

**THE THIRD BOOK**  
**of**  
**SANGUIS NATURAE**

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I have in my Two preceeding Tracts so manifestly declared that Art which was kept so secret by the Ancient Philosophers, that they would not reveal it, even to their own Sons; both as to Theory and Practice: That any Man of a common Capacity, imploring first the Divine Assistance and Blessing, may easily apprehend it.

In the first place it is most necessary to understand the Nature of the Matter, which the Artist worked upon, and its Purities and Impurities, and Active and Passive Virtues.

He who knoweth these will attain his desired end: For in the right Knowledge thereof consists the true Practice.

These I intend to reveal to all those who do not already know it: But yet with such Philosophical Caution, that the Readers hereof may not with unwashed hands touch these sacred Mysteries, which Almighty God from the Creation of the World to this day hath not revealed to any but his faithful Servants.

There are therefore Two chief Principles to be considered, namely Air and Fire, as an Agent, and Earth and Water as a Patient.

Of these four, two of which are only Visible, is made our Mercury, which is a perfect Creature, for it containeth the 4 Elements.

And here it is to be observed that Water and Earth are manifest to sight, and Fire and Air, are hidden, which is to be understood of the gross Matter. But when they are circulated by the Philosophical Wheel, the Fire and Air are made manifest, which is the Philosophers Mercury White and Red.

For in our Matter are Two Things, namely Purities and Impurities: The Impurities are superficial, and must be separated being Faces

which naturally adhere to the Matter. And if they are not well separated, the Fire cannot operate upon the Water, nor the Air upon the Earth; but pure Qualities act one upon the other. The Fire upon the Water, and the Air upon the Earth, and not separately, but altogether. For the Air cannot act upon the Earth without the Mediation of the Two others; namely the Fire and Water, and in like manner it is to be understood of the others.

But our Water is not common Water, nor our Fire common Fire, for no Man is so senseless as to think that Water and Fire can be united. But our Water is of a Celestial Nature, and therefore our Fire loveth it.

The same is to be understood of the 2 others, namely Air and Earth; Vulgar EARTH is leprous, and aboundeth with Excrements, but our Earth is Chrystalline Green, and therefore it is called Green Gold. And our Air is unctuous and therefore containeth Fire.

The Air impregnated with Fire, is Celestial and Solar, and therefore hath the Virtue of illuminating all Bodies, and of fixing and exalting their Souls, of which all Philosophers have spoken, saying, In Mercury is all that the Wise Men seek. For in it are all the 4 Elements in the highest Purity, and that is all the Philosophers have desired. Hence it most clearly appeareth, that the Matter of our Mercury is a perfect Body, and containeth all things which are under the Sphere of the Moon, that is to say, it containeth all things potentially; for it containeth the Essences of all things, and therefore is the first Matter of all Things.

Out of this Matter purified (for it aboundeth with Foeces) and duely prepared, and if I may say so, made Spiritual, is prepared our Mercury, yet this Matter in its first appearance is not so pure (although it be potentially perfect) and yet notwithstanding all the parts of our Stone are hidden in it, and it is not apparent to sight, so that it cannot show its Virtue, unless what is OCCULT in it, be made manifest by Reduction, made by an ingeneous Artist, so as it may become the Mercury of the Philosophers.

If it be thus prepared it hath the Virtue to vivify, illuminate and exalt dead gold, into the highest degree of Tincture, which no other matter in the World can do. And here apprehend us right, where I call it a perfect Body, not because it is by nature brought to a compleat Perfection, but because all Perfection does both inchoate and end in it, and gave it Power and Virtue to exalt Gold Radically, according to the Will and Pleasure of the Omnipotent who created it. For if it were not more perfect than Gold, how could our Mercury extracted from it, exalt Gold?

Here it may be perceived that they all incur error, who endeavour to make Philosophical Gold out of Minerals, and imperfect Metals, as Vulgar Mercury, Sulphur or Antimony. These are not perfect bodies, because the Fire destroys them, and Gold it self is not by nature made so perfect, but that it may be destroyed either by Fire, Water, Air or Earth; therefore Gold needeth to exalt its Virtue.

This is that Miraculous Substance which containeth all Things, This is that Chrystalline Mercury always current, to which no Creature is altogether like: for in this, the Forms of Bodies do ascend and descend, as on a Ladder.

This is sometimes green, whose spirit if it be set at Liberty from its bonds, will reveal all the Essence, which before lay hid in the Centre. But these are secrets to be revealed to none, of which I dare not speak further.

I have somewhat deviated from my purpose, which was rather to explain the Agent and the Patient, the Male and the Female, the moist and the dry, which are Water and Earth in their Crudity, the two principle Pillars of our Glorious Mercury, must of necessity be perfected out of these two, namely out of the humid and dry nature. The Male and the Female, one must operate upon the other, so that the operation being finished, they might both become one again.

And Consequently that which was before of a lower form, is

exalted and made our Mercury, clear and transparent, but how difficult this operation is, I will hereafter show.

The Earth laying in the bottom and purified, is subject to the continual operation of the water upon it, which when it once ascends on high, again it descends to the Bottom by drops, and by gentle Rarefaction is at last coagulated.

At first it appears dry, then moist and Viscous, then coloured like the Cameleon, which if it be acted upon, by the heat of a Bath, the Earth breaketh and sublimeth into a Water like Silver, which is our Glorious Mercury. This is the Star of the Wise Men, which being corrupted with the fiery Water, affordeth the Glorious Earth, which Wise Men call Diana.

But for the better understanding of this it is to be observed, that in this Earth called the Green Lyon, when it is purified, the form of the Water is manifested, namely the Soul, which is the Philosophers SOL, and when the time of operation is over, both of them come forth, the Fire of the Water, and the Air of the Earth.

For then their Occult becometh manifest, as above said, for the Water is appropriated to the Earth, hence the Air of the Earth stirreth up the Fire of the Water, which before by reason of cold was almost extinguished.

