

THE
HERMETIC
AND
ALCHEMICAL
WRITINGS
OF
"PARACELSUS"
THE GREAT

Translated By:
J. B. Oxon, 1665

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It is highly appropriate to acknowledge the many persons who have either materially or philosophically contributed to the present effort and future ones. For some this might well be the first indication that they are considered as members of R.A.M.S. or that such a group even exists! While the list is long, it includes: C. Collins, L. Muller, Doris Edlein, Arp. Joo, D. and J. Nintzel, N. Ogle, G. Price, F. Regardie, W. van Doren, K. von Koenigseck and especially David Ham. For their labors and contributions, grateful thanks are given. Let their unselfish efforts inspire others to light the fires of Alchemy.

To obtain copies of these materials, or to contribute in some way to this work, contact: **R.A.M.S.** c/o Hans W. Nintzel
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PARACELSI

The Manuel Of The
STONE of the **PHILOSOPHERS**
by

THEOPHRASTUS of Germany
called **PARACELSUS** the Great

IF you would (by VULCAN'S Art) frame the PHILOSOPHERS STONE, which for very weighty causes we call a *perpetual* or *perfect Balsom*, you are first of all to know and consider how that STONE is to be placed materially before thy Eyes, and be made visible and sensible; and likewise how the virtue or fire thereof may come forth and be known. But for the clearer setting forth of this my intention, let's borrow an Example of *Common Fire*, viz., by what means the virtue or power thereof shows itself, and becomes visible: And that is done on this wise: First of all by the *Vulcanick Artis* Fire smitten out of the Flint: Now indeed this Fire can do nothing unless it hath such a matter as is friendly to it, upon which 'tis capable to operate, such as is Wood, Rosin, Oyle, or such like things, as it is naturally easily combustible; When therefore the said Fire lights upon some such a like thing, it proceeds on to an uncessant operation, unless it be destroyed or impeaded by its contrary, or unless the fuel fail by which it multiplies itself; for if Wood or such like be put thereto, then doth its force become stronger and stronger, and so it always operates until there be no more fuel put thereunto. Now then, as the Fire exerciseth and shows its operation in the Wood, even so is the same thing done with the STONE OF THE PHILOSOPHERS,

or the *perpetual Balsom in Man's Body*.

IF that STONE be made by a prudent *Phisician*, out of a Convenient matter, and by a philosophick manner, and (after a due consideration of all the circumstances of man) it be administred unto him, it doth then renovate and restore the Organs of Life, in such wise as if Wood were put to a Fire, by which the well-nigh deed Fire is cherished, and a shining and clear Flame procured: From hence therefore 'tis evident that there's much placed in the matter of this Balsom, forasmuch as 'tis behoveful that it have a singular Harmony with the body of man, and may so exercise its virtue, as that the Human Body may be safe from all the accidents as might to able to happen thereunto from such a matter.

AND therefore there is not onely much placed in the preparation of the STONE or Balsom, but 'tis much more behooveful to know the true matter itself, that is thereto fit; and furthermore, to prepare and use it as is fitting, viz., soberly and prudently, that so such a Medic - may be able to purge away all the defilements of the Blood, and other superfluties, and may induce Health in the room of the Disease. 'Tis therefore expedient for a true and honest Phisician, to have a good knowledge, and not to regard ambition and pomp, nor to appoint things doubtful or contrary, not to trust an Apothecary too much, but well to know the Disease and Diseased, or otherwise ye will always heal sinisterly, and will get nothing thence-from, but onely this, viz. The sick is deluded, and only deceived by the pride and ignorance of the foolish and unmet

Physician. But this is a great sin, and such as will not go unpunished: For what is itself but a voluntary wickedness, viz. For any one to demand money, and a reward for that which he knows Nothing of, and yet he'll be a Master, but with infamy enough; For many men do dis-esteem money, and not regard it, could they but be rightly advised and informed: But if this be not done, they lose both their Bodies, and Fortunes: And yet nevertheless 'tis counted a praise to demand money and fees; but believe it he that lists, for my part I'll reckon of such a Doctor after another-guess manner: For 'tis manifest, that of such Doctors (who in their own conceits are most highly learned) there's not a tenth part that hath a right knowledge of Simples, and much less that are certain of what they commend to be done, and how the Medicine is boiled by the Apothecary; so it often comes to pass, that such a Doctor orders such or such a simple to be taken in his composition, which himself never knew, and haply the Apothecary much less; and verily it frequently is so, that the Apothecary hath it not at all; and yet this Medicine must be called *perfect*, and the sick must drink it off as a good Medicine, and pay dear enough for it, but as to the Event, that the Patient feels; for although it be no wayes profitable to him as to his health, yet 'tis profitable to the Doctor and Apothecary, as to the filling of their Purses. But if the Doctor and Apothecary themselves should be possessed with the like Disease, they would not take such a like Medicine: Therefore it may well be quest, how miserably and wickedly they act, and that 'tis most highly necessary for them to order their Affairs otherwise, to amend their errors,

and to follow better things: But I feare 'twill be a hard matter to tame and master old Dogs.

BUT to return to my purpose, (from whence a just zeal to the miserable and forlorn sick persons withdrew me) and to give satisfaction concerning it, I say, that it is not so much expedient onely to prate or boast of the PHILOSOPHERS STONE, but 'tis necessary that that STONE be framed and prepared out of a convenient Matter, and be discreetly used: But know, that many of the Ancients have in their parabolical writings sufficiently discovered that Matter, and have, moreover, disclosed the Operation under figurative expressions, but yet have not wholly, and perfectly, manifested it; that so the foolish ones might not abuse it, and yet their sons might not have it hidden from them.

BUT whereas they are but a few that have followed them, and that have aptly set upon the thing, these secrets have, in process of time, been, as 'twere, blotted out of remembrance, and Gellenical fables have crept into the room thereof: But as the foundation thereof was at first laid, so doth it even yet stand in the same state, or rather grow daily worse and worse: This you may see in their Herbaries, how do they torment themselves therein? How do the GERMANES mix ITALY with GERMANY; whenas, notwithstanding, GERMANY doth not need those *ultramarine* herbs, but hath even sufficient of perfect medicine in herself. And therefore lest the truth should be constrained to give place to a Lye, and lest the darkneses of GALEN, and his Complices, should quench or suppress the Light of nature in medicine, it is expedient for

me THEOPHRASTUS to speak in this little book, not as an imaginary Physician, but as a knowing one, and as such an one as is not ashamed of his actions in Medicine, and who (by the grace of God assisting) have had good proof and experience in many sick persons, such as thou Galenist durst not to have visited: Tell me now, thou Galenical Doctor, from whence came thy foundation? Dost thou not place the bridle upon the horse's tail? Didst thou ever cure the Gout? Didst thou ever dare to go to the Leprous? Hast thou cured the Dropsie? I believe, and that upon good reason, that thou wilt be mute, and suffer THEOPHRASTUS to be thy Master. But if thou wilt learn, learn and see what I shall here write and say; viz. That the body of man hath no need of thy Herby chariot, especially in Chronick and long continued diseases, the which (by reason of Ignorance) thou callest wholly incurable; for thy Herbs are too weak for these diseases, and cannot, of their own nature, find out the Centre of the disease.

NEITHER wilt thou be able to do anything with thy Pills, unless to purge the Excrements onely; and withall, because of their inconveniency, thou oft expellest the good with the bad; the which cannot possible to done, without the great damage of the sick; and therefore well might those Pills have been omitted; Furthermore, neither do thy Syrups profit any thing, yea rather are as a thing of no value; and bring such a *nauseate* to him that takes them, because of their horrible and loathsome savour, that they burthen the sick, and do afterwards induce gripings and danger, and do operate against nature.

BUT now I'll leave the rest of thy absurd and improper medicaments, for that they fight directly against nature, nor should be made use of by any means. Whereas, therefore, those things that I have spoken are true, and that there's no true medicine to be found in Galen, Rhasis, or Mesue, that can set upon the said diseases in their root, and purge them out, (even as the fire mundifies the skin of the *salamander*;) it necessarily follows, that the Cure of THEOPHRASTUS is far different from the Galenical Fantasies, and that his Curing flows forth from the Fountain of Nature; otherwise THEOPHRASTUS should be as reproach-worthy as they.

IF therefore we would follow Nature, and use natural medicine, let us see what things they are, amongst all the others, that are most convenient in medicine for the body of man; viz. for the Conserving it (by reason of their virtue and efficacie) in soundness and health, even to the term of the predestinated death.

THIS then, if considered of, I doubt not but that 'twill be on all hands Confest, that Metalline things have the greatest agreement with the body of man; and that the perfect Metalls, by reason of their perfection, but principally their radical humidity, are able to do much upon the body of man: for that a man is also a partaker of that SALT, SULPHUR, and MERCURY, which doth in some measure, though hidden, rest in metalls, and mettaline things. Now then *like* is to be applied to *like*, the which is wonderfully profitable to nature, so it be rightly done, the which is a great secret in Medicine, yea, may be called an ARCANUM.

WHAT wonder therefore, is it, if excellent, unheard of, and inseparable Cures do follow, and such as ignorant men accounted impossible to be done?

BUT that I may not digress any further, I must for brevities sake, here hint what I have determined to write in this Book; for I have a mind of treating more clearly here in this place concerning true medicine, then elsewhere. But we have afore told how man hath his original of SULPHUR, MERCURY, and SALT, even as Metals have; this therefore being sufficiently declared in the book, P A R A M I R U M, 'tis needless to repeat it here; wherefore I shall only show you, how the aforesaid STONE OF THE PHILOSOPHERS may be known, and in some measure prepared: Know therefore of a Certainty, that there's nothing so small, out of which any thing is to be made, that can stand without Form; for all things are Formed, generated, multiplied, and destroyed in their Concordancy, and proper agreeableness, and do show their Originality, whereby it may be perceived, what it was in the beginning; and that, that same also must be in the Untimate matter, and that, that which runs, or steps in between, is like to that imperfection which nature admixeth in the Generation.

BUT whereas such Accidents may be separated by VULCAN, least they might do somewhat that may be an hindrance, Nature may in this case be amended, and this is likewise done in this Stone; for if thou wouldst make it of the right proper matter (the which may bee well enough known by the aforementioned circumstances) 'tis necessary that

thou take from it its superfluities, and frame, multiply, and augment it in its Concordance, or uniformity, like another, or third thing: for without its Concordancy it cannot be thus done, for Nature hath left it imperfect here, forasmuch as it hath not framed the Stone, but the proper Matter, and is hindered by accidents, whereby 'tis incapable of doing those things that the Stone, when prepared, is able to effect: and therefore such a Matter, without preparation, is, in respect of the STONE, but an half and imperfect thing, and stands not in any Concordancy, and Harmony, whereby it may be called perfect, or may be helpful for the health of man's body. The MICROCOSM affords thee an example of this thing: for behold, man as formed by the working Framer, into a man onely, is not an whole and perfect work, whilst standing out of his concordancy, but is but an half-work, until the framing of the woman suitable to him, and then he is a complete entire work.

