always warily emptied, and poured off from the aforesaid dissolved Bodies, into another Vessel, with a narrow Mouth, that may be firmly stopped: and then with more of the said fire, let there be made in Balneo, in the space of time aforesaid, another quantity of the said Oyl.

VI. And so the same water being tinged with Sol or Gold, let it be warily emptied, and poured off as before: and when the water of Nature will be tinged no more, then it is a sign, that the Tincture is all drawn forth from the dissolved Body by the Fire against Nature.

VII. Put the Tinctures thus decanted off into a Glass Stillatory, and with a soft or easie Fire abstract the

Water or Fire of Nature from the same, so long till you see in the bottom an Oyl; to which you must put New Fire of Nature again, well rectified: and after the Matter has stood in Balneo for the space of 6 days, then abstract the said water or fire of Nature by distillation.

VIII. And let the work with the same water be repeated upon and from the said Oyl, after the same manner so long till you have brought your Oyl of Gold to be most subtil and pure, without any Foeculent grossness, wherein let nothing of the water or fire of Nature be left behind, but the substance of Gold only, turned to Oyl.

IX. This subtil and pure Oyl of Gold, being put in *Kemia*, or its proper Vessel, and firmly sealed up, may be the aforesaid Regiments be changed into the great Elixir, as it is shewed before with the other simple Oyl, made with the Compounded Water, in the former practice, at Sect. 8. Chapter 65. aforegoing.

X. But to proceed: sublime *Quick-Silver* with *Roman* Vitriol and prepared or Calcined Salt; and after that sublime it by it self alone three times from its Foeculent substance. This done, and the same made into Pouder, put this sublimate Pouder into a fixatory Vessel, and put thereto a certain quantity of your aforesaid Oyl of Gold, but so much only, as may scarcely cover the sublimate: firmly close the Vessel, and set it in a soft Fire, till the Natures are perfectly joyned together.

XI. This done, grind it upon a Marble, and Incinerate it again with your said Oyl of Gold, and after put it again into its Fixatory Vessel, under a fire of the first Degree as before, and let the same Vessel stand twice as long as it did before, to the Intent that the Natures may be firmly Compact and United together.

XII. Now this Rule is generally to be Observed: that the Vessel with the Matter in it to be fixed, ought always to be set over the fire from time to time to be augmented, and this Incineration to be continued still upon the *Argent Vive* sublimed, until the same is perfectly fixed with the said Oyl or substance of Gold.

XIII. The which must be proved upon a Plate of Silver Red Hot: And if it be found fixed, let it have for the greater certainty, one Incineration more of the said Oyl, which set under a strong fire for the space of three days: then grind it with your Oyl upon the same Stone, till it be as thick as an Oyntment; which make perfectly dry with an easie fire, and then let it be Calcined with a strong fire for the space of eight hours.

XIV. Which done, then Incinerate it, and dry it again with a soft or gentle fire oftentimes, till it stands in the fire like melted Wax. This medicine will transmute Silver substantially and perfectly into fine and pure *Alchymick Gold* perfect to all the works of *Goldsmiths* but not to Medicine for Men.

CHAPTER LXVII

TWO OTHER MINERAL ELIXIRS, OR TWO OTHER PROCESSES OF MERCURY.

I. There be many other Noble and Profitable Secrets in this Art, or Mystery of our Mineral Stone; viz. good Elixirs to be made out of Metalline Bodies; of which Mineral Elixirs, two are more excellent than the rest, the first of which we shall handle in this Chapter.

(Here comes the Process or Practical Operation of Mercury mentioned Chap. 61. Sect. 13. aforegoing.)

II. The first of these Elixirs is only in Mercury: The second, in Mercury and the White Body for the White Elixir; and with the same to the Red too, if you so please, being prudently pursued and sought after.

III. The first manner to Elixirate only with Mercury is thus. Dissolve Mercury only, by it self into a Milky water, with the which Mercury so dissolved, you may dissolve so much more Mercury, and so continually, as long as you please.

IV. Put this into a gentle Fire to be Distilled, so shall you have Our Virgins Milk White and Crystalline, wherewith all Bodies may be dissolved into their first Manner, Washed and Purged.

V. This water is of a Silver Colour, which if you fix with its Earthy Faeces Calcin'd, and after that dissolved again in the quantity of its remaining water, and then again Coagulated and Congealed, (which work is to be done upon a Stone) you will have at length the Elixir of *Argent Vive*, which will transmute all Imperfect Bodies to a perfect Whiteness.

VI. And so of this Mercurial substance is made a water permanent or fixt, wherewith the Calces of all Bodies may be so depurated and Whitened, as thereby to become the most pure and fine Silver.

VII. And therefore as I have said before in the beginning of this work, when *Mercury* is dissolved, then are its Elements separable; and after the separation of its Mercurial Liquor, and that a competent putrefaction is performed; after the same White Liquor, there will Distill a Golden moisture or humour, to which if you add a small quantity of the Ferment of the Gum of the aforesaid Elixirated White Stone, that then the same White Stone, with the said Golden humour, shall be made the Red Stone, which shall transmute *Argent Vive*, and all Metalline Bodies into the finest and most pure Gold.

VIII. Again, if you take the aforesaid Red humour of *Mercury* and Dissolve in it a little of the aforesaid Red Ferment, being made as aforesaid of the White Stone, and

then with the same Red humour of *Mercury*, so Fermented with it self, the Calces of all Bodies, may be so depurated and Citrinated, that thereby they may become most pure Gold.

IX. When also *Argent Vive* is dissolved, then dissolve in it a little of the aforesaid Red Ferment, and so put all into *Kemia*, or a proper Vessel, which firmly close up with a Philosophick Seal. Then with a continual and easie or gentle Fire, draw out the Chariot of the four Elements through the Depth of the Sea, until (the Floods being dryed up) there appears in the Matter a bright shining substance, like to the Eyes of the Fishes.