And therefore it is that Fire doth not appear in crude Water: For the Water imprisoneth it, as the Blood doth enclose the Vital Spirit.

This Water is fat as a Subtile Oil, and therefore may be coagulated by the Earth, for this was Water before, and therefore is friendly to Water as abovesaid. And here you may observe the difference between Vulgar and Philosophical Waters: but the common Man doth not understand the Power of Nature, and therefore he always erreth.

This Water I have in my first Part called the Spirit of the Rock, and it is truly Rocky and Stony, and it is coagulated into the Stone of the Wise Men.

Hence the mistake of all those who work in Vulgar Waters and Spirits, is easily discerned: For these cannot be coagulated, tho' many do affirm that they may; but how learned these Doctors are, every days Experience shews.

Hence I understand that Water which in the 2nd. part I call Dew Water, Spirit of Wine, (whose phlegm distilled first) the Oil of Nature, the Spirit of Honey, the Crystalline and clear Mercury; this Water I have said is coagulated by the Earth, and by and with it is converted into an higher Form.

Here something is to be observed of which very many take no Notice, This Water when it is often distilled, and is made clear and Crystalline doth then leave behind it a White Earth, which before left a red one, and if it be come thus far, then this Water is highly exalted in its property of easily coagulating, and the Colours in the Operation will sooner appear: because it is not so crude as it was before, for the continuance of the Colours proceedeth from the Crudity of the Matter and tho' it be distilled, yet it is in some sort Mature. For even distillation doth Maturate, altho' it elevated it, which the Chymists will not believe. For Maturation doth not much differ from Purification, and pure things approach more to maturity than impure things, which the Vulgar also Knoweth, tho' they are not Philosophers, and yet in this Art, it is a great secret, and the Learned Doctors do often seem to say the contrary, and from hence it happeneth that the sayings of philosophers are understood by few.

I have in some measure described the Matter and its parts, namely Water and Earth, of which the operation of our Mercury consisteth, now I will proceed to the Secret Operations which occur in the Practice.

Water and Earth must be conjoined namely the Spirit, Soul and Body; these 3 which are involved in dark Feces must be purified, but this is rather a Regeneration.

For the Earth must be Chrystalline and flowing, the Soul Tinging

and splendent, and the spirit serene and freed from all spots, but to arrive thus far is a difficult point.

The Intention of the Artist in this case, ought to be directed to this end that he may make the Water to dissolve the Earth: So that the Power of the one may be overcome by the other, namely that the Water may convert the Earth into its own Nature.

This is the best Operation for by this means the power of the Earth is augmented by the Virtue of the Water, that it may be the better coagulated.

But here it is to be observed, that this is an operation more difficult than the rest, which the Ancient Philosophers called the Conversion of the Elements, and said that in it consisted all the Art.

Verily it is difficult to operate with the Elements, yet the Philosophers have proceeded so far, that even in their Glasses they can make a Coagulation of the Elements in this Praxis of the Body is the Agent, tho' it be dissolved into water, for in this Solution the power of the Earth is set free from its Bonds, and acteth upon the Water, for no Water can better be coagulated than that into which the power of the Earth is introduced, which is plain and evident.

Hence it is that in every Conversion of the Elements, this Practical Operation must always be observed, which proceedeth the real Transmutation of both, namely of the Earth and Water, as we have said, only that the power of the dissolving Water, may wholly contain the dissolved Earth.

So that before the real Transmutation there may be made a Solution per Minima and this is a great secret known to very few, particularly to those who know not the Philosophical Dissolution, and operation before the Transmutation.

Here are 3 things to be noted, first that the Earth must be porous, and light and not compact and solid; for so the Water doth better enter it with its subtil humidity and restoreth the Virtue,

which was lost by Calcination, and augmenteth the innate heat, in a light, insensible and friendly way.

Secondly, that the Earth must be dry and the superfluous humidity, dulling the natural heat must be well extracted from the Earth by various solutions and Coagulations, for these humidities hinder the coagulating Virtue. And both these operations must proceed the Solution.

Thirdly above all, Care must be taken in the solution of the Earth when the same be dissolved gently per Minima, with a long trituration, so that the Virtue of the Water does not too suddenly lay hold on the Virtue of the Earth, for the Earth is weakened by divers Calcinations and purifications, even to Death; hence proceedeth a subtil Error of many in this difficult solution, in which even the least thing must be observed, that they do not debilitate the Virtue of the Earth by Addition of too much Water, and make a sea of confusion, a Pelagus Contserbationis.

This is what I have to say of Solution.

Now I will speak of TRANSMUTATION.

It is known that the dry elements mixed per Minima, with the humid, are easily altered and corrupted, for they are of one and the same nature, the Male and the Female, the one acteth upon the other, the Earth upon the Water, coagulating the Water into Earth, lifting the same up by a contrary operation, by means of External Fire.

Here the Seed of the Earth mixeth itself with the Seed of the Water, so as they can never be separated, for the seeds do here operate so long till they are overwhelmed with the darkness of the night and are inspissated into a Viscous Glew, whose Superficies is of a green and livid colour, as the signs of a sick and Languishing Complexion, for it is the beginning of Alteration.

Here the Spirit of the Volatile substance endeavours to free the Spirit of the Green Soul from its Corporeal Prison, and to join itself with it.



Here the Body so far as it is able resists the Spirit (least this Volatile and insatiable Enemy should devour its soul:) and carries it into the Black Prison: for if this soul be freed from the Body, then Blackness appeareth as a sign of a good and right operation.

Here I speak something which a Vulgar Eye will not discern, therefore I will explain it, for it is a secret which few know. But why do I speak of secrets? All our Philosophy is secret, wherefore the Worldlings and Oppressors will never apprehend it.

There are many who cannot attain to any Blackness in the Work, and therefore err: for it is a very difficult work, and no man attaineth it, unless he knows first the natural Causes, therefore all the Philosophers in their Books do advise them to study, how to attain Blackness, if Blackness appeareth not in the Work, it is a sign that the soul which lieth hid in the Body, is not set at Liberty nor dissolved; for that is the Medium which conjoined the Spirit, Soul and Body, and causeth that one hath Ingress into the other.

