



THE COMPLETE WORKS
OF

RUDOLPH
GLAUBER

trans: Chris. Packe



THE CENTURYS

FIFTH

THE FIFTH CENTURY.

The best particular and chiepest Universal.

1. When with the help of SENDIVOGIUS his CHALYBS, or GLAUBER'S Magnet, we have extracted the colour from SOL, and again restored it through VENUS and Antimony, we may by oft repeating the said extraction and restoration get great profit, this being one of the best particulars that can be. This multiplication of SOL may very well be compared with the generation of Man for as a Man in generating, doth with meat and drink restore the loss of his Seed, by which means he continues the said multiplication for a long time, by turning the meat he eats into Prolifick Seed; so likewise the Chymist ohangeth VENUS, MARS, JUPITER, SATURN, MERCURY and LUNE into SOL, by feeding the dis-spirited SOL that has lost its colour with them, restoring it to its former strength and vigour.

2. The Sperm of Man is not the Seed of Man, but only the Shell and receptacle thereof, as may be seen in Old Men, whose Sperm is unfit for generation by reason of the weakness of their vital Spirit.

3. So likewise the Seeds of Vegetables, are not all pure Seed, but the house and Vehicle thereof, that is, of the growing and multiplying virtue, which appears in that when the Seeds have been kept so long till this vital virtue is exhaled from them, they never bring forth any thing.

4. No more can SOL be said to be the Seed of metals; but only the receptacle thereof, for the Seed is not the whole Body, but only the lively colour of the Body, and the vegetative and multiplicative virtue that is hid in it.

5. Now as the Seed of Vegetables is more perfect and noble than the Vegetables, so likewise is mature fixt SOL, more perfect than MERCURY, SATURN, JUPITER, VENUS, MARS, though in the imperfect metals also a Seed be hid, but not so fixt and good as that in Gold.

6. The imperfect metals may be compared to an Herb; whose Seed is not yet ripe, which being put into the ground cannot grow or multiply, but rots in the Earth.

7. The virtue of Corals lies not in their whole Bodies, but in their colour; and therefore PARACELSUS bids us not to make use of Corals in substance, but extract their Tincture, and use that for

Physick, wherefore also he rejects white Corals, as being an unripe Fruit, from any use in Physick.

8. For this reason also the immature grey Pearls, which are frequently found in Cockle Shells in fresh running waters, are looked upon as useless in Physick.

9. And this not without reason, for as unripe Grapes are the cause of griping of the Guts, and hurt the Body; so ripe Grapes nourish and strengthen the same, especially when by fermentation they have quitted their Faeces.

10. All imperfect metals subvert and trouble the Stomach, and cause vomiting and purging, and that by reason of their unripeness.

11. Whereas on the contrary SOL taken into the Body causeth not the least alteration, but powerfully strengthens the same when reduced to Potability.

12. Thus SOL may be compared to ripe Grapes; which when eaten raw, do indeed no hurt to the Body, but rather affords some nourishment, yet cannot strengthen the Heart, Brain, and whole Body, and make a cheerfull mind; but when by fermentation they are delivered from their skins and other impurities; they readily and as it were in a moment perform this.

13. In like manner when SOL by fermentation hath laid aside his gross Body and become Spiritual, if then made use of, it not only nourisheth as ripe Grapes; but exerts its virtue like a Spirit or QUINTESSENCE of Wine, penetrating the whole, and making it lively, strong and vigorous throughout.

14. Neither do the other metals display their hidden virtue, until by fermentation and distillation, they be subtilized and their gross Bodies laid aside.

15. Thus when LUNE by fermentation and distillation is subtilized, then it draws away all Diseases of the Brain, and corroborates the same exceedingly even as SOL doth the heart.

16. VENUS so purified strengthens the Reins and procreative faculty.

17. The volatile sweet Spirit of MARS, removes all obstructions whatsoever, provokes the terms in Women, and opens the Haemorroides in Men.