X. For by this Operation, if you keep your Temperate Fire continually alive, the Floods shall dry up, with an exceeding drought, and the dry Land or Earth shall appear, as in the days of *Noah*, the waters were dryed up from off the Earth, and behold the Face of the Ground was dry. And by lifting up the Rod of *Moses*, and stretching out his hand, the waters were dryed up, and the dry Ground appeared in the midst of the Sea: for so says David, *He Rebuked the Red Sea, and it was dryed up; he led them through the Depths as through the Wilderness.*

XI. And then by the Space of Forty days following, it shall be Rubified, (as the Philosophers Demonstrate) by the help of a Vehement Fire, as the Nature of it requires,

continuing and remaining in the same strong Fire till it melt and flow like Wax, whereby it will be able to transmute all Bodies into pure fine Gold.

XII. And thus the White and Red Medicines are multiplied with their own proper humidities: viz. only by the solution of the White Medicines in their own proper White and Red humours, and by their Coagulation again of the same, as necessity requires. Thus have we explicated with singular plainness of Speech, the Elixiration of Mercury per se, or Argent Vive alone.

CHAPTER LXVIII

THE SECOND OF THE FORMER ELIXIRS, WITH MERCURY AND THE BODY ALCHYMICK.

I. To Elixirate with *Mercury* and the *Body Alchymick*. Take *One part of the most pure Kibrick* (quod est pater Mercurii & omnium Liquabilium,) *Sea water* twelve parts, in which dissolve the *Kibrick*: being dissolved, strain the water through a *Linnen Cloth*; and what remains undissolved, which will not go through, put into the Vessel called *Kemia*, set it over a gentle fire, as it were the heat of the Sun, untill there appears on the Top a Red Color.

II. Then put to it a quarter more of the *Sea-water* aforesaid, being kept in a very clean Vessel, set it on a very gentle fire, and dry it up again, as you did before, by little and little at a time.

III. For in this Work, by so much less there is put of the Spirit, and more of the Body; for so much the sooner and better shall the Solution be made; the which Solution is made by the Congelation of its water.

IV. And therefore as the *Rosary* saith, you must beware that the Belly be not made over moist, for if it be, the water shall not receive or attain to its dryness.

V. This manner of Imbibition must be Observed and continued so long, till the whole water by several Imbibitions shall be dried up into a Body.

VI. This done, let the Vessel be firmly and Philosophically Sealed up, and placed in its proper Fornace, with a mean or gentle fire, which must not wax cold, from the first hour you begin to set the same into the Fornace, till you have made an end of the whole work.

VII. And when the matter is sublimed, then let it be made to Descend by little and little without Violence, the fire being Artificially made or set over it; which done, let it be again sublimed as before.

VIII. And so let the Soul of the *Sun* of the Vulgar (the which Soul is Our unclean Oyntment, the Spirit not yet conjoyned with the Body) Ascend from the Earth to the Heaven; and again make it to Descend from Heaven to the Earth, till all becomes Earth, which before was Heaven.

IX. To the end there may be made a substance, not so hard as the Body, nor yet so soft as the Spirit; but holding a mean disposition, standing fixed and Permanent in the fire, like a White peice of melted Wax, flowing in the bottom of the Vessel.

X. The which White substance, of a mean or middle consistency, must be fed and nourished with Milk and Meat, till the quantity thereof be increased according to your desire.

XI. This Medicine being Fermented to the Red, with a portion of *Sol* Dissolved in the water of the Sea, by reason of separating the first; the form from the Matter, to the end, that it may be in a more noble form than it was before, when the first qualities did remain undivided; and that it may be brought into a Purple Colour by the help of a strong and continual fire: whereby is made the true Elixir, both for the White and Red Work.

XII. Now this Elixir, be it White or Red, shall be increased an hundred fold more, both in Virtue, and Goodness, if its Quintessence be fixed with it, and that then afterwards it be brought and reduced by the Fire of Nature into a thin Oyl, the which must be done in a Circulatory Vessel: for truly, then the least drop thereof does Congeal a thousand drops of Mercury into the very greatest Medicine.

CHAPTER LXIX

OF THE VEGETABLE STONE.

I. The Vegetable Stone is gotten by Virtue of the Fire of Nature, of the Composition of which fire we now intend plainly to treat and of the way how to work with it, in every respect.

II. (Its Composition is of four things, as Raymundus saith, in his *Book of Quintessences*: It is a Composition of *Sal Amarum*, which is *Ignis adeptus*, a fire that is gotten without Wood or Coal, and by an easie working, does work against all manner of sharpness of Action of the Visible Fire, like as if it were the fire of Hell; and therefore, altho' Wine be hot, yet this water of Mercury is hotter: for it is able to dissolve all Bodies, to putrefie, and also to divide the Elements, which neither common Fire nor Wine can do.

III. Some think that this Fire of Nature is extracted or drawn from Wine, according to the common way, and that it must be rectified by often Distillations, until its Flegm is wholly abstracted, which hinders its Heat, Virtue, Strength and Burning. But this, when it is done to all advantages, and its highest perfection (which Fools call the *pure Spirit*) and then put to the *Calx* of the Body

never so well prepared, yet will it be weak and ineffectual to Our purpose, for Dissolution, Conservation, etc.

IV. (The true and *Pure Spirit* is Our Silverish Spirit of Wine, which is our Vegetable Mercury, and the true water of the Philosophers. Concerning which, see in Ripley's secret Concord.)

V. Wherefore since the vulgar Spirit or Wine is such, it is evident that there is an Error in choosing of this Principle: for the true Principle, (which is the beginning) is the RESOLUTIVE MENSTRUUM (*which is the Soul of Mercury, and this Tincture is a very Oyl, separate from its foul Earth and faint Water*) which, as we know, and according to the traditions of the Wise Philosophers, is an Unctuous moisture, which is the nearest Matter of Our Vegetable and Philosophick Mercury.

VI. The which Principle, *Resolutive Menstruum, Near Matter, or Unctuous Moisture*, Raymundus (in Cap. 6 and Cap. 8. of his Clavis) does call Black, Blacker than Black: The which Black thing or Matter I certainly know.

