
Secret Symbols
of the
Rosicrucians

of the 16th & 17th Centuries

SECOND BOOK

Brought to light for the first time from an old manuscript

ALTONA, 1788

Printed and edited by J. D. A. Eckhardt, Printer to H. M. the King of Denmark

This issue follows a translation originally issued by the American “Rosicrucian” society AMORC in the 1930s, and subsequently reprinted (uncredited in my copy but stated elsewhere to be by one George Engelke). All the full copies of this work I have access to reproduce the plates in black and white; colours in the following are in some instances conjectural restorations, in some instances based on low-resolution images found on the Web, and in a few cases based on the description of the *Geheime Figuren* in A. E. Waite’s *Brotherhood of the Rosy Cross*. A comparison of the contents of the AMORC edition with Waite’s account tends to support the editorial claim that it contains all the material from the 1785-1788 publication (I have seen a few references to an undated third part of the original work which has not been translated).

The Engelke translation was first issued in 1935 in Chicago; a limited number of copies of this edition were hand-coloured. It was subsequently reprinted, scaled down, in *A Christian Rosenkreutz Anthology*, from which printing it was in turn pirated by the Masonic publisher Kessinger in the 1990s. A ‘popular edition’ (stapled booklet form, paper covers, uncoloured) was issued by AMORC in 1967 and reprinted in 1987. The Kessinger edition appears to be the only one currently in print. Franz Hartmann’s version of the *Secret Symbols (Cosmology or Universal Science &c. &c. &c., Boston, 1888)* is woefully incomplete and garbled, a travesty rather than a translation.

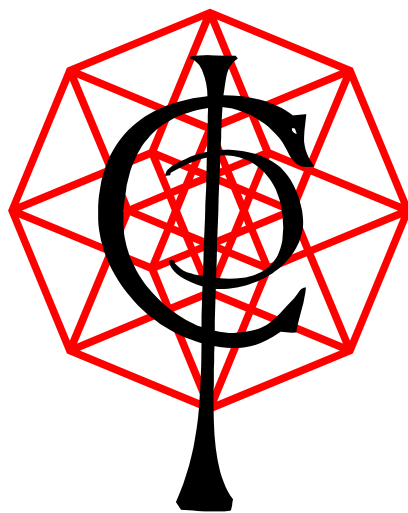
The introductory material from the AMORC edition (a one-page preface by H. Spencer Lewis, a two-page unsigned foreword, probably by the translator, and a two-page bibliographic note) is here omitted.

Some doubtful readings on a few plates have been corrected against M.P. Hall’s *Codex Rosæ Crucis: D.O.M.A.*, which contains a facsimile and translation of an MS. codex of the “D.O.M.A. Text,” from which 20 of the plates in the *Geheime Figuren* (as well as the long title) derived in whole or part.

No attempt has been made to retain pagination and layout on text sections, which in the print edition of the Engelke translation (following the first edition) were printed in comparatively small type in two columns.

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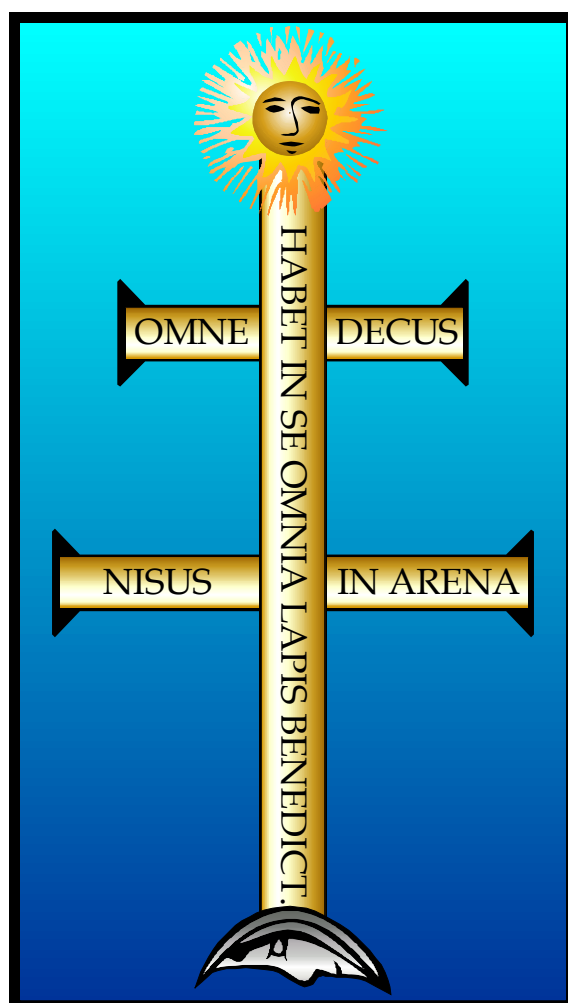


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A Golden Treatise About the Philosopher's Stone

BY A STILL LIVING BUT UNKNOWN *PHILOSOPHER*,
FOR THE INSTRUCTION OF THE *FILII DOCTRINÆ*,
AND FOR THE INFORMATION OF THE
FRATRES AUREÆ CRUCIS



ANNO M. DC. XXV.

FOREWORD

TO THE READER IN SEARCH OF THE ART

BE NOT SURPRISED, my dear Reader and honest Investigator of Nature's Secrets, that I should undertake to write this short Treatise when in this final age the world standeth with one foot already in the grave, while close at hand many libraries are found full of books which are written about this *Materia*, the majority of which, however, instill a false philosophy and give fictitious formulæ. I have not written for my own sake, but for thy sake, to show thee the ground of truth, and to lead thee from wrong ways which seem important to thee. As far as I am concerned, I already know what is necessary for me to know of this, hence I have no need of books. For in the past twenty-two years I have read as many as I could lay hands on, and there have been not a few written as well as printed. Thou wilt find described herein the *Materia* and the *Solution theorice*, and also the entire *praxis* in its *allegoria* wilt thou find completely implied, as plainly and clearly as thou mayest hope to find from any Philosopher. I have studiously applied myself to consult thereon with the *Philosophi*. and I have called attention to all the places where they have mentioned this or that aphorism, so that thou mayest thyself see, look up theirs books, compare both the *concept* and my *allegata*, and sharpen thine understanding with it. Now I might have written this Treatise with much less effort by omitting my *allegata*, and could have made myself known to the *Fratres aureæ crucis*: but, as said before, it is all for the best that thou mayest gather more understanding therefore. Thou shouldest not be surpris'd that I have kept my name hidden and that I do not reveal myself to thee personally: for I do not seek vain honor, and I am not intent on making a great name for myself in this world, but I am thinking only of thy profit. Besides, my Masters, the true *Philosophi*, taught me not to risk my life at all for the sake of fame, and offer myself to greedy robbers, and load great sins upon myself by prostituting this great secret. They who taught me this were the true *Philosophi*, my *Teachers*. The reader will learn from *Sendivogius* that as often as he doth reveal himself to the great lords it is every time to his hurt and the increase of danger. And experience proves that different *Philosophi* who did not take sufficient care of their treasures, were choked to death and robbed of their *Tincture* by greedy and vain fellows who risked their souls for that purpose. Reason asserteth that whoever carrieth so great a treasure with him doth not like to be robbed of it. *Sendivogius* concealed his name in his *Anagramatismis*. A short time ago a new *Frater aureæ crucis* also made himself known in an *Anagramata* and *Ænigmata*, and his name is well known to me. Why then should I lay myself bare before the whole world? Let this be sufficient for thee, dear friend, that I make myself known to the Wise, and at the same time withhold my name from thee, which I have then done without fault, commending the rest to our Lord God, who will reveal me to thee if it should please Him, and if it should be advantageous to me and to thee. Do not let thyself long to search out my name: for even if thou shouldst ever find it and should know me, thou wouldest still have to be content with this *Treatise*. For I have sworn with *Bernhardus of Trevisan* and other *Philosophi*, in all justice to reveal nothing more than is done here. And do not be concerned at all about whether I have this treasure in my hands. But rather ask if I have seen how the world was created? How the darkness came over Egypt? What is the cause of the rainbow? How the transfigured bodies will look after the Day of Judgement? Which is the most constant color? But I ask of you who understand my booklet whether ye have seen the great and universal salty sea, without any corrosive matter, which is in itself sufficient to carry the *Tinctures* of all things up onto the highest mountains? Tell me. Where doth Sulphur become Sulphur, and where doth Mercury come forth from Mercury? Likewise, where will Sulphur come forth from Mercury, and Mercury from Sulphur? When have your eyes beheld the symbol of ardent love, as when man and woman so embrace each other that they will be no more separated through all eternity, but become one in glorious love? Do ye understand what I am talking about? If ye have worked out these things with your own hands, and beheld with your own eyes, then I am your consociates, and make known to you that I also know, and that I like nothing better than to receive your secret message: for that purpose I want to write this little Treatise.

But if anyone should complain about the difficulty of this art, then let him know that this art in itself is not difficult at all, that it will be easy for those who love God and who are by Him deemed worthy of it, will find it quite easy.

However, if some one should accuse me of having written all too plainly and clearly about the art, so that everyone could understand it: to him I answer that it is true that I have written about it lucidly enough for those who were found worthy in God's sight, but the unworthy will do well to leave it alone. I have previously set forth the entire art, word for word, to the over-clever ones, but they ridiculed it in their hearts, and did not believe that in our work was a twofold resurrection from the dead. Therefore is our art in *Theoria* and *practica*, a pure gift of God, who giveth it to whom, and when, He will, and it doth not depend on any man's willing or doing. I have known it with all *circumstantiæ*, and manipulations for fully seventeen or eighteen years, and yet I had to wait until it pleased God to bestow upon me His grace. Also, no one should doubt the certainty and truth of this art, especially since it is as true, as certain in Nature and as undoubtedly ordered by God as that the sun shineth by day and the moon by night. Herewith I shall bring to a close this little *Præfatio*, and begin with the *Treatise* itself. But you, my beloved *Fratri aureæ crucis*, who have now and then kept yourselves hidden in secret and enjoy the gifts of the High God in His fear, hearken unto my words, and hide not from me, and if so be you know me, let it be known to you that the Cross trieth out the faithful and revealeth their faith in the light of day, but such are kept hidden for the sake of safety and delight. God be with us all. AMEN.

TRACTATUS AUREUS

DEAR BELOVED READER and Follower of the True Wisdom: The old and new *Philosophi*, after they attained the goal of their desires through divine grace, took care in their writings to make themselves known to their fellow-students, who kept themselves hidden here and there in the world, and to indicate that the true God had enlightened their understanding, blessed the work of their hands, and revealed to them the great secret of earthly wisdom. Wherefore they rightly pledged themselves to give Him all praise, honor, and glory. And then also they promised that they would bequeath to their fellow-Christians and art-seeking disciples at the same time instruction and information, so that they at once thereby might also love and be loved by God, and attain to understanding and knowledge of such *Secreta*.

And there have been such people amongst all nations, such as the Egyptians, the most eminent of whom was *Hermes Trismegistus*, the Chaldeans, Greeks, Arabs, Italians, English, Spaniards, Germans, Poles, Hungarians, Jews, and many others. There is nothing surprising about it, although the said Wise Men wrote in different languages at different times, there is nevertheless unity and agreement and general *consensus* to be found in their writings, that every true Philosopher could soon recognise that God had favored them with His great blessing, and that they had had the Work itself in their own hands. And just as truth manifesteth itself in *Harmonia*, so on the contrary must *Dissonantia* bring every Sophist and supposed Philosophers into the open.

For while he never rightly knoweth the secret of the Wise and pursueth his way according to his own mind, every man who is cognisant of the art will see his error.

But *Harmonia* and concord especially consist main of these two points, *viz.* in knowledge of the *Materia*, their *Solution*, weight, fire, and *Augmentation*. With respect to the *Materia*, it is such that it hath within itself everything which is necessary for it, hence all that the lover of the art desireth will be made of it, namely *nisus in arena*, the the *Philosopher Anastratus* saith in the *Turba Philosophorum*: There is nothing more precious than the red sand of the sea, and this is the Moon's saliva, which is added to the Sun's light and *Coagulated*.

But that such a unified *Materia* is necessary, *Agadmon* himself testified, saying: Know that if ye do not take my *Corpus*, which hath no spirit, yet will not obtain what ye are looking for: and this because no alien substance shall come into your work, and know also that nothing else is required for it except that which is pure. Therefore renounce all multiplicity. For Nature is satisfied with only one thing, and whosoever doth not know that, he will perish. Even likewise

doth *Arnoldus de Villanove* express himself in his booklet called *Flos florum*: Our stone is made out of one thing and is made with one thing. Likewise doth he say to the King of *Neopolis*: Everything contained in our stone is essential to its existence, and it doth not have need of anything else, especially since the stone is of one nature and one thing. And *Rosinus* saith: Be thou sure that it is only one thing, whereof everything is made that thou dost desire. And *Lilius*: Thou art in need of but the one thing, which changeth into a different nature at every step our work. Also saith *Geber* in his *Summa*: It is but one stone, one medicine, to which we add nothing, and from which we take nothing, only separating the superfluous from it. And *Scites* saith in the *Turba*: The foundation of this art is something that is stronger and higher than any other thing, and is called the sharp vinegar, which is the cause of the gold becoming a pure spirit, without which neither whiteness, blackness, nor redness could exist; and when it is mixed with the body, then it becometh one with the body, and transformeth it into a spirit, and it coloreth it with spiritual and unchangeable color, and receiveth from that which is colored its bodily color in turn, which cannot be obliterated: and if thou shouldst out the body into the fire without the vinegar, then it would be consumed.

But some one might draw the conclusion from the sayings of *Scites* that not one but two things are required, namely: the body and the vinegar, as he calleth it: and it is necessary that a moist and a dry be joined together, so that the dry will not be consumed by the fire, but will be protected by the moisture from the burning fire. I must truly consent to such *Argument* and conclusion, if it be rightly understood, but nevertheless I must maintain the above-mentioned philosophical sayings in their merit and truth. Because it is certain for one thing that the one *Materia* of our blessed stone hath many names amongst the Philosophers, which Nature hath prepared for the artist, and for the *Materia* of the great stone alone, and hath ordained otherwise nothing else in the world.

This is before the eyes of everyone, the entire world seeth it, apprehendeth it, loveth it, but still doth not comprehend it. It is noble and bad, dear and cheap, costly and low-priced, and is found everywhere. *Theophrastus Paracelsus* calleth it the "Red Lion" in his book *De Tinctura Physica*, much mentioned, but little known. *Hermes*, in his book, chapter 1, calleth it: Mercury, which is hardened in the innermost cells. In the *Turba* it is sometimes named *Aes* or *Ore*: in the *Rosario Philosophorum* it is called *Salt*. In the *Summa* this *Materia* hath as many names as there are things in the world. That is the reason why it is so little understood by the ignorant. I call them ignorant because they proceed to the art without previous knowledge of Nature and her qualities: as *Arnoldus* saith: They proceed like an ass going to its manger, and which doth not know what it is going to receive into its opened mouth.

Therefore in his *Summa perfectionis*, *Geber* saith truly and rightly: He who hath no knowledge by himself of the beginning of Nature is still far from this art. And *Rosarius* saith: I advise that no one commit himself to finding this art save he who hath knowledge of the beginning of true Nature and its order: then when he hath knowledge of this he doth not need more than this one thing, and it doth not require great expense. For it is not more than a stone, a medicine, a phial, an order, and a preparation. Thus will our *Materia* be separated with the help of Nature and the intelligent manipulations of the *Artisan*, so that it will be transmuted into the "White Eagle," as *Theophrastus* saith, and the radiance of the *Sol* doth not shine after the *Spagyrrization*, or (as *Basilius Valentinus* saith) out of it cometh a spirit as white as snow and another spirit as red as blood, both of which spirits have the third hidden within themselves. King *Aros* spake well when he said: Our medicine will be one substance made out of two, namely out of the unification of the constant, of the spiritual and bodily, of the cold and moist, warm and dry nature, and it cannot be made out of anything else. And *Richardus Anglicus* saith: It is a stone and a medicine made out of the *Philosophis Rebis*, *i. e.*, out of two things, namely, out of the body and the spirit, white or red: and many fools have erred therein by explaining in many different ways the verse: *Est rebis in dictis rectissima norma figuris*. That is, two things, and these two things are one thing, namely: the water added to the body, and such dissolved in a spirit, that is, into a mineral water out of the body and spirit, which is the Elixir that is called a *Fermentum*. For then the water and the spirit are one thing from which is made the *Tincture* and medicine in which all bodies are purified. Therefore our medicine is compounded out of one thing, this being the water and the spirit of the body. And so we have, according to the *Philosophi*, the nature of Sulphur and Mercury above the earth, from which are made gold and silver beneath the earth. And *Bernhardus*, *Count of Trevisan*, saith: Our work is taken raw from one root and two mercurial substances and is drawn, clean and pure, from the *Minera*, etc. And in his book *Concerning Natural and Supernatural Things*, *Basileus Valentinus*

saith in the 4th chapter: I will reveal unto thee truthfully and through the love of God, that there is to be found the root of the philosophical Sulphur, which is a heavenly spirit, together with the root of the spiritual but natural *Mercurii*, which is the beginning of the spiritual salt in one, and is found in one *Materia*, out of which the Stone, destined for me, was made, and not in many things. And although Mercury by itself is found by all Philosophers, and Sulphur by itself, and Salt is drawn particularly from itself, so *Mercurius* will be found in one element, Sulphur in one, and Salt in one. Nevertheless I say unto thee that they arise only out of their superfluity, which is found most plentifully and can be use *particulariter* in many ways with advantage, and be prepared for medicine and for transmutation of metals. But the *Universal* alone is the highest earthly treasure, and all three things in their beginning are one thing only and extracted therefrom, which can make one out of all metals: and this is the true *Spiritus Mercurii* and *Anima Sulphuris* including the Spiritual Salt at the same time united and enclosed under one heaven and dwelling in one body, and this is the Dragon and the Eagle, it is the King and the Lion, it is the Spirit and the Corpse, which must color the corpse of the Gold into a Medicine, etc. So now our prepared *Materia* is called the man and the woman.

Likewise with respect to the working and the suffering. *Zimon* saith in the *Turba*: Know ye that the secret of this work existeth in the man and the woman, *i.e.* in the producing and suffering. In lead is the man, in *Auripigment* is the woman. The man rejoiceth over the woman whom he hath received unto himself, and she helpeth him, and the woman receiveth from the man a coloring seed and is colored by him. And *Diamedes* saith: Join together the manly son of the Red Knight to his fragrant wife, and thus joined together they will beget the Art, to which there should be added no alien matter nor powder nor any other thing, and be ye content with the conception: so shall the true son be born unto you. O how precious is the *Materia* of the Red Knight, without whom no order can exist! Others call it *Argentum vivum* or *Mercurius* and *Sulphur* or Fire. As *Rogerus Baco* saith in *Speculum Alchemiæ*, chapter 3: All metals are born out of *Sulphur* and *Mercurius*, and nothing is connected with them, for if nothing be added to them, nothing will change them save what is derived from them. Therefore we must rightly take *Mercurius* and *Sulphur* for the *Materia* of the stone. And *Menabadus* saith: Whosoever addeth Mercury to the body of *Magnesia* and the Male to the Female, draweth out the hidden nature, with which the bodies will be colored.