BUT both of them are Earth; and so now these two Earths do constitute, or make up an entire man, capable of Augmentation and Growth; and this is done by the thus framed Concordancy. In such wise must be done with the PHILOSOPHERS STONE, if you would have it Renovate as well Men as Metals: If it be unburthened of its superfluous Accidents, and placed in its Concordancy, it causeth wonderful effects in all Diseases: Except this be done, all your Attempts thereabouts are but vain.

BUT now if you would thus place it into its Concordancy, 'tis expedient that you reduce it into its First Matter, that so the Male may act upon the Female, and that its outside may be turned inwards, and

its inside outwards, and that both the seeds, viz., the Male and Female, may be enclosed in their own concordancy, and be by VULCAN'S help brought to a more than perfect condition, and be exalted in their degree; and withall, may from itself pour in all virtue, (as being a clarified, temperate, and qualified Essence) into man's Body, and likewise into Metals, and may render them sound and whole, driving out all the defilements by way of expulsion, and that the good in the blood of man may thereby be drawn to the due places, by the means of attraction, that SO the MICROCOSME which is posited in the LIMBUS of the Earth, and framed of the Earth, may by this Medicine as being like himself be Radically, and not imaginarily, but most assuredly restored to health, or preserved therein. This therefore, is a Mystery of Nature, and such a secret as every Physician ought necessarily to know; And indeed every one that's born of the ASTRAL Medicine is capable of comprehending it; But that I may more clearly describe the Matter, and the preparation of a Medicine so excellent, that so an entrance may be given to the Sons of Learning, who love the truth.

YOU must know, that Nature hath given us a certain thing in which (as in a chest) are mysteriously concluded, or comprehended 1. 2. 3. the vertue and power whereof is more then enough sufficient for the conservation of the health of the MICROCOSM, insomuch that after preparation, it expels all imperfections, and is a true Defensive against old Age, and by us is called a *Balsom*.

BUT now you must first know what thing it is that Nature hath placed

such a number in: for I cannot describe it to thee more clearly, for many reasons.

BUT as to the preparation thereof, neither GALEN, RHASIS, or MESUE, understood it, nor shall those that follow them attain it: For this Medicine hath such a preparation, as your Pill-sellers attain not unto, and much less for an HELVETIAN-CALF to apprehend. Moreover it hath as it were celestial and singular operations; for it doth purifie and renovate by (as 'twere) a regenerating way as you may read more at large in my ARCHIDOXIS; and withall, well and advisedly take notice of the Original and the Essence, together with the vertue of Metals and Metallick things. He therefore that hath ears to heare, let him hear and see whether or no he speaks groundlessly and from the Devil, as thou Sophister triflest and supposest, who art thyself invironed with the Devil, Lyes and Darkness, and callest nothing Good but what thy foolish head is able to comprehend, and what serves for thy fancy without any previous labour: For thou seest but with one Eye, and erroneously wandrest, nor goest thou to the right Window of the Kitchin: But yet thou maist without offending Me, wind about thy intricate thred, and search for the Centre of the Labyrinth amongst the dark stars. But notwithstanding, if thou shalt at any time hap to make use of thy Wisdom, and consider what thing the PARACELSIAN-Art is founded upon, and how lame thy hotch-potch-fragments are, there would not be that contrariety betwixt thee and PARACELSUS: For, as concerning the things whereof I now do, and shall briefly write, whereby my ASTRAL Disci-

ples may apprehend and enjoy them, and glory of them; these things I say, may by the diligence of such an one as is not ashamed to learn, be well understood, there being nothing so difficult but may be known, and learned by labour and study.

THE PREPARATION OF THE MATTER OF THE STONE

THE practice therefore of this Work, is as follows:

TAKE the Mineral ELECTRUM, filed; put it into its own SPERM,
(Others read it thus: TAKE THE IMMATURE MINERAL ELECTRUM,
PUT IT INTO ITS OWN SPHEARE;) that the defilementsmon and super-
fluities thereof may be washed away, and purge it to the utmost, as
much as you can with STIBIUM, after a Chymical manner, lest that
otherwise thou shouldst suffer loss, by reason of its impurity. Then
resolve it in the stomach of the Ostrich which is born in the earth, and
is comforted and strengthened in its virtue, by the sharpness of the Eagle.
But when the ELECTRUM is consumed, and hath, after its solution, got-
ton a Marigold-colour, be not unmindful of reducing it into a spiritual
transparent essence, resembling the colour of true Amber: then add
half so much onely of the extended Eagle as the corporal ELECTRUM
(afore its preparation) weighed, and oftentimes asbract thence-from the
stomach of the Ostrich, for so thy ELECTRUM will be still more and
more spiritual. But when the stomach of the Ostrich is wearied, or
spent with labour, 'tis needful that thou refreshest, or renewest it,
and from time to time abstractest it. Then lastly, when it hath again
lost its sharpness, add the TARTARIZED Quintessence, yet in such
a proportion, as to over-top it the height of four fingers, that so it may
be deprived of its redness, and may pass, or distill over together there-
withall: this do so long and so often, untill it becomes white of itself:

Now then when 'tis enough, (for thou wilt see with thine eyes, how it will by little and little fit itself for sublimation) and thou perceivest that sign, sublime it, and so the ELECTRUM will be converted into the whiteness of the exalted Eagle, and 'tis brought thus to pass, and is transmuted by a little labour. This now is that we seek for, for our use in Medicine; with the which thou mayest make a safe progress in many Diseases, which will not yield to vulgar medicines. Thou mayest likewise convert this same into a water, an oil, or a red powder, and make use thereof in all such Medicinal eases as need requires.

Give me leave to tell thee; and that truly, that there is not a better foundation for the whole structure of Medicine, then what lies hid in the ELECTRUM. Albeit I do not deny but that (according to what I write in my other Books) there lie hid even in other Mineral things great secrets, but then they require a longer and greater labour, and besides 'tis more difficult to use them aright, especially for the unskilful; for if such make use of them, there accrues more hurt than good thencefrom.

FOR these respects therefore, it is not laudable for every Alchymist to exercise the Medicinal Art, if he be ignorant thereof. It would be expedient that, as to this, some let and bar were here instituted, that so an inhibition might be imposed on such putatitious, imaginary Physicians. For my part, I'll not bear their blame, nor acknowledge them for disciples, seeing they follow not the truth; but account of them as notorious deceivers, and slotheful Loyterers, such as snatch the bread out of the true disciples' mouths, and of set purpose hurt men, esteeming neither

Conscience nor Art. But in our said ELECTRUM prepared, there lies so great a virtue of Curing men, that there cannot be found a more certain and more excellent medicine in the whole world.

INDEED the Galenical Triacle-selling Doctors do call it poison, and oppose it, not knowingly, but out of pride and mere foolishness. I myself do likewise grant that in its preparation it is a poison, and as great, or greater then that of the Tyrian Serpent, or Adder, that is put into Triacle; but that it remains poisonous after its preparation, that is as yet indemonstrable; for though to some blockish brains it be incomprehensible, yet doth nature always tend unto its perfection, and it may therefore be much rather brought to that pass by convenient Arts, then alone. But I'll grant yet farther, that after its preparation, it is a greater venome, and more vehement then afore; but yet 'tis onely such a venome as is so directed, as to seek after its like, and to find out fixed and other incurable diseases, and expell them; not in such wise, as to suffer the Disease to be operative, and so hurtful, but 'tis, as it were, an enemy to the disease, and attracts to itself the like matter, and radically absumes it; and it doth so wash, even as Soap scoureth off the spots in foul cloaths, and together with the said spots, doth itself also go off, and leaves the cloaths purified, unhurt, clean, and fair.

SO then, this venome (as thou callest it) hath a far other and better efficacie than thy AXUNGIA, which thou art wont to make use of, in the cure of the French disease, and which thou oftner anointest withall, then the Currier doth his skins. For this ARCANUM which lyes hid in this

medicament, hath in its self a well-proportioned, well-prepared, and excellent essence; such as admits not of any Comparison with other poison, unless you apprehend me according as my self said before; and it is as much different from thy *ARGENT VIVE*, which thou anointest with; and from thy Precipitate, as to virtue and efficacy, as the heaven is from the earth. 'Tis therefore called, and indeed is a Medicine blessed by God, and is not revealed unto all; for 'tis much better corrected then those mucky, dirty medicarements that the slow-paced Doctor hath in his gown, or hath filtred through his double Strainers, or Fools-bag: Furthermore, this blessed Medicine hath thrice greater force and operative virtue in all diseases, whatsoever name they are called by, then have all the Store-houses and Shops thou ever sawest. But now I attained not hereunto by idleness, sitting still, and sloth, nor did I find it in an Urinal; but by Travelling, and (as thou termost it) Wandring: I perceived that if I would indeed know, and not conjecture onely, 'twas necessary for me to learn by much diligence and labour. But as for thee, thou suckest thy Medicine and Art out of the old Mattress, or Pallet, old Cushion, or Couch, wherein the Necromantick Old Wife sitteth; 'tis shee who hath inspired thee, and hath covered thy Coelestial Intellect with a BLEW CAP for Medicine: It doth not therefore at all repent me of my Journyings, for I shall continue to be thy Master, and trace the steps of *MACHAON*, which spring forth from the LIGHT OF NATURE, even as a flower doth by the heat of the Sun. But that the Work I have intended may not be retarded, and be left imperfect, we shall go on to observe how the procedure

is to be made, and what virtue and property Medicinal Nature hath given to this PHILOSOPHICAL STONE, and how it may be brought to the end.

THE RESIDUE OF THE PREPARATION FOLLOWS

THY ELECTRUM being destroyed, as aforesaid, if thou wouldst make a farther progress, and arrive to thy wished end, Take the destroyed and flying-made, or Volatilized ELECTRUM, as much of it as thou hast a desire to perfect, and put it in a Philosophical Egg, and seal it excellently well, that nothing may evaporate: Let it stand so long in an ATHANOR, until it doth of itself, without any addition, begin to be resolved from above; in such wise that there be an appearance of, as 'twere, an Island in the midst of that sea, the which doth day by day grow less and less, till at last it be changed into the blackness of Shoemakers' -black, or Ink: This black is the Bird which flies without wings by night, the which even the first coelestial dew hath by a perpetual Cotion, and ascension, and descension, transmuted into the blackness of the head of a Crow, the which doth afterwards assume the Peacock's tail, and then gets the feathers of the Swan, and last of all, receiveth the highest Redness of the whole world; the which is a sign of its fiery nature, by the which fire it expells all the Accidents of the body, and cherisheth the cold and dead members.