For it is the Workman of Nature, and as long as the soul lieth hid in the Inward parts of the Body, it cannot become a Medium of conjoining the Spirit with the Body.

Here give good heed, that you may amend this error, if you happen to commit it, But this Body is Salt, this Soul lieth therein inclosed, for it is that which must hold altogether, namely the Spirit, Body and Soul, and cause that one have ingress into another; but if this be not done, there is no Conjunction, which is like Black Pitch. In this Salt is also the Tincture which is not dissolved, but in this soul, hence it is called Putrefaction, but only a solution of the splendour.

For Salt cannot be putrified, therefore the putrefaction of the Philosophers is described after such wonderful manner, as that it is an Alteration into a better form.

Salt may be altered by the Fire of the living Water, which is the way to the Alteration of it.

Therefore also it is not to be wondered at, that when our Water is joined with our Earth, both of them are never at rest, but change from one Complexion to another, from one Colour to another, namely-White, Red and Black, and infinite other Colours, which alteration ceaseth not till they come to a Resurrection, and become much more powerful in Virtue then they were before, because when they are altered, they renew themselves to much greater strength, therefore Resurrection is not a new Creation but only an Exaltation. I have described this operation practically and largely enough in the preceeding Books, which Lully hath delivered so obscurely, and that not without reason; for it is the Key of the Work as he confesseth in his Codicil and Testament, and that he had revealed to him by his Master.

But not only Lully hath hid it, but also Ripley, and infinite other philosophers being over envious, and so not willing to reveal so great a Treasure, lest Pearls should be cast before Swine. Verily I know none amongst them all that has so freely opened it with all its circumstances as I have.

For the Ancient and Modern Philosophers were as void of Charity as they were abounding in Riches.

You may abundantly see the Manuductions to this practice, in the first Praxis of the 2nd. Book, page. 73 of the Masculine Earth of Salt (rather Sol) and water of Dew. Also in the seventh Praxis, page. 85 of the Vegetable Body of the Minera of SATURN, also in the Praxis of the glorious Mercury, page. 87 of the Vegetable, Animal and Mineral body, and the ROCK WATER. Also in the eighth Praxis, page. 88 of Sugar, and the Spirit of Honey.

But most clearly in the first of the Second Chapter in the 2nd. Book page. 94 of the Serene Chrystalline Mercury and Calcined Gold, in which every searcher may most clearly see the Solution of the Body in its Water, per Minima, and its Transmutation into another Nature, and also its full Exaltation together with its Water into the Mercury of the Philosophers.

Therefore this principal operation of our Mercury being known, it is also necessary that the Earth and Water, out of which such operation must proceed, be exactly known, and from whence they must be had, for these being unknown, the solution cannot be accomplished. I have said above that there is one Matter out of which our Mercury is extracted, which is divided into two parts, namely Water and Earth by distillation. See this Praxis in the 2nd. Book page. 82, in the fifth Praxis, where our Matter is mixed with Vitriol Calcined, as a Medium whereby the Water may better leave the Earth.

Also in the sixth Praxis, page. 83 of Urine. Also in the ninth Praxis, page. 91 of the Minera of the Red Earth. And in the 2nd. Chapter of the said Book in the eighth Praxis page. 109 of the Spirit of Mercury, withall requisit Manufections, are perfectly taught.

The Earth and Water being now had, it is necessary first that both be purified, the Water is purified by seven or more Distillations, and is circulated afterwards into a Quintessence of the 1st. Order. See this Operation in the 5th. Praxis Book 2 page 82 of the Salt of Saturn, where the Water is rectified. Also in the Praxis of Urine page. 83 where it is seven times distilled, also in the first Praxis of the Second Chapter in the 2nd. Book of the Mercury, page. 94-where this Water is 7 times sublimed in a long time, and freed from its Corrosive and Phlegmatic Excrements. This Water so prepared in our precedent Book, is called the Spirit of Mercury vive - Spirit of Salt, Spirit of Vitriol, Chrystalline and serene Mercury, Spirit of Honey, the Water of the Rock containing the Soul of the Elements, Aqua Vitae, of Red Wine, Dew Water, & etc.

But as to the Earth, that is purified by Calcinations and Separations, by means of the Natural Agent, for it must be calcined, digested, made fluid, and reduced into a Porousness and Redness, which are verily difficult Operations.

the Praxis of which see in the 2nd. Book 2nd. Praxis, page. 76 of Calx viva, where this Earth is calcined to a redness, by a dry Fire. Also in the 3rd. Praxis, page. 98 of the Salt of Tartar, where the Earth is calcined into a Porousness. Also in the 2nd. Chapter of the 2nd. Book, in the Praxis of the Mercury, page. 94-where the Earth is amalgamated with the Water and is so often dried till the Nature of the Water be sufficiently introduced into it. Also in the Praxis of the Green Lyon, page. 103, where the Earth is so often dissolved and purified, till it flows like Wax.

This Earth in our Book is called Salt, Red Cinabar, the Green Lyon, Crocus Martis, Gold, White Sugar Candy, Mercury- The Vegetable Body from the Minera of SATURN, Salt of Tartar, Calx vive, & etc.

This operation of the Earth is difficult and Secret and must be performed before the Water be joined with it to make our Mercury. The Operation of which, the Searcher has here openly discovered to him, and may easily accomplish, unless he be an Artist of a dull Capacity.

Although the pure Earth be joined with the pure Water, per Minima, and transmuted into an higher Form, yet our Mercury wanteth still another Operation to its Perfection. For after the Black and White Colours are past over, the matter must be sublimed and separated from some more subtil Excrements; namely from those which were not separated in the former operations.

This operation you may see, passing in the Practices of the first and second Book, then our Mercury will be prepared.

