

Secret Symbols of the Rosicrucians

of the 16th & 17th Centuries

FIRST BOOK

Brought to light for the first time from an old manuscript

ALTONA, 1785

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The Teachings of the Rosicrucians

of the 16th and 17th Centuries

or

A Simple ABC Booklet

For Young Students

Practicing Daily in the School of the Holy Ghost

Made clear to the eyes by pictorial figures

For the Exercises of the New Year

In the

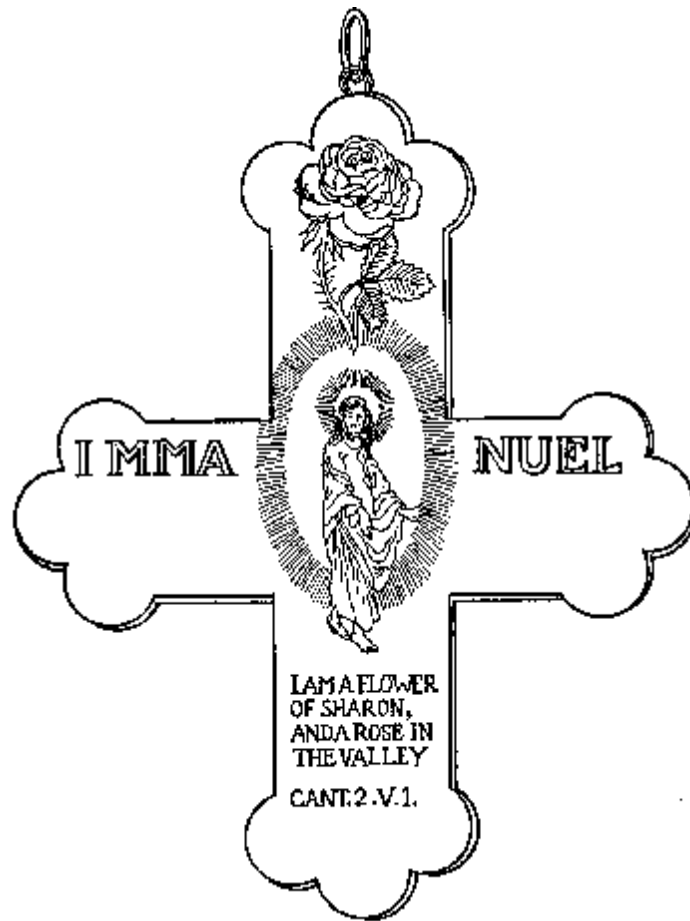
Natural and Theological Light

by a Brother of the Fraternity {Christi of the Rosy-Cross} P.F.

For the first time made public

and

with several figures of similar content added by P.S.



Altona.

Printed and Published by Joh. Ad. Eckhardt, Book-Printer to H.M. the King of Denmark.

Proverbiorum
27. v. 7.

The full soul loatheth
a honeycomb; but to
the hungry soul every
bitter thing is sweet



ibidem 14. v. 6

A scorner seeketh
wisdom and findeth
it not; but knowledge
is easy unto him that
understandeth

The Almighty, Alone-Wise, and Omniscient GOD and LORD hath given understanding to Man, above all other creatures, so that he may know his works and not leave them unexplored. Now since this Man, whom the All-wise GOD hath inspired thereto, hath this high and profound secret Work and the great secret of the ancient *Water-Stone of the Wise*, he must needs prove himself aright. If ever there is a natural thing on earth, it is the Preparation and the *Magisterium* of the Philosopher's Stone, natural and not of man's making, but wholly the work of Nature, for the *Artist* addeth nothing thereto. Nature alone directeth the growing, as doth every tiller of the soil with his fruits and plants; only he must be subtle in mind and have the grace of GOD, so that he may direct the same as the work becomes evident in the boiling and through successive time: namely, in the beginning there is the *Subjectum*, which one doth receive from Nature directly into the hand. Therein lieth hidden the Universal Tincture of all metals, animals, and plants. It is a rough *Corpus*, having neither the figure nor form of an animal or plant, but is in the beginning a rough, earthy, heavy, viscous, tough and nebulous substance on which Nature hath stopped: but when the enlightened man openeth these matters, investigateth them in *Digestion*, and with its thick foggy shadows with which it is surrounded, he purifieth and permitteth the hidden to emerge, and through further *Sublimation* its innermost soul, which is hidden therein, is also separated from it and brought into a bodily form. Then one will find what Nature hath hidden in such a once shapeless substance and what power and *Magnalia* the Supreme Creator hath given to and implanted in this *Creato*. For GOD hath this *Creato* for all

other creatures, as in the beginning of He still giveth it daily, so that it would otherwise not only be impossible for a man to bring such natural work to the desired end, much less to create herein anything useful. But the good and gracious GOD doth not begrudge man the treasures and goods which He hath implanted in Nature, else He would not have granted such things to His creatures; nay, He hath created everything good for man, and hath made him to be Lord over His creation. Therefore it is fitting for man to understand and to undertake such a natural philosophical work, for otherwise such a highly-gifted and wonderful creation would have been in vain, and we would view Nature like the dumb animals which run about, and we would go vainly after God's counsel and we would not fit into the ends of Nature. *Deus autem et Natura, nihil faciant frustra.* (But God and Nature do nothing in vain). But GOD Almighty ruleth in all such things. He ordereth and provideth that oats and fodder be placed before the ass and the horse, but that the rational human being be served with more costly and more delicious food. Therefore those who try to investigate and who long for such a deeply hidden *Arcanum* and great treasure, in the proper way, do not have to depend upon the harvest of the ignorant, who have no understanding under the Light of our Sun.

The *Philosophers* and wise men, as well as *Neoterici* and *Veteres*, have had many disputations about this secret art, and have tried to point out, with many different names, allegories, and wondrously strange sophistical words what that *Subjectum* and its *Essentia* are, and what kind of a *Materia*, what kind of a *Corpus*, what kind of a *Subjectum*, and what a wonderful thing and secret a *Creatura* it is, which hath embodied such mighty, strange, and heavenly powers, and with which, after *Digestion* and purification, one can help human beings, animals, plants, and metals, and one can bring their health and perfection up to the highest degree, and one can also do many other marvellous things with it. Nevertheless all those who were and still are true *Philosophi*, have unanimously pointed out one single *Scopum* and one only *Materiam*, the *Filii Sapientiae*, writing various and manifold speeches and scripts about it. Concerning the essential thing, however, there is only silence, and that silence hath fast-locked their mouths, and placed a solid *Sigil* upon them, for if it should become as common knowledge as brewing and baking, the world would soon perish.

There are many who have searched for that only *Res, which solvit se ipsum, coagulat se ipsum, se ipsum impraegnat, mortificat et vivicat* [dissolveth itself, coagulateth itself impregnateth itself, killeth and bringeth to life again], but most of these searchers, who have lost themselves while searching, failed. Then it is such a thing as is nearest gold; and it is such a thing as the poor as well as the rich can gain, be it whatever it may. But it threateneth the *Philosophi execrationem divinam*, and invoceth the curse of God upon him who with his own mouth might expressly speak on this *Subjectum*.

When the *Philosophers* pronounced an *Execration*, Almighty God did respect and grant their appeal, and gave unto them what He had until then kept in His own hands for several thousand years. Now the aforesaid *Subjectum* is of such a nature that it, our *Magnesia*, doth not only contain a small proportioned quantity of the universal *Spiritus Vitalis* in itself, but also hath some of the heavenly power condensed and compressed within it. Many who found it were so intoxicated by its fumes that they remained in their place and could no longer raise themselves. Only a wise man and one who knoweth these things can take a measure of this same fluid and carry it home from whatever place he may have found it, be it from the depths of the mountains or any other place where it may be met. The poor and the rich are quite free, by the singular and abounding grace of God, to take this, so that he goeth homeward with it to his house, and placeth it behind the furnace or in any other room where it pleaseth him, and where it is convenient for him, and he may begin to work and to experiment with it, for he can leave off so quickly that even his own servants do not notice it. For it doth not go so slovenly with this natural work as it doth with the common alchemists with their bungling work, with their charcoal-burning, smelting and refining, and whatever more they may do. But it is a work which one can keep in a closed casket in whatever room he wisheth, alone that not even a cat come upon it, and, should it be necessary, he can well carry on his craft, only taking care that the furnace

have a threefold testing, and that he keep it at the right heat, and let Nature takes its own course. When finally the *Solution* is taken out of the *Terrestriaet*, and is strengthened by long *Digestion*, it is set free from the *Crudae Materiae*, and is prepared and reborn in the most subtle form. Subsequently, of course, this sharp and potent *Spiritus* is at certain times given a well-measured *quantity*, after the fashion of drinking and nourishing, *per modum inbibitionis et nutritionis*. And its potency is thus condensed and daily becometh as new supports for its brethren, and active therein. Dost thou indeed think that one canst bring forth such work and such potency in unmeasured hidden intensity, a *Spiritus Vitalis*? The *crudae materiae* or *Subjectum* cometh from the *Astris* and *Constellation* of the heavens into its earthly kingdom, from which is then the *spiritus universi secretur* of the Philosophers, which is the *Mercurius* of the Wise, and it is the beginning, the end, in which the *Aurum Physicum* is determined and hidden, which the common alchemist thinks to extract out of common gold, but in vain. Meanwhile, the *Philosophi* deal much in their writings with *Sol and Luna*, which of all metals are the most durable in the fire. But this is not to be understood literally, for their *Sol and Luna*, when they are brought to their inner *puritaet*, through true, natural, seemly. and philosophical *praeparation* may well be compared with the celestial bodies, such as the Sun and the Moon, which with their brightness illuminate day and night, the upper and the lower *Frimament*. Therefore these two noble metals, like the *Sol and Luna* of the Philosophers, resemble by nature the human body, and to him who knoweth how to prepare them wisely they give much except else is to be prepared, but the one three-fold point of the *Universalis*, for the *Spiritus* to be found in these two said things produceth consistency, strength and virtue, amongst other things.

Now the man pardoned by God can prepare and make ready an object or substance of the above mentioned red or white, of *Sol and Luna*, which is called the *Lapidem Philosophorum*, or the very ancient *Water-Stone of the Wise*, from the substance in which God placed such potency at the creation or genesis of the world, or the oft-mentioned materials or *Subjectum* which God, out of love and grace, implanted in the highly-endowed divine man. But I believe, therefore, that the divine substance which was left to him in the first *Creation* of the world, of the *Spiritu Vitali*, of the *Inspiration*, hath survived in all kinds of creatures. All received the same *Spiritus* in the aforesaid *Massam*, and firmly secluded in the lowest depths of the earth, and it was indicated and left to the Wise Men to disinter it, to extract it, to use it, and to perform the same *Miracula* with it, through the holy wisdom which is still implanted in it and with which it is supplied daily.