SUCH a Preparation as this is done (according to the saying of all Philosophers) in one onely VESSEL, one FURNACE, one FIRE, the VAPOROUS FIRE never ceasing.

SO then, that Medicine is as 'twere Celestial and Perfect, or at

least may be made a more than perfect ☽ or MEDICINE, by its own proper Flesh and Blood, and by its internal Fire, produced and turned outwards, as was spoken of but now, whereby both all the defilements of Metals are washed away, and by which also the hidden parts of Metals are manifested: For that same More-than-perfect Medicine, can do all things, it penetrates all things, and infuseth, or pours in health in that very self-same time when it expels the Evil, and Disease. Therefore there's no Medicine in the Earth that is like it. Herein then exercise thyself, and be strong, for this is it which will bring thee praise and glory; neither wilt thou be an imaginary, but a knowing Physician; yea, thou wilt be even constrained to love thy Neighbour; for such a Divine ARCANUM cannot be perceived or understood by any one without Divine Assistance, nor its vertue, for 'tis unspeakable and infinite, in, and by which the Omnipotent God is to be known.

BUT know, that there's no Solution made in thy ELECTRUM, unless it hath perfectly run through the Circle of the seven spheres thrice; for this Number becomes it, and this Number it must fulfil: Give heed therefore to the Preparation, for 'tis the cause of Solution, and to the glorified, destroyed, and spiritualized ELECTRUM, use the TARTARIZED ARCANUM to wash off the superfluties which happened in the Preparation, lest you labour in vain: But yet notwithstanding, nothing of the ARCANUM of TARTAR will remain there, but you are to proceed with it onely circularly, according to the aforesaid Number; for so it easily becomes of itself in the Philosophical Egg, and Vapour of the

Fire, a Philosophical Water, the which the Philosophers call a Viscous Water: It will also coagulate itself, and represent itself in all colours, and at last be adorned with the highest Redness.

I AM prohibited to write more plain of this Mysterie, it is at the Dispose of the Divine power; for this Art is most assuredly the Gift of God, and therefore all men cannot understand it, God bestows it on whom it pleaseth Him, nor will He suffer it to be forcibly wrested out of His hand, but will alone have the Honour herein: Whose Name be blessed for evermore: AMEN.

NOW FOLLOWS THE USE OF THE STONE

'TIS likewise expedient that I write of the USE of this Medicine, and its Weight: Know therefore, that the DOSE of this Medicine is so little and small, that it is scarcely credible, and that it must be taken onely in Wine, or the like; but however taken, it must be of the very smallest Quantity, because of tis heavenly force, vertue, and efficacy; for it is onely for this end manifested unto man, that so no imperfection may remain in Nature; and it is so provided and predestinated by God, that the Virtue and ARCANUM thereof may be produced by Art, to the intent that all creatures may be constrained to be profitable unto man, as being God's Image; but above all, that the Omnipotency of God may be made known. He therefore that receiveth his understanding from God, to him shall this MEDICINE be given: But the ignorant GALENICAL Drone will never be able to comprehend it, but rather loath and abhor it; for all his Works are Darknesse, whereas this Work doth operate and act in the Light of Nature. Thus in few, but true words, hast thou the Root of all true Medicine, and its Original, such as nobody shall pluck from me; no, though RHASIS with all his foul off-spring be staring-mad; though GALEN be as bitter as Gall, and AVICEN gnasheth his teeth, and MESUE lyes largely, yet it will be too high for them all, and THEOPHRASTUS will stand firm in the truth: Whereas on the other side, the maimed works of the APOTHECARYES, and the smearings of the PHYSICIANS,

together with all their pomp and foundation, will tumble down.

ONE thing more 'tis convenient for me to speak, because my present Writing will seem obscure to many: thou wilt haply say, MY Theophrastus, THOU SPEAKEST TOO BRIEFLY AND INTRICATELY UNTO ME, I KNOW NOT THY KIND OF SPEAKING, AND HOW RIGHTLY THOU DECLAREST THY THINGS AND ARCANAES, THIS WRITING OF THINE WILL NOT PROFIT ME AT ALL. Hereto I answer thus: Pearls belong not to Swine, nor a long tale to a Goat, for Nature would not give it them; therefore I say, He to whom God will vouchsafe it, he shall find sufficiently, and more than enough, yea more then he hath been desirous of.

I WRITE these things for an entrance and beginning, follow thou on prudently, neither shun thou study, labour, or the Coales: Let not the bragging praters seduce or hinder thee, nor turn thee aside from that diligence which is requisite, for by perpetual MEDITATIONS, are many fruitful and profitable things found out: Wherefore accept of what I give thee in good part, and apply thyself to make use of the Fountain, so shalt thou have no need to drink out of the pits of the Philosophers, nor shalt thou have any thing to do with the dead-buryers, but shalt be able to serve thy Neighbour well, and bring praise and honour to God: He that is a master of Hares-dung, even so let him remain, with him is neither help nor counsel. These things I was willing briefly to set down in this my little Book of the PHILOSOPHERS STONE, lest men might imagine that THEOPHRASTUS cures many Diseases by Diabolical means:

If thou followest me aright, thou shalt do the same, and thy MEDICINE shall be like unto the Ayre, which pierceth thru all open things, and is in all things driving forth all six Diseases, and immixing itself Radically, whereby health may succeed in the place of the Disease: For out of this Fountain doth TRUE *AURUM POTABILE*, abundantly flow, nor can better be anywhere found.

ACCEPT of these Instructions as a faithful Admonition, and do not reject and vilifie THEOPHRASTUS before thou knowest what he is: I am unwilling to set down anything else in this Book, though it would have been necessary to say somewhat of *AURUM POTABILE*, and to speak of the Liquor of SOL, philosophically: But I shall onely hint at these things, the which if they are but rightly prepared, are not to be condemned in their virtues: But because my other Bookes do treat much, and declare sufficiently enough as to these things, viz. What a true Physician ought to know, I will even here forbear, hoping that this little Book will not be altogether fruitless, but rather be a sufficient Counsellor to the Sons of Learning.

THE LORD BESTOW HIS GRACE FOR HIS OWN GLORY AND HONOUR:
A M E N.

PARACELSUS

His Way of Extracting

MERCURY out of METALS

TO extract a MERCURY out of Metalline Bodies, is nothing else but to resolve them, or reduce them into their first Matter, that is, into RUNNING-MERCURY, viz., such a MERCURY as it was in the CENTRE of the EARTH, before the GENERATION of METALS, viz., a moist and viscous VAPOUR, containing in it the MERCURY and SULPHUR of Nature invisibly, which are the principles of all the *Metals*, such a MERCURY is of unspeakable Virtues, and possesseth Divine Secrets.

THIS Reduction is made by a MERCURIAL WATER, which neither JOHN de RUPESCISSA, nor others, whatever boasts they have made thereof, ever knew: It is therefore by much diligence to be known, and to be handles or improved with unwearied Labour. On this wise therefore is the said MERCURIAL WATER to be *prepared*.

TAKE MERCURY SEVEN TIMES SUBLIMED, WITH VITRIOL, SALT-NITRE AND ALLUM, THREE POUNDS.


OF SAL ARMONIACK CLEAR AND WHITE, THRICE SUBLIMED FROM SALT, ONE POUND AND AN HALF.

Both of them being ground together, and ALCOOLIZATED, sublime them in a SUBLIMATORY in SAND for nine hours: Let all cool; then take off the SUBLIMATE with a Feather, and sublime it with the remainder, as before: Repeat this operation four times, until it will sublime no more, and the MASSE remain black in the bottom, and flowing like to wax: cool

it, and take it out, and grind it again, and put it in a Glass-Dish, and imbibe it oftentimes with the Water of SAL ARMONIACK, but let it be the *prepared water* and let it *Coagulate* of its own accord, and then again imbibe it, and dry it, even till nine or ten times, until it will be almost no more coagulated. Then grind it subtilly upon a Marble, dissolve it in a moist place, into a fair Oyle, the which you must rectifie by distillation in Ashes, from all fece and residence. Diligently keep this most chief and principal Water, of the which - - TAKE eight Ounces, and put thereinto one Ounce and a half of most purely mundified Leaves or Plates of the best SOL or LUNA, set it a digesting in hot Ashes, in a shut Glass, for eight hours: Thou shalt see thy body in the bottom of the Vessel, transmuted into a subtile VAPOUR, or MERCURY: The Solution being made of the whole Mercurial water, separate it from the first Matter by Sublimation in an Alembick, with a gentle fire, and keep it in a glass vessel diligently. By this means shalt thou have the most true Mercury of a body, the use whereof in desperate Cases (provided it be wisely used) is miraculous, and coelestial; and therefore not to be revealed to the unworthy.

SULPHUR of METALS

The SULPHUR OF METALLS is an Oilyness extracted out of them, the which is endued with abundance of virtues for the health of Man. One Sulphur is extracted out of Metalls afore they have endured the fire: As for example, Out of golden, or silver *MARCASITES*, *etc etc.* according to the nobility of the Mineral, so is the Sulphur noble and excellent. So likewise out of the Mineral of a *MARCASITE*, and *COBALT*, each as its nature and propriety is.

The more common way of the extraction thereof is this: viz. You must take Vinegar excellently well distilled, such as hath stood for 24 hours upon a *caput mortum* of Vitriol, Salt Nitre, and Allum distilled, and been distilled by an Alembick thencefrom. This, I say, must thou pour upon the pulverized metalline body, in a glass that it may overtop it seven fingers, and set it to digest in a Horse-belly for nine days: then take the coloured Vinegar, and distill it in ashes, even to the Sulphureous oil, the which you must rectifie in a B. or at the , so shalt thou have a most true Sulphur of the metalline body, the which thou must rightly make use of according to thy discretion. An extraction may likewise be made by a sharp and well-depurated *LIXIVIUM*. But these other Sulphurs are not so profitable, as to the inward use of the body, because of the *ALKALI* of the Ashes, out of which we make a clavellated gnawing Salt: and because of the *CALX*, or Limyness which such *LIXIVIUMS* are

made withall. The Sulphur that is thus extracted, may be washed with sweet water, and be Precipitated: but the digestion afterwards requires twice the time.

The LIXIVIUM also is to be rectified by the sublimation thereof from all terrestrial residue left that such Sulphurs being incorporated with it become corrosive, to the destruction of the sick: the which to prevent, the said separation is to be made. And so much concerning the Crude Sulphurs.