. But before I proceed further, I will reveal a great Secret. Our acuated Water before it be joined with the Earth, must be prepared into a Quintessence, namely, as it must be blue, green unctuous & ponderous, and not comminseible with common Water. This admirable secret lurketh in Vitriol and Urine: For the Golden Seed is in the Vitriol, and the Mercurial in Urine. Hence these two have great Affinity. Here take notice that the Philosophers do frequently

say, that nothing but their Quintessence circulated for a long time, mixeth itself with Gold bodies, as I have said above. This liquor thus circulated abounds with a soul of an Earthly substance, therefore the Earth doth easily admit it. For after both are mixed, the Earth which before was hard black and Light and porous is now become fluid, white and heavy, and compact and of most easy sublimation.

And here note that as often as this Liquor is sublimed with the Earth, so often it is made more subtil and Vehement in Operation: So that no liquor in the whole Mineral Kingdom is so subtil and Vehement: and which is wonderful it is scarce discerned in the Glass wherein it is, by reason of its great subtilty and clearness.

This Liquor altho' it be clear and Vehement in operation, and very volatile, yet it is very easily fixed by reason of the Fire which it carrieth in its belly, and therefore fixeth everything with which it is mixed.

I should say more of this glorious substance, if it were lawful to cast Pearls before Swine. All mankind loveth nothing more than Gold, and since that cometh now in my way, I will teach the way of making it, out of the baser Metals: which making many have called Transmutation, and that rightly, for it is a Transmutation of a baser form into a better, without hurting those things which make the Tincture, for where light is introduced, Darkness ceaseth, therefore these 3 thing are to be considered, viz. the Confection, the Transmutation and Introduction.

The Ancient Philosophers out of a zealous Piety and Charity made light accomp of this Operation, searching a Medicine healthful to Mankind, which is quite contrary to men of our age, for Gold is their Idol, and they dispise Spiritual Treasures, as the rest of the World do.

The Mercury of the Philosophers being now very well prepared, rectified and glorified, (for it also needeth Glorification) and the Glorious Earth being in the same manner prepared they must

be mixed accordingly to the proportion of Nature with the soul of Gold by divers operations, in a long time, till all thicken as may be seen in the first and second book: then take this Matter (for in it lyeth all which is necessary to this Work) and Work it till it grows fulgent as a Pearl-Then decoct it to blackness with a gentle and moderate Fire, then into Whiteness, first passing through other colours (which I will not here mention being sufficiently described in other Books) and lastly into Redness.

Work this Stone imbibing it by little and little with the Soul of the Gold, till it be absolutely perfect, red and fulgent.

This operation is plainly described in the first and second Books, and therefore I will not here describe it more plainly, since I have done it already; not for the sake of such as love Gold, and of those whose Heaven is in this present life, but for the sake of good men and well deserving in this Art, and of those whose Treasure lyes not in the Things of this World, but in things spiritual and Celestial expecting the last coming of one Blessed Lord and Saviour Jesus Christ.

I have been more prolix in this Discourse than I intended and therefore I will hasten to a Conclusion- but I fear I make music to the Deaf, for in this Age the World is Governed by opinion. So many men, so many opinions, which many times are as absurd, as impossible: So that some affirm White to be Black, and yet these are the great Doctors, and wise Philosophers, and oftentimes the Expounders and Commentators of the Adepts.

Vain Ostentation! And foolish Ignorance of Man! O miserable and empty Philosophers, fit to be banished and excluded from the Conversation of Men, and these are to be shunned more than poison for they are the Corrupters of true Natural Philosophy, but enough of these Men.

Now I will speak of Urine and Vitriol, in which that so much wonderful secret of our Quintessence lyeth hid; which few know, and very many will not believe, for it is hidden by Divine Providence

least the Ignorant and Vulgar should know it as well as the Wisemen.

Vitriol is a salt, which (not without weighty Consideration) is taken into the Composition of the Quintessence: For it is a Salt of the Nature of Fire, full of Tincture, red and White, and often black, perservering in the fire, of a Vegetable Nature, and therefore it is green and yields a green Tincture in Vinegar. Such is our Vitriol, much different from common Vitriol, whose qualities are not so noble and powerful, nor so fix and Tinging as the qualities of this Golden Vitriol.

For it hath so wonderful a Tincture as is scarce credible, because of the great Projection, which it makes upon Venus which it turns into pure Gold.

This is such a Tinging Substance as none in the world is equal to it; this Vitriol is found everywhere, and is of most vile price: It is sold everywhere, and no Creature can live without it; for in it is shut up that ethereal Nectar, the Nutritive Substance of all things, and here also fixed, that it therefore may operate so much the stronger. Behold now I have clearly described it, and if you do not apprehend me, you ought to confess yourself ignorant, because the Description of this substance is so clear.

This Vitriol as I have said, hath a golden seed, therefore it is green to the sight and in Virtue, and therefore called the Vegetable Saturnia: This Greenness is visible till it is set at liberty from its Bonds: For when it is set free it is red and no longer green and consequently more perfect.

This red spirit is the principal part of our Quintessence, for all that is fixed Volatile and dissolved by it ( the 5th. Essence) is done by this circulated Spirit. Reader, if you know it keep it secret, for it is the first step to our secret Fountain, and if this green and red Spirit of Vitriol, be unknown, this Fountain is not found.

As to what concerned Urine, I will make no large description

of it, for all men know what Urine is, yea boys and girls know how to discourse of it.

This substance which now I call Urine, because it is so vile, and to be found everywhere, and is in the power of all, therefore it is lightly esteemed.

But if Men knew the Virtue and power of this Urine, they would seek it to the end of the World. Therefore Wisemen knowing its inward fiery and hot, and its outward cold and moist qualities, have called it by the Name of Urine of Saturn, and this not without weighty reason, which it is not lawfull to reveal to the unworthy. Therefore Geber, speaking of Sulphur hath partly hinted these Noble qualities which Urine containeth, saying:-

By the Most High God it is that which illuminates every Body, and it is a Light from a Light and Tincture.

