

Teipsum
Corporalitur

Sluene 633

Translated by:

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PRODUCED BY:

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S C : T E I P S U M C O R P O R A L I T U R ,

N O N M O R A L I T E R .

Translated by Dr. S. Billingham; (17th. century) B. M. Sloan 633.

Thou who desirest to know true Nature, know man physically, i.e. naturally, according to his true nature, if thou be est able to know thyself, thou seest also true Nature.

The Water gives Salt, the Air holds it, the Tessa draws Salt with a Magnet. But one Adam (our Man, or one piece of Red Earth) possesses both both the Tessa, the Air, and the Water: But one wise man possesseth in secret that which a fool is won't to cast into the midst of the Waters.

All that the supreme will render precious to Mankind, the Virtue that the Tessa hath from another holds: Air receives the Tessa. Here seek with sacred lips and the roasted pigeon will fall into thy mouth.

The Author also sayeth that he was so enlightened by the Light of the Eternal Spirit, that he saw as in a Clear Glass, both the true Beginning, Middle, and End of Nature, the Divine Virtue of the Eternal and Universal Agent was opened.

He saw the first simple and created Matter of All Things, viz. Viscous Water continued in an oval form, hanging in a place wrapped in, or circled about by the Spirit of God.

This Mass, how great soever it was, immovably Cold and Dark, Void and Empty. But the Efflux or Influence of the Universal Agent, was infused into the Divine Word, "Let it be made". Whereby Hyle, the First Matter, did live and was moved. First, the Ens of the most Pure Hyle being the Eternal Soul of the Waters,

we may truly call it in regard of the Best, the chief Good of the Oval Globe, and the most Thick, (or faeces) Dregs, did part away therefrom; whereof the other part did encompass about the Chaos, and in the travail, or bringing to Birth the rest of the Matter, (the Firmament being not yet made) did sever for Light. I did judge it to be of Divine Clearness, by reason of the perfection of the most beautiful Light and Ineffable Glory of the Blessed. On the contrary, the Infernal part, and the Damned Faeces of the First Matter abominably dark and horrid, that neither could the famous Light penetrate them, nor could the Eye without being smit with terror observe or perform its office in beholding them.

These being separated, the rest of the Hyle were divided into three, viz. into the more thick, the middle, and the most subtile. The more thick did precipitate downwards. The more subtile did fly upwards. The Middle and greatest did remain in its own seat, for the Subtile and Superiour there was a further Mansion house for, and in the Higher there was an Habitation appointed for ye Water.

The more thick substance, being made heavy with the middle Waters, did yet rest in the Bottom. But further Motion and Separation did cause such a defluxion of the Middle Waters, that the Crass and Thick being rendered conspicuous did consist in the Middle of the Middle Waters. Which was scarce done but innumerable Forms of Herbs and Shrubs and Trees did come forth in a little while after, obtaining their due magnitude, Virtues, fruits and Seeds.

Out of the most pure (Hyle) First Matter of the Superiour Water, were made the two Greater Lights and many of the Lesser Lights which incomparably radiating, the Inferior and more Crass thick Water did make Aquam Sicam (the dry Water-Earth).

The Middle did yield several Living Creatures, delighting in fair weather and green places. The Greatest, as also four-footed beasts, did increase the number of Animals. Lastly, the Whole World, the whole Triga of Waters, all the threefold Waters did abound with virtue and Life.

At length the particular living Creature Man, that was first made, did exist out of the best juice of the three Waters (nevertheless wanting motion) into whose head, through his nostrils the Chief Creator did breathe into him some of that Splendid and Eternal Water which before I called the Soul of the Waters.

So Man, the most noble of Creatures, being formed out of the best fatness of the Superiour and Inferiour Hyle, as began his Life, wherefore also he being full of Glory and Power did take his place between the Superiour and Inferiour Hyle, that so he might be nourished and served from both.