And *Lullius* saith in his *Codicil*: It is the quality of our *Mercurius* that it letteth itself be coagulated by its Sulphur. And in the *Practica* of his *Testament* he saith: The Mercury is an overflowing and running moisture, thus preserved from the burning. Others call it body, spirit, soul. Thus *Arnoldus* in *Flos florum* saith: The *Philosophi* have said that our stone is composed at the same time from body, soul, and spirit, and they have spoken the truth. For they have compared the unperfected *Corpus* to the body, because it is weak. They have called the water spirit, and this with truth, as it is a spirit. But to the *Fermentum* they have given the name of soul because it giveth to the unperfected body the life which it did not have before, and it thus produceth a better form. And a little before this he saith: The spirit will not be joined to its body except through the medium of the souls. For the soul is the medium between the body and the spirit, which joineth both together. And *Morienus* saith: The soul quickly entereth its body: but if thou wouldst join it to another body, thou wouldst work in vain. And *Lullius* saith: Soul, spirit, and body are together, and are one thing, which hath everything in itself, to which nothing alien is added. But why is it necessary that one bring up all the names which people call our *Materia* and of explaining them? Let it be sufficient for our purpose to have mentioned the ones most commonly used. And after we have explored where this, our *Materia*, came from and where it will arrive, then we will consider a little the *Solution* as the principal part of the whole art, and through reflection we shall sharpen our reason and understanding.

Proceeding now to the consideration of what our *Materia* is and where it must be obtained: it is to be known that the Almighty Creator, whose wisdom is as great as He Himself, hath created two things in the beginning, when there was nothing but Himself: the heavenly things and those that are under the heaven. The heavenly things are themselves in heaven, and the heavenly inhabitants, about whom we do not want to have philosophical discourses at this time. The created works under the heavens are produced from the four elements, and their numbers are to be found in three species, namely: first those that have life and feeling, called *Animalia*; then secondly everything which groweth out of the earth but hath not feeling, and called *Vegetabilia*. Finally everything growing beneath the earth, and called *Mineralia*.

Now these three species of creation comprise everything created out of the four elements under the moon, and neither more nor fewer of them will be found, and the Most High God hath approved of each of them in its species and kind, so that not one of them can be transformed from one kind of species to another. As if one could make a man or a tree out of a stone, or a monkey out of an herb or lead; or out of lead make some other animal or herb. Such, I say, is impossible, by decree of the Great King. If such were permitted in Nature, there would be fewer of their kind, yea, one could be transformed into any of the others. But as all would therefore fall into great confusion. the Lord of all lords hath decreed that such a metamorphosis of species shall not be permitted. And what is more, not only hath He preserved the three species, each true to its kind, but He hath given to every creature a seed, to increase and reproduce its own likeness with it, and these forms should not be transformed into any other form, as a man into a horse, or an apple tree into lettuce, or a diamond or other stone into gold. So I say: In Nature such things are not permitted. And as it hath been since the beginning, so will it be until the day cometh when the Almighty, as He said in the beginning: Let these be, will say: Let it perish. But it is fully permitted that among the things which have a common *Materia*, seed and *composition* of the elements, a refinement of their conditions may be accomplished and achieved, according to the purity and perfection of their *Materia*.

Thus one seeth a man who hath a much nobler and intelligent mind, because of the pure and subtle spirits which originate in the justified and well-tempered *Constitution* of the bodies, rising higher than others, who do not have such acute and subtle understanding. So, too, one seeth how one horse is much nobler than another, and the same thing is to be observed in nearly all the *species animalium*. And as is the case with animal species, so is it also found amongst the superabounding herbs and trees. In trees through implanting, grafting, and others means well known to the gardner: amongst the herbs and flowers one can observe every day how one is more noble, more beautiful, more fragrant, better, finer tasting than the other: one hath only to look upon the *Caryophylli*, or carnations, and the *Tulips*, and I will not say here how many kinds there are, for no one can begin to count them, which, through constant attention and improvement, can be taller and finer, so that some flowers are to be produced so beautiful and fragrant that one might think there had been none of their kind before.

Now what shall I say about the metals? Their common *Materia* is Mercury, which is boiled and coagulated from Sulphur. As *Richardus Anglicus*, chapter 6, saith: The qualities of all liquid and fusible things were wrought by Nature from the essence of Mercury and its Sulphur: for it is the quality of Mercury that it cannot be burned and coagulated by any fumes or heat of red or white Sulphur. And *Arnoldus*. in the first volume, chapter 2, of his *Perfectum Magisterium et Gaudium*, saith: Mercury is the source of all things which can be dissolved, for as soon as a metal is dissolved it turneth into Mercury and can be mixed with it, since it is of the same essence. There is one difference in the *composition* of the said *Corpora* from Mercury, and that is their degree of purity or impurity, the impurity coming from the impure Sulphur, and which is alien and contrary to it. And *Rosinus* saith to *Saratanta*: The *Materia* of all metals is the boiled and imperfect Mercury, which boiled the Sulphur in the belly of the earth, and after the Sulphur hath been separated there are many metals produced in the earth, all of which have in common a single and universal original *Materia*, the only difference between them being that some are more and some are less affected than the others.

Therefore we see daily with our own eyes how Nature taketh pains in assiduous labor to purify all metals and bring them to greater perfection, which is to make gold of them, that being Nature's final *intention*. So we then see in all metals what Nature beginneth to produce in them: since there are no metals which do not contain a grain of silver or gold. And what is more, it is so done with the metals that Nature forthwith will and can make gold out of Mercury when it hath its Sulphur in itself, when nothing alien cometh between, and the unclean, stinking, and combustible Sulphur doth not prevent it, as we then see, in many places will be found fine and pure gold without being mixed with other metals.

Because in the tunnels there commonly cometh to the Mercury an alien Sulphur, which contaminateth the former and hindereth it in its perfection, so also will be produced different metals after the matter of such alien Sulphurs. For as *Aristotle*, 4 *Meteorologica*, saith: If the substance of the Mercury is good and the combustible Sulphur impure, so will it turn such into copper. But when the Mercury is calculous, impure, and earthy, and the Sulphur is also impure, then iron will result. It appeareth as if tin had good Mercury, which is pure, but it hath bad and evil Sulphur. But lead hath crude, bad, heavy, glutinous Mercury and a bad, impalatable, and

stinking Sulphur, and therefore it is not easy to let it coagulate.

This hindering, combustible, and stinking Sulphur is not the right fire, which doth boil the metals well, but the Mercury hath its own Sulphur. which doth such, and as *Bernhardus Count of Trevisan* saith: Many believe erroneously that in the production of metals a sulphur-like *materia* would be added; but it is evident that in the Mercury, when Nature worketh. is inclosed its own Sulphur: But which doth not prevail in the same, except through warm motion, through which the said Sulphur, and at the same time the other two qualities of the *Mercurii*, are altered. And in this manner are produced in the other different metals of the earth. For in this earth, as *Arnoldus* saith in the first chapter of his *Rosarii*, is a twofold superfluity: One is included in the innermost part of the Mercury, which hath in the beginning mixed itself in its essence: The other, however, is added apart from its nature, and corrupteth it. The one can be separated from it with great difficulty; the other, however, will be taken away by no skill of any artist.

Therefore the great heat of the fire separateth the combustible moisture from the metals, because the Mercury holdeth that and preserveth it from combustion. which is its nature, but expelleth the foreign substance from itself and letteth it be destroyed by fire. But the innermost Sulphur, which boileth the Mercury and bringeth it to its perfection, is pure and impure in the same degree, combustible and non-combustible. The combustible keepeth the Mercury from its perfection, so that it should not become gold, until this Sulphur is finally entirely separated therefrom, and constant sulphur alone remaineth therein. Then the Mercury will become gold or silver, according as its sulphur is red or white. But this innermost sulphur is nothing else: than a timely *Mercurius* or the ripest and most timely part of the Mercury, therefore Mercury readily receiveth it, but leaveth other and alien sulphur behind. For as *Richardus*, chapter 9, saith: The better and purer the sulphur is, the more it relisheth the good and pure Mercury and attacheth itself to it. So that one is more and more closely associated with the other, until more and more perfect metals are produced by this union.

But such sulphur is not to be found above the earth, as saith *Avicenna*, except in these two bodies, namely of gold and silver, and much more mature in the gold. *Richardus*, chapter 12, saith: The red sulphur is in the gold through greater maturing, but the white is in the silver through lesser maturing.

Now if all this be so, namely: that there is a single universal *Materia* in all metals, which through its power with innate sulphur, either soon or otherwise, according as it separateth itself through length of time in more steady boiling from the alien and ineffective sulphur of the other metals, becometh gold, which is the goal of the metals, and the perfect purpose of Nature.. Then we must indeed admit and say that Nature desireth to have, in this species as in the animal and vegetable kingdoms, its improvement and perfection through purification and subtle refinement of the *subjecti* in its own nature.

This now, beloved seeker of the things in Nature. would I explain somewhat more in details, that thou mayest grasp it much more thoroughly and that thou mayst understand the *Materiam* of our great stone. For if thou wouldst undertake to make for thyself such a stone as ours out of some animal substance, thou wouldst be thwarted, for they both belong to two different species, since the stone is mineral, but the *Materia* is animal. And as *Richardus*, chapter 1, saith: One cannot bring out of anything something that is not in it. Therefore, because every species seeketh in its own species its power of increase, and every *genus* or kind seeketh it in its own kind, and every nature seeketh it in its own natural nature, and beareth fruit according to its natural characteristic, and no contrary nature: therefore every collectivity agreeth with its own seed. And *Basilius Valentinus* saith: Beware, my friend, and understand that thou shouldest not seek to make use of any animal soul. Like thine, their flesh and blood, as it hath been granted and given by the Creator to the animals, belongeth to the animals, therefore God hath at the same time ordained that an animal shall be made out of it.

Therefore they are to be greatly wondered at who, holding themselves to be great artists, look for their *Materiam Lapidis* in *Menstruis muliebribus*, in *Spermate*, in eggs, hair, urine, and in many other things, and fill many books with such recipes, and also convince, deceive, and mislead other foolish folk with such worthless things.

And greatly astonished at the folly of such people is *Rogerus Baccho*, in *Speculi*, chapter 3, since he saith: One should greatly marvel that a thoughtful man should base his *intentions* upon animal and vegetable things, which are so very widely separated, when one findeth *Mineralia* which are much closer.

It is by no means to be credited that any *Philosophus* should have placed the art in such above-mentioned widely separated things, except it be knowingly for the sake of allegory. As *Basilius Valentinus* saith: Our stone doth not come forth from things that are combustible. For our stone and its *Materia* are safe from all danger of fire. Therefore thou mayest well abstain from searching in animal things, since Nature hath not permitted it to be found in such. But if anyone would look for our stone in Vegetable things, as in trees, herbs, or flowers. he will err for the above-mentioned reasons, no less than he who would make a great rock out of an animal. For all herbs and trees, together with all that cometh out of them, is combustible, and nothing remaineth of them except a mere salt with its earth, which it hath received from Nature in the composition. And let no one be misled because some pretend to be able to make the Philosopher's Stone out of wine or parts thereof. For while they do not understand rightly the writings of *Raymundus Lullius*, they only prove with all their great knowledge that they do not understand anything, and mislead both themselves and others. Of course it is also true that out of these things very splendid and excellent *Menstrua* could be prepared, without which in neither medicine nor alchemy could anything be undertaken or accomplished. But that the Philosopher's Stone could be made therefrom, or its seed be extracted, was not granted to Nature by the Creator, but which, as mentioned above, is ordered to remain true to its kind.

Therefore, everyone who hath understanding, can easily deduct and conclude that our stone, which, as said, is incombustible, must be sought and found in an incombustible *Materia*, which is found nowhere except in the mineral kingdom, since animal and vegetable things are all combustible.

Because our previously mentioned Philosopher's Stone is a mineral product, one can reasonably ask out of how many kinds of minerals may the stone ultimately be made: for there are as many species as stone, among them divers kinds of substances and earths will have been understood, salts, semi-minerals, and metals.

To this I answer there is reason to believe that it is impossible to make the stone out of any of these, for the reason that there is in all of them no liquid or fusible Mercury, and that they cannot be melted or dissolved into their first *Materiam* on account of the Sulphur in them, which is much too crude and has too great an abundance of Judaic qualities. No intelligent seeker of the natural secrets will seek the *Materiam* of the Philosopher's Stone in salts, alums, and materials of their sort. For he will find in them nothing else than a sharp corroding and destroying spirit, but not the kind of *Mercurium* or *Sulphur* that the *Philosophi* want and need.

But from such things can no intermediate mineral, such as *Magnesia*, *Marcasite*, *Antimoninum*, etc., be made. Much less will a metal come from them. How then could one obtain from them the *Materiam* of the Philosopher's Stone, which is the end and perfection of all metals and mineral things? Besides. these have absolutely nothing in common nor any affinity with any metals—nay, rather, they burn, break, and corrupt them: how then could they serve to perfect them? Hear now what *Richardus Angelicus*, chapter 10, saith hereon: The lesser *Mineralia* cannot change into any metals, in the first place because they are not born of the first *Materia* of all metals, which is *Mercurius*.

But since their origin differs so greatly from the origin of *Mercurii*, in form and *materia* and at the same time in setting, no metals can come forth from them, since there has to be a first substance and seed of a like thing, from which such will be produced. But what is said appeareth clearly therefrom, that the lesser *Mineralia* are not produced from *Mercurio*, as is clear, also, according to *Aristotle* and *Avicenna*. Therefore if they should be transformed into *Metalla*, they would first have to be brought into their first *Materiam*.

But since this cannot be done through any art whatsoever, so there can never be any metals and no final *Materia* of its stone. Wherefore, since the lesser *Mineralia* cannot be in the beginning through the art, which is *Mercurius*, they cannot be the middle and the end of it, which are the metals and the *Tincture*. But the lesser *Mineralia* are alien to the metals in their nature, and although to some extent they have a part in the mineral power, they are the lesser quality thereof and are combustible. Therefore the metallic nature hath no pleasure in them, but repelleth them and keepeth only what is of its own nature. Wherefore they are fools who bring forth so many and such different deceits, to deceive the people, and they do preposterous things, who neither have Nature with them, nor can they make themselves understood.

And let no one be deceived by the writings of the Philosophers if at times they speak about salts, as when in *Allegoriis Sapientum* it was said: Whosoever laboureth without salts cannot

resuscitate dead bodies. And in the book *Soliloquii* it is written: Whoever worketh without salts shooteth with a bow without a string. But they have quite another meaning than mineral salts. As is to be seen clearly in the *Rosarium Philosophorum*, where it is said: The salt of the metals is the Philosopher's Stone. For our stone is a coagulated water, in gold or silver, a resisteth the fire, and can be dissolved only in its own water. Geber, in his book about the furnace, chapter 19, teaches that the coagulated water of the philosophes is not mineral water, but their *Mercurius*. saying: Apply thyself to dissolving the dry water of the sun and the moon, which the common man calleth *Mercurium*. The *Philosophi* in their parlance call it salt at times, as is to be seen in *Clangore Buccinæ*. where it is said: Note that the *Corpora* is alum and salts, which floweth out of our bodies. Also at times they call the medicine itself salt, as is written in the *Scala*: It is the work of the other water, that it augments the earth in its wondrous salts, through its attracting power alone. And *Arnoldus* saith in his book about the preservation of youth: But that which hath not its equal in preserving youth is the salt out of the *Minera*. The Wise compared it, when it was prepared. to the natural warmth of a healthy youth, and also because of this they have called the stone by the name of an animal: others have called it a mineral *Chific*. and some have called it an everlasting medicine and *Aquam Vitæ*. The entire science of its preparation is that it should be reduced to a pure and drinkable water, with those things which have much the same qualities as it doth.

Hence it is now easy to see that, according to the teaching of the philosophers and also the property of Nature itself, the *Materia* of the stone cannot be taken from the lesser minerals.

Now let us look around a little and see whether the *Materiam* of our great stone can be made out of the semi-minerals. such as *Marcasite*, *Antimony*, *Magnesia*, and others, especially since the *Philosophi* mention this on several occasions. As when *Senior* saith: If there were not in our *Auripigment* the quality of coagulating the *Mercurium*, our mastery would never reach the goal. And *Thomas Aquinas*: Take our *Antimonium* or the captured black earth, etc., and *Parmenides* in the *Turba*: Take Mercury and coagulate it in the body of the *Magnesia*, or in Sulphur, which is not combustible.

But here, nevertheless it is to be understood that the *Philosophi* did not so speak to indicate that our great stone could be made out of such things, but they spoke in this manner only by way of allegory. For the philosophica] *Auripigment* and *Magnesia* are quite another thing from those of the common people, namely, the *Materia* itself, which they call *Agens*, the Lion, the King, the Sulphur, and many more. names; and, what is more, it will be called *Auripigment* because it hath the power of gold in superfluous color, and it is called *Magnesia* because of its great virtue and glory, which emanateth from it.

But when *Thomas Aquinas* calleth it *Antinomium*, he doth so because of its black and glittering color, which it taketh on after its dissolving. For when our stone became black, it was compared to all black things by the *Philosophi*.

Here some one might talk to us and say: That of these semi-minerals some were produced not only from *Mercury* and *Sulphur*, but also became metals: as one sees *Magnesia* or *Bismuth* succeed in being mixed with lead or tin.

Likewise, not only doth the *Antimonium* mix with metals, but it becometh a natural lead. So also have people of low and high degree occasionally seen it become gold. Could one not obtain from it the *Materia* of the stone, since it was produced from *Mercury* and *Sulphur*, into which it can be reduced again through art, and is of one origin with all metals? To this I answer: First, one hast to distinguish between the semi-minerals, namely, between those which have by themselves a *Mercurium* and those which have it not. One hast to pay close attention to those which have *Mercury*, because. through our medicine, their *Mercury* can be changed into gold and silver, and therefore, as I claim. they have to be regarded as half metals, *i.e.* as minerals disposed to turn to metals. The others which have no *Mercury* are not to be considered at all. But on account of the bad and combustible *Sulphur* which is found in them, and which is the reason that the *Antinomium* is opposed to all metals and burneth them all except the gold. which because of its constancy it hath to leave in peace, so here one cannot come so far, one cannot select them for the *Materiam* of our stone, which must be pure and delicate and incombustible *Sulphur*. But on close examination and testing, one can easily see that they are impure and thoroughly infected with bad *Sulphur*.

Zinc appeareth from its brightness, weight, outer looks, and feeling, like pure *Mercurium*, but as soon as it cometh into fire it dissolveth into smoke, vanishing; and a pale yellow *Sulphur*. The *Marcasites* cannot be forced to melt at all because of their great earthy impurity. The *Antimonium*,

however, can be cleared of its over-great blackness through skilled manipulations and be brought into a white and beautiful *Regulum*, and it appeareth to all as if something great could be made out of it, therefore many people, who otherwise deem themselves to be very clever. believe that the Philosopher's Stone can be made out of it. But however much one may clear the *Antimonium* from its blackness, there still remaineth in it crude and inflexible Sulphur which appeareth when it doth not let itself be expanded under the hammer and become malleable, which is the quality of every metal, by which, together with other qualities, it is known to be a metal.

In addition to that, it hath a crude and impure *Mercurium*: I do not wish to say now that it retaineth within itself at any time a dissolving Sulphur. And I hope they do not mind that I cannot agree with their point of view who call themselves great *Philosophi* and want to convince themselves and others in many books and widely circulated writings, that at just this point is the *Scrupel of the Universal*. For one seeketh foolishly for something in a thing where it is not. As *Arnoldus* saith: Because it is established in the practice of the *Turba* that the Philosopher's Stone is a pure *Materia*. So also saith *Lullius* in his last Testament: Our *Tincture* is only a pure fire. And in the *Vade Mecum* he saith: It is the subtle Spirit alone which tingeth and thus cleareth the *Corpora* from their leprosy: but the *Minerals*, however, which are crude and impure like the other can in no way be cleansed in their innermost except by means of our *Tincture*: and therefore one can not obtain from them the *Materiam* of our stone. For *Richardus*, chapter 1, saith: Nothing can be taken out of a thing which is not therein.

