



ARCANUM

OR

The Grand Secret

OF

HERMETIC

*Jean  
Espagnet*

PRODUCED BY:

**RAMS**

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# ARCANUM

OR

THE GRAND SECRET

OF

HERMETICK

PHILOSOPHY

WHEREIN

The Secrets of Nature and Art  
concerning the Matter and Manner  
of making the Philosophers  
Composition, are orderly and  
methodically manifested.

THE WORK OF A CONCEALED AUTHOR

Penes nos unda Tagi

THIRD EDITION

# TO THE STUDENTS IN, AND WELL AFFECTED UNTO HERMETICKS

## Philosophy, Health, and Prosperity



Mongst the heights of hidden Philosophy, the production of the Hermetick Stone hath of a long time been strongly believed to be the chiefest, and nearest a Miracle, both for the Labyrinths and multitudes of operations, out of which the minde of man, unlesse it be illuminated by a beam of Divine light, is not able to unwinde her self; as also because of its most noble end which promiseth a constant plenty of health and fortunes, the two main pillars of an happie life. Besides, the chief Promoters of this Science have made it most remote from the knowledge of the vulgar sort by their Tropes and dark expressions, and have placed it on high, as a Tower impregnable for Rocks and Situation, whereunto there can be no accesse, unlesse God direct the way. The study of hiding this Art hath drawn a reproach upon the Art itself and its Pro-sessors: for when those unfortunate Plunderers of the Golden Fleece by reason of their unskilfulnesse felt themselves, beat down from their vain attempt, and far unequall unto such eminent persons; they in a furious rapture of desperation, like mad-men, waxed hot against their fame and the renown of the Science, utterly denying any thing to be above their cognizance and the spheare of their wit, but what was foolish and frothy: And because they set upon a businesse of damage to themselves, they have not ceased to accuse the chief Masters of hidden Philosophy of falshood; Nature of impotency; and Art of cheats; not for any other reason, then that they rashly condemne what they know not: nor is this condemnation a sufficient revenge, without the addition of madness to snarl and bite the innocent with infamous slaunders. I grieve (in truth) for their hard fortune, who whilst

they reprove others, give occasion of their own conviction, although they justly suffer an hellish fury within them. They toil and sweat to batter the obscure principles of the most hidden Philosophy with troops of arguments, and to pun up the secret foundations thereof with their devised engines: which yet are onely manifest to the skilfull, and those that are much versed in so sublime Philosophy, but hid from strangers: Not doe these quick-sighted Censors observe, that whilst they malign anothers credit, they willingly betray their own. Let them consider with themselves, whether they understand those things which they carp at; What Author of eminency hath divulged the secret elements of this Science, the Labyrinths and windings of operations, and lastly, the whole proceedings therein? What *Oedipus* hath sincerely and truly explained unto him the figures and intangled dark speeches of Authors? With what Oracle, what Sibyll, have they been led into the Sanctuary of this holy Science? In sine, how were all things in it made so manifest, that no part remains yet unveiled? I suppose they will no otherwise answer my question, then thus, that they have pierced all things by the subtilty of their wits; or confesse that they were caught (or rather seduced) by some wandring Quack or Mountebank, who hath crept into good esteem with them, by his feigned countenance of a Philosopher. O wickednesse~ who can silently suffer these Palmer-worms to gnaw upon the same, labour, and glory of the wise? who can with patience hear blinde men, as cut of a Tripode judging of the Sun? But it is greater glory to contemne the hurtlesse darts of babblers, then to repell them. Let them onely disdain the treasure of Nature and Art, who cannot obtain it. Nor is it my purpose to plead she doubtfull cause of an unfortunate Science, and being condemned, to take it into turtion: Our guiltiesse Philosophy is no whit criminous: and standing firm by the aid of emmentest Authors, and fortified with the manifold experience of divers ages, it remains safe enough from the sopperies of praters, and the snarlings of envy. However. Charity hath incited me, and the multitude of wanderers induced me, taking pity on them, to present my light, that so they may escape the hazard of the night: by help whereof they may not onely live out, but also procure an enlargement both to their Life and fading Fortunes. This small Treatise penn'd for your use (ye Students of Hermetick Philosophy) I present unto

you, that it may be dedicated to those, for whose sake it was writ. If any perhaps shall complain of me, and summon me to appear as guilty of breach of silence for divulging secrets in an itching style; ye have one guilty of too much respectfulness towards you, confessing his fault, sentence him if you please; so that my crime may supply the place of a reward to you:

The offence will not be displeasing unto you, and the punishment (I doubt not) pleasant unto mee, if I shall finde myself to have erred in this onely, whereby you may put an end to erring for the future.

## Hermetic Secrets

### CANON I.



ODS fear is the entrance into this Science~. Its end is good will towards our Neighbour; the all-satisfying Crop is the rearing and endowing religious entertainment, with certainty; that whatsoever the Almighty freely bestoweth on us, we may submissively offer again to him. As also Countreys grievously oppressed, may be relieved; prisoners miserably captivated, released; and souls almost starved, comforted.

2.The light of this knowledge is the gift of God, which by his freeness he bestoweth upon whom he pleaseth: Let none therefore set himself to the study hereof, until having cleared and purified his heart, he devote himself wholly unto God, and be emptied of all affection unto things impure.

3.The Science of producing Natures grand Secret, is a perfect knowledge of Nature universally and of Art, concerning the Realm of Metals; the practise whereof is conversant in finding the principles of Metals by Analysis, and after they are made much more perfect, to conjoyn them otherwise then before they have been, that from thence may result a catholick Medicine,, most powerfull to perfect imperfect Metals, and for restoring sick and decayed Bodies, of what sort soever.

4.Those that are in publick Honours and Offices, or be always busied with private and necessary occupations, let them not strive to attain unto the top of this Philosophy, for it requireth the whole man, and being found, possesseth him, and being possessed, challengeth him from all long and serious imployments, esteeming all other things as strange unto him, and of no value.

5.Let him that is desirous of this knowledge, clear his minde from all

evil motions, especially pride, which is abomination to Heaven, and the gate of Hell: let him be frequent in prayers, and charitable; have little to do with the world; abstain from company keeping; enjoy constant tranquility; that the Minde may be able to reason more freely in private, and be higher lifted up; for unlesse it be kindled with a beam of Divine Light, it will. not be able to penetrate the hidden mysteries of Truth.

6. The *Aichymists* , who have given their minds to their wel-nigh innumerable Sublimations, Distillations, Solutions, Congealations; to manifold Extraction of Spirits and Tinctures, and other Operations more subtil then profitable, and so have distracted them by variety of errors, as so many tormentors; will, never be bent again by their own Genius to the plain way of Nature and light of Truth, from whence their industrious subtilty hath declined them, and by twinings and turnings, as by the Lybian Quicksands, hath drowned their intangled Wits: the onely hope of safety for them remaineth in finding out a faitb.full Guide and Teacher, that may make the clear Sun conspicuous unto them, and vindicate their eies from darknesse.

7. A studious *Tyro* of a quick wit, constant minde, inflamed with the study of Philosophy, very skilfull in naturall Philosophy, of a pure heart, compleat in manners, mightily devoted to God, though ignorant of practicall Chymistry, may with confidence enter into the highway of Nature, peruse the Books of best Philosophers; let him seek out an ingenious and sedulous Companion for himself, and not dispair of obtaining his desire.

8. Let a Student of this secret, carefully beware of reading or keeping company with false Philosophers; for nothing is more dangerous to a learner of any Science, then the company of an unskilfull or deceitfull wit, by which false principles are stamped for true, whereby an honest and too credulous a ininde is seasoned with bad Doctrine.

9. Let a Lover of truth make use of a few Authors, but of best note and experience truth; let him suspect things that are quickly understood, es -pecially in mystical Names and secret Operations; for truth lies hid in obscurity; nor doe Philosophers ever write more deceitfully, then when plainly, nor ever more truly then when obscurely.

10. As for the Authors of chiefest note, which have discoursed both

acutely and truly of the secrets of Nature, and hidden Philosophy, *Hermes* and *Morienus Romanus*, amongst the Ancients, in my judgement are of the highest esteem: amongst the Modern, *Count Trevisanus* ~ *Raimundus Lullius*, is in greatest reverence with me: for what that most acute Doctour hath omitted, none almost hath spoken: let him therefore peruse him, yea let a Student often reade over his former Testament, and Codicil, and accept them as a Legacy of very great worth. To these two Volumes let him adde both his Practicks, out of which Works all things desirable may be collected, especially the truth of Matter, the degrees of Fire, and the ordering of the Whole, wherein the whole Work is finished, and those things which our Ancestors too carefully laboured to keep secret. The occult causes of things, and the secret motions of nature, are demonstrated more clearly and faithfully. Concerning the first and mysticall Water of Philosophers he hath set down few things, yet very pithy.

11. As for that clear Water sought for by many, found out by few, yet obvious and profitable unto aU, which is the Base of the Philosophers Work, a noble *Po Ionian* not more famous for his learning then subtilty of wit (not named, whose name notwithstanding a double Anagram hath betraied) In his *Novum Lumen Chymicum.*, *Parabola* and *Aenigma*, as also in his Tract of *Sulphur*, he hath spoken largely and freely enough; yea he hath expressed all things concerning it so plainly, that nothing can be satisfactory to him that desireth more.

12. Philosophers do usually express themselves more pithily in types and anigmaticall figures (as by a mute kind of speech) then by words; for example, *Senior 's Table*, the allegorical Pictures of *Rosarius*, the Schemes of *Abraham Judeus* in *Flameilus*: of the later sort, the rare Emblemes of the most learned *Michael Maierus*, wherein the mysteries of the Ancients are so fully Opened, that as new Perspectives they can present antiquated truth, and remote from our age as near unto our eies, and perfectly to be seen by us.

