

The
Book
of the
Secrets of Alchemy¹,
composed by
Kalid²
the son of Iazich.

Translated out of Hebrew into Arabic,
out of Arabic into Latin,
and out of Latin into English.

LONDON.
Printed by Thomas Creede for Richard Olive.
1597.

¹ 'Liber Secretorum Alchemiae', 1541. This edition, London, 1597.

² Original text, Galid. Attributed to Kalid Ben Jazichi

The Preface of the difficulty of the Art.

Thanks be given to God the Creator of all things, who has conducted us, beautified us, instructed us, and given us knowledge and understanding: Except the Lord should keep and guide us, we should be like vagabonds, without guide or teacher: yea, we should know nothing in the world, unless he taught us: that is, the beginning, and knowledge itself of all things, by his power and goodness over his people. He directs and instructs whom he will, and with mercy reduces into the way of justice: for he has sent his messengers into the dark places, and made plain the ways, and with his mercy replenished such as love him. Know brother, that this our mastery and honourable office of the secret Stone, is a secret of the secrets of God, which he has concealed from his people, neither would he reveal it to any, save to those, who like sons have faithfully deserved it, knowing both his goodness and greatness: for to him that desires a secret of God, this secret mastery is more necessary than any other. Those wise men who have attained to the knowledge hereof, have concealed part thereof, and part thereof they have revealed: for so have I found my wise predecessors agreeing in this point in their worthy books, whereby you shalt know that my disciple Musa³, (more honorable in my eyes than all other) has diligently studied their books, & labored much in the work of the mastery, wherein he has been greatly troubled, & much perplexed, not knowing the natures of things belonging to this work: the explanation whereof, and direction wherein, he has humbly begged at my hands: yet I would afford him no answer therein, nor determine it, but commanded him to read over the Philosophers books, & therein to seek out which he craved of me, & he going his way, read above a hundred books, as he found them even the true and secret books of noble Philosophers: but in them he could not find that which he desired: so he remained astonished, & almost distracted, though by the space of a year he continually sought it. If therefore my scholars Musa (that has deserved to be accounted among ye Philosophers) have been so doubtful in the composition hereof, and that this has happened unto him: what shall the ignorant and unlearned do, that understands not the nature of things, nor is acquainted with their complications? But when I beheld this in my choicest and dearest disciple, moved with pity and compassion toward him, or rather by the will and appointment of God, I made this book at the hour of my death, wherein I have pretermitted many things, that my predecessors have made mention of in their books: and again, I have touched some things which they concealed, & would by no means open & discover: yea, I have expounded and laid open certain things, that they have hidden under dark & figurative speeches. This my book I have called the *Secrets of Alchemy*: in which I have spoken of whatsoever is necessary, to him that is studious of this Art or mastery, in a language befitting his sense & understanding. I have named four masteries far greater and better, than other Philosophers have done: of which

number is *Elixir*, one Mineral, the other Animal: but the other two are minerals, and not the one *Elixir*: whose office is to wash that, which they call the bodies: and another is to make gold of *Azoth-vive*, whose composition or generation, is according to the generation or order of generation in the mines, being in the heart and bowels of the earth. These four masteries or works, the Philosophers have declared in their books of the composition of this mastery: but they want much: neither would they show the operation of it in their books: and though by chance he found it out, yet could he not understand it: so that he found out nothing that was more troublesome to him. I will therefore in this my book declare it, together with the manner how to make it: but let him that will read it, first learn *Geometry*, and her measures, that so he may rightly frame his furnaces, not passing a mean, either by excess or defect: and withal, he must know the quantity of his fire, and the form of the vessel fit for his work. Moreover, let him consider what is the ground-work and beginning of the mastery, being to it, as the matric is to living creatures, which are fashioned in the womb, and therein receive their creation & nourishment: for if the thing of this mastery find not that which is convenient for it, the work is marred, and the workmen shall not find that which they look for, neither shall the thing itself be brought to the effect of generation: for where one cannot meet with the cause of generation, or the root, and heat itself, it will fall out, that the labour shall be lost, and the work nought worth. The like mischief will happen in respect of weight, which if it be not aright in the compound, the parts of the same nature, passing their bounds by augmentation, or diminution, the property of the compound is destroyed, & the effect thereof void and without fruit, whereof I will give you an example. Do not you see that in Soap (with which clothes are washed clean and made white) there is this property if it be rightly made, by reason of equality, & one proportion, which participate in length and breadth? whereupon through this participation they agree, and then it appears, because it was truly made, and so the virtue which before lay hid, is now made known, which they call a property, being the virtue of washing engendered in the compound: but when the gravity of the compound passes his bounds, either by addition or diminution, ye virtue itself breaks the limits of equality, & becomes contrary, according to your distemperance of the compound. And this you must understand to happen in the composition of our mastery.