What shall one say about the *Vitriol*? Through its wonderful qualities it bringeth many into error, especially since a part of it can be changed into copper, and it can also change iron into copper. Let it be known that *Vitriol* is nothing else than a beginning and *Materia* of copper. In the veins of the earth fire-damp and vaporous *Mercurius* are found in a place where in great quantity hath been found a bitter and astringent venereal *Sulphur* which, as soon as it was mixed therewith, hath coagulated and tried to become a metal. But because Nature wanted to separate the pure from the impure, the combustible from the incombustible, the abundance and manifoldness of the aforementioned Sulphur have exceeded the *quantitas* thus far. So also in such separation the *Mercurius* had to separate itself and had to let itself be concealed in the vitriolic green.

This can be seen clearly: that one addeth a common Sulphur to the copper is the cause of its destruction and calcineth it: for art accomplisheth with strong fires in a short time what Nature must perform with slow-burning fire. Then the copper will be entirely consumed, and bringeth this into the vitriolic order through general manipulations: and according as there is much or little Sulphur, the *Vitriol* will be richer or poorer in colors. Therefore that is the reason that some *Vitriol* hath more copper qualities than the other: one findeth much copper in the cyprian *Vitriol*, less in others.

It is to be well noted that the sour *Spiritus* in the *Vitriol* cometh from the Sulphur, especially since it can be found likewise and extracted from common Sulphur. The sulphur-like smell can be well observed in the *Spiritus Vitrioli*, and the *Spiritus Sulphuris* can change the *Sulphur Martis* into a *Vitriol*, like the *Spiritus Vitrioli*. But because in iron there is also a crude Sulphur, the corrosiveness of the *Vitriol* eateth such away, seeketh its *Mercurium* which is not much unlike its own, and through union of it with its Sulphur, becometh a good, malleable copper.

But because there is in *Vitriol* such a crude, superfluous Sulphur, and because there is but very little Mercury in it, and which has not yet arrived at its purification, we shall not get more out of it than out of the other. And we have to heed the teaching of *Alphidius* who saith: My son, beware, separate thyself from the dead bodies and stones: therein is no way to walk, sine their life is not being augmented but diminished, as are the Salts, *Auripigments*, arsenic, magnesia, marcasite, and the like.

And *Arnoldus*. in *Flore florum* saith: The cause of their error is that the four spirits, namely, *Auripigment*, *Salmiac*, *Mercurius*, and *Sulphur*, are not the seed of either the perfect or the imperfect metals, with the exception of *Mercury* and *Sulphur*, which coagulateth the *Mercurium*.

Now some one might conclude from these last words of *Arnoldus*, that common Sulphur and Mercury are the *Materia* of our stone, because such are counted among the four spirits, and because tht Sulphur coagulateth the Mercury. Hereupon I must ask with *Richardo*, chapter 11: Whether every Sulphur will coagulate Mercury? To this I answer: No! For every common Sulphur, as the *Philosophi* say, is opposed to the metals. It is to be known that Sulphur was produced from the fat of the earth in the depths of the earth. and hath been made solid by moderate boiling, and then it is called Sulphur.

There are two kinds of Sulphur: living and combustible. The living Sulphur is the effectual part of the metals and when cleansed by Nature of all impurities, the *Materia* of our stone, but of this more later. But the common or combustible Sulphur [is not the *Materia*] of metals or *lapidis Materia*, but their enemy. For, say *Avicenna* and *Richardus Anglicus*, the common and combustible Sulphur doth not befong to our masterly skill, because it did not originate from it. For white as art can make it, it infecteth at all times, maketh black, and corrupteth everything made of it, for it is a destroying fire.

Therefore it preventeth fluidity, when it is fixed. The example of this we see in iron, which hath in itself a constant, crude, and impure Sulphur. But if it be burned, it becometh an earthy substance, like a dead powder. Now how could this give life to others? For it hath a twofold superfluity, namely one that can be set on fire, and the earthy one.

Now consider the common Sulphur, not the Sulphur of the Philosophers which is a simple, live fire, which reviveth other dead bodies. and bringeth them to maturity. Therefore common Sulphur cannot be the *Materia* of our stone. But what shall we say about common Mercury? Of which all *Philosophi* say that the *Materia* of our stone is a mercurial substance and hath very many qualities which will be attributed to our Mercury. For it is the source of everything which letteth itself be fused, as *Arnoldus*, *Ros. lib. 2, cap. 2*, saith: Every fusible thing. when it is melted, will be transformed into it, and it mixeth itself with them because it is their substance: albeit the bodies differ at the same time in their composition from Mercury, according to their purity or impurity, and would have retained alien Sulphur. And in chapter 4 he saith: The *Mercurius vivus* is clear in all its effects, that most perfect and constant thing, for it withstandeth burning and causeth liquification, when it hath been fixed, and is the *Tincture* of a red superfluous perfection, of glittering appearance, and doth not cease from the mixture so long as it lasteth: and it is friendly and sociable and the means of joining together the *Tinctures* since it letteth itself be thoroughly mixed, and adhereth to the innermsot, hence it is of their nature. There is one, and one only, which the fire conquereth, but it will not be conquered by the fire, yet rejoiceth in it and remaineth in it.

And *Bernhardus* saith: Most precisely do we follow Nature, which hath in its lodes no other *Materiam* wherein it operateth other than the pure mercurial form. In this *Mercurius* now is hidden the constant and non-combustible Sulphur, which bringeth our work to perfection, without any other substance save for the pure mercurial substancee. Since there are such splendid qualities in the *Mercurius*. must it not certainly follow that the *Materia* of our stone must be in this? To this we answer: That as there are two kinds of Sulphur, there are also two kinds of Mercury: the common and the phillosphical. The common *Mercurius* is still a crude, untimely and open *Corpus*, which cannot remain in fire like the philosophical, since through a moderate heat it is turned into smoke and will quickly vanish. Therefore the *Philosophi* also say in common parlance: our Mercury is not a common mercury. So *Lullius* also saith in his *Clavicula*, chapter 1. We say that the common mercury cannot be the mercury of the Philosophers, whatsoever may be the art with which it is prepared: for one cannot keep the common in fire, therefore it is done through another body mercury, which is warm, dry, and more timely.

But most of the Philosophers have written according to their superfluity about the sublimation and other preparations of the common mercury: wherefore many queer books about this subject have come into existence, so that people learned more and more about the nature and character of this subject, but the purpose they had aimed at, namely, the great treasures of earthly wisdom, no one hath as yet ever been able to find in their writings, because Nature hath not placed it therein. But in truth, it is so peculiar in its work that it would mislead one who calleth himself a Wise Man. For example, I knew one who had amalgamated it with gold and handled it so subtly that he brought it through all the colors unto *Citrination*.

In this color it stood, and he, thinking he had it fixed, put some more fire under it, thinking he could not go wrong in putting fire under it after the manner of the *Philosophi*. Whereupon the glass burst, and the *Mercurius* went up the chimney, taking with it all the gold, gilding the chimney with it. And he had to scrape the gold out of the chimney and reduce it again.

It hath also been seen that the common *Mercurius* as a *Corpus* itself can neither open another *Corpus*, namely the gold, nor work therein, even if many colors let themselves be perceived in it, whilst the heat worketh its effect in moisture. But had this good man realised, as many others have done, what *Arnoldus* saith in *Flore florum*, such would not have happened to him. For *Arnoldus*, when he discourses about such alchemists, saith: When they considered this more

subtly, they found that mercury is the origin and source of all metals, and with sulphuric and boiling heat, they sublimated the *Mercurius* for themselves, then they fashioned it, they excluded it, and coagulated it, but when they came to the projection, they found nothing, etc.

Therefore we cannot consider common mercury as the *Materia* for our stone. Thus far we have sought for the *Materia* for our stone in animals, vegetables, and in stone, in the lesser minerals, and also in the semi- and greater minerals, but we have not found it so far, and we must therefore look further, whether we can find it in metals, and if it should be therein, whether it is in all of them at once, or only in some of them, and if so, in which they are to be found. This has long been known, and *Rogerus Bacon* doth assert in his *Speculo*, chapter 3, all metals are produced out of Sulphur and Mercury. And one cannot take away or add anything to them, and cannot change them, except what cometh from them, since every improvement augmenteth the nature of the thing from which it cometh. As *Richardus*, chapter 1, saith: As it also is otherwise in all Nature, everything is ordained by the Highest Creator, so that each thing doth bring forth and bear its own kind. And as dumb animals cannot bring forth their kind to any increase except through the nature of their own kind. so is it with everything else in Nature. Therefore *Basileus Valentinus* saith: Thou art not permitted to look for the true stone, nor shalt thou undertake to make it, except out of its own seed, out of which our stone hath been made even from the beginning.

To find this seed, thou must consider by thyself for what purpose thou dost want to find the stone, and then it will become obvious to thee that it can come only from a metallic root, from which the Creator commanded all metals to bear and come forth. There is a great similarity between the production of metals and that of the great stone, especially since there is Sulphur and Mercury in both, as well as the Salt, and the noble soul hath concealed itself, and one cannot possibly obtain the advantage of use in metallic form until these three are brought together in one, after having been taken out of metallic substance, and after this nothing must be added which doth not come from there. And therefore it is plain, as *Baccho* saith, that no thing which hath not its origin in Mercury and Sulphur can be sufficient to perfect them and to transform them. Therefore it is necessary for the production of the great stone that a metallic substance be taken. But whether one can find this in the imperfect metals remaineth to be seen.

There are many to be found who want to find the white in lead or tin, and the red in copper or iron, or the *Materia Lapidis* in both: without doubt misled by the *Philosophi* themselves. For thus saith *Geber* in *Lib. Fornac.*, chapter 9: As customary, the dough that is to be fermented we extract out of imperfect bodies. And therefore we give thee a general rule: that the white dough is to be extracted from *Jupiter and Saturn*, but the red from *Venus, Saturn, and Mars*. So also doth *Basilus Valentinus*, in his book about natural and supernatural things, teach that a *Tincture* can be made out of the *Conjunction of Mars and Venus*.

Likewise in his *Triumphal Chariot*, he saith: After this followeth the *Tinctura Solis et lunæ*, etc. from white, then the *Tinctura Vitrioli* or *Veneris*, and likewise the *Tinctura Martis*, both of which have in them the *Tinctura Solis*, if they have been brought before to permanent fixation. Then followeth the *Tinctura Jovis* and *Saturni* unto the Coagulation of *Mercury*, and then the *Tinctura Mercurii* in itself.

Now let this be known to the investigators of natural secrets, that such hath not been the opinion of *Geber* and *Basilus Valentinus* or other Philosophers, else they would contradict themselves, which cannot be, since the Wise must always tell the truth in their writings, although they may mask the truth in concealing phrases. For there can come forth perfection neither in the imperfect metals nor amongst those which are so mixed with each other that they could at least be improved. Out of those things themselves alone such cannot come, because for our stone the purest essence of Mercury is required, as *Clangor Buccinæ*, *Avicenna*, *Lullius*, and in general all Philosophers say: We must choose for our Work the purest Mercurial substance. But the purest substance of Mercury is not to be found in the imperfect metals of Nature, because they are like leprous bodies, which are corrupted and rendered inactive by alien and impure Sulphur, so that no kind of art can bring them to their inner and perfect purification, and they cannot even stand fire. And it is a necessary quality of our *Materia* that it remain constant in fire, which does not occur here

Let us now here what *Geber* hath to say in his *Summa*, chapter 63, about this impurity of the imperfect metals and the qualities of the perfect Mercury. Herein we found by true experimentation a peculiar kind of two secrets, *viz.*, one secret is that there are three causes for the destruction through fire of every imperfect metal, the first of which is that their combustible

Sulphur is inclosed in their innermost part, and is enkindled with a strong fire, lesseneth the entire substance of the bodies, transformeth them into smoke, and finally consumeth them, however excellent their Mercury may be.

The second cause is that the outer flame is augmented by them, passeth through them, and dissolveth them into smoke, however dense they may be.

The third cause is that their bodies may be opened through the Calcination, for then the flame of the fire can pass through them and transform them into smoke, however perfect they may be. Now when all these causes of destruction come together, then necessarily the bodies will be destroyed and reduced to nothing. But when they are not together then the speed of the destruction of the bodies is less rapid. The second kind of these secrets concerneth the quality of the Mercury in these bodies. For since in Mercury there is no cause of destruction or expulsion, it doth not separate the compound into parts, but remaineth with its entire substance in the fire. For this reason one hath necessarily to recognise the reason of its perfection. Let us therefore praise and give glory unto God the All-Highest, who hath created the Mercury and given its substance, and to the substance those qualities which cannot be found in the other things of Nature, that therein the perfection may be brought about by some art, and which we find therein in its nearest power (*potentia propinqua*). For this it is that overcome fire and is not overcome by it, but remaineth friendly therein and rejoiceth in it.

In these words Geber proveth infallibly that the *Materia* of our stone cannot be in the imperfect metals, because they are themselves impure, and if one wanted to purify them they would completely disappear therefrom. But our *Mercurius*, on account of its purity, is constant in fire and cannot be damaged by it.

Now since these imperfect metals cannot be the *Materia* of our stone, much less can they be such when mixed together, for they become not purer than they were before through their mixture. And in addition to this cometh another *Confusion* out of it, which is contrary to our *intention*, and only, as mentioned above, requireth a single *Materia*. Haly testifieth clearly to this when he saith in *Lib. Secret.*, chapter 9: It is a stone, and thou shalt not mix any other thing with it: with this the Wise work, and an all-healing power floweth from it. There shall be nothing else mixed with it, either in the whole nor in its parts.

And *Morienus* saith: This masterly skill cometh in the beginning out of a root, which extendeth later into many parts and finally returned to its source. Now why have the *Philosophi* bidden us to work with the imperfect metals, since these cannot be the *Materia* of the stone? And the answer is: When the *Philosophi* order the impure bodies to be taken, they did not mean thereby copper, iron, lead, tin, etc., but they meant its *Corpus* or its earth: as *Arnoldus* in *Flore florum* saith: The *Mercurius* is added to the earth, *i.e.* to the imperfect body. And what is more, its earth in itself, however perfect and pure it can be made by nature, is still impure and imperfect *respectu lapidis Physici*.

And herein art excelleth Nature, for it can do what Nature cannot accomplish. But since this earth, as said, is imperfect before perfect purification and regeneration, it appeareth therefrom that it cannot as yet tinge and make perfect, and hath no more than what Nature hath bestowed upon it. But when it is regenerated it may then add such. But its impurity is obviously perceptible in our work. At first it is wholly black, and then it will be comparable to lead or antimony, after that it becometh gray, and is called *Jupiter* or tin or bismuth, and all this before it turneth white. After it is white, it is called *Mars* and *Venus* before it is brought to a complete redness. *Besilius Valentinus* is of the same opinion, and seeketh many another, as he doth set forth in the above-mentioned book, and himself doth testify in his treatise about the great stone, where he investigateth the *Materia lapidis*, and saith: That in *Sol* the gift of all three fixites is together, and therefore resisteth every power of fire; and that *Luna*, on account of its fixed Mercury doth not escape so quickly, and doth pass its *Examen*. And thus he saith finally: The archcourtesan *Venus* is clothed and dressed with superfluous color and her master's body is of pure *Tinctur* and of the same color as abideth also in the best metals, and on account of this superfluity is proven red. And since her body is leprous, the *Tinctur* has no permanent abode in it and must at the same time disappear with her body. For where the body is consumed through death, there the soul cannot remain, it must give way and escape. Because the abode is destroyed and burned with fire, so that its place is unrecognisable, and no one may continue to dwell there. But gladly and with understanding dwelleth the soul in a formed body. The constant salt hath given the warlike *Mars* a hard, strong, and crude body, by which is proven the valor of his mind, and one cannot easily

wound this war-lord, since his body is invulnerable. But if someone should say: Because *Venus* hath a constant Sulphur it must likewise, according to the teaching of *Basilus*, be united to the *Spiritus Mercurii perfecti*, and a *Tinctur* will be made therefrom. What hath already been said many times, and what hath been stated by *Basileus* himself, should be borne in mind: That our *Materia* must not be taken from many things, since the *Universal* is one thing, and can only be found and extracted from a single thing: and that the *Spiritus Mercurii* and *Anima Sulphuris* including the spiritual salts, are united together under one heaven and dwell in one body. So will he cease from his error and, without further consideration, turn his thoughts to the perfect metals, observing the saying of *Plato*, quart. 2. Why do ye calcinate and dissolve the other bodies with great difficulty, since ye can find in this (perfectly) what ye seek? But if ye ever want to use it, then it is necessary that ye first transform it into the nature of the perfect body.

Therefore, my dear seeker of the Natural Secrets, leave all animal and vegetable things, all salts, alum, vitriol, marcasite, magnesia, antimony, all imperfect and impure metals, and seek for thy stone in *Mercurius* and *Sol*, for the gold, and in *Mercurius* and *Luna* for the silver, since this is the essence of the whole art, according to *Arnoldus de Villa Nova, Rosar.*, part I, chapter 7. Just as the fire in the beginning is a sealed fire, saith *Riplæus*, porta 1. Thus gold is also the beginning of gold-making. If, therefore, thou wouldst make gold and silver through the philosophic art, do not take for that purpose eggs or blood, but gold and silver, which engender a new birth, augmenting their kind, as do all other things when calcinated intelligently and naturally, but not through manual work. Therefore *Richardus*, chapter 10, admonisheth us: That one should sow gold and silver, that through our work as the intervention of Nature, they may bear fruit: since they have it in themselves and that is what one seeketh, and no other thing in the world. And why should one not choose both of these, since, according to *Richardus*, chapter 12, they have a pure and perfect *Mercurius* within them and a red and white Sulphur? For *Avicenna* saith that in every gold there is a red sulphur. But such sulphur is not found on the whole earth except in these two bodies. Therefore we very subtly prepare these two *Corpora*, that we may obtain the Sulphur and Mercury from such *Materia*, as gold and silver have from between the earth. They are luminous bodies, and coloring rays are in them, which tinge other bodies in true red and white, according to their preparation. For as *Arnoldus, Rosar.*, lib. 1, chap. 5, saith: Our masterly skill aideth the perfect bodies and maketh perfect the imperfect ones, without a mixture of any other thing. Now, since gold is the noblest of all metals, so is the *Tinctur* of the redness, the coloring and transforming of every *Corpus*. But the silver is the *Tinctur* of whiteness, which coloureth all *Corpora* true white.

Now let the good-hearted reader be informed that such metals as gold and silver are not the *Materia* of our stone in their metallic form: they are the medium between them and the one great stone. Hear therefore what *Berhardus Count of Trevisan* hath to say in another part of his book: They will do well to keep silent who do not produce our *Tinctur*, but another, which is not true, not plausible, and let those be silent who claim that there is another sulphur than ours hidden in the belly of *Magnesia*.

And let those also be silent who want to extract an *Argentum vivum* from anything other than the *ferment* or red knight, and want to extract another water other than our everlasting one which doth not mix with anything unless it be of its own nature, and doth not melt or dissolve anything unless it be of its own metallic nature. For there is no vinegar other than ours: no other management other than ours: no other *Sublimation* other than ours: no other dissolution other than ours: no other putrefaction other than ours: no other *Materia* other than ours.

Therefore renounce the alum, salts, vitriol, and all other *Arramenta*, borax, strong water, and all herbs, animals, beasts, and whatever may come from them, hair, blood, urine, human seed, flesh, eggs, and mineral stones, and every metal by itself alone. Even if the beginning of our *Materia* is from them, it should at the same time, according to all the aforesaid Philosophers, be based upon Mercury, which will be found in no other thing than metals. As appeareth from *Geber, et al.*

But still they are not our stone as long as they are in their metallic form. For it is impossible that the one, yea, the very same *Materia*, could have two forms at the same time. For how could the stone, which hath a worthy and medium form, be between the metal and the Mercury, if they be not destroyed beforehand, and their metallic form hath not been taken from them? Wherefore saith *Raymundus Lullius* in chapter 56 of his *Testament*: Therefore the good artist taketh the metals as mediums in the work of masterly skill, and especially doth he take *Sol* and *Luna*, and he taketh these because they have both come to a moderate uniformity and great purity of their sulphureous

and mercurial substances, and because they are boiled, pure, and well-times through Nature's working, to which *proportion* the artist would struggle in vain if he should attempt to accomplish his purpose from the natural beginning without effective means.