13. Whosoever affirmeth that the Philosophers grand Secret is above the strength of Nature and Art, be is blinde, because he knows not the Sun and Moon.

14. As for the Matter of their hidden Stone, Philosophers have writ diversly,

so that very many disagreeing in Words, do neverthelesse very well consent in the Thing; nor doth their different speech, argue the science ambiguous or false, since the same thing may be expressed with many tongues, divers expressions, and a different character, and also one and many things may be spoken after a divers manner.

15. Let the studious Reader have a care of the manifold significations of words, for by deceitfull windings, and doubtfull, yea contrary speeches, (as is seen) Philosophers vent their mysteries, with a desire of keeping in and hiding, not of sophisticating or destroying the truth: And therefore their writings abound with ambiguous and equivocall words; yet about none doe they more contend, then in hiding their golden branch:

\_\_\_\_\_ *Quern tegit omnis Lucis;*

*& obscuris claudant convallibus umbra.*

Which all the Groves with shaddows

overcast,

And gloomy Valleys hide.

Nor yeeldeth it to any Force, but readily and willingly will follow him, who

*Maternas aanoscit ayes \_\_\_\_\_ & gerninae cui forte  
Coiurnbae*

*ipsa sub ora yin coelo venere volantes*

Knows Dame Venus Birds

And him to whom of Doves a

lucky paire

Sent from above shall hover 'bout

his Eare.

16. Whosoever seeketh the Art of perfecting and multiplying imperfect Metals, beyond the nature of Metals, goes in error, for from Metals the Metals is to be derived, even as from Man, Mankinde; and from an that species is to be fetcht.

17. Metals (we must confesse) cannot be multiplied by the instinct and labour of Nature onely; yet we may affirm that the multiplying virtue is hid in their profundity, and manifesteth it self by the help of Art: In this Work, Nature standeth in need of the aid of Art; and both doth perfect the whole.

18. Perfect Bodies are endued with a more perfect seed: and therefore under the hard bark of perfect Metals the perfect seed lies hid, which he that knows to take out by the Philosophers solution, hath enterd into the high way, for

\_\_\_\_\_ *In auro*

*Semina sunt auri, quarnvis abstrusa recedant*

*Longius.*

In Gold the seeds of Gold do lie,

Though buried in Obscurity.

19. Most Philosophers have affirmed that their Kingly Work is wholly composed of the Sun and Moon; others have thought good to adde Mercury to the Sun: some have chosen Sulphur and Mercury; others have attributed no small part in so great a Work to salt mingled with the other two. The very same men have professed that their Stone is made of one thing onely, sometimes of two, otherwhiles of three, at other times of four, and of five, and thus though writing so variously upon the same subject, doe neverthesse agree in sense and meaning.

20. Now that (abandoning all Cheats) we may deal candidly and truly, we hold that this entire Work is perfected by two Bodies onely, to wit, the Sun and Moon rightly prepared, for this is meer generation which is done by nature, with the help of Art, wherein the copulation of male and female doth intercede, from whence an off-spring far more noble than the Parents, is brought forth.

21. Now those Bodies must be taken, which are of an unspotted and incorrupt virginity; such as have life and spirits in them; not extinct as those that are handled of the vulgar, for who can expect life from dead things; and those are called corrupt which have suffered copulation; those dead and extinct which (by the enforcements of the chief Tyrant of the world)

have poured out their soul with their blood by Martyrdome, fly a fratricide from whom the greatest imminent danger in the whole Work is threat-ned.

22. The Sun is Masculine, forasmuch as it sendeth forth active and informing seed; the Moon is Feminine, called the matrix and vessel of Nature, because she receiveth the seed of the male in her womb, and cherisheth it by her monthly provision yet doth it not altogether want its active virtue; for, first of all (being ravished with love) she climbs up unto the male, untill she hath wrested from him the utmost delights of *Venus*, and fruitful seed: nor doth she desist from her embraces, till that being great with childe, she slip gently away.

23. By the name of the Moon Philosophers understand not the vulgar Moon, which also is masculine in its operation, and in copulation acts the part of a male. Let none therefore presume to try the wicked and unnaturall conjunction of two males, neither let him conceive any hope of issue from such copulation, but he shall join *Gebertius* to *Deja*, and offer the sister to her own brother in firm Matrimony, that from thence he may receive Sol's noble Son.

24. They that hold Sulphur and Mercury to be the Matter of the Stone, by the name of Sulphur, they understand the Sun and common Moon; by Mercury the Philosophers Moon: so (without dissimulation) holy *Lu 1 lius* adviseth his friend, that he attempt not to work with Mercury and Luna for Silver, and Mercury and Sol for Gold.

25. Let none therefore be deceived by adding a third to two: for Love admitteth not a third; and wedlock is terminated in the number of two; love further extended is adultery, not matrimony.

26. Neverthesse, Spiritual love polluteth not a virgin, *Deja* might therefore without crime (before her promise made to *Gabertius*) have contracted spirituall love, to the end that she might thereby be made more cheerfull, more pure, and fitter for the businesse of matrimony.

27. Procreation of children is the end of lawfull Wedlock. Now that the Infant may bee borne more vigorous and gallant, let both the combatants be clesed from every scab and spot, before they go up to their marriage bed, and let nothing unnecessary cleave unto them; because from pure

seed comes a pure generations and so the chast wedlock of *Sol* and *Luna* shall be finished when they shall enter into Loves bed-chamber, and be conjoynd; and she shall receive a soul from her husband by imbracing him; from this copulation a most potent King shall arise, whose father willbee *Sol* , and his mother *Luna*.

28. He that seeks for a physicall tincture without *Sol* and *Luna* loseth both his cost and pains: for the Sun affordeth a most plentiful tincture of rednesse, and the *Moon* of whitenesse, for these two are onely called perfect; because they are filed with the substance of purest Sulphur, perfectly cleansed by the skill of nature: Ting thy *Mercury* therefore with one or the other of these Lights; for things must of necessity receive a tincture before they can give one.

29. Perfect Metals containe in them two things, which they are able to communicate to the imperfect, Tincture and Fixation (for those, because they are dyed and fixed with pure Sulphur, to wit, both white and red, they doe therefore perfectly tinct and fix,) if they be fitly prepared with their proper Sulphur and Arsenick, otherwise they have not strength of multiplying their tincture.

30. *Mercury* is (of the imperfect metals) fit only to receive the tincture of the *Sun* and *Moon* in the work of the Philosophers Stone, that being full of tincture, it may \_\_\_\_\_ in abundance yet ought it (before that) to be full of invisible Sulphur, than it may be the more coloured with the visible tincture of perfect bodies, and so repay it with sufficient Usury.

31. Now the whole tribe of Philosophers sweat much, and are mightily troubled to extract tincture out of gold: for they beleve that tincture, can be separated from the Sun, and being separated encrease in virtue; but

*Spes tandem Agricolas vanis eiudit*

*anistis.*

Vaine hope, at last the hungry

Plough-man cheats

With empty Husks, *instead of*  
*lusty meats.*

For it is impossible that the Suns tincture can at all be severed from his naturall body, since there can be no elementary body made up by nature

more perfect then gold, the perfection whereof proceedeth from the strong and inseparable union of pure colouring Sulphur with *Mercury*, both of them being admirably pre-disposed thereunto by Nature; whose true separation nature denieth unto Art: But if any liquor permanent be extracted (by the violence of fire or waters) from the Sun, it is to be reputed a part of the body made liquid or dissolved by force. For the tincture followeth its body, and is never separated from it. That is the deluding of Art, Unknowne to Artificers themselves.

32. Neverthelesse it may be granted, that tincture is separable from its body, yet (we must con.fesse) it cannot be separated without the corruption of the tincture when as Artists offer violence to the gold, or *Aqua fortis*, rather corroding then dissolving. The body therefore spoiled of its tincture and golden fleece, must needs grow base, and as an unprofitable heap turne to the damage of its Artificer, and the tincture thus corrupted to have a weaker operation.

33. Let them in the next place cast their tincture into *Mercury*, or into any other imperfect body, and as strongly conjoyne both of them as their Art will permit; yet shall they fail of their hopes two wayes; First, because the tincture will neither penetrate nor colour beyond Natures strength, and therefore no game will accrue from thence to recompence the expence and countervaile the losse of the body spoiled and of no value, so

*Cum labor in damno est~ creacit martalis esestas,*

Want is poor mortals wages,

when his toyle

Produces only losse of paines and

Oyle.

Lastly that banished Tincture applied to another body will not give a perfect fixation and permanency to endure a strong tryall, and resist searching *Saturne*.

34. Let them therefore that are desirous of *Chymistry*, and have hitherto followed Impostors and Mountebanks, found a retrait, spare time and cost, and give their minde to a work truly Phiosophicall, lest the *Phrygians* be wise too late, and at length be compelled to cry out with the

Prophet, *Strangers have eaten up my strength.*

35. In the Philosophers work more toyle and time then cost is expended; for he that hath convenient matter, need be at little expence: besides, those that hunt after great store of mony, and place their chief end in wealth, they trust more to their riches, then their own art. Let therefore the too credulous Fresh-man beware of these pilfering pick pockets, for whilst they promise golden mountains, they lay in wait for gold; they demand bright ushering Sol, (*viz., money before hand*) because they walk in darknesse.