But now as for the melted and depurated Metalls, you may extract their Sulphur too: There is not given a more certain, a more noble, and better way, then by the water of Salt, or its Oile prepared on such wise as I have evidently described in my books of Alchimy: for such a Water doth fundamentally and radically extract out of all Metalline bodies, their natural liquor, or Sulphur, and most excellent *CROCUS*, as well for Medicinal, as for Chymical operations: it resolveth and breaketh every metall, bringing it out of its Metalline nature into another, according to the different intention and industry of the workman.

THE TINCTURE

O R


THE CROCUS OF METALS

The CROCUS of Metals is four-fold: viz., the CROCUS of SOL, VENUS, MARS and *CHALYBS*: that of *CHALYBS*, or Steel, is the better, 'tis extracted by Reverberation, or Calcination, reducing the said bodies into a powder. So Iron filed is consumed by Rust: the Consumption of the Rust is made by the inhibition of those things which cause Rust, and by a decoction extracting the colour of the Rust.

Take old Urine powred off from its residence, viz., some Cups of it, in which dissolve three handfuls of Salt ground; strain it, boil it, and scum it well: Herein again dissolve an handful of Vitriol beaten, and two Ounces or three of SAL ARMONIACK beaten, and scum it again very well: With this Liquor imbibe the filings, and boil them until they are pulverisable; the which powder you must reverberate with a strong fire, continually stirring it with an Iron rod, until it pass from one colour to another, and at last into a most lucid Violet colour; out of which thou mayest easily extract the Tincture by spirit of Wine, or distilled Vinegar, and by the separation of the Elements gather the abstraction left in the bottom of the vessel, with which thou mayest effect wonderful works, as well within the body, as without.

As for the making of CROCUS VENERIS, do thus: TAKE ONE POUND OR TWO OF THE BEST COPPER-RUST, or VERDIGREASE ALCOOLIZED; POWR THERETO PLENTY OF DISTILLED VINEGAR, AND STIR

IT WELL THRICE EVERY DAY. POUR OFF THE COLOUR'D VINEGAR GENTLY, AND TOTALLY SUBLIME, OR DISTILL IT IN ASHES, EVEN TO A DRYNESS: Let this powder be afterwards WASHED NINE TIMES WITH WARM WATER FROM ALL THE SHARPNESS, AND BE DRIED; so shalt thou have the prepared CROCUS of VENUS, or the FLOS of BRASS; out of which thou mayest, if thou wilt, easily extract an Oil, according to the precepts delivered in the great Chirurgical work, where also its use is explained.

The CROCUS of  is to be extracted by the water of Salt, by which the Metalline nature thereof or Malleation, is broken, the residue is to be washed with hot water, and the CROCUS to be extracted with spirit of Wine, the which being again separated, the CROCUS will remain in the bottom; the which by elevation, by the degrees of fire, in five times sublimation, is changed into a Liquor, or the most true Quintessence of SOL. With this thou mayest perform miraculous things: but hereto is required not a putatitious, but an industrious and skilful Artist.

FINIS



Of the Tincture of the **PHILOSOPHERS** by **THEOPHRASTUS PARACELSUS**

CHAPTER I

I, Philip Theophrastus Bombast doth say, that after, and according to the manifestation of Divine Grace, there are various ways found out for the attaining to the TINCTURE of the Philosophers, all which do finally belong and lead to the same scope and end; for HERMES TRISMEGIST, the Egyptian, set about this Work according to his own peculiar way. ORUS the Grecian observed the same Process. HALI the Arabian continued in his peculiar Method: But ALBERT MAGNUS, a German, followed a very tedious process: Every one of them proceeded according to their proper instinct and manner; but yet nevertheless they all arrived to One and the same End, viz., to a Long Life, so much desired by the Philosophers, and to an honest Sustenation and Conservation thereof in this Valley of Miseries. Therefore I, Theoph. Paracelsus Bombast, the Monarch of ARCANUMS, am (in this season) gifted by God with peculiar Endowments and that for this end, viz. That every Searcher after this high natural work, may have occasion and encouragement of imitating and following me, be he what he will, either Italian, Polonian, Frenchman, German, etc., Come hither after me, all ye Philosophers, Astronomers, and Spagyrist, what high Name soever ye be of, I will shew and open unto you, ye Alchemists and Doctors, exhorted by me with most exceeding labours, that Corporal Regeneration; I will teach you the TINCTURE, the ARCANUM, or QUINTESENCE, in

which the very Fundamentals of all Mysteries and Operations do lye hid; for verily a man may, and Ought to believe another, Onely in such things as he hath made tryal of by the fire: If any one shall introduce any thing besides this kind of Experience into the *SPAGYRICAL* or *MEDICINAL* Art, there's no cause of giving any credit thereunto; For Experience testifies, that by the Fire is made a separation of the true from the false; For verily, the Light of Nature is on this wise created, that by it may be made evident the *PROBA*, or tryal of every thing; but yet to such Only as walk in that Light. Now from that Light we will teach by most excellent demonstrations and shew, that all such as have ever, before my time, entered upon this so difficult a *PROVINCE* meerly with their peculiar Fancies, and acute Speculations, have to their own loss made tryal of their foolishness; from this foundation of mine, therefore, many Rusticks have been made Nobles, and contrariwise, many Nobles have been by their putatitious and opiniative Art, turned into Rusticks, such as have carried Golden Mountains in their Hands, before they have set their hands to the Coales. In the first place therefore, is to be learned, Digestions, Distillations, Sublimations, Reverberations, Extractions, Solutions, Coagulations, Fermantations, Fixations; and every Instrument requisite to this work, is to be known by use; such as are Glasses, Cucurbites, Circulatories, Vessels of *HERMES*, Earthen Vessels, *BAL-NEAS*, Wind-Furnaces, Reverberatories, and other such like. Also a Marble, Cones and Tongs. Thus at length mayest thou profit in *ALCHIMY* and *MEDICINE*: But as long as thy Fancy and Opinion adheres to thy Fic-

ticious Books, thou art not fit, or predestinated to any of these things.

Of the Definition of the Subject and Matter Of The **TINCTURE** of the **PHILOSOPHERS**

CHAPTER II

Before I come to the Process of the TINCTURE, 'tis expedient that I lay open unto thee the Subject thereof; for this hath alwayes been peculiarly hidden hitherto by the lovers of TRUTH. The Matter therefore, of the TINCTURE, (see that you understand me according to a SPAGYRICAL sense) is a certain thing which doth by the Art of VULCAN, pass out of three, into One Essence, or may remain. But, that I may mention it by its proper Name, according to the use of the Ancients, 'tis by many called, the *RED LION*, but is known but by a few; this LION may be the help of Nature, and the Art of an Artist, be transmuted into a White Eagle; so that of ONE are made TWO, and so Lustrous, that the splendor of Gold shines not so bright to a SPAGYRIST, as this doth; those two have a brighter shine IF kept in ONE. If now thou dost not understand the use of the CABALISTS, and of the Ancient ASTRONOMERS, or their custom, thou art not at all ordained by God for the SPAGYRICK Art, nor art chosen by NATURE for the work of VULCAN, nor created to open thy mouth concerning the CHYMICAL ART: The Matter therefore of the TINCTURE, is a most excellent PEARL, and a most precious TREASURE, and the most *noble thing* (next to the Manifestation of the Most High, and the Consideration of Mankind) that can be in the Earth; this is the *LILY* of *ALCHIMY* and of *MEDICINE*, which the PHILOSOPHERS have so accurately sought after; but because

of the defect of the entire knowledge thereof, and its perfect Preparation, they arrived not to its perfect end; there is given us in Initiation onely of the TINCTURE, by their Searchings and Experiences; but as for the true Foundation, which my COLEAGUES are to imitate, is left to me, so that no body may commit their Disguises with our Intentions. Deservedly therefore do I (after my long Experience) correct and regulate the SPAGYRISTS, and separate the *false* and *erroneous* from the *true*; for I have by my long Inquiries and diligent Search, found out such ways, by which I may justly reprove and change many things: But yet notwithstanding, had I found the Experiments of the Ancients to have been more excellent than mine, I would not at all have taken such great Labours as I have willingly undergone for the sake, benefit and honour of all honest ALCHIMISTS, etc. Having therefore sufficiently declared the subject of the TINCTURE in such wise as can scarce be done more faithfully between two Brethren; or indeed is lawful to be done more, I will proceed to its preparation; and having first set down the Experiences of the First Age, I will also add my Inventions, to which the Age of Grace and Mercy will at last adhere, whatsoever Patriarchal Exemplars thou, O Sophisters, makest and producest in the meantime, as the standards of thy Philosophy.

Of the Process of the Ancients in Order to Attain to the PHILOSOPHICAL TINCTURE and of a briefer Invention by PARACELSUS

CHAPTER III

The Ancient SPAGYRISTS putrefied LILY for a PHILOSOPHICAL MONTH, and did afterwards distil thencefrom the moist spirits, until at length the dry spirits were elevated; the CAPUT MORTUUM they a again imbued, and moistened with the moist spirits, and abstracted them often thencefrom by distillation, and that so long until the dry spirits were wholly elevated; then afterwards they united the abstracted Humidities, and the dry spirits together by a PELLICANE, three or four times, until all the LILY remained dry in the bottom.

Although that the first Experience gave this proceeding before fixation, yet nevertheless our Ancestors have thereby oftentimes perfectly obtained their desire; but yet they would have lighted on a shorter way of attaining to the treasure of the RED LION, had they but learned the Harmony of ASTRONOMY, with ALCHIMY, as I have demonstrated it in the APOCALYPS of HERMES. But whereas every day, as Christ speaks for the comfort of the faithful, hath a care proper to itself; the Labour of the SPAGYRISTS before my time, was grievous and very great; but now in this last Age, by the help of the inflowing of the Holy Spirit, 'twill be eased by my THEORY and PRACTICK, and will be declared to all those that shall constantly persevere in their workings with patience: For, I have tried the properties of Nature, its Essences and Conditions, and have known its conjunction, as well as its Resolu-

tion; and this is the highest and greatest thing in a Philosopher, never as yet made known to Sophisters.

When therefore the first Age gave forth the first Experience of the TINCTURE, the SPAGYRISTS out of one simple THING made two; but when that Invention did perish afterwards in the middle Age, their Successors did afterwards by a diligent and thorough search light upon the two Names of that Simple THING, and styled it by One word, viz. LILY, as being the subject of the *tincture*.

Then the Imitators of Nature putrefied this Matter for its time, even as the seed in the Earth is: For nothing can be born thereof, nor can any ARCANUM break forth, or be revealed before this corruption of putrefaction. Then afterwards they abstracted the moist spirits from the Matter until at length by the violence of the fire, the dry were likewise sublimed, that so by this way they might attain unto maturity, (like as the Countryman expects in the season of the year where one thing is wont to escend after another, and so to fall away). Last of all, even as after the SPRING, the SUMMER comes, SO they incorporated those fruits and dry spirits, and brought the Magistry of the TINCTURE to that pass that it became ripe for the Harvest, and disposed itself to Maturation.