CHAPTER I.

Of the four Masteries, or principal works of the Art, to wit, solution, congelation, albification, and rubification.

Now begin I to speak of the great work which they call Alchemy, wherein I will confirm my words, without concealing ought, or keeping back anything, save that which is not convenient to be uttered or named. We say then that the great work contains in it four masteries (as the Philosophers before us have affirmed) that is to say, to dissolve, to congeal, to make white and red. These

³ Shaykh Musa al-Juburi, mentioned in 'The emergence of the modern Middle East' by Hourani, AH.(1981)

four quantities are partakers, whereof two of them are partakers between themselves, and so likewise are the other two. Either of these double quantities has another quantity partaker, which is a greater quantity partaker after these two. I understand by these quantities, the quantity of the natures, and weight of the medicines which are orderly dissolved and congealed, wherein neither addition nor diminution have any place. But these two, to wit, solution and congelation, shall be in one operation, and shall make but one work and that before composition: but after composition, their works shall be diverse. This solution and congelation which we have spoken of, are the solution of the body, and the congelation of the Spirit, and they are two, yet have but one operation. For the Spirits are not congealed, except the bodies be dissolved, is likewise the bodies is not dissolved, unless the spirit be congealed: & when the soul & the body are joined together, either of them works in his companion made like unto him: as for example, when water is put to earth, it strives to dissolve the earth by the moisture, virtue and property which it has, making it more subtle then it was before, and bringing it to be like itself: for the water was more subtle then the earth: and thus does the soul work in the body, and after the same manner is the water thickened with the earth, and becomes like unto the earth in thickness, for the earth is more thick then the water. You must know that between the solution of the body, and congelation of the spirit, there is no distance of time or diverse work, as though one should be without the other, as there is no difference of time in the conjunction of the earth, and water, that one might be known & discerned from the other in their operations: but they have both one instant, and one fact, and one and the same work contains them both at once before composition: I say before composition, least he that shall read this book, and hear the names of resolution and congelation, should suppose it to be the composition which the Philosophers entreat of, for so he should fowly err in his work and judgement: because composition in this work or mastery, is a conjunction or marriage of the congealed spirit, with the dissolved body, and this conjunction or passion is upon the fire. For heat is his nourishment, and the soul forsakes not the body, neither is it otherwise knit unto it, then by the alteration of both from their own virtue and properties, and after the conversion of their natures: and this is the solution and congelation, which the Philosophers first spake of: which nevertheless they have hidden in their subtle discourses with dark & obscure words, that so they might alienate and estrange the mind of the reader from the true understanding thereof: where of you may take this for an example. Anoint the leaf with poison, and ye shall approve there by the beginning of the work and mastery of the same. Again, labour the strong bodies with one solution, till either of them be turned to his subtlety. So likewise in these following, except you convert the bodies into such subtlety that they may be impalpable, you shall not find that you look for: and if you have not ground them, return back to work till they be ground, and made subtle: which if you do, you shall have your wish. Many other such sayings have they of the same