36. As those that sayle between *Scilla* and *Charybdis* are in danger on both sides: unto no lesse hazard are they subject who pursuing the prey of the Golden fleece, are carried between the uncertaine Rocks of the Philosophers *Sulphur* and *Mercury*. The more acute by their constant reading of grave and credible Authors, and by the irradiant Sun have attained unto the knowledge of *Sulphur*, but are at a stand in the entrance of the Philosophers *Mercury*; for Writers have twisted it with so many windings and Meanders, involved it with so many equivocall names, that it may be sooner met with by the force of the Seekers intellect, then be found by reason or toyle.

37. That Philosophers might the deeper drown their *Mercury* in darknesse, they have made it manifold, and placed their *Mercury* (yet diversly) in every part and regimen of their worke, nor will he attaine unto a per feet knowledge thereof, who shall be ignorant of any part of the work.

38. Philosophers have acknowledged~ threefold, to wit after absolute preparation of the first degree, and Phiosophicall sublimation; for then they call it their *Mercury*, and *Mercury* sublimated.

39. Againe, in the second preparation, that which by Authors is stiled the First (because they omit the First) Sol being now made crude again, and resolved into his first matter is properly called ~ of such like bodies ox the Philosophers *Mercury*; then the matter is called *Rebis*, *Chaos*, the whole world, wherein are all things necessary to the work, because that onely is sufficient to perfect the Stone.

40. Lastly the Philosophers do sometimes call perfect *Elixir* and colouring medicine, their *Mercury*, (though improperly); for the name of *Mercury* doth onely properly agree with that which is volatile; More-

over that which is sublimated in every region of the work, they call Mercury: but Elixir because it is most fixed, cannot have the simple name of Mercury, and therefore they have stied it their own Mercury, to difference it from that volatile. A straight way is onely laid downe for them to find out and discerne so many Mercuries of the Philosophers, for then onely

*Quos aquus aus avit*

*lupiter, aut ardens evexit ad aethera  
virtus.*

- -- Whom just and mighty Jove  
Advanceth by the strength of love;

Or such whom brave heroick fire,

Makes from dull Earth to Heav'n  
aspire.

41. Elixir is called the Philosophers Mercury for the likenesse and great conformity it hath with Heavenly Mercury, for this, being void of elementary qualities is beleevd most propense to influence them, and that changeable *Proteus* puts on and encreaseth the genius and nature of other Planets, by reason of opposition, conjunction and aspect. The like this uncertaine Elixir worketh, for that being tyed to no proper quality, it imbraceth the quality and disposition of the thing wherewith it is mixed, and wonderfully multiplyeth the virtues and qualities hereof.

42. In the Philosophicall sublimation or first preparation of Mercury, Herculean labour must be Undergone by the work-man, for *Jason* had in vaine attempted his expedition to *Coichos* without *Alcides*.

*Alter in aur at am nota de vertzice pellem*

*Principium velut ostendit, aumere possis,*

*Alter onus quantum subeas--*

One from an high a Golden  
Fleece displayes  
Which shewes the Entrance, another  
sayes

How hard a taske you'll find.

For the entrance is warded by home -pushing beasts; which drive away those that approach rashly thereunto to their great hurt; onely the ensignes of *Diana* and the doves of *Venus* are able to assuage their fiercenesse, if the fates favour.

43. The naturall quality of Phiosophicall Earth and the tillage thereof, seems to be touched by the Poet in this Verse,

*Pingue solum primis externplo a mensibus anni Fortes  
invertant Tauri \_\_\_\_\_*

-----*Tuna Zephyro putris se gleba resolvit.*

Let sturdy Oxen when the yeare  
begins

Plough up the fertile soyle

For *Zephrus* then dissolves the  
rotten clods.

44. He that calleth the Philosophers Luna or their Mercury, the common Mercury, doth wittingly deceive, or is deceived; to the writtings of *Geber*~ teach us, that the Philosophers Mercury is Argent vive, yet not of the common sort, but extracted out of it by the Philosophers skill.

45. That the Philosophers Mercury is not Argent vive in its proper nature; nor in its whole substance, but the midle and pure substance thereof, which thence hath taken its originall and made by it, the grand Philosophers opinions being founded in experience.

46. The Philosophers Mercury hath divers names, sometimes it is call'd Earth, sometimes Water in a divers respect, because it naturally ariseth from them both. The earth is subtle, white, sulphurous, in which the elements are fixed and the phiosophicall gold is sowne: the water is water of life, burning, permanent, most clear, cafl'd the water of gold and silver; but this Mercury, because it hath in it Sulphur of its own, which is multiplied by art, it deserves to be call'd the Sulphur of Argent vive. Lastly, that most precious substance is *Venua*~ the ancients Hermaphrodite, glorious in each sex.

47. Argent vive, is partly naturall, partly unnatura].l: the intrinsecall (\* chap. 4, part.lib. I, Perfecti magistri II)

and occult part hath its root in nature, which cannot be drawne forth Unlesse it be by precedent clensing and industrious sublimation; the extrinsecall is praeternaturafl and accidentall: separate therefore the clean from the unclean, the substance from the accidents, and make that which is hid, manifest, by the course of nature, otherwise make no further progresse, for this is the foundation of the whole worke, and nature.

48. That dry and most precious liquor doth constitute the radicall moisture of metals, wherefore of some of the ancients it is called Glasse; for glasse is extracted out of the radicall moisture; closely lurking in ashes which will not give place, unlesse it be to the hottest flame; notwithstanding our inmost or centrall. Mercury discovers it selfe by the most gentle and kindly (though a little more tedious) fire of nature.

49. Some have sought for the latent Phiosophicall earth by Calcination, others by sublimation; many among the glasing vessels, and some few between vitrial and salt, even as among their naturall vessels: others enjoyne to sublime it out of lime and glasse. But we have learned of the Prophet, that *in the beginning God created the Heaven and the Earth, and the Earth was without form and void, and darkness was upon the face of the Deep; and the Spirit of God moved upon the Waters, and God said, Let there be Light, and there was Light; and God saw the Light that it was good, and he divided the Light from the darkness & etc.*

Josephs blessing spoken of by the same Prophet will be sufficient to a wiseman (Deut 33.) מגמ

*Blessed of the Lord be his land, for the Apples of Heaven,<sup>1</sup> for the dew, and for the Deep that lyeth beneath; for the Apples of fruit both of sun and moon, for the top of the ancient mountains, for the Apples of the everlasting hills, pray the Lord from the ground of thy heart (my son) that he would bestow upon thee a portion of this blessed Earth.*

50. Argent vive is so defiled by originall sin, that it stoweth with a double infection; the first it hath contracted from the polluted Earth, which hath mixed it selfe therewith in its generation, and by congelation hath cleaved thereunto: the second borders upon the dropsie, and is the corruption of intercutal Water, proceeding from thick and impure water; mixed

with the clear, which nature was not able to squeeze out and separate by constriction; and because it is extrinsecall, it goes away with a gentle heat. The Mercuries leprosie infesting the body, is not of its root and substance, but accidentall, and therefore separable from it, the earthy part is wiped off by a moist Bath and the layer of nature the watery part is taken away by a dry bath with the pleasant fire of generation. And thus by a threefold washing and clensing the Dragon putting off his old scales and ugly skin is renewed.

51. The Philosophicall sublimation of Mercury is compleated in two things, namely by removing things superfluous from it and by introducing things wanting: the superfluties are the externall accidents, which in the dark spheare of *Saturne* doe make cloudy glittering *Jupiter* Separate therefore the blewnesse of *Saturne* coming up, until *Jupiters* purple star smile upon thee. Add hereunto the sulphur of nature, whose grain and Feinnent hath in it selfe, so much as sufficeth it, but see that it be sufficient for other things also. Multiply therefore that invisible Sulphur of the philosophers until the Virgins milk come forth and so the first gate is opened unto thee.

52. The entrance of the Philosophers garden is kept by the Hesperian Dragon, which being laid open, a fountaine of the clearest water proceeding from a seaven-fold spring floweth forth on every side the threshold, wherein make the Dragon drink thrice the magical number of Seven, until being drunk he put off his hideous garment may the divine powers of light-bringing *Venus* and horned *Diana*, be propitious unto thee.

53. Three kinds of most beautifull flowers are to be sought, and may be found in the garden of the wise Damask coloured Violets, the milkwhite Lilly, and the purple and immortall flower of love, *Amaran thus* Not far from that fountaine at the entrance, fresh Violets do first salute thee, which being watered by streams from the great golden river, put on the most delicate colour of the dark Saphir the Sun will give thee signs. Thou shall not sever such precious flowers from their root, untill thou made the Stone for the fresh ones cropt off, have more juyce and tincture then pick them carefully with a gentle and discreet hand, if fates frown not, they will easily follow, and one flower being pluck't,

the other golden one will not be wanting: the Lilly and the *Amaranthue* wifl succeed with greater care and labour.

54. Philosophers have their Sea also, wherein small fishes, fat and shining with silver scales, are generated; which he that shall catch in and take out of a small and fine net, shall be accounted a most expert fisher.

55. The Philosophers Stone is found in the oldest mountaines, and flowes from everlasting brooks; those mountaines are of silver, and the brooks of gold: from thence gold and silver, and all the treasure of Kings are produced.

56. Whosoever is minded to obtaine the Philosophers Stone, let him resolve to take a long peregrination, for it is necessary that he go to see both the Indies, that from thence he may bring the most precious gems and the purest gold.

57. Philosophers extract this their Stone out of seven stones,, the two chiefe whereof are of a divers nature and efficacy, the one insufeth invisible Sulphur, the other spirituall Mercury; that bringeth heat and drinesse, and this cold and moisture: thus by their help, the strength of the elements is multiplied in the Stone; the former is found in the Easterne coast, the latter in the Westerne: both of them have the power of colouring and multiplying, and unlesse the Stone shal. take its first tincture from them, it will neither colour nor multiply.

