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THE HERMETIC AND ALCHEMICAL WRITINGS  
OF PARACELSUS.

THE

HERMETIC AND ALCHEMICAL

WRITINGS

OF

AUREOLUS PHILIPPUS THEOPHRASTUS BOMBAST,

OF HOHENHEIM, CALLED

PARACELSUS THE GREAT.

NOW FOR THE FIRST TIME FAITHFULLY TRANSLATED INTO ENGLISH.

EDITED WITH A BIOGRAPHICAL PREFACE, ELUCIDATORY NOTES, A  
COPIOUS HERMETIC

VOCABULARY, AND INDEX,

By ARTHUR EDWARD WAITE.

IN TWO VOLUMES.

VOL. II.

HERMETIC MEDICINE and HERMETIC PHILOSOPHY.

fLonbou :

JAME.S ELLIOTT AND CO.,

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PART II.

Hermetic Medicine.

THE ARCHIDOXIES OF THEOPHRASTUS PARACELSUS.

## BOOK I.

### Concerning the Mystery of the Microcosm.!

IF, my dearest sons, we consider the misery by which we are detained in a

gross and gloomy dwelling, exposed to hunger and to many and various accidents, from all sources, by which we are overwhelmed and surrounded,

we see that we could scarcely flourish, or even live, so long as we followed

the medicine prescribed by the ancients. Kor we were continually hedged in

by calamities and bitter conditions, and were bound with terrible chains.

Every day things became worse with us, as with others who were weighed in

the same balance, whom also the ancients have not so far been able to help or

to heal by means of their books. We do not in this place advance the different

causes of this misfortune. This only we say, that many teachers by following

the ancient methods have acquired for themselves much wealth, credit, and

renown, though they did not deserve it, but got together such great resources

by simple lies. From which consideration we have wished to elaborate and

write this memorial work of ours, that we might arrive at a more complete and

happier method of practice, since there are presented to us those mysteries

of Nature which are too wonderful to be ever thoroughly investigated.

- The ten books of the Archidoxies stand in the same relation to Hermetic Medicine as the nine books Concerning

the Nature of Things stand to Hermetic Chemistry and the science of metallic transmutation. They appear to have

been reckoned among the most important works of Paracelsus, and the editions are exceedingly numerous. That

which has been selected for translation is derived from the Geneva folio.

t The Microcosmos itself is to be understood thus,. namely, as consisting of the four elements, and it is these invisibly.

It is formed after the image of Him who created all things, and yet it has remained a creature. Therefore, it is par-

tially one with the earth, because like the earth it has need of the other elements, heaven, air, and fire.— Z?<sup>f</sup> Hydropisi.

This, therefore, is the condition of the Microcosmos, or smaller world. It contains in its body all the minerals of the

world. Consequently the body acquires its own medicine from the world. Hence it is clear that all minerals are

useful to man, if any one of these be joined to its corresponding mineral in the body of the Microcosm. He who lacks

this knowledge is by no means a philosopher or physician, for if a physician affirms that a certain marcasite is useful for

this or that, it is first of all needful that he should know what is the marcasite of the world and what is the marcasite

of the human body. — Paramirum<sup>^</sup> Lib. IV. De Matrice. There is a vast variety of things contained in the body of

the Microcosm which elude the observation of the senses, though God, the Creator, has willed them to exist in that

structure. There are, for example, more than a thousand species of trees, stones, minerals, manna, and metals. Even as the incredible magnitude of the Sun appears small to us by reason of its distance, so other things may be made to look small which are placed nearer at hand, and thus we come to understand that He who filled the shell of the heaven with so many and such great bodies, was able to include as many and as great wonders in the body of the Microcosm. Accordingly, know that the mysteries of the Microcosm are to be mystically understood— that is, we are not to measure local things according to proportion or substance, but must all the more arduously enquire in what manner we are to expect the effect of any agent.—/?\* Causis et Origine Luis Gallicm^ Lib. V., c. 10.

B2

4 The Hermetic and Alchemical Writings of Paracelsus.

Wherefore we have come to consider how that art can be reconciled with the

mysteries of Nature, in opposition to those who, so far, have not been able

to arrive at the art at all.

The strength of this mystery of Nature is hindered by the bodily structure,

just as if one were bound in a prison with chains and fetters. From this the

mind is free. For in its operation this mystery is like fire in green wood, which seeks to burn, but cannot on account of the moisture.

Since, then, hindrance arises from this source, one had to see how to get

free from it. For such freedom being secured, this art of separation can only

be compared to the art of the apothecaries, as light is compared to darkness.

And this we say not in mere arrogance, but on account of the great frauds

practised by apothecaries and physicians. Wherefore, not undeservedly, we

call them darkness, or caves of robbers and impostors, since in them many

persons are treated for gain by ignorant men ; persons who, if they were not

rich, would at once be pronounced healthy, since the practitioners know that

there is no remedy or help for these people in their consultations.

This, then, is worthy to be called an art, which teaches the mysteries of Nature ; which, by means of the quintessence, can cure a contraction and

bring about health in the space of four days, whereas otherwise death would

be the result. A wound, too, can be healed in twenty-four hours, which would scarcely yield to bodily treatment in as many days. Let us, therefore,

readily approach by experiment this separation of the mysteries of Nature

from the hindrances of the body.

First, then, we have to consider what is of all things most useful to man

and most excellent. It is to learn the mysteries of Nature, by which we can

discover what God is and what man is, and what avails a knowledge of heavenly

eternity and earthly weakness. Hence arises a knowledge of theology, of

justice, of truth, since the mysteries of Nature are the only true life of man,

and those things are to be imitated which can be known and obtained from

God as the Eternal Good. For although many things are gained in medicine,

and many more in the mysteries of Nature, nevertheless after this life the

Eternal Mystery remains, and what it is we have no foundation for asserting,

save that which has been revealed to us by Christ. And hence arises the ignorant stupidity of theologians, who try to interpret the mysteries of God,

whereof they know not the least jot ; and what it is not possible for man to

formulate, namely, the will of Him who gave the mystery. But that word of



His they twist to their own pride and avarice ; from whence arise misleading

statements, which every day increase more and more. Hence it comes that

we lightly value, nay, think nothing at all of that reason which is not evidently founded on the mysteries. In like manner the jurists have sanctioned laws according to their own opinions, which shall secure themselves

against loss, though the safety of the State be imperilled.

Seeing, then, that in these faculties so many practices have come into vogue which are contrary to equity, let us dismiss the same to their proper time.

The Archidoxies of Theophrastus Paracelsus. 5

Nor do we care much for the vain talk of those who say more about God than

He has revealed to them, and pretend to understand Him so thoroughly as if

they had been in his counsels ; in the meantime abusing us and depreciating

the mysteries of Nature and of philosophy, about all of which they are utterly

ignorant. The dishonest cry of these men is their principal knowledge, whereby they give themselves out to be those on whom our faith depends, and

without whom heaven and earth would perish.

O consummate madness and imposture on the part of human creatures,

in place whereof it would be more just that they should esteem themselves to

be nought but unprofitable servants ! Yet we, by custom imitating them,

easily learn, together with them, to bend the word of our Teacher and Creator

to our own pride. But since this word is not exactly known to us, can only

be apprehended by faith, and is founded on no human reason, however

specious, let us rather cast off this yoke, and investigate the mysteries of

Nature, the end whereof approves the foundation of truth ; and not only let us

investigate these, but also the mysteries which teach us to fulfil the highest

charity. And that is the treasure of the chief good which in this writing of

our Archidoxies we understand in a material way.

From the aforesaid foundation we have drawn our medicine by experiment, wherein it is made clear to the eye that things are so. Then, coming

to its practice, we divide this our book of Archidoxies into ten, as a sort of aid

to the memory, so that we may not forget these matters, and at the same time

may speak of them so far openly that we may be understood by our disciples,

but not by the common people, for whom we do not wish these matters

to be made too clear. We do not care to open our mind and thoughts and

heart to those deaf ears, just as we do not wish to disclose them to  
impious men ; but we shall endeavour to shut off our secrets from  
them by

a strong wall and a key. And if by chance this our labour shall not be  
sufficiently safeguarded from those idiots who are enemies of all true  
arts, we

shall forbear writing the tenth book, concerning the uses of those  
which

precede it, so that we may not give the children's meat to the dogs.

Nevertheless, the other nine will be sufficiently understood by our own  
disciples.

And, to speak more plainly of these matters, it must be known that in  
this treatise on the microcosm are proved and demonstrated all those  
points

which it contains, which also embrace medicine, as well as those  
matters

which are interconnected therewith. The subject of the microcosm is  
bound

up with medicine and ruled by it, following it none otherwise than a  
bridled

horse follows him who leads it, or a mad dog bound with chains. In

this way I understand that medicine attracts Nature and everything that has

life. Herein three things meet us, which shew by what forces they are filled and produced. Firstly, in what way the five senses are assisted by the mysteries of Nature, though those senses do not proceed from Nature,

nor spring naturally as a herb from its seed, since there is no material which

## 6 The Hermetic and Alchemical Writings of Paracelsus.

produces them. Secondly, the mobility of the body is to be considered : whence it proceeds, by what power it is moved and exercised, and in what

manner it is ministered to. Thirdly, there must be a knowledge of all the forces in the body, and what forces apply to each member, and are trans-

mitted according to the same nature as the particular limb, when originally

they are identical in Nature.

First, then, we will speak of these senses : sight, hearing, touch, taste, and smell. The following example teaches us. The eyes have a material substance, of which they are composed, as it is handed down in the com-

position of the body. So of the other senses. But vision itself does not proceed from the same source as the eye ; nor the hearing from sound, or from

the same source as the ears ; nor touch from flesh, nor taste from the tongue,

nor smell from the nostrils, any more than reason proceeds from the brain'; but these are the bodily instruments, or rather the envelopes in which

the senses are born. For it must not be understood that these senses depend

solely on the favourof God, in the sense that they do not belong to the nature

of man, but are infused solely by the grace of God above and beyond all Nature, to the end that, if one were born blind, the mighty works of God

might be made known to us. We must not think so in this case. For the

abovementioned senses have each their own body, imperceptible, impalpable,

just as the root of the body, on the other hand, exists in a tangible form. For

man is made up of two portions, that is to say, of a material and a spiritual body. Matter gives the body, the blood, the flesh ; but spirit gives

hearing, sight, feeling, touch, and taste. When, therefore, a man is born deaf, this happens from a defect of the domicile in which hearing should be

quartered. For the spiritual body does not complete its work in a situation

which is badly disposed.

Herein, then, are recognised the mighty things of God, that there are two

bodies, an eternal and a corporeal, enclosed in one, as is made clear in the

Generation of Men.\* Medicine acts upon the house by purging it, so that the

spiritual body may be able to perfect its actions therein, like civet in a pure

and uncontaminated casket.

Coming next to the power of motion in the body, let us inquire whence it

is produced and has its origin, that is, how the body unites itself to the medi-

cine so that the faculty of motion is increased. The matter is thus to be understood. Everything that lives has its own motion from Nature. This is

\* The treatise De Generatione Hominis<sup>^</sup> to which reference is here made, appears to be fragmentary in character.

It regards the generation of all growing things as twofold — one where the nature and the semen are contained in a

single essence, the other where the essence of the nature exists without the semen. In man it recognises the existence

of four complexions, and it distinguishes between the outward and the interior man. Men, as regards their mortal part,

are nothing but mere cattle. There is, however, an internal man wherein there is no nature of the animal, and to

consider him in this his true nature must be counted among the highest branches of philosophy. There is an immortal

as well as a corruptible body of man, and it is in this, by the infusion of God's power, that reason, discernment, wisdom,



doctrine, art, and generally whatsoever is above mortality, do alone inhere. Man, therefore, endowed with wisdom and subtlety, can emerge from his external body. All wisdom and intelligence which man enjoys is eternal with this body, and man the interior can live after another manner than can man the outer. This internal man is illustrated and clothed upon with truth for ever.

#### The Archidoxies of Theophrastus Paracelsus. 7

sufficiently proved of itself so far as natural motion is concerned. But the

motion of which we think may be described as that which springs from the

will, as, for example, in lifting the arm one may ask how this is done, when I

do not see any instrument by which I influence it ; but that takes place which

I desire to take place. So one must judge with leaping, walking, running, and

other matters which occur in opposition to, or outside of, natural motion.

They have their origin in this, that intention, a powerful mistress, exists above

my notions in the following manner. The intention or imagination kindles

the vegetative faculty as the fire kindles wood— as we describe more particu-

larly in our treatise on the Imagination.\* Nowhere is it more powerful to

fulfil its operations than in its own body where it exists and lives. So, in every

body, nothing is more easily kindled than the vegetative soul, because it runs

and walks by itself and is disposed for this very purpose. For, even as a hidden or buried fire blazes forth so soon as it is exposed and catches the air,

so my mind is intent upon seeing something. I cannot with my hands direct

my eyes whither I will ; but my imagination turns them whithersoever it is

my pleasure to look. So, too, as to my motion must it be judged. If I

desire to advance and arbitrarily propose this to myself, at once my body is

directed to one or the other place fixed on by myself. And the more this is

impressed on me by my imagination and thought, the more quickly I run. In

this way. Imagination is the motive-power of my running. None otherwise

does medicine purify those bodies in which there is a spiritual element, whence

it happens that their motion is more easily perfected.

Thirdly, it must be understood that in the body a distribution is made over all the members of everything which is presented to it, either without or

within. In this distribution a change takes place by which things are modified,

so that one part subserves the constitution of the heart, another accommodates

itself to the nature of the brain ; and of the rest in like manner. For the body attracts to itself in two ways, from within and from without.

Within, it

attracts whatever is taken through the mouth. Externally, it attracts air,

« De Virtute linaginativa is another treatise which has survived only in a mutilated state. It further insists on

the division of man into two bodies, the one visible and the other invisible, but is devoted to the consideration of the

second only- The imagination is the mouth of the body which is not visible. It is also the sun of man which acts

within its own sphere after the manner of the celestial luminary. It irradiates the earth, which is man, just as the

material sun shines upon the material world. As the one operates corporeally, so works the other, after a parallel

manner, spuitually. And as the sun sends its force on a spot which it shines upon, so also the imagination, like a star,

bursts upon the thing which it affects. Nor are all things posited in heat and cold only, but in every operation. As

the sun works corporeally and effects this or that, so also the imagination, by giving fire and fuel, effects all things

which the sim effects, not that it has need of instruments, but that it makes those things with which it burns. Consider

the matter as follows : He who wishes to burn anything needs flint, fire, fuel, brimstone, a candle, etc., and so he

obtains fire ; but if the sun seeks to burn, it requires none of these things, doing all things together and at once, no one

beholding its steel. Such also is the imagination. It tinges and paints its own surface, but no one sees its pencil, ceruse, or pigments ; all things take place with it at once, just as fire from the sun bursts forth without any corporeal instrument. Let no one, therefore, be surprised that' from the imagination corporeal works should proceed, since similar results are manifest with other things. The whole heaven, indeed, is nothing else but an imagination. Heaven works in man, stirs up pests, fevers, and other things, but it does not produce these by corporeal instruments, but after the same manner that the sun burns. The sun, indeed, is of one power only, the moon of one power only, and every separate star is of one power only. Man, however, is altogether a star. Evei>"as he imagines himself to be, such he is, and he is that also which he imagines. If he imagines fire, there results fire ; if war, there ensues war ; and so on in like manner. This is the whole reason why the imagination is in itself a complete sun.

earth, water, and fire. Thus, then, the subject is to be arranged and defined.

Those matters which are received from within need not be described.

They

are known by the foundation of our nature, what they are which are distributed-

but, and we shall speak subsequently as to their division. But, externally,

one must understand whatever is necessary to itself the body attracts from the

four elements. Unless this were done the internal nutriment would not suffice

to sustain the life of man. For instance, moisture, not existing constitutionally in the body, is extracted by the body itself from water, whence it

happens that if one stands or sits in water, it is not necessary that he satisfies

his thirst from without. It does not, indeed, take place in the same way that

heat is extinguished by water, like fire ; but the internal heat attracts to itself

the moisture from without, and imbibes it just as though it were from within.

Hence it happens that in the Alps cattle are able to remain the whole summer

without drinking ; the air is drink for them, or supplies its place : and the

same should be judged with regard to man.

The nature of man, too, may be sustained in the absence of food, if the feet are planted in the earth. Thus we have seen a man who lived six months without food and was sustained only by this method : he wore a clod

of earth on his stomach, and, when it got dry, took a new and fresh one.

He declared that during the whole of that time he never felt hungry. The

cause of this we shew in the treatise on the Appetite of Nature.\*

So, in the matter of medicine, we have seen a man sustain himself for many years by the quintessence of gold, taking each day scarcely half a scruple of it. In the same way, there have been many others who for so long

as twenty years ate nothing, as I remember to have seen in our times. This

was by some attributed to the piety and goodness of the persons themselves,

or even to God, which idea we would be the last to impugn or to criticise.

But this, nevertheless, is an operation of Nature ; insomuch that sorrow and

mental despondency take away hunger and thirst to such an extent that the

body can sustain itself for many years by its own power of attraction. So,

then, food and drink are not thus arranged that it is absolutely necessary we

should eat bread or meats, or drink wine or water, but we are able to sustain

our life on air and on clods of earth ; and whatever is appointed for food, we

should believe is so appointed that we should taste and try it, as we shall

show more at length in the " Monarchy of God." Let us, however, concede

this point — that on account of our labours and such things, it cannot be that

we do without temporal and bodily food, and that for many causes. Where-



fore food was ordained for this purpose, just as medicine was against diseases.

We will make a distinction of things entering into the body after the following fashion, that they are distributed through every part of it none

otherwise than as if ardent wine be poured into water. The water acquires

\* There is no treatise extant on the Appetite of Nature.

There is also no treatise extant under the title of The Monarchy of God. The Aurora of the Philosophers is

the Monarchy of Paracelsus<sup>a</sup> but, as will be seen, it is wholly chemical.

The Archidoxies of Theophrastus Paracelsus. g

the odour of the wine because the wine is distributed through its whole volume ; and, in the same way, when ink is poured into wine the whole of the wine is thereby blackened.

So, too, in the human body, the vital moisture immediately diffuses whatever is received, and more quickly than in the examples we have cited.

But under what form the substance received becomes transmuted depends |  
entirely on the nature of the members that receive it, just as if bread be \  
conveyed into a man it becomes the flesh of a man, if into a fish the flesh of a |  
fish, and so on. In the same way, it must be understood that the substances ;  
received are transmuted by the natural power of the members, and are appropriated according to the nature of the parts which take them up.  
A  
like judgment must be passed upon medicines, namely, that they are trans-

muted into members according to the properties of those members.  
For the

limbs gain their own force and virtue from the substance of medicines  
peculiar

to themselves, according to the good or bad dispersion of them, and  
according

as the medicine itself was subtle or gross. This is the case with the  
quintessence ; its transmutation will be stronger and more effectual.

But if it

be thick it remains the same, just as a picture acquires its tint, its  
beauty, or

its deformity from its colours, and if these be more vivid it will be the  
same.

Wherefore, in order that we may have experience of like matters to fall  
back

upon in those things which happen to us, and that we may lay them up  
in our

memory, so as to have them ready in case of need, we will write these  
nine

books, keeping the tenth shut up in our own brain on account of the  
thankless

idiots. Nevertheless, to our own disciples, these things shall be made  
sufficiently clear.

And let no one wonder at the school of our learning. Though it be contrary to the courses and methods of the ancients, still it is firmly based on experience, which is mistress of all things, and by which all arts should be proved.

The End of the Prologue and of the First Book of the Archidoxies  
ON the Microcosm, out of the Theophrastia.

THE SECOND BOOK OF THE ARCHIDOXIES,  
From the Theophrastia of Paracelsus Theophrastus.

## Concerning the Separations of the Elements.\*

BEFORE we approach a description of the separations of the elements, we shall explain this separation, for the greater and clearer understanding thereof, seeing that certain matters written about the generation

of things are not altogether consonant with the separations of the elements.

For every matter is more readily brought to its appropriate end, where mature

and intellectual consideration is given beforehand as to what its end may be.

Thence the practice becomes clearer. We say, then, that the four elements

exist together in all things, and out of them arises to every one of these things

its predestined condition. In this way you may understand how it comes about that these four elements, differing so widely from one another, are

able to agree and coexist without mutual destruction. Whereas the mixture

of the elements is united and strengthened by predestination, it results that

no weight is taken account of in them, but the power of one is greater than

of another ; by which, indeed, it is understood that in the digest and ferment

of the predestination, that which is strongest will preponderate and conquer

and subdue the other elements. In this way, the remaining three elements

cannot attain their perfection, but stand related to that perfect element as

\* The light of Nature teaches that God has separated and divided everything, so that it can exist by itself. Thus

are separated light and darkness without any mutual damage, as day and night prove. Moreover, He has also

separated the metals, each into its property. Thus, gold has its vein, iron has its minera, silver has its brilliancy.

Lastly, every metal has its proper domicile. Moreover, He has separated from one another the marcasites and the

genera of salts ; in the same manner also summer and winter, elements, herbs, fruits, and every growing thing, so that

we hence see how God has created various species from a single Iliaster, while the species of his workshop surpass all

the number of the sands. He has so adorned heaven and earth that what they contain can never be sufficiently recognised and considered. — Dc Balneis Piperinis<sup>a</sup> c. i. The philosophy of separation in preparing specifics is thus developed in treating of the cure of ulcers. You must also understand concerning separation that there is nothing so noxious but that it has its peculiar use, like the spider, which in addition to its venom possesses a marvellous power for curing all chronic fevers. Good and bad are equally necessary in the constitution of our arcanum, for both the venom and the antidote, the sweet and the bitter, are in the body. Further, it has been proved that all colours and all savours exist in the body. Inasmuch as there exist three colours in Saturn— yellow, white, and red ; in Mars also three— purple, red, and black ; notwithstanding neither Saturn nor Mars are a colour. Thus we must judge it to be the case with the colours of Salts by means of separation ; and just as the redness of Saturn tinges with a red and the yellow with a yellow colour, by virtue of separation, similarly, alumen works as alumen and salt as salt in ulcers.

Concerning the wonders of separation it should be remembered what happens concerning vinegar. Who would judge by his senses that vinegar was present in uncorrupted wine? Nevertheless, no one can doubt that it is there. Similarly

in Venus there is vitriol. Indeed, Venus herself is vitriol, and by separation can be reduced into vitriol. Yet no one would rightly say that Venus was vitriol. Wherefore we must judge concerning separation that it is of the form but not of the species, as in the conversion of Venus into a 5&'it.—  
Chir7irgia Mngna^ Part III., Lib. IV.

#### The Archidoxies of Theophrastus Paracelsus. ii

the light matter in wood. Wherefore they are not to be called elements, since

they are not all perfect, but only one. When, therefore, we speak of the four

elements, which finally exist in all things, we are not to understand definitely

so that there are four perfect elements therein, but that there is only one

such finished element, the rest remaining imperfect through the potency of

that excelling element. Hence it happens that they are able to meet and



coexist, because in three of them there is no perfection. On which account,

too, no corruption can prevail by reason of their contrarieties.

Moreover,

that an element is predominant in one kind arises from the fact that it is

hereto predestinated. Hence no corruption or confusion can accrue, as we

lay it down in our treatise on Generations.\*

Since, then, there is only one element specially present in everything, it avails not to seek the four elements in things, seeing that three of these elements are not in a state of perfection. In a word, we must understand

that the four elements are in all things, but not actually four complications.

The matter stands thus : A substance contains water, and then it is nenu-

far. Besides this element there exists in it no earth, air, or fire. There is no appearance of heat or dryness in it. It has no peculiar operation ; but the predestination thereof is water ; and the element of water is the

only one under which is no dryness nor heat, according to its congenital nature. Though matters be thus, however, yet notwithstanding the three

elements are involved in it, still the things have not their origin in those three

elements which are not produced in a perfect state, nor have they beginning

or aid from them, but from that predestinated element which is united to

and impressed upon that particular kind.

Now, although this is at variance with the vulgar philosophy, namely, that one predestinated element has of its own nature the other three elements

cohering with it, still it is credible that the element and the substance differ

the one from the other. It may be understood thus : the substance is not

from that element which gives thereto its special tinge and elementary form ;

nor, again, are these elements from the substance, but they agree at the

same time uniformly, as the body and soul agree. But now every body,  
as

for example of some growing thing, has its own conformation ; so has  
the

element. Although the element itself is not visible in the body of the  
growing

thing, or tangible, or demonstrable, because the element is stronger, by  
reason of its subtlety, and subdues the other elements of the growing  
thing.

They are all, however, in the body, but imperceptibly, just as when  
water is

mixed with vinegar the water becomes like the vinegar ; and although  
the

vinegar shall have changed the whole essence of the water, still the  
complex-

ion of the water remains unchanged, nor does it on that account  
become

\* Both from the text and the notes of this translation the reader will  
see that there are several treatises by

Paracelsus on Generations of various kinds, not excepting some fragments upon the generation of fools, who appear, in the days of Paracelsus, to have abounded in the high places of science and religion. The reference above may be either to the Generation 0/ the Elements or to the first book Concerning the Nature of Things.

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vinegar, but remains water as it was before. And although it does not display the properties of water, yet it does not follow that it does not still possess those properties.

In these propositions we wish to make it clear in what way the separations of the elements are to be brought about, concerning which two methods of

practice need to be understood. One is that with which agrees the separation

of the predestined element, and this we shall elucidate in our treatise on the

Quintessence. The other is that to which belong the four substantial elements in growing things. By this it is understood that the Quintessence

exists as a predestined element, and that it cannot be separated from itself,

but only from the three elements, as follows in the treatise on the Quintessence.

But when we speak of the separations of the four elements, we understand

those four which are essentially in the body. Hence have arisen various errors, because the four elements have been sought in the predestined element,

and also in addition the Quintessence, which cannot in any way come to pass.

Moreover, it must be known when the elements of bodies are to be separated, that one exists as fire, another as water, a third is like air, and a

fourth like earth, according to their complications, because elements sometimes

appear with their own forms, and at other times with complications, for example, water as water, air as air, earth as earth, and fire as fire.

These

matters must be subtly understood, and this can be done by means of a similitude, if they are taken for the union of the elements not visibly or in act,

or according to the element of fire, but as the environment is warm and dry

like fire. In this way its own nature, essence, and condition is assigned to

each element, without any breach of propriety. For it is not supposed, because any particular herb is especially warm, as the nettle, that on this

account it contains within itself more fire, but rather it is supposed that its

own Quintessence is warmer than the Quintessence of the chamomile, which,

indeed, has less heat. But the elements of a body receive less or more from

their own substance, as, for instance, wood contains within itself more fire

than herbs do ; and, in like manner, stones have in them more dryness and

earth than resins have. Note, also, in like manner, that the bulk and quantity

of degree in a Quintessence arises from the predestined element. And the

intensity of degree in bodily elements springs out of the appearance of the

substance which is unlike.

But we must come to the practice of separating bodily elements from all

other things, and this is twofold. One, indeed, teaches us to draw out the

three elements from the pure elements as from burning fire, from invisible

air, from true earth, and in like manner from natural water, which have not

an origin similar to the preceding ones. Another method of practice is with

those things out of which these four elements exist, as we have said above,

with such difference, however, that this exhibits more of the element of fire,

of water, of earth, or of air, with a likeness to the form of the essential elements. When they have been separated in this way they can never be

### The Archidoxies of Theophrastus Paracelsus, 13

further dissolved, for instance, it is impossible that they should be corrupted

beyond their complexions.

It must also be considered that the elements are found by separation to be formally like the essential elements. For air appears like air ; and the same cannot in any way be enclosed, as some falsely think, for this reason,

because at once, in the moment of separation, it levitates itself, and sometimes

bursts forth as wind, and ascends sometimes with the water, sometimes with



the earth, and at other times with the fire. And, indeed, this levitation or

elevation in the air is very wonderful. Just as if the air were to be separated

from the essential element of water, it would be done by boiling. When this begins to take place the air is soon separated from the water, carries off

with itself the very light substance of the water, and in proportion as the

water is diminished, so the air itself decreases according to its proportion and

quantity.