Of the Process Concerning the TINCTURE of the PHILOSOPHERS abbreviated by PARACELSUS

CHAPTER IV

The ancient SPAGYRISTS would not have needed such a prolix labour and tedious reiteration, had they learned their Work out of my School, and so attempted it; they would fully as well have obtained their desired End, with far less costs and labours: But how in this Season in which THEOPHRASTUS PARACELSUS is become the Monarch of ARCANUM'S, the time is now at hand of the invention of that which was hidden to all the SPAGYRISTS, that were before me. And therefore I say, take ONLY the blood of a Rosie colour of the LION, and the Glue of the EAGLE, the which after thou hast conjoined them together, coagulate them according to the old process, and thou shalt have the TINCTURE OF THE PHILOSOPHERS, which an infinite number have sought after, and but a very, very few have found.

Thou SOPHISTER, Will thou, nor nill thou, this is a MAGISTRY in Nature itself, and a MAGNALE or wonderful thing of God above Nature, and a most precious treasure in this valley of miseries. If thou beholdest it extrinsically, it seems to be somewhat a vile thing to transmute another thing into a much more noble Body than it was before; But thou must even brook it, and confess that this is a Miracle produced by a SPAGYRIST, who by the Art of his Preparation corrupts a visible externally vile body, out of which he excites another most noble and most precious Essence. If now thou hast likewise learned anything from the

Aristotelian Light, or of us, or anything of SERAPIO'S Rules, come hither, and bring it forth (by experience) unto light, and preserve the Right of the Schools, as becomes a Lover of Honour, and a Doctor: But if thou knowest nothing, and canst do nothing, Why dost thou despise me as if I were an irrational HELVETIAN-CALFE, and callest me a WANDERING-VAGABOND? ART is a second NATURE, and a peculiar world, as Experience witnesseth, and demonstrates against thee and thy Idols: And therefore sometimes the ALCHEMIST compoundeth some simples, the which he afterwards corrupts according as his necessity requires, and thence prepares another thing; For so oftentimes, of many things is made One thing, the which is more efficacious, and doth more than Nature by herself is able to do, as is evidently apparent in GASTAYNUM, where ♀ is made of † ; also in CARINTHIA, where ☾ is made of ♀ , and in HUNGARY ☉ is made of ☾ : I shall forbear to speak of other transmutations of Natural things; they are well known to the MAGI, and brought to light, and are more wonderful than those things that OVID declares in his METAMORPHOSES. But that you may rightly understand me, you must seek your LION in the East, and your EAGLE in the South, for this our assumed or chosen Work: Thou wilt not find better Instruments than what Hungaria and HISTRIA do produce: But if thou desirest to bring it from Unity, by Duality, into Trinity; with an equal permutation and change of each, then you must direct your journey to the South, for so in CYPRUS shall you obtain your whole desire; concerning which we must forbear the

making of any larger Discourse than what we have here at present declared. There are many more of those ARCANUMS as exhibit transmutations, although but a few know them, the which thought manifested by the Lord God to any one, yet the reporting of this Art doth not therefore presently break out, but the Omnipotent God doth together with it also give understanding, of concealing these and other such Arts until the coming of HELIAS the Artist, in which time there shall be nothing so occult, but it shall be revealed. Yet also visibly perceive (though indeed I have no reason to speak a word of these things, because some may deride it) that in the fire of SULPHUR is a great Tincture for Gems, the which doth exalt them to a more noble degree than Nature of herself could do: But as for that Gradation of Metals and Gems: I shall omit the Discourse of them in this place, for I have abundantly enough written thereof in the SECRET OF SECRETS, and in the Book of the VEXATIONS OF THE ALCHEMISTS and in other places. And now, as I have begun the process of our Ancestors concerning the Tincture of the Naturalists, we'll perfectly conclude and finish it.

Of the Conclusion of the Process of the Ancients Made by PARACELSUS

CHAPTER V

Lastly, the ancient SPAGYRISTS did by a certain orderly augmentation of the FIRE, so long fix the Pellicanated and dried LILY, until it came from blackness (with a permutation of passing through all the colours) to be as red as blood, and did therewith assume the property of the SALAMANDER. Indeed they rightly proceeded in such a labour; and 'tis very fitting and expedient that everyone that aims at the getting of this Pearl, should proceed after the same manner. 'Twill be too hard a task for me to declare this more clearly unto thee, unless thou hast learned in the School of the Archimists, to observe the degrees of the fire, and also to change, or alter thy vessels: for then at length shalt thou see, that presently upon the heating of thy LILY in the Physical Egg, it will with wonderful apparitions be made blacker than the Crow: then afterwards, in success of time, 'twill be whiter than the Swan: and then lastly 'twill pass through a yellow colour, and become more red than any blood. Seek, seek, saith the chiefest SPAGYRIST, and you shall find; knock and it shall be opened unto you: It will be impious and unseemly to thrust meat into the mouth of a perfidious bird; let her rather fly hereto; even as myself, together with such as were before me, have been constrained to do: Follow the true Art therefore, for this will guide thee unto the perfect knowledge thereof: 'Tis not fit to make a larger or clearer addition of anything, then what I have

afore spoken. Let thy Pharisaical Schools teach thee what they will from their unstable and slippery foundation; it reacheth not its end or scope.

Now at length when thou hast been as accurately taught as possibly can be done by thy Alchemical industry, then at length, will there be nothing in the nature of things so difficult, which may not be made manifest unto thee by the help of this Art: But verily nature, barely of herself, never brings unto light anything that is exalted to the height of its perfection, as we may here see in this place, from (and concerning) the unity or union of our duality. But a man must (by Spagyric preparations) bring it to that pass, to which it was destined by nature. Thus much therefore let suffice concerning the process of the Ancients, and my correcting of the TINCTURE OF THE PHILOSOPHERS, as to what pertains unto its operation.

Furthermore, when we have that Egyptian, or Hermetical treasure in our hands, 'tis expedient that we convert it to our benefit; and this may be done after a twofold manner, by the Spagyric magistry. The first way is the application of it to the Renewing of the body; the latter is the using it for the Transmutation of metals. And whereas I, Theophrastus Paracelsus, have diversely experienced them both, I am willing to describe and set the same down according to the signs of the work, and according as they have better and more perfectly appeared in, and by the testimony of Experience.

Of the Transmutation of METALS by the Projection of the MEDICINE

CHAPTER VI

If you would make use of the TINCTURE OF THE PHILOSOPHERS for transmutation, then first of all, there must be one pound thereof projected upon a thousand pound of molten SOL; then at length will thy medicine be prepared for the transmutation of the leprous humidity, or juice of the metals. This is a wonderful work in the Light of Nature, viz. that by the Magistry, or Operation of the Spagyrist, a metal should perish from what it was afore, and become another. And this hath even rendered that same ARISTOTLE, together with his ill-founded Philosophy, a foolish man: for verily the Rustical fellows in HUNGARIA, when they have thrown some Iron into a certain Fountain, called, SIPFER-DRONNEN and there left it, its time, 'tis consumed into a Rust, which being melted with a blast at the fire, it presently becomes pure VENUS, and nevermore returns into Iron. Likewise in the mountain RUTTENBERN commonly so called, they strain a LIXIVIUM, or a LY, out of MARCHASITES, in the which Iron is turn into most excellent, highly graduated VENUS, and more malleable than the other natural VENUS is.

These and many more such like things are better known to plain simple men, than to the Sophisters, viz. the transmutation of one SPECIES, and kind of metal into another. But yet these Arts, partly by reason of the very much contempt of the Ignorant, and partly because of the just envie and displeasure of Artificers, are almost quite hidden. Verily

I have in ISTRIA, oftentimes brought VENUS beyond 24 degrees (ALIAS 38) so that the colour of SOL could not ascend higher, 'twas constant in the trial by Antimony and the Quartation, the which VENUS I have made use of, in all respects as the other.

But now although the Artists of old were very desirous of this ARCANUM, and sought after it with the highest diligence, yet nevertheless 'twas but a very few that could bring it by a perfect preparation to its end. For the transmutation of a meaner metal into a better, brings with it many difficulties and hindrances, as that of JUPITER into LUNA, or of VENUS into SOL. Haply 'tis the pleasure of God, that the MAGNALLIA of Nature be hidden from many men, because of their sins; for when this TINCTURE hath been sometimes prepared by Artists, and that they could not bring their projection to take effect, it happened that by reason of their negligence and ill-keeping it, it was devoured by Hens, whose feathers thereupon fell off, and grew up again, this, I myself saw. By this way, through the abuse perpetrated by the negligence of the Artists, came Transmutation into Medicine and Alchimy; for, when they could not in the lease make use of that TINCTURE according to their desire, they converted it to the RENOVATION of men, as you shall hear more at large in the following Chapter.

Of the RENOVATION of MEN

CHAPTER VII

Some of the chief and ancient Philosophers in Egypt lived by this TINCTURE an hundred and fifty years; likewise the lives of many men have been producted and prolonged for some Ages, as is most evidently mentioned in many histories; this will hardly seem credible to anybody, for the virtue thereof is so admirable, that it continues, and lengthens out the body more than is possible for its co-born nature to do; and it conserves it in that degree so firmly, that it lives safe and free from all infirmities. And though it may have old age, yet nevertheless doth it appear as if constituted in its former juvenility.

The TINCTURE, therefore, of the PHILOSOPHERS, is an universal medicine, and consumes all diseases, whatsoever name they are called by, like an invisible fire: its DOSE is very little, but its operation is most powerful; I have thereby cured the Leapry, Lues Venerea, Dropsie, Falling Sickness, Collick, Gutta, and such like diseases: also the Woolf, Cancer, Noli-me-tangere, Fistula, and such kind of internal diseases, and that more certainly than is credible: concerning which, Germany, France, Italy, Poland, Bohemia, etc., will yield sufficient testimony. And now Sophister look back upon Theophrastus Paracelsus; How can thy APOLLO, MACHAON, and HYPOCRATES be able to stand against me? This is the Catholicon of the Philosophers, by which all the Philosophers pursued long life, and resisted diseases; and did by

this universal TINCTURE most excellently, and most effectually obtain it, and stayled it (according as seemed then good) *THE TINCTURE OF THE PHILOSOPHERS* for what can there be greater in all medicine, than the mundifying of such a body, by which munification all superfluity is even radically and totally taken away therefrom, and transmuted; for heal but the seed, and all things are become perfect. What profit is there in the most untowardly-founded purgation of the Sophisters, when as they take away nothing of that which they ought to remove. And therefore this is the most excellent foundation of a true Physician; viz. A Regenerating of nature, and a Restoring of youth; then afterwards the new essence itself, expels all that which is contrary to itself. In order to this Regeneration, the powers and virtues of the TINCTURE OF THE PHILOSOPHERS, are found to be wonderfully excellent, and are used with much secrecie, and absconded by the true Spagyrist even to this time.

