

T R A C T A T U S

D E

L A P I D E,

Manna Benedicto, &c.

Tractatus de Lapide, Manna
benedicto, &c.

In this Book thou hast a most faithful and plain Manuduction to the greatest and most noble Secret of Nature: Enjoy them in silence; bless God, and do good unto thy Neighbour and Successor, as I do hereby to thee, thou finder of this Book.

I have resolved with my self to write this short Treatise, having been not only an eye-witness, but also an actor of such high Mysteries of Nature, as the World is not worthy of, and the Wise of the World do scarce believe. Which discourse may be of singular use to such as God shall please (out of his infinite mercy) to bestow the knowledge of this Stone upon, to make the *Stone of the Wise men* so called, or the *Philosophers Stone*; which shall be of much use and benefit to those who are not yet capable of making the Stone it self, for it shall illuminate the understanding of all that read it, more than all the Books they shall read: For it shall set down the Basis and Foundation wherein the wisdom of all the Philosophers doth lye, (I except none;) yet not so as to name that (which no man durst) in so plain words, that every fool or lewd fellow may understand it, as he may his *A.B.C.* when he reads it, for that were to make my self accurs'd. Whosoever thou be that readest this, let me advise thee rather to fix thy mind and Soul on God, in keeping his Commandments, than upon the love of this Art; which although it be the only, nay all the wisdom of the World, yet doth it come short of the Divine Wisdom of the Soul, which is the love of God in keeping his Commandments. Yet let me tell thee, he that shall have the blessing to make the Stone, and find this writing, he shall see such Mysteries in Nature, as shall make him of a wicked, a good man, or else a very Devil incarnate. But I am perswaded it shall never be permitted to come to the hands of any but whom God knoweth fit for it, and such as shall never abuse it. Hast thou been covetous, prophane? be meek and holy, and serve in all humility thy most glorious Creator; if thou resolve not to do this, thou dost but wash an *Aethiopian* white, and shalt waste an Earthly Estate, hoping to attain this Science. There is no Human Art or Wit can snatch it from the Almighty's hand; nor was it ever, nor I am perswaded ever shall be, given but to such as shall be of upright hearts. Remember what King *David* saith, *The Fear of the Lord, is the beginning of wisdom*, a good understanding have they that do thereafter: and so if thou think to attain this wisdom, which is the top of all wisdom, and indeed angelical wisdom and yet dost not fear the Lord; thou dost give King *David*, and in him the Holy Spirit

the Lye, which be far from every Christian heart. But let me conclude my preface with this: If God bless thee with the Stone, and thou have the enjoyment of this little Script, and dost make that use of it that here is set down, thou shalt see that which is not fit to be written, yet I have set down in part what thou shalt see hereafter: as thou shalt read, pray and study; pray with a faithful and earnest heart, study with an honest heart, and leave the issue to God, to whom be Glory. *Amen.*

The folly of the Students in this Noble Science and Art, is this; they set their minds and intentions on nothing but making of Gold and Silver, and so they fall into this errour, that Gold and Silver must be the ground-work of this goodly piece; but that is false: yet will I not now stand to disprove it, for that were tedious; it is sufficient that I vow upon my Soul, it is not so, nor any such matter: yet it is true, that it hath a true Golden and Metalline Nature. But to proceed, briefly know, that the changing of imperfect Metals into Gold and Silver, as it is the chief intent of the Alchymists, so it was scarce any intent at all of the Ancient Philosophers; and although it be to be done by this Art, yet it is but a part, and indeed the least part of the benefit that cometh by the Art: yet I deny not but the possession of Gold and Silver is a great blessing, especially got in this way, because it freeth a man from want, and being beholden to others; as also that a man may do good to others, to the poor and oppressed; nay it is a happiness in this World to possess much, but yet I affirm it the least happiness that cometh by the Philosophers Stone, if the full use thereof be known. Gold and Silver are goodly things, and the enjoyment of them very delightful to covetous and wicked-minded men, who do not trust in God, and know him as they ought; but a true searcher of this Wisdom, is content, as the Apostle saith, with meat, drink and cloaths, viz. a competency. I have a little exceeded in my exclamation against Riches, because I know it befits not a wise man to love them: when thou hast read all that I have set down, thou wilt not value Wealth, as thou wilt other Knowledge herein set down and contained; for by the full knowledge of it, the whole wisdom of Nature is to be grasped and embraced; yea not only infinite Wealth, and perfect Health, (a far greater blessing than Wealth) but also the knowledge of all Animals, Vegetables, Minerals, the Radix and Root of all which, is the true Root of all Philosophy; nay more, of all the seven Liberal Sciences, which in their full perfection are to be known by the knowledge of this Art, and without it not one can be perfected; nay more, the artificial making of all precious Stones, better than the Natural, and of what greatness you please, as Rubies, Carbuncles, Diamonds, Jacinths, Pearls, Topases, Saphirs, Emeralds, &c. But this is not all, for by the perfection of