And furthermore he saith in his *Codicil*: Without these two,, namely gold and silver, the art cannot be brought to perfection, because in them is the purest substance of Sulphur, which Nature hath completely purified. In effecting this purification, art is much less effective than Nature, and it could never achieve it, as hard as it might try.

Our medicine can be made from these two bodies, if they are prepared with their Sulphur or *Arsenicum*, but not without them. And he saith in the preface to his *Clavicula*: I advise you, O my friends, that ye work with nothing but *Sol* and *Luna*, to reduce them again to their first *Materia*: namely, into our Sulphur and Mercury. For, saith *Arnoldus*, lib. 1, *Rosar.*, chapter 7, from these bodies the very white and red Sulphur will be extracted, because therein in the greatest quality is the purest sulphureous substance, cleansed by Nature to the highest degree.

Thus saith *Nicarus* in the *Turba Philosophorum*: I bid the follower (of the Art) to take the gold that they want to increase and renew, then divide the water into two parts, and take one part in such a way that the gold is concentrated in it. For the metal, when it falleth into this water, will be called the *Ferment* of the gold. But why doth the Philosopher here call the water his gold, when he saith: When the metal falleth into this water, is shall be the *Ferment* of the gold? Let this be known to my art-seeking followers: That the *Philosopher's* gold is not ommon gold. *Senior* saith, and it is written in the first exercise of the *Turba*: As the *Mercurius* is the origin of all metals, so also is the sun the end and last of all metals: and all metals, whether they be pure or impure, are in their innermost *Sol*, *Luna*, and *Mercurius*. But one is a true sun, which is extracted from it.

And therefore thou understandest the the *Philosopher's* gold, although extracted from them, is a quite different gold from the common sun or gold. So also saith the *Aurora consurgens*, chapter 16. From this it is evident that the philosophical gold is not common gold, neither in color nor in substance. For that reason it is said that it bringeth joy to the heart of man, and the same thing holdeth true with silver. But what is extracted from it is a white and a red, a true, constant, and living *Tincture*. But it is the philosophical gold which one should not buy cheaply, as *Alphidius* saith. And *Morienus* saith: Everything bought dearly is deccitful. For with a very small amount of this thing and with little gold we can buy much. But in addition to that, our gold is living gold and our silver living silver, which cannot bring forth anything except life and increase. The common gold and silver are dead, which cannot accomplish anything more than is granted to them by Nature, until they are awakened by a skilled artist from their death, and obtain their life again: then they live also and can prove very effective in the increase and propagation of their kind. Concerning the death of the common metals and the life of our metals, the splendid, still living *Philosophus Michael Sendivogius*, in the 11th *Tractate* of his book about the Philosopher's Stone, speaketh thus: Thou shouldest be warned not to take common gold and silver for they are dead: take ours. which are living. And then put them in our fire and a dry moisture will come from them. First dissolve the earth in water, called *Mercurius* by the. Philosophers, and the water will dissolve these *Corpora Solis at Lunæ*, so that only the tenth part remaineth with one part, and this is the deep-rooted moisture of the metals.

Now to speak further about the gold of the Philolophers. It should be known that from the earliest times the *Philosophi* call their water gold, also sometimes their earth. Of the first *Modo* the *Philosophus Nicarus* hath spoke above, and the *Rosarius Philosophorum* assetrts it in the following words: But what say ye to this, that the *Philosophi* say: Our gold is not a common gold, and our silver is not a common silver? To this I reply that they call water their gold, which riseth to the heights through the strength of fire: and this gold truly is no common gold. For the common man would not believe that it could rise because of its constancy.

But that the *Philosophi* also called their earth their gold is likewise attested by *Rosarius* who saith: Note that the ore is the philosopher's gold. This earth becometh ore, and is called *Ferment* and *Tincture*. Therefore saith the author who wrote *Clangor Buccinæ*, in the chapter about the Solution (as also *Hermes* saith): Sow your gold in the white and leavened earth, which is made fiery, subtle, and airy through *Calcination*, *i.e.*, Sow so much gold, which is the soul and tingeing power, in the white earth, made white and pure by due preparation, in which is no filth.

From this is revealed that the gold of Nature is not the *Materia fermenti*, but the tingeing *Ferment* is the *philosopher's* gold. And thus it is written in *Scale Philosophoru*, gradu 7: Their earth wherein their gold is sown is white, and their soul is gold, and the very same *Corpus* is the place of

wisdom, which it assembleth, and is the abode of the *Tincture*.

And further on the author saith: For that reason *Hercules* saith: Pour it again, *i.e.*, dissolve the body of *Magnesia*, which hath become white and like raspberry leaves. For that body seeketh refuge in the best, and the gold extracted from it is called the gold of the philosophers, and is a *Tincture*, hence is a soul. For with the water the *Spirtus* riseth into high air, and this white *Corpus*, when the gold hath become white, they have called our gold after our blackness. Therefore *Senior* saith: Mix gold with gold, *i. e.*, water with ashes. And *Hermes*: Sow gold In leavened earth. Therefore the *Philosophi* write that our gold is no common gold.

To this positive opinion someone might here reply and ask: Why do the philosophers sometimes conceive of their gold as water, but at other times as earth? Doth this not look as if they contradict each other and do not agree about these matters? That they confound these things? Or do they want to mislead their followers? The answer to this is that each and all of the Philosophers, where they have shown the truth, have shrouded it in hidden sayings, and therefore do not contradict each other, but agree wonderfully with each other, as if speaking with one mouth. They do not create any confusion, and do not seek to mislead the worthy follower, but they present to him truly and clearly, in figurative language, all their secrets before his eyes, but which they conceal and darken before the unworthy and ungodly as much as the Highest God hath given them His mercy, so that such noble pearls will not be cast before swine, which follow their bodily desires: and thus the Holy Sanctuary will not be desecrated. So in respect to the present question the Work proveth itself.

For the good-hearted follower of our art is many times sufficiently instructed, not only as to where our *Materia* should be obtained, but also that it is a single *Materia*, which, through the skill of the artist, is dissolved into two things, *viz.*, into water and earth, or *Mercurium* and *Suplhur*. Now if the *Philosophi* call the water "gold" or the earth "gold," they do nothing amiss, for it is a question of their own free will how they shall name it: since they also call their stone their gold, a more than perfect gold, a regenerated gold, and many more names of the kind. But not everyone can understand their meaning, as hath to be accredited to his ignorance rather than to the ill-will of the Philosophers in writing.

And now the art-seeking follower is sufficiently and completely informed of the super-excellent secret of the *Materia* of our great stone, and that it cannot be taken out of any kind of vegetable growth, or any kind of animal, out of no kind of mineral, and out of no imperfect metal, but it must be extracted from gold and silver, and that our gold and our silver are not the common dead gold and silver, but is that of the Philosophers which is living gold and silver.

Now all that there remaineth to be done it to be instructed about the *Solution*, the greatest secret of the entire work.

Now to speak about the *Solution*: This occureth at once if one maketh something dry moist, softeneth something hard, and revealeth something hidden, *i.e.*, when one transformeth a hard thing into water, but not into common water, as *Parmenides* and *Agadmoe* the *Philosophi* teach in the *Turba Philosophorum*, where they say: There are some who, when they hear about the dissolving of the bodies, believe it is a water of the clouds. But if they had read and understood our books, they would know that our water is permanent, especially in the water of the Philosophers, *i.e.*, in the first *Materia*, as saith *Arnoldus* in *Rosarium* 1, chapter 9. The work of the Philosophers is that they dissolve their stone in their *Mercurium*, that is, they bring it again into its first *Materia*.

And *Avicenna* saith: If thou wouldst work, then it is necessary that thou dost first start with the dissolving and *Sublimation* of the two lights, especially since this is the first step of the work, that Mercury cometh therefrom. Therefore *Arnoldus*, lib. 2, chapters 1 and 2, hath written: The *Solution* is a separating of the bodies, and preparation of the *Materia* or nature.

And *Richardus Anglicus*: The beginning of our work is to dissolve the stone into its first *Materia* and the fusion of the body and spirit, so that it becometh a mercurial water. But just as the *Solution* is the first and most necessary part of our work, so it is also the most difficult part of it. *Eubaldus Vogelius* testifieth not badly when he saith: How difficult a work the preparing of the *Solution* is they know who have labored at it.

And *Bernhardus, Count of Trevisan*, writeth in his letter to *Thomas of Bononiæ*: He who knoweth the art and science of the dissolving, that is, he who hath attained to the secret of the art, which is to mix the forms and extract the natures out of the natures, which lie effectively concealed therein. Then again this *Solution* must not occur with caustic waters, since all caustic waters disturb and destroy the *Corpus* which they should dissolve and perfect. And in addition, as hath already been

said, no dissolving in the water which wetteth the hands is required, but rather a dry water, *i.e.*, the first *Materia*, which is not called *Mercurius* alone, but also *Sulphur*.

Concerning this *Zeumon* also speaketh in the *Turba*: Ye do work in vain unless ye grind the *Corpora*, break them, dissolve them, and govern them industriously, until ye extract their fat and make an incomprehensible spirit from it.

And thus saith *Richardus Anglicus*, on the advice of *Avicenna*: The *Philosophi* considered studiously in what form they should extract the Sulphur from the perfect bodies, and how they might better purify their qualities through their art, so that such a thing might come out of it with the aid of Nature as no one had seen in them before, and they say that this could not be done without the dissolving of the bodies and returning them to the first *Materia* could never occur, which is nothing else than the Mercury out of which they had been made before, and it is this Mercury alone, without mixture or addition of any alien substance. For our *Corpora* are not dissolved by any waters, except that of their own kind, which can be thickened by the bodies, as saith *Bernhardus* in his epistle to *Thomas of Bononiæ*. And a little before in the same epistle, he saith: The dissolving requireth a remaining together, namely that of the dissolving and the dissolved, that out of both the male and female seed come forth in a new form. I tell thee in all truth that no water dissolveth the metallic form through natural Reduction except that which remaineth with them in the *Materia* and *Forma*, and that which can again coagulate the dissolved metals.

And *Morfoleus* saith in the *Turba*: Every *Corpus* will be dissolved by the spirit with which it is mixed, and will become, undoubtedly, spiritually one with it, and each spirit will be changed and colored by the bodies, with which spirit a tingeing and the fire-witstanding color is mixed.

Now, if all this be true, then the *Discipulus*, seeking the art, hath only to reflect diligently upon what kind of water it is, since he hath to strive for the knowledge of the *Menstruum*, whose things are one, and without which nothing can be accomplished in the Mastery of this art, as saith *Raymundus* in *Compendio animæ*. For there is nothing in the world but our *Menstruum*, he saith in his *Codicillo*, which can join together the dissolution of the metals: since it is such a water that the metals, retaining their forms, can be dissolved with it.

But while this is the great secret, which the *Philosophi* have kept most deeply hidden in their writings, but have also forbidden it to be revealed, I shall direct thee (so far as I am permitted to do so), to the right way with two philosophical dicta. The first is found in the book *Rosarii abbreviati* in the following words: The first preparation and the *Fundament* of the art is the dissolving, that is, the restoration of the body in water, *i.e.*, Mercury. And they called this the dissolving when they said: The gold, which is hidden in the body of *Magnesia*, is being dissolved, that it might be brought back into its first *Materia*. therein to become Sulphur and Mercury. not to be turned again into water, since our *Solution* is none other than the body moistened again and dissolved again into the nature of Mercury. And the salty content of its Sulphur is decreased, which holy Sulphur is extracted from two Sulphurs when the spirit meeteth the body.

The other dictum is to be found in *Ripley's* preface to his *Twelve Gates*: I will instruct thee in Truth that ye may undertand that there are three *Mercurii*, which are the keys to knowledge, and which *Raymundus* hath called his *Menstruum*, and without which nothing can be made rightly. But two of them again differ, and are not the bodies own nature. But the third is the essential *Mercurius* of *Sol* and *Luna*, the quality of which I shall explain to thee. For the *Mercurius*, essential in the other metals, is the principal *Materia* of our stone. In Sun and Moon are our *Menstrua*, not to be seen with our eyes except through their effects.

This is our stone, when some one rightly understandeth our writings. It is the soul and radiant substance of the Sun and the Mon, and the very subtle *Influentia* through which the earth receiveth its light. For what else is gold and silver, saith *Avicenna*, but the pure white and red earth? Take the above-mentioned light from them and they will become earth of very little value. When everything is compounded together we call it lead. The very existence of the quality of light originateth from the Suna dn the Moon: and these are the *Summa* of our *Menstrua*.

We calcinate the perfect *Corpora* with the first according to Nature: but no impure *Corpus* will be added thereto except the one commonly called by the Philosophers the "Green Lion," which is the means for joining together the *Tinctures* between the Sun and the Moon with perfection.

With the other, which is a *vegetable* moisture, which bringeth to life that which had been dead before, both material elements as well as the formal ones, should be dissolved, otherwise they are of little value.

With the third, the tree *Hermetis* must be burned to ashes with a certain lasting humidity, incombustible and greasy is its nature. This is our surest natural fire, our *Mercurius*, Sulphur, our pure *Tincture*, our soul, our stone, lifted up by the wind, born in the earth. Keep this well in thine heart.

This may I say to thee: that this stone is a potential vapor of the Sulphur, but thou must be careful how thou dost obtain it, for this *Menstruum* is in fact invisible, although it can still take the form and appearance of a clear water through the help of the other philosophical water, when the elements are separated.

And by very hard and strenuous work with this *Menstruum* the *Sulphur Naturæ* can be made, when it hath been intensified in a natural way and hath been calcinated into a pure spirit. Then thou canst dissolve with it thy *Basis* or *Mass*.

Now these are the words of the Philosopher wherein the whole secret of the *Solution* is disclosed. Now if thou dost want to hold fast to and ponder over all the potentialities of Nature, so that thou perform all the works which Nature performeth, then thou must recall and unwind like a ball of twine, what thou wilt find herein of truth, clearly and profoundly set forth. But if thou canst fail to note herein where the locked doors are, then thou knowest neither the *Materia* nor the power of Nature. and for this thou wilt not need any spectacles nor an imaginary *putebam*, but a most fervent prayer; and assiduous study, in addition to contemplation of the possibilities of Nature, will expedite thee.

I have acquired my knowledge solely and alone, after the revelation of the High and Great God, from the assiduous study and oft-repeated reading of good books: I do not say explicitly that I have learned about the *Materia* therein, which I could learn only from divine revelation, but what I learned confirmed and conformed thereto, also about the *Solution*, which with all Philosophers is but one, and without which neither the old nor the new Philosophers can accomplish anything. Therefore it is called also *Secretum Artis* and *Arcanum Philosophorum, quod nemo nisi Deus revelare debet*, including all work. and for this I thank the Creator of all things, giving unto Him praise, honor, and glory, now and for ever. Amen

But thou, dear reader, must have no reason to complain about me, and therefore I will reveal to thee, through the love of God, still another secret. And thou shalt know that this *Solution*, although one, is divided into a *secundum prius et posterius*, as they take care to say in the schools.

The first is the dissolution of which *Arnoldus* speaketh, or the decomposition into its first *Materia*, but the other is the complete dissolving of the body and the spirit at the same time, since the dissolving and the dissolved always remain together, and together with this dissolving of the body occurreth the *Coagulation* of the spirit. Here thou canst see quite clearly and plainly with thine own eyes all that thou dost desire to see and know: and it is only a woman's work and a child's play, because one has so little difficulty therewith, whereof there is no need to speak further; since whoever knoweth the beginning, knoweth also how, by God's blessing, to attain the end, which, so to speak, pictureth to us all the glory, all the eternal glory, when we shall behold God in our transfigured bodies. Hence we scorn all earthly lusts and strive only for the eternal, infinite, and unspeakable delights, which, all beautiful, we shall see with our own eyes.

Herewith I shall now close this short *Treatise*, and set clearly before thine eyes, in the following parable, what is further necessary for thee to know, without lack or error. And in this parable thou wilt find the whole *Practica* and if thou but follow it diligently, thou wilt arrive at the final end and true knowledge. To that end mayest thou and all of us be helped and preserved from want by God the Father, God the Son, and God the Holy Ghost to Whom be highest praise for ever and ever. Amen.

HERE FOLLOWETH THE PARABOLA

WHEREIN THE WHOLE ART IS COMPRISED

There is one thing, one in cipher and in essence.
Which Nature through art helpeth to transform
Into two, into three, four, five, as we do read
Mercury and *Sulphur* do nourish it.
Spirit, Soul and Body, and four Elements.
The Philosopher's Stone is the fifth, which they transmit.
Without fraud shouldest thou count thy *Materia*.
A two-fold *mercurial* substance.
Free from alien Sulphur, thou shalt choose the pure
And dissolve them from the ground up entirely.
Compound them again in their true weight.
And they will lead ther unto the truth
According to the *Solution* shalt thou soon *sublimate*,
Calcinate, and dilligently *distillate*.
Coagulate, and then place it securely
In a container, then begin to tinge.
And thou hast put up a medicine
To heal men and metals – as you choose.

ONCE UPON A TIME I went walking in a beautiful green and young wood and meditated upon and deplored the hardships of this life and upon how we came, through the troublesome fall of our first parents into such misery and distress. Thus thinking, I left the common path and I came, I know not how, upon a narrow footpath, very rough, untrodden, and hard to walk upon, overgrown with many bushes and shrubs, and it was easy to see that this trail had been little used. Thereupon I became frightened and wanted to turn around and go back, but it was not within my power, especially since a strong wind blew mightily behind me, so that I had to take ten steps ahead for every one I could take backwards.

Therefore I had to continue on the trail despite its roughness.

Now after I had walked for some length of time, I came to a lovely meadow. :surrounded by beautiful fruitful trees. as in a circle. This meadow was called by the inhabitants *Bratum felicitatis*. There I met with a group of old men with snow-white beards save for one young man with a pointed black beard: and among them was one whose name I knew, and who was still younger, but I could not see his face. And they had a great dispute about all kinds of things, especially about a high and great secret which was hidden in Nature and which God kept hidden from the great world, revealing it only to those few who loved Him.

I listened to them for a long time, and I liked their discourse very much, but some of them seemed to maunder absurdly, not indeed about the *Materia* or the work in question, but about the *Parabolæ*, *Similitudes* and other *Parergons*. Therein they followed *Aristotle*, *Pliny*, and other *Figmenta*, each of whom had copied from the other. Here I could no longer contain myself, but put in mine own word, refuting many futile things out of my *Experienta*, and there were many who gave heed to me, examining me intheir *Faculty*, putting me through some very hard tests. But my foundation was so good that I came through with all honors, and they wondered a great deal about it, but unanimously took me into their *Collegium*, for which I was heartily glad.

But they said I could not be a real *Collega* until I first learned to know their Lion and knew fully what he could and would do internally as well as externally. Therefore I should apply myself diligently to making him submissive to myself. I was rather sure of myself, and promised them that I would do my best. For I enjoyed their company so much that I would not have parted with them for any amount of money.