The winged Virgin very well washed and clensed, impregnated by the spiituall seed of the first male, and gravidated with the permanent glory of her untoucbt virginity, will be discovered by her cheeks dyed with a whitish red colour: joyne her to the second male, without Jealousie of adultery, by whose corporeall seed she shall conceive againe, and shall in time bring forth a reverend off-spring of either sex, from whence an immortall Race of most potent Kings shall gloriously arise. (*a Practice*)

59. Keep up and couple the Eagle and Lion well clensed in their transparent cloister, the entry door being shut and watched, lest their breath go out, or the aire without do privily get in. The Eagle shall snap up and devoure the Lion in the copulation; afterwards being affected with a long sleep, and a dropsie occasioned by a foule stomach, she shall be

changed by a wonderfull metamorphosis into a cole-black Crow, which shall begin to fly with wings stretched out, and by its flight shall whisk downe water from the clouds, until being often moistned, be put off his wings of his owne accord, and falling downe againe it be changed into a most white Swan. Those that are ignorant of the causes of things, may wonder with astonishment, when they consider that the World is nothing but a continuall Metamorphosis, they may marvel that the seeds of things perfectly digested should end in greatest whitenesse. Let the Philosopher imitate Nature in his work.

60. Nature proceedeth thus in making and perfecting her works, that from an inchoate generation it may bring a thing by diverse meanes as it were by degrees, to the ultimate terme of perfection: she therefore attaineth her end by little and little, not by leaps; confining and including her work between two extreames, distinct and severed as by spaces. The practice of Philosophy, which is the Ape of Nature, ought not to decline from the way and example of Nature in its working and direction to finde out its happy stone, for whatsoever is without the bounds of Nature, is either an errour or nearest one.

61. The extreames of the Stone are natural Argent vive, and perfect Elixir: the middle parts which lye between, by helpe whereof the work goes on, are of three sorts; for they either belong unto matter, or operations or demonstrative signs: the whole work is perfected by these extreames and means.

62. The material means of the Stone are of divers kinds; for some are extracted out of others successively: The first are Mercury Philosophically sublimated, and perfect metals, which although they be extrem in the work of nature, yet in the Philosophicall works they supply the place of meanes: of the former the seconds are produced; namely, the four elements, which againe are circulated and fixed: of the seconds the thirds are produced~ to wit, either Sulphur the multiplication whereof doth terminate the first worke: the fourth and last meanes are leaven or ointments weighed with the mixtion of the things aforesaid, successively produced in the worke of the Elixir: By the right ordering of the things aforesaid, the perfect Elixir is finished, which is the last term of the whole work, wherein

the Philosophers Stone resteth as in its centre, the multiplication whereof is nothing else then a short repetition of the promised operations.

63. The operative meanes (which are also called the Keys of the work) are foure: The first is Solution or Liquefaction; the second is Ablution; the third, Reduction; the fourth, Fixation. By Liquefaction bodies returne into their ancient matter, things concocted are made raw againe, and the copulation between the male and female is effected, from whence the Crow is generated: Lastly the Stone is divided into four confused elements, which happeneth by the retrogradation of the Luminaries. The Ablution teacheth to make the Crow white, and to create *Jupiter of Saturne*, which is made by the conversion of the body into Spirit. The office of Reduction is to restore the soule to the stone exammated, and to nourish it with dew and spirituall Milk, until it shall attaine unto perfect strength: In both these latter operations the Dragon rageth against himselfe, and by devouring his tayle, doth wholly exhaust himselfe, and at length is turned into the Stone. Lastly, the operation of the Fixation fixeth both Sulphurs upon their fixed body, by the mediation of the spirits tincture; it decocteth the leavens by degrees, ripeneth things raw, and sweetneth the bitter; In fine, by penetrating and tincturing the flowing Elixir, generateth, perfecteth; and lastly, riseth up to the height of sublimity.

64. The Meanes or demonstrative signs are Colours, successively and orderly affecting the matter and its affections and demonstrative passions, whereof there are three speciall ones (as critical) to be noted, to these some adde a Fourth. The first is black, which is called the Crowesbead, because of its extreame blacknesse, whose crepusculum sheweth the beginning of the action of nature and solution, and the blackest night the perfection of liquifaction, and confusion of the elements. Then the graine putrefies and is corrupted, that it may be the more apt for generation. The white colour succeedeth the black, wherein is given the perfection of the first degree, and of white Sulphur. This is called the blessed stone:

this Earth is white and foliated, wherein Philosophers doe sow their gold. The third is Orange colour, which is produced in the passage of the white to the red, as the middle, and mixt of both, and is as the morning with her safron-haire a fore-runner of the Sun. The fourth colour is ruddy and

sanguine, which is extracted from the white fire onely: Now because whitenesse is easily altered by any other colour, before day it quickly faileth of its candor. But the dark rednesse of the Sun perfecteth the worke of Sulphur, which is called the Sperme of the male, the fire of the Stone, the Kings Crown, and the son of Sol, wherein the fist labour of the workman resteth.

65. Besides these decretory signes which firmly inhere in the matter, and shew its essential mutations, almost infinite colours appear, and shew themselves in vapours, as the Rain-bow in the clouds, which quickly passe away and are expelled by those that succeed, more affecting the aire then the earth: the operatour, must have a gentle care of them, because they are not permanent, and proceed not from the intrinsecall disposition of the matter, but from the fire painting and fashioning every thing after its pleasure, or casually by heat in small moisture.

66. Of the strange colours, some called out of time, give an ill omen to the work, as the Blacknesse renewed: for the Crowes young ones having once left their nest are never to be suffered to returne. Too hasty Rednesse; for this once and in the end onely gives a certaine hope of the har-vest; if before it make the matter red, it is an argument of the greatest aridity, not without great danger, which can onely be averted by Heaven alone, forthwith bestowing a shower upon it.

67. The Stone is exalted by successive digestions, as by degrees, and at length attaineth to perfection. Now foure Digestions agreeable to the foure abovesaid Operations or Governments do compleat the whole worke, the author whereof is the fire, which makes their difference.

68. The first digestion operateth the solution of the Body, whereby comes the fist conjunction of male and female, the cominixtion of both seeds, putrefaction~ the resolution of the elements into homogeneall water, the eclipse of the Sun and Moon in the head of the Dragon, and lastly it bringeth back the whole World into its ancient Chaos, and dark abyссе. This fist digestion is made as in the stomack, of a melon colour and weak, more fit for corruption then generation.

69. In the second ligestion the spirit of the Lord walketh upon the waters; the light begins to appear, and a separation of waters from the waters;

the Sun and Moon are renewed; the elements are extracted out of the chaos, that being perfectly mixt in Spirit they may constitute a new world; a new Heaven and new Earth are made; and lastly, all bodies are become spirit -ual. The Crowes young ones changing their fethers begin to passe into Doves, the Eagle and Lion embrace one another with an eternal League. And this generation of the World is made by the fiery Spirit descending in the forme of Water; and wiping away Originall sin; for the Philosophers Water is Fire, which is moved by the exciting heat of a Bath. But see that the separation of Waters be done in Weight and Measure, lest those things that remaine under Heaven be drowned under the Earth, or those things that are snatched up above Heaven be too much destitute of aridity.

*Hic, sterilem exiguus ne deserat Georg. I humor  
arenam.*

Here, lest small moisture, leave a

barren Soyle.

70. The third digestion of the newly generated Earth drinketh up the dewy Milk, and all the spiritual virtues of the quintessence and fasteneth the quickning Soul to the Body by the Spirits mediation. Then the Earth layeth up a great Treasure in it selfe, and is made, like the coruscant Moon, afterwards to ruddy Sun; the former is called the Earth of the Moon, the latter the Earth of the Sun; for both of them is begot of the copulation of them both; neither of them any longer feareth the pains of the Fire, because both want all spots; for they have been often clensed from sin by fire, and have suffered great Martyrdome, until all the Elements are turned downwards.

71. The Fourth digestion consummateth all the Mysteries of the World, and the Earth being turned into most excellent leaven, it leaveneth all imperfect bodies because it bath before passed into the heavenly nature of quintessence. The vertue thereof flowing from the Spirit of the Universe is a present *Panacea* and universall medicine for all the diseases of all creatures, the digestions of the fist worke being repeated will open to thee the Philosophers secret Furnace. Be right in thy works, that thou mayest finde God favourable, otherwise the plowing of the Earth will be

in vaine; Nor

*Illa seges demum VotiB respondes a van Georg.  
Agnicola*

Will the expected Harvest e're requite

The greedy High-shoot

72. The whole Progresse of the Philosophers work is nothing but Solution and Congelation; the Solution of the body, and Congelation of the Spirit; neverthelesse, there is but one operation of both: the fixed and volatile are perfectly mixed and united in the Spirit, which cannot be done, unlesse the fixed body be first made soluble and volatile: By reduction is the volatile body fixed into a permanent body, and volatile nature doth at last change into a fixed one, as the fixed Nature had before passed into volatile. Now so long as the Natures were confused in the Spirit, that mixed Spirit keeps a middle Nature between Body and Spirit, Fixed and Volatile.

73. The generation of the Stone is made after the patterns of the Creation of the World; for it is necessary, that it have its Chaos and First matter, wherein the confused Elements do fluctuate, until they be separated by the fiery Spirit; they being separated, the light Elements are carried upwards, and the heavie ones downwards: the light arising, darknesse retraits: the waters are gathered into one, and the dry land appears. At length the two great Luminaries arise, and minerall virtues, vegetable and animal, are produced in the Philosophers Earth.