VII. But since Raymundus saith, that this Resolutive Menstruum, does come from Wine, or the Lees, or Tartar thereof, how is he to be understood? Truly, he himself unfolds the Mystery: Our Water or Menstruum, is a *Metal-line Water*, generated of a Metalline Matter only: So that

Raymundus speaks, either of the *Resolutive Menstruum* or of the *Resoluble Menstruum*.

VIII. (This *Menstruum* springs from a Silver Wine, which does Naturally make a dissolution of its own *Sulphur*. It is apparent in the 11. Cap. of *Raymundus*, that Our Mercurial and Radical moisture is not only Congealed into perfect Metal, by Vapour of its hot and dry *Sulphur*, but that also the same Metalline Water, being so terminated in the form of a Metal, after its Resolution in Ashes has power naturally of a *Menstruum* to dissolve Our *Stone* or *Sulphur*, and change it to its Vegetable Nature, without prejudice or hurt to its own Nature.

IX. (Wherefore he says, that from whatsoever any thing does spring or grow by Nature, that into the same it may again be resolved.)

X. If he (*viz. Raymundus*) speaks of the first water or Resolutive Menstruum; you are to understand that it is (so as he speaks) not a Metalline Water, but after a certain manner: for this water of the Resolutive Menstruum, is both a Sulphurous and a Mercurial Vapour (*Ignis and Azoth*) and by reason of its Sulphurity, it burns with the fire.

XI. (This *Resolutive Menstruum* is our Vegetable Mercury, which is our Vapourous Menstruum, and every burning water

of Life, *Aqua Vitae ardens*, by whose attractive Virtue, the Body of the Volatile Spirit, being fixed by the fire against Nature, is dissolved naturally into the water of Philosophers, and exalted and lifted up from its Salt and Combustible Dregs into a clear Mercurial and Natural substance, which must be Fermented with the Oyl of *Sol* and *Luna*, and then is made thereof the great Elixir; with which *Mercurial* substance we also counterfeit Pearls and Pretious Stones.)

XII. We see also, that in *Tartar* dryed only in the Sun, there are certain Mercurial Qualities shining and giving of light to the Eye, but the kind of Metals is a Composition of *Sulphur* and *Argent Vive*. And therefore, if he means after this sort, then the Resolutive Menstruum, may be taken for a Metalline water; for otherwise it is not Answered.

XIII. Again, *Raymundus* proves clearly to the contrary, where he answers him who demanded of him; *in what is the Vegetable Mercury, in Gold or in Silver? It is*, (saith he) *a simple Coessential substance*, the which is brought from its own Concrete parts and proper Veins, to such a pass or point by the Dissolutive Menstruum, that by Virtue of the simple and Co-essential substance, they are able to multiply their similitudes in Mercuries, which have none in themselves, and are also apt Medicines for

Mens Bodies, and to expel and put away from them many Diseases, & to restore to the Old and Aged, their former Youth, and preserve them in Health so long a time as God has designed them to Live.

XIV. (This Coessential substance is Our White and Red Tincture by whom these Earths that are wanting, are multiplied in Tincture, whereby they are made Elixirs, to purge Metals, and a Medicine for Man's Body.)

XV. Therefore, *Our true Metalline Water* is an Unctuous humidity of the Body dissolved to the similitude of Black Pitch, Liquid and Melted; and this Unctuous and Black humidity is called *the true Resoluble Menstruum*. And because we shall afterwards demonstrate the true Resolutive Menstruum, required in this Work, we will here only declare from what principles, and how the said *Resolutive Menstruum* is drawn.

XVI. (Our Metalline Water is separated from the Body of LUNARIA, which is its terminated and Radical humidity in the kind and Color of White shining Silver, and its Body, is Our black *Sulphur*: Therefore see Chap. 63. in the Lunary Branch, and in his Clavis where you will find the Radical humidity to be the true Menstruum wherewith the solemn dissolution of its own black Body is made.)

XVII. Raymundus doth say, that an Unctuous Humidity is the last comfort and support to the Humane Body, which

what it is, is manifest to the Philosophers; it makes a noise or sound in the Vessel, and is Distilled with a great deal of Art. He also saith, that Our Stone is made of the hottest Matter or substance in Nature: And I say that Wine is hot; but there is another thing which is much hotter than Wine, whose substance, by reason of its exceeding Airyness or Spirituosity is most quickly inflamed by the Fire.

XVIII. And the Lees, or TARTAR, and Dregs of this Unctuous humidity, is gross, like the Rinde or Bark of a Tree: and the same Tartar is blacker than the Tartar of the black Grape of Catalonia, for which cause it is called by Raymundus, a Black, more Black than Black.

(By these Lees, or Tartar and Dregs, is meant the Lees of our Silver Wine, separated from the Lunary Body).

XIX. And because that this humidity is Unctuous, therefore it better agrees with the Unctuousness of Metals, than the Spirit drawn from Common Wine; for through its Liquefactive Virtue, Metals do Melt, and are made flowing and moist in the Fire; the which Operation truly the Spirit of Common Wine cannot do.

XX. For the Spirit of Wine, how strong soever it be, is (comparatively) but clean Flegm or Water: whereas contrariwise, in Our Unctuous Distilled Spirit, there is no watrishness at all. But this thing being rare in our

parts, as well as other Countries, *Guido Montanor* found out another Unctuous humidity, which swims upon other Liquors, which humidity proceeds from Wine, which *Raymundus*, and *Arnoldus* knew, with some others, but they taught not how it should be obtained.

XXI. (Our Tincture in Distilling, is separated both from the Flegm and its gross Foeces, till it be like an Oyl, and that is the Soul of Mercury, which is Air and Fire, separate from its two extreame; and so it being an Unctuous moisture, is the mean. See the first and last chapter of *Raymund's* Codicil.)