FINIS

NOTES by HEB:

1. In the word SIPFERDRONNEN, the letter [in the MS] after the "D" is sufficiently indistinct as to suggest transposed letters might be implied. RONNEN might conceivably suggest "racing" with the PFERD-, (Horse); on the other hand the "S" may be meant for the indistinct letter, and we would have the "Horse-Sun", or PEGASUS, especially as the Fountain is named,
2. In case of the other "German" word, RUTTENBERN, this may conceivably be the Rod of Amber, with a possible implication of the "rod of chastisement", or, in fine, a whip,

A Book Of
RENOVATION and RESTAURATION
by
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We are (in the first place) to understand, in the Creation of things, what RESTAURATION and RENOVATION are; what those things be which *restore* and *renovate* and also what this is that can be *renewed*, and *restored*: Indeed all Minerals are thus brought unto a youthfulness, are renewed, and repaired, insomuch that rusty Iron may be again reduced into new Iron; and the Verdigreece, or *flos Aeris*, into its Copper: Likewise, *Minium* into *Lead*. and *Saturn* into *Mercury* (alias, the calx of *Jupiter* into *Tin*.) So then RENOVATION, and RESTAURATION (in this place) is that which *reduces* a destroyed, or rusty, or consumed (Mineral) to its juvenility and perfect essence. But yet notwithstanding, this RENOVATION which we have here induced, cannot be compared (in the least) to that RESTAURATION, and RENOVATION which we pretend to expound: for although that Rust and Verdigreece be not a *Metal*, yet nevertheless, 'tis not as yet perished or consumed in its *Metallic* essence, and therefore it cannot (in this place) be made use of by way of comparison, for the explaining of our intent and meaning concerning RESTAURATION and RENOVATION, because such Rusts, nor Ablutions, doth not at all happen in Mankind; thence comes it to pass, that men do not at all need such a kind of *Reduction*,

But now if after this manner, a decreasing or consuming hap to befall an old, or decrepit man, (as if it were a kind of rustiness in his

substance) then may his body be on such wise reduced from his decre-
pit degree unto juvenility, and it is a reduction from any whatsoever
disease unto health; but yet this is not the thing which we (at present)
will write of. Moreover this also may be accounted of as a kind of
Restauration, when a metal is naturally made out of Salt, Sulphur, and
Mercury: This perfection being accomplished, and brought into a per-
fect metal, this metal may again easily return into its three first Prin-
ciples, so that its Salt, Sulphur and Mercury may again be made appar-
ent, as they were at the first Generation thereof, insomuch that the
metalline Essence may wholly pass away, and it be no more a metal.
Thus may it also happen, viz. that the matter of the three Principles
may return into a metal, as afore, as for example, if of the three
Principles of Copper there be again made Copper, etc. This (now)
in metals, is likewise a RESTAURATION or RENOVATION, when there
is a certain generation made of a metal formerly perfect, into a per-
fect and complete metal again. But yet that is not to be esteemed of
as a RENOVATION and restauration, if it be compared to a man; be-
cause we cannot (in the least) be reduced into our three Principles,
or be brought into our SPERM out of which we may be again renewed
and restored, (as we spoke above concerning metals). For so it would
come to pass, that we could then have power of bettering ourselves by
a second generation, better than the first was, or as iron, which being
reduced into its three first Principles, and afterwards into silver, or
gold, is by this same made incorruptible, or as † which is again

reduced unto its own MERCURY, and at length changed into an incorruptible metal; Even so then should we be able to effect or create an incorruptible Creature out of ourselves, the which (notwithstanding) we have no power to do; for we want that first matter, nor can we go back into the irreducibility of our appointed and ordained state, but must proceed on, as we have begun; for there is no way by which we may be able to recover, or to have this thing out of which we proceeded.

There is therefore a twofold RESTAURATION or RENOVATION, One is what we have brought and declared about metals; The other is when an old Image is renewed with fresh colours, that so it appears fresh and new as it was at first; but yet we are not for this cause to understand in this place, that there is made a new matter out of the old; but that the old image is palliated, and cloaked as it were, so as to appear new; and therefore, neither may this be called a RESTAURATION, in reference to the RENOVATION and RESTAURATION of a man: But RENOVATION and RESTAURATION are to be understood after this manner, viz. That his Radical moisture acting or governing, and exercising the Spirit of life, be not diminished or driven backward, but be rather augmented and promoted in its virtues, as a tree that hath help administered unto it for the Production of its flowers and fruits, the which falling off, and being gone, there are others produced again as afore: But although that this example here made use of doth not on every side serve for the Declaration of our alleged opinion; yet nevertheless it affords us the understanding of making an advance or

promotion of the Radical moisture of life, as we have demonstrated in the tree. And verily we would have you to apprehend of RENOVATION and RESTAURATION after this manner, viz. that it is not to be done in the *radical* humidity, but in that which is born of the said humidity, and draweth, or deriveth, its Originality, materially and corporally. For, even as a Bell made by fusion, doth not at all receive its sound from the TONE or note, that 'tis framed unto, but from the body; so the RESTAURATION or RENOVATION doth not receive its operation in the spirit of life, but in that which makes, and effects it; that is, the *one* is *Material*, and the *other* is *substantial*, or spiritual. But, when all this, in which the *radical* moisture is, shall be mundified, its TONE will be also mundified, and by how much the better its TONE is, so much the better will the *body* be. And when we say that the *radical* humidity proceeds from bodies and members, we intend and mean after this manner, That the *radical* moisture itself, and that which proceeds thencefrom, are; even as the *root* and the *tree* is; *one* whereof cannot at all *live* and subsist without the *other*: In like manner is it to be (here) understood, that these two are so united and conjoined, that they cannot be separated: therefore the *radical* humidity, and spirit of life, with the moisture of life, is in the bodies and members, even as the TONE or NOTE in a *Metal*, which is not seen, but only heard: for the spirit of life, and the *radical* humidity, are truly in bodies; therefore it will be a foolish thing for us to endeavor to amend it, or to renew the body by it, but 'tis expedient and fit, that

the body and the matter, (which are born and risen, or sprung off, and with it) be renewed and restored. From thence, then, may it be collected, that RESTAURATION and RENOVATION is a Transmutation of those members, or parts, as exist in the body, superfluously; so that every such thing as proceedeth from the body and from the radical humidity, may fall off, and new may be born in the place thereof; even as we spake of *trees*, all the *leaves* of which, its *flowers*, *fruits* and *excrescences* do fall off, and again spring up, and yet the *Wood* itself is not changed, so as to fall off, and other to be born again, bur remains; even so likewise the *radical* humidity remains; that is, the life in the body, and (with it) the body do cast off the *hairs*, *nails* and *teeth*, and then afterwards the like of them are *re-born* and grow again. This therefore is restauration and renovation, by which this same thing as is to be renewed and restored, is *so restored* and *renovated*; for every RESTAURATION and RENOVATION is made in the superfluities, and in those things that rise and grow out of the substance: So then, it may be sufficiently understood what way it is that the body may be restored and renewed by: and (from the demonstrations we have made) viz. from those superfluities that are not of so *material* a growth, as the hair, teeth, skin, and nails; for these are in the body as certain superfluous things, and do not pass into the corporal matters, or substance, but remain in their own Essence, like as are the FOUR COMPLEXIONS, alias humors, *one* whereof proceeds from coldness and moisture, which is born and retained in the whole body, and hath no

peculiar place, nor beginning from whence it may proceed, as is proved (in our Discourse) of the FOUR COMPLEXIONS. A SECOND proceeds from things contrary to the former, viz. from heat and dryness, and even this also is *so* in the body, and hath no peculiar abiding or original, and it likewise causeth, or maketh moisture. The THIRD is cold and dry, and its way of birth is the same with the Others. The FOURTH is hot and moist, and doth proceed even as doth the rest.

Here you are to observe that it happens that all those FOUR HUMOURS are not alwayes in all bodies, but sometimes one of them only, sometimes two, sometimes three, and otherwhile four; This also is to be heeded, as concerning them, that they are consumed and expelled in the RENOVATION and RESTAURATION, for this reason, because the nature and life of men can very well persist and abide without them, and doth not at all need them, for they are only superfluties; like as the *feces* are in Wine, or as the scum and froth flowing therefrom in the Vintage-time.

This likewise is to be believed concerning the FOUR COMPLEXIONS appearing in a man, that they are not to be renovated and restored because they spring not from any either greater or lesser member: nor are they in the blood, nor in the flesh, or such like: Neither is it true, that the sanguine Complexion proceeds from the Liver, by reason of the very much-abounding quantity of blood; or that Melancholy proceeds from the Spleen, or Cholier from the Gall, and Phlegm from the Brain, and such like; for verily the aforesaid Members do not give any man his Complexion, but the Complexions happen to a man even in his Nativity,

and abide even till his death. But we undertake not to dispute hereof in this place, for as much as it would be *too* too wide from our text of RENOVATION and RESTAURATION.

Whereas therefore none of the Four Complexions hath any place or original in the said bodies, but they exist in the spirit of life, and in the *radical* humidity: therefore the Complexions cannot be renovated, nor restored; but where the body shall be clarified, the nature of them is also clarified.

Moreover we also signify this, by our text, viz. That the division, and distinction of Complexions according to Age, Country, and Regiment, is not at all to be cured, because there are no Complexions imprinted in the body, from these three: It may happen indeed that old Age may inforce a sadness in bodies, but yet that is no Complexion: So likewise the Country or Region may induce Phlegm, but yet that Complexion is not therefore Phlegmatick. So Cholera may cause one to have a yellow colour, but these things have no place of discussing here, for they are declared in our treating of the *Construction* or framing, of the body. There's a peculiar understanding requisite for Divisions (or Distinctions) of this sort, wherein is to be noted that they are not only Humours, but also sometimes Minerals, sometimes Corruptions; all which are superfluties against nature and strength: The like may be said concerning the principal Members, for these resist RENOVATION and RESTAURATION, thus, viz. these perceive not those (qualities of renewing, etc.) nor receive they them unto them-

selves; but everything that passeth through them, and is prepared with, or by them; they receive and admit of it as Nutriment only, and not as a Medicament: but yet, if haply any humours or superfluities should be in them, they would be expelled. Even so then is it to be equally understood of the other Members, viz. the bones, marrow, brain, heart, liver, lungs, reins, spleen, stomach, intestines, gristles, muscles; and also as concerning the Blood, you are to know, that corruption, or superfluity, may be even in it; yet this is only accidental: And even so may it be equally-alike understood as concerning the Flesh; and verily this accident is purged away in the RENOVATION and RESTAURATION; not that there is to be made other blood, but that the evil be removed therefrom, and the good be preserved, and predominates. The same consideration is to be had concerning the flesh. But that we may briefly explain what those things are that may be restored and renewed, know that the Leprosie, Falling-sickness, Madness, Pustules, or Pox, the Gouts of the Feet, of the Hands, and of the Joints, and many other such like, may be taken away by the RENOVATION and RESTAURATION, unless there hap to be a Disease that had its Original even from the Nativity, for that will not be removed.