matter. The which none that ever proved this Art could understand, till he has had a plain demonstration thereof, the former doubt being removed. In like manner have they spoken of that composition, which is after solution & congelation. Afterward they have said, that Composition is not perfect without marriage, and putrefaction: yet again they teach solution, congelation, division, marriage, putrefaction, and composition, because composition is the beginning, and very life of the thing. For unless there were composition, the thing should never be brought to pass. Division is a separation of the parts of the compound, & so separation has been his conjunction. I tell you again, that the spirit will not dwell with the body, nor be in it, nor by any means abide with it until the body be made subtle & thin as the spirit is. But when it is attenuate and subtle, and has cast off his thickness, & put on thinness, has forsaken his grossness & corporeity, & is become spiritual, then shall he be mingled with the subtle spirits, & imbibed in them, so that both shall become one and the same, & they shall not be severed, like as water put to water cannot be divided. Suppose that of two like quantities, that are in solution and congelation, the larger is the soul, the lesser is the body: add afterward to the quantity which is the soul, that quantity which is in the body, & it shall participate with the first quantity in virtue only: then work them as we have wrought them, and so you shalt obtain your desire, and Euclide his line shall be verified unto you. Afterward take his quantity, and know his weight, and give him as much moisture as he will drink, the weight of which moisture we have not here determined. Then again work them with an operation unlike the former, first imbibing and subliming it, and this operation is that which they call Albification, and they name it Yarit, that is, Silver, and white Lead. When you hast made this compound white, add to him so much of the Spirit, as makes half of the whole, and set it to working, till it wax red, and then it shall be of the colour Alsulfir, which is very red, and the Philosophers have likened it to Gold, the effect hereof, leads you to that which Aristotle said to his Disciple Arda: *we call the clay when it is white, Yarit, that is Silver: and when it is red, we name it Temeynch, that is Gold. Whiteness is that which tincts Copper, and makes it Yarit, and that is redness, which tincts Yarit, that is Silver, & makes it Temeynch, that is Gold.* He therefore that is able to dissolve these bodies, to subtiliate them, to make them white and red, and (as I have said) to compound them by imbibing, and convert them to the same, shall without all doubt attain the mastery, and perform the work whereof I have spoken unto thee.

CHAPTER II.

Of the things and instruments necessary and fit for this work.

It behoves you to know the vessels in this mastery, to wit Aludela, which the Philosophers have called Churchyards, or Cribbles: because in them the parts are divided, and cleansed, and in them is the matter of the mastery made complete, perfect, and depured. And every one of these must have a Furnace fit for it, and let either of

them have a similitude and figure agreeable to the work. Mezleme⁴, and many other Philosophers, have named all these things in their books, teaching the manner and form thereof. And you must know, that herein the Philosophers agree together in their writings, concealing it by signs, and making many books thereof, & instruments which are necessary in these four foresaid things. As for the instruments, they are two in number. One is a Cucurbit, with his Alembic: the other is Aludel, that is well made. There are also four things necessary to these: that is to say, Bodies, Souls, Spirits, and Waters: of these four does the mastery, and mineral work consist. These are made plain in the Philosophers Books, I have therefore omitted them in mine, and only touched those things, which they passed over with silence: which he shall easily discern, that is but of indifferent judgement. This book I have not made for the ignorant and unlearned, but for the wise and prudent.

CHAPTER III.

Of the nature of things appertaining to this work.

Know thou, that the Philosophers have given them diverse names: for some have called them Mines, some Animal, some Herbal, and some by the name of Natures, that is Natural: some other have called them by certain other names at their pleasures, as seemed good unto them. You must also know, that their Medicines are near to Natures, according as the Philosophers have said in their books, that Nature comes nigh to nature, and Nature is like to nature, and Nature is joined to nature, and Nature is drowned in nature, and Nature makes nature white, & Nature does make nature red, and generation is retained with generation, & generation conquers with generation.

CHAPTER IIII.

Of Decoction, and the effect thereof.

Know thou that the Philosophers have named Decoction in their Books, saying, that *they make Decoction in things*: and that is it that engenders them, and changes them from their substances and colours, into other substances and colours. If you transgress not, I tell thee in this book, you shalt proceed rightly. Consider brother, the seed of the earth, whereon men live, how the heat of the Sun works in it, till it be ripe, when men and other creatures seed upon it, and that afterward Nature works on it by her heat within man, converting it into his flesh and blood. For like hereto is our operation of the mastery: the seed whereof (as the learned have said) is such that his perfection and proceeding consists in the fire, which is the cause of his life and death, without somewhat coming between, and his spirituality, which are not mingled but with the fire. Thus have I told thee the truth, as I have seen and done it.

CHAPTER V.

Of Subtiliation, Solution, Coagulation, and commistion of the Stone, and of their cause and end.