But part also of the Splendid and Eternal Water (which I forgot to insert before) did go into the Holy Spirits, Angels, Gods perpetual Ministers. Last of all, the Spirit of God did infuse into a certain obscure and humid Cave the Attractive Force, the Virtue of a Superiour Cave for a conclusion of His Works. By Virtue of this there was a Body begotten in the Whole, like unto the First and unseparated matter, partly for the Glory and commodity of Man, and partly for the perpetuating the memory of the Ended Creation.

I did behold it, and went thereto and took a particle of it, and being very eager did try it, and beheld the very self-same operations; the motion of Separation compelling, were returned again, or wrought over again. There returned again the Water of Light and Darkness, the Superiour Water, the Middle, and the Inferiour Water, in which (after I had purged them from Darkness) I had neglected the Light (impossible to be again joined, because of its exceeding subtilty) and did reduce the three separated Waters into one Dry Water, and did behold with my Eyes the new Regenerated and Clarified World, being assured that that great Blessing or Power and glory given by God to Man, to be chiefly demonstrated out of this (Spelunca) Cave.

I did admire the place and the thing placed in it, being amazed that it stood forth evident to the sight of Fools, which Wise men everywhere seek. I hope shortly to make it clear that this is the

True Simple and undoubted Principle of Nature; and the Nullity of the Doctrine of the Elements.

I shall leave no Stone unturned to satisfy all the Searchers into my True and unheard of Philosophy, as well Theoretically as Practically but chiefly to satisfy the searchers into my Practical Physica.

Through the Grace of God therefore I say that the whole Universe doth descend out of one only simple and Created Principle; viz. out of Viscous Water, which Universal Principle being separated by Divine Motion yields myriads of Forms, the Chief of which are either, the more subtile, or more Crass and thick, otherwise Air and Earth. The most subtile, and the most crass, viz. the Light and Darkness, I suspend it willingly for another Treatise.

So that the first matter was not as ignorant one declare it, a Compound Chaos, but a Viscous Water, from which by Divine Motion, the more subtile and more crass were separated and placed asunder. And the middle water (the greatest) was continued in his former fluidity, which though it is thinner, clearer and no more Viscous, yet so full of Virtue as it hath been from the Beginning to this present day, and it doth remain the first and only Element of all Things.

The Dry Water, viz. the Earth is as the most Universal Magnet which continually attracts not only the fluid (water) but also the volatile (air) doth contain it in its vessels, and by the continued motion, which is in all three (Earth, Water and Air) doth produce diverse Creatures. In which Motion or Action the Air is radically rejoyned with the Water, and through the subtilty of the Air, so much of the Earth is dissolved into a thick and most Clammy Liquor as sufficeth for generation.

In the production the Earth gives the Body, the Air the Soul, and the Water the Spirit, which afterwards procures further Aliment and nutriment. So all things proceed out of their Waters, which being joined do yield one radical fruitful Water. But what of the

Matter of those three Waters, that is not required (to this new and imagined Body of Nature) to this new framed Body of Nature; is such Motion and production again separated; the superfluous subtil is made more subtile Air, and the crass is turned into more crass Earth; so that Air, Water or Earth is never diminished by so many generations.

And when this is not, its evident to Philosophers that naturally Earth is turned into Water, Water into Air, and Air through the attracting Earth returns into Water. And all things that are produced, in their End are again made Earth, Water, and Air. So that the least part of them cannot give to the Universality of Things, the most Wise Magesty uses circulatory Motion or Nature, which begins where it ends, which subtilates the Crass, and increases the subtil.

He hath no need of this Motion of burning Fire, nor of Angels as some dream, but his uncreated Eternal and Omnipotent Spirit is the Universal Agent, the infused Heat, the Fire, the Light and Virtue or Power. The Water so oft afore mentioned can neither suffer nor go otherwise than they are lead.

The Air and the Earth, in respect of the Middle Waters, are as the boughs upon a Tree, parts of an Element, not Elements; and Air and Earth are easily by Art transmuted into fluid water.