And it must be remarked here that no one of the elements can be conceived or had without air, though of the rest one can be had without

another. We do not, therefore, undertake the task of separating the air, since it is in the other three elements, just as life is in the body. For when it

is separated from the body all things perish, as we clearly shew in the following practical treatise on separations. Four methods must be considered

at this point ; one, indeed, in watery bodies, that is, in herbs, which have

more water than any of the other elements. A second is in fiery bodies, such

as woods, resins, oils, roots, and the like, which contain within themselves

more of the fiery substance than of others. A third is to be understood of

earthy bodies, which are stones, clays, and earths. The fourth is airy, and

this is in all the other three, as we have mentioned. In like manner, also, concerning the pure elements, there are just so many ways to be considered,

in the same manner as has been said above concerning the four preceding.

Hence it is easy to learn what the elements are, and how they are to be separated. And among these the separations of the metals first meet us,

wherein there are peculiar predestined virtues which are wanting in the other

elements. For, although all the elements are alike in form, in heat, in cold,

in moisture, and in dryness, still, the dryness or damp, or heat or cold, is not

the same in one as in another. In some it is appropriative, but in others specific ; and this in various ways, as in each kind they are produced peculiarly and essentially, since no kind of the elements is precisely like another in its properties.

So, also, it must be laid down with regard to the separation of marshes, which differ from other substances both in the practice and in their

elementary nature. For every kind is disposed in a particular separation, and

must be dealt with in a special way. Stones and gems must demonstrate

their elements afterwards, since they appear in no way similar to the others.

Then, too, salts exist in a peculiar and most excellent nature, with more abundant properties than appear in other substances. There is also a different

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essence in herbs, which in no way agree with minerals, nor can they be alike

so far as relates to their nature. Moreover, the property of woods, of fruits,

of barks, and the like, is peculiar ; so, too, of flesh, of drinks, and all comestibles, and of things not good or pure, but bad and impure, which have

to be separated into their elements.

Of that separation concerning which we think, two methods are found.

One consists of the separation of any element confined by itself in a peculiar

vessel, without the corruption of its own forces, the air excepted.

There is another method of the separation of the pure from the impure from among the four elements, namely, in the following way. After the elements have been separated, that is to say, one from the other, they have

still a dense substance ; and, on this account, there follows another similar

separation of the already separated elements. Now, we purpose to make

clear the practical method in all these cases. For in the first place it must be

known that the quintessence of things is to be separated and extracted in this

way, because, indeed, the elements of bodies in the nature of a quintessence

are not subdued but are left with them. So it is able to tinge these elements

more strongly or more lightly. Hence it comes to be understood that the

forces in the elements do not perish when the predestined element, that is, the

quintessence, is extracted ; for this itself is elemental and separable so far as

relates to its elementary form, but not as to diverse natures, as is clear from

the treatise on the quintessence.

By separations of this kind all elemental infirmities can be cured by one

simple method, namely, if the one set of predestinations oppose the other, as

we have laid it down in the treatise on predestinations. In these words we

have sufficiently unfolded the initial stage of separations. Wherefore we

can now speed on to the practice of them ; and here there is a tenfold variety :

one of metals ; a second of marchasites ; a third of stones ; a fourth of oleaginous matters ; a fifth of resins ; a sixth of herbs ; a seventh of flesh ;

an eighth of juices ; a ninth of vitreous substances ; and a tenth of fixed things. For these separations of the elements three methods are adopted :

one by distillations ; a second by calcinations ; and the third by sublimations.

In these are comprised all the exercises, as the application of the hands to

the fire, the labour, and other necessary things which will be specified in the

following pages.

The End of the Second Book of the Archidoxies and of the  
First Part concerning the Separation of the Elements.

THE THIRD BOOK OF THE ARCHIDOXIES,  
From the Theophrastia of Paracelsus the Great.

On the Separations of the Elements from Metals.

FOR the separation of the elements from metals there is need of the  
best

instruments, of labour, of diligence, together with experience of the  
art and adaptation of the hands to this work.

Take salt nitre, vitriol, and alum, in equal parts, which you will distil into

aqua tortis. Pour this water again on its faeces, and distil it again in glass.

In this aqua fortis clarify silver, and afterwards dissolve in it sal ammoniac.

Having done this, take a metal reduced into thin plates in the same way,

that is, in the same water. Afterwards separate it by the balneum Manse,

pour it on again, and repeat this until there be found at the bottom an oil,

namely, from the Sun, or gold, of a light red colour ; of the Moon, a light

blue ; of Mars, red and very dark ; of Mercury, white ; of Saturn, livid and

leaden ; of Venus, bright green ; and of Jupiter, yellow.

All metals are not thus reduced to an oil, except those which have been previously prepared. For instance. Mercury must be sublimated ; Saturn calcined ; Venus florified ; Iron must be reduced to a crocus ; Jupiter must be

reverberated ; but the Sun and Moon easily yield themselves.



After that the metals have been in this way reduced to a liquid substance,  
and have disposed themselves to a disunion of their elements — which cannot  
be done in a metallic nature, seeing that everything must be previously pre-  
pared for the use to which it is adapted — afterwards add to one part of this  
oil two parts of fresh aqua fortis, and when it is enclosed in glass of the best  
quality, set it in horse-dung for a month. After that, distil it entirely with a  
slow fire, that the matter may be condensed at the bottom. And if the aqua  
fortis which ascends be distilled by a bath in this manner, you will find two  
elements together. But the same elements will not be left by all metals alike.  
For from gold there remain in the bath earth and water ; but air is in all the  
other three, and the element of fire remains at the bottom, because the sub-  
stance and the tangibility of gold have been coagulated by the fire ;  
therefore,

the substance will agree in its substantiality. From the Moon there will remain at the bottom the element of water, and in the bath the elements of

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earth and fire. For from the cold and the moisture is produced the substance

and corporality of the Moon, which is, indeed, of a fixed nature, and cannot

be elevated. From Mercury there remains fire at the bottom, and earth and

water are elevated upwards. From Venus there also remains fire, and both,

that is to say, earth and water, remain in the bath. From Saturn there remains the element of earth at the bottom, while fire and water are held in

the bath. From Jupiter air remains at the bottom, while fire, water, and earth are elevated therefrom.

So it must be noticed that in the case of Jupiter the air supplies a body, and in the case of no other metal. And of this, although some part ascends

together with it and remains mixed inseparably with the other three elements,

still it is not corporeal air, but adheres to, and concurs with, the others, and

is inseparable from them.

And now, it must be remarked that the residuum, that is, the corporeal element which remained at the bottom, must be reduced into an oil by means

of the bath with fresh aqua fortis. So, this element will be perfected, and you

will keep it for one part. The rest yovi will separate by means of a bath in

this way. Place them in sand, and press them gently. Then, first of all, the

water will be elevated, and will escape ; afterwards the fire, for it is known by

the colour when these two remain. But, if the elements of earth and water

should have remained, the water will ascend first, and afterwards the earth.

But if it should be earth and fire, the earth is elevated first and the fire after-

wards. If water, fire, and earth be together, the water will first ascend, then

afterwards the fire, and last of all the earth. These elements can be so kept

in their respective glasses, each according to its own nature \ as, for example,

from the Sun, the warm and the dry, without any other property ; in like

manner the cold and the moist, and the cold and the dry. So, also, must it be

understood of the others. It must not be forgotten that the corrosive nature

of the aquafortis must be extracted as we have handed down in our book on

the Quintessence.

Concerning the Separations of the Elements out of Marchasites.

Having previously set down the separations of the elements out of metals,

it remains that we come to those which can be produced out of marchasites,

and that we shew what they are.

Take of marchasite, in whatever form you please, whether bismuth or talc, or cobalt, granite, or any other, one pound ; of salt nitre the same.

Beat them very small, and, burning them together, distil by means of an alembic without a cucurbite, and keep whatever liquid ascends. But that

which remains at the bottom, let this, when ground down, be resolved into a

water with aqua fortis. Hereupon pour the water previously collected, and

distil it into an oil, as before directed in the case of metals. By the same process, too, you shall separate the elements. So, the golden marchasite is to

be understood as gold, the silver as the Moon, bismuth as lead, zinc as copper,

## The Archidoxies of Theophrastus Paracelsus. 17

talc as Jupiter, cobalt as iron. Let these directions suffice for the separation

of marchasites in every kind.

### Concerning the Separation of the Elements from Stones.

The separation of the elements of stones or gems comes to be understood

in the following way. Take a stone well ground, to which add twice the quantity of live sulphur, and, when all is well mixed, put it in a luted pot into an Athanor for four hours, so that the sulphur shall be entirely consumed. Afterwards, let what remains be washed from the dregs and the sulphur, and dried. Let the stony calx be also put into aqua fortis and

proceeded with as we have already laid down concerning the metals. Stones,

too, are compared with metals ; as, for instance, clear gems which are not

white or tawny are compared with gold. White, coerulean, or grey, with silver or the Moon ; and afterwards the commoner stones with the other

metals, as alabaster with Saturn, marble with iron, flint with Jupiter ; but

dulech with Mercury.

Concerning the Separation of the Elements from Oleaginous

Substances.

All oils, woods, roots, seeds, fruits, and similar things, which have a combustible nature, and one fit for burning, are considered oleaginous ; and

the separation of them is twofold, namely, that of the oleaginous substances

and that of the pure oils.

The Separation of the Oleaginous Substances is as follows :

Take such a body, pounded, ground, or reduced to fragments in whatever

way you can, wrap it up in linen, fasten it, and place it in horse-dung until it

shall be entirely putrefied, which happens sooner in one case than in another.

When it is putrefied let it be placed in a cucurbite, and on it let there be poured

so much common hot water as may exceed four fingers broad ; then let there

be distilled in sand all that can ascend. For all the elements ascend except

the earth itself, which you will know by the colours ; nevertheless, let the hot

water first ascend, afterwards the air, next the water, lastly the fire, and the

earth will remain at the bottom. Of the pure oils, however, it must be under-

stood that these do not require putrefactions, but they must be distilled alone

and without additions. Afterwards their elements, as it has been said above

of others, must be separated, and these are discerned by their own colours.



None otherwise with resins of liquid substance must it be done, such as pitch,

resin turpentine, gum, and the like. But the corporeal resins which exist,

such as sulphur, must be prepared in the following manner.

Concerning the Separation of the Elements in Corporeal Resins.

Take sulphur very minutely ground ; let this be cooked to hepatic sulphur

in a double quantity of linseed oil ; let it be shut up in a vessel and place it to

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putrefy in horse-dung for a space of four weeks. Afterwards let it be distilled

in an alembic slowly over a naked fire. The air and the water first ascend,

with different and pale colours. Then, the heat being increased, the fire ascends

and the earth remains at the bottom. The colours appear pure ; the air yellow ;

the water like thick milk, so much so that it can scarcely be distinguished from

milk ; the fire like a burning ruby, with transparency and with all the fiery

signs ; but the earth is altogether black and burnt. The four elements having

been thus separated, every one is perfect in its own elemental complexion, and

without any admixture, as has been said above.

Concerning the Separation of the Elements from Herbs.

So, too, in herbs, the element of water is principally contained when they

are cold ; but if they are airy, then that element predominates. In like manner

must it be understood of fire. The separation of those elements is as follows :

Take sage, and bruise its leaves. After this place it for putrefaction, as aforesaid. Then you will distil it by means of a venter equinus, and the element of fire will ascend first so long as the colours are unchanged and the

thickness of the water. Afterwards the earth will succeed, and some part of

it will remain at the bottom, which part, indeed, is fixed. Distil this water in

the sun six days, and afterwards place it in a bath. Then the element of the

water will ascend first. It is very minute, and is distinguished by the taste.

After the colour changes the element of fire ascends, until the taste, too, is

altered. Then at last a part of the earth is elevated, yet it is a very small portion, which, being mixed with air, is found at the bottom. In the same

way it must be understood of airy and watery herbs, of which the air ascends

first, afterwards the water, and lastly follows the fire, according to the process

laid down concerning sage.

## Concerning the Separation of the Elements from Fleshly

Substances.

The separation of the elements from fleshly bodies, and from those which

live with blood, comes to be understood thus, because the predominating

element in them is more copious and is generally found last of all ; as, for

instance, water in fishes, fire in worms, and air in edible flesh are the principal

elements, as we describe in our treatise on the generation of animals.\*

The Separation of the Elements from Fishes is as follows : —

Putrefy the fishes perfectly. Then distil by means of the venter equinus, and a good deal of water ascends. You will renew this putrefaction and distillation, and increase it until no more water rises. Afterwards distil what

remains in sand ; then at length the fire ascends in the form of oil, but the

\* This treatise must also be included in the long catalogue of the missing works of Paracelsus. But many references to the generations of animals will be found in the present translation.

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earth remains at the bottom. Thus the whole substance of the fishes is separated into its elements. One need take no account of the fats and the

marrows, but must suppose that everything is separated by the putrefaction,

and divided into its elements. In the same way is it to be understood of worms, except that there comes forth from them not only water but more fire,

unless they are aquatic worms, as serpents ; in the distillation of which more

wonderful things occur than it is possible to say. Of edible animals, too, it

must be understood in the same way, of such, that is, as respectively disclose

their elements by separation.

Concerning the Separation of the Elements from Watery

Substances.

For the separation into their elements of juicy and watery bodies, and of

those which have the form of wateriness, as urine, dung, water, and the like,

note the following process : —

Take urine and thoroughly distil it. Water, air, and earth will ascend together, but the fire remains at the bottom. Afterwards mix all together

and distil again four times after this manner ; and at the fourth distillation

the water will ascend first, then the air and the fire, but the earth remains at

the bottom. Then take the air and the fire in a separate vessel, which put in

a cold place, and there will be congealed certain icicles, which are the element

of fire. Although this congelation will take place in the course of distillation,

still it will do so more readily in the cold.

#### Concerning the Separation of the Elements out of Water.

Make the water boil by means of a dung-heap, and the earth itself sinks to the bottom. Putrefy at the proper time that which ascends, and let it afterwards be distilled by a bath. Then the water will ascend first, and afterwards the fire. Dung, vitriol, tartar, and similar juices, as alum, salts,

and other substances of that kind, are to be distilled in ashes, with such an

amount of heat and for so long a time, until they cease to rise, and the water

and air have ascended, while the earth has remained at the bottom.  
After-

wards, by means of the heat, the fire will ascend. And in this place it is  
to

be remarked that although the four elements have been separated,  
there

remain still in the earth four occult elements, as though fixed. From  
vitriol

remains a caput mortuum, which sublimate with sal ammoniac, and  
there will

issue forth an oil, in which are water and fire, and the earth itself  
remains in

substance. Separate those things which have ascended, and again there  
will

ascend water, while the fire will remain at the bottom. So also must it  
be

understood of tartar and of salts. And although there are in existence  
additional separations of liquids, yet we shall discuss them more amply  
when

speaking of Transmutations. It must, however, be remembered that  
there

are more elements in a corrosive earth than in ashes. Therefore, the



separation must be made by sublimation, as we shall shew.

C2

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Concerning the Separation of the Elements from Glasses and those Substances which are of the Nature of Glass.

As we lay down above concerning the resolutions of marchasites, so is it

to be in like manner understood in this place concerning the glasses : namely,

the principal consideration is that they are calcined with sulphur as stones

are, then washed away with saltpetre and aqua fortis, and furthermore, as we

have before made clear. Their elements also are recognised by the colours

in the distillations, not as they shew themselves to the eye ; and this is the

sum and substance of what we have to say concerning them.

Concerning the Separation of the Elements in Fixed Substances.

The separation of the elements in fixed substances is brought about by sublimation, as we teach concerning salts and liquids ; with this difference,

however, that these are to be calcined with salt nitre, and afterwards to be

sublimated. And although there are many other things which are not set

down in this place, nevertheless it is to be understood that the separations of

all substances should be made in the ten ways already described.

Further-

more, concerning the separation of the four elements, it is to be remarked

that each of them can be again separated ; for example, fire as fire, air as air,

water as water, earth as earth, as follows hereafter concerning the respective

separations of them.

### Concerning the Separation of Fire.

It should be known that from the element of fire, the four elements may be separated in this way. When the fire is burning most violently, or ascends, take it in a receptacle or vessel perfectly closed, and place it in horse-dung for a month. Then you will find in that one element four elements, which, when you have opened the vessel, put into a receiver. Thus the vapour or air will mount into the vessel that receives it. Afterwards, distil that which remains by means of a bath, and the water will thus ascend. Next, by means of ashes, the fire will ascend and the earth will remain at the bottom. What is the force of these elements, and why are they described in this place, we will make more clear in other books.

### Concerning the Separation of Air.

Having received the element of air in a perfect glass vessel, and hermetically sealed it, you must expose and direct it to the sun for the whole of the summer. By circulating, the air is turned into moisture, which increases daily more and more. This quantity you will separate after the following manner. Let it putrefy in horse-dung for four weeks, and afterwards distil it by the bath, like fire. Concerning its potency more is said in another place.

The Archidoxies of Theophrastus Paracelsus. 21

Concerning the Separation of Water.

Having- filled a glass brimful, leaving no space empty, seal the vessel hermetically, and place it in a warm sun for a month, so that it may receive

a daily and equal heat, and would boil, but it cannot on account of the vessel

being full. When the time has elapsed, putrefy it for four weeks. Then open it, and distil it by means of an alembic with four necks. In this way the three elements are separated, and in the bottom will remain the earth of

that water. The nature of this is said to possess much virtue in many cases.

Concerning the Separation of the Earth.

The same process is to be observed with the earth as with the water, save

only in the distillation. For this is like that which takes place with fire and

is accomplished in the same way. This separation of the elements we have

inserted at this point for several causes, because it is very useful, not only in

philosophy, but also in medicine. Concerning the separations of the elements,

we have thus far written with sufficient fulness. Though much more might

be added, it does not appear to be by any means necessary.

Now, we will make clear the separation of the pure from the impure, according to the purpose of our design. This, indeed, is done in the same

way as we teach with regard to Arcana and Aurum Potabile ; so it need not

be put forward here, though that process from its origin is not altogether

identical with that which is laid down concerning Arcana and Magisteries.

Nevertheless, I do finally assume the same way by the separation of the elements ;

since in this place those elements are separated after each one of them has

been purged from the impurities existing therein^ so that no deformity or im-

pediment may arise from them, as might otherwise easily happen.

The End of the Third Book of the Archidoxies concerning

THE Separations of the Elements.

THE FOURTH BOOK OF THE ARCHIDOXIES,

From the Theophrastia of Paracelsus the Great.

Concerning the Quintessence.\*

WE have before made mention of the quintessence which is in all things. Already, at the beginning of this treatise, it must be understood what this is. The quintessence, then, is a certain matter extracted from all things which Nature has produced, and from every-

thing which has life corporeally in itself, a matter most subtly purged of all impurities and mortality, and separated from all the elements. From this

it is evident that the quintessence is, so to say, a nature, a force, a virtue, and

a medicine, once, indeed, shut up within things, but now free from any domicile and from all outward incorporation. The same is also the colour,

the life, the properties of things. It is a spirit like the spirit of life, but with

this difference, that the life-spirit of a thing is permanent, but that of man

is mortal. Whence it may be inferred that the quintessence cannot be extracted from the flesh or the blood of man : for this reason, that the spirit

of life, which is also the spirit of virtues, dies, and life exists in the soul, not in the material substance.

- The Correction of the Quintesseejice. The books which have been written by so many previous authors

concerning the Quintessence, such as those of Arnoldus de Villa Nova and of Johannes de Rupescissa, whence

afterwards, under a pretentious title, was composed the Cxlnm Philosophoriim [not to be identified with the work of

Paracelsus which occupies the first place in this translation], contain nothing of any value. The mere fact that

these writings embody a singular and new praxis abundantly demonstrates that their authors have misunderstood the



essential nature of diseases, seeing that they have, as it were, devised one form of all diseases, regarding which they

have, moreover, invented many marvellous things, adorning their conceptions with monstrous titles, all mere boasting,

wherein there is no mention of philosophy, medicine, or astronomy. They are all a mere deluge of absurdities and lies.

There can be no doubt that originally most admirable discoveries have been transferred from the chemical art to that of

medicine, but the same have been since adulterated by sophistry. For certain people, when they have investigated a

chemical preparation, wish to vary it immediately in hundreds of different ways, and thus the truth is foolishly

confounded with lies. Now, it should be observed that the severest rebuke which can be given to such impostures is

that of paying no attention to promises and to proud titles, and of believing only to that extent which is warranted by

good sense and experience. Remedies which require more knowledge of a practical kind than has ever been possessed

by monastic pseudo-chemists may, in careless hands, give rise to the most malignant diseases. It may be observed, for

example, that the preparations of Mercur-y which are used against Luis Gallica, and, indeed, all remedies adopted in the

cure of this disease, cannot be properly prepared without great skill in chemistry. Pretenders in pharmacy will vainly

vaunt such decoctions unless they can compose vitriolated salts, alums, and things similar, by purely chemical artifice, seeing that there are recondite secrets in the remedies which conduce to the cure of Luis Gallica. Yet there is no need to write a new correction ; it is enough to .adhere to the legitimate mode of preparation, giving no faith to the hollow pretences of alchemists. These men certainly promise more than they are ever able to perform ; but this is common to alchemy and not a few other callings, namely, that their professors boast of the harvest before they have finished the sowing. — Chirurgia Magna<sup>a</sup> De Impostui-is in Morho Galtico-, Lib. II., c. 13.

### The Archidoxies of Theophrastus Paracelsus. 23

For the same reason, animals, too, because they lose their life-spirit, and on that account are altogether mortal, also exhibit no quintessence. For the quintessence is the spirit of a thing, which, indeed, cannot be extracted

from things endowed with sensation as it can from those not so endowed.

Balm has in itself the spirit of life, which exists as its virtue, as a force, and

as a medicine ; and although it be separated from its root, nevertheless, the

life and virtues are still in it, and for this cause, that its predestination was

fixed. Wherefore the quintessence can be extracted from this, and can be

preserved, with its life, without corruption, as being something eternal according to its predestination. If we could in this manner extract the life of

our heart without corruption, we should be able to live without doubt, and

without the perception of death and diseases. But this cannot be the case ;

so from this circumstance death must be looked for by us.

When, therefore, the quintessence of things exists as a virtue, the first thing we have to say is in what form this virtue and medicine are in things, after the following manner. Wine contains in itself a great quint-

essence, by which it has wonderful effects, as is clear. Gall infused into water

renders the whole bitter, though the gall is exceeded a hundredfold in quantity

by the water. So the very smallest quantity of saffron tinges a vast body of

water, and yet the whole of it is not saffron. Thus, in like manner, must it be laid down with regard to the quintessence, that its quantity is small in

wood, in herbs, in stones, and other similar things, lurking there like a guest.

The rest is pure natural body, of which we have written in our book on the Separations of the Elements. Nor must it be supposed that the quint-

essence exists as a fifth element beyond the other four, itself being an element.

It is possible that someone may think this essence would be temperate, not cold, not warm, not moist or dry, but this is not the nature of its existence. For there is nothing which exists in this temperature by which it

is alienated altogether from the other elements ; but all quintessences have a

nature corresponding with the elements. The quintessence of gold corre-

sponds with fire ; that of the Moon with water ; that of Saturn with earth ;

and that of Mercury with air.

Now the fact that the quintessence cures all diseases does not arise from

temperature, but from an innate property, namely, its great cleanliness and

purity, by which, after a wonderful manner, it alters the body into its own

purity, and entirely changes it. For as a spot or film, by which it was formerly

blinded, is removed from the eye, so also the quintessence purifies the life for

man. All natures are not necessarily of one and the same essence one with

the other. Nor do those which are fiery on that account manifest the same

operations by reason of their complexion ; as, for instance, if anyone should

think that the quintessence of Anacardus should have a like and identical

operation with the quintessence of gold, because both are fiery, he would be

greatly misled, since the predestination and the disposition make a difference

of properties. For as every animal contains within itself the life-spirit, yet

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the same virtue does not exist in each, simply because they all consist of flesh

and blood, but one differs from another, as in taste or in virtue, so is it with

the quintessence, which does not acquire its virtue from the elements by a

simple intellectual process, but from a property existing in the elements, as

we lay down in our book on the Generation of Things. Thence it happens

that some quintessences are styptic, others narcotic, others attractive, others

again somniferous, bitter, sweet, sharp, stupefactive, and some able to renew

the body to youth, others to preserve it in health, some purgative, others

causing constipation, and so on. Their virtues are innumerable, and although

they are not exhausted here, yet they ought to be thoroughly known by physicians.

When, therefore, the quintessence is separated from that which is not the quintessence, as the soul from its body, and itself is taken into the body,

what infirmity is able to withstand this so noble, pure, and powerful nature,

or to take away our life, save death, which being predestined separates our

soul and body, as we teach in our treatise on Life and Death ? In this

place it should be equally remarked that each disease requires its own special

quintessence, though we tell of some which are adapted to all diseases.

How this comes about shall be explained in its proper place.

Furthermore, we bear witness that the quintessence of gold exists in very small quantity, and what remains is a leprous body wherein is no sweetness

or sourness, and no virtue or power remains save a mixture of the four elements.

And this secret ought by no means to escape us, namely, that the elements of

themselves, without the quintessence, cannot resist any disease, but are able

to effect only this and nothing more, that is, to produce heat or cold without

any force : so that if a disease be hot, it is expelled by cold, but not by that

kind of cold which is destitute of force, or things made frigid with snow ; since,

though, these are sufficiently cold, yet there is no quintessence contained in

them by the power whereof the disease might be expelled. Wherefore the

body of gold is powerless of itself ; but its quintessence alone, existing in that



body, and also in its elements, supplies the forces hidden therein. So,  
like-

wise, in all other things, it is their quintessence alone that cures, heals,  
and tinges

the whole body, just as salt is the best seasoner of any food. The  
quintessence,

therefore, is that which gives colour, whatever it be, and virtue ; and  
gold

when it has lost its colour, at the same time lacks its quintessence.  
None

otherwise must it be understood of metals from which when the colour  
is taken,

they are deprived of their special nature.

In like manner is it with stones and gems ; as, for instance, the quint-  
essence of corals is a certain fatness with a red tint, while the body of  
them is

white. The quintessence of the emerald, too, is a green juice, and the  
body

thereof is also white. None otherwise must we judge of all other  
stones,

namely, that they lose their nature, essence, and qualities when they  
lose

their colours, as we particularly shew in our book on the extractions of them.

## The Archidoxies of Theophrastus Paracelsus. 25

The same, also, should be understood of herbs, plants, and other growing

products. So, too, of flesh and blood, from which no quintessence can be

extracted, for reasons already laid down. But, nevertheless, a certain resemblance to a quintessence can be extracted from them by us in the following manner. A morsel of flesh still retains life in itself, because the flesh is yet supplied with all its nature and force. Wherefore there is life in it,

which, however, is not true life, but still the life is preserved until putrefaction

sets in. So this difference must be noted, whereby dried herbs and the like

are to be looked upon in the same way as flesh. That green spirit which is

their life has gone from them. Dead things, therefore, can be taken for a dead

quintessence, as flesh is able to put forth all its powers from itself, though

specially separated as to one part from the body. So, too, with blood and with

dried herbs. These, indeed, though they are not living quintessences, none the less demonstrate how a dead quintessence displays some virtues.

But metals and stones have in them a perpetual life and essence, and they do

not die, but so long as they are metals or stones, so long does their life last.

Therefore, they also exhibit perfect quintessences which, in like manner, can

be extracted from them.

And now we must see by what method the quintessence is to be extracted.

There are many ways indeed : some by additions, as the spirit of wine ; others by balsamites ; some by separations of the elements, and many other

processes which we do not here particularise.

