



THE FIRST MATTER



(No Author or Date)

When we turn our thoughts to the preparation of the Universal Matter, the highest Art of the Wise, in which is concentrated all the strength of heaven and earth, we must know that it is in all things, know what the universal Subject is, and how it is constituted; the fire of nature in its two diverse properties, the corporeal and the universal working power, which the philosophers call the First Matter. The foundation being the Mercury of the Wise also called the universal matter. But the Wise know that it cannot now be found in the world as One Thing, in which the 2 central fires of nature remain limited and corporeal. Therefore they say, that whoever can work through One Thing errs and does not follow the Art, but he who knows the Universal Matter has the true Wisdom, and for him the door of Wisdom stands open.

What God has created is found in the three Kingdoms, so we must earnestly look for this Universal Matter in them, and it is easy to find if we think in which creation the cleanest and purest Light of Nature of God can be found.

The Universal Subject is the most noble of God's Creation, in which God Himself burns for love.

When we look around in the whole of nature, we see that Man is God's most excellent work, for all creatures belong to the natural and perishable world, but Man stands in a two-fold position, for he is natural and also supernatural, held dearest by God and created over all things.

Though his body is perishable through the Fall by corruption and participating in it, yet his soul is born of God, supernatural and imperishable, for the Spirit of God has his place and home in him, and does not belong to the great world, but Eternity.

Therefore Basilus Valentinus says: Man is through his soul a divine entity, even though his outward body perishes even as the animals, but man can overcome this natural being through the Q.E. for he is the Centrum Centrorum and the Centrum Concentratum, as the small world is called, and Basilus says further, everything is found in the small that is found in the great one, namely heaven and earth, the elements and all that is in the Firmament.

We see too that the Wise, not without reason, say, "In you lies the most precious of all precious things, in man is found all the strength of heaven and earth. The Philosophers say, "Take on the Art, where Nature leaves off", for they wish people to understand Creation and how Creation came about. The philosophers after their magician Stilo say: This Universal Matter is the philosophic Mercury from which all things are taken and held, and man being the Centrum Centrorum understands the properties of all Creatures, and has the powers of the three Kingdoms of the lower world in triplicate in himself. He must realize that the beginning of the Light of Nature can be found in himself, for he is grounded in the eternal nature.

In order that we should not be confused by the various names of the Prima Materia, Sendivogius warns us truly that we must comprehend the hidden meaning, not simply the outward words, for that is their intention. Where Nature finishes in the Metallic kingdom and in our eyes has a substantial body, there we must start our Art. The Mercury of the Wise must necessarily be taken from man, as Riplaus shows when he writes, Man is the noblest of all creatures in the false creation, and in him are the four elements, one in another, which become one working, and in the mercurial family are many materials, which through the Art can be drawn out.

As the two central fires of nature lie in the Microcosmo, so are they also in the Macrocosmo, and in specie in the Spiritual

fire. In the fire is an Astral Spirit, as a subtle nitre and is endowed with a living soul, which is the Archaus of the Motor Universalis, that is in all things and which opens its most inner Centrum and pours into it a fermenting property through which life awakens, and is brought to further use: Without this astral spirit the two corporeal fires are dead and not working, but when they are opened by the fermenting property they are made volatile, and all life awakens. Nothing can exist without this astral Spirit which is the life of all things, and in Alchemie nothing new can be born without it, or be placed in the Plusquam perfection, for the Spirit alone gives life to all.

As all creatures have it for their beginning and in Gods order are held by it and nourished, so it is no stranger to any creature, for though it is Spirit, yet it can be in a body. Hermes says: The upper open Spirit is most hidden in the earth. Work the upper open Spirit with the lower secret one, so will the living one awaken the dead, and be to it as a Well of Life and work great wonders.

The Holy Spirit is indeed the agent which awakens and subtilizes the two corporeal central fires. When these two are brought to full perfection and their Universal Working power made substantial, the philosophical saying is justified:

"He who makes the volatile fixed, and the fixed volatile, understands the working of our Universal and Particular Recipe".

This is confirmed by Basilius in his Tract on Universal and Particular Things when he writes: "The Universal is the most precious thing of the Wisdom, and the three properties are one property, and is found and drawn out from one Property from which all metals can be made into One, and is the true Spirit Mercury and Anima Sulphur, which cleanses the holy salt, sealed under one heaven, living in one body and is the Dragon and the Eagle. The King and the Lion is the Spirit and the Light Word of Spirit, the body of the Sun colour becoming a medicine. Finally all three principles are one expression in the Love of God "

This Universality of the Stone is confirmed by the many born from the universal centre. Other Recipes are only used in particular instances and must be so observed.