18. The sweet Spirit of SATURN cures all inward and outward hot Distempers.

19. The sweet Spirit of JUPITER cures all Distemper's of the Lungs.

20. The volatile Spirit of MERCURY cures the venereal Distemper.

21. N. B. These volatile spirits of metals must be cautiously used, as

being of very great force.

22. The manner of preparing them, may be seen in my Book of Fires, but most plainly set down in my description of the most secret SAL ARMONIACK.

23. All Spirits act according to their nature and property either good or ill, as the Bodies are good or evil from whence they are taken.

24. THE SPIRIT QUICKENS, THE BODY OR FLESH PROFITS NOTHING, SAITH CHRIST, John 6.

25. These words are ill interpreted, when understood by some, as if Spirits only were of use, and Bodies not at all, which is a great mistake, as it is applied by some.

26. Indeed in Metals, Vegetables and all Animals without the use of reason, who grow, move, and live, by the driving of their in-born Spirit, it does hold true, for when their Spirits are by Art separated from their Bodies, the said Bodies are thence-forward of no use, as being upon the separation of their Spirit, dead and without all virtue.

27. But the case is different with Man, who being created in the Image of God, and endowed besides his Animal Spirit, with an immortal Soul, which latter only and immediately derives from God, and not from nature, as the mortal Spirits of Animals do.

28. Wherefore PYTHAGORAS was much mistaken, in believing that the immortal Souls of Men, when departed from their Bodies did immediately enter into those of Beasts.

29. Which mistake of his seems to have been occasioned hence, because he knew how by Art to take away the Soul, i. e, Tincture from SOL, and transfer the same to an imperfect metal, thereby making the same in all things like to true natural SOL.

30. Certain it is that this may be done by art, for the fixt Body of SOL may be destroyed, its Soul extracted, and by being joined to another metal make it good SOL.

31. When this disanimation of SOL is duely performed, the Body is left wholly dead, and is in all things like a volatile unmalleable mineral, and cannot endure the test, but fumes away like Arsenick with a little Fire.

32. But in case this disanimating of SOL be not rightly done, so that the Body continues as white as LUNE, and malleable (which is a sign that some life is still left in it) then his Colour may be restored again by means of imperfect minerals, as well as his former fixedness in the Fire.

33. But when the Body of SOL will no longer endure the fire, but goes away in smoke, then we can say it truly is dead and no more SOL.

34. He that finds difficulty to believe this, let him read PARACELSUS, SENDIVOGIUS and other Philosophers.

35. SENDIVOGIUS saith, OUR STEEL, that is, our Magnet, CAN DRAW FROM THE RAYES OF THE SUN, WHAT MANY HAVE SOUGHT FOR AND NOT FOUND; IF THIS OUR MAGNET COPULATE ELEVEN TIMES WITH SOL, THE SOL BECOMES WEAKENED ALMOST TO DEATH, AND THE STEEL OR MAGNET SHALL CONCEIVE AND BRING FORTH A SON MORE ILLUSTRIOUS THAN HIS FATHER.

36. From which words it appears that SENDIVOGIUS had the Art to disanimate SOL, else could never have writ so plainly concerning it.

37. It is certain also that there are some, that at this time can do as much within a few hours, I having lately been an Eye-witness of the same, with three other persons in company.

38. It is not necessary to say any more how this cheap and speedy way of disanimating SOL is to be performed; forasmuch as all the Philosophers writings are full of it.

39. However to pleasure the unskillfull I will add thus much; that this may be done four several ways.

40. But the easiest and chiepest way is by means of Spirit of Wine, and a microcosmical saline Spirit; yea this extraction may be performed by a Spirit of Wine alone, without any animal Spirit, or by an animal saline Spirit without the Spirit of Wine.

41. If this were not so, we might have reason to accuse both ancient and modern Philosophers of falshood, who tells us that ADAM brought the Philosophers Stone with him out of Paradise, and after his death took it with him into his Grave.

42. Which words may seem strange to some, forasmuch as he was driven bare and naked out of Paradise.

43. Yet the Authority of those who assert this being so great and incontestable it cannot well be called in question.

44. What therefore the Philosophers meant by this Stone which ADAM brought with him out of Paradise; is well worthy our Enquiry.