But by whatsoever method it takes place, the quintessence should not be extracted by the mixture or the addition of incongruous matters ; but

the element of the quintessence must be extracted from a separated body,

and, in like manner, by that separated body which is extracted.

Different

methods are found by which the quintessence may be extracted, for instance,

by sublimation, by calcination, by strong waters, by corrosives, by sweet

things, by sour, and so on, in whatever way it may be possible. And here

this is to be taken care of, that everything which shall have been mixed with

the quintessence by the necessity of extraction, must again be drawn off from

it, so that the quintessence may remain alone, unpolluted, and unmixed with

any other things. For it cannot be that the quintessence shall be extracted

from metals, more particularly from gold, which cannot be overcome by itself,

without exhibiting some appropriate corrosive, which can afterwards again be

separated from it. In this way, salt, which was water, is again extracted from water, so that this water is free from salt. And here this consideration

comes in, that it is not every corrosive which is adapted for this purpose,

because they cannot all of them be separated ; for if vitriol or alum be mixed

with the water, neither of these can be separated from it afterwards without

loss or corruption, so that they leave behind them a sharp residuum, for this

reason, because each of them is watery, and thus two similar things meet,

which ought not to occur in this process. Care must therefore be taken that

a watery body be not taken for a watery, or an oily body for an oily, or a

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resinous body for a resinous one ; but a contrary ought in every case to separate the quintessence and to extract it, as waters extract the quintessence

of oily bodies (which is explained in the case of the metals), and oily substances the quintessence of watery bodies, as we may learn concerning the

quintessences of herbs. The corrosives, therefore, after the separation and

extraction of the quintessence, must be again separated, and this will be easily

done. For oil and water are readily separated, but not so oil from oil ; nor,

in like manner, can water be separated from water without admixture ; and if

this is left it may cause great damage to the quintessence. For the quint-

essence ought to be clear and spotless, and collected without the admixture of

anything, that it may possess a uniform substance by means of which it can

penetrate the whole body. In truth its subtlety and force cannot be probed to

the foundation, no more than its origin whence it first proceeded can be fully

known. It has many grades : one against fevers, as in the case of opiates ;

another against dropsy, as the essence of tartar ; one against apoplexy, as

that of gold ; one against epilepsy, as that of vitriol. The number of these is

infinite, and incapable of being proved by experiment. Wherefore the greatest

care and diligence should be shewn that to every disease its true enemy may

be assigned. In this way Nature will afford help beyond belief, as will be made more clear in what follows. We cannot speak of the grades in the same

way as grades are applied to simples in medicine, for this reason that there is

no possible comparison between the grades of a quintessence and the grades

of simples, nor ought the comparison to be attempted ; but when such grada-

tion is made it is found that the excellence and virtue of one is greater than of

another, but not the complexion. For it must not be set down that the quintessence of Anthos is hotter than the quintessence of lavender, or the

quintessence of Venus is drier than that of the Moon ; but the grade of anything should be determined by its great and more excellent virtues, namely,

after this manner. The quintessence of antimony cures leprosy, and the quintessence of corals cures spasms and contortions. In order to learn, then,

which of these occupies the better and higher grade, there can be no other

judgment than this, namely, that the quintessence of antimony is higher and

more potent, inasmuch as leprosy is a more severe disease than colic and its

belongings. According to the property, therefore, which it has against different diseases its grades are considered. This is, moreover, the case in

one and the same disease ; for one essence is more powerful than another for



curing leprosy. The quintessence of juniper expels it, and the quintessence

of amber, the quintessence of antimony, and the quintessence of gold. Now,

although there are these four essences in all which cure leprosy, they do it

with a difference, since with regard to the cure thereof they do not occupy the

same grade. For the essence of juniper drives away this disease by the extreme

purgation and purification which it introduces into the blood, and so consumes

the poison that it is not so perceptible. Hence it is reckoned in the first grade

of that cure. The quintessence of amber also takes away the poison and

The Archidoxies of Theophrastus Paracelsus. 2"]

more. It purifies the lungs, the heart, and the members subject to leprosy ;

wherefore, the second grade is assigned to it. The quintessence of antimony,

beyond both the virtues already spoken of, also clears the skin, and sharpens

and renovates the whole body in a wonderful manner ; so, then, it holds

the third rank. But the quintessence of the Sun by itself fulfils each of these tasks, and then takes away from the roots all the symptoms of leprosy,

and renovates the body as honey and wax are purged and purified by their

honeycomb. For this cause it occupies the fourth rank.

In this way the grades of the quintessence can be learnt, and the one distinguished from the other, that is to say, which of them is higher or more

excellent than another. Even simples should be known by their properties.

For whatever be the property in a simple form, such is the property of their

quintessence, not more sluggish, but much stronger and more excellent.

But now, moreover, let us learn the differences of quintessences, for some are of great service to the liver by resisting all its diseases, some to the

head, others to the reins, some to the lungs, and some to the spleen, and so

on. So, too, some operate only on the blood, others on the phlegm, others

in melancholy only, others only in cholera, while some others have effect only

on the humours, some on the life-spirit, some on the nutritive spirit ; some

operate on the bones, some others on the flesh, some on the marrow, others

on the cartilages, some on the arteries ; and there are others which have

effect only against certain diseases and against no others, as against paralysis,

the falling sickness, contractions, fluxes, dropsy, and so on. Some, also, are

found to be narcotics, others anodynes, some soporific, some attractive,

purgative, cleansing, flesh-making, strengthening, regenerative, and some

stupefying, and the rest.

Some, too, are found which renovate and restore, that is, they transmute

the body, the blood, and the flesh. Some are for preserving the continuance

of life, some for retaining and preserving youth ; some by means of transmutation, others by quickening. Moreover, this must be understood,

that some have a specific form, others an appropriated, others an influential,

and others a natural form. In a word, more of their virtues exist than we

are able to describe, and their effects in medicine are most wonderful and

inscrutable. In different ways it happens that some quintessences render a

man who is a hundred years old like one in his twentieth year, and this by

their own strength and potency. But what man is able to trace the origin of

so great a mystery, or to ascertain from whence the first materials naturally

take their rise ? It belongs to our Supreme Creator to make these things so,

or to forbear. For who shall teach us, that we may know by what powers

the quintessence of antimony throws off' the old hair and makes new hair

grow ; why the quintessence of balm destroys the teeth, eradicates the nails

of the hands and the feet, and restores new ones ; the quintessence of rebis

strips off and renews the skin ; and the quintessence of celandine changes

the body and renovates it for the better, as colours renovate a picture ?

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There are far more matters than these, which here we omit, and reserve for

making clear in their proper chapters.

How, then, at length could it be that we should relinquish that noble philosophy and medicine, when Nature affords us such wonderful experiments

in and from them ? Of these all the other faculties are destitute, and so take

their position nakedly in mere cavil. Why should not this fact delight us that

the quintessence of the carline thistle takes force away from one and affords

it to another who uses it ; also that the quintessence of gold turns inside out

the whole leper, washes him as an intestine is washed in the shambles, and likewise polishes the skin and the scabs and makes a new skin, loosens

the organs of the voice, takes away the whole leprous complexion, and makes him as if he had recently been born of his mother.

Wherefore we will turn our mind to the making of such quintessences, pointing out the way for the extraction or composition of them- -one for the

metals, another for marchasites, another for salts, another for stones and

gems, another for burning things, another for growing things, another for

spices, another for eatable and drinkable things, all of which, with their belongings, we will endeavour to make clear in a proper series. But it must

be noted, in the practice with quintessences, a good knowledge of theory

and of natural science is required ; theoretically, that is, of the properties of

things with regard to natural diseases. One must not be ignorant that there is a difference between a quintessence, aurum potabile, arcana, magis-

teries, and other things of that kind ; such as this, for example, that a quint-

essence cannot be again reduced to its own body, but aurum potabile is easily

transmuted again to its metallic body ; so that far more noble virtues exist in

a quintessence than in the other things.\*

\* The distinction which subsists between the quintessence of gold and potable gold is illustrated by the following

citation which, though it occurs in an independent treatise, offers only some small variations from a passage in the

Ckiritrgiii Magna which has been already given in the note on page 76 of the first volume ; — We have already said

that it is scarcely possible for contractions to be cured in any other way than by medicines existing in the supreme

grades, such as is potable gold and the like, concerning which we have treated in the larger grades, whence great care

must be taken- concerning them, as is stated in the Book about the Quintessence. It is called potable gold so often

as it b reduced, together with other spirits and liquors, into a substance which can be drunk. The oil of gold is a

golden oil made out of the substance only, saving addition. It is called quintessence of gold when a reddish tinctui'e

is extracted therefrom and separated from its body. A virtue, or at least an active force, exists in the tincture. The

dose of potable gold is 9 i. , when needed. The dose of golden oil should not exceed ten grains of barley in weight.

That of the quintessence should not exceed three similar grains in good water of life, or some other water of equal

subtlety. It should be taken morning, noon, and evening, according to the requirements of the medicine, and without

the addition of corrosives or corruptives, which can neither alter its nature nor be mixed therewith. —Z>,?j<-rz^/;(,« cf



Potable Gold. Take of potable gold, pulverized and dissolved in salt, J i., with a sufficient quantity of distilled

vinegar. Perform successive separations upon the whole by means of distillation till nothing of the acquired savour

shall remain. Then take water of life J v., pour them into a pelican, and digest together for a month, when you will

have perfect potable gold, the practice of which you must learn from our book on the quintessence. Though it has

not been described in glowing colours there is no equal medicine found in this s.g<sup>^</sup>. — Description of the Water of Life.

Take rolbs. of viium ardens ; of roses, balm, rosemary, anthos, cheirus, both species of hellebore, marjoram

ana m. j. ; of cinnamon, mace, nutmegs, garyophylli, grains of paradise, all peppers, cubebae, ana J ii. ; of the sap of

chelidonia, tapsus, balm, ana lib. ss. ; of bean ashes J v. Let all these be mixed and digested together in a pelican

for twelve days ; then separate, and use for above ^xtxx%s. —

Description of the Oil of the Sun. After the sap has

been separated from the gold in the way previously stated, let it boil for fifteen days in the digestive compound which

follows. Let it afterwards be separated by the bath, when a thick oil will remain at the bottom, and this is unalloyed

gold, which use as above.. — Formula of the Quintessence. Take as much as you please of gold which has been

repurged by royal cement or antimony. Remove its metallic quality, or malleation, by means of the water of salt

Wash away the residue with sweet water. Extract its tincture with spirit of wine. Lastly, elevate the spirit from it

## The Archidoxies of Theophrastus Pardee Isus, 29

While we thus speak of the quintessence, the difference of one from another should be learnt, and then also what it is in itself. And although we

have already sufficiently explained it, nevertheless, practice calls us another

way by which also the condition and nature of the quintessence can be found

out. For although these do not appear in the form of the quintessence, nor

are they produced in the same way, nor do they consist of one element only as

the quintessence should, still, none the less, we should judge of the quint-

essence of these things, which is of more importance than that they should be

called a quintessence. It should rather be spoken of as a certain secret and

mystery, concerning which more should be written than we have written con-

cerning the quintessence. But since we have made that clear in the books of

the Paramirum, we pass it by in this place.\* The number of the arcana and

of the arts of the mysteries is infinite and inscrutable, and many methods in

them are met with worthy the attention of the clearest human intellects.

Among these arcana, nevertheless, we here put forward four. Of these arcana the first is the mercury of life, the second is the primal matter, the

third is the Philosophers' Stone, and the fourth the tincture. But although

these arcana are rather angelical than human to speak of, nevertheless, we

shall not shrink from them, but rather we will endeavour to trace out the ways

of Nature, and we will arrange that everything which proceeds from Nature

and the quintessence will remain at the bottom. — Constriction of the Water of Salt. Take by itself the purest and

whitest pounded salt, which is produced by nature without decoction, boiling, or any of those processes by which salt

is usually made. Liquefy it several times, pound it very fine, mix it with the juice of raphanum roots, dissolve and

distil it, and when a reddish green appears again distil it five times, combining it in equal weights. Dissolve laminated

Sol in this liquor till it becomes powder. Let this powder be washed in most limpid water, and distil a sufficient

number of times till the salt shall depart from it, which will take place soon, as it does not penetrate the interior

nature. When the corrosive has been removed the gold will be found by \\.^i.— Extraction of the Spirit of Wine.

Take one measure of the best natural wine, red in preference to white, place in a capacious circulatory vessel for its

better rotation, seal it, plunge it into the sea-bath, and let it boil for forty days. Afterwards pour it into a cucurbite,

distil by the cold way till the spirit shall have gone and all signs of it shall cease. So finish. (The process varies from

that of the Chirurgia Magna.) After the sign has been given cease. What follows is the water of life., not spirit ;

either is efficacious. Then the sign is double^ one of the spirit and one of the water of life. Pour out this spirit

of wine to the dregs, and in such a way that it floats over the surface to the height of six broad fingers. Close all

openings completely with glass. Digest for thirty days, during which time the tincture enters the spirit. At the

bottom there remains a white powder. Separate by art, and let the powder melt. Hence there is produced an aqueous

metal or metallic water. Let the spirit evaporate, as we are taught by alchemy, and a sap resembling liquor remains

at the bottom. Graduate this four times in a retort adapted to the quantity of the matter. This is performed by

elevation, for it renders such like substances subtle, though it permits not the same to be developed beyond the fifth

essence.— i? ContracturiSy Tract IL, c. 2. Among other uses of potable gold, it is a tonic for the heart which is so

efficacious that it is affirmed by Paracelsus to prevent all injury befalling that organ. Of like virtue is the liquor of

gold and the substance of pearls reduced into the form of an oil and balsam. After these are enumerated the essence

from the crocus of Mars and corals. The description of the potable gold in this connection is given as follows : Let

the cold be calcined into yellowness by the royal cement of Hell and Malch. Then let it be separated from its impurity, and afterwards mixed with circulated water. Digest for twenty-four hours in a moderate fire, when the oil will flow forth and will float upon the surface of the water. Collect and drink it mixed with water of life. Proceed in the same way with pearls, only adding calx of chelidonia, and confine by means of distilled vinegar until they pass off into liquor. Proceed also in like manner with corals, dissolving them in vinum ardens mixed with Hell. Remove the vinum ardens from the putrefaction and you will have the liquor of coral. There are also other essences, as of crocus, chelidonia, mace, cesium, balm, etc, which are suitable for other complaints and affections of the heart, and some of which will fill the old, infirm, melancholy, and depressed with the greatest joy.—De Viribus Mejnbrornm.^

Lib. n.,c. 2.

- The reference here made is too obscure for verification. In the large literature of the Paramirum and its connected treatises, there are many observations upon arcana and mysteries, though few passages deal actually with

the quintessence. Whatsoever is of importance has been embodied in this translation as notes to the text. That

section of the present volume which is devoted to Alchemy as the fourth column of medicine may also be consulted in

this connection, as it is a treatise derived from the Paramiruni.

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shall be capable of being naturally understood. Concerning the Mercury of Life, therefore, we profess that it is not a quintessence, but an arcanum,

because there exist in it many virtues and forces which preserve, restore, and

regenerate, as we write in our book on the Arcana.

In like manner, also, the Primal Matter, not only in living things, but also in dead bodies, operates more in the same manner than is thought to be

naturally possible. So also the Philosophers' Stone acts, which, tinged the

body, frees it from all diseases, so that even metals are purged from their im-

purities. In like manner the Tincture acts, which, as though it should change

the Moon into the Sun, so also changes disease into health. The same things

equally the other magisteries and elixirs do, and the aurum potable, all of

which are treated of severally in their own respective books.

Concerning the Extraction of the Quintessence from Metals.

We will, then, briefly go through the extraction of the quintessences from

metals. For, in our times, many persons have made numerous experiments

with these, and copious results followed which obliged them to enter on other

different ways. With regard to metals, then, it must be understood that they

are divided into two parts, namely, into their quintessence and into their

body. Both are liquid and potable, and do not mix, but the impure body



ejects the quintessence to its surface, like the cream from the milk. In this

way two fatnesses or viscous liquids are formed out of the metals, and these

liquids have to be separated. The fatness of the body is always white in all

metals ; but their quintessence is coloured, as we have before explained

concerning the seven metals. All, moreover, have the same process, which is

as follows : — •

Let the metal be dissolved in water, and afterwards this solution distilled

by a bath and drawn off. Let it be putrefied until it is reduced to an oil.

Let this oil be distilled from small phials or cucurbites by means of an alembic,

and one part of the metal will remain at the bottom. Let this be reduced

to an oil as before, and be distilled, until all the metal shall have ascended.

Afterwards let it be again putrefied for a month, and at length again

distilled with a slow fire. Then the vapours will at first ascend and afterwards

fall into the receiver. These vapours remove ; and there will ascend two obscure colours, one white, but the other according to the nature and condition

of the metal. When they have ascended altogether they become separated in

the receiver, so that the quintessence remains at the bottom and the white

colour of the body floats at the top. Separate these two by means of a tritorium, and in another phial receive the quintessence, into which pour

purified ardent wine and let it remain until the wine is completely acidulated.

Afterwards let it be strained or separated from the quintessence, and let more

fresh wine be poured on. Do this until you no longer perceive any sharpness.

At last, pour on doubly distilled water, so that it may be washed and brought

to its proper sweetness, and so keep it. In this way the quintessence of

### The Archidoxies of Theophrastus Paracelsus. 3 1

metals is prepared. But if you reduce the white portion, you will have there-

from a malleable, white, and metallic body of which it cannot be known under

what species it is embraced. There are many other ways found out for extracting the quintessence. About these we keep silence, for the reason

that they are not considered by us to be true extractions of quintessences, but

only transmutations in which no extraction is produced or comes to be used.

Concerning the Extraction of the Quintessence from Marchasites.

In marchasites also are found various methods for the extraction of their

quintessence, and yet we scarcely judge these to be true quintessences. And

although they are of greater virtue than their quintessence, as we teach of

Arcana, Magisteries, and Elixirs, nevertheless, this our mode and manner of

extracting the quintessence from all the metallic marchasites is like the true

extractions of the metals. But the following is the reason why we before

said that the quintessence is the supreme virtue of things, and now, on the

contrary, do here say of Arcana that they are greater than the quintessences

themselves : because all the Arcana contain in themselves the quintessences

and, moreover, are reduced to such subtlety and acuity that they hence receive a far greater virtue than the quintessence does. The same is laid down, too, concerning their appropriate and specific quality. But the process

for extracting the quintessence from marchasites is as follows : —

Take a pound of a marchasite very finely ground, of the eating water two pounds, mix them together in a pelican, let them remain in process of

digestion for two or three months, and be reduced to a liquid. Distil this entirely with the fire and it will pass over into an oil which you will putrefy in

the dungheap for a month. Afterwards distil it like metals, and in the same

way two colours will ascend therefrom, one white, and the other the true

colour of the quintessence. Leave the white, unless it be from bismuth or

from a white marchasite, in which case you shall know one from the other by

the density. Take the lower one, and reduce it to its sweetness as was said

above concerning the metals. In this way you have extracted the quintes-

sence from marchasites without any corruption of their powers or virtues.

Concerning the Extraction of the Quintessence from Salts.

The method of extracting the quintessence from salts is brought about in

a somewhat peculiar way, so that their force may not be diminished, and is as

follows : —

Take salts, which you will calcine perfectly ; and if they be volatile you will burn them. Afterwards let them be resolved into tenuity and distilled into

water. Put this water in putrefaction for a month, and distil it by means of

a bath, when the sweet water will ascend, which throw away. That which

has not ascended put again in digestion for another month, and distil as before,

repeating the process until no sweetness is any longer perceptible. By this

means you now have the quintessence of the salt at the bottom, scarcely two

ounces in weight out of a pound of the calcined or burnt salt. Of this salt, thus

extracted, though it shall be only common salt, an ounce and a half seasons

food more than a pound and a half of the other. For only its quintessence is

present, and the body is taken away from it by means of the liquid solution.

In this way is separated the quintessence of all salts ; but it is extracted in another way from alum and from vitriol, as follows : —

These will not allow of their being calcined into flux like salts.

Therefore,

after their calcination it is necessary to burn them, and resolve them according to the usual method. After they have been resolved, pour on them

again the waters which have proceeded from them, and go on according to the

method prescribed in the case of salts. For much of the essence ascends with

the moisture, which again subsides at the bottom in process of composition

and putrefaction, and so they meet together in one.

Concerning the Extraction of the Quintessence from Stones, from  
Gems, and from Pearls.

The method of extracting the quintessence out of stones, gems, and  
pearls,

with all of which the process is the same, is of all others the most  
excellent,

and in its operation is very subtle and ingenious. A very small quantity  
of

this quintessence is to be obtained from gems, and the more subtle and  
pure

the gem is, the more minute is the essence. It is scarcely worth the  
trouble to

extract the essence from dense, great, and cheap stones, since little  
virtue

exists in them, whence it happens that very little comes forth from  
them. The

process is of the following kind : —



Take gems, margarites, or pearls, pound them into somewhat large frag-

ments, not into powder, put them into a glass, and pour on them so much

radicated vinegar as will exceed the breadth of four or five fingers. Let them

be digested for an entire month in a dung-heap, and when this is over the

whole substance will appear as a liquid. This you will lighten with other radicated vinegar, and by shaking mix them together. The vinegar then acquires the colour of the stone. Pour the coloured liquid into another glass,

again pour on vinegar as before, until the whole has no longer any colour.

In that colour is contained the quintessence ; the residuum is the body. Then

take the colours, suffer them to be cooked to dryness, and afterwards wash

often with distilled water until all becomes sweet as above. At length let this

dust be dissolved on marble. In this manner you will have the quintessence

of the gems and pearls. It must be remarked, however, in the colour of pearls,

that they themselves are resolved into the colour of thick milk, and their body

is sandy and viscous. In like manner is it to be laid down about the crystal.

Its quintessence comes to the top, a certain viscous body remaining, by which

the success of this kind of extractions may be known.

Concerning the Extraction of the Quintessence from Burning Things.

Those things are called burning which are used neither for food nor

for drink, and which of their own nature burn and keep alive the fire in the

The Archidoxies of Theophrastus Paracelsus. 2s o

bodily substance. The method of extracting the quintessence from these is as

follows : — Take such a body, very finely pounded, place it in a glazed pot, until

it be full, seal it with the seal of wisdom so that it shall not breathe forth, and

burn it in a circulatory fire for twenty-four hours, so that it shall remain at an

even temperature, while the pot glows like the coals. Then take it out of the

fire, let it putrefy in dung for four weeks, and afterwards distil it. Whatever

ascends, let this be placed in a venter equiims, in order to distil all the moisture

from it, and again set it to putrefy until no moisture any longer issues from

it ; and then at length the quintessence of the body which thou hadst taken

remains at the bottom. In this manner the quintessence is extracted from all

things which contain oil in them, or resin, or pitch, or anything of that kind,

as out of turpentine, fir, juniper, cypress, and the rest ; and in like manner

out of all seeds, fruits, and similar things.

But it must be remarked that many more methods of extracting the quint-

essence from these are handed down elsewhere, ways and modes by which it

comes forth quite Odoriferous, subtle, and clear; but these methods are not

extractions of the quintessence ; they are rather certain magisteries of these

things, by which certain portions of the quintessence mount up at the same

time in the process of mixing. They are not, however, perfect quintessences.

For the essence of woods is a certain fatness or resin and a thick substance,

whence it is not extracted in the form of magisteries. And the cause is this.

The quintessence of the turpentine tree heals wounds, but when, in the above-

mentioned way, it has been extracted from other magisteries, it does not heal

wounds, because it has not in itself the fundamental power of the quintessence.

The magisteries, indeed, are separated from the quintessences on this principle,

that they only concern the complexions and the four elements, which,

however, is not the nature of quintessences. Moreover, these magisteries

receive it spiritually and not materially in its proper essence, as is clear from

the chapters.

### Concerning the Extraction of the Quintessence out of Growing Things.

Those things are called growing in this place which fall and grow again, as herbs, leaves, and the like. For extracting the quintessences of these, several methods also have been found out by the addition of other

things. But they should be extracted without the admixture of anything, so

that they may retain their taste, colour, and odour ; and that these properties

may be increased in them, not diminished. Thus, if the quintessence be extracted from musk, amber, and civet, their body afterwards stinks, so that

they are no longer of any account in taste, in odour, or in nature. So of other things in this class it must be understood, so far as relates to the extraction of their quintessences. But we do not discuss musk, amber, and

civet in this chapter, because we write specially of them elsewhere, and at

present we are only treating of growing things, as the lily, spike, leaves ; for

the extraction of the quintessence from which the following is the process.

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Take growing things, bruised as completely as possible. Put them in

some fitting vessel, and set this in a venter equinus for four weeks.

After-

wards distil them by means of a bath ; again let them be placed in horse-dung

for eight days, and once more distilled by the bath of Mary.

Thus the quintessence will ascend by the alembic, but the body will remain at the bottom. If any of the quintessence shall have remained at the

bottom, putrefy it still further, and proceed as before. Then take at length

this distilled water, add it again to this growing thing, and so, by means of a

pelican, let them be digested together six days. Thereupon the colour will

be dense. Abstract this by means of the balneum maris, when the body will

disappear, the quintessence remaining at the bottom. Separate this by a

retortive process, that is, by pressure, from the dregs, and let this quintes-

sence digest for four days. In this way you will have it perfect in odour, in

juiciness, in taste, and in virtue, as well as consisting of a thick substance.

### Concerning the Extraction of the Quintessence from Spices.

We will now teach the method of extracting the quintessence from spices,

as musk, civet, camphor, and the like. First the quintessence ought to be

reduced to another form, and at length to be separated therefrom. In that

same process of separation the quintessence is found, as follows : —

Take oil of almonds, with which let an aromatic body be mixed, and let them be digested together in a glass vessel in the sun, for the proper time,

until they are reduced to a paste. Afterwards let them be pressed out from

their dregs. In this way the body is separated from the quintessence, which

is thus mixed with oil, from which it is separated in the following way :

—



Take rectified ardent wine, into which let the aforesaid oil be poured, and let them be left in process of digestion for six days. Afterwards let them

be distilled by ashes. The ardent wine will ascend, and the quintessence with it. The oil will remain at the bottom without any of the quintessence

remaining. Afterwards let this wine be distilled by the balneimi maris, and

the quintessence will remain at the bottom in the form of an oil distinct from

all similar ones.

Concerning the Extraction of the Quintessence from Eatables

and Drinkables.

The quintessence of food ought to be none otherwise than in a form similar to that wherewith we should be fed, namely, flesh. And although, as

we said before, no quintessence can be extracted from flesh, nevertheless we

are easily able to extract from it, so far as it is its own, that which is equivalent to the quintessence, as follows :

Take some eatable thing, cut up, put it into a vessel or jug, carefully luted, and suff'er it to boil for three days. Then strain off' what is in the pot, and distil it by means of a bath. Thus there will ascend first of all a kind of wateriness, and when this has entirely passed over, the quintessence

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will be left at the bottom. This is the chief nutriment beyond all others which

we could put down or describe. And in respect of its nutritive power it is

equal to a quintessence. The quintessence may also be extracted out of drinks in various ways ; but this is the true process which we consider chiefly

useful and convenient for the work in hand :

Take anything drinkable, enclose it in a pelican, just as it is, with its whole substance. Let it digest for a month in horse-dung. It will be still better to let it stay a year or more, and you will find in the pelican a certain something digested. Separate this by means of the bath, afterwards

by ashes, and lastly by fire. In this way you will have three quintessences,

which, in like manner, are in all drinks, for many reasons, which we enumerate in our treatise on Generations.

These three quintessences having been extracted, and each put into its proper vessel, the two latter should be further digested and then placed in the

balneum Marice, when there will ascend more of the previous quintessence.

Keep on doing this until no more of the former ascends, and in this way they

are separated as completely as possible.