That the Universal Materia lies only in the Microcosms is further shewn by Basilius in Tr. de Microcosmo. The natural means and remedy is found in the Microcosmos, metals and minerals follow after, and if one cannot find out the remedy, place one similar upon another similar and healing will result. It is also said, Though it may be easy to make the Stone or Lapidum it is far harder to full comprehend it. All Philosophers including Adam, Soloman, Hermes and Theophrastus, by they ever so wise, recognize this difficulty. Dionysius Zacharias also realises that God placed a Divine working power in the Universal Stone.

The Wise always mentions the necessity of knowing how to prepare their Mercury in their writings, for they say "Our Spirit which enlivens the bodies of metals is a natural fire, declared openly by man or revealed by Gods Spirit. Flamellus fearing to offend God did not wish to disclose the Key to the portals of nature, by turning over the lowest earth to the highest heaven. Sendivogius says: "Though in a sense much is said openly nevertheless, the extraction of our salt or Mercury Sophici and that which bridges them over our water, is never openly mentioned but only revealed by God.

When the philosophers mention their salt or mercury, their WATER is simply a matter of speech. They speak of their water as a dry water which does not cleanse the hand. What they really mean by this is that the salt is the Key to the Art, for in the SALT lies the opening of all things, and in such lies the Universal Menstruum of the white Mercury. Of this Mercury the philosophers say: It is a Stone and yet not a Stone, when a fiery air salt goes into all bodies and opens them. It is a Stone however when it opens and unites with the body, then it belongs to the fiery grade of nature, may become dry and be processed. Then is the white mercury a salt which has no resemblance to the ordinary

salt, but which has an Alkali and an Astringent substance, of which Philaletha says, "Our mercury is to be found nowhere over the earth, but it is a Son which is given to us by a wonderful Art.

Its beginning is partly heavenly, partly false, for it must give birth to a Light Spirit, in it are two central spiritual fires, these at the beginning of all Procreation covered over the waters, acting according to Gods Hand, and until a certain hour gave all creatures nourishment and multiplicity. It is false however through its false being, overcomes love and its existance and thereby partakes of both the lower and higher powers. From its heavenly source it draws all the powers of heaven, and lives in the Air, therefore called the Sea of the Wise, and Basilus again says, The Recipe of all metals is a heavenly volatile watery spirit, which is contained in the AIR and in the earthy kingdom and WATER, seeks its natural home and the air is the secret and hidden earth, which hovers over our heads and from which through the elementary environments is drawn our white nitre. Paracelsus writes of this, "One must know the anatomy of the living body, and from it draw the Essence (without hurting the body) from which all the wonders of the world can be produced". This would be the great secret of the Adepts which they keep concealed, and Paracelsus shows that the two central fires should not be taken roughly from people but gently when overflowing of itself.

Ur in Caltha has in it the cold central fire which stands in its noble salt, and that is our Magnet, Philaletha calling it Moon and Copper. In the red that is in the Stercus Adamish earth is the Electrum minerale immaturum, the Electrum electissimum, the secret white saturnine minera, still in its water, and in whose strength all metals lie hidden, and from which can come forth minerals like Antimony, Iron, solis Gold, the sulphur of the philosophic mars, iron and the gold in which the warm central fire or our acidie sulphur, through which our astral mercury receives it. For this sulphur is the clearest fire and greatest Balm of Nature.

Sendivogius warns us that we should not be led astray by these above mentioned minerals, for he says: "One must not look for the warm central fire in the ordinary metals of common man, for the gold in ordinary mortals is dead, but ours is alive and has a spirit, it is this which one must take."

This upper astral spirit Sendivogius calls our Water or Dew, from which our nitre is drawn, the mother of the centrum solis and moon. Hermes says: The sun is its father, the Moon its mother, the wind carries it in its belly. It is called by many names, the Subjectum, Hyle, the First Matter of the world, for this Spirit is the same light Power hovering in the beginning over the water, the Archaus, the first working nature or Beginning of all things.

Protheus also, for he takes all manner of creatures to himself. The Saturnian Spirit, for he brings all things before us. This astral spirit through its incessant working and motion imparts its strength to the lower world. For if this spirit ceased for a moment, then would all creatures die and decay.

God the Almighty Creator of Heaven
The earth lives in Light
The Light in Spirit
The Spirit in Salt
The Salt in the Fire
The Air in Man
The Man makes visable the Air and Spirit.

Oh single eternal Heavenly and true Life, the salt and tree Jesus Christ! This fruit, Apocaly xxll v. 2. which leads and holds us in eternal life, I pray you that we may confound the false Tree of Life, Gen. 2. v. 9:13 & 22. and hand over the Walls of Paradise these pages of prose. May we in this life reach our goal for the refreshment of our mortal bodies, to the confounding of death by practising the true knowledge and working of our Art!

AMEN .