45. The Philosophers commonly say our stone is a stone and no stone, & etc. which implies thus much, that to outward view it is a stone, but in deed and in virtue a Concentrate form of SOL.

46. Wherefore PETRUS BONUS saith, WE DO NOT SEEK SOL, BUT THE FORM OF SOL.

47. What then is properly this form of SOL?

48. Answer. It is a substance which to outward view looks like a contemptible stone and yet is of such superlative Virtue, that when joined with imperfect metals on the Fire it transmutes them into the highest perfection of SOL.

49. It may further be demanded, whether ADAM brought such a matter with him out of Paradise, whereby this transmutation of metals into SOL may be performed?

50. Answer. Yes he did bring such a matter with him out of Paradise, and after death took it with him to his Grave wherewith all Diseases of mankind may be cured; and all metals changed into the finest SOL.

51. If this be so, might some say, ADAM must either have been very blind; in not discerning the Treasure he was possessed of; or very envious in not communicating the same to his Posterity.

52. I cannot believe that ADAM, out of envy withheld this secret from his Children, but rather suppose that the blindness into which his fall had cast him, was the cause of his not perceiving the great Jewel he had about him.

53. But how could he be blind, who was made by God himself; and after his own Image?

54. ADAM was certainly blind, and his blindness proceeded from his Pride because he aspired to be like to God; he was not blind as to his outward Eyes; but his heart was blinded, which is by far the worst blindness of the two. For all sin and wickedness blinds the hearts of men, that they cannot perceive the folly of their doings.

55. Thus ADAM by also means of his disobedience of God; became so blind, as not to perceive, or be sensible of the Love that God had for him before his Fall, and how rightly he had endowed him.

56. Whence also his Children were so wicked and blind, that the one Brother slew the other; which wickedness hath still increased in their Posterity; as appears by the deluge and the destruction of SODOM AND GOMORRAH.

57. And thus the World from day to day still grows worse and worse, notwithstanding the Examples of God's Vengeance against Sinners.

58. And all this proceeds because men are so generally blinded by the Devil in sin and wickedness.

59. But to leave this it may be further questioned; that seeing all mankind is become so blinded through ADAM'S fall, as not to discern the Jewel they carry about them; who then was the Person that first discovered; that man was the Possessor of so great a Treasure?

60. Answer. Who was the first discoverer of this Treasure I cannot tell, but thus much is certain; that it was an honest man and fearing God; because God doth not reveal his secrets to the wicked; wherefore THO. AQUINAS saith, OUR HOLY ART, EITHER FINDS A MAN HOLY, OR MAKES HIM SO.

61. But some will say don't we read of Heathens that have been Possessours of the Philosophers stone; and how can we imagine that those who have no knowledge of God; and are blinded with sin, should ever be able to find out so great a Mystery?

62. Answer. Those Heathens that have been Possessours of this great secret; were not without the knowledge of God; for they lived according to the Law of Nature, honouring God and loving their Neighbour; wherefore also God accepted of them. They learnt to know God from his Works of Wonder, and according to their knowledge, loved, honoured and feared him; and so were made Partakers of his grace, light, and the knowledge of his secrets.

63. We are also to know that the Ancient Philosophers know more than one way to attain the Philosophers Stone; though indeed the most of them sought it in minerals and metals; which is the longest way.

64. And that because it is impossible to change the metallick species; without bringing metals back into their first matter. SEE MY TREATISE OF THE PRINCIPLES OF METALS, AND THE SEVENTH PART OF MY PHARMACOPOEA SPAGYRICA.

65. But others have taken a nearer way to attain this secret; and to some Christians God hath been pleased to discover the shortest way of all; by revealing unto them that he made ADAM every way perfect; giving him all that was necessary, either for his Soul or Body.

66. Now that ADAM could not discern how richly God had endowed him, was his own fault, because he was disobedient to God, following the deceitfull Serpents advice.

67. And after this manner doth the Devil yet daily deceive Men, by perswading them to do against the commands of God; and that their disobedience shall not bring any mischief upon them as God's threatnings seem to import.