What we have so briefly taught about the quintessence of all things, and

the short method of its extraction, ought not to rouse wonder in any at the rapid course of our hand and pen. For they are all well and completely

handed down, and not so succinctly is the quintessence written of by us but

that the work and labour necessary for it are clearly demonstrated. What

need is there of much writing, which shall only nauseate ourselves and our

readers, if we do not take into consideration that exercise and experience teach

everything ?

But how wonderful are its virtues and powers if it be extracted in the aforesaid manner we have even now partly taught, and shall make more clear

in the last books that which belongs to this part of the Archidoxies ; and thus

we shall have fully described the quintessence of all things. And although

many before us have, in various documents, written great things about quintessences, still we do not think of their writings as a quintessence, the

cause whereof we have already sufficiently adduced.

We have even learnt from them that verdigris was accounted the quintessence of Venus, when it is not so, but the crocus of Venus is the quintessence

of Venus, which is thus to be understood. The flower of brass is a transmutation

with the substance, at once dense and subtle, and extracted from every complexion of Venus. Wherefore it can be no quintessence, but the crocus

of Venus, as we have taught, is the true quintessence : for it is a potable thing

divided from the body without corrosion or admixture, very subtle, even more

so than one cares to write in this place, for the sake of avoiding prolixity.

So also, the crocus of Mars and its rust have hitherto been considered a quintessence, but it is not so. But the crocus of Mars is the oil of Mars.

Concerning these things we set down more about transmutations in our

philosophy.

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A quintessence, therefore, is thus to be understood, namely, that it is nothing else than a certain separation of virtues from the body, wherein exists

the whole virtue and essence of medicine. But what are the flower of brass,

and the flower of Mars, and many similar matters, is handed down in the

treatise on Magisteries.

None otherwise must it be judged of vegetables and herbs and such things

than concerning the metals. And although we have put forth lofty and

numerous virtues of the quintessence, nevertheless, only the smallest part of

their forces and qualities has been told. But we have principally made it clear

how these things are to be understood ; yet least of all have we been able to tell

what and how great are their powers and virtues. From this may be hinted

how great is the power which we have in our hands, only let us know how to

use it well. Hence, also, is made clear the cause why man was created, and

all things on earth were made subject to him ; and also why it is that nothing

good or ill happens without a cause, which we set forth more clearly in our

book on the Nature of Things.\* For that foundation brings with it a faith fixed

on the Creator, and a hope of His love towards us, as of an excellent father for

his children. So, then, we must not snatch at any shadowy and vain faith ;

but it is right that we regard only God and Nature, and the Art of Nature.

Wherefore, with good reason, we call only on Him in this life and for evermore,

and believe that only which we see to be so, receiving or approving nothing

that does not agree with Nature, or which is beyond Nature.

The End of the Fourth Book of the Archidoxies on the Quintessence,

\* In the first book of the treatise entitled Philosophia Sa<sup>a</sup>x, man is considered as the quintessence of the

macrocosm. This point is frequently a subject of consideration in the transcendental physics of Paracelsus, and some

reference has been made to it already in the annotations of the first volume. Man is a certain extract of the whole

machine of the world derived no otherwise than the physician extracts the strength and essence from a herb, the result

of which process is called a quintessence. That which the despoiled body is to the extracted virtue, so is the world to



man. By so much as the body is weaker the quintessence is more efficacious ; the more is extracted the less remains in the original matter. In the case of the macrocosm, however, there has not been so exhaustive an extract as is performed by medicine. That only has been taken which was needed for man, and what remains is sufficient for his nourishment. Now, concerning Adam it must be known that he was made man in the image of God ; his wife Eve was made, and not born, out of Adam. It was not the will of God to make a double extract from the world, but one only, which is the quintessence of the microcosm. He extracted, therefore, the man, not the woman. . . . Man is generated from putrefaction. Putrefaction takes place through the operation of the macrocosm, through the elements, and through the stars, in the father and mother, as by instruments which Nature has bestowed. Not that the exterior world works here, but the microcosm through the quintessence. . . . From the father and mother no intellect, or sapience, is born, but only out of the firmament, by the operation of the quintessence and the microcosmic virtue. . . . The quintessence which is made in man is retained, being ordained for seed, whence children are born. That sperm which is the quintessence retains the nature, essence, and property of the mass and clay of the

earth.

## THE FIFTH BOOK OF THE ARCHIDOXIES.

From the Theophrastia of Paracelsus the Great.

Concerning Arcana.

HAVING treated of quintessences, we will now turn our attention in due course to write about Arcana, since we understand more about them than about the forces of quintessences ; wherein experience teaches us that there is the greatest difference on account of the very powerful

operations whereby are demonstrated to us by most evident signs what

things are better, more useful, or inferior in their powers. In this way we are

able to avail ourselves of one or the other, according to their usefulness in

medicine. Indeed, the ancients often thought that the arcana were quint-

essences, since they saw that they were much more subtle than dense sub-

stances, and knew that they operated in a wonderful manner through their

subtle nature. But this error of theirs arose, not from reason, but rather had

its origin in a lack of practice ; since there was among them no knowledge as

to the determinate difference of the high degrees, but they esteemed every

higher and highest degree as quintessences. This difference, however, ought

to be known and defined, not by practice alone, but also, and rather, by the

operations of medicine.

Before, then, we treat of arcana, we must see and know why they are so called, and what an arcanum is, since it has so excellent a name, and well

deserves to have it, too. That is called an arcanum, then, which is incorporeal, immortal, of perpetual life, intelligible above all Nature and of knowledge more than human.\* Compared, indeed, with our corporeal bodies,

arcana are to be considered incorporeal and of an essence far more excellent

than ours, the difference being as great as between black and white. They

have the power of transmuting, altering, and restoring us, as the arcana of

God, according to their own induction. And although there is not eternity in

our arcana, or that harmony which is celestial, nevertheless, compared with

us, they ought to be judged celestial, since they preserve our bodies more

than can be done or found out by Nature, and operate upon them in a wonderful way by their virtues. None otherwise, therefore, should these

\* The arcanum is, as it were, a potent heaven of medicine set within the hand and the will of the physician. — De

Aridura.

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natural arcana be compared to our bodies, so far as medicine is concerned,\*

than as the secrets of God are. Nor shall we fear to write that these arcana

are higher and greater than ourselves, and that they have the greatest power

of inaugurating life in us, as witness those four which we shall set down.

Neither shall we take any heed of the empty stories told by those slavish

dwarf-divines, since we consider that they have no more understanding than a

blind man has sight. One arcanum, then, is of a single essence ; another is

the arcanum of Nature herself : for the arcanum is the whole virtue of a thing,

excelling a thousandfold the thing itself. We are able, therefore, fearlessly

to assert that the arcanum of a man is every gift and virtue of his which he

retains to eternity, as we teach in another book of these Archidoxies.

An

arcanum, then, comes to be understood in two ways : one is perpetual, the

other is quasi-perpetual. This quasi-perpetual arcanum we judge to be like

that which is perpetual according to the esteem and predestination of it.

Four arcana only have been known to us from our boyish years ; with these

we will complete this book, and work out for ourselves a sufficiently praise-

worthy memorial, so that we may never forget them, praying the Supreme

God that of His mercy He will allow our human flesh to attain to many years,

so that we may lay up a long and gentle repose for our age, to hope faithfully

in Him, and in no way to doubt that He, since He deigned to take our human

nature, will allow us to enjoy it, so that we may in no way be disappointed of

our hope, as we confidently expect will be the case.

Relying thus upon this hope, we will begin by making clear what is the difference between these four arcana, as to the labour, the art, and lastly, the

virtues. For this purpose, a final and conclusive knowledge of the virtues of

each is required. Generically, first of all, they keep the body in health, ward

off diseases from it and drive them away ; they enliven the depressed spirits,

freeing them from all sorrow ; they protect from all sickness, and happily

conduct the body even to its predestined death, which has no end save by a

lessening of consumption, as we lay it down in our treatise on Life and Death.

And although we have already made clear their virtues in a general way,

and their nature, nevertheless they differ very much in particulars one from the

other, so that no one of them operates altogether in the same way as another,

or fulfils its virtues, but they are different both in manner and form, each

with its own proper and peculiar ways. So, then, the Prima Materia is the

first Arcanum ; the second is the Philosophers' Stone, the third is the Mercurius

Vitce, and the fourth is the Tincture, for even thus we will set down the

\* Now, the difference between arcana and medicines is this, that arcana operate in their own nature, or essence,

but medicine in contrary elements. Yet arcana do not prefer themselves to medicine. Medicines are those things

wherein it is understood that cold is to be removed by heat and superfluity by purgation. Thus, there are reckoned

substances of the arcana which by their natures are directed against the property of their enemy, even as one pugilist

is opposed to another. Accordingly, the conflict of Nature is such that craft is circumvented by craft, and all things that

we possess naturally in the earth, the same Nature also requires to be preserved in medicine. This is, therefore, the

part of the physician, namely, to act not otherwise than as if two enemies opposed one another, who were equally



cold or equally glowing with heat, and are both armed with similar weapons. Since the victory lies between these, so must you also understand concerning man, that there are two combatants, soliciting natural aid from one mother, namely, the virtue alone. The arcana also operate with like virtue. — Paragrinum^ Tract II., De AstroHoviia.

### The Archidoxies of Theophrastus Paracelsus. 39

practice of them in order, after we have explained their modes of operation as follows : —

In the beginning, it must be remarked, concerning the Primal Matter, that it puts forth its predestination, to which it is foreordained, entire, and

from its first origin to its final end well-defined and exemplified. For as the

seed gives of itself the entire herb, with renewal of all its forces and consumption

of the old essence, so that the former substance, nature, and essence have no

further operation, so do we say of the primal matter, that we are born from

one seed like something growing in the field according to its growing nature.

According to the aforesaid example, the primal matter introduces new youth

into a man, just as a new herb springs forth from a new seed in a new summer

and a new year.

The Philosophers' Stone, which is the second arcanum, perfects its operations in another form, namely, this : As the extrinsic fire burning the

spotted skin of the salamander, renders it pure as if it were newly born, so,

also, the Philosophers' Stone purges the whole body of man, and cleanses it

from all its impurities by the introduction of new and more youthful forces

which it joins to the nature of man.

The Mercury of Life, which is the third arcanum, gives proofs of its operations like those which the kingfisher displays, which is renewed every year

at its annual period and endued with new plumage. Even so this arcanum

casts off the nails from the hands and feet of a man, the hair, skin, and every-

thing that belongs to him, makes them grow afresh, and renews the whole

body, as was said above concerning the kingfisher.

But the Tincture, which is set down by us as the fourth Arcanum, displays its operations like the Rebis, which makes gold, or the Sun, out of

the Moon and other metals. None otherwise does the tincture affect the body

of man, and take away from him his corruption and impediments, changing

all into the greatest purity, nobility, and permanence.

How, then, can it be that we should withdraw from this noble art of

medicine, or from philosophy itself, when we see so clearly their force and

. power, which alone confirm us, and deservedly so, that we should place the

greatest confidence in them ? For we have not applied our minds to believe,

learn, or imitate things which cannot be proved and attested by most true and

certain evidence conjoined with reason. When Christ hung upon the Cross,

if the sun and moon had not been affected with a kind of sympathy, so that

they were deprived of their light and darkened, and had not the earth been

shaken with a fearful tremor, and had not other signs been manifested at His

nativity, no one would now believe in Him. They naturally teach us to see

and know this, that Jesus Christ is God, and took human nature upon

Himself. We may say the same of the Arcana, that they cause and even compel us to believe in them, so that we should not withdraw from them even

up to the time of death, but rather strictly and constantly, among many

hindrances, every day go on to give thanks to God. So neither the eclipse

#### 40 The Hermetic and Alchemical Writings of Paracelsus.

nor the moon will detach anything from us. We will therefore put forth the

practice and elaboration of these four Arcana, by which we are able to drive

away the accidents and corruptions of our youth, and to rejoice in them as

our eternal Arcanum rejoices in its eternal life.

#### Concerning the Arcanum of the Primal Matter.\*

Since we have sufficiently pointed out concerning the Primal Matter, whence it proceeds and what it is, we must understand that it is based not

only on men, but on all bodily creatures, that is, on everything that is born

from any seed. Whence it may be inferred that if it has its operation in any

created body and perfects it, as we have before declared, it is able also to

preserve trees from corruption, herbs from being dried up, and also metals from

rust, concerning which the same thing must be understood of men and of brute

beasts. So, then, a tree which is now almost consumed with age, and daily

more and more verging on its own corruption, not from defect of root or of

nutriment, but of its own proper virtue, can be renewed by its own primal

matter just as we said about the skin of the salamander, and so may arrive at

another age according to its predestination, nay, even at a third, a fourth, or

more. On this principle virtues are to contribute to it, namely, in order that its corruption and destruction may be now and again renewed in a long process of time. No less is this to be understood of herbs, which last

only for a single year, because their predestination is no longer. For they,

even when they begin to be dried up, are renewed by their primal matter, so

that they remain green and fresh for another annual period, or for a third, a

fourth, or more. The same thing understand of brute beasts, as, for instance,

old sheep and other animals. They can be renewed for a fresh period of life,

having received their virtues, such as milk and wool, like young sheep.

Equally, too, can man be led on from one age to another, as we have said

before. From this it ought be known what the primal matter is according to

its essence. In created things, such as have no sensation, it is their seed ;

but in created beings endowed with sensation, it is their sperm. For it must

be known that the primal matter is not to be taken from the thing out of which

this created body is produced, but out of the produced and generated material.

For the primal matter has in it such virtues that it will not allow the body

which is born of it to <sup>^</sup>o into consumption, but abundantly affords whatever is

necessary for the supply of every requirement. Indeed, death only arises from

the destruction or infection of the living spirit. Now, that spirit grows out

\* According to one of his treatises on turpentine Paracelsus held that the ultimate matter is contained in that seed

wherein God has digested each thing, but those more especially which are subject to natural growth, created by

Himself. The primal matter is gross seed. It is the ultimate and not the primal matter, which, on the authority of

this treatise, is useful to man. According to the tenth chapter of the Labyrintkns Medicpruin<sup>^</sup> every growing thing

whatsoever is in its first matter without form, or unformed. For example, the fir, the beech, the oak, are all in the

beginning seed, wherein there is nothing which ought to be, that is, nothing which v/e should expect to find, having

regard to what they become subsequently. But if such a seed be put into the ground, it is needful that it should first



putrefy. Otherwise nothing is produced from it. When it putrefies, it dissolves altogether, and from being a seed it becomes nothing, but, at the same time, the putrefaction is the first matter from which the tree develops.

#### The Archidoxies of Theophrastus Paracelsus. 41

of the sperm, or out of the seed, and is altogether a spermatic substance ;

therefore it can be helped by its like. For wherever the like is given as a help,

there is introduced a new period of life, for many causes which we do not detail

in this place, but make clear in our " Philosophy."\* Furthermore, although we

did not propose to write in this book anything about the nourishment and

renovation of trees, since we undertook to treat only of the medicine of the

human body, still, let those facts about the trees and other transmutations

of this kind be set down, in order that, parabolically, and by those examples,

we may make our meaning easier to be understood. The quintessence of

the seed of the nettle (otherwise the lavender) if it be poured on to any root

of its own herb, so that this herb may receive its tincture and be affected by

it, it remains another year as in the former year, not putrefying until that

second year shall have been completed.

In like manner, if the quintessence of the seed of quinces be poured on the

root of a quince tree, the tree remains green to the end of another year, and

also produces flowers and fruits. In the same way, the quintessence of cherries

causes trees to put forth their fruits twice in a year, as if in two summers ; one

is the middle summer of the seasonable cherry trees, and the other summer is

made like the former.

Not only, therefore, is it fit that we should speak of the quintessence of the sperm, but also concerning the arcanum of the sperm, from which proceed far more wonderful things than we have already pointed out.

So then, let us first make clear the process of this practice. In the first place, it is alike among men and animals. Secondly, it is made out of primal matter only in the following way :

Take primal matter, let it digest in a flaccum in a resolute digestion for a month. To this let there be joined the addition of a monarchy of equal weight. Let them be suffered to digest again from one to two months.

Then distil this matter [? by the cloth] and what ascends will be the arcanum

of the primal matter, concerning which we are here writing. And let no one

wonder at the brevity of this method or process, for complexity is apt to

involve much error.

Concerning the Arcanum of the Philosophers' Stone.

I am neither the author nor the executor of that Philosophers' Stone, which

is differently described by others ; still less am I a searcher into it, so that I

should speak of it by hearsay, or from having read about it. Therefore, since

I have no certainty thereof, I will leave that process and pursue my own,

as being that which has been found out by me through use and practical

experiment. And I call it the Philosophers' Stone, because it affects the

- Paracelsus has bequeathed to his followers a Philosophy of the Four Elements, a Philosophy addressed to the

Athenians, an Occult Philosophy, Five Philosophical Tracts, and a vast system under the title of Philosophia Sagax.

The connection of the living spirit with the sperm is discussed very largely in most or all of these, as, indeed, elsewhere

in his writings. Under these circumstances there is scarcely any need, as, in fact, there would be great difficulty to

distinguish the special section to which reference is here made.

## 42 The Hermetic and Alchemical Writings of Paracelsus.

bodies of men just as their's does, that is, just as they write of their own.

Mine, however, is not prepared according to their process ; for that is not

what we mean in this place, nor do we even understand it. We do not set

down in this our practical treatise the process of the operation, since we have

before mentioned it in the beginning of this book when we were writing

of its force and its effects, which it has by means of separation.

Concerning the entrance of this penetration, you shall also further note,

by which entrance it penetrates the body and all that therein is. For by that

penetration it restores and renews it, not that it removes the body altogether,

and introduces a new body in its place, or that, like the primal matter, it infuses its spermatic arcanum thereinto, but that it so purges the old whole

body as the skin of the salamander is purged, without any injury or defect,

and the old skin none the less remains in its essence and form. In like manner, this Philosophers' Stone purifies the heart and all the principal members, as well as the intestines, the marrow, and whatever else is contained in the body. It does not allow any disease to germinate in the body ;

but the gout, the dropsy, the jaundice, the colic, fly from it, and it expels

all the illnesses which proceed from the four humours ; at the same time,

purges bodies and renders them just as though they were newly born. It

banishes everything that has a tendency to destroy nature, none otherwise

than as fire does with worms. Even so, all weaknesses fly before this renovation.

This Philosophers' Stone has forces of this kind, whereby it expels so many and such wonderful diseases, not by its complexion, or its specific form,

or its property, or by any accidental quality, but by the powers of a subtle

practice, wherewith it is endued by the preparations, the reverberations, the

sublimations, the digestions, the distillations, and afterwards by various reductions and resolutions, all which operations of this kind bring the stone

to such subtlety and such a point of power as is wonderful. Not that it had

those powers originally, but that they are subsequently assigned to it. Some-

thing like this is to be understood in the case of honey, which, by its elevations becomes far sharper than any aquafortis or any corrosive, and

more penetrating than any sublimate. Such a property of sharpness it has not

by nature, but this proceeds solely from the elevation, which changes all the

honey into a corrosive. In these effectual Arcana, too, it must be considered

that those who use them, as well as the children sprung from them, live after-

wards endued with such health that no sickness or ailment, or anything like

a flaw, afterwards happens to their bodies, but they are adorned altogether

with such a subtle and pure complexion of Nature, that it is impossible a more

noble state of the complexion can be induced. For that most choice and excellent medicine effectually renews and purifies, and introduces an incorruptible life, which cannot be contaminated by any kind of life. It suffers nothing to become enfeebled, but secures that men shall live in the

highest nobility of Nature, while it advances their offspring to the tenth generation.



This Philosophers' Stone not only transmutes one weight, but this trans-

mutates another, and this again another, and so on, in so far that these mutations might be extended ahtioست endlessly, just as one light kindles a

second, and this second a third. So it should be understood of the Philos-

ophers' Stone in relation to health, as out of a good tree good seed and good

shoots are born, out of which again good trees are produced. The power

and potency of the Philosophic Stone is exalted to so wonderful an extent

that it is impossible to trace how it can be naturally brought about ; and unless most evident signs lay open to our eyes, it would be incredible that men

could perfect and accomplish such wonderful things ; since the virtue of that

operation passes from generation to generation without any break. On the

other hand, by the mercy of God, it exists in one body, and at length, accord-

ing to their deserts, it is either denied to others or conceded as a special act of grace.

Now let us set down the process of our Philosophic Stone in the following manner.

In the name of the Lord, take Mercury, otherwise the element of mercury, and separate the pure from the impure. Afterwards let it be rever-

berated even to whiteness, and then sublimate this by sal ammoniac until it is

resolved. Let it be calcined and again dissolved, and digested in a pelican

for a month. Then let it be coagulated into a body. This body no longer burns nor is consumed in any way, but remains in the same state. Those

bodies which it penetrates are permanent in the cineritia, and cannot be

reduced to nothing or altered ; but the stone takes away every superfluous

quality from sensible and insensible things, as we have before related.  
And

although we have set down a very short way, nevertheless it requires a  
prolix

labour, difficult in its adjuncts, and requires an operator who is affected  
by no

weariness, but is in the highest degree active and expert.

Concerning the Mercurius Vit<sup>A</sup>.

Next in order we wish to write concerning the Mercurius Vit<sup>B</sup>, the  
virtue of which far excels the virtues of the two preceding Arcana ; for  
that

virtue consists, not in the art or in the operation, but in the Mercurius  
Vita

itself, like which we have never known any simple anywhere existent ;  
foras-

much as that nature and property is innate therein, not from the  
virtues of

the quintessence or of the elements, but from the specific quality of its  
pre-

destination. Neither has it only the virtues of transmuting persons and  
other

essential things, but also of renewing every growing thing, and their likes,

out of the old quality into a new, after the following manner. The Mercurius

VitcB reduces Mars into its primal matter, and again transmutes it into its per-

fect matter, so that out of it iron is again made. It also renovates gold in the

same way, because it reduces it into proper mercury and tincture, and again

digests it into gold, so that it becomes a metal as before.

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Nor, in truth, does it operate in metals only, but similarly in other bodies,

as in herbs. When their roots are suffused with it they will bring forth a second crop of flowers and fruits. If the first seed has fallen off, and they

are at that time suffused with the same, they will produce second flowers and fruits, irrespectively of the season.

And none otherwise must it be understood of animals than of men and other things. When this Mercury is applied it renovates all their old and consumed members, and restores the defective and lost powers into a youthful

body or abode, so that in old women the menses and the blood flow naturally

as in young ones. It also brings back aged women to the same perfection of

nature as the younger ones.

Concerning the arcanum of life it is further to be remarked that its forces exist so potentially in its specific form that it separates the old from the

new, or age from youth ; that it augments the latter, and so renovates the

period of life. Whence it may be inferred that youth and its powers do not

fail on account of old age, but that these exist equally in the old as in the

young. The corruption, however, which grows up with youth is so strengthened that it takes away the powers, whence old age is recognised.

As soon, therefore, as this corruption is separated from youth, that youth again manifests itself without let or hindrance. Now this must be understood thus : When any body or corpse putrefies, the quintessence thereof

is not putrefied, but remains fresh and unconsumed, and is separated from

the corpse into air, or sometimes it is scattered into the earth or into the

water, according to the place whither it goes. For there can no destruction

of the quintessence occur, a fact which must be clearly noted and regarded

with admiration, as we teach in our treatise on Corruption and Generation.\*

So, also, a rose putrefied in dung retains its quintessence in itself, even whilst in the dung. Though everything becomes foetid and putrid, still, in the

separation of the pure from the impure, the quintessence lives without spot or

blemish, though the bodies are noisome corpses. Thus, therefore, we say of

the Mercurius Vitæ that it separates corruption, even as in wood it separates

that which is decayed. So powerful, also, is it in man, that, after the corruption shall have been separated from him, the quintessence is again

excited, and lives as in youth. And this is to be understood thus : Not that

the Mercurius Vita stirs up a new essence, as some persons may malignantly

interpret our opinion and experience, but that the essence and the youthful

spirit whence proceed the forces of youth remain unconsumed, none the less,

though, being oppressed, they are beheld as dead. The Mercurius Vitæ removes

the impurity, whence it happens that the aged life recovers most effectually its

powers as they were before. As we said above when speaking of the king-

fisher, it is renewed after death for this reason, that the quintessence does not

\* The reference does not correspond to the treatise on the Nature of Things, and there is no other extant under this exact title.

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withdraw from its abode. But if that dwelling-place be dissolved by putre-

faction, then the quintessence is received into that upon which it lies. Whence

it happens that there are often found wonderful conditions of Nature in growing things, not naturally existing in them, but by some accident of this

kind, as we set it down in our book on Generations. In this way, then, the



matter is to be understood. In dung there meet and are accumulated many corruptions, as from herbs, roots, fruits, waters, and other like things. Whence it happens that fields are rendered fat and fertile, not on account of the corruption, but on account of the quintessence existing in the dung, which, betaking itself to the roots, exhibits power in the growing things though the body, that is, the dung vanishes and is reduced into nothingness, its substance being consumed. Wherefore human dung has great virtue in it, because it contains in itself noble essences, as of the food and the drink, concerning which wonderful things might be written. For the body receives from it nothing save nutriment, but not the essence, as we write in our treatise on Nutriments.\*

We will come, then, more strictly to the practical view of Mercurius VitcB, which, as we said before, perfects its operations in a wonderful manner,

as, for instance, by shedding the nails of the hands and the feet, and plucking out grey hairs by the roots, it strengthens youth, so that corruption

cannot demonstrate old age by those signs unless a second old age be again attained.

Now, approaching the practice, let us treat with alchemists in a few words; for there is no need to write much or to preach with prolixity to them. Pretenders and fools we will altogether exclude. Let this, then, be

the method of practice :

Take essentialised mercury ; separate it from all superfluity, that is, the pure from the impure. Then sublimate it with antimony, so that both may

ascend and become one. Then let them be resolved upon marble and coagu-

lated four times. This being done, you will have the Mercurius Vitae, about

which we have before spoken, and with which, as with an arcanum, we will

console our own old age.

Concerning the Arcanum of the Tincture.

None otherwise is the arcanum of the tincture to be understood,  
namely,

that it takes away all the inconvenience from old age, all diseases, and  
what-

ever corrupts the health or has an influence contrary to it. This arcanum  
is a

certain tincture of such properties and conditions that it operates and  
induces

health, not in the same way as the preceding three arcana, but  
according to

its own name. The tincture tinges the good and the evil, the dense and  
the

subtle. None, otherwise, does this perfect its operations on the body so  
as to

transmute corrupt and ill-disposed complexions into sound ones, just  
like that

\* This is another treatise which apparently is wanting.

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tincture which makes Luna out of Mercury ; it does not separate from it  
what

is evil, but it tinges both the good and the evil, so that in the end they  
both

turn out to be excellent. So, too, this tincture tinges the dropsical and  
jaun-

diced body and makes it sound, not because the dropsy is taken away,  
the

origin driven out or separated from the good, but it is transmuted into  
good,

as it should be, and is settled in its highest and best grade, in like  
manner as

the corrupted dung may, by the subtle corruption of art, be converted  
into an

elixir, which drives away all corruption ; that corruption not being  
separated,

but the entire substance being transmuted into another quality and  
nature.

The same is to be thought concerning this tincture, that it tinges the body apart from all separation of the evil from the good, or expulsion of man's original essence, but by his renovation.