Verily these are Weighty Words, which do shew the splendour; Light and Tincture of this Urine. For it is known to Vulgar Chymists, that out of the Urine, common to Men and Beasts (which nevertheless differs much from the Urine of Saturn) that lucid liquor called Phosphorus is prepared; and why should not out of our Urine, (which inwardly is almost wholly fiery) be prepared this Lucid and splendent Salt, by the Philosophers commonly called Diana.

This lucid Salt in our Quintessence is of so great Efficiency, that it vivifyeth and illuminateth dead Gold, this Salt before its preparation is meerly phlegmatic, stinking and black, (for Urine putrified groweth black) but after its preparation and fiery circulation it is sweet smelling, most white, flowing and splendent; sometimes also it is viscous as Oil (but seldom) for then it is brought to the highest degree of perfection, and hitherto few have attained to it. This Oil when it is distilled, gives a Light, and swimmeth upon the Quintessence, and is endowed with so much purity and subtilty, that it can scarce be separated from our Glorious Liquor. But it is separated by a gentle abstraction of the Quintessence, leaving this subtil Oil in the Bottom of the Cucurbit,



which must be once more rectified, that it may become more pure.

This Oil hath wonderful Effect in Transmutation upon Mercury, for it easily flows, and is of most subtil Penetration.

These things lye hid in Urine, a subject so vile and despicable.

Reader, here you see, that in Vitriol and Urine, so wonderful a Secret of our Quintessence lyeth hid: For this liquor participates of both Natures, the Sulphureous and Mercurial part.

These are those two Substances, which in my foregoing Books I called Sulphur and Mercury, and without which nothing is performed in the Work.

Study therefore to know these for they are the Roots of the Physical Works, and now I will conclude this discourse.

Study very diligently what I have said scatteringly in these three little Tracts, namely to know the force of Nature, its active and passive power, and lastly to know thyself. These are the principal materials of this Art, which if you take for your Foundation, you will work well; for knowing the force of Nature, you will know the possibility: Knowing the Operation, you will know the theory; knowing the Active and passive Power, you will know the Practice: And knowing yourself, you will find all which you seek for.

These are the Mirrors in which you will see all Things Sublunary, and believe me upon my word, unless these be your Foundations you will find nothing. For they are the way which leads to the Castle of Wisdom: Behold they are difficult ways for Worldlings, into which it will be impossible for them to enter. Hence cometh the small number of Adepts, and multitudes of false Philosophers, for the former overcome the difficulty with humility, and become Victors, the latter with pride contend for lighter things and are overcome.

Therefore pray unto God thy Creator, who is Almighty and Merciful, and will not forsake thee, if thou art of a good heart and mind, and will assuredly prosper thy undertaking.

F I N I S .

## N. N. N. OF LULLIUS

The preparation hereof consists in uniting a Volatile Salt, and the Oleosum Mellis, as in Sanguis Naturae: And all such Adepts call it by the Name of Rebisse.

Others join to the SPIRIT OF URINE either rectified SPIRIT OF WINE, or SPIRIT OF HONEY. Lullius calls this Mixture of Spirits, Sphaera Ciebia, without which mell (?) is of no use to us.

The Preparation of this Sphaera Calica he describes according to the letter in Libro Experimento 4: (viz. about the beginning of that Book). The use of this N. N. N. is most amply described in Testamento Novissimo, wherein, according to the Letter, are contained the greatest secrets of Lullius, so that thereby he tingeth imperfect Metals sive juvamento ignis.

Julius Book de Quinta Essentia, he digests his N. N. N. in his Sphaera Calica, about a month, in which time the Oleoium Mortificatum will be revived and swim at the Top in the form of a Celestial or Blue Colour, which he calls his SPIRITUS VINE PHILOSOPHICI.

Guido Monteuor (a Grecian) digests this mixture for 6 weeks to the same purpose. Paracelsus for 2 months; but this difference is occasioned only by the different Regiment of fire, being more or less intent and the different Processes and the Vessels they used.

Christopherus Parisiensis in his Appendix calls this mixture of Sphaera Colica and Mel, Chaos Philosophical, or Prime Materia Metallox, and according to the letter describes its use both as to the restoring and meliorating of metallic and human Bodies.

Julius Elucidarium he distills the N. N. N. as Lullius does in the beginning of his Testamentum novissium. The Author of Sanguis Naturae, Ripley and others, distil it into a Red Oil, which afterwards is rectified into a clear liquor called our MERCURY, which mixed with his Sal Amoniaecum Vegetable, produces a Menstruum Vegetable Simplex, which the Author of Sanguis Naturae calls his Triumphing Mercury.

It is to be observed that Chr. Parinensis in his Appendix, as also in his Elucidarium sub Capite de Rubeo, bids us wash the N. N. N. twice in its own phlegm, that the Aridium may be the better separated from the Pix nigra.

Also it is to be observed, that also Lullius and Paragenus work immediately upon this Pix, that the Author of Sanguis Naturae bids us to digest the said Pix, till it be turned into a black Earth.

In a word he who understands the Pix Nigra, or N. N. N. of Lullius, unto him are opened the practical parts of all the Adept's to be understood according to the Letter.

July 8th. 1705. The fluxing Powder for Tincture.

Rx. 8 parts of Nitre, 1 part of Quicklime, viz. such as is made of marble or Stone, as also Eluis. Powder them both and mix them in a Platter, pour water upon them, and by stirring the mixture and take the Quicklime; then set this mixture in the Sun or in a warm place to dry, and powder it. The use followeth.

Take three parts of this powder, and 1 part of such Tin as naturally contains LUNA: but if such can not be had, take JUPITER and put LUNA to it; granulate it in water, make S. S. S. with this JUPITER & Powder, in a Crucible, put the same into a Founders Furnace, till it flows like WATER, let it cool, break the Crucible, and you will find the Silver at the bottom, in form of Regulus Double refined, and all the JUPITER reduced into a scoria at the top.

Note the lightest and whitest Quicklime is the best.

Observations.

I. If the fire be not strong enough, and the Compound not well melted, the LUNA cannot subside, but will lodge in small particles or grains within the body of the Compound, which by grinding in

a Morter the Scoria and the JUPITER may be washed away.