74. God created *Adam* of the mud of the Earth, wherein were inherent the virtues of all the Elements, of the Earth and Water especially, which doe more constitute the sensible and corporeall heap: Into this Masse God inspired the breath of Life, and enlivened it with the Sunne of the Holy Spirit. He gave *Eve* for a Wife to *Adam*, and blessing them he gave unto them a Precept and Faculty of multiplying. The Generation of the Philosophers Stone, is not unlike the Creation of *Adam*, for the Mud was made of a terrestrial and ponderous Body dissolved by Water, which deserved the excellent name of *Terra Adamica*, wherein all the virtues and qualities of the Elements are placed. At length the heavenly Soule is

infused thereinto by the Spirit of the quintesse and Solar influx, and by the Benediction and Dew of Heaven; the virtue of multiplying *in infinitum*, by the intervening copulation of both sexes is given it.

75. The chief secret of this worke consisteth in the manner of working, which is wholly employed about the Elements: for the matter of the Stone passeth from one Nature into another, the Elements are successively extracted and by turnes obtaine dominion; everything is agitated by the circles of *humidum* and *siccum*, until all things be turned downwards, and there rest.

76. In the work of the Stone the other Elements are circulated in the figure of Water, for the Earth is resolved into Water, wherein are the rest of the Elements; the Water is Sublimated into Vapour, Vapour retreats into Water, and so by an unwearied circle, is the Water moved, untill it abide fixed downwards; now that being fixed all the Elements are fixed: Thus into it they are resolved, by it they are extracted, with it they live and dye: the Earth is the Tombe, and last end of them all.

77. The order of Nature requireth that every generation begin from *humidum* and in *humidum*. In the Philosophers work, Nature is to be reduced into order, that so the matter of the Stone which is terrestrial, compact and dry, in the first place may be dissolved and flow into the Element of Water next unto it, and then *Saturne* will be generated of *Sol*

78. The Aire succeeds the Water drawne about by seven circles or revolutions, which is wheel'd about with so many circles and reductions, until it be fixed downwards, and *Saturne* being expell'd, *Jupiter* may receive the Scepter and Government of the Kingdome, by whose coming the Philosophers Infant is formed, nourished in the wombe, and at length is borne; resembling the splendor of *Luna* in its beautifull serene countenance.

79. The Fire executing the courses of the Nature of the Elements, cxtream Fire promoting it, of hidden is made manifest: the Saffron dyeth the Lilly: rednesse possesseth the cheeks of the whitening Child now made stronger: A Crowne is prepared for him against the time of his Reigne. This is the consummation of the first work, and the perfect rotation of the Elements, the signe whereof is, when they are all terminated in *Siccum* and the body void of Spirit lyeth downe wanting pulse and motion: And thus

all the Elements do finally acquiesce in *Terra*

80. Fire placed in the Stone is Natures Prince, SoPs Son and Vicar, moving and digesting matter and perfecting all things therein, if it shall attain its liberty; for it lieth weak under an hard bark, procure therefore its freedome that it may secure thee freely; but beware that thou urge it not above measure, for it being impatient of Tyranny it becomes a fugitive, no hope of returne being left unto thee; call it back therefore by courteous flattery, and keep it prudently.

81. The fist mover of Nature is External Fire, the Moderator of Internall Fire, and of the whole work; Let the Philosopher therefore very well understand the government thereof, and observe its degrees and points; for from thence the welfare or ruine of the worke dependeth. Thus Art helpeth Nature, and the Philosopher is the Minister of both.

82. By these two Instruments of Art and Nature, the Stone lifteth it selfe up from Earth to Heaven with great ingenuity, and slideth from Heaven to Earth, because the Earth is its Nurse, and being carried in the wombe of the wind, it receiveth the force of the Superiours and Inferiours.

83. The Circulation of the Elements is exercised with a double Wheel, by the greater or extended, and the lesse or contracted: The Wheel extended fixeth all the Elements of the Earth, and its circle is not finished unlesse the work of Sulphur be perfected. The revolution of the minor Wheel is terminated by the extraction and preparation of every Element; Now in this Wheel there are three Circles places, which aiwayes and variously move the Matter, by an Erratick and Intricate Motion, and do often (seven times at least) drive about every Element, in order succeeding one another, and so agreeable, that if one shall be wanting the labour of the rest is made void. These are Natures Instruments, whereby the Elements are prepared. Let the Philosopher therefore consider the progresse of Nature in the Physical Tract more fully described for this very end.

84. Every Circle hath its proper Motion, for all the motions of the Circles are conversant about the Subject of *Humidum* and *Siccum*, and are so concatenated, that they produce the onely operation, and one only concent of Nature: two of them are opposite, both in respect of the causes

and the effects; for one moveth upwards, drying by heat; another downwards, moistning by cold; a third carrying the form of rest and sleep by digesting, induceth the cessation of both in greatest moderation.

85. Of the three Circles, the First is Evacuation, the labour of which is in substracting the superfluous *Hum idum*, and also in separating the pure, deane, and subtile, from the grosse and terrestrial dreggs. Now the greatest danger is found in the motion of this Circ~e, because it hath to doe with things Spiritual, and makes Nature plentiful.

86. Two things are chiefly to be taken heed of in moving this Circle; First, that it be not moved too intently; the other, that it be not moved longer then is meet. Motion accelerated raiseth confusion in the matter, so that the grosse, impure and indigested part may fly out together with the pure and subtile, and the Body undissolved mixed with the Spirit, together with that which is dissolved. With this precipitated motion the Heavenly and Terrestriall Nature are confounded, and the Spirit of the Quintessence corrupted by the admixtion of the Earth, is made dull and invalid. By too long a motion the Earth is too much evacuated of its Spirit, and is made so languishing dry, and destitute of Spirit, that it cannot easily be restored and recalled to its Temperament. Either error burneth up the Tinctures or turns it into flight.

87. The Second Circle is Restauration; whose office is, to restore strength to the gasping and debilitated body by Potion. The former Circle was the Organ of Sweat and labour, but this of Refreshment and Consolation. The action of this is irnploied in the grinding and mollifying the Earth, (Potter like) that it may be the better mixed.

88. The motion of this Circle must be lighter then that of the former, especially in the beginning of its Revolution, lest the Crow's young ones be drowned in their nest by a large floud, and the growing world be overflowne by a deluge. This is the Weigher and Assayer of Measures, for it distributeth Water by Geometrical Precepts. There is usually no greater Secret found in the whole practice of the Worke, then the firme and justly weighed Motion of this Circle; for it informeth the Philosophers Infant and inspireth Soul and Life into him.

89. The Lawes of this Circles Motion are, that it run about gently; and

by little and little, and sparingly let forth it selfe, left that by making hast it fall from its measure, and the Fire inherent overwhelmed with the Waters, the Architect of the Work grow dull, or also be extinguished: that meat and drink be administred by turnes, to the end there may be a better Digestion made, and the best temperament of *Humidum* and *Siccum*; for the indissoluble colligation of them both is the End and Scope of the Worke. Furthermore see, that you add so much by Watering, as shall be wanting in assation, that Restruration may restore so much of the lost strength by corroborating, as Evacuation hath taken away by debilitating.

90. Digestion the last Circle acteth with silent and insensible motion; and therefore it is said by Philosophers, that it is made in a secret furnace; it decocteth the Nutriment received, and converteth it into the Homogeneal parts of the body. Moreover, it is called Putrefaction; because as meat is corrupted in the Stomack before it passe into Bloud and Similar parts: so this operation breaketh the Ailment with a concocting and Stomack heat, and in a manner makes it to putrefie, that it may be the better Fixed, and changed from a Mercurial into a Suiphurous Nature. Again, it is called Inhuination, because by it the Spirit is inhumated, and as a dead man buried in the ground. But because it goes most slowly, it therefore needeth a longer time. The two former Circles do labour especially in dissolving, this in congealing, although all of them work both.

91. The Lawes of this Circle are, that it be moved by the Feaverish and most gentle heat of Dung, lest that the things volatile fly out, and the Spirit be troubled at the time of its strictest Conjunction with the Body, for then the businesse is perfected in the greatest tranquility and ease; therefore we must especially beware lest the Earth be moved by any Winds or Shewers: Lastly, as this third Circle may alwayes succeed the second straight-wayes and in its order, as the second the first: so by interrupted works and by course those three erratick Circles doe compleat one intire circulation, which often reiterated, at length turnes all things into Earth, and makes peace between enemies.

92. Nature useth Fire, so also doth Art after its example, as an Instrument and Mallet in cutting out its works. In both operations therefore Fire is Master and Perfector; Wherefore the knowledge of Fires is most necessary

for a Philosopher, without which as another Ixion (condemn'd to labour in vaine) he shall turne about Wheel of Nature to no purpose.

93. The name Fire is Equivocal amongst Philosophers; for sometimes it is used Metonymically for heat; and so, as many fires as heats. In the Generation of Metals and Vegetables, Nature acknowledgeth a three-fold Fire; to wit, Celestiall, Terrestriall, and Innate. The First flowes from Sol as its Fountaine, into the Bosome of the Earth; it stirreth up Fumes or Mercurial and Sulphurous vapours, of which Metals are created, and mixeth it selfe amongst them; it stirreth up fire, placed and snorting in the seeds of the Vegetables, and addeth sparkles unto it (as Spurre) for vegetation. The Second lurketh in the bowels of the Earth, by the Impulse and action whereof the Subterraneous vapours are driven upwards through Pores and Pipes, and thrust outwards from the Centre towards the Superficies of the Earth, both for the composition of Metals, where the Earth swelleth up, as also for the production of Vegetables, by putrefying their seeds, by softning and preparing them for generation. The third of the former, v-z-z Solar, is generated of a vappid smook of Metals, and also infused with the monthly provision grows together with the humid matter, and is retained as in a Prison within the strength of it, or more truely, as forme is conjoynd with the nuxt body It firmly inhereth in the seeds of Vegetables, until being solicited by the point of its Fathers rayes it be called out, then Motion mtrmsecally moveth and informeth the matter, and becomes the Plastes and Dispensator of the whole Mixture. In the generation of Animals, Celestriall Fire doth insensibly cooperate with the Animal, for it is the first Agent in Nature but the heat of the *femella* answereth Terrestrial heat, until it putrefie the Seed, and prepare it The Fire implanted in the Seed, SoPs son, disposeth the matter, and being disposed in formeth it.