They led me to the Lion and described him to me very carefully. But what I should do with the beast in the beginning no one would tell me. Some of them gave me hints thereon, but so

confusedly that not one in a thousand could understand them, and after I had tied had tied up the lion and made sure that his sharp claws and pointed teeth could not harm me, they no longer kept anything secret from me. The lion was very old, ferocious, and big, and his yellow mane hung over his neck, and he seemed unconquerable, and on account of my *Temerity* I was almost terrified, and I would gladly have turned back but for my agreement, and the old men stood all around me to see how I would begin, which also kept me. With good confidence I went up to the lion in his den, and began to cajole him, but he glared at me so intensely with his flittering eyes that out of fear I nearly let my water. At the same time I recalled having heard from an old man on our way to the lion's den that very many people had undertaken to conquer this lion, but very few had really done so. I did not want to come to grief, and I remembered many a grip I had learned through great diligence in athletics. and besides I was well versed in natural *Magia*, so that I forgot about the cajoling, and attacked the lion so fast, artfully, and subtly that I pressed the blood from his body, even out of his heart: it was beautifully red, but very choleric, and this I did before he even realised it. But I looked further into his anatomy and found many things about which I had to wonder greatly, especially his bones which were as white as snow and there were more of them than of his blood.

When my dear old men, standing around the den and watching me, became aware of what I had done they began to dispute with each other vehemently. but I could not hear what they said because I was still so deep in the den, and I could only see their gestures. But when they began to utter hard words to each other, I heard one who said: He must revive the lion also, else he cannot be our *Collega*. I did not intend to raise difficulties, left the den, went across a great square and came, I know not how, to a great wall, the height of which was over 100 ells against the clouds, but it did not have the width of a shoe, and from the beginning of the wall where I started unto the end, there ran on top of it an iron rail well secured with many supports. On top of this wall I walked and thought I noticed someone going a few paces ahead of me on the right side of the rail.

After following that person for some time, I noticed someone following me on the other side of the rail, and I still doubted whether it was a man or a woman who called me and said it would be better to walk on his side than where I was going, and I believed it readily, for the hand-rail which thus stood in the middle made the walk very narrow and it was hard to walk on such a height. And then I saw some people behind me who wanted to go that way. Therefore I swung myself under the rail. grasping it tightly with both hands, and I continued on the other side until I came finally to a place on that wall which was dangerous to descend. Then I regretted that I had not stayed on the other side. for I could not pass under the rail again. and it was also impossible for me to turn back and take the: other way again. Therefore I took a chance, trusted my good feet, held on tightly, and came down without harm. And when I had walked on for some time. I had forgotten about danger and also did not know what became of the wall and hand-rail.

But after I had thus come down, there stood a beautiful rosebush, on which grew beautiful white and red roses, but more red than white ones, some of which I broke off and put upon my hat. Whereupon I was awan: of a wall enclosing a great garden. and in the garden were young fellows, and where the maidens would have liked to be, but who did not like to make so great an effort as to walk around that wall in order to come to the door. I was sorry for them and went back the way I had come, then upon a more level way. and I went so fast that I soon reached several houses, where I thought to find the house of the gardener. There I found many people, each of whom had his own chamber, and two were working together slowly and diligently. But each had his own work. I thought I had done all this work which they were doing before them, and I knew all their work, and I thought: Look, since so many other ppeople do such squalid and dirty work only for the appearance of it and according to their own notion, having no *Fundament* in Nature, then thou art thyself forgiven. Therefore I did not want to remain any longer, because I knew that such art would disapppear in smoke, and I continued on my planned way.

As I now went toward the garden door, some people looked at me sourly. so that I feared lest they hinder me in my *Propositio*. But others said: See, he wanteth to go into the garden, and we who for so long a time did services for the garden have never entered it. Let us jeer at him, if he: doth blunder. But I did not pay attention to them, for I knew better than they the situation of the garden, although I had never been in it, and I went right up to a door that was locked tightly. where one could not find even a key-hole from outside. But I noticed a small round hole in this doorr which one could not see with common eyes, and I thought it was necessary to open the doot there. I took out my *master-key*, prepared for this occasion, unlocked tbe door, and entered.

After I was inside, I found some more locked doors, but I opened all of them without much trouble. But this was a passageway, as if it were in a well-constructed house, about six shoes wide, and twenty long, covered with a ceiling. And although the other doors were still locked, I could see through them sufficiently into the garden as soon as the first door was opened.

In God's Name I walked further on in the garden, and found in the midst of it a little garden, square in shape, and measuring six rods on each of its sides. It was covered with briar-rosebushes, and the roses thereon blossomed very beautifully. And since it had rained a little and the sun was shining, there was a beautiful rainbow. When I had left the little garden and had arrived at the place where I should assist the maidens, I noticed that instead of the walls there stood a low wattled fence, and a most beautiful maiden, bedecked in white satin, with a most splendid youth, went past the rose-garden, one leading the other by the arm and carrying many fragrant roses in their hands. I spoke to them and asked then: How did they come over the fence? She said: My dearest bridegroom helped me over it, and we are now going out of this lovely garden into our chamber to enjoy our friendship. I said: I am pleased that you can satisfy your desire without any further effort on mine. But see, how I ran so long a way in so short a time, only to serve you. After this I came to a great mill, built inside of stones. In it were not flour bins nor any other things necessary for milling, and one did not even see any waterwheels turning. I asked how all this came about, and the old miller answered me, saying that the milling-machinery was locked up on the other side, and I saw the miller's servant go in to it on the covered passage-way, and I followed him. But when I stood in the passage and beheld the water-wheels on my left side, I stood still, marvelling greatly at what I saw. For now the wheels were above the passage, the water was as black as coal, and the drops therefrom were white, and the passage was not more than three fingers wide. Nevertheless I risked going back, holding on to the logs which were over the passage, and came over the water unwetted. Then I asked the old miller how many waterwheels he had. Ten, he answered. I could not forget this adventure and I would have liked to know its meaning. When I saw that the miller did not want to reveal anything, I departed, and there was in front of the mill a high paved hill, and on top of it some of the above-mentioned old men, walking in the warm sunshine, and they held a letter in their hands, written by the entire *Faculty* and addressed to them, about which they took counsel. I soon noticed what it might contain and that it might concern me, therefore I went up to them and said: Sirs, is it about me? Yes, they answered, you have to keep the wife you married a short time ago, in wedlock, or we have to report it to our Prince. I answered: This will be very easy, for I was, so to speak, almost born with her and raised together with her from childhood, and because I had once taken her, I shall keep her always, and even death itself shall not part us, for I love her with all my heart. They replied: What then have we to complain about? the bride is also happy, and we know what she doth want: ye must be joined together. I am well satisfied, I answered. Well, said one of them, then will the lion also come back to life and be mightier and more powerful than before.

Then I recalled my previous exertion and work, and for some strange reason I thought that all this did not concern me, but some one whom I knew well. And thus thinking, I saw our bridegroom with his bride in their above-mentioned garments, going away, ready and prepared to be joined together, which pleased me greatly. For I had been in great fear, lest these things might concern me.

Now when, as said, our bridegroom in his brilliant scarlet clothes came to the old men with his beloved bride whose white satin frock radiated in very bright rays, they were both soon joined together, and I marvelled not a little that this maiden, who might still be her bridegroom's mother, was yet so young that she seemed to have been born but recently.

Now I do not know wherein these two had sinned: it may be that they, being brother and sister and bound together in such a way that they were not to be separated, had been accused of incest. Instead of a bridal bed and true marriage, they were condemned and locked up in a strong and everlasting prison, to repent and pay for their evil deeds with everlasting tears and true regret. But because of their noble birth and rank, and in order that they might not do anything secretly any more, and that they might be always before the eyes of the watchman who was ordered to take care of them, their prison was transparent, crystalline, and formed not unlike a heavenly dome. But before this, all their clothes and ornaments with which they were adorned were taken from them, so that they had to live naked and bare in their dwelling-place. And no one was given them to wait upon them. But all the food and drink which was drawn from the above-mentioned water, which was necessary for them was placed therein. The door of their

chamber was well locked and sealed with the seal of the *Faculty*, and I was ordered to guard it and since winter was soon to come, to heat their chamber duly, so that they should not freeze or burn, but in such a way that they could in no wise come out and escape. But if any damage should occur under the said *Mandatum*, I would certainly receive great and severe punishment therefor. I did not feel well about this matter, and my fear and worry made me faint-hearted. For I thought to myself that it was not a small work which I was commanded to do, but I knew that the *Collegium Sapientiæ* was not given to lying and always did what it said, and certainly prepared its work with care. However, I could not change it, and besides this locked chamber stood in the middle of a strong tower, surrounded by high walls and strong fortifications, and since one could heat the chamber with a moderate but constant fire, I undertook my office and began In God's Name to heat the chamber in order to protect the imprisoned married couple from the cold. But what happen? As soon as they notice the slightest warmth, they embrace each other so lovingly that one will not see the like again. And they stay together in such ardor that the heart of the young bridegroom vanished in fervent love, and his entire body melted and fell apart in the arms of his beloved. Then she, who had loved him no less than he had loved her, saw what had happened, she shed many tears for him and buried him, so to speak, with them, so that one could not see for overflowing tears what had happened to him. But her grieving and crying lasted only for a short time, and because of her grief she did not want to live any longer, but went voluntarily to her death. Ah! woe unto me! I was in fear, anguish, and misery, because these two whom I was supposed to guard had been apparently dissolved entirely into water, and I saw them lying before me as dead. Certain failure confronted me, and what seemed to be the worst and what I feared most, was the coming derision and ridicule, as well as the perils I should have to meet.

I spent a few days in careful thought, considering how I could help mine affairs, when I recalled how Medea had brought Æson's dead body to life again. And I thought to myself: If Medea could do it, why should I not be able to do it. I began to think about how to proceed with it, but did not find any better way than to maintain the steady warmth until the water would recede and I could view the dead bodies of our lover. Then I hoped to escape all danger with gain and praise. Therefore I continued for forty days with the warmth with which I had begun, when I noticed that the longer I did so the more the water disappeared. And I could see the dead bodies, black as coal. This would have happened sooner if the chamber had not been locked and sealed so tightly; but I was not permitted to enter it in any way. Then I noticed quite particularly that the water rose up high toward the clouds, collected on the ceiling of the chamber, and came down again like rain; and nothing could escape, so that our bridegroom and his lovely bride lay before mine eyes dead and rotten, stinking beyond all measure. Meanwhile I noticed in the chamber a rainbow in the most beautiful colors, caused by the sunshine in the moist weather which gladdened me not a little in my sorrows, and I became rather happy to see the two lovers lying before me again. But no joy is so great that there is no sorrow in it; and therefore I was grieved in my joy because I saw the ones I was supposed to guard so lying before me that one could perceive no life in them. But since their chamber was made from such firm and pure *Materia* and closed so tightly, I knew that the soul and spirit could not escape therefrom, but were still enclosed therein. I continued with my steady warmth and heat day and night, performing my ordered duty, imagining that spirit and soul would not return to the bodies as long as the dampness lasted. For they like to dwell in the damp nature. And, indeed, I found this true. For I noticed in many painstaking observations that many vapors arose from the earth about eventide, through the strength of the sun, and went up high as if the sun were drawing up the water. But during the night they coagulated into a lovely and fertile dew, coming down in the morning, moistening the earth, and washing our dead bodies, which became all the more white and beautiful through such bathing and washing. But the more beautiful and white they became, the more they lost of their moisture, until finally the air became so light and clear, while all of the foggy and damp weather had passed, the spirit and soul of the bride could not remain any longer in the clear air and went back into the transfigured and glorified body of the queen, and as soon as the body felt them it became instantaneously alive. Over this I rejoiced not a little, as you can very well imagine, especially since I saw her rise in a very costly garment, the like of which is seen by only a small number of people on this earth, and she was adorned with a costly crown embellished with flawless diamonds, and I could see her rise and say: Hearken, children of men, and observe ye who are born from women, that the All-Highest hath the power to enthrone kings and dethrone them. He maketh rich and poor, according to His will. He slayeth and maketh to live again.

And behold all this in me as a true and living example: I was great and became small; but now after I became humble I was raised to be a queen over many realms. I was slain and made alive again. The great treasures of the philosophers and of the mighty have been entrusted and given to me, the poor one.

Therefore was I granted the power to make the poor rich, to deal mercy to the humble, and to bring health to the sick. But not yet am I like my beloved brother, the great and mighty king, who will still be recalled from the dead. When he cometh he will prove my saying true.

And while she thus spake, the sun shone brightly and the days became warmer and the dog-days were soon to come. And long before the wedding of our new queen there were prepared many costly robes, made out of black velvet, ash-gray colored damask, gray silk, silver-colored taffeta, snow white satin, yea, a silver piece of exceeding beauty, embroidered with costly pearls and bedecked with gloriously clear glittering diamonds. And in the same manner were prepared garments for the young king, namely of *Incarnat*, with the yellow colors of aureolin, costly fabrics, and finally a red velvet garment, embroidered, adorned, and prepared with costly rubies and carbuncles in very great quantities. But the tailors who made these garments were invisible, and I marvelled greatly when I saw one coat after another, and one robe after another, being finished, since I knew that no one else besides the bridegroom and the bride had gone into the chamber. But what most astonished me was that as soon as one coat or robe was ready, the former ones disappeared before my very eyes, and I did not know whither they had vanished nor who had locked them away.

And after this costly coat was finished, there appeared the great and mighty king in all his power and glory. and there was nothing like unto him. And when he found himself locked in, he asked me in a friendly way, with gracious words, to open the door for him, so that he would be able to go out. and said it would be to mine advantage. And although I was strictly forbidden to open the chamber, I was so terrified by the great appearance and the sweet power of persuasion of the king that I opened the door willingly. And when he left he showed himself very friendly and gracious, yet humble, so that one could truly see that nothing adorns persons of noble birth as much as these virtues.

And since he had spent the dog-days in great heat, he was very thirsty, weak, and tired, and he asked me to bring him some of the running water from below under the water-wheels of the mill. This I did. and after he had drunk a great part of it eagerly, he went back into his chamber and told me to lock the door fast behind him, lest some one should disturb him or awaken him from his slumber.

There he rested for several days, and then called me to open the door. But I observed that he had become far more beautiful, full-blooded, and glorious, and he also noticed it. Whereupon he thought it must have been a marvellous and healthy water, and he ordered more of it and drank much more of it than the first time. And I resolved to build the chamber much larger. After the king had drunk of this delicious beverage, which the ignorant do not value at all, to his heart's content, he became so beautiful and glorious that in all my life I never beheld a person more glorious or more noble in behavior and character. Thereupon he led me into his kingdom and showed me all the treasure and riches of the world. so that I have to admit that not only did the queen speak the truth, but he also gave a great part of it to those who know the treasure and can describe it. There was no end of gold and precious carbuncle-stones, and the rejuvenation and restoration of the natural powers, as well as restoration of lost health and the taking away of all diseases, was a common thing there. But what was most delightful in this kingdom was the inhabitants knew, feared, and praised their Creator, obtaining from Him their wisdom and knowledge, and finally, after this earthly joy, they obtained eternal glory. To this end may God, Father, Son and Holy Ghost help all of us.

AMEN.

The Heavenly and Earthly Eve, Mother of all Creatures in Heaven and on Earth.

The Star of the Kings from the Orient.

God is an eternal uncreated, infinite, supernatural, selfsustaining, heavenly and existing spirit who hath become in the course of nature and time a visible, bodily, mortal man.

OCULUS DIVINUS

per quem Deus vidit & creavit omnia.

Everything hath its end! and announces its beginning.

LUMEN GRATIÆ ERGON
SUNT DUO

Heavenly Eve, The New Birth

O, Man, O, Man, see how God, the Word hath become man.

Innocent I received, Damned is he, who doth not believe.

TINCTURA CÆLESTIS.
S. S. Sacramenta.

ROSA CRUCIS

VENITE

VIDETE. VIDETE, VIDETE.
Whoever hath eyes to see, can and will see rightly.

Seek the friendship of Archæo, the confidant doorkeeper,

Nature is a created, natural, timely, definite, spiritual, existing and bodily spirit, an image, likeness and shadow, fashioned after the uncreated eternal spirit, hidden and yet visible.

OCULUS NATURI

sive Cœli, per quem Natura visita & regit terrena omnia.

Lively, mortal, effective, perishable and to be reborn again.

LUMEN NATURÆ PARERGON
FRATRES.

Earthly Eve, The Old Birth

O, Man, O, Man, bethink thee how Nature is a great world, and hath become man.

Innocent I give back, Despise it not to thine own shame.

TINCTURA PHYSICA.

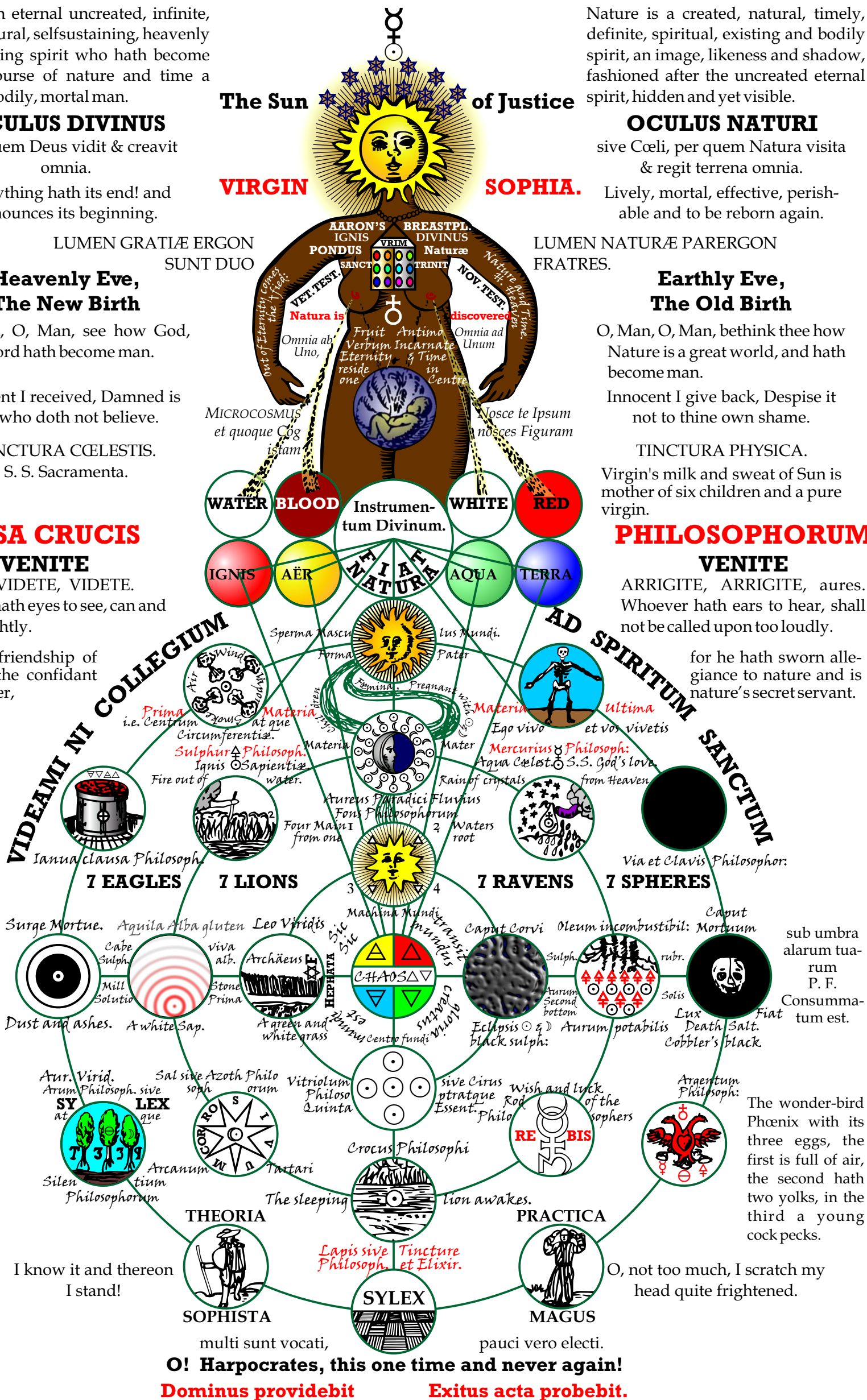
Virgin's milk and sweat of Sun is mother of six children and a pure virgin.