Both substances mentioned above as Sun and Moon or red and white, or rather the

Praeparation ☉ is and *Mercurii*, are the ingredients in the *Composition* of our *Lapidis Philosophorum*. Now then the *Materia* are in the beginning through sufficient and oft-repeated *Sublimationes* purified and cleansed, and then weighed carefully, and then soon composed; also thou must not be ignorant of what is the potency and occasion of both of the said ingredients, but thou must know how to arrange both *Pondera, secundum proportionem Physicam* [according to the analogy of Physics], for a good portion of the *Mercurii* is encumbered with a small portion of *animae Solis vel Sulphuris*, and then unite both with a delicate hand, so that finally the *Praeparation* and the most difficult work is completed.

But thou wilt have to know that thou must first tinge thy Mercurium with the red *Tinctur*, yet it will not become red in *continenti*, but remaineth white, for the *Mercurius* hath the privilege of wanting to be tinged first before all others. The *Philosophi* also tell what to do in addition with the *Anima solis* of this *Tinctur* of the *Mercurii*, and from whence it shall be taken. The *Ferment* of gold is gold, just as the *Ferment* of dough is dough. Moreover, it is the *Ferment* of gold out of its own nature, and then its potency is perfect when it is transformed back into earth. And then this is first the beginning of the Philosophers, the right and true *Prima Materia Philosophorum metallorum* [the first *Materia* of the *metals* of the *Philosophers*]. From then on the true Masters, experienced in the Art, begin to stimulate their *Ingeniam* and attain to the Great Work. And then

the *Artifex* continues further with such work and, through God's blessing, bringeth it to the end, to which it tendeth and where it is embodied by God, namely, to the highly-blessed Philosopher's Stone. So that from nothing else than per *Spiritus universali Secretum* the true *materia prima Philosophorum* is prepared and made ready. Who now understandeth well this *Spiritus Secretum* understandeth also, without doubt, the secrets and wonders of Nature and hath the perception of the light of Nature. For he is *motus harmonicus Sympaticus* and *magneticus*, from which originates the *Harmonia and Concordantia*, the magnetic and sympathetic power or effect of the uppermost and of the lowermost. But note that the natures of both ingredients are unlike each other in the beginning because of their opposed qualities. For one is warm and dry, the other is cold and moist, and they must of course be united. But when this is about to occur, then their opposed qualities must slowly be changed and equalised, so that neither nature through intense fire divest the other of its potency. For thou canst never collect them, because both natures must rise simultaneously in the fire's power. Then the *Discrasia* will be taken from the *Corpori*, and an *Aequalitas* and good *Temperatura* is established, which occureth through a moderate and constant boiling.

For when both of the natures *Sulphur* and *Mercurius* are enclosed in a very narrow space and are maintained with moderate heat, they begin to abate from their opposed character and to unite, until finally they have all the qualities. They become one *Constipation* and rise at the same time, and certainly at the top of the glass standeth *numero* one. They are ready to wed, and then the bridegroom placeth a golden ring on his bride, say the *Philosophi*. And when thus *Mercurius* with its *Sulphur*, like water and earth with each other, become duly boiled (and the longer the more) they cast away all their superfluities and the pure parts join each other and dispose of their *corlicibi*: otherwise the impure parts prevent unification and the *Ingress*.

For the *Mercurius*, as the first *Corpus*, is entirely crude and can per anima be neither mixed nor perpetuated, for neither *Corpus* entereth the other nor will be united with it either *vere* or in *radice*. But should these things be so helped that a true *Tinctur* will be formed, there must be prepared out of this a new spiritual *Corpus* which cometh forth out of both, for after the purification one taketh the virtues of the other, and out of several become one, *numero et virtute* [in number and power]. But if the fire should be much too intense and should not be controlled according to the requirements of Nature, these two above-mentioned would be either suffocated or separated. If they did not have their right mode of preparation, they would become either nothing or a spoiled work and a *Monstrum*. But when one proceedeth prudently and with a duly tempered heat, then both substances will rise in the *Sublimation* uppermost in the glass or cupola. Then when thou pluckest these lovely flowers, thou canst enjoy them already *particularia*.

But thou canst observe the *motum occultum naturae* as little as thou canst either hear or see the grass growing, for one can neither observe nor notice the increase and development of these two ingredients, *Mercurii* and *Sulphuris*, because of their subtle, hidden, and slow *Progressus* from hour to hour. Only by marks set from week to week can it be observed and a conclusion drawn, for the inner fire is very delicate and subtle. But however slow it may be, it doth not stand still until it cometh to the end where its intent is to be seen, as in all plants, unless it then be that such subtle and expert boiling is hindered through the all too-strong heat of the sun and is burnt out, or is hindered through suddenly appearing cold; *ergo qui scit occultum motum naturae, scit perfectum decoctionem* [therefore he who knoweth the hidden movement of Nature, knoweth also the perfect boiling or preparation]. This *motum* should now take its natural and self-determined course, although one can neither hear nor see it, as also one cannot comprehend the *Centra et ignem invisibilem seminum invisibilium* [the Centre and invisible fire of the invisible seed]. Therefore thou must commit such a matter to Nature alone, and observe it and not once try to oppose Nature, but have all confidence in it until it bringeth forth its fruit.

When one treateth Nature with a gentle and agreeable heat, it doeth and effecteth everything out of itself, which for the furnishing of a *Creati* or the introduction of a new form is a matter of necessity: for the Divine Word *Fiat* still abideth in all creatures and in all plants, and hath its mighty power in these times as well as in the beginning.

There are, however, four chief *Virtutes* and *potentias* of which noble Nature maketh use in every boiling; thereby it doth complete its work and bringeth it to an end.

The First *Virtus*

Is and is called *appellativa et attractiva*, for it is possible for it to attract to itself from far or near, food of which it is desirous out of results and places agreeable to its nature, and it can grow and increase. And here it hath a magnetic power, like that of a man for a woman, the *Mercurius* for the *Sulphur*, the dry for the moist, the *Materia* for the form. Therefore the axiom of the Philosophers is: *natura naturam amat, amplectitur prosequitur. Omnia namquam crescentia, dum radices agunt et vivant, succum ex Terra attrahunt, atque avidè arripiant illud, quo vivere et augmentari sentiunt - i.e.,* Nature loveth nature, surroundeth it, and followeth it. For all plants, when they strike root and begin to live, suck sap out of the earth, and draw to themselves avidly that whereby they sense they can live and multiply themselves. For where there is hunger and thirst, food and drink will be received with avidity and this *Virtus* and *potentia* will be aroused, and it cometh from the heat and average dryness.

The Second *Virtus and Potentia*

Is and is called *natura retentiva et coagulativa*. For Nature not only alone is useful to it and serveth it for its continuation and is advantageous when it lacketh that which it eagerly produceth from itself, but hath also with it the bond with which it draweth and bringeth and holdeth it to itself. Yea, Nature even changeth it into itself, for as it hath chosen of these two the purest parts, it separateth the rest and bringeth to the mouth and maketh it grow, and is in no need of any other *calcination or fixation; natura naturam continet* [Nature retaineth nature], and such skill cometh from its dryness, for the cold constricteth the gained and evenly-formed parts and drieth them in the *Terrae*.

The Third *Virtus and Potentia* *Naturae in rebus generandis et augmentandis.*

Est Virtus digestiva, quae fit per putrefactionem seu in putrefactione [is the digestive power, which occurs through the putrefaction or in the putrefaction], in moderate and temperate heat and moisture. For Nature directeth, changeth, and introduceth one kind and quality, the crudeness is done away with, the bitter is made sweet, the harsh is made mild, the rough is made smooth, the immature and wild is made tame, that which was formerly incapable is now made skillful and efficient, and leadeth to the final intended execution and perfection of the Work, and representeth the *Ingredientia* to the *Composition*.

The Fourth *Potentia naturae*

Est virtus expulsiva mundificativa, segregativa [the expelling, purifying, separating power] which separateth and divideth, which purifieth and cleanseth, which washeth during the *Sublimation* or *Decoction*. It setteth from *Sordibus* and darkness and bringeth forth a pure, transparent, powerful or illuminated *Corpus* or substance; it collecteth the *Partes homogeneis*, and is gradually set free from the *heterogeneis*, repulseth the *Vitia* and everything alien, inspecteth the crude, and giveth every part a special place. This is caused by and cometh from the agreeable constant heat in appropriate moisture, and that is the *Sublimation* and mature fruit, which will now fall out of the husk. Therefore it is in the beginning designed by Nature and artisans,

namely the *Patiens* is set free from the *Agente*, and will be perfected. *Nam liberatio illa a partibus heterogeneis est vita et perfectio omnis Rei*, - i.e., for the liberation of these unequal and opposed parts is the life and perfection of all things]. For the *Agens* and *Patiens* which until now have been contending with each other, so that each affecteth and rendereth resistance according to its opponent's resistance — i.e., as much as possible it would like to break its opponent's resistance and they must not unite during the time of their *Decoction*, but the best part must gain the victory and expell the impure, and subjugate it.

Now when all *Naturalis potentia* have done their *officium*, then cometh forth the new birth and as the mature fruit presenteth itself in all other plants, so also now in our *Subjecto* and natural work which, when perfected, quite surprisingly doth not at all resemble any more its first beginning and hath no more quality, and is neither cold nor dry, neither moist nor warm, and is neither *masculus nor foemina*. For cold is there itself turned into heat, and the dry into the moist, the heavy into the light, for it is a new *Quinta Essentia*, a *Corpus Spirituale* and hath become a *Spiritus corporalis*, such a *Corpus* as is clear and pure, transparent and crystal like; one which Nature itself, could never have produced as long as the world hath stood. The *Artifex* and the enlightened man, however, *auxiliante Deo et natura* [by the aid of God and Nature], produceth through his intellect and art, and he placeth it there by itself. So that subsequently he encountereth a *Miracula* and that is called: *Unguentum anima, aurum Philosophorum, flos auri* [the unguent, the soul, the philosophers' gold, the flower of gold]. *Theophrastus* and others call it *Gluten aquilae*.

Now what is shown about the four *potentiis naturae*, the same had been effected by means of the fire, which must be incombustible, pleasing to Nature, and according to Nature it must continue steadily and must also be advantageous to the Work: but in this Work two kinds of fires are to be particularly well attended to, namely: the outer elementary fire which the *Artifex* constructeth and which he applieth to the Work, and after that the inner, innate, and natural fire of the substances. Though in all three primary things or genera there is to be found a natural fire as in the *Animalibus*, *Vegetabilibus*, and *Mineralibus*, through which it started and moved, maintained life, was strengthened and increased; and can continue its innate power of bringing forth and of implanted virtue according to the character of each.