Wherefore he that calls himself a Philosopher by Fire (through his ignorance of our Magnet) did err much, when he denied the Reduction of Air into Water, which indeed is not done by the violent condensation thereof, or compulsion, but by the Virtue of the most Universal, and of the Universal Magnet, and by the pleasing embrace of (the universal, by the Earth, and by our Tessa) the Earth and of our Tessa.

Altogether false is the vulgar Doctrine of the Elements, feigning the Air and the Earth to be beings of Diverse and Contrary natures between themselves. The so applauded strife of the Elements is but a fable.

They err which have just written that innate heat is the Universal Natural Agent, and such like dreams.

They are in the dark that profess the Fire to be an Element, for it doth destroy, corrupt, and mortify. But it behoves an Element in the production of a thing to be pleasing, patient and apt to generate, not destroying, no exercising Tyranny, not mortifying.

Chimists by the word Fire understand not flaming and destroying fire, but I know not what imaginary Balsom, innate heats, Sulphur, Centre, and universally acting Acid, heating, nourishing, digesting, and penetrating into the intimate essence of Things. Which Fire in both senses I deny.

The last which they adorn with so great names and by reason of its excellent Virtue, cry it out for an Element, is not an Element, nor a certain First Matter or Fire. But the Salt of Nature, the first product of Waters, a Second Matter.

And the first Fire loses the name of an Element by reason of his corrosive and destroying Acidity, which is not proper at all to an Element, that ought to be sweet, patient, and apt to generate. We will therefore first handle the Essence of this, and afterwards the other in Explication of the Principles.

Therefore we define fire, that it is a preternatural Motion stirred up by vehement external motion of Bodies, or by the Internal Motion of Fermentation by which they grow hot, and their more noble and ripe part of Water (the Salt of Nature) is so acted into fury, that not knowing how to bear an unusual and unwonted motion, he breaks out in a violent motion, and sometimes he breaks forth like lightening itself. Now this Fire I say may be caused out of Bodies two ways, by external moving, and by vehement Internal Motion.

Examples of External Motion are, smiting of a Stone with Iron, or Stones against Stones which is common with the Europeans. The Indians in the East Indies do rub strongly together two hard and

thick Canes called Bamboo which by reason of their great plenty of Salt in them do give forth great sparks.

The matter of the Fire that is moved is the salt of Nature, degenerated by the fire related preternaturally and so made Acid and corrosive which usually comes to pass when the ordinary degrees of Nature are hindered.

That Fire is Salt, both the Nature and Nutriment, as also its resolution doth demonstrate. It is nourished by Fat and Oleous Matters. Fat and Oleous Things are Salt, and the whole substance of an oily matter may with easy labour be turned into Salt.

By Fire we excite, move, and produce the reduced Waters to a more noble degree. But as to the Natural and Homogeneous Solution of Things, fire is scarce able to perform this. It gives experience, but obscure, confused, and filled with false Opinions, unless being enlightened by the Spirit of God, we first truly know the Beginning, Middle, and End of Nature. But chiefly by the only Magnet of the Airy World, and of our Cave or Den, which being obtained, Pyrotechnia, the Art of Fire, doth afford the greatest help to philosophy, and doth confirm us in our labours with great delight.


It is no wonder therefore, that we seeking the Principles of Things, by Fire do depart so far from the true way. For as they receive not simple things, but those that are by violent Fire altered, and that have got altogether other forms by the diverse operations.

The primogeneous Salt is not corrosive, scarce sensibly astringent, most penetrative, opening, dissolving, and when the Natural process is followed, is coagulating and maturing. It is part of a certain Body obtained out of the Air, and through continued motion, so nobilitated and matured that it deservedly merits the title of the Soul, Essence, and Salt of Nature. The Salt of Nature being divided by disorder passes into Crass and Subtile, the Subtile dwells in the Acid, the Crass in the Alkali, both

miserable and broken and by no means to be heated, but by radical reunion. Whence one being mixed into the other, there is so great a desire of uniting together again, that as mad, they penetrate through thier crude Barks or shells, and mutually embrace each other. In which act the Waterish Shell yet crude, sometimes through too great motion and compression, boils up and puts on another form. And so the Acidum and Alkali, the degenerated beings, and wandered far from the ordinary Ways of Nature, do pass into the things highway, and into a better Body.