PHILOSOPHORUM

VENITE

ARRIGITE, ARRIGITE, aures.
Whoever hath ears to hear, shall not be called upon too loudly.

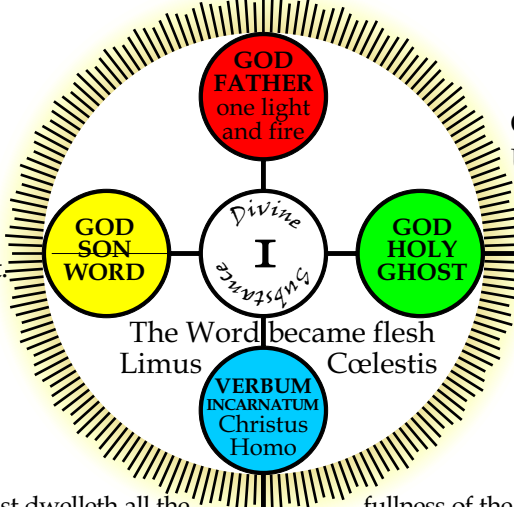
for he hath sworn allegiance to nature and is nature's secret servant.



O! Harpocrates, this one time and never again!
Dominus providebit Exitus acta probebit.

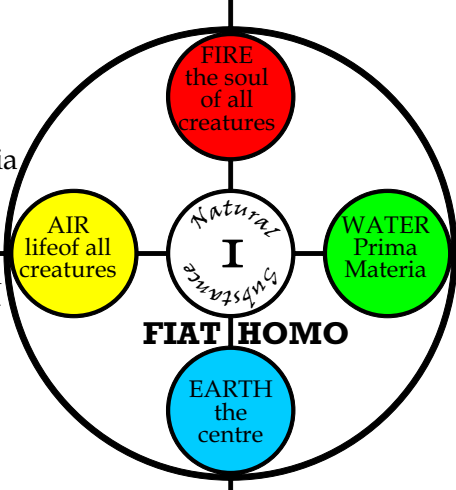
About God and Nature

Heavenly Light. Eternity.



All in All in Heaven and on Earth.
Omnia ab Uno Unum ad Omnia
A&Ω
Beginning - End
Eternal - Timely
First - Last
God - Man
Heaven - Hell
Tree of Life
Tree of Death

Natural Light. Time.



From One
4
Quinta Essentia is one and five.
1 Supernatural.
4 Natural.
4 Inward,
4 Outward.

Qui unum discit Omnia discit. Omnia multa discit. Nihil discit.

In Christ dwelleth all the fullness of the Godhead bodily. Colos. 2. v. 9.

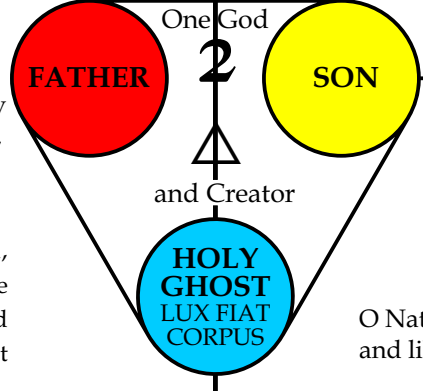
The secret cipher Rev. 13. 18. **666.**

In eternity the heavenly Adam and Son of God, a cipher of man. 666

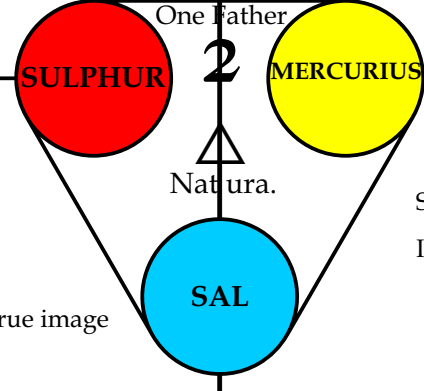
The animal, dragon, false prophet and whore of Babylon in, with and through man, without fault of God. N.B.

God and Man. Is a cipher of man. Rev. 13. 666

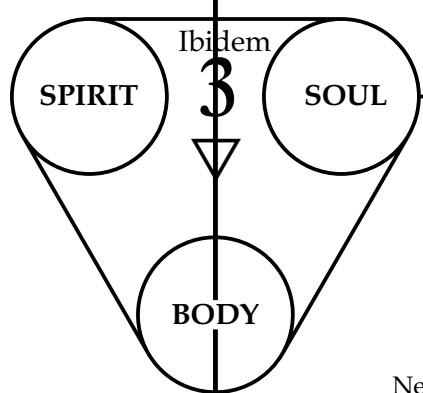
The earthly Adam, an image and likeness of the heavenly Adam is also a cipher of man 666 in both eternity and time. The animal, the dragon, false prophet and whore of Babylon.



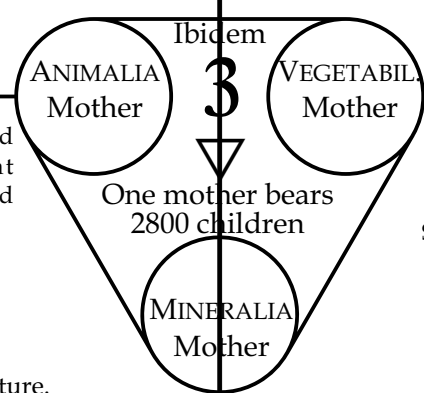
One God and Creator
A divine Nature and Being divides itself into three different persons in one being.
3
O Natura! thou art an only true image and likeness of thy God.



One Father
Natura.
According to time and the light of Nature **666**
Spiritual Invisible
Bodily Visible.
and 3
2 3 4 5 6
Sendivog. 12 Tratt. 3. Cap.



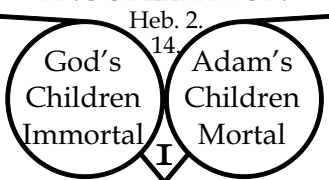
Ibidem
A created nature divided into three different natures or kingdom and mother.
2
Heavenly - Earthly
New Creature - Old Creature.



Ibidem
One mother bears 2800 children
The dust became man. Gen 2. v. 7.
Earthly Adam 1 Cor. 15.
FATHER HEAVENLY MOTHER ETERNAL.
FATHER EARTHLY MOTHER TIMELY.
Limus Cœlestis Limus Terrestris
FIGURA CABALISTICA.
is a man's cipher, 666 Rev. 13.
I N O O I E E A Y T O N
Heb. 2. 14.
God's Children Immortal
Adam's Children Mortal
Born of the flesh.

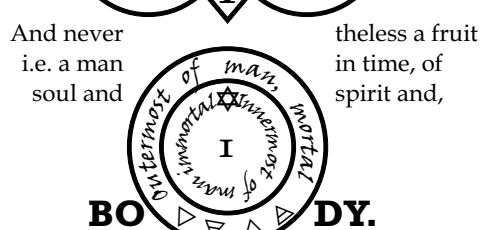
Man with, in and through God, out of own evil will against God's command without the fault of God.

Incorruptible heavenly seed, 1. Peter 1. v. 23.
John 3. v. 6. Born of the spirit.



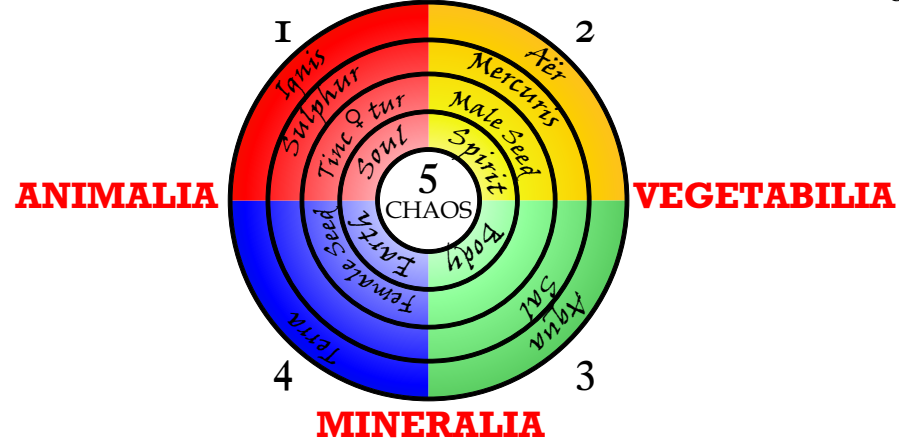
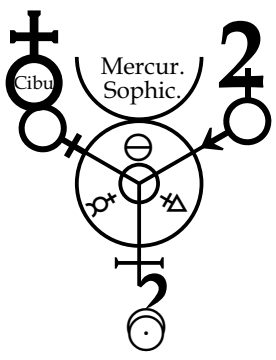
Corruptible earthly seed.
Born of the flesh.

Whoever will understand this rightly, begin at the bottom, go to the top; So back again from top to bottom, and God's wonders thou wilt understand.



And change it back again through the fiat of mercy from 1. 2. 3. 4 and 5. So thou art a master and small earthly God.

These are the three Principia and Quinta-Essentia to bring back to their origin.



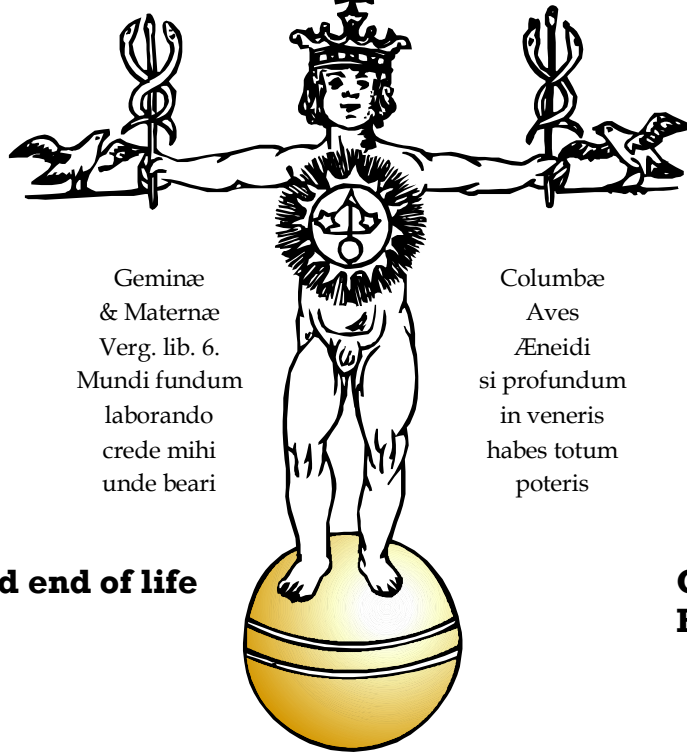
SIGNAT ♂ STAR.

But every-thing accord- ing to its own kind. { Make out of metal a plant, out of the plant an animal, out of the animal a man. Back again. From man into animal, from animal into plant, from plant into metal. ♀

**DE
MERCURIUS MERCURIO**

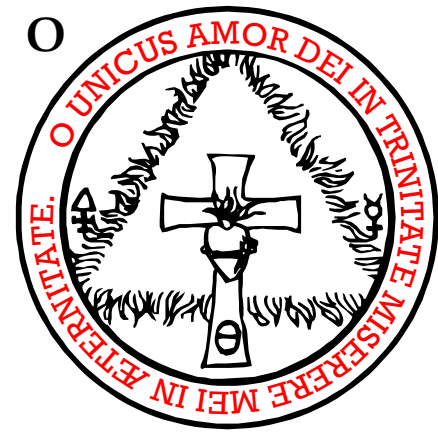
Per Sal, Sulphur, Mercurium
Fit Lapis Philosophorum.

Through $\Theta \ddagger \Upsilon$ is our life's beginning and that of all things, NB. Even the end of all evil, and after its putrefaction a new birth, better than the previous one.



Geminae
& Maternae
Verg. lib. 6.
Mundi fundum
laborando
crede mihi
unde beari

Columbae
Aves
Æneidi
si profundum
in veneris
habes totum
poteris



**Thou art the beginning and end of life
Thou art hope after death.
Saturnus, the rebirth,
Sol, Luna, its body.**

**O, sole love of God in Trinity,
Have mercy on me in eternity.**

The dew of the heaven and the fat of the earth is our art-subjectum or Materia. Consequently it is neither mineral nor metal; the Pythagorean Υ indicates to us that there are two mercurial substances of one root: Fire and water, Ischschamain, namely, drawn out of Minera, wherein all metal and minerals are situated. It is a dew of heaven Θ , but a mineral and metallic dew of heaven, in which are all the colors in the world, which may be coagulated through artificial operations into a sweet salt, called Manna, into a medicine; Sol pater, Luna Mater, from both these it receives its light, life and splendor, its fiery light-essence from the Sun, from the Luna its watery light-essence. We find it coagulated and dissolved. This dew falls from above into the depths of the earth and its body is made up from the most subtle parts of the earth. From above this dew receives its soul, and spirit; fire and light go into its salty body, receiving the powers of the things from above and below (nempe Virtutes Substantiales). To our eyes appears this mineral-dew in white, yellow, green, red and black colors, these being the only colors visible to our outer eyes. For it appears corporeally to the outer eyes, at times seen by miners in the mountains, appearing to the outer eye, heavy, watery, and dripping. Neither the miners nor artists know to what use to put it, since they do not know for what purpose Nature placed it there, nor of what sex it is, nor whether it be mineral or metal; all this is incomprehensible and unrecognisable. The best dew is that which in color looks like coagulated electrum or transparent amber. What the world uses it for I do not know, yet it is with all its power in all things. The dew itself is always rejected and despised; it separates into two branches, white and red, from a single-rooted Υ , and stands upon this single root, growing like a white and red Rose of Jericho and blossoms like a lily in the valley of Josaphat, oft-times broken off untimely by miners and is tortured by ignorant workmen. The true artist knows its influence, and plucks it in full bloom, with blossom, seed, root, stem and branches, namely: in full bloom, through the faith of the inner opened eyes. This is enough said of its bodily form: It is neither metal nor mineral, but nevertheless first mother and materia of all metals and minerals.

| | |
|--|-----------------------------------|
| It is nothing but a Lion with its coagulated blood, and the gluten of the white eagle. | |
| Whoever seeks it, suffer | For He alone keeps His vow, |
| Whoever finds it, be silent. | Seek for friends in your mind, |
| Whoever holds it, hide it, | Be friendly with everybody, |
| Whoever may use it, do so unbeknown, | But trust no one, |
| Whoever is a true Philosophus, | No one but God, |
| Remain nameless, | If you do not want to be cheated. |
| Trust no one but God, | Experto crede Ruberto. |
| For loyalty flew from earth heavenward and left all men whose mind is upon earthly matter. | |

$\overset{a}{X}$
 ω

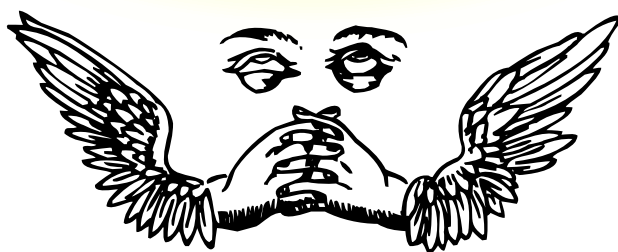
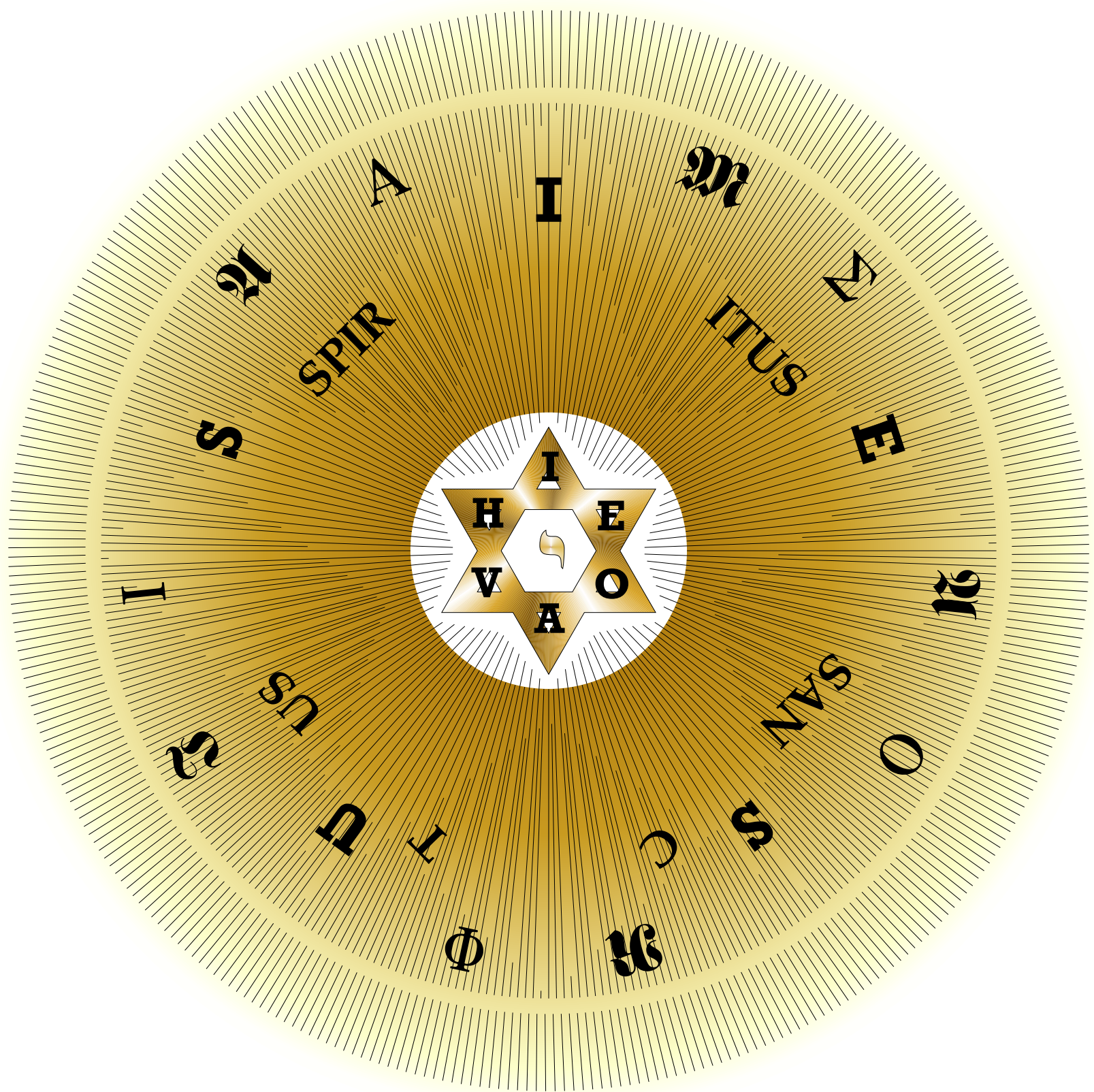
LIBER VITÆ CHRISTVS

or

**The only true way to arrive at the only good and right undertsnading
of God and nature and to attain true perfection.**

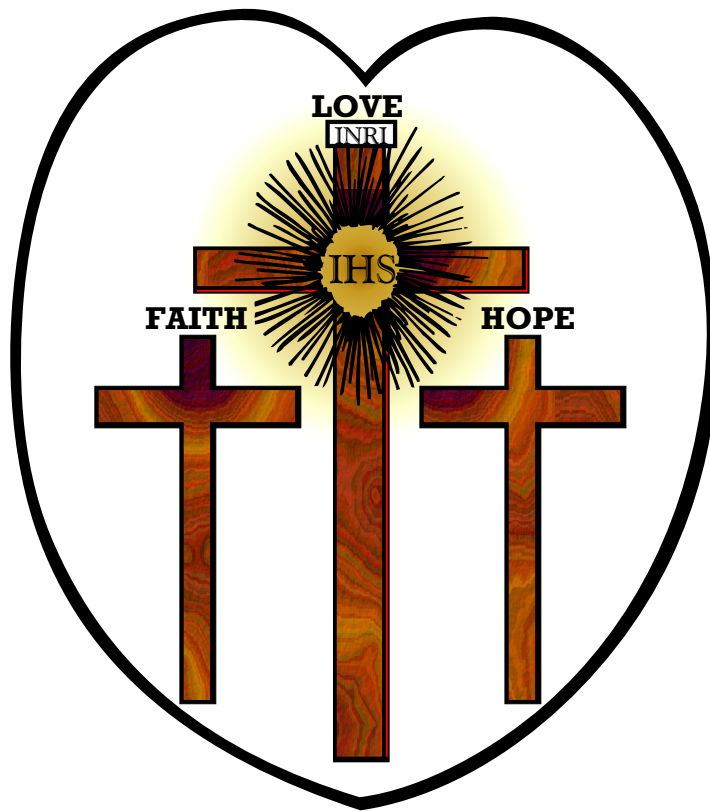
ENIGMA.