94. PhilosopherS have observed a three-fold Fire in the matter of their work, Natural, not Natural, against Nature. The Natural they call the Fiery Celestial Spirit Innate, kept in the profundity of matter, and most strictly bound unto it, which by the sluggish strength of metal growes dull, until being stirred up and freed by the Philosophers discretion and externall heat, it shall have obtained a faculty of moving its body dissolved, and so it informeth its humid matter, by explication, Penetration, Dilatation

and congelation. In every nut body Natural Fire is the Principle of Heat and Motion. Unnatural Fire they name that which being called and coming extrinsecally, is introduced into the matter wonderfull artificially, that it may increase and multiply the strength of natural heat. The Fire contrary to Nature they call that, which putrefies the Compositum, and corrupteth the temperament of Nature; It is imperfect, because being too weak for generation, it is not carried beyond the bounds of corruption: such is the Fire or heat of the menstruum yet it hath the name improperly of Fire against Nature, because in a manner it is according to Nature, for salving the specifical form, it so corrupteth the matter, that it disposeth it for generation.

95. It is more credible neverthelesse, that the corrupting Fire, called Fire against Nature, is not different from the Innate, but the first degree of it, for the order of nature requireth, that corruption precede generation: the fire therefore that is innate agreeable to the Law of Nature performeth both, by exciting both successively in the matter: the first of corruption more gentle stirred up by feeble heat, for to molifie and prepare the body: the other of generation more forcible, moved by a more vehement heat, for to animate and fully informe the Elementary body disposed by the former. A double Motion doth therefore proceed from a double degree of heat of the same fire; neither is it to be accounted a double Fire. But far better may the Name of Fire contrary to Nature be given to violent and destructive Fire.

96. Unnatural fire is converted into Natural or Innate Fire by successive degrees of Digestion, and increaseth and multiplyeth it: Now the whole secret consisteth in the multiplication of Naturall Fire, which of it selfe is notable to Work above its proper strength, nor communicate a perfect Tincture to imperfect Bodies; for it is sufficient to it selfe; nor hath it any further power; but being multiplied by the unnatural, which most aboundeth with the virtue of multiplying, doth act far more power -fully, and reacheth it selfe beyond the bounds of Nature colouring strange and imperfect bodies, and perfecting them, because of its plentiful Tincture, and the abstruse Treasure of multiplied Fire.

97. Philosophers call their Water Fire because it is most hot, and

indued with a Fiery Spirit; againe, Water is called Fire by them, because it burneth the bodies of perfect Metals more than common fire doth; for it perfectly dissolveth them, whereas they resist our Fire, and will not suffer themselves to be dissolved by it; for this cause it is also called Burning Water: Now that Fire of Tincture is hid in the belly of the Water, and manifests it selfe by a double effect, viz . of the bodies Solution and Multiplication.

98. Nature useth a double Fire in the Work of generation, Intrinsecal and extrinsecall: the former being placed in the seeds and mixtures of things, is hid in their Centre; and as a principle of Motion and Life, doth move and quicken the body: But the latter, Extrinsecall, whether it be poured down from Heaven or Earth, raiseth the former, as drowned with sleep, and compels it to action; for the vital sparks implanted in the seeds stand in need of an externall mover, that they may be moved and actuate.

99. It is even so in the Philosophers worke; for the matter of the Stone possesseth his Interiour Fire, which partly Innate, partly also is added by the Philosophers Art, for those two are united and come inward together, because they are homogeneous: the internal standeth in need of the external, which the Philosopher administreth according to the Precepts of Art and Nature; this compelleth the former to move. These Fires are as two Wheeles, whereof the hidden one being smitten of the sensible one, it is moved sooner or later: And thus Art helpeth Nature.

100. The Internall Fire is the middle between the mover and the matter, whence it is, that as it is moved by that, it moveth thus; if so be it shall be driven intently or remisly, it will work after the same manner in the matter. The Information of the whole worke dependeth of the measure of externall Fire.

101. He that is ignorant of the degrees and points of external Fire, let him not set upon the Phiosophicall Worke; for he will never pull light out of darknesse, unlesse the heats passe through their mediums, like the Elements, whose extreameS are not converted but onely by mediums.

102. Becuase the whole work consisteth in Separation and perfect Preparation of the foure Elements, therefore so many degrees of Fire are necessary thereunto; for every Element is extracted by the degree of Fire

proper to it.

103. The foure degrees of Fire are called the Fire of the Bath, of Ashes, of Coales, and of Flame, which is also called Optetick: every degree hath its points, two at least, sometimes three; for the Fire is to be moved slowly and by points, whether it be increased or decreased, that Matter (after Natures example may goe on by degrees and willingly unto Information and completion; for nothing is so strange to Nature as that which is violent; Let the Philosopher propound to his consideration the gentle accesse and reesse of the Sun, whose Light and Lamp indulgeth its heat to the things of the world, according to the times and the Lawes of the Universe, and so bestoweth a temperament upon them.

104. The first point of the Bath heat is called the heat of a Feaver or of Dung; the second, of both simply. The first point of the second degree is the simple heat of Ashes, the second is the heat of Sand: Now the points of Fire, of Coales and Flame, want a proper Name, but they are distinguished by the operation of the Intellect, according to intention and remission.

105. Three degrees onely of Fire are sometimes found amongst Philosophers, viz • of the Bath of Ashes and the hot Bath, which comprehendeth the Fire of Coales and Flame: the Fire of Dung is sometimes distinguished from the Fire of the Bath in degree. Thus for the most part Authors doe involve the light in darknesse, by the various expressions of the Philosophers Fire; for the knowledge thereof is accounted amongst their chief secrets.

106. In the White Work, because three Elements onely are extracted, three degrees of Fire also do suffice, the last, to wit the Optetick, is reserved for the fourth Element, which finisheth the Red Work. By the first degree the eclipse of *Sol* and *Luna* is made, by the second the light of *Luna* begins to be restored: by the third *Luna* attaineth unto the fulnesse of her splendour: and by the fourth *Sol* is exalted into the highest apex of his glory: Now in every part the Fire is administred according to the rules of Geometry, so as the Agent may answer to the disposition of the Patient, and their strength be equally poised betwixt themselves.

107. Philosophers have very much set upon their Fire with a desire of Secrecy, so as they scarce have been bold to touch it, but shew it rather

by a description of its qualities and proprieties, then by its name: as that it is airie Fire, vaporous, humid and dry, clear, star-like, because it may easily by degrees be intended or remitted as the Artificer pleaseth. Hee that desireth more of the knowledge of Fire; may be satisfied by the Works of *Lu 1 lius* , who hath opened the Secrets of Practice to candid minds candidly.

108. Of the conflict of the Eagle and the Lion they write diversly, because the Lion is the strongest animall of all others; and therefore it is necessary that more Eagles concur, (three at least, or else more, even to ten) to conquer him: the fewer they are the greater the contention, and the slower the Victory; but the more eagles, the shorter the Battaile, and the direption of the Lion will more readily follow. The happyer number of seven Eagles may be taken out of *Lullius* , or of nine out of *Senior*

109. The Vessell wherein Philosophers decoct their worke, is twofold; the one of Nature, the other of Art; the Vessell of Nature which is also called the Vessell of Philosophy, is the Earth of the Stone, or the *Ferns 1-la* or *Matrix* , whereinto the Seed of the Male is received, it putrefies and is prepared for generation; the Vessell of Art is of three sorts: for the secret is decocted in a threefold Vessell.

110. The First Vessell is made of a transparent Stone, or of stony Glasse, the forme therof some Philosophers have hid by a certain Enigmaticall description; sometimes affirming that it is compounded of two peeces, to wit, an Alembick, and a Bolts head, sometimes of three, of the two former with the addition of a Cover.

111. Many have feigned the multiplying of such like Vessels to be necessary to the Philosophical Work, calling them by divers names, with a -desire of hiding the secret by a diversity of operations; for they called it Solutory of solution; Putrefactory for putrefaction; Distillatory for distillation; Sublimatory for sublimation; Calcinary for calcination, etc.

112. But that all deceit being removed we may speak sincerely, one onely Vessell of Art sufficeth to terminate the Worke of either Sulphur, and another for the Work of the Elixir; for the diversity of digestions requireth not the change of Vessels; yea we must have a care lest the Vessel be changed or opened before the First work be ended.

113. You shall make choise of a forme of the glassy Vessel round in the bottom or cucurbit, or at least ovall, the neck an hand breadth long or more, large enough, with a straight mouth, made like a Pitcher or Jugg, continued and uncutt and thick in every part, that it may resist a long, and sometimes an acute Fire: The cucurbit or Bolts-head is called blind, because its eye is blinded with the Hermetick seal, lest any thing from without should enter in, or the Spirit steal out.