this Art, which very few have attained unto, all Natural Magick may be known, all that Spirits can do (except velocity) may be performed by a true Philosopher, though to ignorant men it seemeth supernatural; all that is natural may be done by this Art, wicked Spirits may be commanded and driven away; in a word, whatever is sublunary may be done by it. All these things were known to *Adam* in his Innocency, who had this Art in the highest perfection. This man, our first Father, was in his inward parts, or internal man, made according to the similitude of God; and to tell the plain truth (which when thou hast tryed what is here set down, thou shalt know it to be so) was of the same Substance and Matter, that the Angels were made of, I mean the blessed Angels. The Soul of man is an Angel, and so was called the Son of God; but for his Body and Spirit, whence that came, and what they are, I will set down by and by that which concerneth that. Man was the Son of the great World, or *Macrocosm*, and participateth of all the influences and virtues of the superiour and inferiour Worlds, yea of all Creatures good and bad, and that for this cause, because he was made of that very Matter and *Chaos* whereof all the World was made, and all the Creatures in it: which is a most high Mystery to understand, and must, nay is altogether necessary to be known of him that expecteth good from this Art, being the ground of the wisdom thereof. Foolish men, nay they that the World holds for great Doctors, say and tell it for truth, that God made Man of a piece of Mud, or clay, or Dust of the Earth; which is false, it was no such Matter, but a quintessential Matter which is called Earth, but is no Earth. The Fall of Man deprived all things, yea all the Creatures suffer'd in it, and himself most of all; for as soon as he had sinned himself, and his Wife, his Wife first, both of them turned into Monsters in respect of what they were in their Innocency. *Adam* had another Body before his Fall, than what he had after; and so far different, that if we should behold *Adam* as he was in his Innocency, we should admire the glory of him, and tremble at the sight of him, as at the sight of an Angel. I say nothing of the Body of our blessed Saviour, save only this; such a Body as he brought from Heaven with him, such a Body shall we arise with, and with such Bodies shall our Souls be endowed with flesh and bloud; otherwise men should not differ from Angels, for this flesh and bloud is put upon us by the Holy Ghost, that is, by Regeneration: nor doth this cross Sacred Writ, if it were rightly understood. I speak nothing likewise of our blessed Lady, what Body she had; but when thou shalt have examined what I shall set down, then wilt thou find what I say is true, and understand them in a plain manner: but I forbear to speak of those Mysteries, known to so few; he that liveth according to the written Word of God, shall be saved; but he that liveth to be blessed with

this Art, shall glorifie his Creator, and know him more than any man can do; but before the end of the World, all will be known. But to my former purpose: Man, the *Microcosm*, or little World, from the Astres or Stars received Spirit, from the great World his Body, and from God immediately his Soul, so here is an illucidation of the blessed Trinity; of these three Man consisteth, of these he is compounded, thus he had his production from the World. For what concerns his Body, or Humane part, let us now (as fully as we may) say something of the production of the great World out of nothing: when there was neither time nor place, did God create a certain *Chaos*, invisible, intangible, which the Philosophers called *Hyle*, or the most remote Matter; out of this he made an Extract, or second Matter or *Chaos*, which the Philosophers know, not by speculation, but by sense: that Matter was and is visible and tangible, in which were and are all the Seeds and Forms of all the Creatures, superiour and inferiour, that ever were made: from this God divided the four Elements; in a word, did make all things celestial and terrestrial, the Angels, Sun, Moon, and Stars. The knowledge and practice of the Philosophers upon this *Chaos*, brought them to the knowledge of all wisdom, and from hence (next God) seek thou and find all wisdom. This is not a fancy or conceit that I tell thee, but what I know and have proved; it is such a thing and substance, as with the bare knowledge of it, makes thee know the generation and preservation of all things, and yet this *Chaos* is since the Fall likewise corrupted. Thus briefly have I discoursed of such things as perhapse thou dost not believe, or never heardst of before; but if thou be'st ordained to know this Science, I have trod the path for thee, but I fear thou understandest me not: yet have I said more than wisdom would I should, but I know it shall be to his good only, to whom God appoints it. My intent is, for certain reason that I have, not to prate too much of the Matter, which yet is but only one thing, already too plainly described; nor of the Preparation, by which means it is to be done, which is the second and greatest Secret: But I have constituted these lines for the good of him that shall make the Stone, if it fall into the hands of such a one; for to him it shall shew and set down in plain terms, as plain as possibly my Pen can write to the very letter, such Magical and Natural uses of it, as many that have had it never knew nor heard of; and such as when I beheld them, made my knees to tremble, and my heart to shake and I to stand amazed at the sight of them. I do therefore charge thee, whosoever thou be that shalt be blessed with the enjoyment of this Treatise, that as thou wilt answer the contrary at the great day, thou let no man see it, but him that hath the Stone perfect; for if thou shalt meet with such a one, (which is hard to do) and that he hath brought it to the full perfection,