Know, that except you subtiliate the body till all become water, it will not rust and putrefy, and then it cannot congeal the fitting souls, when the fire touches them: for the fire is that which congeals them by the aid thereof unto them. In like manner have the Philosophers commanded to dissolve the bodies, to the end ye heat might enter into their bowels. Again we return to dissolve those bodies, & congeal them after their solution, with that thing which comes nigh to it, until we join all those things which have been mingled together, by an apt and fit commixtion, which is a temperate quantity. Whereupon we join fire and water, earth and air together: when the thick has been mingled with the thin, & the thinner with the thick, the one abides with the other, and their natures are changed and made like, whereas before they were simple, because that part which is generative, bestows his virtue upon the subtle, and that is the air: for it cleaves unto his like, and is a part of the generation from whence it receives power to move and ascend upward. Cold has power over the thick, because it has lost his heat, and the water is gone out of it, and the thing appeared upon it. The moisture departed by ascending, & the subtle part of your air, and mingled itself with it for it is like unto it, and of the same nature. When the thick body has lost his heat and moisture, and that cold and dryness has power over him, and that their parts have mingled themselves, and be divided, and that there is no moisture to join the parts divided, the parts withdraw themselves. Afterwards the part which is contrary to cold, by reason that it has continued, & sent his heat and decoction, to the parts of your earth, having power over them, and exercising such dominion over the cold, that where before it was in the thick body, it now lurks and lies hid, his part of generation is changed, becoming subtle and hot, and striving to dry up by his heat. But afterward the subtle part (that causes natures to ascend) when it has lost his accidental heat, & waxes cold, then the natures are changed, and become thick, and descend to the centre, where your earthly natures are joined together, which were subtiliate and converted in their generation, and imbibed in them: and so the moisture couples together the parts divided: but the earth endeavours to dry up that moisture, compassing it about, and hindering it from going out: by means whereof, that which before lay hid, does now appear: neither can the moisture be separated, but is retained by the dryness. In like manner we see, that whosoever is in the world, is retained by or with his contrary, as heat with cold, and dryness with moisture. Thus when each of them has besieged his Companion, the thin is mingled with the thick, and those things are made one substance: to wit, their soul hot and moist, and their body cold and dry: then it labours to dissolve and subtiliate by his heat and moisture, which is his soul, and strives to enclose and retain with his body that is cold and dry. In this manner, is his office changed and altered from one thing to another. Thus have I told thee the

⁴ Abu'l-Qasim Maslama al-Majriti, attributed in "The Jewish Alchemists: A History and Source Book" by Patai, R.(1995).

truth, which I have both seen & done, giving you in charge to convert natures from their subtlety and substances, with heat and moisture, into their substances and colours. Now if you wouldst proceed aright in this mastery, to obtain your desire, pass not the bounds that I have set you in this book.

CHAPTER VI.

The manner how to fix the Spirit.

Know also, that when the body is mingled with moisture, and that the heat of the fire meets therewith, the moisture is converted on the body, and dissolves it, and then the spirit cannot issue forth, because it is imbibed with the fire. The Spirits are fugitive, so long as the bodies are mingled with them, and strive to resist the fire & his flame: and yet these parts can hardly agree without a good operation and continual labour: for the nature of the soul is to ascend upward, whereas the centre of the soul is. Who is he that is able to join two or diverse things together, where their centres are diverse: unless it be after the conversion of their natures, and change of the substance and thing, from his nature, which is difficult to find out? Whosoever therefore can convert the soul into the body, the body into the soul, and therewith mingle the subtle spirits, shall be able to tinct anybody.

CHAPTER VII.

Of the Decoction, Contrition, and washing of the stone.

You are moreover to understand, that Decoction, contrition, cribation, mundification, and ablution, with sweet waters is very necessary to this secret and mastery: so that he who will bestow any pains herein, must cleanse it very well, and wash the blackness from it, and darkness that appears in his operation, and sublimate the body as much as he can, and afterward mingle therewith the souls dissolved, and spirits cleansed, so long as he think good.

CHAPTER VIII.

Of the quantity of the Fire, and of the commodity and discommodity of it.