XXII. Notwithstanding, *Raymundus* saith, it must be drawn from Death, and from the Faeces of Wine by rectification, that it may be acuated in Distillation by hot Vegetable substances, thereunto appertaining, as Pepper, *Euphorbium*, etc. for without these things he saith, the Virtue thereof is not sufficient, but by long time to dissolve Metals.

XXIII. (*Raymundus* saith in the end of his natural Magick, that there is a Salt made of the Lees or Tartar of Wine, or *Aquae Vitae*, called the Salt of Art and Mercury, without which Salt (saith he) there is nothing can be done: Also he begins his Practice with this Salt in the first and last Chapter of his Codicil.)

XXIV. Wherefore as the same Philosopher affirms, among these things is this Menstruum one of the Secrets of this Art, whose Virtue must be increased by a wise management of the Matter: you must circulate this Menstruum in the Unctuous humidity in a Vessel of Circulation, by rotation continually, an hundred and twenty days, in the hottest Fornace.

CHAPTER LXX

THE REMAINING PROCESS OF THE VEGETABLE STONE.

I. Hitherto the Process of the Vegetable Stone has been long and Obscure; but that nothing may be doubtful to the prejudice of my professed Love to your Lordship, I say that all these things spoken by Raymundus are covered with the Mantle of Philosophy. Truly his intention is, that there should be made a dissolution with the Spirit of Wine, but that this Spirit of Wine should be joyned with another Menstruum resoluble, without which Resolution can never be attained.

II. (*Here the two Spirits are joyned together, the Vegetable Menstruum or White Oyl of Tartar* and our Metalline Oyl*). **(is this alcohol? HWN)*

III. And that Menstruum Resoluble is generated only of a Metalline kind: for it is a potential or mighty Vapour, being in every Metalline Body, joyning together two extreems, Sulphur and Argent Vive.

IV. And so indeed after this sort, Our water is a Metalline water, which because it does favour of the Nature of either extreem, it therefore brings our Resolutive Menstruum into Act.

V. Now how this Menstruum, which is Unctuous, Moist, Sulphurous, and Mercurial, agreeing with the Nature of Metals, and wherewith Bodies must be Artificially dissolved, may be had, we will here shew by clear practice.

VI. Take the sharpest humidity of *Grapes*, and in it being Distilled, dissolve the Body, well Calcin'd into a Redness, into a Chyrstalline clear and Ponderous water, the which Body Calcin'd into Redness, is of the Masters of this Science called *Sericon*.

VII. (Now comes in the Practice of *Pupilla*, of the dissolution of the *Red Lyon*, for the fire of nature, called also *Red Lead*, *Red Coral*, *Sericon* is of the Nature of Black Pepper, Euphorbium, etc. of a hot biting and fiery Nature, all which things are spoken only by way of Comparison.)

VIII. Then of this Crystalline water, let there be made a Gum, the which in Taste will be like to *Alum*. This Gum by Raymundus is called *Vitriol Azoth*, from which let there be drawn with a gentle Fire, first a weak water, with no more Taste or sharpness than simple Well water.

(Fresher water there is none in Taste, yet will it never Consume or Waste, tho' it be used never so often; nor will it be ever less in quantity).

IX. And when the White Fume shall begin to appear, change your Receiver, and Lute it strongly, that it breath not forth; so shall you have our burning water, Our *Aquae Vitae*, and Resolutive Menstruum, (the which before was Resoluble) a Vapour potential, a mighty Vapour, able to dissolve Bodies, to Putrifie, and to Purifie, to divide the Elements, and also to exalt the Earth into a wonderful Salt, by the force of its attractive Virtue. This is our Fire of Nature.

X. This water has a bitter sharp Taste upon the Tongue, and also a kind of stinking Menstruum: and because it is a water which is very Spirituous and Volatile, therefore within a Month after it is Distilled, it ought to be put upon its Calx. When it is Affused upon the Calx, it will without any external Fire, boil if the Vessel be closely shut; and it will not cease to Ferment or work, till it be all dried up into the Calx.

XI. Therefore you must put no greater a quantity of it to the Calx, but what may just cover it as it were and so proceed, (*When the Fornace is dried up*) to the whole Complement thereof, (as in the Operation of the Compound water,) and as the work requires.

XII. And when the Elixir shall be brought into a Purple Color, then let it be dissolved with the aforesaid Vege-

table Menstruum into a thin Oyl, the same Menstruum being first rectified, and let the same by the Circulation of the Spirit of our water be fixed; so will it have Power to transmute or change all Bodies into pure Gold, and to Heal and Cure all Infirmities and Diseases in Man's Body, ten thousand times better than all the Potions and Prescriptions of Galen or Hippocrates.

XIII. This Elixir is the true AURUM POTABILE, and no other; for it is made of Gold Elementated and Circulated by the spirituous wheel of Philosophy; and it is so wrought with the Air, Gass, potency, or spirit of Mercury dissolved by its self, sublimed and rectified, as that the body of Gold by it may not only be curiously and exquisitely Elixirated; but also that it may then afterwards be brought to such a perfection by this our Art, as to be applied profitably to the most desirable work.

XIV. Thus you may see, we have hid nothing concerning this our desired Elixir of the Vegetable Stone: I shall now proceed to that of the Animal Stone, which is but a work of three days; and in three days will be compleatly ended. My advice to you is, not to gather the Leaves of Words; but the Fruits of Works, the profit of the things fought after.

XV. And know that in this Work, I have not so much affected the Curiosity of Language, or Elegancies of Stile, as the denudating the Essential Verity, and exposing the very Power of Truth to your View, which by reason of my haste I have now concisely done in few words.

CHAPTER LXXI

OF THE ANIMAL STONE.

I. We now come to reveal the most noble and High Secret of Secrets, viz. the Mystery of our Animal Stone desired of all Mankind, and the way and manner of its Elixiration. But this Animal Elixir is neither from Wine, as it is Wine, nor from Eggs, Hair or Blood, as they are such things, but only from the Elements: And these Elements we ought to search out, in the Excellency of their exceeding Simplicity and Rectification.