thou by imparting such Magical and Physical things, and other rare Secrets which are here set down, and by the Stone to be done, he shall not only give thee Gold sufficient, but also shall shew thee the true and right way, and the Matter with all things belonging to it, to make it full and perfect: for let me assure thee, I have known many that have had it, that never knew more than the bare transmutation of Metals; and by the Books of the Philosophers it appears, that some of them, (nay more than that) many of them have kill'd themselves by taking it for want of the knowledge of the use of it. Never doubt therefore, but thou shalt obtain what thou wilt of him that hath it, by demonstrating the truth of what I here write; therefore again and again I charge thee not to part with it, nor to tell any man of it, although none can make use of it, but he that hath the Stone in the highest degree of perfection. And I will now shew thee the several uses of it: The first, for Health, and the manner of how to use it; the second is for multiplication, which cannot be done without a Master; Thirdly, the making of all manner of precious Stones artificially, better than the Natural; Fourthly to turn all Metals into running Quick-silver; Fifthly, several Magical Operations of several kinds, which are past belief, till thou seest them, and which indeed are above all the rest. And here I promise, that I will in such plain words set down what I have intended, that thou canst not in doing err, or do amiss, provided thou have the Stone both red and white, although there be more works out of it than I dare set down; and Indeed Angelical wisdom is attained by it. But I proceed.

For Health, the use of it thus.

In the use of this Medicine, many great Philosophers themselves, after they obtained this wonderful blessing, desiring to have perfect Health, have been so bold as to take a certain quantity of it, some no more than a quarter of a grain, some less, some more, but all that did so with it, instead of Health, took Death it self; for there is no small skill to it for Medicine, though every fool think if he had it, he could cure all diseases, and himself too, and set the Elements at unity, which few men have known, neither is there but one way to it with safety; if this be not known, more hurt than good may be received by it. For the method of Health, it is thus: Take the quantity of four grains, I do not mean the grains of Wheat, or Barley grains or corns, but four grains of Gold weight, and dissolve them in a pint of White or Rhenish Wine, but in no hot Wine, as Sack, &c. put it into a great clean Glass, and instantly it will colour all the Wine almost as red as it self was, which is the highest red in the World: let it stand so, close covered from dust, four days, for in respect it is an Oylie substance, it will not presently dissolve in Wine; then add to this a pint more by