Our (the right believers) dwelling-place is in a dark grey and sinister castle, bewitches, surrounded by a very thick cloud, so that no one may come near it. In front of that castle and surrounding it is a fine green lawn, on this a great rock, which hides the castle, upon the rock is a four cornered pillar, made of alabaster, on top of this stands a golden Sceptre, decked with many precious stones. Down from the rock leads a stairway made of 11 steps of white marble; around the entire edifice is a wide, deep water. On its shore lies a boat at anchor, great to look upon, bedecked with blue velvet. Its master and his servants wear crimson red mantles. Not far from its springs forth a fresh clear fountain, nearby is a pyramid and obelisk on which are written the customs of this strange island in 72 languages. If one wants to reach the princely castle, and discover it, one has first to pass through a ruined tower called the uncertain passage, from there one can view and estimate the places in the sinister and as yet invisible castle; then one comes to another tower, called the dangerous one, through which one must pass on foot, then one reaches the rock, on which the water beats, and if one touches the Sceptre thereon with the middle-finger, and conquers the wolf and a goat, which will appear suddenly, then will appear a very beautiful virgin, who will give the victor a wreath, signifying his virtue and bravery. And the clouds will part, soon the castle will be seen, and the master of the castle, in a long silken yellow coat and deep brown beret, will receive the new guest and lead him unto all earthly and heavenly happiness.



LORD, from Thy hands cometh all good. All blessings and all benedictions come from Thy hand. With Thy fingers Thou hast written the characters of Nature which nome may read unless he has been taught in Thy school. Therefore let us lift up our eyes to Thee, O Lord, even as servants look upon the hands of their master and as maids look upon the hands of their mistress, that Thou mayest help us. O Lord our God, who should not praise Thee, who should not glorify Thee, the King of Glory! For all things come from Thee and hearken unto Thee, and must all return to Thee again, being received either in Thy Love or Thy wrath. Nothing can escape Thee, all things must serve Thy honor and glory. Thou alone and none other art the Lord. Thou dost what Thou wilt with Thy mighty arm, nothing can escape Thee. Thou alone dost help the humble, the meek and the poor, those who are devoted to Thee with all their heart, in their hour of need, those whom humble themselves in the dust before Thee, to them Thou art gracious. Who should not praise Thee, O Thou King of Glory; there is none like unto Thee, whose dwelling place is in heaven and in a troubled and virtuous holy heart. O Great God; Thou all in all! O Nature! thou everything from nothing; what more then shall I say? I am nothing in myself, I am everything in thee, and I live in thine everything from nothing: live Thou then in me, and so bring me unto the all in Thee. Amen.

ABOUT THE REVELATION OF JESUS CHRIST.



Dear Christian brethren: As Jesus Christ, the Son of God will be revealed by the Holy Ghost through His Father and the Father was revealed through His Son, so it will come to pass that those who are seemingly Christians will become Christian and all the people will accept the Christian belief and will become Christian men. But so far, as one can easily see, Christ and Christianity have never been revealed, for until now love towards the neighbor and towards God hath been entirely closed up and hath been extinguished and instead of it, rules the Flesh; i.e. idolatry, whoring, drinking, eating, envy, wrath, contestation, dissension, murder, robbery, injustice and all luxury and ambition, all this being contrary to the Revelation of Jesus Christ and His bodily rebirth. Woe upon us, wretched men, that we are so much opposed to one another! Why do we fight each other with claws and teeth, is it that the love poured out by the Holy Ghost is entirely extinguished and dead? Does no one longer respect the other man? Are we like the dumb beasts that one hath to rend, devour and destroy the other, was heaven and the earth made for one man alone? Nay, that cannot be.

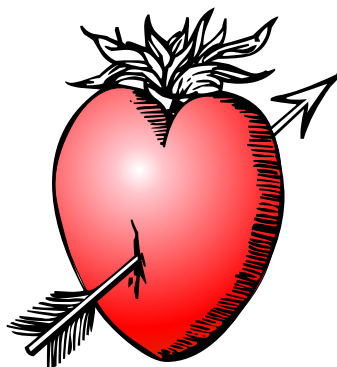
O, ye nobles, counts and knights, do we have to pray to God, our Creator, for the revelation and knowledge of Jesus Christ, His Son, who is despised and ridiculed, and who is nevertheless the greatest in heaven and on earth?

O, ye Theologians, Preachers including all Teachers: Ye should be taught by God and ye should proclaim Jesus Christ of Nazareth, the Crucified, to all people with right knowledge and teaching and should do so out of love and not for money or motives of profit. It is also necessary for you to ask Almighty God for the revelation and right knowledge of Jesus Christ, the Son of God and the Virgin. So then you may go ahead as the true lights of this world, before men as you have your illumination from God. Learn to know Jesus Christ, who hath made us for wisdom, for justice, for holiness, and for salvation, so that as it is written: He that glorieth, let him glory in the Lord. I. Cor. 1. v. 31. So there will soon cease fighting, quarreling, damnation and heresy and there will be only brotherly love and unity amongst you, with the friendliness of one mind, one will, one knowledge, one belief, one blessedness and a perfect love towards neighbor and God.

O, all ye people in this world, rich and poor, man and woman, young and old, great and small, let us pray God for the revelation and true knowledge of His Son, Jesus Christ, that we may live in unity, peace, friendship, patience, kindness, and humbleness of heart, that all men in this entire world may live as of one heart, one love, one community, one church, one faith and in one mind in Jesus Christ in whom we and all men shall be blessed.

Otherwise we do not know Jesus Christ, who died for us on the cross, and no one should glorify Him with his mouth only, for He looketh into the heart, and where there is love, injustice will cease from all things, which are done in the world.

O, ye people, loving lovingly, love of all loves, how easy is thy yoke and how light is thy burden! Thus speaketh the heavenly and eternal Wisdom and Love Itself. Matth. 11. John 3.



**Eat, my Beloved
Become**

**Taste and see how friendly
for My Body is the right food**

**Whoever eateth My Body
Abideth in Me**

That is
affecteth what is imperishable

**For the Spirit is life-giving, and
are spirit**

Taulerus.

The true supper is the essential, powerful and almighty power of Jesus Christ, the Son of the living God.

God is light and in Him is no darkness at all. But if lowship with one another, and the blood of Jesus Christ,

For our sins He was wounded and

**EGREDERE.
per Viam CRUCIS**

**Drink, my Friends,
intoxicated.** Cant. 5. v. 1.

**is the Lord and think of Me.
and My Blood the right drink.**

**and drinketh My Blood
and I in him.**

how the food
abideth there unto life eternal.

**the flesh of no use, these my words
and life.**

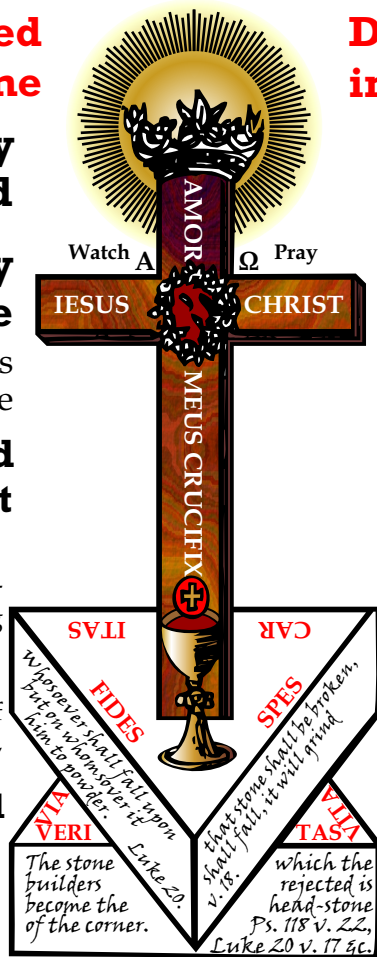
Taulerus.

Whenever God wants to give us the sweet savour His love and kindness, He Himself becomes food and drink of our souls.

we walk in the light as He is in the light, we have felt His Son cleanseth us from all sin. I John 1. v. 7.

through His wounds we were healed.

**INGREDERE
per Vitam LUCIS**



To him that overcometh, will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Rev. 2. v. 17.

Christ is the trunk and tree of life through which the bitter water of Mars was sweetened, and what are we but His twigs and branches through which He bears fruit in us by His power. All those made white in the bitterness of this time limited life were reborn through Him into the sweetness of eternal life.

His soul is the essential thing in my soul, and for that Soul's sake god hath become man, that we may become God-like in and through Him in the love and life of Jesus Christ. So that we may be reborn and revealed in the eternal heav-enly image into a divine life. O Man: It is a great unfathomed Secret when we come to consider it and remember that we are in Christ members of one body and all of us are in Him but One. That all of us receive and benefit from the One Christ and that we are a remain in the same Christ a unified body, which body is He Himself. And we are the body and the members thereof. Yes, we are tied and bound together with and in Him to One Man, and this Man is each sev-erally in Christ. Through the medium of bread and wine we all eat and drink Christ's body and blood with the Essential desire and desirous believing mouth, the fiery love and life mouth of our souls. The real innermost man, a creature of paradise and of eternity, an image of God, is hidden under the gross animal form, and desired a spiritual nutriment or Tinctur and therefore eats Christ's spiritual flesh and blood, for he is a spiritual being.

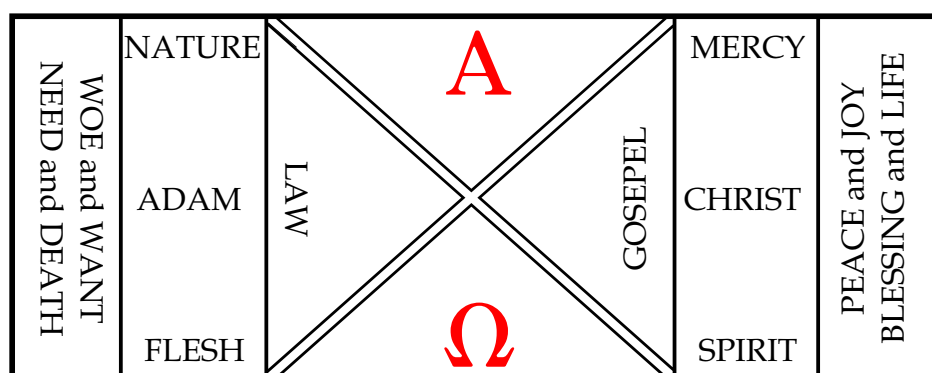
The soul's hunger for the true belief is the divine spiritual mouth, eating and drinking, in the innermost depths of the soul, Christ's Body and Blood. Whatever cometh from the Spirit and consists of the Spirit, that is the greatest and high-est nutriment of the souls. The spiritual hungry fire of the soul reaches for, grasps, eats and drinks with its spiritual, opened, believing mouth the holy inconceivable being, Christ's Flesh and Blood. It takes this supernatural holy essential power through the medium of bread and wine, through which medium the invisible eternal becomes one with the visible, spiritual, immortal eternal human being; understand: Faith becomes through this transformation a being, a spiritual flesh and blood. For one faith can grasp the other: The earnest faith of the living grasps for the eternal: And is so mighty and powerful that it can overthrow the mountains and move them elsewhere. The true and essential faith of man is Christ Himself, who is in him and abideth in him and is his life and light. Behold, this is the way we are being purified through the faith and enlightened and inspired through the Holy Ghost. The gross animal, which is only the outer shell, receiveth only an elemental being or earthly food and eats of the perishable world-being out of which he himself consists. But the soul is of God and of His words. Mark: As is the mouth, so aslo is the food: Ever Principium eats and drinks of its likeness: Every spirit eats and drinks of that from which it came forth, and in whose depths or Centrum it standeth: For what hath light in common with darkness? It cannot comprehend it.

The natural, mortal and perishable body receives its food from the earth: and the sidereal, volatile and perishable body its food from the firmament: but the Spirit of the Lord is the life of souls and the life of the innermost immortal life.

The innermost man as the pure Adamic power-body, with his beautiful, chosen, gracious, heavenly bride, receives in great love, desire in his spiritual believing mouth the invisible spiritual being and supernatural heavenly flesh of Christ, a tincture of life, a perpetrating fiery love and power being, for faith is the cornerstone, the beginner and the finisher, effecting the right innermost, eternal Sabath in the innermost depths of our souls, effecting, also, the power of God through the love of Jesus in quiet tranquility and peaceful bliss.

Christ hath not given unto His disciples the creaturely being, the outer understandable fleshy human nature, nay: Whosoever discerneth not the body of the Lord and eateth and drinketh the bread and wine, receiveth Him unto his condemnation. He gave them the spiritual human nature, the power of His body and blood, a holy, heavenly body life and loveliness, a spiritual being a spiritual body. This He brought down from heaven in which is understood the divine and eternal human power: This He introduceth into our body, made white by the light, so that He maketh us live again through His heavenly existence in our bodies.

No mortal creature can look upon a spiritual being, much less can we grasp, handle and enjoy it with our earthly mortal mouth. But such is conceivable and comprehensible to the spirit of the souls standing in the divine Centro, for He, Christ, is the body of the spirit and the spirit of the body, in our soul's body which He giveth unto us to eat in faith. No mortal and unworthy man can reach and receive the unchangeable and indestructible heavenly bread of eternity, much less can he taste of it.

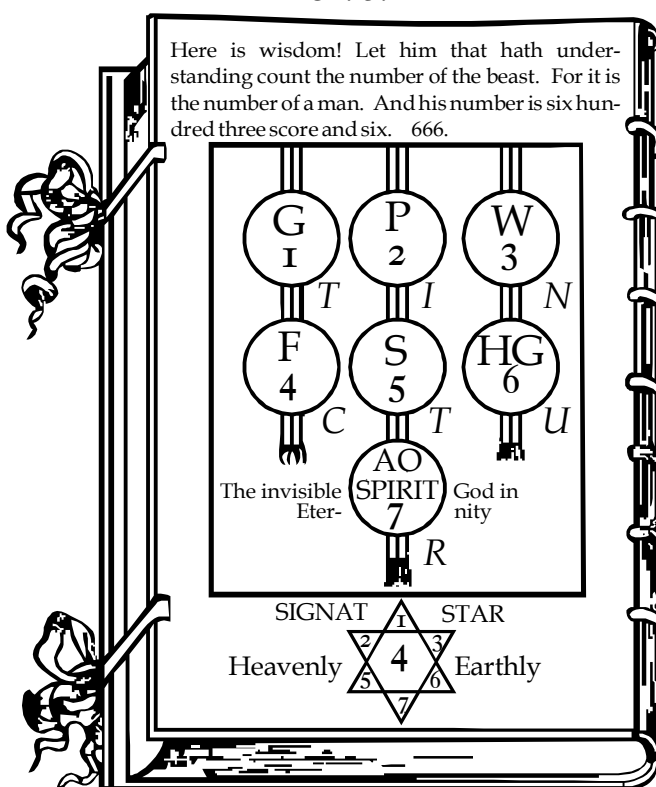


This is the revelation and the testimony and the tree knowledge of J.C., God and Man, the living Book of Life, all heavenly and earthly wisdom in heaven and on earth, the sealed book according to time and eternity. And I saw on the right hand of Him that sat on the throne, a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof? An no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and read the book, neither to look thereon. Rev. 5. And he said unto me, these sayings are faithful and true, to shew unto his servants the things which must shortly be done. Seal not the sayings of the prophecy of this book: for the time is at hand. Rev. 22. v. 6. 10. Blessed his he whose name is written in the book of life. And I will not blot out his name of the living book of the lamp. Philip. 1. v. 3. Rev. 3. v. 5. Rev. 21. v. 27. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. 20. v. 15. Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book. Rev. 22. v. 7.

The Sealed Book.

Rev. 5.

The four bands tied together, i.e., Alpha and Omega, Eternity and Time, and the one wheel to look upon not unlike four wheels, and all four were one like the other, as being one wheel in the other. So are the four beasts Ezek. 1. and the four beasts Rev. 4. 5. & 19. and the foursquare city of God fashioned after the measure of a man. Rev. 21.



And behold: in the midst of the throne stood a lamb as it was slain and had seven horns and seven eyes, these are the 7 spirits of God, sent into all countries, i.e.,

The Seven Seals.

And I beheld a beast coming up out of the earth; and he had two horns, like a lamb and he spake as a dragon: and her exerciseth all the power of the first beast; and he causeth all to receive a mark in their right hand, or in their foreheads, that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name: i. e. 666.

Here is wisdom, for it is the number of a man. Rev. 13.



All { 1. Wisdom in one book
2. Power in one stone
3. Beauty in one flower
4. Riches in one treasure
5. Blessedness in one estate } is and is called

IESUS CHRISTUS

a † ω

Crucifixus & Resuscitatus

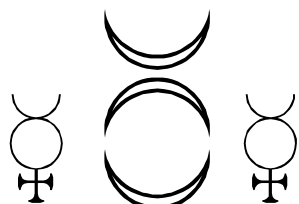
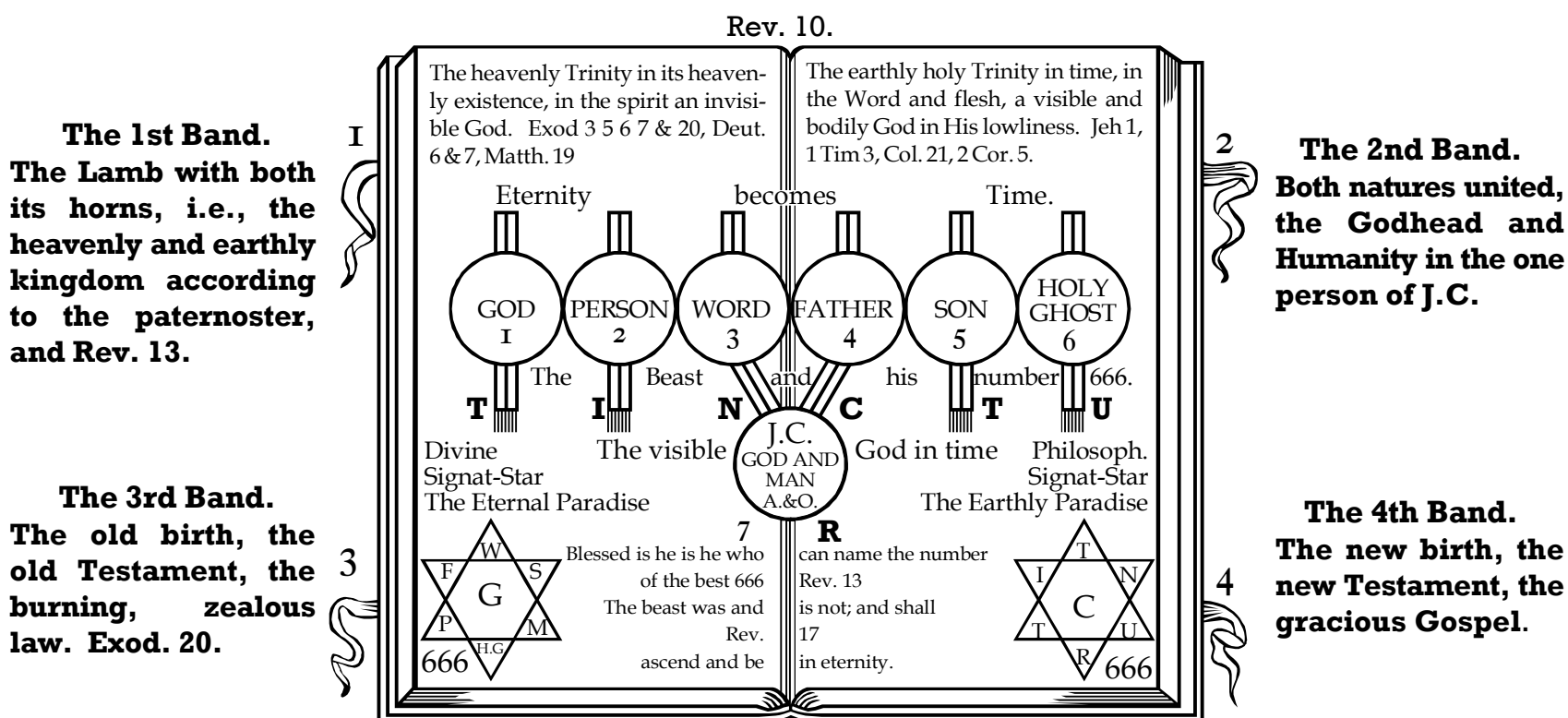
That is:

The well, the tree, the light and the right book of life and of the lamb,
he who hath that,

Understandeth all things in heaven, on earth, and under the earth, and cometh forth therefrom, and all other books bear testimony thereof alone.