The Commentator upon Helbiguis.

The Disease he mentions in his Seventh and Eighth Questions, he saith, are not concerning old age, as it seems some mistook him, but he understood that known Dyserassia or Disposition of the Vital Spirit or the Salt of Nature. The defect of one part of Natures Salt, and the excess of the other, he hath found by experience to be the House and Foundation of Diseases.

When the Tessa (the Salt of Nature, which sticks, inheres, in it due weight in everything) is separated from any subject; as, for example, soap, from common water, through Art it goes into two Salts, viz. into a Volatile Salt, Sweet, pelucid, Crystalline, and not soluble in Vulgar Water, caustic Water, nor in Spirits of Wine, or Vinegar. This true Salt is the Coagulated MERCURY of Nature, by by reason of the Silver colour, and because it fetches its tincture or Light from its Inferiour Salt, as from his Son, the Ancient Philosophers called it their Luna, Moon, Living Luna, and gave it this sign or mark  in their Chemic; Kabala, to difference the Celestial Luna from the Metallic Luna.

The other Salt is (grave) weighty, and if the Artist please, of a Red colour, and because it is true Vitriol and carries a wonderful Venus in his belly, it hath taken the sign of the most excellent Venus in the Kabala.

I have said that the Volatile part of the Salt of Nature, that Living Luna, is sweet, which sweetness appears out of no other subject, but out of a waterish subject. The Volatile part of all the rest of the separated Salts of Nature produced by Fire shew themselves ackred and sharp to the tongue.

Nevertheless the Salt of every Nature separated (and divided into Living Luna and Living Venus; Mercury and Vitriol). When there is made again a due reunion by specific Motion and homogeneal humidity (Fermentation) it resembles Silver or fluid Metal. (By specific Motion perhaps is meant Natural Motion in digestion & etc. Homogeneal Humidity is meant adding the moisture of its own Nature, and in homogeneal quantity also viz. The Mercury is to be added to the Vitriol 10 or 12 parts of Mercury to one of Vitriol as follows)

This therefore is the true cause why Silver, or Luna Currens, is covered with the sign of Living Luna, or Mercury, on the head of his Character, to wit, because the chiefest part thereof consists of Mercurys, sometimes it consists of 10 or 12 parts of Mercury to one of Vitriol.

By Mercury the Philosophers mean the Universal Spirit of the World, or the Sal Volatile of the Air. By which the Heavy Salt, the Fat salt, the Earthy, Waterish Salt, and all living Creatures, all Vegetables, Minerals and Metals, are produced and grow. The Vitriol of the Ancients is not the Vulgar Mineral called Vitriol. Although it contains in itself more of the primogeneal and universal Vitriol than any other subject in the whole World. But the heavy Salt, Fat, Earthy, Waterish Salt, which (out of Vulgar Water, out of Dew, and the Air that is around us) doth attract, determine, and digest Mercury in the least quantity to every of one of its Subjects, both for sufficient Nutriment and Increment. Both these are created out of the Salt of the Greater Light. By Nature, or Motion they are produced, and they yet depend upon the Light and have their Motion and Increment from the Light, not from the Sun,

who by his subexternal heat doth nothing else to the Internal heat of Vitriol than separate the superfluties and Humidity, which being attracted from the Vitriol together with the Mercury.

When the Vitriol hath attracted the Mercury but not determined it, then I call it the Salt of Nature or Tessa. Out of which if the Mercury and Vitriol be by the Artist separated again into two Salts, there will be Mercury and Vitriol present a second time which being conjoined according to the diversity of weight and motion, doth yield divers things to the Artist.