II. The Elements as *Roger Bachon* saith, are the Roots of all things, the Mothers of every thing: yet the Elements of the said things do not enter into the Work of this Our Elixir; but only by the Virtue and Commixtion of those Elements, with the Elements of Spirits, and Bodies of Metals.

III. Yet so indeed as *Roger Bachon* saith, the Elements of those things aforesaid do so enter in as to pierce through (tho' not to dwell ther) and to Accomplish this Our great Elixir.

IV. Notwithstanding among all those things which be Natural, (as all the rest be, which Philosophers have taken,) there is one thing yet, which is found more

pretious, more excellent, more proper, and more Natural than all the rest, for this our purpose.

V. The which one thing, because it is more excellent than all the rest, the Philosophers have taken for the nearest; because of the singular perfection which God has given to the *Microcosim* or lesser World, in whom are not only the Idea's of the Courses and effects of the Planets, Stars, and Asterisms, but also the Complexions, humours, Spirits, and Natural Virtues of the Elements.

VI. And therefore consider the most noble Bird of *Hermes*, which when the *Sun* is in *Aries*, begins to fly; and as it is advised, so let it be brought forth and sought for. Seek out the true *Sulphur* from his *Mine* or *Minera*, not being corrupted, for the whole perfection lies in the uncorrupt *Sulphur*.

VII. This is our Stone, the which as *Aristotle* saith, in his Secret of Secrets, is generated in the Dunghil, Highways, and must be divided into four parts: because saith he, each part has one Nature, the which parts must be joyned together again, till they resist or strive no more; when they are joyned unto it, it shall be White; if Fire, Red; as you please.

VIII. But understand, that this Division, must not be a Manual Division, (but in Power and Effect,) wherefore, let this one thing which all Men have (its over-flowing Flegmatick property being somewhat Evacuated) be put into Kemia or proper Vessels, which Seal up Philosophically; let it putrifie in a moist Fire a long Season, into a black thickness.

IX. Then by the second Degree of Fire, let it be Coagulated into a dryness, after many Bublings which it will make, wherein shall shine innumerable Colors: and when all that which is fine and subtil, shall Ascend upwards (or *Sublime*) in the Vessel most White, like as the Eyes of Fishes, the work is compleat in the first part.

X. This truly is a marvelous thing, more to be wondred at, than any Miracle of Nature, for then the self same White, has fully the Nature of White Sulphur, not Burning (or *Silver*,) and is the very *Sulphur* of Nature and *Argent Vive*.

XI. Let some quantity of Luna be added to it in the manner of an Amalgama; then it brings forth, by Operation, or generation of White into White; and the same thing worketh it into Red, and is made compleat into Red, by a greater Digestion in the Fire.

XII. Then, as the Philosophers advise, let the two Sulphurs, viz. the White and the Red be mingled with the Oyl of the White Elixir, that they may work the more strongly; upon which, if the Quintessence of the Vegetable Stone shall be fixed, you shall have the highest Medicine in the World, both to Heal and Cure Humane Bodies, and to transmute the Bodies of Metals in to the most pure and fine Gold and Silver.

CHAPTER LXXII

THE RESERVED SECRET EXPLICATED.

I. And now we are drawing near to the end of this work, we shall hereunto add and Explicate one Secret, even our reserved Secret, hitherto Buried in the Abyss of Aenigma's and deep Silence.

II. We say that the Body of the Volatile Spirit, fixed, by Fire against Nature, ought to be dissolved in the Vegetable Water, that is to say, in our Vaporious Menstruum; not in water of the Cloud, but in water of the Philosophers.

III. In which Dissolution, the Body is made light, for its more pure and subtil part is lifted up (*or Sublimed*) from Salt and Combustible Faeces, by Virtue of the water attractive: which is more clear than the water of the *Margarite*, as I have seen.

IV. And of this substance Fermented with the Oyl of *Luna* or *Sol*, is made the great Elixir, for the transmutation of imperfect Bodies.

V. It must oftentimes be dissolved and Coagulated with its Ferment, that it may work the better; and with this said Mercurial substance, thus Elevated (*or sublimed*)

we Counterfeit the most pretious Margarites or Pearls, not inferior to the sight, to the very best that ever Nature produced.

VI. And with these Artificial pretious Stones, we shall finish the discourse of Our pretious Stones, (Mineral, Vegetable, and Animal) the abscondite Mysteries of which, being by the Wise and upright Sons of Art prudently kept Secret.

VII. Pray the most Good and Gracious God, to open and reveal the same, at one time or another, even as it shall please him, to his despised Servants and little ones.

VIII. O most incomprehensible light, most Glorious in Majesty, who with the Charity of thy Heavenly Rays dost Darken our Dimmer Light; O Substantial Unity, the Divine three, the joy and Rejoycing of the Heavenly Host, the Glory of Our Redemption.

IX. Thou most Merciful, the Purifier of Souls, and the perpetual subsistence; O most Gracious, through daily Dangers and Perils which thou suffers us to undergo, and through this Vexatious vail of Vanity, bring us to thy heavenly Kingdom.

- X. O Power and Wisdom, thou goodness inexplicable, uphold us daily, and be Our Guide and Director, that we may never displease thee all the days of our Lives, but obey thee, as Faithful Processors of thy Holy Name.
- XI. Early, even betimes O Lord, hear thou my Prayers, by the Virtue of thy Grace, help forward my desires, and enable me I beseech thee to perform they Holy Will.
- XII. O most excellent Fountain, boundless in Treasures, thou scatterest thy good things without measure amongst the Sons of Men, and thou makest every other Creature to partake of thine especial kindness.
- XIII. Thou are worthy O Lord, to behold the Works of thy Hand and to defend what thy Right Hand has planted, that we may not live unprofitably, nor spend the course of our Years in Vanities.
- XIV. Grant therefore we beseech thee, that we may live without falshood and deceit, that avoiding the Great danger of a sinful course of Life, we may escape the Snares of Sin.
- XV. And as I Renounce the Loves of the things of this Life and the Concupiscences or Lusts thereof, so accept of me thy Servant, as a true and Spontaneous Votary, who

wholly depends on thy goodness, with all Confidence,
possessing nothing more.