But the fire which is in our *Subjecto* is in itself not least amongst creatures and minerals. It hath hidden within itself the most wonderful, the most potent fire against which the outer fire seemeth like water, for no common elementary fire can consume and destroy the pure gold which is the most durable substance amongst all metals, however intense the fire may be, but the essential fire and water of the Philosophers alone doeth it.

If we had today that fire with which Moses burned the golden calf and ground it to powder and strewed it upon the water and which he gave to and made the Children of Israel drink of it (*Exodus*, chapter 32) - let such be a piece of alchemical work of Moses, the man of God! For he was instructed in the Egyptian art and skilled therein. Or the fire which the prophet *Jeremias* hid beneath the foot of the mountain, from which Moses saw the Promised Land and whereon he died, the fire which was recovered seventy years later by the Wise Men, the descendants of the old priests after the return from the Babylonian Captivity. But in the meantime the fire was changed in the mountain and became dense water (*II Maccab.*, chapters 1 and 2). What thinkest thou? should we not warm ourselves at it and keep from us the frost in winter?

Such fire slumbereth in our *Subjecto* quietly and peacefully and hath no movement of itself. Should now this secret and hidden fire help its own *Corpori*, so that it may rise and have its effect, and manifest its might and power, so that the Artist may reach the desired and predestined end, it must be aroused through the outer elementary fire, be kindled and be brought into its course. This fire may be in lamps, or of whatever kind thou dost like, or contrive, for it alone is sufficiently capable of executing the activity with ease, and such fire and outer heat must be tended and maintained all the time until the end of the *Sublimation*, so that the

inner and essential fire be kept alive, in order that the two indicated fires may help each other and the outer fire let the inner fire be worthy, until in its appointed time it becometh so strong and intense a fire that it will soon burn to ashes, pulverise, turn into itself, and make equal to itself all that is put into it but which is nevertheless of its own kind and nature.

Nevertheless it is necessary for every *Artifex* at the cost of his desired end, to know that between these two above-mentioned fires, he maintaineth certain proportions between the outermost and the innermost, and that he kindle his fire rightly, for if he maketh it too weak, then the Work cometh to a standstill, and the outermost fire is not able to raise the inner one, and in so far as he stirreth it up moderately several times, it yieldeth a slow effect and a very long process, and when he hath waited with such patience and hath his data, he then finally reacheth his intended goal. But if one maketh a stronger fire than becometh this process, and it be speeded up, then the inner fire suffereth, it is entirely incapable, the Work will surely be destroyed, and the hasty one will never attain his end.

If after lasting *Decoction* and *Sublimation* the noble and pure parts of the *Subjecti* are gradually, with the advantage of a calculated time, separated and set free from the crude earthly and useless substance, the impulse in such activity must be according to Nature and must be adjusted with such moderation that it will be agreeable, pleasing, and advantageous to the inner fire, in order that the inner essential fire be not destroyed through all too-intense heat, or even extinguished and made useless. Nay, rather it will be maintained in its natural degree, be strengthened, whilst the pure and subtle parts come together and convene, the crude being separated, so that they combine and the best will achieve the aforesaid end in view. Therefore thou must learn from Nature that degree of fire which Nature useth in its operations until it bringeth its fruit to maturity, and from this learn *Reason* and make calculation. For the inner essential fire is really that which bringeth the *Mercurium Philosophorum* to *aequalitatem*; but the outer fire stretcheth forth to it a hand so that the inner fire will not be hindered in its operation, therefore the outer must have concordance with the inner and must adjust itself according to the same, *vice versa*. Then in such use of the universal elementary fire it must be led toward the inner natural heat, and the outer heat hath to be adjusted to it, so that such doth not surpass in the *Creatio* the power of the moist and warm *Spiritus*, which is wholly *subtilis*; if otherwise, the warm nature of the said *Spiritus* would soon be dissolved, and it could not hold itself together any more, and would have no potency: it followeth therefrom that a fire more intense than is necessary for reviving and maintaining the inner natural fire implanted in our *Materiae* can only be for hindrance and deterioration. *In natura et illius Creatis et generationibus sit tua Imaginatio*, - i.e., upon Nature and what hath been created or brought forth by her, meditate thou]. Therefore bring the moist *Spiritus* into the earth, make it dry, *agglutinans* and *figurans*, with an agreeable fire. Thus shalt thou also bring the *Animam* into the dead *Corpus* and restore what thou hast taken away, and thou restorest the soulless and dead to life and to rise again and be equipped, but whatever hath driven it will not stand the heat, for it will not become constant as if it were to be received spontaneously from itself with good will, with joy and with desire, and be deeply impressed.

And that is *sicci cum humido naturalis unio et ligamentum optimum* [the natural unification of the dry with the moist and also the best tie]. Yea, if one really desireth to discuss this matter: the Wise Men mention three kinds of fire, each of which taketh charge of the operis magni, so that each best form in particular must in wisdom and good readiness have governed this also. And so he will not work as one blind, but in an understanding and prudent manner, as becometh an intelligent *Philosophus*.

The first is the outer fire, which the *Artist* or watchman maketh, which the Wise Men call *ignem frontem*, upon which *Regimen* dependeth the safety or the ruin of the entire Work, and this in two ways: *nemum sumiget cave* [take heed that it doth not smoke too much], but it is also said: *combure igne fortissimo* [burn it with the strongest fire].

The second fire is the nest wherein the *Phoenix* of the Philosophers hath its abode, and hatcheth itself therein *ad regenerationem*. This is nothing else than the *Vas Philosophorum*. The Wise Men call it *ignem corticum*, for it is written that the *Phoenix* bird collected all fragrant wood whereon it cremateth itself. If this were not so, the *Phoenix* would freeze to death and it could not attain to its *Perfection*. *Sulphura Sulphuribus continentur* [Sulphurs are maintained by sulphurs]. For the nest should protect, assist, cherish and keep the brood of the bird unto the final end.

The third however is the true innate fire of the noble *Sulphuris*, itself to be found in *radice subjecti*, and is an *Ingredient*, and it quieteth the *Mercurium* and fashioneth it: that is the real Master, yea, the true *Sigillum Hermetis*. Concerning this fire *Crebrerus* writeth: *In profundo mercurii est Sulphur, quod tandem vincit frigiditatem et humiditatem in Mercurio. Hoc nihil aliud est, quam parvus ignis occultus in mercurio, quod in mineris nostris exitatur et longo temporis successe digerit frigiditatem et humiditatem in mercurio*, -i.e., In the essence of the *Mercurii* is a sulphur which finally conquereth the coldness and the moisture in the *Mercurio*. This is nothing else than a small fire hidden in the *Mercurio*, which is aroused in our *Mineris*, and in the fulness of time it absorbeth the coldness and moisture in the *Mercurio* or removeth them, and that is also said about the fire.]

FINIS

The 2nd, 3rd & 4th diagrams

IF A PHILOSOPHER YOU WISH TO BE,
Where on this globe lives a man so wise,
Who'll ever learn what four ones do comprise,
And even if he'd know all this,
He'd still always be an apprentice.
Therefore, O human, with all thy might,
Recognise God and thyself in God's and nature's light,
Both these lights God pours into thee,
That a likeness of him thou mayest be,
He is one fourfold God, let thou be told,
As thou art a piece of clay fourfold.
This maketh nature to thee well known,
With wisdom, light and understanding to thee is it
shown.

LET ONLY PATIENCE DWELL IN THEE.
To nothing can thine eye be blind,
Be it of body or of mind.
Therefore be thankful to thy God,
Who in time this before thee hast brought.
Be thou not jealous of the scoffer's fame,
Do not begrudge every mocker's great name.
With sophisticated vanity they strut,
Unbeknownst to them is what thou'st got.
Be happy with what God to thee gave,
Defy, that four in one they have.
Fiat and Amen, be my treasure,
A fourfold sphere always together.

Lord, thine eternal Spirit is in all Things.

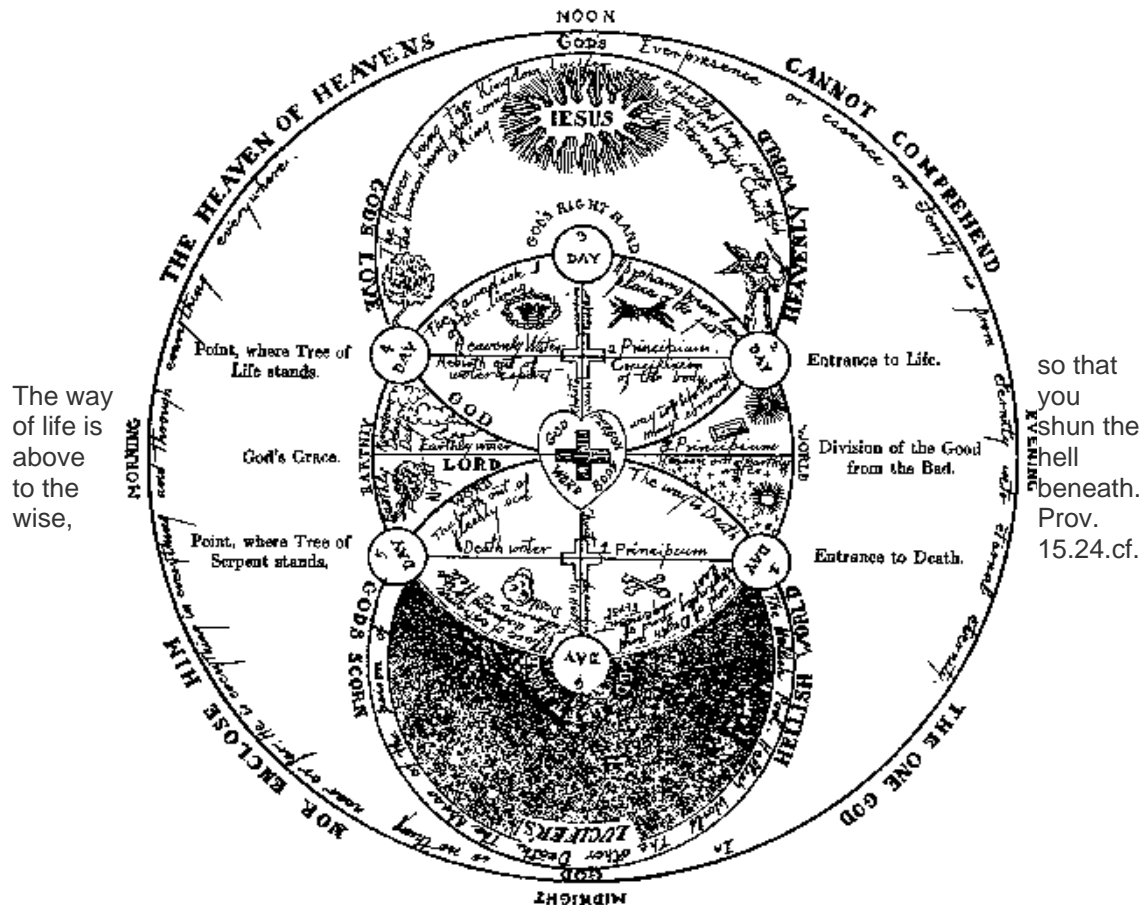
That is locked up in four,
Out of which Heaven and Earth were poured

Coel. & ♂ Terra.