The Salt of the tessa, or rather the Tessa itself duly separated from its Faeces, whether you use it alone, or whether you extract Tinctures therewith, or dissolve Metals therewith, is the chief Medicament whereby (after its Regeneration) I have not experienced a greater.

I have often dissolved SOL & LUNA by the Sweet Air of our Magnet, without fire or any corrosive; so that they could not more be reduced into a Metal by any Artificer, unless by one exceedingly skillful in the Art of Philosophy, and that also with great expences of labour and time through a new regeneration.

SALT. It is part of a certain body obtained out of the Air, and through continued Motion so nobilitated and naturated that it deservedly merits the title of the sole Essence and SALT of Nature.

It rests upon the whole Universe but in one place in greater quantity than in another, one part whereof is easier to be obtained than the other.

It is in the Three Kingdoms of Nature, viz:

1. The Inferiour Kingdom which lies under mans feet.
2. The Middle Kingdom (the Animal).
3. The Superiour Kingdom (that which is above us, and in which we live).

It is sufficiently in the Inferiour Kingdom but it is so abundantly involved in the immature, gross, and impure Things there, that if another Kingdom did not help in the freeing of this SALT

of Nature out of its tedious captivity, you could not in 100 years, nor ever produce nor fetch out the most pure essence of this SALT of Nature.

The Superiour Kingdom doth flow with great abundance of this most noble SALT of Nature, but by reason of the distance and inconveniences of the place the Most High hath given a Magnet by means of which the Adept and humble Searcher into His Divine Works are enabled out of the Stars and all the bodies above, to draw something of the SALT, and turn it into use.

The Middle Kingdom as it possesses the most excellent SALT of Nature, so it also possesses the greatest part of the SALT of Nature, which is as well drawn out of it as out of the Superiour and Inferiour Kingdoms.

Truly, I should very willingly here with one word open the whole Mystery of Nature, but that now both time and place put a stop thereto: therefore shutting my mouth with my finger, I shall as far as lawful with my pen declare the Chief inner and specific seat of the SALT of Nature: This seat therefore is in the Middle Kingdom, which seat I call Spelunca, (a cave or den) the House or the Habitation of Sadness and gladness. The Inhabitant whereof (or Indweller) is called the Magnet, Chaos (by Sendivogius improperly called his Chalybs or Steel) and Hyle, the First Matter, and it enjoys so great fruitfulness of the SALT of Nature as nobody in the whole World hath so much. It is beheld by many, but by reason of its Viscid, Slimy cloathing, and the Darkness of its leaden colour it seems vile, and being digged up it is sometimes cast black again, rejected with loathing and nausea.

It is purchased by labour, but never anywhere with money; but being once obtained it always suffieth. The first begotten SALT of Nature being drawn down to the custody of the Magnet, being purified and applied to another subject, being moved by heat is stirred up and is made as it were the Agent, that is to say, it enters into and opens the more ignoble, crude, and gross part

(the encloser and container of the SALT that is like itself) of the transmuted water, e. g. it dissolves the Metals and Minerals which are by Motions Transformed into Water, and it helps the perfect grain of essence to have greater authority over the rest e. g. for example SOL, this SALT operating as a medium or menstruum, being radically dissolved through the Virtue of this SALT, as also through the virtue of its own essence (which is the same essence or SALT) which Virtue being excited by the motion of external heat. This SOL is enobled and exalted to so great a degree that above the crude maturation it receives in the EARTH it brings forth seed which planted into the less ripened metals doth by that illumination advance them to the excellency of vulgar SOL.

This SALT is that Universal Menstruum. The SALT of the Microcosm, the sublimated MERCURY of the Philosophers which so many millions of Men have so carefully sought for the fruitfulness thereof which hitherto is known but to very few.