Furthermore, you must be acquainted with the quantity of the fire, for the benefit and loss of this thing, proceeds from the benefit of the fire. Whereupon Plato said in his book: *The fire yields profit to that which is perfect, but damage and corruption to that which is corrupt*: so that when his quantity shall be meet & convenient, it shall prosper, but if it shall exceed measure in things, it shall without measure corrupt both: to wit, the perfect and corrupt: and for this cause it was requisite that the learned should pour their medicines upon *Elixir*, to hinder and remove from them the burning of the fire, & his heat. Hermes also said to his father. *I am afraid Father of the enemy in my house*: to whom he made answer, *Son take the dog Corascene⁵, & the bitch of Armenia, put them together, and they*

shall bring a dog of the colour of heaven, and dip him once in the sea water: for he shall keep thy friend, and defend you from your enemy, and shall help you wheresoever you become, always abiding with you, both in this world, and in the world to come. Now Hermes meant by the dog & bitch, such things as preserve bodies from the scorching he ate of the fire. These things are waters of Calces and Salts, the composition whereof, is to be found in the Philosophers books, that have written of this mastery, among whom, some have named them *Sea-waters*, and *Birds milk⁶*, and such like.

CHAPTER IX.

Of the Separation of the Elements of the Stone.

You must afterward bother, take this precious Stone, which the Philosophers have named, magnified, hidden & concealed, & put it in a Cucurbit with his Alembic, & divide his natures: that is, the four elements, the Earth, the Water, the Air, and the Fire. These are the body and soul, the spirit and tincture. When you hast divided the water from the earth, and the air from the fire, keep both of them by themselves, and take that which descends to the bottom of the glass, being the lees, and wash it with a warm fire, till his blackness be gone, and his thickness departed: then make him very white, causing the superfluous moisture to fly away, for then he shall be changed and become a white calx, wherein there is no cloudy darkness, nor uncleanness, and contrariety. Afterward return back to the first natures, which ascended from it, and purify them likewise from uncleanness, blackness, and contrariety: and reiterate these works upon them so often, until they be sublimate, purified, and made thin: which when you hast done, you shall acknowledge that God has been gracious unto you. Know brother, that this work is one stone, into which Gatib⁷ may not enter, that is to say, any strange thing. The learned work with this, and from hence proceeds a medicine that gives perfection. There must nothing be mingled herewith, either in part or whole. This Stone is to be found at all times, in every place, and about every man, the search whereof is not troublesome to him that seeks it, wheresoever he be. This Stone is vile, black, and stinking: It costs nothing: it must be taken alone: it is somewhat heavy, and it is called the Original of the world, because it rises up like things that buds forth. This is his revelation and appearance to him that makes inquiry after it.

CHAPTER X.

Of the nature of the Stone, and his birth.

Take it therefore and work it as the Philosopher has told you in his book, when he named it after this manner.

Corascene dog biting a hermaphrodite in a cradle. The infant subsequently becomes hydrophobic and enraged. Sulphur of Iron is attributed to this dog in "*Gehennical fire: the lives of George Starkey, an American alchemist in the scientific revolution*" by Newman, WR. (1995).

⁶ Two doves of Venus are attributed to the story.

⁷ Or Garib.

⁵ Chapter VII of *Introitus apertus ad occlusum regis palatium*, by Eirenaeus Philalethes, 1667, tells of the

Take the Stone, no Stone, or that is not a Stone, neither is of the nature of a Stone. It is a Stone whose mine is in the top of the mountains: and here by mountains, the Philosopher understands living creatures, whereupon he said, *Son, go to the mountains of India, and to his cause, & pull out thence precious stones which will melt in the water when they are put into it. This water is that which is taken from other mountains and hollow places. They are stones Son, and they are not stones, but we call them so for a Similitude which they have to stones. You must know, that the roots of their mines are in the air, and their tops in the earth, and it will easily be heard when they are plucked out of their places, for there will be a great noise. Go with them my son, for they will quickly vanish away.*

CHAPTER XI.

Of the commistion of the Elements that were separated.