Look well for the golden Magnet. If thou findest it thou wouldest get rid of thy sorrows.
Study well the law KNOW THYSELF, that thou may not be deceived any more.
Unum sunt omnia, per quod omnia.
Make known to thee the Terra Sancta, so that thou mayest not go astray.

**Figurative Image of how within this World three Worlds in each other,
namely this earthly Sun-World, and also the Heavenly and**

<p>God is free everywhere Within and without all creatures GOD Time measure of Nature The Angel with six wings I.</p>	<p>The outer and inner Mind Without God's light you cannot find</p>	<p>God is the Alpha and Omega The Beginning and the End FATHER Time-Measure of the Law Lion with six wings II.</p>
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<p>And there is no God But the one God H. GHOST Time of fulfillment Eagle with six wings IIII.</p>	<p>Only the Spirit alone knows Reason in flesh is blind.</p>	<p>God is the first and the last. SON Time of the Evangelium. Ox with six wings. III.</p>
--	--	---

The Hellish worlds have their effects. And the darkness cannot conquer the light. It also shows that the land of the dead, the entrance to Hell or superficial darkness, where there is wailing and gnashing of teeth, as well as the land of the living, the heavenly paradise or third heaven are from this world. And that the human being has all these things in his heart; heaven and hell, light and darkness, life and death.

The Tree of Good and Evil Knowledge

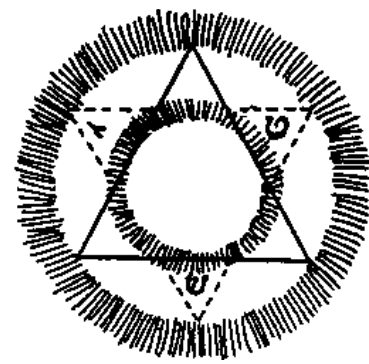
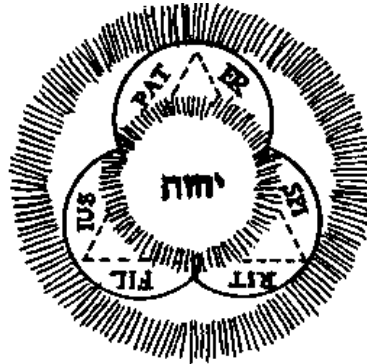
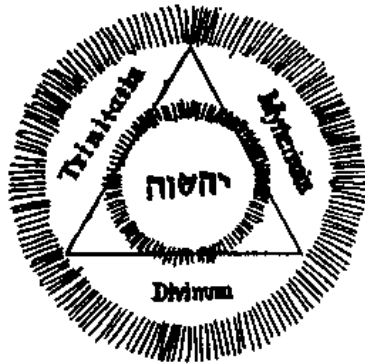


THERE IS ONE TREE bearing two kinds of fruits. Its name is the tree of the knowledge of good and evil. Like its name, are its fruits: namely, good and bad fruits of life and death, of love and hate, of light and darkness. This tree was put before Adam, and even if he had in his innocence the liberty to look upon it as a tree of God's wonders. God's prohibition did not allow him to place his desire in it and eat of it, but threatened that (if he would do so) he would die from its fruit. For this was a tree of division where good and evil battled with each other: but in a battle there can be no life: For battle brings forth destruction, and destruction brings forth death, life lives in the sweet unity of love. Therefore, when Adam ate from this tree, a battle started within him, and in this battle he lost his life.

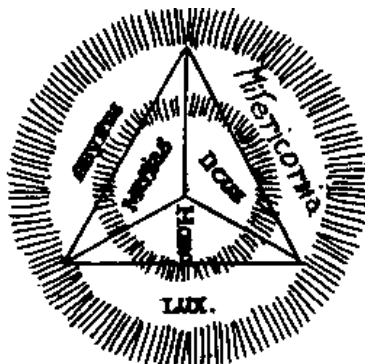
Nevertheless wretched men will not learn through such fall and damage. His desire is still for that tree and its fruits. Man is always desirous to have the division of manifold things, and man is always battling, when he could return to the unity of simplicity, if he only would come in peace. Life's light stands in the middle to point out to men the way to this first rest, and the Father in the heaven lets his Sun rise over good and evil: But everything grows after its own fashion, and man is only too apt to look upon the stars of the manifoldness, and in his own discretion, to choose them for his ladders, though they make him stray many times from the true light, and detain him in the whirlpool of uncertainty. This whirlpool of uncertainty leads more and more out of the innermost face of the Sun into the outer (world) and can find neither end nor place of rest, unless it leads from the outer (world) back again and seeks the beginning, from which all the smaller star-lights originated.

There is also among 7 stars, hardly one turning its rays inward to direct the searching mind to Bethlehem, and amongst 7 eyes winding around the whirlpool of searching desire is hardly one which stands towards the Sabbath in the innermost; but the restless movement of the working days move them through all spheres, and even if they take a look at God's wonders, they only look upon the surface and every eye looks upon that which is shown through its own desire. God made man to live in an eternal Sabbath, he should not work, but let God work in him, he should not take with his own hands, but only receive what God bestowed plentifully upon His mercy. But man left the Sabbath, and wanted to work himself, raised his hand against the law to take in his own desire what he should not have taken. Therefore, God let him fall, and since he had despised the quiet, he had to feel painfully the restlessness. In such restlessness of life all children of man still extend their hands, trying to grasp their pleasures. And as is their understanding and will, so is their grasping. Some grasp for the good, some grasp for the evil. Some grasp for the fruit, some only for the leaves, some for a branch with fruits and leaves on it. And they derive pleasure from the things they have grasped, these poor fools do not know that all their pain and labor had only been a *Studium particulare*. They grasp for pieces, where they could obtain the whole. They seek for quiet and cannot find it; for they look from the outside into the restlessness of movement, which dwells in the inner solitude of the inner *Centri*, and though one may grasp more than the other, it is still piece-work. At times there may be one amongst 7 hands coming near the secret and it grasps the whole stem of the tree at that point where all the divided branches return to unity. But even this hand is still far from the roots of the tree, only grasping and holding the secret from the outside and cannot yet see it from the inside. For the root of this tree is understood only by the eye of wisdom, standing in the *Centro* of all spheres. These roots go from the visible world of mingled good and evil, into the sphere of the invisible world. This eye looks with the greatest peace upon the wonders of all movements and also looks through all the other eyes, wandering about outside of the rest in the unrest, all those eyes which want to see for themselves without the right eye of wisdom, from which they have received all their seeing-power. This eye can prove all spirits, how intelligent, pure and acute they be. It understands the sources of good and evil. Plain before it is light and darkness. It understands time and eternity, visible and invisible, present and future things, earthly and heavenly things, things of the body and things of the spirit, high and deep, outwardliness and inwardliness. And nevertheless, none of these things are disturbed by it, for the eye lives in the *Centro* of peace, where everything stands in equality outside of any strife, and whatever it sees it possesses. For in the *Centro* of its peace is its kingly throne, everything being subject to it. Therefore, dear man! If thou wouldst return to right understanding and right peace, cease from thy works and let God alone work in thee, so that the eye of wisdom will open in thine own self and thou wilt attain a studio particulari ad universale and One find All.

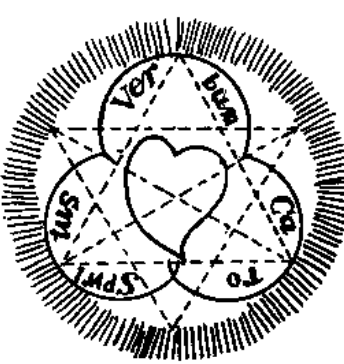
The 5th, 6th (Mons Philosophorum) & 7th diagrams



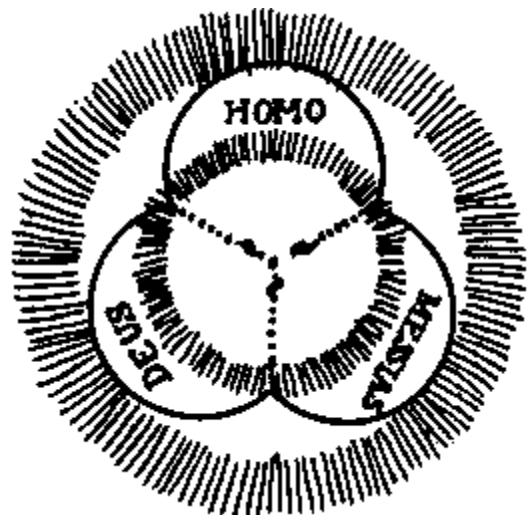
I am the Alpha and the Omega, the beginning and the end, saith the Lord,
God liveth in a Light, since no one can come to Him, or near Him.




This is the Omega, which has
caused so many evil days and
restless nights.




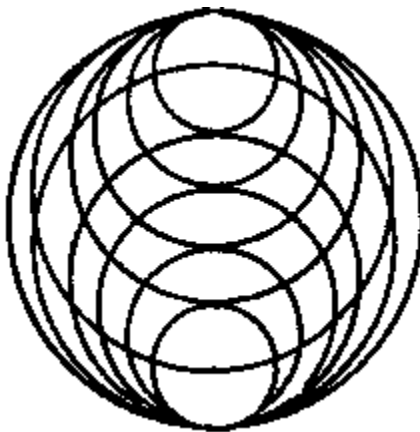
This is the trifling matter over
which so many hundreds of
people moaned in vain.



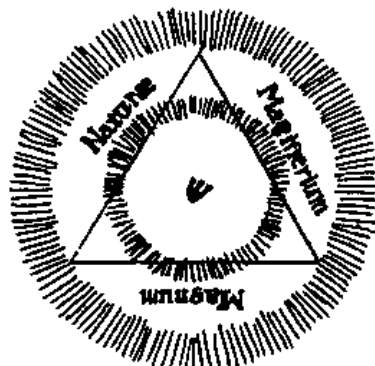
Notice here the eternal end
without beginning, the eternal
revolution and circle, in eternal
love, willpower and centro 
whose principle reveals itself
since eternity began.