Yet it should be known that the tinged body no longer lives in its old form, but, like a metal, is transmuted into another, as into copper or some

other. Saturn has not in itself its old quality, but the quality of the tincture

itself. None otherwise must it be thought of tinged bodies which have received

the tinging of the tincture, that they exist no more in the former life from

which they were transmuted ^by the tincture, but far nobler, better, and more

healthful is the condition of the body and the form than its native origin was ; and it is like natural gold made out of iron by the tincture, as we have

also written concerning Transmutations. If, therefore, this tincture is a transmuter of bodies into better ones, as in the case of metals which so few know or have tried, there will be as many and various corporal as there

are metallic tinctures. And as of these one is always better than another, so

with the corporal tinctures. It must be considered that some tinge and are

tinctures naturally, as the crocus, flower, sulphur ; some are made by art,

as a stone, realgar, and others. It is highly necessary that these things should be understood, because the beginning and the entrance to these

tinctures which they exhibit is not unimportant. Moreover, it is to be remarked that these tinctures ought to be made for the seven principal members, and that to every one of them its own property ought to be assigned

and given, as to the heart those that serve the heart, to the brain those which

belong to it ; and such tinctures should be prepared from metals, herbs, and

like things which are proper. So it will happen that by them the whole body

will be tinged. Nor will it suffice that it be tinged by one tincture only, but

as one tincture tinges only one metal, so must it be judged of these. The

practical preparation of the Tincture should be as follows : —

Take the essence of the members, from which you will separate the elements. Afterwards put the fire of them in digestion, and leave it so long

until there remains nothing more at the bottom and nothing of the matter

appears substantially. Then take the matter, and the glass luted in this way

with the lute of Hermes ; put it in a moist, cold place, where again it will be

resolved into visible matter. That visible matter is the one concerning which we have written. With these few words we conclude : for if we were

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to write more concerning it, that would be a handle for the derision of the

stoics.\* From this we would fain be exempt, and speak only to alchemists.

\* In another place Paracelsus affirms that arcana are not old things but new, not ancient but recent productions.

The ancient productions are substances and forms as they exist in the world. And as the form of these things is no

good to us, but must be resolved and renovated in order that it may be of use, so there is needed in addition the

removal of all properties, whether of heat or cold. That is, unless the solatrum lose its cold it does not become a

medicine. Similarly, unless anacardi lose their heat they will in no wise prove a remedy. In short, unless all the old

natures pass away and are removed, and are brought over into a new birth, they will never be made into medicines.

This removal is the beginning of the separation of the bad from the good. Thus, therefore, the latest medicine, that is,

born recently, is left, without any complexion and the like, a pure and absolute arcanum.— /'rt?-rt;«zV«»/, Lib. II., De

Origiite Morhoruin ex Tribns Friniis Substaniis c. 2.



The End of the Fifth Book of the Archidoxies from the  
Theophrastia, Concerning Arcana.

THE SIXTH BOOK OF THE ARCHIDOXIES.

From the Theophrastia of Paracelsus the Great.

Concerning Magisteries.

THE preceding books on most excellent medicines having been finished,  
we propose to add this one treating of the Magisteries : and first to  
declare what a magistery is. It is, then, that which, apart from  
separation or any preparation of the elements, can be extracted out of  
things ;

and yet by the addition of something the powers and virtues of those things

are attracted to that material and kept there.

Those virtues do not in any way proceed from Nature, so far as their operation is concerned, nor from a specific virtue, but from a mixture whereby

virtues of the same kind are attracted. If vinegar be poured into wine it renders the whole vinegar. Now, this is a magistery. When wine is poured

upon honey the wine is so transmuted ; so there is no magistery in that case.

Those things, therefore, must be considered which relate to a magistery, even

as wines do to vinegar. For such as are perfect, or, as should be the case,

ill adapted for this purpose, cannot produce a magistery. So, then, the natures of things come to be considered. In the same way, the difference of

the extractions of magisteries must be noted, as, for instance, out of metals,

marcasites, stones, herbs, and the like matters, by those things which are

not metallic, but which become like metals, just as wine is made like vinegar

in its powers, its virtues, and its taste. The cause that wine does not appear

different from vinegar is, that a nature like vinegar exists in it, whence it happens that the appearance of their natures is the same. If, in like manner,

the nature of metals be but pure, it equally appears in their magisteries, but

yet it is not of the same property.

Moreover, mention must be made of additions. Those things which are taken for this purpose, though they are not of one and the same complexion,

power, or action, nevertheless agree in preparation, since that which results

from power of this kind is appropriated and not complexioned. By means of

these substances the metals afford their magisteries, which, indeed, are no less

to be accounted of than quintessences on account of their virtues. Gold in its

magistery lays down all its quality and complexion in one essence. It must

not for that reason be supposed that because the body is of no account the rest

#### The Archidoxies of Theophrastus Paracehus. 49

will therefore be infected with that failing ; for in this case its leprosy is in no

way injurious, but the thing is entirely good. Sugar, again, is wholly sweet

whilst as yet it remains in the body and is not separated, and it can be so

prepared, while retaining its sweetness, that it shall turn out by far sweeter

and more efficacious than it was before. But the quintessence when extracted

is not sweeter than when in or with its own body. Wherefore, this body by

no means brings loss to it. But still its virtue separated from the body is less

than when prepared in or with it. The magistery amends it more than Nature  
can be supposed to do.

The same must be understood of stones, which enter into the number of  
magisteries, and also of their bodies, namely, that what is assumed for their  
use is not deficient in its virtue, but is a sufficiently powerful magistery. This  
you may understand thus, as when sulphur is lighted and burnt up ; that  
which burns is the very smallest part ; and so likewise stones ; for example,  
the crystal, when it is reduced to a magistery, brings all stones to their first  
matter, and grinds them in a wonderful manner, in the same way as its  
essence does, for this reason, that the nature is tinged by the quintessence,  
and may be held for a quintessence, as in the case of the vinegar and the  
wine, of which the one makes the other like itself without any defect. In like

manner, it is not only in stones that tincture of this kind is made, but also in

metals, as the quintessence of gold tinges all its body into a pure quintessence, which light we think great, and even too great, for it is the light of

all the secrets in our Archidoxies : wherefore we kindle coals with a light

mind, so that we may investigate the final end of these secrets of Nature. We

derive our instruction from examples proved experimentally by ourselves, as

in magisteries, and chiefly in that of gold, which, containing the body and the

quintessence, is drawn therefrom just as the quintessence is.

Wherefore our

magisteries are known to be dowered with special virtues, and we write them

down to our own praise even until death.

We speak also in like manner concerning the magisteries of herbs, which

indeed are so efficacious that half an ounce of them operates more than a

hundred ounces of their body, because scarcely the hundredth part is quint-

essence. So, then, the quantity thereof being so very small, a greater mass

of it has to be used and administered, which is not required in the case of

magisteries ; for in these the whole quantity of the herbs is reduced into a

magistry, which is not then, on account of its artificial character, to be judged inferior to the true extracted quintessence itself. One part of this being

exhibited is of more avail than a hundred parts of a similar body, for this

reason, because the magisteries are prepared and rendered acute to the

highest degree, and are brought to a quality equal to a quintessence, in which

magisteries all the virtues and powers of the body are present, and from these

its own helping power arises to it. For in them the penetrability and the power of the whole body exist, from the mixture that is made with it.

For the body receives none of those things with any desire except such as

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are spiritual to it. Whence it happens that it attracts that magistery and mingles itself therewith none otherwise than as gold attracts to itself the

Mercurius Vitæ, and is mingled therewith. Now, iron does not do this, because they are not, in their composition, so much in agreement with each

other. So, then, both the body of it and this magistery are amalgamated,

and become one ; and hereof many examples may be found which need not be

brought forward in this place.

Some of the marchasites, too, perform the office of a medicine in a like way, although with a difference : that is to say, they leave their body, and



the best part of them, as the juice, is extracted, and none the less exists as

a magistery, though the body be separated from it. This, however, must be understood, that it is not the body of the marchasite, but rather of the

earth or the mineral in which the marchasite exists. Its virtue, therefore,

is not efficacious of itself, that the earth or the mineral should be separated

from it, but it abides therein as in a marchasite, which, indeed, it is thought

to be. In order, therefore, to make it clear concerning a marchasite, what it

is, whence produced, and with what virtues endowed, we wish to relate its

practice in the following treatises, and also to describe the art of its prepara-

tion. The process, however, cannot be comprised in one general explanation,

but the matter must be treated of particularly, concerning each special case,

as of metals by themselves, marchasites, too, in particular, and also stones

and herbs.

There is, likewise, reckoned a special magistry of the blood, which is taught in a peculiar form and manner. In it is considered what virtues and

forces of man exist, and what its nature contains in itself, in what there is

any defect produced, and so on ; but still, without diminution of the natural

creation, but that it may be considered as a complete and perfect work in all

its parts, as a bird with all its feathers.

Concerning the Extraction of the Magistry from Metals.

First of all, we will set down the magistry from metals, and make that clear which openly shews itself to be of wonderful virtues, which are to be

known according to the tenour of its essence. The process of them must

be carried on without any corrosives and all things which are complexioned

contrary to the metals. For, from the conjunction or mixture of contrary things, the essences are corrupted, so that, on account of this error, they put forth no virtues, since the one contrary or the other predominates and prevails.

Seeing, therefore, that great account is to be taken of agreement, only the temperate will agree therewith. Consequently you must know what is a temperate thing. A temperate body is one of a certain complexion ; this receives another into itself, and is incorporated with that which shall be joined to it, so that it no longer displays its old and special complexion, but only the virtues of that which has been added to it. So, forsooth, *vim ardens* has in

itself a full and perfect complexion ; but yet, whatever is put therein, it, so to

say, complexionates more abundantly, fulfilling its operation thus, according

to the power of that which was put into it.

Since, then, it attracts the virtues of other things and subdues its own, it is on this account said to be temperate, and is deservedly so called. Here

some differences call for notice ; we understand the elements only, so that we

are able to say of oil that it draws to itself foreign natures and hides its own

element. From anything like these a magistery ought to be made, so that

the virtues of the metals may pass into the same temperate thing, may be

cleansed and purified therewith, and may be distilled to their own end. A

magistery like this, after it has been purified, shall be called potable, because

it can be taken in drink : whence it comes that the magistery of gold is called

aurum potable, that of the moon argentum potable, so also iron, lead, quicksilver, etc., will be capable of being made potable, and so called and

described according to their complexions, in relation to which processes they

have far greater operation than it becomes us to describe. After the following

manner, with one temperate thing, and by one process, as also by one practical method, all the magisteries of the seven metals can be made. The

practical method is as follows : —

Take circulatum thoroughly purified, even to its highest essence, in which

place very thin metallic plates or filings of any metal you please, perfectly

and subtly wrought and purified. When these two have been put together

in a sufficient weight, let them be circulated for four weeks, and by means of

this temperate medium, the leaves will be reduced into an oil, and into the

form of a fattiness swimming at the top, coloured according to the condition

of the particular metal which you shall separate by means of a silver attractorium from the circulatum. This same is the potable gold or silver.

The like is extracted with the other metals, and may be taken as drink, or with food, without any harm.

The Extraction of the Magistery out of Pearls, Corals,

AND Gems.

The Magistery from precious stones is to be understood in the same way

as from metals, according to the virtues which each stone has in harmony

with its nature. It must be remarked, however, that for stones there is no

need of a temperate medium, or of any addition whatsoever, because the

solution of them is not the same as the resolution of metals, but the magistery

of them is extracted in another way ; in the practice of which three processes

are understood, one for gems, another for marchasites, and a third for corals,

according to which stony growing things may be brought each into its own

magistery. In the process of stones, the colours need not be considered, nor

their brightness be taken into account, since all their magisteries have a white

colour. So also pearls, with the exception of corals, which retain their

colours in a remarkable way above others in the magistry. In them, there-

E2

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fore, the colour is chiefly to be noted ; for the magistry of them, together

with the body and the element and the whole essence, is extracted by means

of additions, without any corruption. None the less, however, they may again be

restored to their perfection. Wherefore, in respect of their generation and

nature, they cannot be compared to stones, and yet they have a stony condition.

This, too, may be done : the whole colour may be extracted out of



the body of corals into another medium, and afterwards from their body a

form may be made as if from clay. After this formation the colour can be

again infused, so that it becomes a coral as before. This cannot be done with

pearls or gems, which are unable to return to their perfection by a similar

process, but they remain in their magistry, their essence not having been

corrupted. We have even seen this penetrate glass and instruments, and

form them according to its nature. The magistry of the magnet has drawn

things towards itself, in the form and after the manner of the material

magnet, and afterwards it has fixed itself in the glass and tinged that, so that

this also has attracted needles and straws. None otherwise must it be under-

stood of the rest. Therefore they must be kept in gold only. More of these

things have occurred to us than is credible, whereof we put together this

record, so that from this inducement other persons also may investigate the

arts and the magisteries. Since, therefore, they exhibit a demonstration apart

from other extractions, we will now teach the practice of them in the following

manner. First we will speak of gems.

Take gems, having first bruised them and calcined them according to the

reverberatory condition, together with common salt-nitre, of an equal weight,

that is to say, one pound. Let these be burnt together into the form of lime,

and afterwards washed in vinum ardens until no surplus matter can be found.

After the washing, calcine this substance again, and cause the whole of it

together to pass through the vinum ardens. Let this evaporate by boiling ;

and thus you will have an alkali, which dissolve in water and keep. There is

no reason why you should fear to make use of this administration,  
since,

however sharp and calcined it may be, with all its sharpness it only  
affects

that which resists it ; and it is so subtle, that one single drop alone  
tinges the

whole body so as to produce a remarkable virtue.

Pearls, too, are to be reduced to a water in the following way, namely :

Take corrected vinegar, in which place bruised pearls, and let them  
digest

therein for a month ; so that they will be reduced to a water. Then distil  
it,

and separate the acetum from it by a bath, having done which, you  
shall find

the pearls in the bottom resolved into water. This is the magistry of  
pearls

or unions. And although the process of this practice is a short and easy  
way, nevertheless, give credence to one who has tried it ; for the  
operation of

these same things is indeed wonderful. This action of their virtues,  
how-

ever, is not produced by art, but is placed in the nature of them, which is

hidden in a dense substance, on account of which it cannot operate, just as

is the case with a dead body ; but by making a resolution its body will be

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vitalised.\* Enough of this. Corals, however, must be ground and calcined

from the commencement with salt nitre ; then, afterwards, they must be

prepared as gems are, and also resolved. So you have the magistry of corals, the virtues whereof I very much and specially wonder at, which God

has bestowed on this growing thing, which also do operate powerfully and

wonderfully, even as they grow.

Concerning the Extraction of the Magistery out of  
Marchasites.

Concerning the magistery of marchasites thus much must be known ;  
that

they are only minerals. So, then, the mineral is not brought to its  
magistery,

but only the true marchasite, as is also ascertained with regard to  
metals,

since these do not pass into their magistery unless they shall have been  
first

separated from their mineral. And although marchasites cannot well be  
sep-

arated from these, still this may none the less be done in the  
magisteries.

There are, indeed, different kinds of marchasites, such as the golden,  
the

silver, the golden talc, the white, the purple, the tin or bismuth,  
antimony,

granite, and others of a like nature, for all of which there is only one  
appropriate extraction. In like manner, the virtues and powers of them  
mani-

fest themselves in medicine according to the conditions of metallic  
operations.

And although they do not exist as metals, none the less they have the properties of them. Wherefore, we set down only a few details about them,

because we treat them more at length in our book on Extrinsicals.<sup>f</sup>  
There is

a difference to be noted, according as they come together and agree one with

another, as gold and the marchasite, antimony and lead, which, indeed, in

their fabrication and constellation are compared one with the other, but are

none the less separated in their virtue. For in some marchasites there are

more virtues than in the assimilated metals. This we see to be the case with

lead and antimony, of which the one cures morphia, alopecia, and the like,

and all scabs and scars, the leonine, the elephantine, the Tyrian, etc., which

the magistery of lead or Saturn does not affect. So, then, the properties of

this kind are to be noted, which are sometimes latent not only in great things

but also, and that more abundantly, in smaller ones. Let us, therefore, go

\* Among other virtues which Paracelsus attributes to the pearl is the increase of milk in women when the supply is deficient. Let the pearls be resolved into a liquor, otherwise an elixir, but in the body a ferment. Whatsoever other things are required for this ferment, these the body supplies. The quantity administered must be regulated by the experience of the physician. — De Aridura. Another method for the extraction of a medicament from pearls is as follows : -The matter in the form of a potable sap is extracted from pearls, and this is so powerful that it can scarcely find its equal among sperms. Formula for compounding the Sup of Ptarls. — Take one pound of purest distilled vinegar, half a pound of circulated water of life, and four ounces of cleansed pearls. Reduce to a fine powder, prepare, digest with others for a month in a circulatorium. The matter of the pearls will then have sunk to the bottom like a thick liquor. Then separate the waters by effusion from the sap. Of this sap administer doses of six grains. There

are many other processes for the extraction of this kind of sap, but the above is the most useful of all.— />\*? Contrac-

tlur'u^ c. 3.

t The book concerning Extrinsics, and that also concerning the Generation of Wines, mentioned a little further

on, are unknown. A similar remark will apply to the treatise on the Properties of Things, which is cited in the seventh

book. There is probably little doubt that many of these apparently missing works are merely the mis-stated titles of

others which have come down to us. For example, the treatise on Physics which is quoted in Book VII. may be

extant under a diffl^erent name, or again, the reference may be to a projected treatise which was never accomplished.

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on to investigate this reason, why antimony has more virtues than its metal.



Its body is not fixed, and not sufficiently digested into its own perfection, as is

the case with Saturn, whence it assumes a volatile property. But the very

material out of which it is produced is privative, and of a cleansing character,

from its own natural property, as we set down in our book concerning Gener-

ations. Hence it happens that it purifies gold and silver more than does the

fire or any other element. Thence, too, it proceeds that it cleanses and purges

the body, even as gold and silver are freed thereby from all their impurities.

The magistry of antimony drives out leprosy in a more than credible manner.

And so, too, must it be understood of the others.

Let us now approach the practice by which we teach the preparations of

the magisteries from all these substances, in the following manner :

Take a marchasite, ground very small, and add to it so much dissolving

water as will cover the breadth of six fingers. Let it be dissolved and subse-

quently putrefied for a month. Afterwards let it be distilled and separated,

as we teach concerning the metals, which having done, you will have the

magistry of whatever marchasite you selected.

Concerning the Extraction of the Magistry from Fatty

Substances.

None otherwise must it be thought concerning the extraction of the magistry from fatty substances, as the fat of amber, of resins, of oils, and of

other things, even as they appear in like material substances.

Concerning

these there are three methods of extracting their magisteries. One special

method is that of amber, another of resins, and the other of fatty substances,

such as oils, tallows, butter, and the like. For amber does not in any way

admit of the same process as fatty substances, since its virtues would be

lost. Resinous substances, again, do not allow the same practice as amber

does, for it would be destructive to them. We will therefore teach the preparations of those magisteries in three ways, since such excellent virtues

appear in fatty substances, and these in many forms. In cases where essences

produce no effect these fatty substances render aid ; for they have that property on account of their specific and appropriate virtue, which is not

found to be so perfect in other substances, neither, indeed, is it so. None

otherwise than as the difference is between corals and gems when compared

must it be understood of these things, since the practice is as follows ; and

first concerning amber :

Take of amber well ground as much as seems good, and of circulatum a sufficient quantity. Digest them in a flat vessel in ashes for six days.

Afterwards let the circulatum be distilled off from thence, and again poured

on. Let this be repeated until an oil is found at the bottom ; which oil is the magistery of amber. This has revealed to us its wonderful virtues. May

it continue so to do !

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Resinous bodies are reduced to their magistery by the following method :

Take of turpentine, gum, or resin, as much as you will. Place this in a luted glass vessel and let it be digested by itself for a month in a warm digestion. Afterwards, having mixed it with dissolving water, let it be boiled

in vinum ardens for half an hour only. Then distil it in a blind alembic and

let all stand for one day. Thus you will find certain oils distinct from one

another, which separate. Each one of these is a magistery in its own nature.

But the magisteries of oils are made without the addition of dissolving waters ; and these in like manner have virtues corresponding with the virtues of their matter.

The Extraction of the Magistery from Growing Things.

If we speak of growing things, we understand as growing things those which are green and afterwards wither, and again become green in their

season, even as they were before. The magisteries of these are made and

extracted from them in different ways, as, for instance, in one way from trees,

in another from herbs ; the difference whereof consists in this, that the former

is wood, the latter putrefiable matter. Therefore the leaves and flowers must

be prepared as herbs are. Accordingly, we will set down these  
Magisteries

separately. The preparation of the magistry of woods is as follows : —

Take wood, cut sufficiently small, which put into a glazed pot able to  
stand the fire, and closely shut up. Let it be burnt in a coal fire for four  
hours.

Then take it out and putrefy it in glass for a month. Afterwards distil it  
in

ashes even to its last spirits, and when these are perceived, presently  
cease,

so that the magistry may not acquire any evil odour from the fire. In  
this

way you will have the magistry of the wood which you undertook to  
prepare.

So, too, may seeds, roots, barks, and the like, which contain an oil in  
their material substance, be extracted. There lies hid in these  
extractions a

greater art than is spoken of or understood, though the process is h<sup>a</sup>re  
shewn

in its entirety.

Herbs, however, and other things of that kind, must be mixed with vinum

ardens, and putrefied with it for a month. Then they must be distilled by the

balneum maris, and that which is distilled must be again poured on. This

must be repeated until the whole quantity of vinum ardens shall be four times

less than the juices of the herbs. Distil this in a pelican with new additions

for a month, and then separate it. When you have done this, you will have

the magistry of that matter or that herb which you selected.

We now wish to make clear the magistry of wine, which, indeed, appears to be endowed with countless virtues, since it receives a nature of the

same kind from many virtues lying hid in the earth, as we set down in our

treatise on The Generation of Wine. Now, it should be known that the magisteries of wine are produced in two ways, one of which we pass over in

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silence, because the practice thereof is common, such as we use in many

extractions of wines. Some practical methods for this magistry of wine are

here set down. Certain persons seek to extract it while the wine is still new

and boiling, during the time of purifying. Some bury it, and leave it so a 100 days (or years). Most people separate it without fire. However, this may be done, I do not wish to write of it here. I will only hand down that

method which I have proved experimentally. First of all, it should be known

that wine is a very subtle spirit, though small in quantity, and contained in

much phlegm. And although this be a quintessence, nevertheless, a magistry

can be made from it, but by using a superior practice and process.



It should be known, too, that there are more and greater virtues in that wine which has not yet deposited its tartar, since there are sometimes more

virtues in the tartar than in the wine itself. The age of wine, too, is more commendable than its youth or newness, for its spirit is more digested by the

lapse of a longer than of a shorter time. Moreover, it must be borne in mind

that the wine for this purpose has to be buried in the cold earth, and the vessel

containing it must be closely shut below and above without any vent. In this

way it is preserved for many hundreds of years without tartar. We are un-

willing to speak here of any prolonged time, which would be tedious ; but,

nevertheless, let this be committed to memory. So, too, that is not a magistery

of wine which is extracted out of must, or new wine, but a magistery of must.

Nor is it a sign of art to distil it with its own fseces, or its own phlegm, as with

vinum ardens, because in this way the spirits of the wine, which are in its

essence, are destroyed. This should on no account be done. So, the oftener

the best vinegar is distilled, the farther does it withdraw from the spirit of

wine. Wherefore, the utmost care must be used so as to see that the quintessence shall not be in any way corrupted in the magisteries, but that it

shall rather be increased and fortified in its virtues. Again, when it is separated without fire, it cannot in any way be a magistry, since the substantiality is lacking to it. Also, it should be known that the spirit of the

wine must be kept along with its substance and not with its phlegm. For in

wine two substances are found : the one is vinous, in which is the spirit of the

wine, and from which it cannot be separated ; the other is phlegmatic, which

is mixed with the dregs, and with the sweet water. These should be separated

from the true substance, as a metal is from its mineral, or from the earth.

It must be known concerning wine that the dregs and the phlegm are,  
as

it were, the mineral, and that the substance of the wine is the body in  
which

the essence is preserved, even as the essence of gold is latent in gold.  
According

to which we put the practice on record, that so we may not forget it, as  
follows : —

Take very old wine, the best you can get as to colour and taste, and of  
the same as much as you please. Pour this into a glass vessel, so that a  
third part thereof may be full. Close it hermetically, and keep it in horse  
dung for four months at a continuous heat, which heat do not allow to  
slacken.

Having done this, then, in the winter season, when the frost and cold are

excessive, let it be exposed to them for a month, that it may be frozen.

In

this way, the cold thrusts the spirit of the wine, together with its substance, into

the centre of the wine and separates it from the phlegm. Throw away that

which is frozen, but that which is not frozen you must consider to be the

spirit with the substance. Having placed this in a pelican with a digestion

of sand, not too hot, let it remain there for some time. Afterwards take out

the magistry of the wine, concerning which we have spoken. As to those

additional processes which are in existence, and are put in practice, we will

speak clearly when we shall treat of elixirs. Coming to an end here, we will

ignore some of those other processes concerning wine which have little attraction for us.

Concerning the Extraction of the Magistery out of Blood.

We wish also to unfold our opinion concerning the blood, in which there

are very many and wonderful virtues, exceeding belief, but still sufficiently

evident, chiefly on this account, that the blood exists out of the best root

and most potent fountain of the heart, as we make clear in the treatise on

The Composition of Man.\* In this exists, and can exist, no defect, for it has

its conditions according to the nature of the heart, and is a costly treasure of

the whole nature, with all that is therein.

Here someone may urge that the blood, when it has flowed out of the veins,

will be soon deprived, by the nature of the case, of those virtues which renew and sustain that blood. But this is not so ; for it can be preserved in

the essence, as we shall point out below. Let us, therefore, consider the

small number of men who live with healthy body and blood.

Wherefore, care

must be taken that men of this kind be brought to a renewed quality and

essence by arcana and the quintessence, as we have before mentioned, so that

the blood may flow from them incorrupt and healthy. Nor do we speak of

man's blood only, but also of the blood of the sperm, which we describe in

our secrets, in which blood there is no disease or alteration, but the most

wonderful blood of the human sperm, which we intend to take in this place,

and this for many causes not here set forth. We speak also of the blood of

bread, which is to be taken for the same use and in the same way. For there are in it such virtues as we are scarcely able to scrutinise thoroughly,

nor do we undertake the task of doing so to the full. In the same way it may

be understood of other nutriments and comestibles, in all of which blood is

present, although we do not see it in them any more than in bread ;  
yet, never-

theless, by putrefaction, as in the stomach and the liver, it becomes  
blood. So

also every condiment which is taken therewith is changed after the  
same fashion

as in the body. We are unwilling to write of this blood more largely or  
at

\* The Liber de Gencratione Homiiiiis, to which allusion is apparently  
made, exists only in the form of a fragment,  
and is concerned chiefly with the seminal philosophy ol Paracelsus.

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greater length, especially for the reason that we cannot make the  
subject

agreeable to any but ourselves. We determine, therefore, to take rest  
in

sleep, and then, waking from our pleasant slumber, we will go on to  
speak

further about this blood. Let each thing prevail so far as it can by its  
own

virtues, and according to what it has in it : for out of a good thing much  
good proceeds, and this always stands forth for our consideration. Nor  
shall we speak only of the blood of edible things, but also of potable  
things,

which exhibit simply blood to our body. There can also be extracted  
from

blood quintessences as well as arcana ; but of these former here we  
make no

mention, having set before us to treat only of magisteries and to  
comprise each

in this one :

Take blood, shut it up in a pelican, and suffer it to rise up so long in a  
venter equinus until the third part of the pelican shall be filled. For all  
blood

in its rectification is dilated according to the quantity, and not according  
to



the weight. When this time is fulfilled you must rectify it by a bath. In this

way the phlegms recede, and the raagistery remains at the bottom. Having

shut this up in a retort, and hermetically sealed it, distil it nine times, as we

have taught in the book, " Concerning Preparations." In this way you will

arrive at the magistery of blood.\*

\* The treatise Concerning Preparations makes no reference whatever to the extraction of a magistery from blood.

The End of the Sixth Book of the Archidoxies from the  
Theofhrastia concerning Magisteries.

THE SEVENTH BOOK OF THE ARCHIDOXIES.

From the Theophrastia of Paracelsus the Great.

Concerning Specifics.