2. This fluxing Powder, has this extraordinary quality, that it separates the Silver most highly refined from all Metals and Mixtures, as for example, should the JUPITER you use contain besides the LUNA any imperfect Metal as VENUS or Mundie (an Ore very near to JUPITER) or you should add some VENUS on purpose, to the JUPITER, this powder would free the LUNA from these impure Metals, and turn them all into Scoria.

3. The JUPITER contained in the Scoria, is very proper for Pavements, walls in Gardens, etc. And it is probable, that it may be made ignible as MARS, VENUS and Brass, and so useful for Fire Grates, great and small Guns, all looking like silver LUNA, and not to be distinguished from it except by the Test.

F I N I S .

THE QUINTESSENCE OF THE BLOOD OF NATURE OR THE BOOK CALLED *SANGUIS  
NATURAE*, PURGED FROM ALL SUPERFLUITIES OF WORDS, THAT IT IS BECCME  
INTELLIGIBLE BY EVERY DILIGENT ENQUIRER

1. The whole secret of our Art consists in the manifestation of the Light of Nature, which is imprisoned in all Bodies.

2. This manifestation of the hidden Light cannot be performed but by the light which is first manifested in our Philosophical Matter.

3. To understand and to do this, we must know that the light of Nature, which is the form, the life and virtue of everything is one and the same in all created Beings.

4. But may fitly be divided into a Volatile and fixt, or universal and particular Light.

5. The Volatile or Universal light flows from that great Ocean of Light, the Sun, into the Stars, Fire, Earth, and Water.

6. The fixt or particular Light is more or less hidden in every Elementated Being, into which the universal Light is magnetically attracted by the particular light in them imprisoned for its nourishment, multiplication, Conservation & etc.

7. Between these Extremes the Light is another as a medium, which is neither Universal nor Particular, Volatile nor fixt, but participates of both, and is thus generated, viz. when the Volatile Light of Nature descends from its Father the Sun, and assumes a Body in the Air, in uniting itself with the supercelestial Waters, then it becomes clouded, and remains an undetermined substance, not being as yet attracted by any of the magnets of our three Kingdoms, and consequently not specified. This in our Art is called the first matter, *Sanguis Naturae*, *Ignis Naturae*, *Balsams Naturae*, *Semen Universale*, *Magnesia*, *Draco Viridis*, & etc.

8. This our Philosophical Matter is but one only substance, unto which nothing can be compared in the whole Universe.

9. And although this matter is neither Animal, Vegetable nor

Mineral, nevertheless it contains the Virtues of them all.

10. Especially it contains the properties of SOL & LUNA, whence it is often called our SOL & LUNA, or Gold and Silver.

11. It appears in the form of a Salt.

12. In the knowledge of this wonderful subject consists the whole Practise.

13. In our Practise this only matter is considered, as divided into 2 parts, of which one is called the Water, the moist volatile, mercurial part or Agent; the other, the EARTH, the dry, fixt, sulphureous part, or Patient.

14. These 2 parts of our matter are mentioned in the Title page, and called the Sanguis & Solar congealed liquors, the masculine Earth of SOL, and Water of Dew, the Vegetable body, and Rock Water, Sugar or the SPIRIT OF M; calcined Gold, Serene MERCURY & etc.

15. It is said that this admirable Secret lyes hid in Vitriol & URINE. Without these 2 nothing can be performed in this Work.

16. It is worth our trouble to study the nature of them both. We will begin with the Water, and the Ist. thing which we must learn, concerning the same is that the Philosophical Water hath a great love or sympathy to the Philosophical Earth, since it is prepared out of the Earth, and is afterwards to be joined to it.

Out of this matter purified (for it aboundeth with faeces) and duely prepared, and if I may say so-made spiritual - is prepared our MERCURY.

I have somewhat deviated from my purpose, which was rather to explain the Agent and Patient, the Male and Female, the moist and dry, which are Water and Earth in their crudity, the two principle Pillars of our Glorious MERCURY, one must operate upon the other: So that the operations being finished they might both become one again.

It is known that the dry Element mixed per minima with the Humid, is easily altered and corrupted, for they are of one and the same Nature, the Male and the Female & etc.

It is necessary that the Earth and Water, out of which this operation must proceed, be exactly known, and from whence they must be had, for these being unknown, the solution cannot be accomplished.

I have said before; that there is one matter out of which our MERCURY is extracted, which is divided into 2 parts, namely Water and Earth by distillation.

The Reduction must be made by a certain contrary liquor (as to FIRE or SOL & LUNA, hidden in our matter) for SOL & LUNA which are secretly in our matter, and rule powerfully in it, are not reduced so as to appear to light, unless this Reduction be made by a contrary, which is a Menstruum or most subtil Vapour (or Water) penetrating and resolving containing in it AIR, FIRE & WATER separating the pure from the impure, and is Ist. extracted our of our Minera, or Philosophical Matter.

That SULPHUR which we call the Green Lyon is the FIRE of Nature, which lyeth hid in the centre of our subject, understand Salt, and is there detained, shut up in a strong Earthly Prison, unable to exert its force, unless by its Associate it be set at liberty from its fetters, as that it may come out together with its companions: It is not easily dissolved except in its own liquor, for it is its Companion, its Aery Companion.

This Green Gold is clothed with a foul Garment, which must be separated by dissolving, by help of the MERCURY of Gold Ist. extracted out of the said Green Gold. It dissolves nothing but the Golden nature of Gold which is of its own nature. This Water of a wonderful sumpathy loves the Rock from whence it issued.

Our Solar EARTH needs the Water which is its female. Take this Solar, golden and ruddy Earth, and add to it the Water of Dew, which is its Wife and Mother, for this Earth is generated by Dew, and the Water will be impregnated with the golden seed of the Male.

I7. This Water of Philosophers ought to be considered in its

several qualifications, natural as well as artificial: we will begin with it, as we receive from nature, and is not in the least prepared by Art, and then this Water is called in plain Terms URINE.