You will see in this the eternal nature in its seven apparitions, revealing itself in the centro  of the eternal bottomless depth since eternity began.

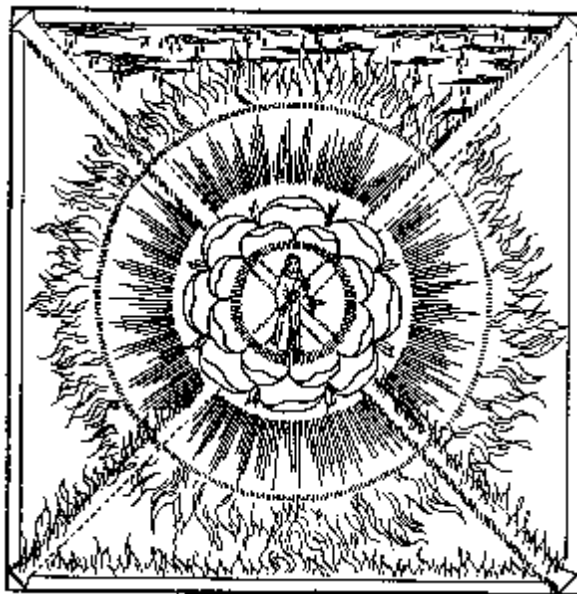


The Centrum of the eternal bottomless depth of light and darkness is in the infinite inexpressible width and depth everywhere. Therefore is said: The light inhabits the darkness and the darkness cannot grasp it.



An eternal holy fire -
An infinite God sent flame -
A heavenly secret -

The great indescribable spirit of fire, inexplorable in eternity.



Harmonious Conception of the Light of Nature
FROM WHICH YOU CAN DEDUCE THE RESTORATION & RENOVATION OF
ALL THINGS EMBLEMATIC.

The art is just, true and certain to the
Man who fears God and is assiduous,
And behaves rightly towards all natures.

The art makes him a lord, not a servant.
Do not make haste, stay on the right track,
So thou wilt have much profit and much joy.



If God grants many things in thy life,
Give plentifully to the poor,
Be faithful and silent about the art,

For this surely is God's will,
Keep truth and faith, think of me,
So thou wilt be free from all evil.

MONS PHILOSPHORUM

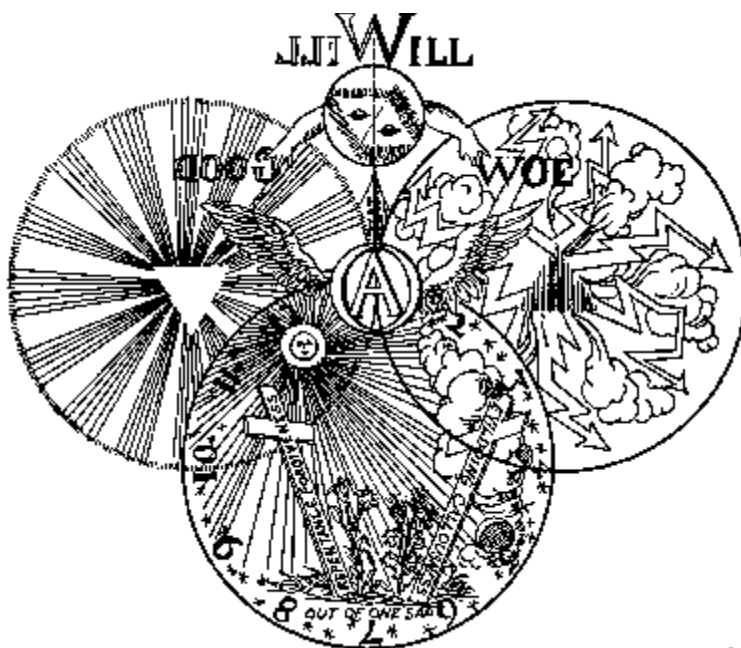
The soul of men everywhere was lost through a fall, and the health of the body suffered through a fall, Salvation came to the human soul through IEHOVA, Jesus Christ. The bodily health is brought back through a thing not good to look at. It is hidden in this painting, the highest treasure in this world, in which is the highest medicine and the greatest parts of the riches of nature, given to us by the Lord IEHOVA. It is called *Pator Metallorum*, well known to the philosopher sitting in front of the mountain-cave, easy to obtain for anybody. But the sophists in their sophistic garb, tapping on the walls, recognize him not. At the right is to be seen *Lepus*, representing the art of chemistry, marvelously white, the secrets of which with fire's heat are being explored. To the left one can see freely what the right *Clavis artis* is; one cannot be too subtle with it, like a hen hatching a chicken. In the midst of the mountain, before the door stands a courageous Lion in all its pride, whose noble blood the monster-dragon is going to shed; throwing him into a deep grave, out of it comes forth a black raven, then called *Ianua artis*, out of that comes *Aquila alba*. Even the crystal refined in the furnace will quickly show you on inspection *Servum fugitivum*, a wonder-child to many artists. The one effecting this all is *Principium laboris*. On the right hand in the barrel are *Sol* and *Luna*, the intelligence of the firmament. The Senior plants in it *Rad. Rubeam and albam*. Now you proceed with constancy and *Arbor artis* appears to you, with its blossoms it announces now *Lapidem Philosophorum*. Over all, the crown of the glory, ruling over all treasures.

Be diligent, peaceful, constant and pious; pray that God may help thee. And if thou attain, never forget the poor. Then thou wilt praise God with the legion of the angels, now and forever.

Mercy - Choice

Light, strength, joy in the recognition of God's virtue and hymn of praise.

Darkness, evil-doing, fear in Godlessness, sin and vice.



Come ye to the Mercy-Seat.

Go ye to the pit of fire



Harsh, hard, cold, severe, sharp, sour, inclined to rudeness and earthliness, its desire consists out of these qualities

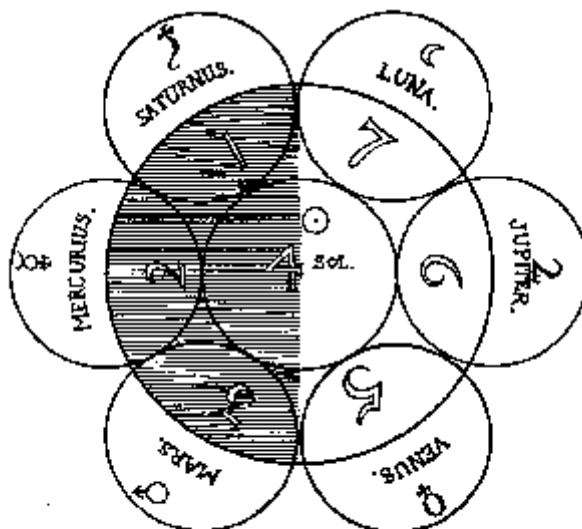
Fire or life, half in darkness, half in light, is the setting alight and the goal of separation.

The being, made of the forenamed six spiritual qualities, in which they lie bodily and in readiness, as in their coffer.

Bitter, drawing and moving out of the harsh quality, which causes a sting within, and remains in that spirit, the existence of mobility.

Fear, heat, therein consists the sensibilities.

The first and dark Principium. God the Father, being called a consuming fire.



The Principium of the fire belongs to the world of the four elements, being an offspring of the first two, and is the third principle.

The other Principium of light, being God's Son, is one with the eternal world of light.

Is the power from the life of light, in it is fulfilled God's word of the cognition, sound, call and tone.

Light, love, fire, which burns in the oil of Mercy, in which consists the heavenly life.

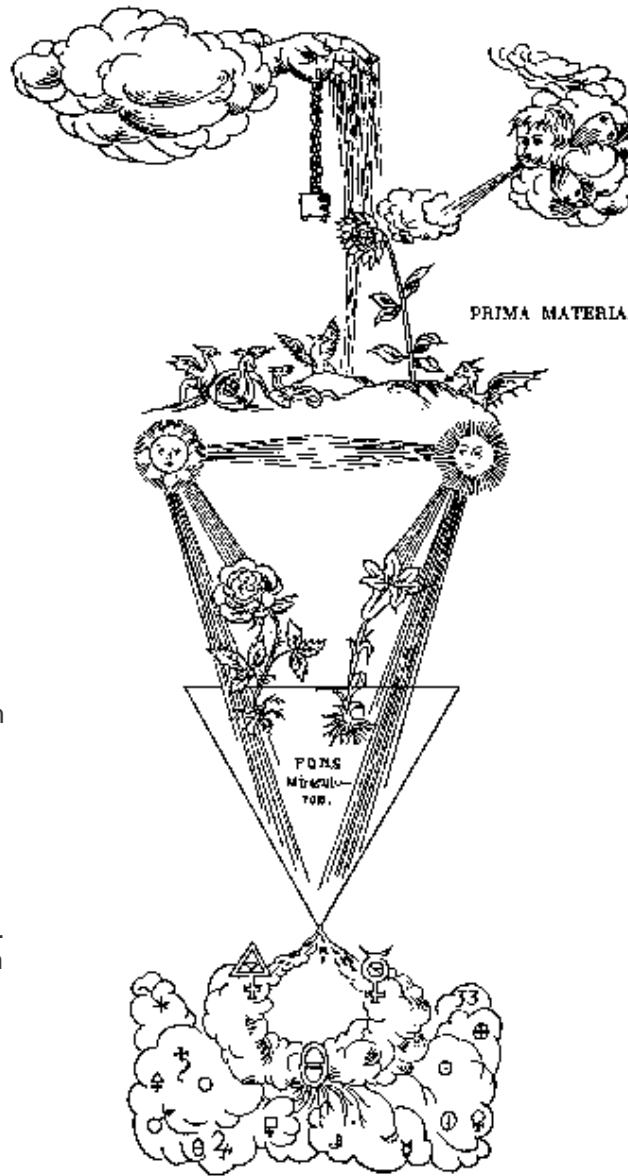
Whenever the first three qualities of the first dark Principii gain the upper hand, then the others are tied up around their Centro and all seven are evil. Then Saturnus stands for avarice, Mercurius for envy, Mars for wrath, Sol for vanity, Venus for lewdness, Jupiter for cunning and Luna for bodily desire, which are the seven evil spirits ruling within the old human being.

But when the three in the Principio of light have the upper hand and are born out of the dark Centro, so that they are in accordance with their innermost depths of light, which is the new birth in man, all seven are good, and then Saturnus stands for compassion, Mercurius for doing good, Mars for gentleness, Sol for humility, Venus for chastity, Jupiter for wisdom, and Luna for Christ's flesh or body.