This is the revelation and testimony and the true knowledge of J.C., G. and M., the living book of life, all heavenly and earthly wisdom in heaven and on earth, the opened book according to the Word and His body mortal existence in the world and in time, which God hath given unto his servants. And I saw a mighty angel come down from heaven clothed with a cloud and he had in his right hand a little book open, and I heard a voice from heaven saying unto me: go and take the little book which is open in the hand of the angel, and the voice spake again and said: Take it and eat it up; and as soon as I had eaten it my belly was bitter. And he said unto me: Thou must prophesy again before many peoples and nations, and tongues, and kings. Rev. 10. And another book was opened, which is the book of life. Rev. 20. And one of the elders saith unto me: Weep not, behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof; and he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb and spake: Thou art worthy to take the book and to open the seals thereof. Rev. 5. He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. 2 & 3. He that hath an ear, let him hear, hear is wisdom. Rev. 13.

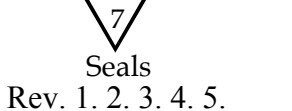
The opened book with its seven seals.



i. e.

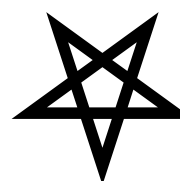
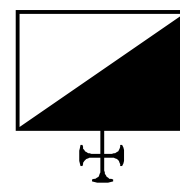
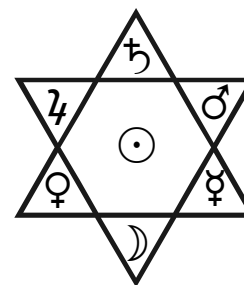
Signat-Star
Candles

Stars
Spi
Eyes



Churches
rits
Horns
Seals
Rev. 1. 2. 3. 4. 5.

Close the book again with its seven seals opened, that it may become again the first sealed book, heavenly in the invisible God. And the Spirit moveth in God, and the Person in the Son and the Father in the Word, and thus is sealed the Holy Trinity of the three heavenly spiritual, invisible, eternal Persons united in the three earthly, temporal, visible bodily Trinity of the One Person and Mankind J.C., G. and M. And His Mortal Being is a throne, seat, heaven, house and dwelling-place in the undivided eternal Trinity, entirely in heaven and on earth, and that is the sealed book, the revelation, the true knowledge and testimony of J. C., G. and M. For in Him dwelleth the fulness of the Godhead bodily, as the holy wisdom saith. John 9, 10, 12, 14 & 17. and Colos. 2.



JESUS CHRISTUS

the foundation and living corner-stone in Sion
for to see out of the depth of the spirit and truth,
means
LIFE ETERNAL
and
TO LOVE FROM THE HEART
JESUM
is better by far
than to know all things

SUMMA SUMMARUM

This is the final conclusion: Hidden in these two proverbs is everything within the heavenly and earthly light, and he that rightly understandeth these proverbs in eternity and time is a right and true Theosophus, Cabalist, Magus and Philosophus and he that knoweth how to interpret these two proverbs according to the Alpha and Omega is a man well to be trusted and believed. And also thou canst test anybody who can thus do this, and weigh him on the R. C. scale.

Mark this well!

1. In Christ, the visible, understandable God and Man, dwelleth the entire heavenly invisible divine nature of the holy Trinity, that is: God, Father, Son and Holy Ghost,

bodily Col 2

The Sun of Justice, Mal. 4

the inconceivable Son of God, a Spirit, Life, Light and Fire, and a likeness of the visible eternal God. That is: The word became flesh and a bodily man.

2. In the visible, understandable, beautiful Gold, dwelleth the created invisible earthly, perfected nature, the earthly natural Trinity, that is: Sulphur, Mercurius and Sal,

bodily.

The natural Sun of the Philosophers.

a Spirit, Life, Light and Fire, and a shadow of the eternal Sun, emerges from his CHAOS and becomes a body in the small world.

O
F L
I I
TR UM
PHILOSOPHORUM

The golden and silver River.

EXIVIT EX MA
TERIA IN
MATERI
ATU

I.C. INVI SIBILIS.

God hath begotten

God Psalm 2.

Heavenly

Natural

INVI SIBILIS.

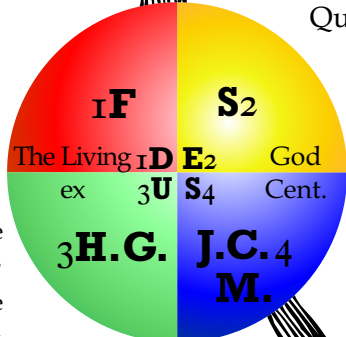
Aurum

Aurum generat.

Pater Philosophus v
Exod. 31, 2-6. Bezaleel
and his Laborants out
of their own calling

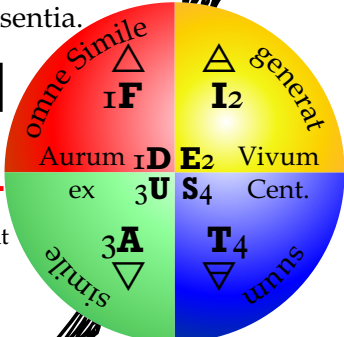
I.C. IEHO

He that hath seen me
hath seen the Father. For
the Father dwelleth in me
and I in Him. I and my
Father are One. John 14,
9-11 & 10, 30.



VA VERBUM NA

And God said: let there be light
God is a Spirit John 4, 24
and G becomes G
body
Whatever lives is more noble
than a dead body



2 Macc. 1. 20, 21. With-
out this water the Labor-
ants could achieve noth-
ing.

The beautiful glimmer of
the God maketh fools out
of many men, therefore Δ
Δ ∇ ∇ must become a
stone of Gold for the fool.

VISIBIL.

VISIBIL.

Spiritus.

IN HOC. ⊕

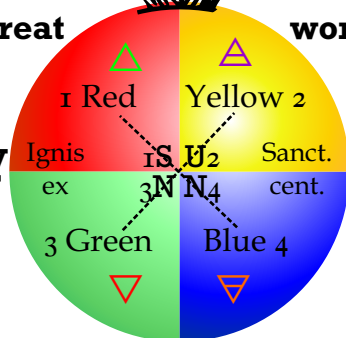
⊕ SIGN. VINC.

The heaven of the great

world and of all creatures

Hæc Ars divina
Non posuit nisi bina

One bodily
SU



inconceivable
N

Sulphur purgatum
Mercuriumque lavatum

He that hath ears to hear
shall here what Christ, God
and Man and Gold say, and
how they reveal themselves.

Woe, woe to all heretics and
sophists, belittling this G. rock
and this G. stone and do not
want to recognise them.

Father and Mother as long as the world stands

O! Fili chare, noli nimis alte volare
Si nimis alte volas, poternis comburere pennas.

Let this be a warning to those that always want to be Know-alls.

O Man, how long wilt thou lack Knowledge, how long wilt thou not even Know Thyself?

FIGURA CABALISTICA

of the Wonderful Cipher

1. 2. 3. 4

Fire and light were the beginning. Gen 1 v. 3.

Fire will be the end. 2. Pet. 3. v. 10. 12.

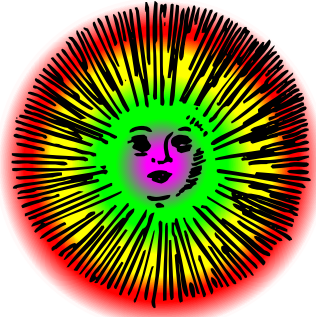
I am Nature's palace and cottage
Defy him that speaketh against me.

Fire and light were. 2 Cor. 4. v. 6

Fire and light will be. 1 Tim. 6. v. 16. 1. John. 1. v. 6. 7.

The philosopher's Sun for him who beholdeth
My power is in and above the earth.

The Heavenly Sun
with his rainbow and 4 colours.
NATURA.



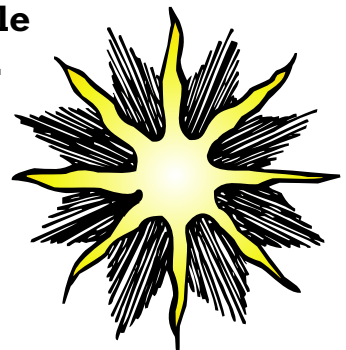
1. the red colour
2. the yellow colour
3. the green colour
4. the purple colour

⊙ and ☽
have to be darkened
and have to become
black.
Mortificatio.
♁ ♀

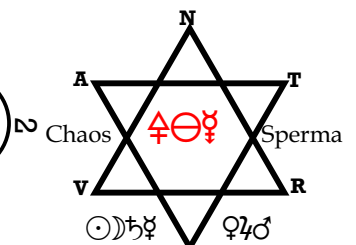
1. Straight natural fire
2. Supernatural fire
3. Fire against nature
4. Unnatural fire

Nature hath to work in
through itself in
The right way thou shalt
the natural and

The Earthly Sun
with his rainbow and 4 colours.
TINCTURA.



1. black colour
2. green colour
3. white colour
4. red colour



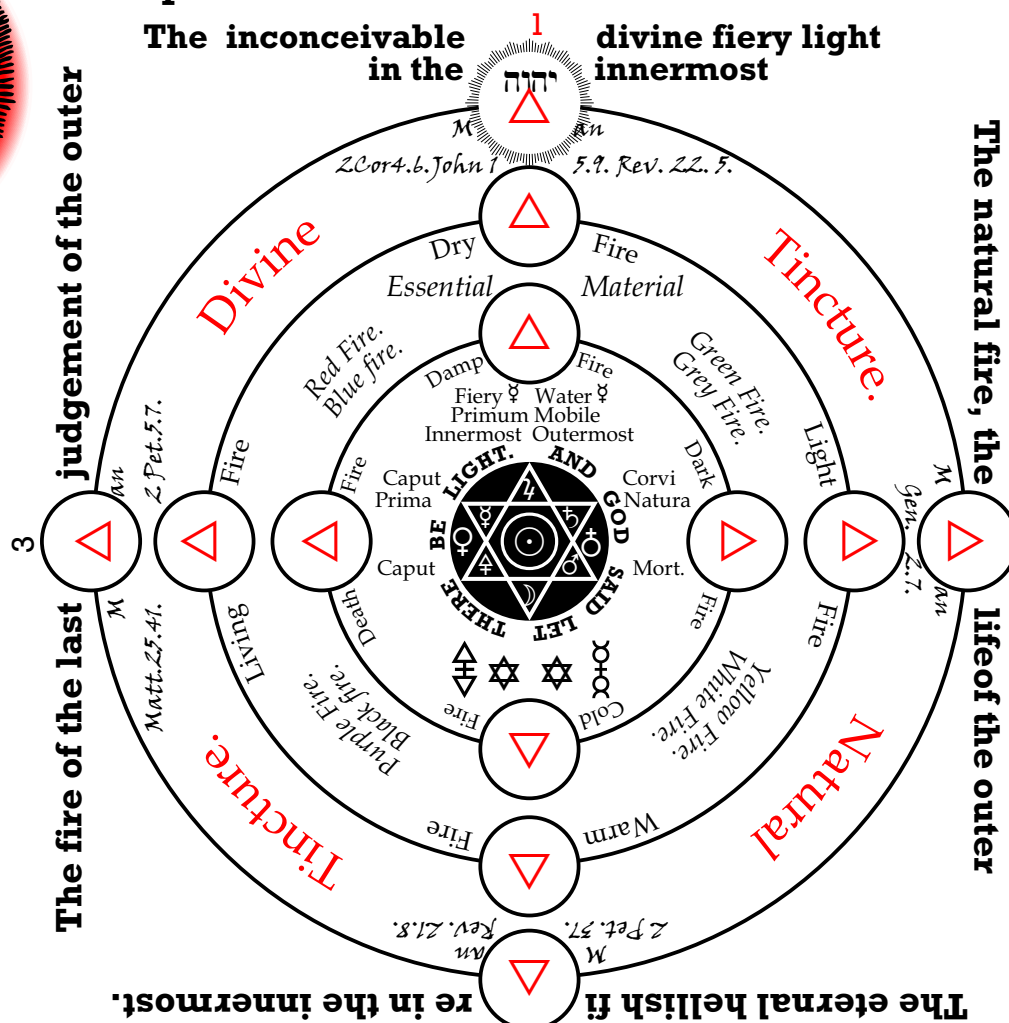
The preliminary work
Solve & Coagula
Corruptio regenerationo
Subsequent work
itself, out of itself and
a natural way.
go, will lead thee to
spiritual life.

About the natural and
supernatural fire.

The inconceivable
in the

The invisible and visible
fire of the 4 Elements.

divine fiery light
innermost



The eternal hellish fire in the innermost.

Rom. 11. v. 36. **Of Him and through Him
and to Him are all things.** Act. 17. v. 28.
**In Him we live and move and have
our being.**

God is all in all. 1. Cor. 12. v.
in heaven

What help are Sun, Moon, Fire and Light,
right way and lets a will o'

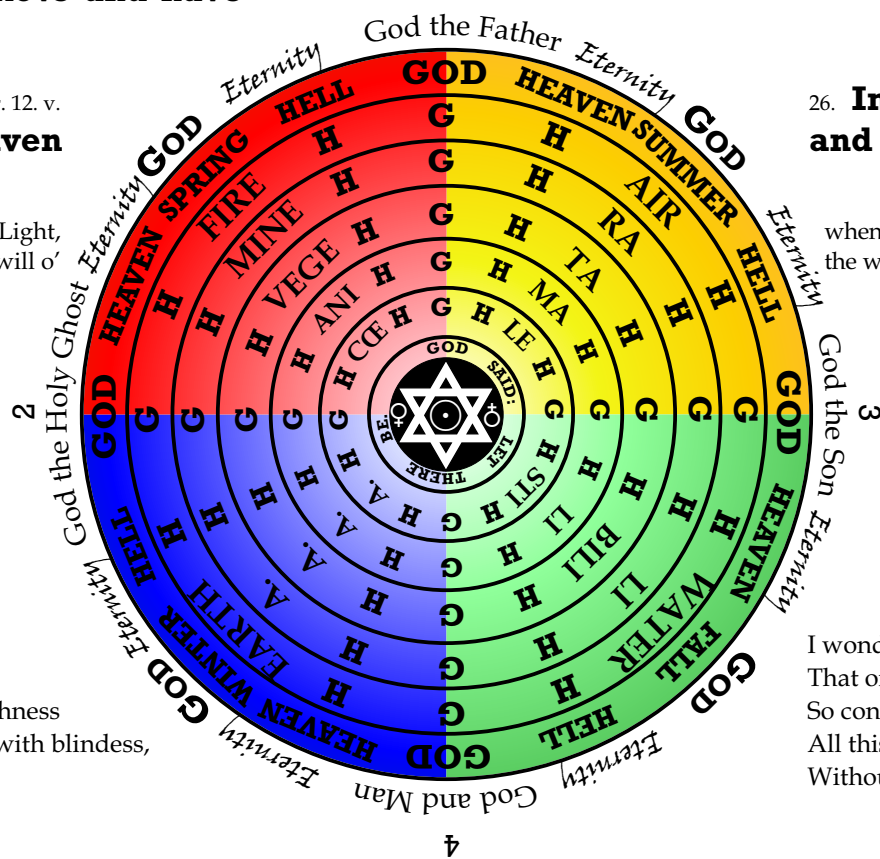
O God, how deep in darkness
Everywhere is the world!
How deep is the world in foolishness
And how is the world afflicted with blindness,
The right way is also poor.

**God who is above all and through
all and in you all.** Ephes. 4. v. 6.

26. **In eternity and time,
and the hell.**

when man will not see, while travelling the
the wisp lead him astray.

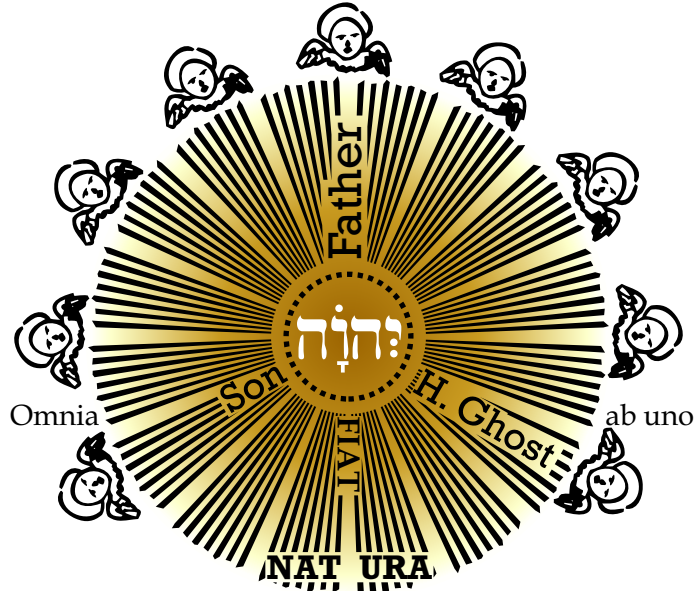
I wonder how one goes astray,
That one cannot find reason in Nature,
So consummate are Nature's works;
All this is done through God's grace alone,
Without it all is vain.



For the Lord wilt light my candle: The Lord my God will enlighten my darkness.

Psalms. 18. v. 28.

THE UNCREATED ETERNITY AND THE UNFATHOMABLE PRIMUM MOBILE



**The created
PRIMUM
Fiat**

And the Spirit of God
Prima Natura, I am called,
Sent from God to serve
humanity,
I am simple, just, true and
constant,
Outwardly great, inwardly
small
Nor do my children yet want
to know me,
Though I do name myself.
If thou knowest me, keep
silence.
A prophet is without honor
in his own land

**finite
MOBILE.
Lux**

moved upon the face of the
waters.
So must be my Laborant.
Who will come into my
land:
Simple, true, pious and just.
Else my hangman shall he
become.
Whoever doth not want this
name must
Ask my forgiveness and
say: Amen.
Hide my treasure, make it
not public.
Unless he proveth his teachings
with miracles.