114. The second Vessell of Art may be of Wood, of the trunk of an Oake, cut into two hollow Hemisphers, wherein the Philosophers Egge may be cherished till it be batched, of which see the Fountaine of *Trepisanus*.

115. The third Vessell Practitioners have called their Furnace, which keeps the other Vessels with the matter and the whole work: this also Philosophers have endeavoured to hide amongst their secrets.

116. The Furnace which is the Keeper of Secrets, is called *Athamor*, from the immortal Fire, which it alwayes preserveth; for although it afford unto the Work continual Fire, yet sometimes unequally, which reason requireth to be administred more or lesse according to the quantity of matter, and the capacity of the Furnace.

117. The matter of the Furnace is made of Brick, or of fatt Earth, or of Potters clay well beaten, and prepared with horse dung, mixed with haire, that it may stick the faster, and may not be chinoked by long-heat, let the walls be thick, of three or foure fingers, to the end that it may be the better able to keep in the heat and withstand it.

118. Let the form of the Furnace be round, the inward altitude of two feet or thereabouts, in the midst whereof an Iron or Brazen plate must be set, of a round Figure, about the thickness of a Penknife's back, in a manner possessing the interiour latitude of the Furnace, but a little narrower then it, lest it touch the walls, which must leane upon three or foure props of Iron fixed to the walls, and let it be full of holes, that the heat may be the more easily carried upwards by them, and between the sides of the Furnace and the Plate. Below the Plate let there be a little door left; and another above in the walls of the Furnace, that by the lower the Fire may be put in, and by the higher the temperament of the heat may

be sensibly perceived; at the opposite part whereof let there be a little window of the Figure of a Romboides fortified with glasse, that the light over-against it may shew the colours to the eye. Upon the middle of the foresaid plate, let the Tripode of secrets be placed with a double Vessel Lastly let the Furnace be very well covered with a shell or covering agreeable unto it, and that alwayes the little doores closely shut, lest the heat go out.

119. Thus thou hast au things necessary to the first Work, the end whereof is the generation of two sorts of Sulphur; the composition and perfection of both may be thus finished.

**R<sub>x</sub>** Take a Red Dragon, couragious, warlike, to whom no Natural strength is wanting; and afterwards seven or nine noble Eagles (Virgins,) whose eyes will not wax dull by the rayes of the Sun: cast the Birds with the Beast, into a clear Prison and strongly shut up, under which let a Bath be placed, that they may be incensed to fight by the warm vapour: in a short time they will enter into a long and harsh contention, until at length about the 45 day or 50, the Eagles begin to prey upon and teare the beast to pieces; this dying it will infect the whole Prison with its black and dire-full poyson, whereby the Eagles being wounded, they will also be constrained to give up the ghost. From the putrefaction of the dead Carcasses a Crow will be generated, which by little and little, putting forth its beak, and the Bath being somewhat increased it will forthwith stretch forth its wings and begin to fly; but seeking chincks from the Winds and Clouds, it will long hover about; take heed that it find not any. At length being made white by a gentle and long Raine, and with the dew of Heaven it will be changed into a White Swan, but the new borne Crow is a sign of the departed Dragon. In making the Crow White extract the Elements, and distill them according to the order prescribed, until they be fixed in their Earth, and end in Snow-like, and most subtile dust, which being finished thou shalt enjoy thy first desire to the White Worke.

120. If thou intendest to proceed further to the Red, adde the Element of Fire, which is wanting to the White Work: the Vessel therefore being fixed, and the Fire strengthened by little and little through its points, force the matter until the occult begin to be made manifest, the signe whereof will be the Orange colour arising: order the Fire of the Fourth degree

by its points, until by the helpe of *Vu loan* purple Roses be generated of the Lilly, and lastly the *Amaran thus* dyed with the darkish Rednesse of bloud: but thou mayest not cease to bring out Fire by Fire, until thou shalt behold the matter terminated in Reddest ashes, and insensible to the touch. This Red Stone may reare up thy minde to greater things, by the blessing and assistance of the holy Trinity.

121. They that thinke they have brought their worke to an end by perfect Sulphur, not knowing Nature or Art; and to have fulfilled the Precepts of the secret; are much deceived, and will try their Project *in vaine*: for the Praxis of the Stone is perfected by a double Worke; the First is, in creating the Sulphur, the other in making the Elixir.

122. The Philosophers Suiphur is most subtile Earth, most hot and dry, in the belly whereof the Fire of Nature abundantly multiplied is hidden; Therefore it deserveth the name of the Stone; for it hath in it selfe the virtue of opening and penetrating the bodies of Metals, and of turning them into its own temperament and producing something like it selfe, wherefore it is called a Father and Masculine seed.

123. That we may leave nothing untouched, let the Students in Philosophy know that from that first Sulphur, a second is generated which may be multiplied *in infinitum* : let the wise man, after he hath got the everylasting mineral of that Heavenly Fire, keep it diligently. Now of what matter Sulphur is generated, of the same it is multiplied, a small portion of the first being added, yet as in the Balance. The rest may a freshman see in *Lullius* , this may suffice onely to point at it.

124. The Elixir is compounded of a threefold matter, namely of Metal-lick Water or Mercury sublimated as before; of Leaven White or Red, according to the intention of the Operator, and of the Second Sulphur, all in Weight.

125. There are Five proper and necessary qualities in the perfect Elixir, that it be fusile, permanent, penetrating, colouring and multiplying; it borroweth its tincture and fixation from the Leaven, its penetration from the Sulphur, its fusion from Argent vive which is the medium of conjoyning Tinctures, to wit of the Ferment and Sulphur, and its multiplicative virtue from the Spirit infused into the Quintessence.

126. Two perfect Metals give a perfect Tincture, because they are dyed with the pure Sulphur of Nature, and therefore no Ferment of Metals may be sought besides these two bodies; dye thy Elixir White and Red with *So l* and *Luna*, *Mercur~j* first of all receives their Tincture, and having received it, doth communicate it to others.

127. In compounding the Elixir take heed you change not or mixe the Ferments, for either Elixir must have its proper Ferment, and desireth its proper Elements; for it is provided by Nature, that the two Luminaries have their different Suiphurs and distinct tinctures.

128. The Second work is concocted as the First, in the same or like Vessell, the same Furnace, and by the same degrees of fire, but is perfected in a shorter time.

129. There are three humours in the Stone, which are to be extracted successively; namely, Watery, Airy, and Radical; and therefore all the labour and care of the Workman is employed about the humour, neither is any other Element in the Worke of the Stone, circulated, besides the humic one. For it is necessary in the first place, that the Earth be resolved and melted into humour. Now the Radical humour, of all things, accounted Fire, is most tenacious, because it is tyed to the Centre of Nature, fromwhich it is not easily separated; extract therefore those three humours slowly, successively, dissolving and congealing them by their Wheels, for by the multiplied alternate reiteration of Solution and congelation the Wheel is extended, and the whole work finished.

130. The Elixir's perfection consisteth in the strict Union and indissoluble Matrimony of *Siccurn* and *Hum idum*, so that they may not be separated, but the *Siccum* may flow with moderate heat into the *Hunii~dum* abiding every pressure of Fire. The signe of perfection is, if a very little of it cast in above the Iron or Brazen Plate being very hot, it flow forthwith without smoake.

131. Let three wrights of Red Earth, or Red Ferment, and a double weight of Water and Aire, well beaten, be mixt together: let an *Ama l-aqma* be made like Butter, or Metalline Paste, so as the Earth being mollified may be insensible to the touch; Add one weight and an halfe of Fire: Let these be ordered in their Vessel, the Fire of the first degree being most

closely sealed; afterwards let the Elements be extracted by their degrees of Fire in their order, which being turned downwards with a gentle motion they may be fixed in their Earth, so as nothing Volatile may be raised up from thence, the matter at length shall be termined in a Rock, muminated, Red and Diaphanous; a part whereof take at pleasure, and having cast it into a Crucible with a little Fire by drops give it to drink with its Red Oyle, and incere it, until it be quite poured out, and goe away without smoake. Nor mayst thou feare its flight, for the Earth being mollified with the sweetnesse of the Potion will stay it, having received it within its bowels: then take the Elixir thus perfected into thine owne power, and keep it carefully. In God rejoyce, and be silent.

132. The order and method of composing and perfecting the white Elixir is the same, so that thou iisest the white Elements onely in the composition thereof; but the body of it brought to the terme of decoction, will end in the plate, white, splendid, and crystal-like, which incerated with its White Oyle will obtaine the help of Fusion. Cast one weight of either Elixir, upon ten weights of Argent vive well washed, and thou wilt admire its effect with astonishment.

133. Because in the Elixir the strength of Natural Fire is most abundantly multiplied by the Spirit infused into the Quintessence, and the naughty accidents of bodies, which beset their purity and the true light of Nature with darknesse, are taken away by long and manifold sublimations and digestions; therefore Fiery Nature freed from its Fetters, and fortified with the aid of Heavenly strength, workes most powerfully being included In this our flit Element: Let it not therefore be a wonder, if it obtaine strength not onely to perfect imperfect things, but also to multiply its force and power: Now the Fountaine of Multiplication is in the Prince of the Luminaries, who by the infinite multiplication of his beams, begetteth all things in this our Orbe, and multipl.yeth things generated, by infusing a multiplicative virtue into the seeds of things.

134. The way of multiplying the Elixir is threefold: By the first; Mingle one weight of Red Elixir, with nine weights of its Red Water, and dissolve it into Water in a solutory Vessell, curdle the matter well dissolved, and unite by decocting it with a gentle Fire, until it be made strong

into a Rubie or Red Lamell, which afterwards incere with its Red Oyle, after the manner prescribed until it flow; so shalt thou have medicine ten times more powerfull then the first. The businesse tà easily finished in a short time.