Begin composition, which is the circuit of the whole work, for there shall be no composition without marriage and putrefaction. The Marriage is to mingle the thin with the thick, and Putrefaction, is to roast, grind, and water, so long till all be mingled together and become one, so that there should be no diversity in them, nor separation from water mingled with water. Then shall the thick labour to retain the thin: then shall the soul strive with the fire, and endeavour to bear it: then shall the Spirit labour to be drowned in the bodies, and poured forth into them. This must needs be, because the body dissolved, when it is commixt with the Soul, it is likewise commixt with every part thereof: & other things enter into other things, according to their similitude and likeness, and are changed into one and the same thing. For this cause the soul must partake with the commodity, durableness, and permanency, which the body received in his commixtion. The like also must befall the Spirit in this state or permanency of the soul and body: for when the Spirit shall be commixt with the soul by laborious operation, and all his parts with all the parts of the other two, to wit, the soul and body, then shall the Spirit and the other two, be converted into one indivisible thing, according to their entire substance, whose natures have been preserved, and their parts have agreed and come together: whereby it has come to pass, that when this compound has met with a body dissolved, and that heat has got hold of it, and that the moisture which was in it appears, and is molten in the dissolved body, and has passed into it, and mixed itself with that which was of the nature of moisture, it is inflamed, and the fire defends itself with it. Then when the fire would be flamed with it, it will not suffer the fire to take hold of it, that is to say: to cleave unto it with the Spirit mingled with his water. The fire will not abide by it until it be pure. In like manner does the water naturally fly from the fire, whereof when the fire has taken hold, it does forth with by little and little evaporate. Thus has the body been the means to retain the water, and the water to retain the oil, that it should not burn nor consume away, and the oil to retain tincture, and tincture the precise cause to make the colour appear and show forth the tincture, wherein there is neither light nor life. This then is the true life and perfection of the work and

mastery which you sought for. Be wise therefore and understand, and you shalt find what you looked for, if it please God.

CHAPTER XII.

Of the solution of the Stone compounded.

The Philosophers moreover have taken great pains in dissolving, that the body and soul might the better be incorporate, for all those things that are together in contrition, assation, and rigation, have a certain affinity and alliance between themselves, so that the fire may spoil the weaker of nature, till it utterly fade and vanish away, as also it again returns upon the stronger parts, until the body remain without the Soul. But when they are thus dissolved and congealed, they take the parts one with another, as well great as small, and incorporate them well together, till they be converted and changed into one and the same thing. When this is done, the fire takes from the Soul as much as from the body, neither more nor less, and this is the cause of perfection. For this cause it is necessary (teaching the composition of *Elixir*) to afford one chapter for expounding the solution of simple bodies and souls, because bodies do not enter into souls, but do rather withhold and hinder them from sublimation, fixation, retention, commistion, and the like operations, except mundification go before. You shalt know, that solution is after one of these two ways: for either it extracts the inward parts of things unto their Superficies, and this is solution (an example whereof you hast in Silver that seems cold and dry, but being dissolved, and that his inwards appear, it is found hot and moist) or else it is to purchase to a body an accidental moisture, which it had not before, and to add hereunto his own humidity, whereby his parts may be dissolved, and this likewise is called solution.

CHAPTER XIII.

Of the coagulation of the Stone dissolved.

Some among the learned have said, *Congeal in a bath* with a good congelation as I have told you, and this is Sulphur shining in darkness, a red Hyacinth, a fiery & deadly poison, the *Elixir* that abides upon none, a victorious Lion, a malefactor, a share sword, a precious Treacle, healing every infirmity. Geber⁸ the son of Hayen said, that *all the operations of this mastery are contained under fixed things: to put to flight, to melt, to incerate, to make as white as Marble, to dissolve and congeal.* That putting to flight, is to drive away and remove blackness, from the spirit and soul: the melting is the liquefaction of the body: to incerate belongs properly to the body, and is the subtiliation thereof: to whiten, is properly to melt speedily: to congeal, is to congeal the body with the soul already prepared. Again, flight appertains to the body and soul: to melt, whiten, incerate, and dissolve, belong unto the body, and congelation to the soul. Be wise and understand.

⁸ Abu Musa Jābir ibn Hayyān, son of Hayyan al-Azdi

Chapter XIII.

There is but one Stone, and of his nature.

Bauzan a Greek Philosopher, when it was demanded of him, *whether a stone may be made of a thing that buds*, made answer, *yea*, to wit, the two first stones, the stone Alkali, and our stone, which is the life and workmanship of him that knows it: but he that is ignorant of it, and has not made it, and knows not how it is engendered, supposing it to be no stone, or that conceives not with himself whatsoever I have spoken of it, and yet will make a trial of it, prepares himself for death, and casts away his money: for if he cannot find out this precious stone, another shall not arise in his place, neither shall natures triumph over him. His nature is great heat with moderation. He that now knows it, has profited by reading this book, but he that remains ignorant, has lost his labour. It has many properties and virtues, for it cures bodies of their accidental diseases, and preserves sound substances, in such sort, that there appears in them no perturbations of contraries, nor breach of their bond and union. For this is the soap of bodies, yea their spirit and soul, which when it is incorporate with them, dissolves them without any loss. This is the life of the dead, and their resurrection, a medicine preserving bodies, and purging superfluities. He that understands, let him understand, and he that is ignorant, let him be ignorant still: for it is not to be bought with money, it is neither to be bought nor sold. Conceive his virtue, value, and worth, and then begin to work: whereof a learned man has said: *God gives thee not this mastery for thy sole audacity, fortitude & subtlety, without all labour, but men labor, and God gives them good success.* Adore then God the creator that has vouchsafed you so great favour in his blessed works.