The Hermetic Philosophy

I attract all those seeking God and the truth; those alone will find the art. I am the Magnet-Stone of divine love; attracting the Iron-hard men on the road to the truth.

I am the moisture which preserves everything in nature and makes it live, I pass from the upper to the lower planes; I am the heavenly dew and the fat of the land; I am the fiery water and the watery fire; nothing may live without me in time; I am close to all things yea; in and through all things, nevertheless unknown. Nevertheless I only am in the grasp of the Philosophers. I unfold and fold up again, Bringing contentment to the artists, Without me thou canst do nothing Furthering any of your affairs. Therefore fear God, pray and work in patience, if you find me your want would cease and you have a merciful God who befriendeth thee and giveth thee whatever thy heart may desire.



This moisture must be caught, lest it should change into vapour or fume.

The two vapours are the roots of the art.

The Prima Materia derives its existence from the Fiat, the Word of creation. And this Word comes from the Father who is the creator of all things, and the Spirit radiates from both: This is God's life giving air. Then, too, air brings to life everything within the elements. The fire warms all things, the water refreshes, delights and saturates all things: And the nitrous earth, Mother-like, nourishes and sustains all things; the air was born out of fire, and in turn makes the fire burn, that it may live, but air in the form of water is food for the fire, and the fire burns into this element: Water and dew of the ground, the greasy fat dew of the ground, the earth as keeper of nitrous salt nourishes it. For the womb of the earth is the sulphuric nitrous salt of nature, the one good thing God has created in this visible world.

The same Salt-Mother of the elements is the nitrous, aluminous and spiritual gumosic water,

Earth or crystal, which has Nature in its womb, a Son of the Sun, and a Daughter of the Moon. It is a Hermaphrodite, born out of the wind, a phoenix living in fire, a pelican, reviving his dear young ones with its blood; the young Icarus, drowned in the water, whose nurse is the earth, whose Mother is the wind, whose Father is the fire, the water her caretaker and drink, one stone and no stone, one water and no water, nevertheless a stone of living power and a water of living might; a sulphur, a mercury, a salt, hidden deep in nature, and which no fool has ever known nor seen.

Deus vendit sua dona pro labore

LIGHT of THEOLOGY.

O man, know God and thyself: so thou mayest know what is in Heaven and on Earth. **THREE WORLDS INHABIT ONE WORLD**

What God was without
beginning. Without
beginning.



Without Middle. Without
end.

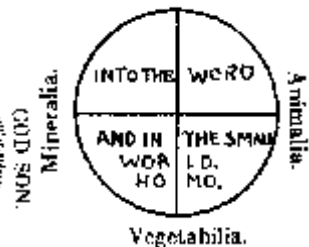
What man was without
beginning.



The eternal heavenly
world.



The great world with all
its creatures.



What God was before the
beginning in eternity.
Spirit.



God.
Spirit. Person Spirit. Word.

What man was before
the beginning in
eternity.



Omnia sunt non Ens,
& Omnia sunt Ens.

The small world, as the human being.
SPIRIT.



Un. ad Trin. Trin ad Un.

What God was in the
beginning.
ELOHIM.



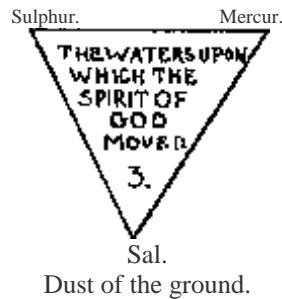
What God is in time.
FATHER.



What God is after time.
FATHER.



What man was in the
beginning.
OUT OF NATURE.



What man is in time.
SPIRIT.



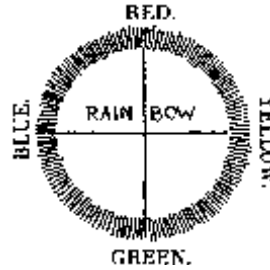
What man is after
time.

BODY and
SPIRIT.

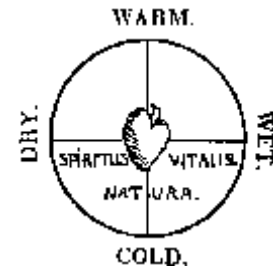


THREE NATURAL SUNS IN THE
WORLD

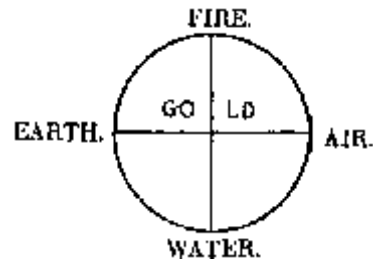
The great Sun in
heaven.
Father and Mother of
all creatures.



The small Sun within
the human being.



The lowest Sun in the earth.



7 PLANETS.



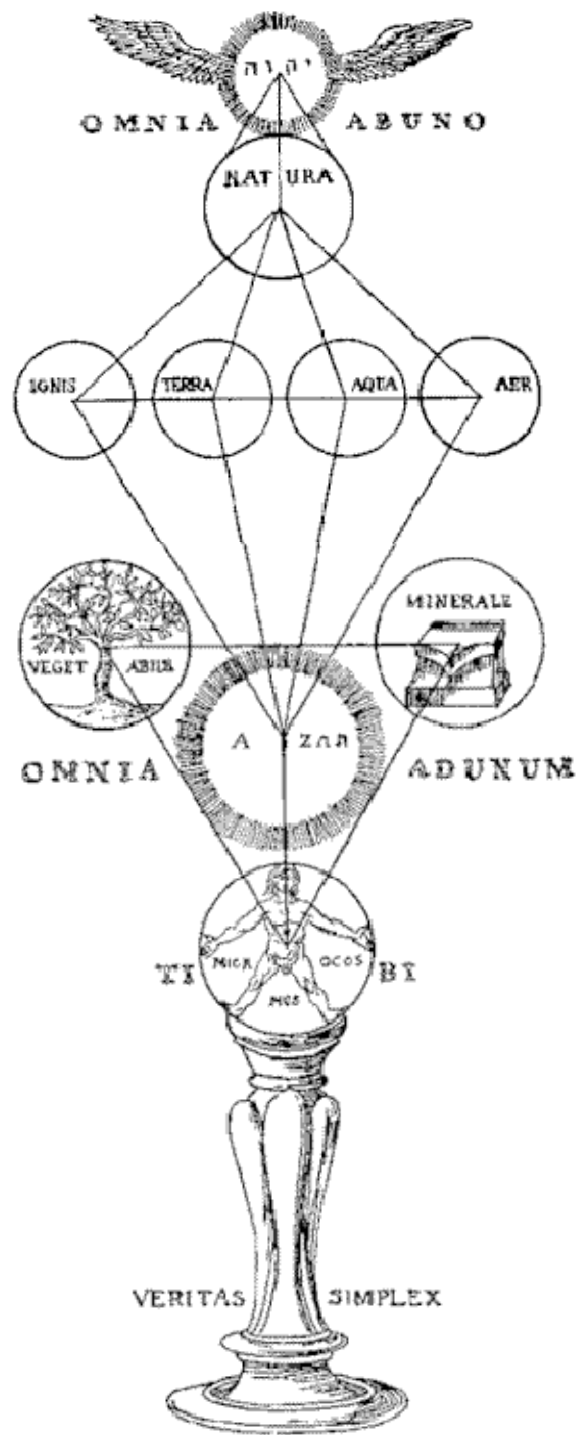
7 RANKS.



7 METALS.



AZOTH Nomen compositum
ex primis & ultimis literis
Linguae Hebraicae; Graecae
& Latinae.



POCULUM PANSOPHIAE

The 11th & 12th (Tabula Smaragdina Hermetis) diagrams

Picture of the Human Heart in the Old and the New Creature

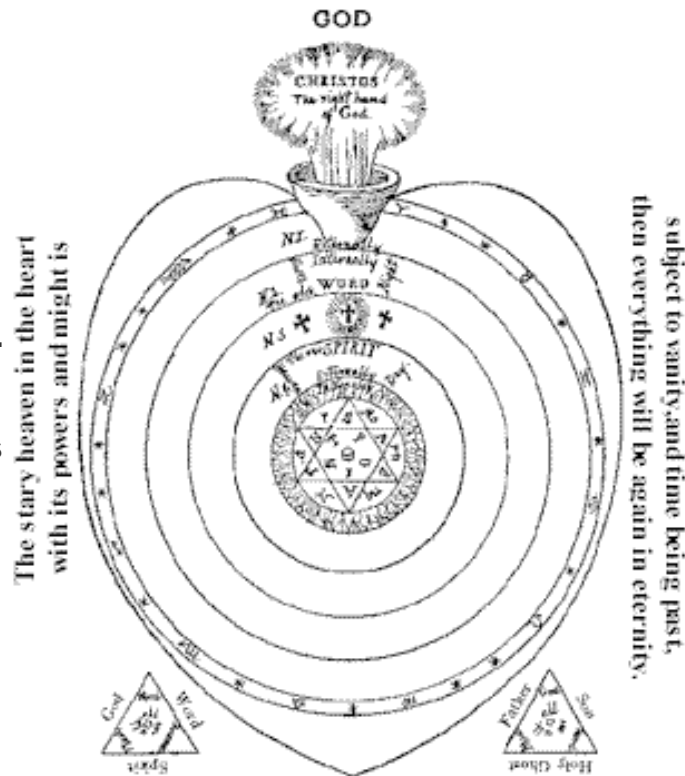
This scripture must be understood out of

Everything that is in the great world, is in man too, for he is created out of it therefore he is the small world and his heart is his center. Note this well!

the innermost and unto the outermost.

God hath caused all men to be born again out of love and hath already enkindled the light within them in their Mother's womb, and He Himself, is the light, the morning star, shining from within them.

This figure explains the 1. Epistle of John, and the same explains this figure



A heart is wide at the top, narrow at the bottom, to be opened to God, closed to earthliness.

God is threefold, the Word is threefold and 2 times 2 is

6, pertaining to the innermost person and morningstar within our heart, which is Jesus Christ, the one point.

The old birth of death in darkness must be slain through cross and suffering, in a wide circle is the reason captured and through the Word, man is being led back into the spirit, into the rebirth, into the light, in Christo, where alone there is quiet, peace, eternal life and the kingdom of heaven.

Jesus Christ yesterday, today and in eternity. Who there is and was, who there cometh, the beginning and end, Alpha and Omega, in Him is the fullness of the Godhead bodily. Hallelujah, Gloria in Excelsus Dec.