IT remains, now, that we speak also concerning specifics, in which reside

many marvellous and great virtues, which do not derive their origin from

Nature, so far as they are warm or cold ; but besides these qualities they

have one nature and essence, as we have mentioned in several places. Such

a specific takes its nature from externals, as when a piece of wood is thrown

into the fire and is burnt ; that burning is not part of its peculiar nature, but

the being wood is. Specifics, therefore, are produced from a conjunction, as

when mastick and colophonia are blended, an attractive substance is gene-

rated, which is neither of these ; or, when terebinth is coagulated, a stone is

produced therefrom which attracts iron to itself like the magnet. There are

kindred substances which have such virtues, but from their compositions and

from without. Ellebore, too, is compounded from the liquid of stone and earth.

From the composition of these two a specific proceeds. So the oil of cherries

and acetum after their digestion produce a laxative, though neither of them in

its own nature has a laxative property. Wherefore, such specifics are produced

out of their own nature by composition of elements and of the proper nature,

just as tincture or colour, which is not derived from cold and heat, but from

composition, as galls with vitriol produce ink, though neither the one nor the

other is black by nature. So, also, sal ammoniac and urine produce a black

colour, when both of them are white. It is after the same manner with specifics.

They have their origin from externals ; but some things which assume such

virtues from without may exist in any herb, not in any one kind only, which

must be understood in the following way. Wherever the magnet has grown,

there a certain attractive power exists, just as colocynth is purgative and the

poppy is anodyne. This arises from the composition which exists in them.

Hence it is that every magnet is attractive and all colocynth is purgative,

But such is not the case with specifics from without, of which the condition

is as follows : if one flint has the virtues of a magnet, and another like it has

not such virtues, this latter would be an external specific.

But it seldom happens that a peculiar condition is found in one herb and

not likewise in another which is similar to it. Then, again, though many

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similar specifics arise from influences, nevertheless, we will not here discuss at

length whether they arise from the same influences or not. We prefer to

reserve this discussion for its proper place in our Physics, and to pass it over

here. Moreover, many specifics are found — the odoriferous ones, to wit —

which derive their origin from composition and digestion, as water of vitriol

with sal ammoniac possesses the odour of musk, though neither of the constituents has this by itself. There are many such, which become odor-

iferous when they were not so before, and acquire a notable fragrance, like a

rose or a lily, though they had no odour before, yet by labour, by digestion,- and

separation, this fragrance is eventually aroused. In like manner, cowdung is

a foetid excrement, but if it be elevated, it acquires the odour of ambergris,

while the residuum which is left at the bottom smells worse than human faeces.

There are some diaphoretic specifics, producing sweat, which acquire a similar virtue by composition, as a burning coal placed on fat earth emits a

vapour. So ginger placed on a body burns, and is extinguished like lime when water is poured on it.

This heat accrues to the ginger from the sharpness or asperity which it contains within it, and with a warm element it is coagulated like a stone,

which, when placed in the fire, is brought to the same degree of heat. Indeed,

every diaphoretic is a calx of the liquid of the earth, as we state in our treatise on Generations. In like manner, purgatives themselves come from

composition, as in the case of rhubarb, which is also the calx of a liquid, with

a certain difference intervening : for as a Tartarus draught it is resolved into

water, and has with it some liquid in itself when it is put in a damp place ; so

also rhubarb and other purgatives have a manifold origin, as being a calx of

the earth. Some remove the cholera, as rhubarb which is like calcined tartar.

Some take away phlegm, as Turbith— so written because the word was wanting in the autograph. With these realgar is dissolved, but nothing else.

Others cure melancholy, Hke senna, which is to be understood after the manner

of nitre, which resolves stones as nothing else does. Some act on the blood,

as manna, which, like arsenic, resolves sublimates. Thus we must judge con-

cerning the difference of these substances, seeing they are divided one from

the other as we have mentioned. Some which are strengthening are derived

from composition, as sperm lacking strength, from which, nevertheless, a

glandule is produced according to its predestination. So then the strength-

ening specific is a certain predestinated body by the predestination of its com-

position. But the carline, which is not produced in this way, attracts to itself

the virtues of other herbs, and takes away their strength, which it then possesses solely, just as the sun attracts to itself the moisture from wood, as

we declare more at length in the treatise on Generations.

In like manner, also, some mundificatives acquire that virtue by composition, as when the calx of the earth is transmuted into another form by

liquid, as resin, honey, gums, pitch, etc. Similar alterations exist in the flowers of Venus which at first are a purgative, as should be the case with a



calx. Afterwards they are reduced by fire into a styptic, so that they lose their purgative properties and have a mundificative effect. It is the same

with corrosives which are salts, and sometimes calcined in earth, sometimes

substantiated (if one may so say) into one matter, as we set it down in the

book on the Different Species of Salts. Many and various are the properties

of this kind in things, which we handle in our treatise on The Properties of

Things, and about which we have said sufficient here. Also why some are

hard and others, on the contrary, soft, this we are unwilling to disclose here.

Our Archidoxies do not treat of the whole principle, but only the special subject

of compounding specifics and bringing them to the highest grade of Nature.

With these we will now deal in due order, putting forward our own experience of them, and leaving behind those crooked haranguers who talk

about God and understand nothing but hypocritical rites and similar fables, who

also are the enemies of such as practise these arts and arcana. They are plunged

in worldly glory, romancing and cavilling through their capacity for much

speaking. At it they go with both shoulders (as folks say) ; they flatter and

pride themselves upon being wise, when they are only stupid and fatuous, and

for filthy lucre's sake they befool their fellow men. Now, then, let us go on

to treat concerning specifics according to our usual custom, and leave those

University doctors, who only read and think — be their success what it may —

to gnash their teeth against us if they will.

Concerning the Odoriferous Specific.

Now, then, let us speak of odoriferous specifics, in what way and in what form they are produced. And, first, as concerns their powers. An

odoriferous specific is a matter which takes away diseases from patients,

just as civet destroys ordure, with its odour. This specific mingles itself with the foul smell of the ordure ; and the smell of the filth can no longer

hurt or remain. The stench is tinged with fragrance, so that the good odour is as strong as the bad one was before. Since there is nothing which can take away the good odour from civet or musk, it is transmuted,

as we prove in many passages. Hence it happens that occasionally some of the excrement is mingled with the musk, because this penetrates more

readily than any lily with all its operations. It is well known that more of bad odour than of good is met with ; for as tyrus is taken in theriaca in order to penetrate all the limbs at once with another influence, so, in our opinion, does the odoriferous specific act.

By means of the odoriferous specifics diseases are cured in persons who cannot take medicines, as in cases of apoplexy and of epilepsy. Many

odours exist which relieve the epileptic ; and many, too, which aid the

apoplectic. They may not cure them, but they pave the way for a cure.

A

force of this kind, brought to bear on the body, immediately stirs up the blood, and by forcing this to the heart, revives it to an indescribable degree. We will therefore prescribe an odoriferous specific which shall

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serve as a foundation for compounding such specifics against all diseases.

The process is as follows : —

Take of white lilies, anthos, basilicon (carbon), cardamum, and roses, one handful respectively, with two handfuls of spike. Pound into a coarse

paste. Add two quarts of the juice of oranges. Let all these be digested in a pelican for the space of one month. Afterwards separate them from

their dregs with the hand, or, what is still better, with a press. Put this

again in a pelican, and add one ounce each of mace, caryophylli, and cinnamon ; half an ounce of ambergris, two ounces of musk, and one ounce

of civet. Having ground these very minutely, put them in the aforesaid pelican, and digest them in dung with the other ingredients. Then add half

an ounce of gum arable in solution, also one ounce of similarly dissolved

tragacanth. Place these in a closed glass vessel and indurate them with the

clear part from white of eggs. You will presently see the mixture assume

the form of glass. Break the vessel, take out the stone, and you will have

the odoriferous specific, concerning which enough has now been written.

It would, however, be well to add to it aurum potable.

Concerning the Anodyne Specific.

Many causes combine to induce us to write about this anodyne specific.

There are some diseases in which all arcana fail us, with the exception of this

anodyne specific, which works wonders. Nor need we be surprised at this,

when we see water extinguish fire. Just in the same way the anodyne specific

extinguishes diseases. There are many reasons why it does this, but we pass

them over in silence.

That which rests or sleeps does not, in the course of nature, cause

any discomfort. A paroxysm, if it sleeps, is not felt ; if it does not sleep,

its operation is accomplished. We console ourselves with the reflection that

many anxious cares and cases of melancholia are removed by simply sleeping.

And note this : Sleep does not necessarily apply to the sufferer only, but

may be predicated of the disease itself. We, therefore, compound a specific

. which operates on the disease alone, not on the entire patient, as is the

case in those applied to fevers. What we put forward would be deadly to

the whole man, but is salutary in its application to the disease. We attack

the disease itself, and so elaborate our remedy that the ailment shall have, or

can have, positively no effect on the body. The following is the formula :

Take of Thebaic opium, one ounce ; of orange and lemon juice, six ounces ;

of cinnamon and caryophylli, each half an ounce. Pound all these ingred-

ients carefully together, mix them well, and place them in a glass vessel with its blind covering. Let them be digested in the sun or in dung for a month, and then afterwards pressed out and placed again in the vessel with the

following : Half a scruple of musk, four scruples of ambergris, half an ounce

of crocus, and one and a half scruple each of the juice of corals and of the

magistery of pearls. Mix these, and, after digesting all for a month.

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add a scruple and a half of the quintessence of gold. When this is mixed with the rest it will be an anodyne specific, capable of removing any diseases,

internal or external, so that no member of the body shall be further affected.

### Concerning the Diaphoretic Specific.

Let us now speak of the diaphoretic specific, whereby every disease is cured which can or should, from its nature and properties, be treated by

sudorifics. Such a disease is removed barely better than by any medicament.

By means of the diaphoretic, a cold disease grows warm, and is removed by

that heat. It has often happened to us that a cassatum of twenty years' standing has been cured by the diaphoretic ; and other diseases which they



call intercutaneous, or which have their seat in the marrow. On these the

quintessence has no effect, and still less the strengthening arcanum ;  
princi-

pally for this reason, that there is not sufficient strength in the heart to drive

away the cassatum unless this be done by the diaphoretic alone. As the sun warms a frozen stone, and liquefies the hardest ice, just in the same way

the diaphoretic exerts its powers on a disease which can be overcome by no

other power, however excellent and good. Now, although the flammula be a

very warm herb, still its heat cannot be compared in the faintest degree with

that of the sun ; and so these same warm diaphoretics differ one from the

other. Wherefore we put forward at this point a specific which, as it were,

summarises the diaphoretic properties. Take one pound of ginger, half an

ounce each of long pepper and of black pepper, three drams of cardamum, and

one ounce of grains of paradise. Let these be ground to powder, and placed in a

glass vessel with an ounce and a half of best powdered camphor and two

ounces of dissolving water. Let this mixture remain in a sealed glass vessel

in sand so long until its digestion is completed. Then separate therefrom the

dissolving water, let it putrefy for one month, and circulate it for one week.

Afterwards press and keep it. This is the best and most powerful diaphoretic,

acting more vehemently than could be believed both in cassatum and in other

diseases. Enough on this point.

Concerning the Purgative Specific.

We must also describe the purgative specific. And although we shall have to consider its complexions and the like, still we base our remarks on a

more solid foundation, and accept only those specifics which exhibit not one

disease or another, but all diseases. Hence it is gathered that whatever in

the case of cholera is superfluous, and of no moment, is removed by this

specific. Similarly also in cases where the symptoms show the phlegm or the

blood at fault, or in melancholia, as also in abscesses and other affections

which cannot be cured by mere complexions, nor be resolved by purgatives, as

is the case with many diseases.

Our endeavour is solely to remove the peccant matter, whether it be corrupt or not, whether in the form of an abscess, or in complexion, or arising

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from any admixture. Paying no heed to the prolix and useless discourses

of the University doctors, we give our thought simply to sanitation, and, with

this end in view, we shall build up our medicaments. Of such a nature, for

example, is tartar, which, by its nature and properties, takes away all putre-

factions and is not inclined to cholera, to melancholy, to phlegma, nor to

the blood, but expels all that is useless from the body, or that can do harm to

it. In like manner, vitriol purges every complication from which diseases arise. Coloquinth does not drive out all cholera or purge what arises there-

from ; nor does rhubarb effect this. Neither does turbith arrest or evacuate

all that proceeds from phlegma. Neither does lapis lazuli remove the impedi-

ments produced by melancholia, or manna drive out all bad blood ; but these

two, besides other of our purgative specifics which we do not mention here,

accomplish this, principally in all those putrefactions and superfluous faeces of

the body, whencesoever they arise, just as water washes linen rags, and soap

clears them from all defilement and impediments of any kind. So also do

these act singly on single diseases. Let us then lay down a specific drug which, to our thinking, acts thus in the way just described. Take the magistery of tartar and the magistery of vitriol, mix them together, and afterwards add equal parts of the quintessence of crocus. Put them in a pelican, let them be digested for a month in sand, and let the drug of which I

have spoken be carefully preserved. Concerning the other things necessary

for this, greater intelligence exists among the erudite than among the ignorant.

And not only human beings may in this way be purged of their diseases and superfluities, but also trees and herbs. For in growing things, just as in persons, infirmities prevail, and their remedies, too, have grown, as we

remark elsewhere. The magistery of vitriol heals the defects of anthos, when it cannot vegetate perfectly, and causes it to grow excellently, as we

state in our work on Plants.\* With these few words, therefore, we now conclude this subject.

Concerning the Attractive Specific.

Before we begin to speak of the attractive specific, it should be known that this attractive specific draws to itself everything that is superfluous in the body, and leads out whatever evil may adhere to it. This frequently happens ; and the result is proved to demonstration.

Some attractive specifics are so adapted to the flesh that they attract to themselves a hundred pounds of flesh, just as a magnet attracts iron. It has

happened in our time that an attractive of this kind has drawn a man's lungs

into his mouth and so suffocated him. It has also occurred that, in another

case, the pupil of the eye was drawn from its position right down to the nose

and could never be removed thence. Attractives are found to act not only on

\* The Herliarius Theo/'hrasti contains no reference to the subject, and selections have already been made from that chapter in De Nattt\*'alibjis Rebis which is devoted to vitriol,

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iron, but also on wood, herbs, flesh, and water. We have seen a plaster which attracted so much water that a vessel could be filled from it, and the

water ran down from that plaster just as from the roof of a house. In the

same way, lead, tin, copper, silver, and gold can be drawn by the composition-

tion of attractives. By these same attractives, too, the branches may be torn

from trees, a cow lifted into the air, and many other effects produced, which

we have detailed in our secret writings as a Thesaurus ; so that we may

admire and venerate that man alone who has brought it about by his art

that so many discoveries should be made ; demonstrating as we do these

incredible operations which so far excel Nature as it is constituted in itself.

We will, then, lay down certain attractive virtues for the body, whereby what is evil and corrupt may be extracted from it and separated from what is

good, so that the attractive may be applied on an emunctory to the particular

spot where any defect has shewn itself,. as on an ulcer which may be taken on

an emunctory, or if a glandular swelling has arisen this must first be opened

like an emunctory. We know from experience that by means of an attractive

of this kind the pestilence has been extracted in a way that it would not become us to describe here. When this medicament has been used, no sick

person has ever perished, however severe the disease with which he was aff"ected.



The following is the recipe for the attractive specific : Take of the quint-  
essence of all gums of every kind one quart, a pint of the magistery of  
the

magnet, one pound of the element of carabis igneus, of the element of  
mastix

igneus and of myrrh, each three pints, and ten ounces of the element  
of

scammony. Of these make an ointment with wax, gum, tragacanth, and  
turpentine, using it as directed above.

Concerning the Styptic Specific.

We now have to speak of the styptic specific, the virtues whereof are  
very

great, more so even than the others. When people see with their own  
eyes

so many wonderful works of Nature, they urge us, in their delight, not  
to desist

from them, but to tax our memory so as to impart what is offered by  
these

arts of ours. And if, perchance, something was discovered by the old  
physicians

and philosophers (which we deem by no means certain), that does not  
disturb

us in any way, since all those things they wrote about were mere blind gropings. We delight in that great Nature which presents itself to our hands,

and we rightly pass by the works of these ancients whom we esteem to have

been blind, as we mention in many places. Is it not subject for wonder that

styptics are so strong and possess a power in their quintessences, arcana,

and mysteries, whereby two fragments of iron are so fastened together that

afterwards they can only be separated by fire ? What is still more remarkable

is, that one piece of copper can be so joined to another by similar styptics that

they can no more be disjoined either by fire or by water. By a like attractive

styptic a heap of stones can be conglutinated into a mass like a rock. In like

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manner, sand and lime, by means of such styptics, are welded together in

perpetual compaction harder than marble. So far we speak of hard material.

Let us go on to other kinds. By the same method we have seen leaves joined

together so that they were taken for one concrete natural growth ; for instance,

the leaf of the lily with the leaf of the rose in one combination.

Blacksmiths,

acting on my advice, have made their weldings as compact as though they had

been originally one solid mass.

We have seen, too, by means of these styptic specifics, the lips of a person so firmly drawn together on a single washing, that afterwards they

could only be separated forcibly by instruments, the blood flowing freely in

the process. Some persons, too, for a joke, closed up another's anus with

these styptics so firmly, that when it was necessary to go to stool it had to be

opened with a gimlet ! So, too, in the case of wounds and in rupture of the

bladder, we have seen the compaction made so eff'ectually that no opening

occurred in our time or during the life of the patients. Whatever limb this

styptic material touched, it so contracted the orifice or the bare flesh that it

could only be made smooth with a file. No water softens the force of such

styptics, which is really much greater than we have described. So far, how-

ever, as relates to medicine, we will detail the styptic specific as follows : — Take

quintessence of bolus, that is to say, of iron, and the quintessence of carabis,

otherwise called cathebes, one pound of each. Let these be digested in ashes

for a month, and afterwards put in a pound and a half of dried tartar. Keep

this body until required. This and similar styptics are inscrutable in their own

bodies, but when employed on separate substances, they attract in an incredible

manner, through the nature and condition of their great dryness. So, then,

these styptic specifics may be called styptic beyond all others.

Concerning the Corrosive Specifics.

We would now describe in addition the corrosive specific, wherein marvelous

powers are naturally present. It has this wonderful property, as compared

with the old corrosives, that it completely annihilates metals, so that no body

is any longer found in them, just as wood disappears in the fire. It is true that

the consumption of metals is brought about by aqua fortis, but still some part

of their bulk remains undiminished and unchanged in its essential nature, so

that it can be once more brought back by means of fire to its original body

and matter. But this is not the case after consumption brought about by the

corrosive specific, and for this reason : because no matter is any longer found

in this case which can by any means be brought back to a metallic nature, any

more than ashes can be again turned to wood. It should be known, too, that

this corrosive acts upon flesh in a way to which nothing else is comparable.

Its velocity in one moment penetrates the hand like an awl.

Now, we recount this in the interest of medicine, with the following end

in view. In the body a good deal of putrid superfluous flesh grows up, in the

way of ulcers, like fistulas, scrofulous cancers, etc., all of which can be cured

by corrosives of this kind. In this specific a styptic virtue exists of very great power, by which it acquires special curative faculties. It might-really

be called rather a fire than a medicament, seeing that it consumes iron chains

and bars in a way beyond belief or power of description. We give the recipe for it as briefly as possible : Take one pound of aqua fortis rectified

from its caput mortuum, half a quart of sublimated mercury, two ounces of

sal ammoniac. Mix all these and let them be consumed ; then add an equal

weight of mercurial water. No adamant can resist this corrosive. Although

the same is understood concerning the quintessence and the arcanum, namely,

that the skin may be taken away by either mode of cautery, and new skin

superinduced in its place, as in leprosy, morphea, serpigo, lentigo, pannus,

etc., against all these this corrosive specific comes into use; but we omit

it on account of its violent action. We choose in preference this mixture,  
with which the skin should be washed, when it falls off and is laid bare. Afterwards it can be consolidated in due course. The mixture should be as follows :^Take one pound of the juice of the flammula, four and a half of cantharides, and 5 ij. of the Ignis Gehenna aforesaid. Mix and use as above.

Concerning the Specific of the Matrix.

One would speak of the specific of the matrix for several reasons, specially on account of the affections to which it is liable. But in this place  
we hesitate to treat of those substances which warm or refrigerate it, since  
these results can be brought about by magisteries and arcana. Here, how-  
ever, we set down two specifics, one for suff^ocation of the matrix, the other  
for promoting or restraining the menses. Suffocation can only be remedied



by the specific, though not elementated or prepared for this object, but in its

common form or essence, adapted to the said purpose even as the skin of the

fig is. As soon as ever its fume enters by the vulva the disease is expelled.

And this is chiefly remarkable on account of its being such a cheap simple ;

and though it be prepared, the essence of its fume, wherein lies its sole virtue,

is not lost. For promoting the menstrual discharge the method is the spleen

of a castrated ox reduced to a magistery or quintessence. This is an admir-

able provocative not only in young, but in old, women.

As to restriction, the best method is to use the quintessence of coral, the

oil of iron, or ferrum potabile, which restricts more than anything else.\* There

is no need to describe the properties at greater length, since this would be too prolix for our Archidoxies. It should be remarked that, under the above-

mentioned compositions, that is to say, the incarnatives, the  
conglutinates,

and the specifics, are comprised laxatives, mundificatives, and the like,  
under

purgations themselves ; and so with others, as the deoppilatives under

» By this oil of iron every genus of humid, fluid, and flaccid ulcers, those  
also which have swollen and ruddy lips,

are completely cured, and the older and more deeply rooted the ulcer  
is, so is the remedy more ready and easy.— /?«

Tuworihus<sup>^</sup> etc., Morhi Gallici<sup>^</sup> Lih. X.

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purgatives and attractives. Here we would conclude our book on  
Specifics,

as an aid to memory, lest we forget them. In like manner the  
confortatives

are also recounted in single chapters.

The End of the Seventh Book of the Archidoxies from the Theophrastia  
OF Paracelsus the Great concerning Specifics.

THE EIGHTH BOOK OF THE ARCHIDOXIES.

From the Theophrastia of Paracelsus the Great.

Concerning Elixirs.

AFTER many of the most secret mysteries of Nature, we desire to treat compendiously of Elixirs ; and that not in vain, since we see that there is latent in them the chief conservation, which compels us to bend our mind thereto without any rest.\* For every elixir is an inward pre-

servative in its essence of that body which shall have taken it, even as the

extrinsical balsam is an external preservative of all bodies from putrefaction and

corruption, a fact which is evident enough in balsam, that is to say, it pre-

serves bodies so that they abide many hundreds and thousands of years without

corruption or change, t

When, therefore, we see a gift like this in balsam, which preserves dead bodies and keeps them in incorruptibility, it is to be understood equally that

by this same gift, or mystery, the sound and living body can be far better,

more usefully, and more conveniently preserved. But we have not this

naturally that these mysteries of Nature and those constituted above Nature,

by which we may preserve the body inwardly and outwardly from all con-

trariety, should be known to us ; but among them many things meet us which

are most occult.

Concerning elixirs, then, it should be known that these have not their operations from Nature, nor from their complexion, but that they are mysteries

rather than specifics, leading us to the very highest admiration of the Creator

by many demonstrations. Yet they are implanted in Nature herself, so that

they are in her, as is seen in the case of balsam. If, therefore, it be possible

to preserve dead bodies, still more so living bodies themselves can be pre-

served. And there is no reason why we should heed the words or arguments

of our adversaries, but rather it is well that we should disclose our own, by

which means we desire to guide towards the true foundation of the internal

balsam, not heeding their triflings and their useless words who talk of a limit

\* The Scholia in Libros Paragrapliorum deline the elixir as a ferment, a quintessence, the pure substance separated from the impure.

t Of balsam in general, Paracelsus says that it is a temperate thing, neither sweet nor bitter, nor pontic ; it is a liquor

of salt and a salt of liquor. Therefore it most powerfully preserves from putrefaction. - De Tartaro<sup>^</sup> Tract. IV., c. 2.

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of death and of its predestination, and close it in with determinate points.

For God our Father gives us life, and along with it medicaments by which we

are able to defend and sustain it. If, therefore, the limit of death were laid

down at a precise point, it would of necessity follow that this other theory

should be false, which is not the case ; but as long as we have power and

knowledge, we possess the capacity of sustaining our life. For Adam attained

to such an advanced period of life not from the nature or condition of his

own properties, but simply from this reason, that he was so learned and wise

a physician, who knew all things in Nature herself with which he sustained

himself during so long a period. And there were many others, in like manner, who used similar remedies.

There were in the days of Adam many who died without reaching his age, and some did not even attain our limit, as we are now constituted since

the Deluge ; and these died just as we die, because they were unskilled in

those arts which Adam and others understood ; and hence it happened that

they were deprived of life before their due time, nor did their foods or drinks

help them.

Since, therefore, we are enabled from such examples as these to discover

naturally that a protracted life proceeds from Nature, we desire to investigate

what it is in which Nature and the gift of God consist. Some things preserve

a dead body from putrefaction for one year only, as the oleum laterinum.

Others preserve it for ten years, as the corrected oil of the philosophers.

Some preserve it for twenty, as the water of honey. Some for fifty, as the

distilled preservative. But some preserve it for ever without end, as balsam.

Some preserve it only for eight days, as salt ; others for a night, as distilled

water. Some preserve it longer, as vinum ardens. There are also some



others which preserve the body from corruption in a new and strong essence

of Nature when a man is confirmed by them, as aloes, citrine, and myrrh.

Some preserve bodies from corruption only by their great tincture, which is

so powerful that it admits no evil, nor suffers it to grow or to enter secretly,

as gold, the sapphire, pearls, arcana, magisteries, and the like, as has been

before written about these.

We purpose, therefore, to describe a preservative against all corruptions

of the living and the dead body. But it is considered that a preservative of

the living body must be taken at the mouth, so that there may be no member

of the body which does not receive that same preservation, or which may not be

informed by attracting to itself the benefit thereof. Moreover, it must be

remarked that the spirits of the excrements existing in the bowels are so strong

that they fight against a preservative, for this reason, that nothing which is

putrefied can be embalmed or preserved, for it has not in itself any essence as

recently dead flesh which is embalmed has. But this agrees with a preserva-

tive none otherwise than as worms do with the best herbs, and as a putrefied substance does with one that is incorruptible ; since whatever is

putrefied cannot be further corrupted or be changed, since there is no move-

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ment in it. On the other hand, a preservative cannot in any way be putrefied,

for it is like gold, which never rusts. They are mutually separated one from

the other, so that each fulfils its own proper function. This, therefore, is said,

because, in lapse of time, the excrements are able to overcome the preserva-

tives ; but this cannot occur in dead bodies, because they are disembowelled,

or, if not yet disembowelled, they are coagulated by death, just as the blood

withdrawing from the veins coagulates.

We call this preservative an elixir, as if it were yeast, with which bread is fermented and digested by the body. Its virtue is to preserve the body in

that state wherein it finds it, and in that same vigour and essence. Since this

is the nature of preservatives, namely, that they defend from corruption, not in

any way by purifying, but simply by preserving. The fact that they also take

away diseases is due to the subtlety which they possess. So, then, they do not

only preserve, but they also conserve. They have a double labour and duty,

that is to say, to prevent diseases and to keep the essence itself in its proper condition.

Nor do they do this in human bodies only, but in all bodies possessed of sensation. Thus, also, dead wood can be preserved from corruption, just as

any body that is treated with balsam. Herbs, too, can be preserved in their

essence none otherwise than a living body can : since those conservations

which apply to herbs keep them in the same essence as that wherein they

find them, so that they flourish and remain as fresh as in the fields and gardens,

or elsewhere, to the fifth or sixth day. If they find them with flowers, they

preserve these ; if with fruits, these also.