I8. That our Adept by Urine or our natural WATER, understands nothing metaphorically but common URINE, appears from hence. Ist. that he speak of URINE which the very boys and girls know, and it is in the power of all mankind. 2. Out of which the Philosophers MERCURY is made.

3. That we ought to look for this URINE at the end of the World: Viz. the Microcosme.

4. That he bids us to learn to know ourselves in order to find out the Materials of our Work and when found out, to give God thanks for the Wisdom and power of God has granted us by it.

5. That the operations done with this URINE agree with those of the common URINE as will be seen in the Practice. Yet it is to be observed,\*that the Adept speaks of a peculiar and not common URINE for he says, if men knew the Virtue and power of this URINE, and etc. All shew the splendor, light and Virtue of this URINE, why should not our of our URINE (spoken to opposition to common URINE) wise men call it by the name of URINE of SATURN. To this is answered that in the above mentioned places in Sanguis Naturae, there is spoken of a two fold URINE, simple and compound, or Natural and Artificial; the simple and natural is the common URINE here treated of, the compound or Artificial is the common URINE mixed with the Philosophical SATURN and is called URINE of SATURN.

\* This is section no I9 in this current series and is run together in a single paragraph with no. I8, therefore I have typed this as it stands. This whole commentary on Sanguis Naturae appears to not be written by the Author. D. H.

20. This URINE or natural water of the Adepts is further to be considered, in its several artificial qualifications, as Ist. it must be putrified, and then inspissated to a black Salt. Take URINE putrified and inspissate it, out of which so inspissated



make a Black Salt, which is an Animal Salt, & etc.

This Salt before its preparation (inspissation) is merely phlegmatic, stinking and black, for URINE being putrified, grows black, but after its preparation and fiery asculation, it is sweet smelling, most white and splendent.

Before it is set at liberty, it is rude, vile, abject undigested Mass, which is also found scattered in the Earth, (rather contained in the Earth, viz. in the inspissated URINE or black Salt) out of 100 lb. whereof scarce 1, or 2 lb. of which is pure, the Soul, Fire, Oil & etc.

There is only one salt useful to us, a pontic fiery, bitter and Mineral Salt of a Saturnine nature out of which this famous liquor is extracted, which is of so great moment; it must be distilled and rectified, for in this there are caustic viscous and bitter salts, all which must be separated, otherwise they prejudice the Work.

This thin and viscous substance Urine, which we also call our MERCURY, doth abound (in its natural condition) with many aerial and viscous Excrements, which savour of the nature of fountain Water; but there are others (in its Artificial quality) which are of a greasy, oily and fat nature, and are the corresponding and caustic Fires of a Sulphureous nature, which also must be separated by distillation.

2I. The properties of common distilled URINE are expressed in the following Places to be corrosive, pontic, bitter, sharp, white, serene, ponderous, ethereal or very subtil, that which we desire to perform, ought to be done with our corrosive, pontic, fiery, precious, fetid, bitter and sharp MERCURY, and is called by the Names of all sharp and corrosive liquors.

\*Note- there is no indication of where no. 22 begins or ends, but goes from 2I to 23; and so there you have it, just as the original is, (for what it is worth). It appears that the numbering system was inserted after the writing was compleated, and sort of at random, and therefore of little consequence. D. H.

Our Golden MERCURY is a white, serene, ponderous, acid & pontic liquor, of an etherial substance which is that so celebrated Animal, Vegetable, and Mineral Mercury which & etc.

Nothing does more destroy these (heterogeneous and corrosive) homogenous parts, than our pontical and corrosive MERCURY, by reason of its fiery Nature. NB. per se; After we have drawn out all the stinking and menstrous spirits from the Mineral Body.

Thus our Calcination is the Augmentation of the innate FIRE, and the highest purification of the body which is done by our pontic Water full of FIRE which burneth and mortifieth the Body. Our humid MERCURY which containeth the fire of the Elements is extracted out of our only Minera by force of External fire.

This is made with the pontic WATER full of living FIRE which alone is capable & etc.

Now let us return to our WATER, which is a certain WATER very subtil, and precious, acid, fetid, corrosive, and sharp, which the Ancients hid under the Name of Vinegar, as also of other acid and fiery liquors, as of AQUA FORTIS, Vitriol, Alum, Salt peter, and Sal armoniac, which WATER is called Acetum acerrimum, because it is very sharp and acid.

This WATER is called Aqua vitae and vegetable and Animal spirit of Wine, strong Vinegar, saturnal WATER, and many other names; as Rock water, Argent Vive, a fume, the tinging celestial SPIRIT, incombustible FIRE, Wine Vinegar, Saccus Acatia, SPIRIT of Wine, Temperate WATER, Luciferous Virgin, all the names signify this WATER.

This distilled URINE must be very well purified or dephlegmed by 7 or more rectifications that it may become pure-serene and crystalline, and if you let somewhat thereof drop upon red hot LUNA, it leaves a black spot behind, but cast into the FIRE emitteth green and red fumes; in the distilling it leaveth a White Earth, and is freed from its corrosive and phlegmatic Excrements. Take URINE, putrify and inspissate it, out of which so inspissated make

a salt, which is an Animal Salt, distil this in a strong Retort, and what is distilled rectify 7 times.

This water is purified by 7 or more distillations & etc. See this operation in the Ist. book of the Salt of SATURN, where the water is rectified. Also in the Praxis of URINE where it is 7 times distilled. Also in the Ist. Praxis of the 2nd. Chapter in the 2nd. book of MERCURY, where this water is 7 times sublimed, in a long time and freed from its corrosive and phlegmatic Excrement.

This water when it is often distilled, and is made clear and Chrystalline, doth then leave behind it a white earth, which before left a red one, and when it is come thus far, then this water is highly exalted in its property of easy congealing. Take the best MERCURY, which must be pure, chrystalline and very serene (made so by 7 cohobations) which you may very well, if you put it upon silver made red hot, and after evaporation it leaves behind it a black spot.