Aman

- No.1. Here is Christus born a man according to the flesh of Maria, about this He said in John 6. The flesh pacifieth nothing. Here is the human birth from Adam, the old Creature, sinful, mortal, does not come into the heavenly kingdom, man liveth in darkness, blindness, night and death, in his reason from the power of the stars and the 4 Elements, out of which come sickness, out of which are invented the handling of the arts, higher schools, ecclesiastical and secular offices and position, so far they are in the heart. Over which rules the authority which God ordered. All this is in vain and mortal, into this darkness shineth the light, and the darkness comprehendeth it not. Herein belong Christians, Jews, Turks and heathens, they are altogether sinners and lack the glory they ought to have before God; they are all resolved in God's wrath.
- No.2. Here Christus is grieved in his soul and tempted by the devil, the innermost conscience out of the stars is being tempted by lust of the eyes, deed of the flesh and of vanity, with assurance and despair. Here the Holy Scriptures become dead letters, bringing forth sects, superstitious and fleshly priests, fearing God's word might be taken away from them, meaning the dead letter. The authorities want to fight with the sword for religion, killing the believers, Christ and His apostles, thinking to serve God, divine things are just so much foolishness to them, they can understand Christ only in the flesh and according to the tribe of David, they make divisions, cliques, and sects.
- No.3. Here is the separation of light from darkness, the dawn comes up, all temporalities will be foresaken, through many sorrows we have to enter into the kingdom of God, man is a fool to the world, Christ is being crucified in him and he in Christ, therefore he is a cross to the world and the world a cross to him, here stands calmness, whoever turneth toward the light lives in Christ and Christ in him in time and eternity.
- No.4. The old hath to go entirely: for behold: I make all things new. Here is the rebirth by water and spirit, from on high through the word of truth, a new creature born of God. Christ hath become flesh, ressurected in the human being, awakening him from the dead, nourishing him with his real flesh and blood unto life. Christ is the word of the father, the book of life, the Gospel, the power of God He causeth belief, and He blesseth. He is king, ruling with the sword of the spirit, man becometh divine nature, hath his life in heaven with Christ.
- No.5. The Holy Ghost is the ointment, teacheth men innermost Divine things; man hath become a temple of God, indwelt by the Holy Trinity. Christ in man, God and man, cringing about love. Christus is all in all, the sole One.

**O LORD, merciful GOD, open the human heart,
to understand Thy secrets through the Holy Ghost.**

<p>Who hath well understood the figure, Hath understanding, also, of the scriptures. Three worlds hath God created, In heaven love, on earth mercy,</p>	<p>Wrath in hell and darkness; This certainly is a picture of man. On this earth he only hath to choose Which way to go, the end is to his will.</p>
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TABULA SMARAGDINA HERMETIS



VERBA SECRETORUM HERMETIS

It is true, certain, and without falsehood, that whatever is below is like that which is above; and that which is above is like that which is below: to accomplish the one wonderful work. As all things are derived from the One Only Thing, by the will and by the word of the One Only One who created it in His Mind, so all things owe their existence to this Unity by the order of Nature, and can be improved by Adaptation to that Mind.

Its Father is the Sun; its Mother is the Moon; the Wind carries it in its womb; and its nurse is the Earth. This Thing is the Father of all perfect things in the world. Its power is most perfect when it has again been changed into Earth. Separate the Earth from the Fire, the subtle from the gross, but carefully and with great judgment and skill.

It ascends from earth to heaven, and descends again, new born, to the earth, taking unto itself thereby the power of the Above and the Below. Thus the splendor of the whole world will be thine, and all darkness shall flee from thee.

This is the strongest of all powers, the Force of all forces, for it overcometh all subtle things and can penetrate all that is solid. For thus was the world created, and rare combinations, and wonders of many kinds are wrought.

Hence I am called HERMES TRISMEGISTUS, having mastered the three parts of the wisdom of the whole world. What I have to say about the masterpiece of the alchemical art, the Solar Work, is now ended.

INTERPRETATION and EXPLANATION of the

TABULA SMARAGDINA HERMETIS

This picture, plain and insignificant in appearance,
Concealeth a great and important thing.
Yea, it containeth a secret of the kind
That is the greatest treasure in the world.
For what on this earth is deemed more excellent
Than to be a Lord who ever reeketh with gold,
And hath also a healthy body,
Fresh and hale all his life long,
Until the predestined time
That cannot be overstepped by any creature.
All this, as I have stated, clearly
Is contained within this figure.
Three separate shields are to be seen,
And on them are eagle, lion, and free star.
And painted in their very midst
Artfully stands an imperial globe.
Heaven and Earth in like manner
Are also placed herein intentionally,
And between the hands outstretched towards each other
Are to be seen the symbols of metals.
And in the circle surrounding the picture
Seven words are to be found inscribed.
Therefore I shall now tell
What each meaneth particularly
And then indicate without hesitation
How it is called by name.
Therein is a secret thing of the Wise
In which is to be found great power.
And how to prepare it will also
Be described in the following:
The three shields together indicate
Sal, Sulphur, and Mercurium.
The *Sal* hath been one *Corpus* that
Is the very last one in the Art.
The *Sulphur* henceforth is the soul
Without which the body can do nothing.
Mercurius is the spirit of power,
Holding together both body and soul,
Therefore it is called a medium
Since whatever is made without it hath no stability.
For soul and body could not die
Should spirit also be with them.
And soul and spirit could not be
Unless they had a body to dwell in,
And no power had body or spirit
If the soul did not accompany them.
This is the meaning of the Art:
The body giveth form and constancy,
The soul doth dye and tinge it,
The spirit maketh it fluid and penetrateth it.
And therefore the Art cannot be

In one of these three things alone.
 Nor can the greatest secret exist alone:
 It must have body, soul, and spirit.
 And now what is the fourth,
 From which the three originate,
 The same names teach thee
 And the sevenfold star in the lower shield.
 The Lion likewise by its colour and power
 Showeth its nature and its property.
 In the Eagle yellow and white are manifest.
 Mark my words well, for there is need of care:
 The imperial orb doth exhibit
 The symbol of this highest good.
 Heaven and earth, four elements,
 Fire, light, and water, are therein.
 The two hands do testify with an oath
 The right reason and the true knowledge,
 And from what roots are derived
 All of the metals and many other things.
 Now there remain only the seven words,
 Hear further what they mean:
 If thou dost now understand this well
 This knowledge shall nevermore fail thee.
 Every word standeth for a city
 Each of which hath but one gate.



The first signifieth gold, is intentionally yellow.



The second for fair white silver.



The third, *Mercurius*, is likewise grey.



The fourth for tin, is heaven-blue.



The fifth for iron, is blood-red.



The sixth for copper, is true green.



The seventh for lead, is black as coal.

Mark what I mean, understand me well:
 In these city gates, indeed,
 Standeth the whole ground of the Art.
 For no one city alone can effect anything,
 The others must also be close at hand.
 And as soon as the gates are closed
 One cannot enter any city.
 And if they had no gates
 Not one thing could they accomplish.
 But if these gates are close together
 A ray of light appeareth from seven colors.
 Shining very brightly together
 Their might is incomparable.
 Thou canst not find such wonders on earth,
 Wherefore hearken unto further particulars:
 Seven letters, and seven words,
 Seven cities, and seven gates,
 Seven times, and seven metals,
 Seven days, and seven ciphers.
 Whereby I mean seven herbs
 Also seven arts and seven stones.

Therein stands every lasting art.
Well for him who findeth this.
If this be too hard for thee to understand
Here me again in a few other particulars:
Truly I reveal to thee
Very clearly and plainly, without hatred or envy,
How it is named with one word
Vitriol, for him who understandeth it.
If thou wouldst oft figure out
This Cabbalistic way with all diligence,
Seven and fifty in the cipher
Thou findest figured everywhere.
Let not the Work discourage thee,
Understand me rightly, so shalt thou enjoy it.
Besides that, note this fully,
There is a water which doth not make wet.
From it the metals are produced,
It is frozen as hard as ice.
A moistened dust a fuller wind doth raise,
Wherein are all qualities.
If thou dost not understand this,
Then I may not name it for thee otherwise.
Now I will instruct thee
How it should be prepared.
There are seven ways for this art,
If thou neglectest any of them thou workest in vain.
But thou must, before all things else, know
Thou hast to succeed in purification.
And although this be twofold,
Thou art in need of one alone.
The first work is freely done by it
Without any other addition,
Without distilling something in it,
Simply through its putrefication.
From all of its earthliness
Is everything afterwards prepared.
This first way hath two paths,
Happy is he who goeth on the right path.
The first extendeth through the strength of fire,
With and in itself, note this well.
The second extendeth further
Until one cometh to treasure and to gain.
This is done by dissolving,
And again by saturating, I inform you:
This must be undertaken first of all,
So comest thou to the end of the fine art.
After the whole purification hath been completed
It will be prepared and boiled in the sun
Or in the warm dung of its time,
Which extendeth itself very far
Until it becometh constant and perfect,
And the treasure of the Wise is in it.
The other ways are very subtle
And many mighty one fail therein,
For here is the purpose of the distillation
And the sublimation of the Wise Men.

The separation of the four elements
Is also called by the Wise Men
Air, water, and rectified fire.
The earth on the ground hath mislead many,
Having been deemed a worthless thing,
Although all the power lieth in it.
Some know not how to separate it
From their *Cortibus*, therefore they fail.
It was cast behind the door,
But the Wise Man taketh it up again,
Purifieth it snow-white and clear:
This is the ground, I say in truth.
But if thou dost wish to separate it,
Note that it is of no little importance,
For if they are not prepared
Then you are in error, that I swear.
Therefore thou must also have some vinegar
Which is revealed to the Wise Men,
Wherewith thou wilt effect the separation,
So that nothing earthly remaineth in it any more,
Till body and soul have to be separated,
Otherwise called fire and earth
And after they are thus purified,

And thereupon followeth the mixture, observe!
And so it cometh to a wondrous strength,
The finished figures with the unfinished.
And if the fire be likewise rightly controlled,
It will be entirely perfect
In much less time than a year
Now thou hast the entire way in its length
On which are not more than two paths.
From these one soon wandereth and goeth astray,
Else it all standeth clear and plain.
The one is the water of the Wise Men, Which is the *Mercurius* alone.
The other is called a vinegar,
And it is known only to a very few.
And this vinegar doth circle
Away from the philosophical iron.
It is Lord Aes whom it maketh glad.
Therefore they have combined so closely
Many hundred forms and names are given
After each hath chosen it.
One way springeth from the true source,
A few have worked on it for a whole year.
But many through their art and craft
Have shortened so long a space of time.
And quickly is the preparation set free
As Alchemy doth point out.
The preparation alone
Maketh this stone great and glorious.
Although there is but one matter
It lacketh nothing else.
But when it is clarified
Its name hath misled many.
However, I have revealed enough to thee

In many ways, forms, and fashions.
There are many names; I say
Let not thyself be misled from the true way.
In their scriptures the Elders write
That it is a draught, a great poison.
Others call it a snake, a monster,
Which is not costly anywhere.
It is common to all men
Throughout the world, to rich and also to poor.
It is the property of the metals
Through which they conquer victoriously.
The same is a perfection
And setteth a golden crown upon it.
Now the practice is completed
For him who understandeth it and knoweth the matter.
Only two things more are to be chosen
Which thou wilt find by now
If thou dost follow the right way
And attend carefully to thy work.
The composition is the one
Which the Wise Men kept secret.
The nature of the fire also hath hidden craft;
Therefore its order is another.
With that, one should, not deal too much
Or else all execution is lost.
One cannot be too subtle with it.
As the hen hatcheth out the chick
So also shall it be in the beginning,
And time itself will prove it.
For just as the fire is regulated
Will this treasure itself be produced.
Be industrious, constant, peaceful, and pious,
And also ask God for His help:
If thou dost obtain that, then always remember
The poor and their needs.