XVI. We submit our selves to thee, for so it is fit;
vouchsafe thy Light to discover to us the Immortal
Treasures of Life; shew us thy hidden things, and be mer-
ciful and good unto us.

XVII. Among the rest of thy Servants who profess thy
Name, I offer my self with all humble Submission; And I
beseech thee O Lord, to forgive me, if I open and reveal
thy Secrets to thy Faithful Servants. Amen.

CHAPTER LXXIII

RIPLEY'S PHILOSOPHICAL AXIOMS OUT OF THE THEATRUM CHYMICUM.

I. Our Stone is called the *Microcosm*; One and Three; *Magnesia* and *Sulphur* and *Mercury*, all proportioned by Nature her self. Now understand that there are three MERCURIES, which being the Key of the whole Science, Raymundus calls his Menstruums, without which, nothing is to be done in this Art: but the Essential *Mercury* of the Bodies is the chief material of our Stone.

II. Our Stone is a Soul and a substance, by which the Earth does receive its splendor: what other thing is *Sol* or *Luna* than a *Terra Munda*, a pure Earth, Red and White? The whole Composition we call *Our Plumbum* or *Lead*, the Quality of whose splendor proceeds from *Sol* and *Luna*.

III. No impure Body, one excepted, which the Philosophers vulgarly call the *Green Lyon*, (which is the Medium which Conjoyns the Tinctures between *Sol* and *Luna* with perfection) does Enter into our Magistry.

IV. These Menstruums you ought to know, without which no true Calcination, or natural dissolution can possibly be done. But our principal Menstruum may be said indeed to

be Invisible or Spiritual; yet by the help of our AQUA PHILOSOPHICA SECUNDA, through a separation of the Elements, in form of clear water, it is brought to light, and made to appear.

V. And by this Menstruum with great Labour is made the Sulphur of Nature, by Circulation in a pure Spirit; and with the same you may dissolve your Body after divers manners: and an Oyl may be extracted therefrom, of a Golden Color, like as from Our Red *Lead*.

VI. 1. DE CALCINATIONE: Calcination is the Purgation of our Stone, restoring it to its own Natural Color, inducing first a necessary dissolution thereof, but neither with *Corrosives*, nor fire alone, nor A. F. now with other Burning waters, or the Vapour of *Lead*, is our Stone Calcined; for by such Calcinations, Bodies are destroyed, for that they diminish their humidities.

VII. Whereas in our Calcination the Radical humidity is Augmented or multiplied, for like increases like, he which knows not this knows nothing in this Art. Joyn like with like, and kind with kind, as you ought; every seed answers and rejoyces in seed of its own kind: and every Spirit is fixed with a Calx of its own kind or Nature.

VIII. The Philosophers make an Unctuous Calx, both White and Red, of three Degrees, before it can be perfected, that shall melt as Wax, till which it is of no use. If your water shall be in a right or just proportion with your Earth, and in a fit Heat, your Matter will Germinate, the White together with the Red, which will endure in a perpetual Fire.

IX. Make a Trinity of Unity, without dissention; this is the most certain and best proportion: and by how much the lesser part is the more spiritual, by so much the more easily will the dissolution be performed: drown not the Earth with too much water, lest you destroy the whole Work.

X. 2. DE DISSOLUTIONE: Seek not that in a thing which is not in it, as in Eggs, Blood, Wine, Vitriol, and the other middle Minerals; there is no profit to be had in things not Metallick: In Metals, from Metals, and by or through Metals, Metals are made perfect.

XI. First make a Rotation of all the Elements; and before all things, convert the Earth into water by dissolution: Then Dissolve that Water into Air, and then make that Air into Fire: this done, reduce it again into Earth, for otherwise you labour in vain.

XII. Here is nothing besides the Sister and the Brother; that is, the Agent and the Patient, Sulphur and Mercury, which are generated Co-essential substances. The dissolution of one part of the Corporeal Substance, causeth a Congelation of another part of the spiritual.

XIII. Every Metal was once a Mineral Water, wherefore they may all be dissolved into Water again; in which Water are the four repugnant Qualities with diversity. In one Glass all things ought to be done, made in the form of an Egg, and well closed.

XIV. Let not your Glass be hotter than you can endure your naked Hand upon, so long as your matter is in dissolution: When the Body is altered from its first form, it immediately puts on a new form.

XV. 3. DE DISPOSITIONE: Beware that you open not your Glass, nor ever move it, from the beginning of the work to the end thereof; for then you will never bring your work to perfection. Dry the Earth till it becomes thirsty in Calcination, otherwise you Act in vain. Divide the matter into two parts, that you may separate the subtil from the gross, or thin from the thick, till the Earth remains in the bottom of a Livid Color.

XVI. One part is Spiritual and Volatile; but they ought all to be converted to one matter or substance. And distill the Water, with which you would Vivifie the Stone. till it be pure and thin as water, shining with a Blew Livid Colour, retaining its Figure and Ponderosity: with this Water *Hermes* moistens or waters his Tree, whilst in his Glass, and makes the Flowers to increase on high.

XVII. First divide that, which Nature first tyed together, converting the Essential Mercury into Air, or a Vapour, without which natural and subtil separation, no future Generation can be compleated.

XVIII. Your Water ought to be seven times sublimed, otherwise there can never be any natural Dissolution made; nor shall you see any Putrefaction like Liquid Pitch; nor will the Colors appear, because of the defect of the Fire Operating in your Glass.

XIX. 4. DE IGNIBUS: There are four kinds of Fires which you ought to know; the Natural, the Innatural, that contrary to Nature, and the Elemental, which burns Wood: These are the fires we use, and no others.