68. This then is the reason why Men do not understand the secrets of God, because they give too much way to sin, whereby they become blinded, that they can neither see nor hear the good that comes from above.

69. Now the reason why most of the Alchemists have sought for this great gift of God in Minerals and Metals, and especially in SOL, is

this, because their intention was to multiply SOL, which they supposed could no way better be done than by sowing it like other Seeds in the Earth, but could not imagine that besides common SOL, there were other subjects, wherein the SOL-making virtue did reside.

70. Which opinion of theirs was probably grounded upon that saying of the Philosophers. WHAT YOU SOW, THAT YOU SHALL REAP.

71. This seems at first sight very rational, that from filth or excrements no good, and so no SOL can come; but let us hear the other side also, and we shall be otherwise informed.

72. For the Philosophers say that their Medicine is Vegetable, Animal and Mineral; so that Vegetables and Animals are not excepted.

73. ALBERTUS MAGNUS, writes that the greatest mineral aurifying virtue is in Man, and especially in his Head between his Teeth, and proves it; because in dead Men's Skulls he had found grains of SOL sticking between the Teeth.

74. The same is also confirmed by THOMAS AQUINAS, RHASIS, JANUS LACINIUS, and others.

75. There is also an old Book, whose Authour is unknown, which treats at large of that subject which ADAM brought with him out of PARADISE, wherein the Operator is warned to have a great care of the fumes of the matter as he would avoid the Plague, or the most deadly Poison. From this Authour I have alledged some passages in my other Writings, and shewed that the Philosophers Stone may be prepared of any subject whose Elements may be separated.

76. Now certain it is that from all Animals and Vegetables, the Elements may be separated, and consequently follows, that from all Vegetable and Animal Subjects, the Philosophers Stone, or universal Medicine for the Bodies of Men, and Metals may be prepared.

77. MORENUS ROMANUS, who prepared this Medicine for King CALID, declares that he took the subject matter of it from Man.

78. For when the King asked MORIENUS, in what kind of subject the Philosophers Stone was to be lookt for; he answered, the Medicine is in thy self O King; wherefore also after that he had finished the Work, he wrote round about the Glass, in which the Medicine was, these words: HE WHO CARRIES ALL ABOUT HIM, NEEDS NOT THE HELP OF ANOTHER.

79. Thereby intimating, that he always carried about with him, whatsoever was necessary for the preparing of the Medicine, and therefore did not stand in need of the King's assistance.

80. This same honest MORIENUS, writes plainly concerning the

preparation of this Medicine, and doth as it were with his finger point us to the matter, in these words of his, quoted by ABNOLDUS DE VILLA NOVA; GRIND THE PHLEGMATICK AND CHOLERICK WITH THE SANGUIN, UNTIL IT BECOME A TINGING HEAVEN,& etc.

81. ARNOLDUS explains these words of MORIENUS thus: THE PHLEGMATICK IS COLD, AS MERCURY, THE SANGUIN IS WARM AND MOIST, AS THE SOL OR GOLD, THE CHOLERICK IS HOT AND DRY, AS SAL ARMONIACK: intimating that of these three, MERCURY, SOL and SAL ARMONIACK, the Philosophers Stone is to be prepared.

82. But that he meant not this concerning common MERCURY, SOL, and SAL ARMONIACK is apparent from this, that MORIENUS, as soon as he had prepared the Medicine for the King, went away privitely, without expecting any reward from the King; it also appears from the answer before mentioned, which he made to the King, that he spoke of such a MERCURY, SOL and SAL ARMONIACK which every Man carries about with him.

83. This is abundantly confirmed by all the Philosophers that went his way, forasmuch as they declare that no charges are required to the preparation of it, that their subject is a contemptible matter cast out upon Dunghills, and trod under feet, and that the Poor have it as well as the Rich.

84. MORIENUS yet more clearly intimates this, in telling us that the matter whilst it is preparing, exhales a smell like to that which comes from the Graves of the Dead, which is a very offensive smell.