The 21st diagram (Figura Divina)

Figura Divina Theosoph. Philosoph.

The eternal Sun in his
Dens Triunus exivit

understand according to Philosophy

Cabalist, nec non Magica & Chymica.

Godly nature and power.

ex Centro in Centrum

Credesti and not tremasti.



Eternal invisible heaven

Nothing else is, nothing
will ever be in eternity

Temporal visible earth

God bequeath Nature
Data & Natura
O Nature! thou art truly a creature

Natura atque res omnes
The Created Sun in his

The great upper moving
spiritual world

Nature's heavenly house
and spiritual palace.

Hot Sun, cool water and
Moonshine break many
furnaces and glasses.

I was dead and behold!
I live again.

Follows Explicatio.

LUMEN GRATIAE
SPIRITUS VERBUM
FATHER SON

Nothing else is, nothing
will ever be in eternity

God bequeath Nature
Data & Natura
O Nature! thou art truly a creature

Natura atque res omnes
The Created Sun in his

The great upper moving
spiritual world

Nature's heavenly house
and spiritual palace.

Hot Sun, cool water and
Moonshine break many
furnaces and glasses.

I was dead and behold!
I live again.

Follows Explicatio.

understand according to Philosophy

Godly nature and power.

ex Centro in Centrum

Credesti and not tremasti.

ly Holy Trinity.

else was, nothing else
and in time

ly Holy Trinity.

through his words
shall facient frustra.
image and likeness of thy God.

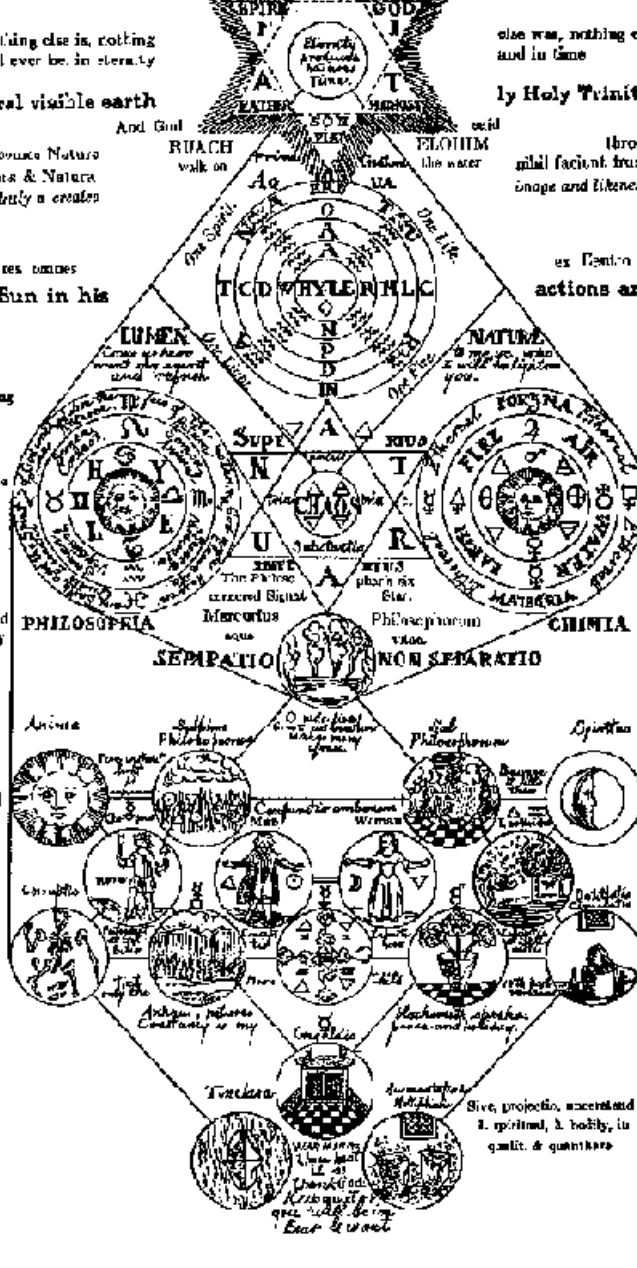
ex Centro in Centrum.
actions and attributes.

The small lower resting
bodily world in its
Centre.

Earthly and bodily
abode of nature.

Though I am not guilty
of it, Reason is on the
minds of the sophists.

What was my life in
the beginning, also
is finally my death.



The small lower resting
bodily world in its
Centre.

Earthly and bodily
abode of nature.

Though I am not guilty
of it, Reason is on the
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What was my life in
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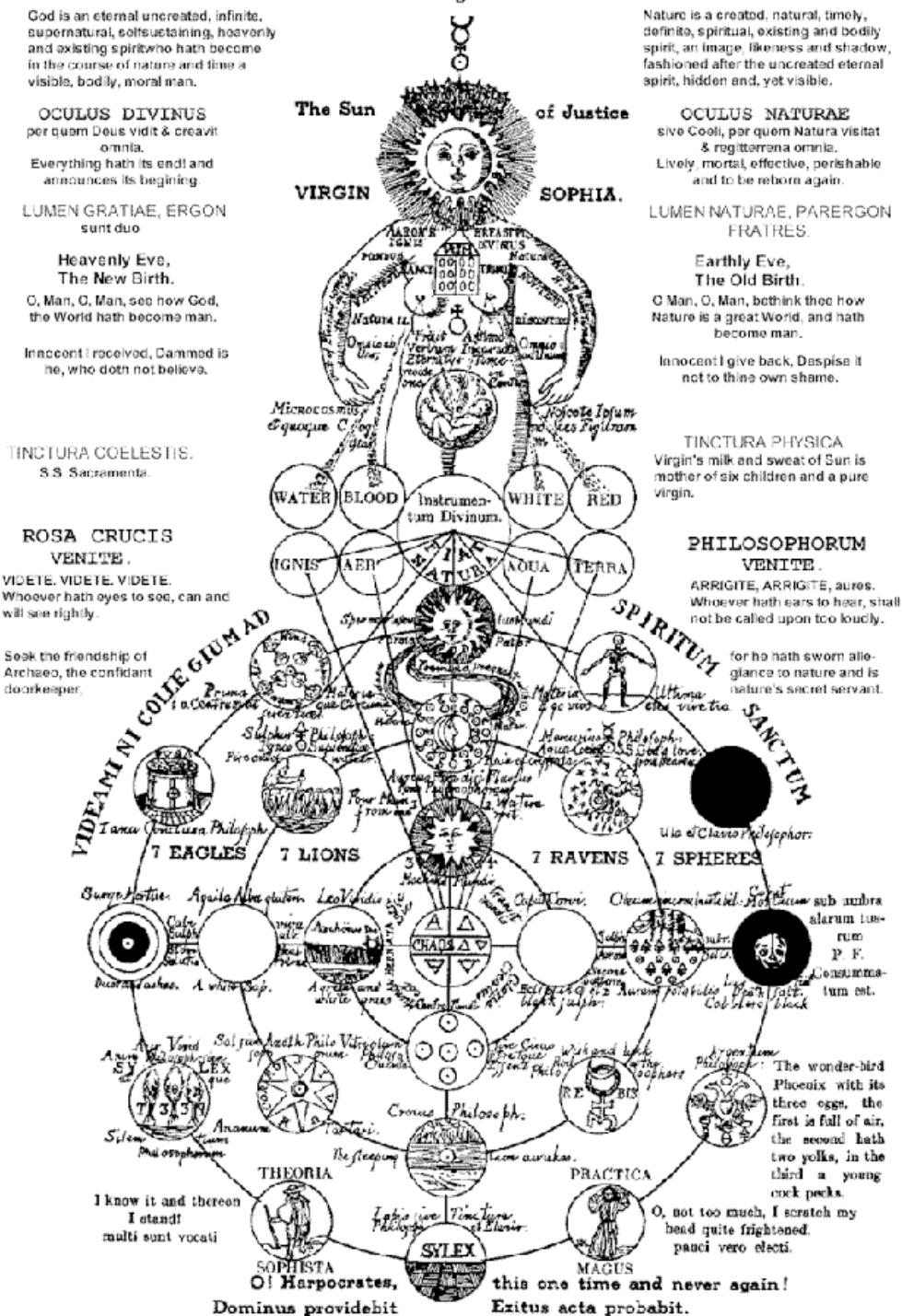
Explicatio will follow as
the 2800 paria are
described to a grain
of wheat.

Give, projectio, understand
I. spiritus, I. body, in
qualit. & quantitate

Second Book The 1st diagram (Virgin Sophia)

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

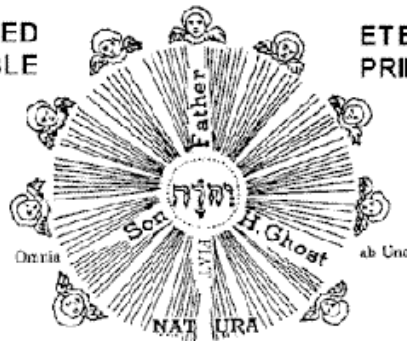
The Star of the Kings from the Orient.



Second Book
The 12th diagram (Primum Mobile)

**THE UNCREATED
AND THE UNFATHOMABLE**

**ETERNITY
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,

I 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 be
become.

Whoever deth not want
this name must:

Ask my forgiveness and
say, Amen.

Hide my treasure, make it
not public.

Un less he proveth his
receptions with miracles