The SPIRIT of URINE thus rectified is called by the following Names. This water so prepared in our proceeding books is called SPIRIT of MERCURY VIVE, SPIRIT of Salt, SPIRIT of Vitriol, Chrystalline and secret MERCURY, SPIRIT of Honey, the Water of the Rock, containing the soul of the elements, AQUA VITAE of red wine, dew water and etc.

I understand by that Water which in the 2nd. part I call Dew Water (whose phlegm must first be distilled) the oil of nature, the SPIRIT of Honey, the Chrystalline and clear MERCURY.

This water I have in my Ist. part, called the SPIRIT of the Rock, which is truly Rocky and Stony, and is coagulated into the Stone of the Wisemen. I called it Water of Dew, Rock Water, SPIRIT of Honey, Serene and Chrystalline MERCURY, the best MERCURY SPIRIT of MERCURY VIVE well dephlegmed and rectified, SPIRIT of Wine, AQUAE VITAE distilled from Wine, distilled Vinegar, Water of Rock.

This stony SPIRIT is white, acid, and containeth the Soul of

the Elements & etc., the Acid SPIRIT of Honey, SPIRIT of Vitriol, Water of Dew which is its wife and Mother.

23 & 24. It is to be noted that not only those names abovementioned, signify and do belong to the SPIRIT of URINE, but these also, and all names whatsoever given to water and liquor, which is to be used or joined with the Earth, the other part of our only Philosophical matter, and that all these Names signify one and the same SPIRIT.

25. But the most proper name given to the SPIRIT of URINE is Water or SPIRIT of the Rock; for the SPIRIT of URINE is truly Rocky or Stony, and often coagulated into stones or Chrystals, white, and containing the soul of the Elements.

26. It was said if our only Matter was to be Divided in to 2 parts, WATER & AIR, and in that these two parts were called Vitriol and URINE, we will proceed to the other part, the Earth or Vitriol.

27. This VITRIOL is not common but Philosophical Vitriol. This admirable secret lurketh in VITRIOL and URINE, for the golden (sulphureous) seed, is in Vitriol, the Mercurial in URINE, hence these 2 have great affinity.

Now I will speak of VITRIOL and URINE in which that Wonderful secret of our Quintessence lyeth hid, which few know and very many will not believe; for it is hidden by Divine providence, least the Ignorant and unworthy should know it as well as the Wise Men.

Vitriol is a salt which not without weighty considerations, is taken into the Composition of the Quintessence, for it is a Salt of the nature of fire, full of Tincture, red and white; and it is often black, persevering in the fire, of a Vegetable nature, and it is green and yields a green Tincture in Vinegar.

Such is our VITRIOL, much differing from common VITRIOL, whose qualities are most noble, and powerful, nor so fixt and Tinging as the qualities of this golden VITRIOL, for it hath so wonderful

a Tincture, as is scarce credible, because of the great projection which it makes upon VENUS, which it turns into gold. This is such a tinging substance as none in the world is, to it.

This VITRIOL is found everywhere and no creature can live without it, for in it is shut up that Ethereal Water, the Nutrieious substance of all things, and here also fixed, that it may operate so much the stronger.

Behold now I have already clearly described it, and if you do not apprehend me, you ought to confess yourselves ignorant, because the description of this substance is so clear.

28. This VITRIOL, as I have said, hath a golden seed, it is green to sight and in virtue and is called the Vegetable Saturnia. This greenness is visible till it be set at liberty from its bonds, for when it is set free it is red and no longer green, and consequently more perfect & etc.

Here you see, that in VITRIOL and URINE so wonderful a secret lyeth hid, for this liquor participates of both natures, the sulphureous and mercurial part. These are the two substances which in the 2 former books I called SULPHUR & MERCURY, and without which nothing is performed in the Work.

29. Having learnt that the Philosophers have but one only matter, and divided into 2 parts, and also how one of them ought to be purified, it remains now to know how the other the dry part is to be cleansed from its impurities.

This purification of our Earth will be plainly taught in the re-uniting of the said divided parts of our only Matter in which conjunction of these 2 principles consists the whole preparation of the philosophical MERCURY.

Water and Earth in their crudity are the 2 principal pillars of our glorious MERCURY; for the MERCURY must necessarily be perfected out of these 2; viz. out of the humid and dry nature, the male and female, one must operate upon the other so that the operation (purification) being finished, they might both become one again,

and so that which was before of a lower form is exalted, and made our MERCURY clear and transparant.

I have in some measure described the matter and its parts, viz. Water and Earth, of which the operation of our MERCURY consists. Now I will proceed to the secret operations which occur in the Praxis, Water and Earth must be conjoined & etc.

30. The operation of our philosophical MERCURY is also divided into 2 parts, in the preparation of our MERCURY, and of our Glorious and Triumphant MERCURY, the Ist. is simple and an essence, the other compound and a Magisterium.

31. The preparations of our simple MERCURY consists in these 4 operations, viz. to make a black and red Earth, and a red tincture of a red Spirit.

32. The preparation of the Black Earth is described in general in the Praxis of the glorious MERCURY: where you will find these words. Take our corporal MERCURY & etc. circulate it into a black earth by continual operation.

33. For the better understanding of this process it will be necessary, that we examine every member thereof more particularly. I. There cannot arise a doubt or scruple which our Adept means by our corporeal MERCURY, Animal, Vegetable & Mineral; since once for all he assured us, that we ought to understand always that only philosophical matter, let him call the same by many and different names. We take the matter which in the title page is called the solar congealed liquor of Nature, and as above is called by many other names.

2. This our Matter is said to abound with many impurities, from which it ought to be cleansed. It is not the whole substance of the Ist. matter which endures the fire, but only its pure parts, wherefore it is necessary in the Ist. place, to purify the matter and take away the sphere of SATURN, which cloudeth the SOL & LUNA (illo JUPITER splendour) before they can despise the fire. This operation is called by philosophers a destruction of the compound, for rebirth.

- finis -