Nor wonder at this, when it is possible for dead wood to live again, and for iron to be so fixed that it shall never rust again, and likewise for sulphur to

be made incombustible, all which things are beyond the understanding of a

simple man. The cause of all these things we set down more broadly and

fundamentally in the treatise on Conservations. Nor must they be considered

impossible, since many other things which are deemed impossible can be most

easily accomplished. We wish, then, to speak of the conservation of balsam

by the distinctions of ages in the following manner.

On Preservation and Conservation by Elixirs.

We purpose to write of the first elixir, which conserves the body in that essence where it finds it, and does not suffer it to putrefy or grow weak, but

conserves it in the spirit of life, so that no accident can happen to it. It also

brings it to a third period of life, or to more. As to its use, the operation on

dead bodies differs from that on the living, since the dead must lie in the balsam

nights and days, but the living and healthy bodies neither can nor need do this.

Wherefore, this elixir must be understood to be of use only for life, and for the heart and those parts especially in which the life chiefly flourishes, that is, the spirit of life dispersed throughout the entire body. And it preserves the

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spirit of life in that virtue wherein a dead body or corpse is kept from putre-

faction ; because, if a wound or an ulcer may be externally preserved from

putrefaction and from every mishap, so, also the inner body is arranged so as

to be defended from all adversity. Wherefore, we arrange the elixir which

is directed to the spirit of life none otherwise than as yeast operates in paste ; and with reference to the body, as when a tree is tinged in its root, so

that the same colour may never withdraw from it. In this way the whole body

is preserved, when the tincture is more or less scattered amongst all the

members and penetrates them none otherwis'e than as the whole metal is tinged

into gold, and becomes gold, or is preserved from rust. So, also, is it in the

conserved body ; there is no member comprised in it which is not full of the

elixir.

After that, being dispersed throughout the whole body, it shall have

acquired its virtue, and already is exercising its operation by itself, no corruption

can happen to it by contact, because the life of every member is full of the

elixir as the body is tinged with the balsam. But it should be understood that

it is not necessary the whole body should be affected with the balsam by means

of the elixir which has been taken ; for where the spirit of life has only been

surrounded therewith at its root, this suffices for the conservation of the body.

Now we must come to the practical method ; and first of all treat concerning

the elixir, which by the conditions of the powers of balsam preserves the whole

body from decay. Then concerning that which preserves the body by the

potential power of salt. Thirdly, concerning the elixir of sweetness, which

supports the body in its conservation. Fourthly, we will treat of the elixir

which enters the human body by the powers of a quintessence. Fifthly, another shall be appended which is truly noble by the force of its great subtlety :



for it resists all the enemies of Nature, by which resistance it never suffers

the body to fall into disease. In place of a conclusion, we will add that elixir

which, by the forces of its own proper nature, is endowed with similar conser-

vations.

Concerning the First Elixir, that is, of Balsam.

Take of the true and very best balsam, well known to us, one pound.

Let this be put into a glass covered with a blind alembic, and together with it

pour in two ounces of the quintessence of gold and one ounce and a half of

the essence of the greater circulatum. Let all these be digested together with

a slow fire, so that the vapours may ascend night and day. Afterwards let

the fire be increased so that some drops may adhere, and may fall down, drop

by drop, for two months. At length let them remain in horse dung for four

months, so that they may have their digestion without intermission.

When

this has been done the elixir is finished. It must be understood that this

balsam or elixir becomes a fermentation which is developed and mingled with

the root of life, and has the power of ruling the life in a good essence, so that

no nature can resist it. None otherwise than as arsenic overcomes

Nature

for evil does this elixir, on the other hand, overcome it for good, defending

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the body. The dead body is kept safe by this odour so that it cannot putrefy

when it is put in the tomb, and is covered up so that it may not evaporate.

Much more do its own virtues remain in a living body, which we hope to have

sufficiently explained in this place.

Concerning the Elixir of Salt, by the force of which the body is conserved.

There is no less power and virtue in salt than in balsam, whereof we have

spoken ; for this reason, that flesh is preserved from putrefaction by salt for

days, years, and long periods ; and that in different ways, and one way more

than another. On the same basis it would be possible to conserve and to

preserve the body ; not because we mean to use salt in the precise way as

with dead flesh, but from it should be compounded the elixir of salt, which

penetrates materially the spirit of life, so that it lives by the salt as salted

flesh does. For this elixir is so 'subtle that it can be brought to bear on the

spirit of life. Thus these two meet closely in one conjunction, so that the one

is tempered by the other to perfection, just in the same way as salt perfects

certain food in point of taste, without which it could scarcely in any other

way be brought to perfection in respect of unity. And it must be remarked

that the elixir of salt is a fermentation in which exists a certain tincture whereby the whole body is penetrated. It is also an inconsumable thing, which is not consumed in the body by digestion along with natural things,

but is fixed as glass in the fire, which does not at all perish in the process.

This fixed elixir so fixes the body that it becomes permanent in life, none

otherwise than as when a metal is fixed, in which case no damp afterwards,

no corrosive, or anything of the kind, can injure it, or produce rust in it. So,

then, it may be inferred from hence that the elixir is a fixed body, like gold,

into which nothing impure can penetrate so as to hurt it. The practical pre-

paration of this elixir of salt we will set down as follows : —

Take salt, prepared in the best possible way, very white and pure. Let this be placed in a pelican with so much dissolving water as may exceed six

times its weight. Let them be digested together in horse dung for a month.

Afterwards let the dissolving water be separated by distillation, and again

poured on and separated as before. Let this be repeated until the salt is con-

verted into an oil, to which let there be added an eighth part of the quintessence

of gold. Let them be digested together in a pelican and in horse dung for

four months, and afterwards circulated for a month. Let there be added another part of circulated wine ; and let them so remain in ascension for a

month longer. When that time has elapsed you will have the elixir of salt,

concerning which we have made for ourselves a memorial according to rule for

the relief of our ancient days.

Concerning the Third Elixir, namely, of Sweetness.

We are certainly assured that bodies may be preserved from corruption by sweetnesses ; but by what forces this is done we set down in the books of

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the Generations of Honey,\* Sugar, Manna,t Thronus, and the like ; and we are

unwilling to repeat it in this place on account of the writings of the ancients.

We are able to transmute sweets into an elixir, the preparation of which rather

conserves the living body in its conserved essence than a languishing body.

For it is the property of all specific sweetnesses, that they are neither corrupted

nor do they allow this to be corrupted, unless by contrary things they become

liable to corruption, as out of honey and bread worms and ants are produced,

as also out of sugar and thickened milk. Out of manna and water is produced

a corruption like dung. Many more similar compositions may be made, by which the sweets pass into corruption. That this may be obviated, the

following is our intention and experience, namely, that in this composition

such a thing should be taken as will not prevent the sweetness from remaining

in its proper essence, and such as may be without the corruption of other

things. In this way, it has the virtues of a balsam for preserving the dead fleshly bodies of corpses or other things. A like sweetness is the balsam of

the earth, and some others of the dew, because it derives its origin from them.

Now, therefore, we will set down the elixir of thronus, since no sweetness can

be compared therewith, and it contains more mysteries than could be believed,

as we state in our treatise on Generations. By the preparation of this may be

gathered the methods of preparing other sweetnesses. Let that of thronus be

as follows :

Take as much thronus as you will, which place in a pelican, and set in the

sun for digestion during two months, or, better still, for the whole summer.

Afterwards let there be added a fourth part of the quintessence of gold, and so

let them be circulated together for two months. Keep this. Although this

method is short, nevertheless the elixir made by it is wonderful in the case

of very aged persons.

\* In the description of the essence and property of honey, it must first of all be understood that the prime matter of



honey is the sweetness of the earth which resides in naturally growing things, and is extracted out of the property of

the same by magnets. Hence you ought to gather that in every prime matter all that concerns growing things is col-

lected, just as when several colours are combined one only appears though all are present. Similarly, also, the seed is

the wood, the leaves, and the branches, not actually and in the present, but for the future, if it be brought forth and

grow. So, also, in the prime matter of things there is a similar composite from which all growing things attract what

they require. . . . Now ye must know that honey in its first matter is a resin of the earth, but resin is a gum not

of all flowers and growing things, but of some only. Of some there is a resin produced, of others a sulphur and bitter-

ness, and of yet others something else. That which grows in flowers and locusts is conceived with the form and appear-

ance of honey. It does not yet dwell in its ultimate matter, being perfected by the Sun and the Moon. These two

planets, however, can bring nothing to its final perfection without all the assistance of a celestial operation, which in

the case of plants, etc. , is the summer star. . . . Honey, therefore, is a terrene spirit at first, but if there be applied

the influence of summer, it generates a corporal spirit, that is, the spirit which in the sun and moon was terrene becomes

a coir-poral spirit. Bees can remove the same and take it away to their hives. This is the prime materialised matter,

for honey and wax are one ; if they be separated like chalybs and iron, it is then called a separated corporal from a

. materialised matter. For as the alchemists, in a circulatoriy or pelican, circulate the spirit of wine, so, also the

summer star in natural growing things circulates liquid. So honey emerges from the earth into the materialised

matter, which is the subject of the bees, and this materialised matter requires further perfecting. . . . There

is a threefold kind of honey in all growing things - the lowest, middle, and topmost. It is the last which the bees

seek, and they find it in the flowers, where it is purest, the gross being always relegated by Nature to the lowest

place.— ZJ^J/^Z/f.

t Manna is the chieftest and most excellent nutriment and the marrow of locusts. It is the highe.st natural

preparation of the star. The food of those bees that are fruitful in honey and wax is this manna and tereni-

abin. — Ihid,

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Concerning the Fourth Elixir, which is that of Quintessences.

Similarly quintessences can be reduced to an elixir, which, like balsam, conserves living as well as dead bodies. In this place we make very slender

mention thereof, because it has been previously demonstrated in the process of

quintessences. So, then, advancing a little farther, we will set down such

things as we are mindful of as making for preservation and conservation.

Afterwards out of the elixirs of those processes we will teach the composition

of one elixir equally profitable to the body as the three preceding. It must be

understood that this elixir of quintessences has in it a secret virtue which

daily tends to restoration, and endeavours to renovate and restore the whole

body. So, then, it produces something more than a mere conservation ;  
for it

also renovates, not, however, so perfectly as we have described above  
con-

cerning quintessences and arcana, but with inferior force, because the  
conservation and the restoration of these cannot co-exist ; still, by this  
method

renovation is disposed towards conservation, in the following way : —

Take the quintessence of chelidony and of balm, each two ounces ; of  
quintessence of gold and quintessence of mercury, each half an ounce ;  
of the

quintessence of saffron and of all the mirobolanes, each one ounce. Let  
all

be mixed together and remain in digestion of the sun, enclosed in a  
blind

alembic, for two months. Afterwards add one ounce and a half each of  
the

quintessence of wine and the magistery of the same, and let them be  
again

digested as above for a month. Then keep it as a treasure, not only for  
pre-

servation, but also for restoration.

The Fifth Elixir is called that of Subtlety.

Now, we have thought that we ought to set down something concerning

the elixir of purity or of subtlety, which conserves by the force of its great

purity, as is the case with the corrected oil of the philosophers. This suffers

nothing which has been anointed with it to putrefy. The same effect is produced by the corrected laterine oil, and many others, whereof the property,

however, is not to preserve from putrefaction, but they acquire this, and take

it as their property, from the preparation and the labour bestowed, as distilled

or corrected wine does not allow putrefaction any more than digested wine

does, and this, moreover, is not changed by the fire.

The water of honey by its preparation resists putrefaction, so far as

concerns sensible bodies ; though the crude substance thereof does not produce

this effect, but is itself liable to putrefaction. Wherefore we set down an elixir

of subtlety, since, just as mercury itself, which is volatile, is fixed and becomes

permanent through its own water, so the human body also is fixed into con-

sistency and permanence. Now, although this may be done by many other

methods than that which we here describe, nevertheless, we mention only those

which are experimentally known to ourselves. Not that on this account we

wish to detract in any way from the others ; only we say that all these things

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have not yet come to our knowledge and experience. The process of this

elixir is as follows : —

Take olive oil, honey, and vinum ardens, one pound of each. Distil them all together after the manner of the alchemists, and do this thrice.

Afterwards

separate all the phlegm from the oils, which are distinguished by their many

colours. Put all these oils into a pelican and add to them a third part of the

quintessence of balm and of chelidony. Digest for a month. Afterwards keep it for use. No sensible or insensible body can resist it, on account of

many causes and properties which we are unwilling to set down in this place.

The Sixth Elixir, which is that of Propriety.

Equally from natural objects a perfect elixir can be extracted, as out of myrrh, saffron, and aloepatic. As to what forces it proceeds from, that we

set down in our treatise on the Generations thereof. Here we only put forth

the process, leaving the origin, which we often treat of elsewhere.

Take of myrrh, of aloepaticus, and of saffron, each a quarter of a pound.

Put these all together into a pelican, set them in sand, and let them ascend for

a month. Then separate the oil from the dregs by means of an alembic without

burning. This oil suffer to digest for a month, together with circulatum of

equal weight. Afterwards preserve it. In this elixir are all the virtues of the

natural balsam, and, moreover, such a conservative virtue for old persons,

more than it seems right to assign to it. For not only one period of life seems

to proceed from it, but four, seven, or ten. It is scarcely possible to express

its force and natural powers, but, so far as our judgment goes, it has been

sufficiently elucidated, nor do we think it requires fuller explanation.



The End of the Eighth Book of the Archidoxies from the Theophrastia  
OF Theophrastus Paracelsus concerning Elixirs.

THE NINTH BOOK OF THE ARCHIDOXIES,  
From the Theophrastia of Paracelsus the Great.

IN the preceeding books we have treated of internal diseases. Now we  
have to write of those which arise without, and to set down remedies  
for

the same. Although we insert nothing in these books as to the origin  
of diseases, internal or external, we will lay down the origins of the  
medica-

ments against them, and afterwards the composition of similar  
remedies for

external ailments. Some refer only to wounds, and by these remedies a  
wound

can be healed in twenty-four hours. This is to be understood in the following

manner : — A wound that has been inflicted requires nothing else save that it be

again connected or conjoined, just as two planks are connected with glue.

You should on no account allow wounds to lie open, but should endeavour to

refill them with flesh. This is a matter for the rustic rather than for the physician. Consider that when the lips of the wound are joined, as the planks

by glue, they are more than half healed. What has to be done by some kind

of medicament is to bring together each side as well and as closely as possible.

Thence it follows that when the lips touch, and the compression of the medic-

ament aids Nature, the cure is complete. So that no wound, in which no fracture of a limb is involved, can be so bad as not to be cured in twenty-four

hours. Bones cannot be connected in the same way as flesh can ; so in this

place we do not speak of them. You can understand the matter by an

example. When some limb is altogether cut through, before the veins are

dead, and while they are still warm and fresh, let them, as soon as possible,

be moistened with the medicament, the wound joined together and its two

sides connected exactly like two sticks fastened together with glue.

Thus

they are healed and grow together. This the medicament effects, which

Nature takes care of by its power of resiccation, and heals through that

power whereof we have spoken above. But it should be understood that the

medicament for wounds should not be incarnative, or mundificative, or attrac-

tive, because such medicaments draw out the putrid fluxes and cause much

matter to be formed. Moreover, the opening or cavity of the wound has to

be filled with flesh ; and this is done very slowly and, in consequence, with a

good deal of peril, and without a magistery. This is also the case with old-

standing ulcers, which in course of time have become loaded with discharges,

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whence it happens that they can only be cured with many accidents and much

difficulty, indeed, sometimes can never be cured at all. Wherefore, there is

urgent need of some medicament for them, such as we have mentioned, which

also with a certain force compresses in like manner the skin and the cavities.

In like manner, it must be remembered in the cure of ulcers that the formation of flesh is necessary, and this cannot be brought about by mere

compression. As we said in the case of wounds, so in that of ulcers, fistulas,

and the like, all these ailments have to be cured by the force of medicaments.

We lay down, therefore, two fundamental rules for this flesh-forming—one being incarnative and the other exsiccative.

And now to speak of other malformations of the skin, such as cicatrices, morphea, serpiginous, pannus, spots, leprosy, etc., including all diseases arising from the skin. For these we prescribe the following method of treatment.

First we ordain that all the skin shall be stripped off, just as the flesh is stripped from a calf. Afterwards a new skin must be induced by the

proper medicament. It will be inferred that the skin must be removed by

some medicament, and a new, pure, immaculate skin generated by some other

in colour, like that which follows, so that not much of the flesh and the humour may be attracted thither ; and thus, as we have said, any spots are

removed. The origin of such removal we have not from the beginning

mentioned here, because it has been treated of elsewhere, and it does neither

good nor harm to our intention and to our present teaching. There are other

diseases also, such as cancers, buboes, and the like, which require their special medicament to remove their origin, and to purge away all their impurities. This is best effected by the attractive specific. Then there is need

of consolidation, as we show in our treatise on fistulas and the like.

Ruptures of the bones and the like can only be consolidated with an attractive styptic ; and this we need not discuss afresh, since we have spoken

of it elsewhere. In like manner, many superfluous growths are found, as strumas, glandular swellings, etc., which ought first to be emptied and after-

wards cured.

We will, therefore, divide surgery into three parts or methods of cure : one referring to wounds, a second to ulcers, and a third to spots. Cancer we

shall cure only with an attractive specific, and afterwards treat with those

medicaments which we shall describe below.

### A Remedy for Wounds.

If it be necessary to have such a medicament as by its special nature shall

connect the lips of wounds, as glue joins two boards, this must be accom-

plished by its very great dryness and its styptic qualities, which act on the

flesh only in the following manner.

Take Samech which has been well burnt and calcined to whiteness. To this add a smaller quantity circulated. Afterwards distil, in order that a very

dry caput mortuum may remain at the bottom, and that the whole glass may

glow. Then pour in fresh matter again, as before, and do this until the circulated substance comes out quite sweet, as it is in itself. Then allow it to

be resolved by itself.

That which is so resolved becomes a remedy for a wound ; in fact, it might be called " A Balsam for a Wound," because in our common German

speech balsam is the same as Baldtzusammen, that is, mox co7ijunctiim (soon

joined), and the term is not derived from the Latin idiom. We are unwilling

to speak in detail as to the virtues of this medicament, but generally, we

assert, it has such an effect on all wounds that with one single washing we

have cured many hundreds of these in a manner which is not credible, judging

by natural methods.



## A Remedy for Ulcer.

Ulcers, it should be understood, must, in like manner, be compressed by a medicament with the addition of a generative virtue. The writings of

the ancients are not worthy of our imitation ; they are malicious and wicked.

What we have to consider may be expressed thus : " Compel them to come

in ;" and we do it in the following way :

Take of the aforesaid balsam for wounds, and of balsam similarly made from rust — of Samech, for instance— one pound each. Mix these together,

and add a pound and a half of oil of iron. When all these ingredients are mixed together, let them be placed on the ulcers, which must be washed

daily, as shall seem expedient. Let a consolidative plaster be applied such as

we prescribe for ulcers. Follow up your ligatures thus to the end, until a cure is effected. It must be noticed that the members have to be compressed

with these ligatures, as we have pointed out at sufficient length elsewhere.

Let this suffice on the subject of ulcers.

A Remedy against Spots.

We have sufficiently explained the removal of the skin by a corrosive specific, and together therewith the cautery — how it is to be produced and

adapted for use. After the skin has been removed, and with it the spot, the

cure is as follows : —

Take the above-mentioned balsam for ulcers, and add to this washed turpentine, oil of worms., and oil of eggs, equal parts of each. With this wash all the flesh when it has been stripped of its skin. After this treatment

nothing more is required. The property of such a medicament is that it induces a new colour along with the new skin, and a natural hardness, so that

it can be no longer defaced by the previous spots.

Although it is true that such spots can be removed by many waters, as for instance, the water of bean flowers, of sigillum Marise and the like, as well as by human dung, still these do not come within our scope, since their purpose is not uniformly compassed, and the spots are much more effectually removed by the method we have pointed out.

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Nor let any be surprised that we set down so few and such concise remedies for the whole range of surgery, and do not follow those surgical methods which the ancients have described and the moderns have adopted, like them, for their own uses. For by that method of medicine, so long as

we followed it, we could never find or perceive anything well founded and

certain. But we have used our own remedies according to our experience,

and in this way we have found out the best medicaments in the whole of

surgery, and have comprised them here in three paragraphs only.

And although, no doubt, other diseases can be found besides those which

we have mentioned here, such as bullae, alopecia, etc., they are, nevertheless,

comprised under spots and scars, and must be cured according to the treat-

ment prescribed for them, for many causes which are not here brought forward, but left to our own experience ; we had not forgotten them.

We

have had hundreds and thousands of these wounds passing through our

hands, and when we saw them cured so quickly and so effectually by these

remedies, why should we imitate the tedious and empty processes of the

ancients, forgetting those nearest to ourselves ? Why, then, we use  
mundi-

ficatives, lotions, sutures, ligatures, corrosives, and the like — which are  
all

effectual against wounds, and destroy them most thoroughly — we  
have given

the cause of all this at sufficient length in our book on wounds. Why do  
we

use different plasters, ointments, unguents, and the like, even in the  
cure of

ulcers ? Why ligations, anointings, and the like ? Well, to go through all  
this

would be tedious since it only leads us to enter on a prolix, intricate,  
and

foolish course, where we seek mere accidents without finding anything.  
It is

a mere superstition to pin one's faith to antiquity. For in surgery to  
debate

as to the nature of fistula, cancer, or ulcer, or the like, and then to  
assign to

each its special remedy is mere vain talk and waste of writing, which  
will not

repay the outlay in paper ; when all can be thoroughly cured and  
removed by

one single remedy — as, for example, external leprosy, alopecia, serpigo, spots, and the like, pustules, the itch, and scars, which can all be thoroughly removed by one medicament and one method of practice, as can also artetic wounds by spears, weapons and bullets. With these few words we would close our treatise on surgery and bring it to an end.

The End of the Ninth Book of the Archidoxies from the Theophrastia concerning external wounds and their remedies.

THE KEY OF THEOPHRASTUS PARACELSUS  
BOMBAST VON HOHENHEIM,

OR

THE TENTH BOOK OF THE ARCHIDOXIES,\*

From a German manuscript codex of great antiquity.

WE had decided to write our Archidoxies, as also other books concerning

Medicine, with especial clearness and lucidity, inasmuch as all the highest medical arcana cannot be prepared without true chemical encheiries (undertakings), nor yet can they be speedily exalted in grade, and it

is notorious that almost the whole world, through its devotion to riches and

earthly wealth, zealously pursues tinctures only and transmutations of metals

in order to amass the greatest possible amount of gold and silver, to obtain

which they stand in the greatest need of chemical preparations, which also

they would like to find in concise form and easily in our Archidoxies.

Not-

withstanding, it was in consideration of the very great evil which might thence

arise, and at the same time to oppose their malice, that we have concealed

our doctrine, according to ancient philosophic method and cabalistic practice.

I shew this, my doctrine, clearly to the upright and the perfect, yet leave it

none the less dark to contemptuous and impious men.

Our writing according to the method of cabalistic philosophy is not due only to the lachrymistae who gape after gold, but also to the majority of the

\* The following editorial preface introduces the tenth book of the Archidoxies in the Geneva folio : — Behold, gentle

reader, the tenth book of the Archidoxies, which has been long demanded by the wishes of all lovers of chemistry, but



till now has not been included among the works of Paracelsus, because, being in the possession of few, it has been held

among secret things, as a most precious treasure replete with great arcana. Once, indeed, it was printed in the ver-

nacular tongue of the author at Mentz, but the envy of certain persons, who gazed with a fierce eye at the revelation of

the mysteries therein revealed, suppressed the majority of the copies, and compelled very many persons, studious in

chemistry and in the writings of Theophrastus, to make transcripts for themselves. We, in order to consult the public

good, have thought proper to add to the nine books previously edited, this tenth book, rendered from German into

Latin, by one who is skilful in both languages, so that those who are studious in this science may be saved from tran-

scribing, and the number of the Archidoxies may be complete. The author has denied in several places of this work

that he would write the said book, lest he cast pearls before swine, .and lest these arcana should come to the knowledge

of the unworthy and the impious, but he changed his mind at the persuasion and prayers of his friends, who impartially

weighed the disadvantages of giving their mysteries to the public with the advantages which could be derived to the

human race by their communication. The latter seemed to preponderate by far ; consequently, they at last obtained this

concession, that he would entrust the work to certain of his familiar acquaintances. It appears from the preface, which he prefixed, with how great an oath he bound each and every person who should obtain an exemplar that he should guard it with the greatest secrecy as a treasure of Nature and Art, and should have nothing to do with avaricious chemists, or with the ambitious and envious followers of Galen. Nor did the author forbid the publication without a reason ; he rightly rejoiced in the title of a key, whereby the doors of the preceding books are opened, and the bars removed, so that

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followers of Galen and of Avicenna. The latter would very gladly avail them-

selves of our medicaments and arcana to repel chronic diseases, which otherwise,

using the method of Galen, would be incurable— they would be glad, I say, to

use them if they were able to find a short, sure, and easy method of preparing

and administering the same, without renouncing the error of the heathen and

false Christians, and providing also they could ascribe the honour, fame, and

riches which they thence would obtain to the writings of Galen only and to

themselves, out of envy ignoring my name and glorious achievements, but

claiming the same for their own writings, keeping secret the fact that the

whole art proceeds from me. For they themselves, being old doctors, do not

wish to appear as if, at their advanced age, they were reduced to be disciples

of an unpolished Swiss and younger apostle, and to make public profession of

this circumstance, seeing that all detest him for subverting their principles.

On account of this, their laziness, ambition, envy, and hatred, as also ingrati-

tude, I have taught and philosophised in my Archidoxies, and in my other

books, in the aforesaid manner, as has pleased me, which I will justify before

God and my conscience at the last day, in order that those who desire to

arrive at the fundamental principle of my Archidoxies, may publicly call them-

selves Theophrastics, acknowledge me as their monarch, follow me in their

labours, frequent my school, and, vice versa, discard their old fathers. But

although they may chance to secretly obtain some process from a miserable

and simple rustic, or from elsewhere, they will not, however, understand the

arcana of administering my medicaments, and will thence derive more shame

than honour. Wherefore, although it has been shewn to them by Anicula,

that the young of swallows, their cranium, and glue of the oak, are a sure

remedy for the falling sickness, which is the case, yet even by this you will

not effect a cure. Whence is this, and what is the cause ? It is for this reason, namely, that you do not understand the mode of administering them

and the great Ilich, nor will you learn from Galen unless you shall have fre-

quented my school and learned philosophy according to Christ and not after

Mammon.

an entrance for all is left open to the sacred and more secret penetralia of the divine chemical art. It is, however, by no

means to be thought that anyone who has only slightly occupied himself with the school of Vulcan, who has seen noth-

ing of importance, save obscurely, in this most noble art, or has tasted of its fruits for the first time, should fancy that

the things herein contained are for his use, or should deceive himself with a false opinion, persuading himself with

excessive credulity that they are intended for him. Let him not apply himself to putting in practice the prescribed

formulas of the recipes, unless he wishes to be wise too late, like the Phrygians. No one, indeed, should suppose that food

is here set before him which is made all ready for his palate ; he who would obtain the kernel must first crack the nut, and

then at length he will taste the sweetest fruits of chemistry. Not a raw recruit but a veteran soldier, not one slightly tinged but he who is completely permeated with chemical undertakings, not soiled by scholastic dust but by the smoke of coals and cinders, not accustomed to arguments which savour more of vain subtlety than of real usefulness, but acquainted with true and sound philosophy — those, in a word, who are most skilled in chemical practice— let such gird themselves to the execution of these matters. But let the profane crowd retire as far as possible. If any one doubt that this is the genuine production of the author, the peculiar style and mode of writing affected by Theophrastus should remove his difficulty, while the promises made in the preceding books and here fulfilled should place the matter beyond question. Nor let anyone be surprised that the author declared he would keep the tenth book locked up in his heart, or, to use his own expression, he would retain it in his occiput, whereas the prayers of his friends persuaded him to change his mind. Do you, therefore, gentle reader, being assured by this lawful witness of Theophrastus, enjoy the labour and work of so great a man, and accept with grateful mind our zeal in acquiring and publishing the treatises of our great doctor, — F. B.