XX. The Fire of Nature is in every thing, and is the third Menstruum. The Innatural Fire is occasionally so called, and it is the Fire of Ashes, of Sand, and Baths for putrefying: and without this no Putrefaction can be done.

XXI. The Fire against Nature, is that which tears Bodies to pieces or Atoms; which is the fiery Dragon, violently burning like the fire of Hell. Make therefore that your fire within, in your Glass, which will burn the Bodies much more powerfully than the vulgar Elemental fire can do.

XXII. 5. DE CONJUNCTIONE: Conjunction is the joyning together of things separated, and of differing Qualities; or the Adequation or bringing to an equality of principles: he which knows not how to separate the Elements, and to divide them, and then to conjoyn them again, errs, not knowing the true way.

XXIII. Divide the Soul from the Body, and get that, for it is the Soul which causes the perpetual Conjunction: the Male, which is our Sol, requires three parts; and the Female which is his Sister, nine parts; then like rejoyces with like for ever.

XXIV. Certainly Dissolution and Conjunction, are two strong principles of this Science, tho' there may be many other principles besides.

XXV. 6. DE PUTREFACTIONE: The Destruction of the Bodies is such, that you are diligently to Conserve them in a Bath, or our Horse-Dung, viz. in a moist heat for ninety days Natural: but the Putrefaction is not compleatly Absolved, and brought to whiteness, like the Eyes of

Fishes, in less than 150 days; the blackness first appearing, is the Index or Sign, that the matter draws on to Putrefaction.

XXVI. Being together Black like Liquid Pitch, in the same time, they swell and cause an Ebullition, with Colors like those of the Rainbow, of a most beautiful aspect; and then the water begins to whiten the whole Mass.

XXVII. A temperate heat working in moist Bodies, brings forth blackness, which having obtained, there is nothing that you need fear, for in the same way, the Germination of our Stone does follow, and forthwith, to wit, in the space of thirty (or Forty) days, you have Gas, or Adrop, which is our *Uzifer* or *Cinnabar*, and our *Red Lead*.

XXVIII. Take heed to defend your Glass from a Violent Heat, and a sudden Cold; make use of a moderate Fire, and beware of Vitrification. Beware how you bind up your matter; mix it not with Salts, Sulphurs, nor the middle Minerals; let Sophisters prate what they will, Our Sulphur and our Mercury are found in Metals only.

XXIX. 7. DE COAGULATIONE: Coagulation or Congelation is the induration or hardning of things, in *Calore Candido*, and the fixing of the Volatile Spirit. The Elements are forthwith converted, but the Congelation is no way impeded, for those things which are Congealed in the Air,

melt or soften not in the Water; for if so, Our work would be destroyed, and come to nothing.

XXX. When the Compositum is brought to Whiteness, then the Spirit is United and Congealed with the Body; but it will be a good length of time before such a Congelation will appear in the likeness or Beauty of Pearls. The cause of all these things is the most temperate heat, continually working and moving the Matter. Believe me also, that your whole Labour is lost, except you revivifie your Earth with the Water, without that you shall never see a true Congelation.

XXXI. This Water is a Secret drawn from the Life of all things existing in Nature; for from Water all things in the World have their first beginning, as you may easily perceive in many things. The substance or Matter is nourished with its proper Menstruum, which the Water and the Earth only produce, whose proper Color is Greenness.

XXXII. Understand also that our fiery Water thus acuated is called the Menstrual Water, in which Our Earth is dissolved, and naturally Calcined by Congelation; when you have made seven Imbibitions, then by a Circumvolution, putrifie again all the Matter without addition, beholding in the first place the blackness, then the Whiteness of the Congealed Matters.

XXXIII. Thus your Water is divided into two parts: with the first part, the Bodies are purified: the second part is reserved for Imbibitions; with which afterwards the Matter is made black, and presently after with a gentle fire, made White, then reduce to Redness.

XXXIV. 8. DE CIBATIONE: Cibation, is the Feeding or Nourishing of our dry Matter with Milk and Meat, being both administred moderately, till it is reduced to the third Order: you must never give so much as to cause a suffocation, or that the Aqueous humour should exceed the Blood: if it drinks too much, the work will be hurt.

XXXV. Three times must you turn about the Philosophick Wheel, observing the Rule of the said Cibation, and then in a little time it will feel the Fire, so as to melt presently like Wax.

XXXVI. 9. DE SUBLIMATIONE: Sublime not the matter to the top of the Vessel, for without Violence, you cannot bring it down to the bottom again; by a temperate heat below, in the space of 40 days, it will become black and obscure. When the Bodies are purified, let them be sublimed by degrees more and more, till they shall be all elevated or converted into Water.

XXXVII. We use Sublimation for three Causes. First, that the Body may be made spiritual. Secondly, that the

Spirit may be made Corporeal and fixed with it, and become Consubstantial with it. Thirdly, that it may be purified from its Original Impurities; and its Sulphurous Salt may be diminished, with which it is infected; subliming it to the Top, as White as Snow.

XXXVIII. 10. DE FERMENTATIONE: Fermentations are made after divers manners, by which our Medicine is perfected. Some dissolve *Sol* and *Luna* into a certain clear Water; and with the Medicine of them, they make the same to Coagulate, or be Coagulated, but such a Fermentation we propose not.

XXXIX. This only is our Intention, that first you must Break, or Tear, or Grind the matter to *Atoms*, before you Ferment it: Mix then presently your Water and Earth together; and when the Medicine shall flow like Wax, then see the above mentioned Amalgamation and put forth the same; and when all that is mixed together, above or on the top of the Glass, (being well closed,) make a Fire, till the whole be Fluxed; then make projection as you shall think fit, because it is a Medicine wholly perfect: Thus have you made the Ferment both for the Red and the White.

XL. The true Fermentation is the Incorporation of the Soul with the Body, restoring to the same the Natural Odour, Consistency, and Colour, by a Natural Inspissation

of the separated things. And as the Magnet draws Iron to it self, so our Earth by Nature draws down its Soul to it self, Elevated with Wind: For without doubt, the Earth is the Ferment of the Water, and by Course or Turns, the Water is the Ferment of the Earth.