This is the field to which SOL serves as seed. This is the earth which doth open, dissolve and putrefy its Seed and make it fit to bring forth. The Matter, the SALT, the essence is by the great and Almighty God and Father (through thy immense Grace) known to unworthy me: The double field is known to me. I have seen the White Salt of Nature nakid without any covering. I have seen the field with its seed, and I have seen the fruit loaded with their virtue but it was anothers operation and not my own. For though through Gods Mercy I am rich in SALT, and the possessor of the Key of Nature, yet I am excluded from eating of the golden apples.

For the preparation of this Treasure; first the unprofitable part is cast away from the useful part. It is purified and separated into two parts; to wit, the greater part flies away and rises above, the lesser part remains below as dead, until that (the rest of the filth being abstracted) the superior doth exalt the inferior. Both these being united do ripen the SOL that is added

thereto, and effect it with infinite fertility. And this most Noble Sir, is that SALT which I have shortly both by reason and experience explained to be the first product, or (according to common speech) the next principle.

Helbergius says; Out of Man, God hath given a crude Magnet, with which without the help of FIRE he can draw forth the true unchangeable SALT of Nature; which is the only Philosophers MERCURY.

This SALT of Nature hath two parts;

1 st. The MERCURIAL, clear, crystalline, sweet, volatile SALT of a silver colour: This is called the MERCURIAL SALT, living LUNA.

2nd. A weighty, EARTHY, waterish SALT arises after: And if the Artificer pleases, of a Red colour. This is called VITRIOL, SULPHUREOUS; living Salt. This is the true Philosophers SALT.

These are the only true Diana's Doves. This SALT of Nature resolves all things into their true principles, which are only a MERCURIAL Liquor and VITRIOLIC SALT: That is, it resolves all into the SALT of Nature whereof they are made.

This SALT of Nature, when only purified, before it is further altered by the hand of the Artificer, is a most effectual remedy in reviving the aged and curing all diseases. Diseases being either from the defect, excess or augmentation of either the MERCURIAL or the VITRIOLIC SALT in us. This SALT of Nature thus attracted and purified is a wonderful safe and effectual cure. VITRIOL by the Ancient Philosophers was accounted the cause of hot diseases: MERCURIAL SALT of cold diseases.

My Tessa is not labour in the Sand, nor EARTH, neither hath it ever touched the Earth, or the inferiour Kingdom with his MERCURY & VITRIOL. But I strictly understand the SALT of Nature out of the Middle and Superiour Kingdom.

It doth restore the bodies of aged men to liveliness and in manifested manifold ways doth it communicate to man its hundred-fold virtue: Which MERCURY not concentrated doth singly perform.

My Tessa in its crudity before the Artificer hath put to his mid-wifes hand, doth effect wonderful things in our bodies by reason of its MERCURIAL VITRIOLIC SALT, and such things as are done by no other medicament of whatever nature whatsoever. And because our health depends upon the Arbitrament of the MERCURY & VITRIOL which by my demonstration appears as clear as the Sun, if by the Symptoms either the defect excess, or degeneration of one or other of them appear, they are most safely healed and cured by the Tessa: Ancient experimented physicans made MERCURY the cause of cold diseases, and heat to arise from VITRIOL. But the most common deficiency is in the MERCURY.

Water is the simple and only element of all things. Its first born is its SALT, whose body is found more in the EARTH, its spirit more in the WATER, and its Soul is found more in the AIR. This SALT of Nature may be transmuted into a Thousand forms and shapes.

Seek ye not this SALT of Metals, Vegetables and Animals elsewhere than in the AIR: In the Air I say that floats above our heads.

God gives a Magnet by which it is drawn (attracted) freely and crude, and suffers it to be known of those who seek the beginning of Wisdom in the Love and Fear of the Trinity.

Our Magnet is Animal, Vegetable and Mineral. It is not EARTH or Flintstone, SALT, MERCURY, NITRE, Mineral or Metal, not an Excrement of Animals, by whatever manner or Art it is elaborated by the most experienced.

But it is the Virtue and force of our Tessa, elsewhere received.

The Aliena Dis Tessa Nostra.

F I N I S.