degrees, until it be not so red, stirring it with a clean stick of Wood, not of Metal, nor Glass, and so continue the pouring on of fresh Wine, until it be just of the colour of Gold, which is a shining yellow. Beware there be no redness in it; for so long as there is any redness in it, it is not sufficiently dilated, but will fire the Body, and exhaust the Spirits: neither is it sufficiently brought to yellow, until the Wine have round about the sides a ring like Hair, of a whitish film, which will shew it self plain when well dissolved, if it stand but four hours quiet. As soon as you see that whitish film, then let it run through a clean linen Cloth, or Paper, so the white film will stay behind and look like a pearl on the paper: and all the rest will be yellow like Gold. This is the token of truth, that you cannot wrong your self by this Liquor; and without this token, it will be either too weak, or so strong that it will fire the Body. Know this to be a rare Secret. Of this Golden Water, let the party (of what disease soever he be sick of) take each morning a good large spoonful, and it shall expel the disease whatsoever it be, by a gentle sweat; for it purgeth not, nor vomiteth, nor sweateth so much as to make faint, but to corroborate: I say, it strengthens the party; and if the disease be of many years continuance, or a Chronical disease, it will then be perhaps twelve days, otherwise but twenty four hours, or two or three days at most. Thus it must be used for all diseases internal: But for all external diseases, as Ulcers, Scabs, Botches, Scores, Fistual's, *Noli me tangere's* &c. the place must be anointed with the Oyl of the Stone it self, not dilated in Wine; and after this manner it must be done nine or ten days, and be it whatsoever it will, it will cure all outward and inward diseases. And more than this, whosoever carries this Stone about him, no evil Spirit can or will stay in the place; nay bringing or giving it to a party possessed, it drives away and expels the evil Spirits: for it is a Quintessence, and there is no corruptible thing in it; and where the Elements are not corrupt, no Devil can stay or abide, for he is the corruption of the Elements. This Medicine taken nine days as aforesaid, and the Temples of the Head anointed with the Oyl of the Stone each day in the morning, it will make a man as light as if he could flie, and his Body so aerial it is not to be credited, but by him that hath experienced it. These most admirable qualities it hath, perfect health it giveth, till God calls for the Soul; and perfect knowledge it giveth, (if the use be known:) but even this part hath been known but to a few that have made it, for it is a Divine, and as it were an Angelical Medicine. The white is not to be used for any disease but Madness, in the same proportion, and way or preparation that the red Stone was: And so I proceed to the second which is Multiplication.

The way to Multiply

Many have made the Stone both white and red, that never knew how to multiply it, for the white Stone will be red, by continuing it in the external natural Fire; but never make projection higher than one upon ten, neither white, nor the red: few have known this, for if they be not armed rightly, it will kill them; but do thus, and thou shalt multiply it infinitely, that it shall not congeal to Powder any more. When thou hast made the *Mercury* of the Philosophers, (which in 40 days is to be done) a Water it is, and no Water, clear as the Heavens, then as thou didst make it, reduce it back again into Putrefaction, E.F. which it will quickly do in a Body with a blind head, and never put into it above twelve ounces, and lute it with such lute as I will direct here-under, for in a Glass nipt up it will not work. When it is like Pitch, take out thy Glass, and remove it to a common fire of Ashes in a Furnace, and when thy Glass hath stood cold 24 hours, arm thy self thus: Make thee a Case for thy head and face with Hog-skin, lined with Cotton, and before thy face have Spectacles of Glass, and from thy mouth let go a large Tunnel of Glass, covered with Leather, and let it be tyed under thy Girdle and touch thy Ancles; let the bore of the Glass be as big as a Walnut, and tye the Hyde of Hog-skin fast about thy Neck under thy Chin, but so as thou be sure no Air come in there, to which purpose lap it over with more Hog-skin, basted with Laten: and thus art thou well armed, for otherwise it would kill thee. Thus armed, take off thy Blind Head, and put on a distilling Head, and a Receiver long and large: lute the Receiver and joynts of the Head with this lute, (*viz*) to one ounce of Powder of Egg-shels, calcined 24 hours, and ground like Meal, take two ounces of Enamel, such as the Goldsmiths use; grind that with the Eggshels, and add the white of an Egg to make it into paste, but the white must be well beaten first: then smear this upon Bladders made supple, and herewith anoint the joynts of the Receiver three times double; let it dry 24 hours. Put thy Glass in Ashes but six fingers above the Matter thus putrified, and let the head of the Glass be very cold, and with a gentle heat you shall see a white fume arise, and make all the head of the Receiver like Milk; increase easily that Fire, till no more will come, then let all cool, and these white fumes settle to a white Water thickish; this is that white *Mercury* to multiply the white Stone: then put a new Receiver, luted as before; put in as many Coals as the Furnace will hold or bear, till the Pot be red hot, then shall you see the yellowish fume arise, and instantly will it increase redder and redder. Continue the Fire until an Oyl come redder than Bloud into the Receiver, and it will be also thickish; this is the red *Mercury*, wherewith the red Stone must be multiplied: each of these must be new rectified, in a new Body