CHAPTER XV.

The manner how to make the Stone white.

Now therefore when you wilt enterprise this worthy work, you shalt take the precious stone, and put it in a Cucurbit, covering it with an Alembic, being well closed with the lute of wisdom, and set it in very hot dung, then shalt you distil it, putting a receiver under it, whereinto the water may distil, and thus you shalt leave it, till all the water be distilled, and moisture dried up, and that dryness prevail over it: then shalt you take it out dry, reserving the water that is distilled, until you have need of it: you shall take (I say) the dry body that remained in the bottom of the Cucurbit, and grind it, and put it in a vessel, in greatness answerable to the quantity of the medicine, and bury it in very hot horse-dung as you can get, the Vessel being well shut with the lute of Wisdom, and so let it rest. But when you perceive the dung to wax cold, you shalt get thee other that is fresh, and very hot, and therein put your Vessel. Thus shall you do by the space of forty days, renewing your dung so often as occasion shall serve, and the Medicine shall dissolve of itself, and become a thick white water: which when you beholds to be so, you shalt weight it, & put there to so

much of the water which you have kept, as will make the half of his weight, closing your Vessel with the lute of Wisdom, and put it again in hot horse-dung, for that is hot and moist, and you shall not omit (as I have said) to renew the dung, when it begins to cool, till the term of forty days be expired: for the Medicine shall be congealed in the like number of days, as before it was dissolved in. Again, take it, and note the just weight of it, and according to his quantity, take of the water which you made before, grind the body, and subtiliate it, and pour the water upon it, and set it again in hot horse-dung, for a week and a half, that is to say, ten days, then take it out, and you shalt see that the body has already drunk up the water. Afterward grind it again, and put thereto the like quantity of that water, as you didst before: bury it in dung, and leave it there for ten days more: take it out again, and you shall find that the body has already drunk up the water. Then (as before) grind it, putting thereto of the foresaid water, the foresaid quantity, and bury it in the foresaid dung, and let it rest there ten days longer, and afterward draw it out, so shall you do the fourth time also: which being done, you shall draw it forth, and grind it, and bury it in dung till it be dissolved. Afterward, take it out, and reiterate it yet once more, for then the birth is perfect, and his work ended. Now when this is done, and that you hast brought this thing to this honourable estate, you shalt take two hundred and fifty drams of Lead, or Steele, and melt it: which being molten, you shalt cast thereon one dramme of Cinnabarus: that is, of this Medicine, which you hast brought to this honourable estate, and high degree, and it shall retain the Steele or Lead, that it fly not from the fire: it shall make it white, and purge it from his dross and blackness, and convert it into a tincture perpetually abiding. Then take a dramme of these two hundred and fifty, and project it upon two hundred and fifty drammes of Steele or Copper, and it shall convert it into Silver, better then that of the Mine. This is the greatest and last work that it can effect, if God will.

Chapter XVI.

The conversion of the foresaid Stone into red.

If you desire to convert this mastery into Gold, take of this medicine (which as I said, you hast brought to this honourable estate and excellency) the weight of one dramme (and this after the manner of your former example) and put it in a vessel, and bury it in horse-dung for forty days, and it shall be dissolved: then you shall give it water of the dissolved body to drink, first as much as amounts to half his weight, afterward until it be congealed, you shall bury it in most hot dung, as is above said. Then you shalt orderly proceed in this Chapter of Gold, as you hast done in the former Chapter of Silver: and it shall be Gold, and make Gold God willing. My Son keep this most secret Book, and commit it not unto the hands of ignorant men, being a secret of the secretes of God: For by this means you shalt attain your desire. Amen.

**Here ends the secrets Alchemy, written in Hebrew
by Kalid, the son of Iarich.**