But as concerning the Leprosie, or if there be in the body any more grievous Disease than that is, you are to know that there is to be made a Transmutation thereof in the body, not that there be made a separation of the Pure from the Impure, but that the Leprosie be converted into Health, even as Copper and Iron are into Gold: Nor ought anyone to

admire at this same TRANSMUTATION for RENOVATION and RESTAURATION do consume even as the fire consumeth all the Falsities and Impurities that are in Gold or Silver, and leaves them pure and clean: By the same way are the Falling sickness and Gout removed; for so all things that are in the whole body are renewed by the flesh and blood, together with all the others therein concluded; for even as ALCALI mundifies the Leprous MERCURY into the best Silver, even so the RENOVATION and RESTAURATION do transmute the body into a good essence, as is said before.

So then RENOVATION and RESTAURATION drives forth whatsoever is superfluous in the body, and contrary to Nature, and changeth all that which Nature doth not stand in need of, or which shall be of no moment or virtue, into good; Likewise it restores all things, and causeth them to grow again, as we said above: It reduceth the whole body into youthfulness, etc., and that for this reason, Because Nothing of those things as are in Nature itself, is able to resist them.

But now we come to consider the way by which the body may be restored and renewed, viz. 'Tis done by that kindling (of a renewing and restoring Medicament) which it hath in the spirit of Life, and in the Radical humidity; by the which kindling the aforementioned Operations are made like to the burning virtues of a Nettle: Who is so quick-sighted as to be able rightly to search out such kind of virtues, when as they do not appear (in that action) so materially as they are sensibly known to be? After this manner also even RENOVATION and RESTAURATION of nature

are as 'twere assisting-approaches made by such virtues as we are not able to express. Now we evidently know that every visible thing is cleansed and purged by fire; for so Nature requires that this very thing be done by fire, that is not possible to be done by any other thing. And therefore we understand a twofold fire, viz. A Material and an Essential Fire; the Material operates by a Flame, the Essential by the Essence and Virtues like CANTHARIDES that burn the skin, and raise blisters, like to the most violent fire: And yet notwithstanding they are not fire, (in the least) nor are they so perceptible to the sight, like as fire is: The same likewise doth Crowfoot and Nettles do, as we have oft times said.

'Tis in like manner evident unto us that the RENOVATION and RESTAURATION (when they come into the body, or are conjoined with it by union) do perfect their Operations after this way, viz. There is such an operation as is made in the MERCURY of SATURN or MARS, the which are put into the fire with their Realgars; and although neither of them be hot or fiery, yet are they burnt like wood, and the perfect Metal is found in the bottom, though it appeared altogether leprous before.

Likewise who is there that can search and find out what means it comes to pass by, that when MIGDALIO shall have been most vehemently melted with VITRIOL, it becomes COPPER, and in all respects like to true COPPER, and yet it had not any similitude of COPPER afore: even so are we to understand concerning RENOVATION and RESTAURATION, viz. That they perfect their Operations like to Lime or Calx, which is extinguished or quenched with water, and purifies itself, and the force

and acrimony thereof is taken away by the essential fire, and extinguished. The RENOVATION and RESTAURATION of our Nature is much resembling that of the *HALCYON* or KING-FISHER, the which Bird is renovated by his own proper nature. Hence then, there are many more such-like things to be found as have a power of doing that, and of them we have made mention sundry wayes in our ARCHIDOXIS, or much rather, in our SECRETS, from whence a very many might be brought, but that that their digression from our present Text of RENOVATION and RESTAURATION, would be too much; such things as we there demonstrate, the same are to be understood in like manner here in this place concerning RENOVATION in our reiterated assertion, viz. That we cannot sufficiently or certainly know how the *fire operates*, although we see that it consumes the wood; for it overcomes and absumes all other things by the vehemency of its heat. But omitting this, we'll betake ourselves to another thing.

So then having abundantly enough spoken hitherto concerning the beginning of RENOVATION and RESTAURATION, let us now go on to discover those things which do renovate and restore; We have indeed taught the preparation of them in our ARCHIDOXIS, and have given them their proper Names by which they may be known and heeded. Now we'll set down the Compositions of them, but in the first place their process; Now when we speak of, and teach you concerning simple Medicines and ARCANAEES, 'tis to be understood that the operations thereof are done diversely; for there are some things to be found which do even violently cleanse the Leprosie, and do drive away no other Disease so well as

they do that; and yet nevertheless are (as to RENOVATION and RESTAURATION) perfect; besides which, in the distinctions of Diseases of this kind, are the QUINTESSENCE, the MAGISTRY, and ELEMENT of ANTIMONY, the which doth so cleanse the body from the Leprosie, even as it doth purge Gold and Silver melted therein, in whom it leaves no footsteps of Impurity. So likewise the Element of SOL, and its Quintessence, as also its Oile, and AURUM POTABILE, do take away the Leprosie, together with all Diseases, and do *renovate* and *restore*; so likewise the Quintessence of Hellebor, of *Celandine* of Bawm, Valerian, Saffron, Manna, and Betony, do renew the body, those Diseases abovementioned being excepted, for they do not drive them away.

Likewise the quintessence of Pearls, of Unio's, of the Smaragdine, the Sapphire, Ruby, Granite, Jacynth, do *renovate* and *restore* the body into all perfection, they take away tartarous Diseases, as the Stone, Sand, Feet-Gout, Hand and Joint-Gout, and the things that are congealed and coagulated, and all such like Diseases as arise from TARTAR, so likewise the Quintessence and Magisteries of Minerals and of Liquors, do *renovate* and *restore* the whole body without any defect, and free it from the Falling-sickness, Swounding, Suffocation, and all such Diseases as happen with a deprivation of the senses, as Madness, the Vitista, or Laughing Diseases, and such like.

The Magisteries and Essence of TARTAR, and of ALCALI, do also *renovate* the body with the perfection of RESTAURATION; they take away all Aposthumes, and amend the putrefactions and grossness of the Humors.

In like sort the Essences, Extractions, and Magisteries of the greater remedies, do *renovate* and *restore* the whole body; as for example, They remove Fevers, as Quotidian, Quartan, the Synochus, (or continual) the Ephemora Fever, etc. Likewise the first *ENS* of MARGARITES are able to *renew* and *restore* the whole body, and to take away all Womens Diseases, together with their Accidents, and to render both the Men and Woman fruitful; so likewise those same ARCANAS do take away all long and incurable Diseases by the *renewing* and *restoring* of the body into its supreme Virtues.

Thus also doth the Quintessence drawn out of BALSOM, *renovate* and *restore* the body, and take away Pleurisies and the Pestilence by the admirable operations and virtues of its perfecting property: There are many more such like things which shall be elsewhere repeated, and such as are of a far greater virtue than is able to be attributed unto them, and than can be mentioned. But yet as to these things, this is diligently to be heeded and considered of, as to Compositions, that although there are very many of them, yet none of them is sufficiently able generally to expel and cure all the Diseases (by itself) as are to be expelled by those Medicaments of RENOVATION. We'll therefore demonstrate the manner and Practick of our intention and meaning, even to the end; yet we will not set down all the Processes, for that is not necessary; for he that understands us, will apprehend and mark our writings, but he that doth not, will not be instructed by them; and yet we'll set down all the Processes (as are necessary abundantly enough). But 'twould be burden-

some for us to write down such things as many have written of, or are known before; yet this whole Doctrine cannot be better delivered, or treated of; than by the first ENS, wherein there's a singular Nature of operating upon the body, and of transmuting the essence thereof; for the first ENS itself is an imperfect Composition, predestinated to a certain and assured end, and corporal Matter. And because it is not perfect, it is able to alter every thing that it shall be incorporated withal; even as MERCURY, which is like to the first imperfect ENS, as to imperfection: For although that it be determinated and bounded, yet notwithstanding it is not changed from Imperfection, but is limited therewith.

MERCURY hath even a power of *renovating* the whole body, for that there is a most wonderful Laxative, and Alterative Virtue therein, which can never be sufficiently enough searched out: And yet nevertheless 'tis wholly imperfect and unprofitable in its OWN operation, and that (forsooth) because 'tis MERCURY, and the first ENS thereof must not be predestinated into another's body; for such as it, viz. is, so is its perfection: But we speake of a first ENS that is perfect, for the *renovating* and *restoring* of the whole Body, as is the first ENS of Gold, and that for this reason, because it truly possesseth the spirit of the Gold, and the most subtile spirit, and is far more subtile than the true body itself is, viz. GOLD.

Hence likewise the first ENS of SOL, or Gold is penetrable, even as a MERCURY in Metals; nor containeth it in itself the Spirit of Salt,

whereby it may be coagulated: for the Spirit of Salt coagulating the first ENS, doth take away so much virtue that the Gold is not a hundredth part so potent in its virtue, as its first ENS is; like to Generous Wine, which being coagulated with Frost, doth not again return to its former power and excellency.

But that we may perfectly speak and write concerning RENOVATION and RESTAURATION, you must know that the first ENS, that is, that the first composition of Gold, which is as yet a liquor, and not as yet coagulated, doth renovate and restore whatsoever it layes hold on; and not man only, but also all cattle, fruits, herbs, and trees: And what we thus mention, is to be understood on this wise, viz. Like to the Mineral, or Ore, of a Metal, which is endued with far greater virtues than its Metal is: for in the Ore there's a spirit of Arsenick, and Salt, of Sulphur and Mercury, all which do go away in the purging of the metal, the said metal remaining in one essence only.

The like is to be understood of the first Entities of Marcasites, as of Antimony; the which you must note to be no less than the first ENS of Gold is; for there is such a virtue in the first ENS of Antimony, that it doth, of itself, of its own proper nature, transmute everything that it seizeth on, even like as Antimony itself doth by the fire: for the virtue of it separates everything from the body that is born out of the *radical* humidity, and doth thoroughly renovate the said body from a true foundation; because its first ENS is seated in that predestination, inso-much that such an essence proceeds and goes out therefrom, as the heat

doth out of the fire.