and Head, till they let no Faeces, which will be in seven times, and then stop them close with the same lute till you use them; and when they are cold, they are white and red Oyl flowing in the bottom, which will melt with an easie Fire, and being cold, be as a Salt: these are the three principles of *Salt*, *Sulphur*, and *Mercury*, a plain Elucidation of the blessed Trinity. Now when the white Stone is made, it will not melt, but is like white Sand, but impalpable, and will tinge no Body but *Venus* into *Luna*. To three parts of the white Stone, take one part of white *Mercury* rectified, but first dissolve in that white *Mercury* one third part of white Salt; then imbibe the white Stone, which will presently take it, and be like Pap; then close your Egg (for so is your Glass Multiplier) with the aforesaid lute, and set it in your first Fire, H. E. I. E. F. and it will in 40 days putrifie, and pass all the colours, and be white fixed, and project one part upon an hundred: repeat that with more white *Mercury*, as before, keeping the same proportion and the same Fire, and it will multiply each time ten, at the third time it will be a thousand, then ten thousand, then a hundred thousand, so you may bring it to a white Oyl, like the Moon pale in the dark; then it will multiply no more, neither will any Glass hold it. If you make projection with the white Stone, then melt fine Silver a tenth part, then cast in the Stone; keep it 24 hours melting, and this is Fermentation. The first time the white goeth only upon *Venus*, the second time upon all Bodies, the third time upon common *Mercury*, and then it is *Elixir* of Spirits. As you did with the white, so do with the red exactly; but take the red *Mercury*, and white Salt, and so that goeth one upon ten on *Luna* the first time, the second upon an hundred, and so to an infinity; and so it will be red Oyl like a Carbuncle, and will shine in the darkest night with admirable splendor, and from it will flie all evil Spirits. And this they must have, before they cure all diseases, and give that exaltation to man, to make such Magical words as I shall set down.

To Make Stones

Having made *Mercury* of the Philosophers, and out of it the two *Mercuries* white and red, if thou wilt of small Pearls make great and Oriental ones, do thus: Take white Seed Pearls, and dissolve them in the white Water, which will instantly of it self dissolve them: when it is like Pap, that thou mayst work them with thy hands, make it into pearls; and have a round mold of pure Silver, put thy Pap into this mould, but first anoint thy mould with the white Stone, which is an Oyl: when they have layn three or four days, open it, and lay the Pearls in the Sun, but not too hot, and they will grow hard, and more orient than any Natural Ones.

To make Diamonds.

Take the whitest Flint Stone you can get, beat off the outside, and dissolve the rest, as much as thou wilt, in the white Water: when it is dissolved to clear Water, not to Pap, put it into a little Vial, stop it close, and set it in warm Ashes, and in twelve days it will congeal to a hard gray Stone: then increase the Fire, that the Glass may be red hot, then let it cool; take it out, and it will be like a flint; but polish it, and thou never sawst such a sparkling Diamond, nor so hard: but it will be better if thou dissolve little Diamonds. All Stones that you dissolve in the white Water, the same colour they were of, the same will they be of; but for Rubies and Carbuncles, and all red Stones, they are made of the red Mercury, and of Crystal; and for a Carbuncle, you must add to ten parts of Crystal, dissolved in the white Mercury, one part of the red Stone brought to the highest, and so as before congeal it with Fire, and being polished it shineth in the dark beyond all whatever.

To turn Metals into Quick-Silver.

Do thus in the operation of the Stone white and red: when the white Stone first is made, never after thou shalt perceive lye under the glistering Powder, but thou canst not perceive it, till thou tak'st out the Glass; a grayish light subtle Powder, and the proportion is about $\frac{1}{10}$ of the Matter put in. Put any Metal what thou wilt into a Silver Bason, (except Gold or Silver) and make a Plate as thick as you will, and in the middle a hole like a Barley corn, and in that hole put the Powder; to each pound of the Metal, six grains of the Powder, and no more; and as soon as it is hot, the Powder will eat into the Metal, and turn it all into Quick-silver: then pour it into Water, and the scruff will remain behind. For Gold and Silver, hold them so used over the Fire, till they turn to Quick-silver, then hold them over a wooden dish; this Powder is the *Terra damnata* of the Stone. Now I will shew thee that which is above all, certain Magical operations with the Stone, such as thou wilt wonder at, and bless thy Creator, when thou shalt see them: Wonders above wonders, nor wilt thou believe till thou hast done it.

The Creation.