XLI. We make the Water most Odoriferous, with which we reduce all the Bodies into Oyl, with which Oyl we make our Medicine flow. We call this Water a Quintessence, or the Powers, and it Heals or Cures all humane Diseases. Make therefore this Oyl of Sol and Luna, which is a Ferment most fragrant in smell.

XLII. 11. DE EXALTATIONE, Exaltation differs a little from Sublimation, if you understand aright the words of the Philosophers. If therefore you would Exalt your Bodies, sublime them first with Spiritus Vitae; then let the Earth be subtiliated by a Natural rectification of all the Elements; so shall it be more pretious than Gold, because of the Quintessence or Powers which they contain.

XLIII. When the Cold does overcome the Heat, then the Air is converted into water, and so two contraries are made by the way, till they kindly conjoyn and rest together: after this manner you must work them, that they may be Circulated, that they (one with another) may speedily be Exalted together in one Glass well Sealed, all this Operation is to be done, and not with hands.

XLIV. Convert the Water into Earth, which will quickly be the Nest of the other Elements; for the Earth is in the Fire, which rests in the Air. Begin this Circulation in the West, then continue it till past the Meridan, so will they be exalted.

XLV. 12. DE MULTIPLICATIONE, Multiplication is the thing which makes the augmentation of the Medicine in Color, Smell, Vertue, and Quantity; for it is a Fire, which being Excited, never dies, but always dwells with you, one spark of which is able to make more Fire by the Virtue of Multiplication.

XLVI. He is rich which has but one Particle or Grain of this our Elixir, because that Grain is possible to be augmented (by one way) to Infinity: If you dissolve this our dry Pouders, and make a frequent Coagulation thereof, you will augment it, and so you may Multiply it, till it increases in your Glass, into the form of a Tree, and which Hermes calls a Tree, most Beautiful in Aspect. Of which one Grain may be Multiplied to an hundred, if you know how wisely to make your Projection.

XLVII. Our Elixir, the more fine and subtle it is made, so much the more compleatly it tinges, and disperses its Tincture. Let your Fire be kept equally close, Evening and Morning; so much the longer you keep the Fire, so much the more profitable it will be; and Multiply

more and more in your Glass, nourishing your Mercury in its enclosure, whereby you will have a greater Treasure than you could desire.

XLVIII. 13. DE PROJECTIONE. If your Tincture be true and, not Variable, you may prove it in a small quantity thereof, either in Metal or Mercury: It cleaves thereto as Pitch, and so Tinges in Projection, that it is able to endure the strongest Fire: But many through Ignorance destroy their work, by making Projection upon an impure Metal.

XLIX. See that you Project your Medicine upon your Ferment, so will that Ferment be Brittle as Glass: Project that Brittle Medicine upon pure Bodies, so have you Silver or Gold, enduring the severest Test.

L. Give not liberty to the Reins lest you sin, but Religiously Fear and serve the Lord your God; think your self always before the Tribunal of the most high, the great Judge and Rewarder of Mankind, who will return to every Man according to his works.

LI. 14. RECAPITULATIO. Take heed diligently to the Latitude of our Stone, and begin in the Occident, where the Sun sets, where *the Red Man and White Wife* are made one, conjoynd and Married by the Spirit of Life, that they may live in Love and Quietness.

LII. The Earth and Water, are joynd in a fit proportion; one part of Earth or Body to three of Spirit, which is 4 to 12. and is a good proportion: you must take three parts of the Female to one of the Male: by how much less there shall be of the Spirit in this Dispensation, Conjunction, or Marriage, by so much the sooner will the Calcination be Absolved.

LIII. The Calcination performed, then you must dissolve the Bodies, divide, and Putrefie them; and all the Secrets of our other lower Stars will have a perfect Coherence and understanding with the Poles of our Heaven, and will appear with inexplicable Colors of Light and Glory, Transcending in Lusture and Beauty, all other things in the World, and all this before the perfect Whiteness.

LIV. And after the perfect Whiteness, you will have a Yellow, the false Citrion Colour: afterwards the Blood Red, unchangable for ever, will be manifest; so have you a Medicine of the third Order in its kind, which may continually be Multiplied. But this you must not in the least be Ignorant of, that the RED MAN does not Tinge, nor yet his WHITE WIFE, till they themselves are first Tinged with our Tincture or Stone.

LV. When therefore you prepare your Matter by this our Art; hide your Bodies all over, and lay open their

Profundities or In-sides, destroy the first quality of all your Materials, and the more excellent second qualities, which in these you must separate; and in one Glass, and by one Government and Order, convert the four Natures into one.

LVI. The Red Elixir must be divided into two parts, before it be Rubified, which put into two Glasses; and if you would have a double Elixir, one of Sol and another of Luna, do thus:

LVII. With Mercury multiply presently the Medicine into a great quantity, if you have at first only so small a quantity as a Spoonful: then may you multiply them together into a White and Red Medicine, which by Circulation you must convert into a perfect Oyl according to our directions; and this Multiplication from your first small quantity may be continued, should you live a thousand Years. These Oyls will fix Crude Mercury into perfect Sol and Luna.

LVIII. This pure and fixed Oleaginous substance, Raymundus calls his *Basillisk*, whose Explication is so easie to be understood, that it needs no more Words.

LIX. For our Metals are nothing else, than our two *Minerae*, viz. those of *Sol* and *Luna*, as Raymundus wisely Notes; The Splendor of *Luna*, and the Light of shining *Sol*.

In these two *Minerae*, the Secret dwells; tho' the Splendor may for a while be hid from your Eyes, which by the help of Art, you may easily bring to light.

XL. This hidden Stone, this one thing, purifie it, wash it in its own Liquor, Water or Blood, till it grows White; then prudently Ferment it, so have you the Summ and Perfection of the whole Work.

- F I N I S -