The like is to be understood of the first ENS of ROSINS: The first ENS of Sulphur is an entire transmutation of the body into some RENOVATIONS and RESTAURATIONS, for it is so vehement that it tingeth all the first Entities of metals into their own essence, it takes away their operations, and reduceth them again to their first matter, and doth afterwards reduce them into a new perfect body: For, the first ENS that's produced out of Sulphur, hath such virtues upon the body of a man, that it renews all the *radical* humidities in him, in all his parts and members.

In like sort may we speak of the first entities of Gems, the which do, by their first essence, most potently restore the whole body to its former powers and vigorousness, and do amend it of all its impurities, and renovate it, even as fire transmuteth Lead into a most pure Glass: for the *PRIMUM ENS* of the SMARAGDINE doth regenerate and renovate itself, for 'tis a perfect body from the beginning: Even as the *Green Marble*, the which hath such a nature from its proper predestination, that it renovates itself from all uncleanness and impurities, and doth again coagulate itself until it become pure; and it doth sometimes thus renovate itself, and return into juvenility a third, and a fourth time; and by how much the oftener it doth thus *regenerate* itself, so much the more pure and constant doth it become: therefore as far forth as the virtues of the first Entities are known to me, they do assuredly far excel all the rest.

So likewise are you to note concerning the first Entities of SALTS, that they are according to their spiritual virtues, far greater than in their perfection: So the first ENS of VITRIOL, transmutes all white Metals whatsoever into red, and those that are red into white, and overcomes and subdues all the perfections that are comprehended in them; it renovates and restores all the imperfect bodies of the Metals, as TIN into its own first ENS, and into TIN again, in which is more virtues than is in the OLD TIN.

After the same manner it reduceth whatsoever proceeds out of the *radical* humidities into the *radical* moisture, and causeth the RENOVATION and RESTAURATION itself more perfect, more plentiful, and more abundant; for there's no other thing that operates so vehemently upon the *radical* moisture.

Nor are the first Entities of herbs and trees different from what was aforesaid, the which Entities are a thousand times more potent as to their virtues, than when they have received their body, stalk, or trunk, and are incorporated: Even as the first ENS of BAWM doth renovate and restore the whole body far more powerfully than seems possible to be done in natural things, for 'tis to be known that the Halcyon, or King-fisher, is not thus *renovated* nor *restored* from his own nature; but because its nature is such as to be nourished and live on first Entities, on this wise, when it feeds on the bodies of herbs, or seeds, and such like, his stomach doth, by digestion, reduce them to their first ENS, and doth afterwards out of that first ENS perfect the operations of its RENOVA-

TION and RESTAURATION: for, that Bird's digestion hath its predes-
tination naturally to first Entities only, whence it comes to pass that he
doth first transmute all his food and drink into a first ENS; and there-
fore likewise doth he feed only on such bodies as do regenerate and re-
store, with which bodies he is even from the very beginning always pro-
vided for, and nourished with by his Parents, or Dam: this also is his
nature, viz. to be renovated and restored after death; and that for this
reason, because the first Entities cannot at all have their progress, or
full course, in the Bird whilst he lives, for the life of this Bird takes
away all the virtues thereof by converting them into blood and flesh;
but being dead, he flourisheth according to the yearly seasons:

And even as the first Entities disclose and produce them-
selves in the earth, even so, in like manner do they then,
even in the Bird itself, put forth themselves and so renovate
and restore the dead flesh; and this is (in nature herself) a
very wonderful Argument of its most great virtues and power:
And now, were not these things apparent to sight, they would
seem incredible, although thus described by many a one; for
this cause also doth it happen that the HALCYONS do reno-
vate themselves at different times, viz. some of them sooner,
some later or slower, according as they have either more
early or more late, eaten the first Entities; for some of them
are born and do come forth either sooner or later than other-
some do. In like sort there are very many Vermine or Worms

renovated and restored, and that for this reason, Because they are fed and nourished by first Entities, whilst they are as yet in the Earth, imperfect. Many more wonderful things are there that are hidden, yea far more then are known, or openly manifest, concerning which I could write more largely, but that it would be too much wide from the Text of the Book of RENOVATION and RESTAURATION.

And although we cannot so very well take, or get the first Entities, as we have written of them, or have them in the same Essence as we have demonstrated before, yet nevertheless 'tis a thing possible unto us; for if we know where the Mineral of Gold lies hid, we shall even there find its first ENS, if we but come afore its perfection; for there are certain signs whereby it may be known, in what manner the form of the Metal is posited, viz. thus: Whilst it is in its first ENS it makes trees fruitful, and the bottom, viz. the Earth, fertile; it renovates old trees, that have produced no fruits for these twenty years; for when the first ENS of Gold shall lay hold on them, or on their Roots, they again begin to live and flourish as before; but albeit, that there are many more admirable things done by the first ENS of Gold, than we write of, yet notwithstanding these things are sufficient for the demonstration of the first ENS, that, viz. it is there.

But when you see flamings and Corruscations, or some

sparklings, 'tis to be judged, and to be noted that the metal is made of the first ENS, and that it hath betaken itself into a Coagulation; these are to be accounted as signs, concerning the Original of the Minerals that appertain to Gold, Silver, or the other metals; for the signs of the first Entities of the other metals, as touching their original, are like those of Gold.

When therefore such a sign is seen, or found out, 'tis to be understood, that this very first ENS is not in the least so knit up (as 'twere) in one heap, as it is when it lies in its perfection, but is dilated (in that place) throughout that whole earth.

And therefore this earth is in the virtues of the first Entities, for out of it are they extracted: as 'tis in *Celondine* when 'tis not as yet compounded, or fashioned: Its first ENS is in the earth, in which it hath its situation for this reason a like earth must be taken, and then it must be at length extracted therefrom, as we have demonstrated concerning the virtues of *Celondine* you are likewise to observe, that there is this difference between the first ENS, and perfection: viz that the first ENS can Renovate, and that for the reasons afore-mentioned: but being perfect, it hath only the natural virtues, so as to incline thitherward, as 'twere, but yet imperfectly. So then you are to understand from hence, that if you would have from them the virtues of those first Entities, then 'tis necessary that you remove them from their coagulation, and corrupt or break them, as is demonstrated in ARCANAS and Quintessences: but

yet everything in its first ENS hath greater virtues. Nor let a Philosopher wonder hereat: viz. that out of a certain earth in which an herb is essentially born, before it be incorporated, all the virtues of that herb may be extracted: so that the virtues may be diligently kept, or preserved and the earth may be again put into its place, and in such wise, as that 'tis thenceforth but a mere earth, nor hath in it any fruitfulness at all, because its first ENS is now sequestered from it, that lay in the earth: from thence its wont to come to pass, that the virtue of such a first ENS, may be shut up in a glass, and be brought to that state, as that the form of that some herb may grow in itself without any earth: and after 'tis wholly grown, may have no body, but be notwithstanding, a formed thing like a body: the reason whereof is this, because it hath no liquor of the earth; from whence it follows that the stalk thereof is nothing else but a certain apparation to the sight, which may be again thrust down with your finger into a juice, in the likeness of a fume, the which demonstrates the Substantial form, but not perceptible by the touch. In such like growing things is the Quintessence altogether incorrupt, and in its highest perfection, as in the earth.

Therefore there is born, after this manner, out of the first ENS of Gold, a concluded, or inclosed Gold, which in touch is like to a red water, and is stirred up, and is exalted after the manner of Gold.

But enough of this: Let's therefore now betake ourselves to the practick of those things as do Renovate and Restore; provided they be prepared according to the possibility and rule of Art: the which, though

briefly described by us, yet are evident enough, for those intelligent men that have a good knowledge of Medicine and Philosophie.

So then, such things are to be known, in the first place, as Renovate and Restore, as we have demonstrated, and the first ENS of them is to be extracted, and by it is a Renovation and Restauration to be made: but for a close of this matter thus treated of, we'll set down four Mysteries: viz. of MINERALS, GEMS, HERBS and LIQUORS, as followeth.

The first ENS of MINERALS

Take the mineral of Gold, or of Antimony, ground exceeding small, one pound; of circulated Salt, four pound; mix them together, and digest them for a month in Horse-dung, then 'twil become a water, the pure whereof must be separated from the impure: coagulate this into a stone, the which you must calcine with cenesiated wine, and again separate it, and dissolve it upon a marble: putrefie this water for a month, then will there be made a liquor, in which do happen all the signs, as in the first ENS of Gold or Antimony, and therefore we justly call it the first ENS of those things: the same is to be understood concerning Mercury, and the others.

The first ENS of GEMS

Take of SMARAGDI, or Emeralds excellently well ground, one dram, calcine them in Salt dissolved until they be converted into a whiteness; then let them be dissolved and be put into a Phial-glass, shut with the

Lute of HERMES; let them be set over a naked fire, and let the matter be hang'd up somewhat high, in a bare uncoated glass, so as not to touch the bottom; and that so long, until it fall down from its spiritual nature and condition unto the bottom, into a body like the liquor of Honey. This body exhibits the virtues of the Emerald, and therefore may deservedly be called, the first ENS of the Emerald.

The first ENS of HERBS

Take Celondine or Bawm, beat them into a Pultz, or mash, and put them in a glass shut with the Lute of HERMES; set them a digesting in Horse-dung for a month, then afterwards separate the pure from the impure; pour out the pure into a glass with the dissolved Salt; the which being shut, let it be set in the Sun for a month, which time being over, thou shalt find a thick liquor in the bottom, and the salt swimming at top: separate it, and thou shalt have the virtues of the Bawm, or Celondine, as they are in their first ENS; the which both are, and are called, the first ENTITIES of BAWM or CELONDINE.

The first ENS of SULPHUR

Take the Mineral of Sulphur, and Salt dissolved, and let them be totally reduced into a Water by themselves, the which distil four times: there will ascend up a certain whiteness, in the first place, which demonstrates all the virtues of the first ENS of Sulphur; and therefore may we deservedly account of it as the first ENS of Sulphur, and so

term it. Having thus written of the four first Entities in general, 'tis to be further noted, viz. in what manner they are to be made use of, that their virtues may be perceived, the which is thus: Each of those first Entities is to be put into good wine, in such a quantity that it may be tinged therewith; which done, 'tis prepared for this regiment, or work. Of this wine must you drink every day in the morning about day-break; so long, till your nails of your fingers first fall off, and then the nails on your feet, then your hair and teeth; and then lastly, till your skin be dried up, and new be again generated.

All this being done, you must cease from that Medicament, or Position, so will there new nails be born again, new hairs, new teeth, and withal, a new skin; and the diseases both of the body and mind will depart away, as is afore-mentioned. Herewith we'll conclude this our small book of RENOVATION and RESTAURATION.

BY: Ph. Theophrastus, Bombast of Hohenheim, A philosopher, a Monarch, a Spagyric Prince, a most great Astro-nomer, a wonderful Physician, and a Trismegist of Mechanick Arcanas,