Take Ordinary Rain-water a good quantity, ten gallons at the least, stop it up close in Glasses fourty days at least, and it will stink, and set a Faeces¹ at the bottom; pour off the clear, and set it in a Vessel of Wood, made round like a Ball, cut off in the midst, and fill the Vessel one third part full of it, and set it in the Sun at Noon-day, in a private place: that done, take one

¹ Gur.

drop of the red blessed Stone,¹ and let it fall into the midst of the Water, and presently thou shalt see a mist and thick darkness upon the face of the Water, as it was in the first Creation: then put into it two drops more, and thou shalt see the second light come out of the first darkness, or rather light come out [of] darkness; and then by degrees each half quarter of an hour put in three, four, five, six drops and then no more, and thou shalt see appear before thy face on the surface of the Water, by degrees one thing after another, all things that God did create in six days, and the manner of it, and Secrets not to be spoken of or revealed; which to reveal I have no power, nor strength, nor dare set down. Be on thy knees from the beginning of this operation, let thine eyes be judge, for thus was the World created: You cannot but tremble when you shall see it: let all alone, it will vanish away in half an hour after it begins. By this you shall know and see plainly those Mysteries of Divinity, which now you are ignorant of as a Child, although you thought your self a wise man, and that you did understand *Moses* his Writings of the Creation; but I say no more. You will now see what Body *Adam* and *Eve* had before their Fall, and what after their Fall; what the Serpent was, what the Tree was, and what Fruit they did eat; where and what *Paradice* is, and what it was, you will know: What Bodies the Just shall rise in, not these we received from *Adam*, but that flesh and bloud which is born and begotten in us by the Holy Ghost and Water, such as our blessed Lord brought from Heaven. But I have done.

The Heavens.

You shall take seven pieces of Metals, of each of the Metals named after the Planets, and on every one of them you shall stamp the sign or character of the Planets; in the House of the Planet, and let each piece be as big as a Rose-noble, only let *Mercury* be of a quarter of an ounce, and no impression on it: Then put them (as they stand in order in the Firmament) into a Crucible, and close all the windows in the Chamber, and let it be dark, and in the midst of the Chamber; then melt them all together, and drop in seven drops of the blessed Stone, and presently (out of the Crucible will come a fiery flame, and spread it self round about the whole Chamber; fear it not, it will not hurt you) the whole Chamber will shine brighter than the Sun and Moon, and you shall see over your head the whole Firmament, as it is above the Starrie Skie; and the Sun, Moon and Planets will go all round in their course, just as it is in the Heavens. Let it cease of it self; in a quarter of an hour it is gone to its proper place.

¹In the translation by Jung "red blessed stone" is rendered "consecrated wine".

Fellowship.

More than this, if thou take the Stone each Full Moon, when it is over the Horizon where thou art, and go apart in a Garden, and take some of the clear Rain-water, as thou didst in the first operation, and drop of thy white Stone as thou didst of thy red, and there shall presently even to the Orb of the Moon ascend Exhalations in a strange manner; and if thou observe this every month at the due time, there is no Philosopher in the Horizon where thou livest, that hath the knowledge of the Stone, with the use of it, but at the same time goeth out and looketh East and West, North and South, and finding such an Apparition, (as he soon seeth it) he knoweth it is done by some Artist or other, that desireth acquaintance with those that have the same Art, and will presently in the same manner answer thee, when thine is done: thus shalt thou know all that have the use of the Stone. To meet with thy fellow Philosophers, do thus anoint thy temples with the white Stone that night, and earnestly pray to know what that party is: lay under thy head three Bay-leaves newly gathered, and fix thy Imagination upon thy desire to know him, so repose thy self to sleep; and when thou dost awake, thou wilt presently remember thy Vision, as the Person, his Name, and the place of his abode: if thou go not to him, he will come to thee, for perhaps he thinks thou dost not know this Secret. The reason why this should be thus, is this; the universal Spirit of the Air, which is inclosed in the Stone, causeth it. Thus mayst thou accompany thy self with all the wise men in the World, who shall appear unto thee rather Beggars, than Rich men, and perhaps can teach thee more than I can, or have done by this; for indeed all things that are Natural are done by it, a Volume would hardly contain them: As to command and converse with Spirits, which I forbear to set down, I mean good Spirits, is not this Angelical wisdom to know these things? Astronomy, Astrology, and all the Arts of the Mathematicks, are easily known in their perfection, this being done that I have told thee; nor is Scholarship required, it is the gift of God. You must know, before you do these things, you must take the Stone nine days, as I prescribed first, and it will make thee have an Angelical understanding; thou wilt despise the World, and all in it; then thou wilt know how to serve God, and understand the Scriptures.

I have written that which was never writ before; think whether they be not Secrets and *Arcana's* and whether thou ought'st to shew this or not to any man, but to him that hath the Stone. I have now done, charging thee to have a care of this Writing, commanding thee to serve God; for without thou do that, thou wilt never have good of this Art: Serve him in Spirit and Truth, and so to God I leave thee, to direct thee in his ways.

Glory to God in the Highest.

Amen.