135. By the Second mariner <sup>R<sub>x</sub></sup> what Potion thou pleasest of thy Elixir mixed with its Water, the weights being observed; seale it very well *in* the Vessell of Reduction, dissolve it in a Bath, by inhumation, being dissolved, distill it, Separating the Elements by their proper fires, and fixing them I downwards, as was done in the first and second work, until it be a Stone; I lastly, incere it and project it. This is the longer, but yet the richer way, for the virtue of the Elixir is increased unto an hundred fold; for by how much the more subtile it is made by reiterated operations, by so much I more both of superiour and inferiour strength it retaineth, and more powerfully operates.

136. Lastly, take one Ounce of the said Elixir multiplied in virtue, and project it upon an hundred of purified *Mercury*, and in a little time *Mercury* made hot amongst burning Coals, will be converted into pure Elixir; whereof if thou castest every ounce upon an other hundred of the like *Mercury*, *Sol* will shine most purely to thine eyes. The multiplication of White Elixir may be made the same way. Take the virtues of this Medicine to cure all kinds of diseases, and to preserve good health, as also the use thereof, out of the Writings of *Arnoldus de villa Nova*, *Lulliusm* and of other Philosophers, may be fetched.

137. The Philosophers Signifer will instruct him that seeketh the times of the Stone; for the first Work *ad A ibu* must be terminated in the House of *Luna*; the Second, in the second House of *Mercury*; the First Work *ad Rub eum*, will end in the Second House of *Venus*, and the last in the other Regal Throne of *Jove*, from whence our most Potent King shall receive a Crowne decked with most Precious Rubies:

*Sic in se sua per vestigia volvitur  
Annus.*

Thus does the winding of the circling  
Yeare  
Trace its owne Foot-steps, and the  
same appeare.

138. A three-headed Dragon keeps this Golden Fleece; the first head proceedeth from the Waters, the second from the Earth, the third from the Aire, it is necessary that these three heads do end *in* one most Potent, which will devour all the other Dragons, then a way is laid open for thee to the golden Fleece. Farewell diligent *Reader* , in Reading these things invoke the Spirit of Eternal Light, Speak little, Meditate much, and Judge aright.

TO THE LOVERS OF **HERMETIC**

PHILOSOPHY, *I.C. Chymierastes*

wisheth prosperity.

Such is the difference between the Hermeticks living Philosophy, and the dead Philosophy of the Ethnicks; that the former hath been Divinely inspired into the first Masters of Chymistry (the Queen of all Sciences,) and therefore may challenge the Holy Spirit of Truth for its onely Author; who by breathing where he lifteth, doth infuse the true Light of Nature into their minds; by virtue whereof, all the darknesse of errours is straightwayes chased away from thence and utterly expelled: but the latter may ascribe its Invention unto Pagans, who having left, or rather neglected the pure Fountains of Learning, have introduced false Principles and causes, (proceeding from their own brain) for true ones, to the great dammage of the Reipublique of Learning. And indeed what good were th they able to do, upon whom the Day-Star of Truth, the Eternal Wisedome of God, the Fountaine of all Knowledge and Understanding *Christ Iesus* hath never risen? We cannot wonder therefore, that they have onely proposed old wives Fables, and foolish toyes, that they have introduced pure dotages, and innumerable inventions of lyes, whereby they have so bedawbed holy Philosophy, that we can find nothing of Native beauty in it.

But you will object that *Hermes* himself the Prince of Vitall Philosophy was an Heathen also, yea and lived before other Authors many ages, by whose decrees Philosophy in every place entertained, with greatest applause of almost all men, now flourisheth. But granting that, what followeth? This *Hermes Trismegistus* indeed was borne in an Heathen Country, yet by a peculiar priviledge from God he was one, who worshipped the true God in his life, manners and Religion especially; who freely confessed God the Father, and that he was the Creator of Man, and made no other partaker

of Divinity with him: He acknowledged the Son of God the Father by whom all things which are existen were made; whose name because it was wonderful and Ineffable, was unknowne to Men, and even to Angels themselves, who admire with astonishment his generation. What more? He was our *Hermes* who by the singular indulgence and revelation of the most great and gracious God, foreknew that the same Son should come in the Flesh, and that in the last ages, to the end he might blesse the Godly for ever. He it was who so clearely taught, that the mystery of the most Holy Trinity ought to be adored, as well in the Plurality of Persons, as in the Unity of Divine Essence, in three Hypostases, (as any quick-sighted and intelligent man may gather from that which followes;) as that it can scarcely be found anywhere more clearly and plainly: for thus he:

*There was an Intelligent Light before the Intelligent Light, and there was aiwayes a cleare Mind of the Mind: and the Truth hereof, and the Spirit containing all things, was no other thing:*

*Besides this, God is not, nor Angell, nor any other Essence; for he is Lord of all, both Father, and God, all things are under him and in him. I beseech thee oh Heaven, and the wise worke of the great God; I beseech thee thou voice of the Father, which he first spake, when he formed the whole world; I beseech thee by the only begotten Word, and Father containing all things be propitious unto me.*

Now yee sons of *Hemres* , tune over and over againe, both night and day the Volumes of Heathen Philosophers, and inquire with what diligence you possibly can, whether you are able to find such Holy, such Godly and Catholick things in them.

Our *Hermes* was an Heathen, I confesse, yet such an Heathen as knew the power and greatnesse of God, by other creatures and also by himselfe, and glorified God, as God: I shal not spare to ad, that he far excelled in godlinesse most Christians now a dayes in name onely; and gave immortal thanks unto him as the Fountaine of all good things, with a deep submission of mind for his benefits received. Hear I pray, yee sonnes of Learning, whether God was as much conversant, and wrought as equally in the Heathen Nation, as amongst his own people, when he saith: *From the rising of*

*the Sun unto the going down thereof his name is great amongst the Gentiles; and in every place a pure oblation is sacrificed and offered unto my name, because my name is great among the Nations, saith the Lord of Hosts by his Prophet.*

Rub up your memory, I intreat you, and speake plainly; were not the *Magi* Heathens, which came from the East by the guidance of a Star, that they might worship Christ, whom neverthelesse the unbeleeving people hanged upon a Tree. Lastly consider well I beseech you, yee faithfull favourers of true Wisedome onely; from what Fountaine other Heathens besides *Hermes* have taken the Principles of their Learning, Weare and better weare out their Volumes with diligence, that yee may discern them to refer their wisdome not unto God, but to attribute it, as gotten by their owne Industry. On the contrary cast your eyes upon the beginning of the admirable Tractate having seven Chapters of your Father *Hermes* concerning the Secret of the *Physical Stone*, and observe how holly he thinketh of God the bestower of this Secret Sciences for *Hermes* saith:

*In so great an age, I have not ceased to try experiments, nor have I spared my soul from labour. I had this Art and Science by the Inspiration of the Living God only, who hath vouchsafed to open it to me his servant. 'Tis true, he hath given power of judging to rational creatures, but hath not left unto any an occasion of sinning. But I, unlesse I feared the day of Doom, or the soul's damnation for the concealing of this Science; I would make known nothing of this Science, nor prophesize to any. But I have been willing to render to the Faithfull their due, as the Author of Faith hath been pleased to bestow upon me.*

Thus *Hermes* : then which nothing could have ever bin said more wise, or more agreable to Christian Religion. And hence it is, that so many as are or have been of a more sublime wit and manly judgement, have imbraced the Living, Holy, and Divine Philosophy of *Hermes*, with all their Soul and Strength (rejecting that dead, prophane, and humane Phiosophie of the *Ethnicks*) and have commended and illustrated it in divers of their Writings and Watchings. Of all which, that I may confesse ingenously, seeing that I could never read unto this day any Writer more true, neat,

and clear, then the Author of this Tractate, *Anonymous* indeed, yet one that truly deserves the name of an Adepted Philosopher; I have thought it worth my pains, and have deemed hereby to confer not the least favour upon the sons of *Hermes* , if I shall againe publish the hidden Work of *Hermetick Philosophy* , with the *Philosophers Signifier*, according to the intention of this most wise Author.

*FAREWELL.*

## THE TIMES OF THE STONE

The Figure described is the Philosophers *Signifier*. To every Planet a double House is assigned by the Ancients, *Sol* and *Luna* excepted; whereof every one borroweth one House onely, both of them adjoyning. In the said Figure every Planet possesseth its proper Houses. Philosophers in handling their Philosophical work, begin their yeare in Winter, to wit, the Sun being in *Capricorne*, which is the former House of *Saturne*, and so come towards the right hand. In the Second place the other House of *Saturne* is found in *Aquarius*, at which time *Saturne*, is,, the Blacknesse of the Dominary work begins after 5 or 50. day. *Sol* coming into *Pisces* the worke is black, blacker then black, and the head of the Crow begins to appear. The third month being ended, and *Sol* entring into *Aries*, the sublimation or separation of the Elements begins. Those which follow unto *Cancer* make the Worke White. *Cancer* addeth the greatest whitenesse and splendour, and doth perfectly fin up all the dayes of the Stone or white Sulphur, or the Lunar worke of Sulphur, *Luna* sitting and reigning gloriously in her House. In *Leo* the Regal Mansion of the Sun, the Solar work begins, which in *Libra* is terminated into a Rubie-Stone, or perfect Sulphur. The two Signes *Scorpius* and *Sagitaris* which remaine, are indebted to the compleating of the Elixir. And thus the Philosophers admirable young taketh its beginning in the Reigne of *Saturne*, and in end and perfection in the Dominion of *Jupiter*.

FINIS