85. Now like as Vegetables whilst they are putrifying give forth an ill scent; and Animals a worse, as appears in the stink of rotton Eggs, and the putrefaction of Man's Blood, especially when the same are putrified in a close Glass in warm Horse Dung.

86. For without putrefaction, there can be no separation of the Elements by Distillation, and if no separation be made, neither can any melioration or exaltation be expected.

87. We know that every CHAOS, as it is a product of the four Elements; contains many impurities, and in particular much dead Earth, and Water void of all virtue; and that the Element of Fire alone is proper to heal and meliorate Men and Metals.

88. Wherefore seeing that no separation of the Elements can be without a foregoing putrefaction we must conclude putrefaction to be the beginning of our Work, without which no good can be expected.

89. Now he that knows our Horse Dung, and how to putrifie the well known and every where to be found most universal natural subject by

means of the same, he will easily afterwards by Distillation separate the most pure and all things penetrating and meliorating Element of Fire, from the gross Chaos to his great satisfaction, and make use of the same to the astonishment and wonder of the ignorant.

90. But in this state it is only good for the health of Man; and therefore in order to its meliorating of Metals, the pure Element of Fire must be first fixed with SOL, by which means it obtains ingress into imperfect Metals, reducing them to the perfection of SOL.

91. Now, when the pure Element of Fire is separated from the Chaos, and reduced to the highest degree of purity, then it stinks no more, neither is poisonous as it was before purification, but is an Antidote against all poisons whatsoever, wherefore also the Philosophers have called their Medicine THERIACA.

92. But all this is to be understood only of that subject which every man carries about with him; and brings with him out of his Mothers Womb.

93. If any one following the Letter of MORIENUS, should take for his subject common MERCURY, SOL and SAL ARMONIACK, neither will he be mistaken, but if he rightly proceeds will have a good Work, though it be not at all necessary to make use of common SOL and MERCURY, because our natural subject contains both a living SOL and MERCURY.

94. It is no prejudice to our Animal Subject, if we join Minerals with it, because our SOL joins it self with all subjects, and unites it self readily with them. But if we be ignorant of the due proportion and composition of SOL, MERCURY, Sulphur, or any other metal or mineral, then it is better to prepare our Medicine out of this one subject only, because so there is less danger of erring, as I can witness by experience.

95. I have also found by experience that this Microcosmical Subject is alone sufficient, without the addition of any minerals or metals, to meliorate all imperfect metals.

96. As to particular this of all others hath pleased me best, viz. RECIPE common SOL, and with the help of our Magnet disanimate it so, that it may be no longer SOL, as not enduring the Test, and smokeing away with a small Fire like Arsenick.

97. Then take this SOL and conjoin it with our Microcosmical Subject, with which digest a solution of LUNE, by which means the LUNE will be meliorated, and on the Cupel leave SOL to good profit.

98. But if we join common MERCURY and common SOL with it, and cast this mixture into a solution of MARS, and digest it for some days then the

pure SOL and easily flowing MERCURY graduates a good part of the gross and difficultly flowing MARS into good SOL, to the great satisfaction of the Artist.

99. And if we unite LUNE and JUPITER therewith, and cast this mixture into a solution of VENUS, and digest it the moist way, then by means of our secret Salt these two white united metals change the red VENUS with little loss of weight into good LUNE that will abide the Test. And it is indeed matter of wonder, that our universal Salt, should be of so great virtue, when fermented with white or red metals, to change other imperfect metals into good SOL and LUNE on the Test.

100. Wherefore this shall be my conclusion, that in Man is hid the greatest virtue of changing all metals, as well as the Bodies of Men, both universally, and particularly; which if intended for the melioration of metals, the adding of fixt SOL and LUNA for a ferment will facilitate the ingress into other metals, and further diffuse its tinging virtue.

N.B. I shall not be satisfied till I have given a fuller and plainer description of this Royal Labour, which I intend to do in the sixth Century, If God permit.

NOTE. In the collected writings of Glauber, there is no sixth Century; in additions of other writings he mentions; I suppose they are somewhere still in Latin or German, D.H.