## The Archidoxies of Tluophrastus Paracelsus. 83

Since, therefore, the glue of the oak does not fulfil your expectations,  
you

imagine that it is too weak by itself, wherefore you correct it with other  
herbs,

and make a great composition of sixty or more ingredients, which you  
digest

and purge of dross. You do not, however, expel the disease even by this  
means, since you do not understand either simples or compounds, nor  
yet the

method of administering them.

Had such persons, indeed, accepted my doctrine in a grateful manner,  
and

had they cast out of doors the red bonnet, or fool's cap, received from  
Galen,

and at the same time submitted themselves to my discipline, I would  
have put

on them a better cap, that of Fortunatus himself, wherein is concealed more

art than in all other writings. So, in the presence of none would they need to

doff it, but, just as Fortunatus cured the king's daughter, might they cure

chronic diseases.

But they are unworthy of better things, and are to be blamed for their mischief, since they are completely ignorant of the great secrets or the mysteries of the sanctuary of Nature, and as much concerning the celestial

treasure, which, in these last days of grace, has been freely revealed to me

from on high, which, indeed, make a true Adam and paradoxical physician,

according to the days of Enoch, in the intellects of a new generation.

But

these ignorant persons boastfully refuse it. Wherefore, I pity them not, but

leave them in their own ignorance.



There is no doubt, that in that very great multitude of men, mentioned in

the fourth book of Esdras, the Lord God will reserve for Himself a small number of certain elect persons, who will desire faithfully to pursue my Theophrastic doctrine, to love the truth, and help their neighbours in their

destitution and diseases, out of a true and unfeigned Christian love, not for

the sake of filthy lucre or ambition, but for pure love of God ; and also that

out of Nature's light the marvels of God may manifestly appear. At the same time, all are not born under such a constellation as to be able to perceive

the sense of our books, however diligently they study, without divine aid. It is

on account, therefore, of their sincere intention and love, and that they may

understand our excellent writings and arcana of medicines, and may arrive at

a blessed end ; and also, lest the most precious secret of Nature, divinely

revealed to me should altogether be buried with me ; that we shall write this

book, therein shewing in full light the principle of our Archidoxies and universals,

and shall teach the preparation of singular arcana, the quintessence, prime

entities, and magisteries.

But, lest this clear light itself should reach the ungrateful and unworthy,

I exhort all who have a supply of this book, I bind you by the very great sacrament and oath which you have given to God in baptism, that you shall

hide all these things secretly and as the noblest treasure of Nature, lest you

admit any unworthy person. Do you rather venerate that treasure as a most

blessed talent, and help your neighbour in adversity.

May God grant benediction and favour, that whosoever partakes thereof

may rightly use it ! G2

# THE TENTH BOOK OF THE ARCHIDOXIES

OF Theophrastus.

Comprised in Ten Separate Chapters.

## CHAPTER I.

Concerning the Separations of the Elements.

IN all things four elements are comming-led one with the other, but in each

thing one of these four is perfect and fixed. That is the predestinated element in which dwells the quintessence, the virtue, and the quality ; but the other elements are imperfect, and each an element only, in which is no

more virtue than in any other single element. These are all, as it were, the

abode of the true, fixed, and perfect element ; whence, also, they are called

qualified things. Now, the fact is that some persons think the body to be a true element and quality, and that it in some way displays the virtue of a true element. This is because the body, like the three imperfect elements, is tinged and qualified, each according to its own nature, by the fixed, perfect, and predestinated element, as by its indwelling inhabitant.

For example, in some bodies the element of water predominates, in others that of fire excels, in some earth, and in others, again, air. If, then, the predestinated element has to be separated, it is necessary that the house be broken up ; and this breaking up or dissolution of the house is brought about in divers ways, as is clearly said in my Metamorphosis concerning the death of things. If the house is dissolved by strong waters, by calcinations, and the like, care must be taken that what is dissolved from that which is fixed must

be separated by common distillations. For then the body of the quintessence

passes over like phlegm, but the fixed element remains at the bottom.

But

since we are little concerned about the house or the dwelling, it is necessary

to find it in a fixed, predestinated element, and thence to extract it after the

mode of a quintessence, so that that fixed element may be dissolved by other

stronger artifices than calcinations, sublimations, and so on, and the pure

separated from the impure. The pure is the quintessence ; but the impure is

the superfluous tartar, which is mixed up with every generation, concerning

which see the book on Tartareous Diseases.

But since my theory is given at length in other books of Archidoxies, of Metamorphosis, and the Generations of the Paramirum, I am on that account

## The Archidoxies of Theophrastus Paracelsus. 85

unwilling to cause any weariness, but will briefly point out the practical method.

Prepare a metal according to the process in the book on the Death of Things ;

reduce it to a liquid substance according to the method which we have taught

in the book on the Separation of the Elements ; separate by continual coho-

bations and putrefactions the three imperfect elements ; and then the fixed

element, of whatever kind it may be, remains at the bottom, and in this way

these four elements are correctly separated.

## CHAPTER II.

Concerning the Quintessence.

Abstract the volatile portion, which passes over in the separation of the

elements, several times from that which is fixed, so that the quintessence,

which partly was raised with the phlegm, may be again conjoined. Take the

fixed element that remained after the separation of the three imperfect elements,

of whatsoever sort it may be, then dissolve it in its proper water, each accord-

to its nature, as we have said in the Archidoxies concerning the Quintessence.

Keep it in the highest state of putrefaction, distil it by cohobation, and the

rest by descent. Putrefy still a little, distil, and join all. Then distil it in a Balneum Maries, even to oiliness. Then break it up with the subtle spirit of

wine by boiling ; the impure will sink to the bottom and the pure will float on

the surface. Separate this by means of a tritorium, and, in order that it may

at the same time lose the nature of the aqua fortis, pour on a greater quantity

of the spirit of wine, which frequently abstract until the quintessence turns out

sweet. Lastly, wash it in common cold water. In the same way, it must be

understood of marchasites, stones, resins, herbs, flesh, watery and fixed sub-

stances, that first of all, according to the teaching of the book on Separations,

the three imperfect elements shall be separated ; and that afterwards measures

shall be taken with the fixed element according to the instruction given in the

book on the Quintessence.

By eating or corroding water, understand acetum mixed with spirit of wine, and that which being frequently abstracted from the spirit of salt nitre

becomes acetum. In this the fixed elements of marchasites should be dissolved,

purified, and elevated by means of an alembic ; then, lastly, corrupted by spirit

of wine, so that the impure may sink to the bottom, and separate itself from

the pure.



With regard to the essence of gems, by radicated acetum, understand that

you have a sharp acetum corrected with bricks, a sufficient number of times

from the tartarised matrix of acetum. Dissolve therein the gems, which have

been first calcined by sulphur, putrefy, and then separate the pure from the

impure by breaking them up with the spirit of wine.

From fruits, herbs, and roots the essence is easily perfected, so that you dissolve the imperfect elements by the highest secret putrefaction of extreme

heat. Then putrefy in dung, drive out by descent all that can go out, and

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from thence abstract the injurious imperfect body of the moisture by distillation

in a bath. Thereupon there will remain at the bottom the predestinated element.

Separate this from the impure residuum by corruption with its proper spirit,

or with spirit of wine. Abstract this, and you will have the pure quintessence.

The extraction of the quintessence from salts (for example, vitriol, common salt, salt nitre, antimony, etc.) is accomplished in this way :  
cohobate

them frequently with their own proper liquid, or with water, putrefy with

phlegm, and abstract the body from thence after the manner of phlegm, even

to the fixed spirit. This dissolve in water, or its own proper liquid, and separate

in heat with spirit of wine, the pure from the impure.

### CHAPTER III.

Concerning Magisteries.

Magisteries are deservedly to be called mysteries, on account of the great

tinctures which they display in an appropriate body, such as acetum or wine ;

and as we mention elsewhere, so here also we teach that the one thing to be

considered is with reference to the agreements which are adapted to the

extraction of magisteries. For if you take distilled acetum you must not tinge water but wine into acetum if, indeed, the tincture or the acetum was

made from wine. If you have well and rightly understood the magistry of

acetum, you will also sufficiently understand the book of Magisteries. In the

magistry of acetum it is to be understood that from corrupted wine, by a fer-

mentation which is naturally adapted to it — for example, by tartar — you make,

first of all, the tincture, that is, the acetuin. Then with a small quantity of this

same acetum, you shall thoroughly tinge a large body of wine, previously cor-

rupted and putrefied, in a short time, into the best acetum. If, therefore, you

purpose to convert metals into a magistery, and altogether to tinge the whole

body into an essence, you must take a principal and an open metal to which all

the others in Nature are cognate. That you must corrupt in its own matrix

which has been placed in water, and is called the Mother of all Metals, purge

it from its superfluous elements and reduce it to its primal liquid entity, that

is, the sharpest metallic acetum. As often as all the metals are digested therein, they are of necessity transmuted by it into acetum, that is to say, into

a quintessence. But as wine must be already in some way previously corrupted, if, indeed, good acetum is to be quickly prepared from it, so, in like

manner, metallic bodies, too, must be previously corrupted, or putrefied and

mortified, as is said in the Metamorphosis concerning the Death of Things ;

and then they are truly called potable.

In this manner, also, the magisteries of marchasites are to be prepared, in which almost more virtue is found than in metals, just as the other magisteries are prepared ; and by our dissolving water is to be understood the water of salt.

#### The Archidoxies of Theophrastus Paracelsus. 87

But the magistery from gems is that you first of all calcine them with sulphur for four hours, then reverberate them, and afterwards burn them with nitre. Then boil them with simple water eight hours, filter, coagulate, and extract them with spirit of wine.

The magistery from gums and resins, for example, from turpentine and amber, is made after the following manner : First boil in spirit of wine, then

corrupt in fresh spirit of wine mixed with a dissolving water, of salt, for instance, then distil from it.

The magistry of herbs, in like manner, as also of all spices and fruits, is thus accomplished. First of all, let them be fermented like must. Then extract the spirit, as from the dregs of wine. In that spirit digest the putrefied herb, frequently renewing it with fresh herbs until the spirit shall

have become quadrupled in quantity. But since frequent mention is made in

our Archidoxies of First Entities, and since the chief foundation is hidden in

them, we will here briefly add the preparation of our water of circulated salt,

which is here required, but was omitted.

The Preparation of Circulated Salt.

In our other books we have sufficiently shewn and made clear that the true element is water, or the sea, as if the true mother of all metals, and from

its primal essence it received the sperm of the three principles, of which none

before me has made any mention, only they built up their principles from

sulphur and mercury, neglecting all mention of the third principle, that is to

say, of salt which lies in the sea. But, having been taught by experience, I

have in my other books touched upon the fact that the first entity or quint-

essence of the element of water is the centre of metals and minerals; and I

have elsewhere added that every fruit must die in that wherein is its life, so

that it may afterwards acquire a new and better life, and thus by laying aside

the old body be brought back to the first entity. Wherefore we will add here

the extraction of the centre of the water, in which metals ought to lose their body.

Take first the true element of water, or, in place of it, some other salt

not yet boiled to dryness, or even purified salt of a gem. Pour two parts of

water mixed with a little radish juice ; putrefy in an accurate digestion, the

longer the better. Afterwards let it congeal ; putrefy again for a month, and

then distil by a retort. Urge the residuum with a strong fire, so that it may

melt. Reverberate it in a retort over a continuous fire. Dissolve it on marble. Pour upon it the water that flows from it, and putrefy it again.

Distil it once more even to oiliness ; mix it with spirit of wine, and the impure will fall to the bottom, which separate, but the pure will be crystallised

in the cold. Pour the distilled matter on it again, and cohobate until a fixed

oil remains in the bottom, and nothing sweet afterwards passes over. Digest

for a month ; and then distil until the arcanum of the salt passes over through

the alembic. Do not grudge this protracted labour, for this is the third part



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of all the arcana which are hidden in metals and minerals, and without it

nothing fruitful, nothing perfect, can be brought about.

But although there are several ways for extracting the first entity of salt, this is the most useful and expeditious ; and after this is that other way which we have mentioned as the elixir of salt, namely, that fresh salt

being mixed with dissolving water, which is the distilled spirit of salt, should be putrefied and distilled until the whole substance of the salt shall be

dissolved and reduced to a perpetual oiliness, the body being removed thence

as phlegm. In this way it is taught that the arcanum or magistery of vitriol

and tartar, and of all other salts, is to be prepared.

## CHAPTER IV.

Concerning First Entities ; and primarily concerning the Extraction  
OF the Quintessence or First Entity of Common Mercury.

If the common mercury is to be reduced into its first liquid entity, then  
it

must be previously mortified and brought out from its own proper  
form. That

is done by various sublimations with vitriol and common salt, so that at  
last

it becomes like fixed crystal. Then dissolve it in its own matrix, that is to  
say, in the first entity of salt. Putrefy for a month ; corrupt with fresh  
arcanum of salt, that the impure part of it may be precipitated to the  
bottom,

but the pure turned into crystals. Sublimate the stones in a closed  
reverbera-

tory ; when it is sublimated, always invert it until it grows to redness.  
Extract

this sublimate with spirit of wine rectified to the highest point. Separate  
the

spirit of wine, dissolve what remains upon marble, and digest it for a month.

Pour on fresh spirit of wine, digest for a time, and distil it. Then the arcanum

of the first entity of mercury will pass over in a liquid substance, which is

called by the philosophers a very sharp metallic acetum ; and in our Archi-

doxies the Greater Circulatum. And the same is to be understood concerning

antimony, gems, and herbs.

## CHAPTER V.

Concerning Arcana.

What we say concerning arcana is to be thus received : that they are nothing else than a graduated quintessence or first entity. And under the

first arcanum of the primal matter, we wish to be understood the first material

or first essence of the limbus of man. Also we understand the first matter of

the mercury of salt, for that is most closely conformed. Wherefore, according

to the process of the first entity, you will reduce all to a liquid substance, then

join it again with a monarchy, as if with the living unreduced body of that

thing, and so promote it for distillation.

What we think concerning the arcanum of the Stone shall be made clear

in the succeeding practice. But by the arcanum of the Mrcrtirtus Vita we in-

The Archidoxies of Theophrasttis Paracelsus. 89

tend a living fire, so that the mercury of common life shall be essentialised with

the quintessence of salt and be vitalised with the first ens of antimony,  
as if

by a celestial life. But the arcanum of the tincture unfolds itself,  
wherefore

we omit it here.

## CHAPTER VI.

Concerning the Arcanum of the Stone, or of the Heaven of

THE Metals.

What we have in one place and another theoretically advanced concerning the arcanum of the stone we here pass over ; and I say that this arcanum must not be sought in rust, which many have wrongly named "flowers," but in the mercury of antimony. And this mercury of antimony,

when it is brought to its perfection, is none other than the heaven of the metals,

because its virtue is always vital, and nothing else than a perfect, pure quint-

essence. Therefore, even in the Deluge no virtue or efficacy was taken away

from it ; for the heaven, as though it were life itself, can be destroyed by no

lesser thing. Its preparation I briefly subjoin here : —

Take antimony, purge it from dross and realgar, in an iron vessel, until the coagulated mercury of the antimony appears white and beautiful.

And although it is an element of mercury, and has in itself a true, hidden life,

yet all these things are potentially but not actively present.

If, however, you wish to bring it down to activity, it is necessary that you

excite that life with what is like itself, such as living fire or metallic acetum,

with which fire many philosophers have proceeded in different ways. Since,

however, they agreed fundamentally, they all arrived at the destined end.

One, with much toil, extracted a quintessence out of the coagulated mercury, .

and led down the mercury of the antimony therewith into activity.  
Others

have discerned that a uniform essence exists in different mineral substances,

as, for example, in fixed sulphur of vitriol, in magnetic stone, and thence

extracted the same quintessence, and with that same have ripened their

mercury or heaven, or have brought it into activity. And since they extracted

their quintessence from a stony material, on that account they called that

magistry a stone ; and, indeed, their opinion is right. Nevertheless, that fire,

or corporal life, is found much more perfectly and sublimely in common mercury, which is testified plainly by its flowing, namely, that there is hidden

in it a consummate fire and a celestial life. Whoever, therefore, desires to

bring his metallic heaven to the highest grade, and to lead it to activity, ought

first of all to extract out of the corporal life (the common mercury) the first

liquid entity (as if celestial fire), the quintessence of the sun and a very sharp

metallic acetum, by solution with its mother, that is, to mix it with the arcanum of salt, and with the stomach of Anthion, that is, with the spirit of

vitriol, and he should dissolve therein the coagulated mercury of antimony,

should digest it, and, lastly, reduce it to crystals, that it may be like a yellowish crystal, concerning which we have made mention in our manual.

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## CHAPTER VII.

Concerning the Arcanum of the Mercurius Vxtm.

Just as out of herbs, as the vine, a temperate essence is extracted, by



which from every kind of herb or root their own essence may be drawn,  
even

so that the mercury of wine does not shew its own peculiar nature, but  
the

nature of that with which it is essentialised, in the same way is it with  
metals

and minerals, for a like mercurius or spirit is extracted from the open  
and

middle metal (mercurius), if the essence be extracted out of the perfect  
metals

with that same spirit. Then, afterwards, that essentialised mercury is  
joined

to the celestial balsam of the quintessence in a closed reverberatory, by  
means

whereof it acquires life, and is on that account called the Mercurius  
Vitæ.

The virtues whereof seem to us admirable, and must be kept silent and  
occult

by us, lest they should be despised.

## CHAPTER VIII.

Concerning the Great Composition, being the chief of our

secrets in medicine.

In our Paramirical writings it is made sufficiently clear, that is to say, so far as it is necessary for a philosopher or a physician, if it be necessary that

the whole human body, not only in its corporeal and earthly mass, but in its

celestial balsamic part, should be preserved from and healed of all heavenly

and earthly diseases — it is made clear, we say, that in the work of healing

such a composition should be made as does not consist of a number of ingredients. For example, if any one should think that by pouring together

water and wine a real mixture ensues, this is false, because one part can be

separated from the other without injury to either, which is not the case in

our great composition. For here is made a uniform and concordant mixture,

so that two things, distinct in nature and properties, are united, and neither

can be separated from the other without injury on account of their remark-

able agreement, as occurs also in the male and female semen. If, therefore,

such a composition is to be prepared conformable in its condition to man

through the due proportion of heavenly and earthly things, it is fitting to

consider the name of the microcosm and that man is a little world. Where-

fore if he is to be cured universally of all diseases, that must necessarily be

done by his like. Concerning which Hermes Trismegistus said that it was necessary for him who intends to make this composition to create a new

world ; and as God created the heaven and the earth, so also the physician

must form, separate, and prepare a medicinal world. And in order that he

might point out to his disciples with sufficient fidelity from what thing or

material this composition should be made, and how, also, the concordances of

heavenly virtues are discovered by us in the Valley of the Shadows, he wisely

and truly adds, a little after, that what is beneath is as that which is above,

### The Archidoxies of Theophrastus Paracelsus. 91

and that the inferior and the superior stand related to one another as man and

wife ; and for the better understanding hereof he teaches that the heaven of

itself agrees with the element of water, because it had its first spermatic

matter in the water, and that the element of earth, coagulated and changed

from its spirituality into corporeality and earthiness, is like the planets and

the other stars, which also obtained their spermatic matter by their origin in

heaven, and thence by separation passed over or were changed from a

heavenly pellucid nature into a dense coagulated body.

In the primal creation, things above and things below, the upper and lower heaven, or water, the upper coagulated nature, or stars, and the lower

terrestrial nature, were all mixed together and made one thing. But God

separated the subtle from the dense, so that out of one water two were

produced. The upper water was subtle, and to be considered as of the masculine sex, compared with the lower, denser, feminine water. But as God

divided and separated still further the upper water, so that the subtle, airy

part should be appointed for the stars, that thus the celestial bodies or stars

may stand related to heaven as sons to a father, so, by parity of reasoning,

has God appointed, together with this which is above, a separation also in the

denser bodies, that is to say, in the female waters in the Valley of Shadows, and

divided them into two parts. The seventh, clearer part He called water, and

the other six dried parts, or coagulated portion. He called earth, which com-

prises in itself all the special fruits and planets which had their prime origin in

water as their heaven ; as metals, minerals, and gems, which, in respect of

the water, are reckoned as daughters in respect of a mother. So the superior

heaven has a nature and properties like its own in its feminine nature, that is

to say, in the inferior heaven or water ; and the superior terrestrial bodies, or

stars, like the sons of a father-^that is, heaven — have a similar agreement

with and relation to their sisters, the earthly bodies. And just as by close

relationship the higher heavenly bodies or stars are joined to their father, the

heaven, so too, by a like and equal relationship, the lower earthly minerals

and metals are connected with their heaven, the water, as with a mother.

Whence the truth of the sentiment of Hermes is evident, which we commend

to our sons of the doctrine in these words : that indeed the whole microcosm,

so far as relates to the comprehensible mass, and to the living, moving, corporeal,

generating spirit, ought to be collected and composed of these lower

elements and dark waters which are their noblest essences. But as to the

mental arcana, wherein consists the sound mind in a sound body, these should

be attracted from the superior, heavenly waters, and their astral influences

spiritually, in a mental manner, through the mind of the image of the Gem-

stones ; or, if these are not pleasing to us, they should be declined, as in our

books on A Long Life we point out these things at length and with clearness.

Since, both in other places and especially in the Paramira, we have included

the theory of this grand composition, we pause at these words and add the

practical method, namely, how the inferior world or heaven should be united

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and conjoined with its earth, or the sun with its heaven. But because we

have premised already the preparation of the heaven and have taught it under

the arcanum of the stone, we omit it here. And since of itself alone, like the

male semen, it can bring no advantage in the body of man, but only restores

the celestial parts, that is to say, the radical moisture, or balsam of life, therefore it ought to be joined to its terrestrial corporeal mass, and be brought

into concord therewith, that so also the carnal element in man may be refreshed and restored, and not only one member, but the whole body, be



restored to soundness. Therefore let a corporeal mass be taken, which  
in

nature is equal to the sun above, and embraces in itself the properties  
of all

the stars, since it is impossible for all the subterranean stars and the  
coagulated

bodies to be included together in the number of the »ingredients. This  
coagulated essence of heaven, that is, the sun, in its essence and  
temperate

element, is so elevated and graduated that it also fixes with itself its  
own

habitation, that is, the superfluous elements, that it cannot be  
destroyed by

any element, and the inhabitant or corporal balsam hidden in it is able  
to

remain eternal. If, therefore, as was before said, the whole microcosm  
is to

be healed, then the corporeal coagulated balsam should be united with  
the

spiritual celestial balsam and the discord between the elements of the  
sun

should be reconciled, so that the superfluous elements may be  
separated from

the fixed predestinated element and altogether die out and leave the fixed

element, as their inhabitant, alone. If this dead body of the sun be after-

wards cleansed from superfluities and brought into a volatile spiritual nature,

then is perfected the true, sublimated, and resolved mercury of the sun, not

that horizontal which many try to prepare with common mercury and sal

ammoniac.

## CHAPTER IX.

Concerning the Corporal Balsam or Mercury of the Sun.

In order that you may excite discord among the elements of the sun, or the habitation of gold, you must draw out Sol in a strong solution, by means

of the phlegmatic fire, or quintessence of tartar, into its proper heat. By this

method the element of air in Sol is very greatly increased, and by the air

approaching the fixed element of the sun, as being its proper fire, it is so

graduated that it can conquer and destroy the habitation of the other three.

Putrefy this destruction with the quintessence of tartar and with struthio.

Convert it by a proper sublimation into the matter of mercury ; and then the

fixed mercurial element of Sol will remain alone without any habitation. But

since this is still mixed with its superfluous tartar, therefore this must be re-

moved from it. Dissolve it, then, in the circulated water of salt, corrupt it,

and the tartar will be precipitated. Sublime the pure in a closed reverbatory of

Athanor, dissolve it upon marble, and putrefy it. Thus is the mercury sublim-

ated, graduated, and dissolved into the first matter of Sol, and is prepared in

the highest degree.

CHAPTER X.

Concerning the Composition of the Spiritual Balsam, and of the  
Balsam of the Coagulated Body.

As is remarked in the Manual, this composition is made in the  
philosophers'

egg. And so we put an end to this great work, in the name of God, to  
His

praise and glory.

Here end the Ten Books of the Archidoxies.

THE MANUAL OR TREATISE  
CONCERNING THE MEDICINAL PHILOSOPHIC STONE.

PREFACE TO THE READER.

READER. God, indeed, permitted the true spirit of Medicine to be brought into operation by Machaon, Podalirius, Hippocrates, and others, so that the true medicine, which shines forth from the clouds (where it cannot be fully and plainly known), should come forth into the light of day, and be manifested to mankind. By that same operation, too. He placed His prohibition on the spirit of darkness, so that it should not altogether overwhelm and extinguish the light of Nature, and that the mighty gifts of God, which lie concealed in Arcana, Quintessences, Magisteries, and Elixirs, should not be altogether unknown. God, therefore, has ordained certain

means whereby, moreover, through the ministration of good spirits,  
research

into such arcana and mysteries should be implanted in man, just as  
certain

men have received angelic natures from that heaven which is familiarly  
acquainted with the angels. Such men have been able afterwards, as  
being

endowed with a perfect intelligence of Nature, to search into Nature  
and her

daily course more profoundly than other people, to compare the pure  
with the

impure, to separate one from the other, and to adapt and modify what  
is pure

in a manner that seems impossible to others. These, as being true and  
natural

physicians, know how to supplement Nature, and by their arts to bring  
her to

perfection. It must be, therefore, that all imperfect and diabolical  
operations

give way before them, as a lie always gives way to what is true and  
perfect.

We must, I assert, speak the plain truth if we would arrive at any happy

result. And if it be lawful to grasp the truth by any means, no man ought to

be ashamed to seek it in any quarter.

Let none, then, take it in bad part of me, that I myself have loved this truth and pursued it. I was forced to seek it, for it did not seek me. If a man

wants to see a foreign city it is no good for him to stay at home with his head

on his pillow. He must not roast pears at the fire, for in that way he will never become a doctor. No one will ever get to be a renowned cosmographer

by sitting at table. No chiromancist ever became so in his chamber, or geomancist in his cell. So neither can we arrive at the true medicine save by investigation. God makes the true physician, but not without

pains on man's own part. He says : " Thou shalt eat the labour of thy hands,

and it shall be well with thee." Since, therefore, seeing goes before truth,

and the things which are perceived by sight gladden or terrify the heart, I shall

not esteem it toilsome, or deem it beneath my dignity, to travel about and join

myself to such men as fools despise, in order that I may discover what lies hid

in the limbo of earth, and that I may fulfil the duty of a true physician, by

exhibiting Medicine according to the ordinance of God and for my neighbour's

good ; and that it may not do more harm than good. An easy-going man will

not take this trouble. Let him who will, then, sit in his cushioned chair. I

like to travel about, to see and examine whatever God and the opportunity

allow. For the sake of sincere readers, however, who desire to learn, and love

the light of Nature, I have written the present treatise in order that they may



know the foundation of my true medicine, pass by the absurdities of pseudo-

physicians, and be able, in some degree, at least, take my part against them.

For those distinguished fellows, of course, know all these things beforehand,

and the asinine doctor has them all in his wallet, only he is never able to get

at them. For a man must be a good alchemist who wants to understand this treatise, one who is not afraid of the coals, and whom daily smoke does

not disgust.\* Let those who will take pleasure in these matters, I force myself

upon nobody. This alone, I say, the thing will not prove infructuous, however

much my enemies, the sham doctors, blame and accuse me.

\* I praise alchemy, which compounds secret medicines, whereby all hopeless maladies are cured. They who are

ignorant of this deserve neither to be called chemists nor physicians. For these remedies lie either in the power of the

alchemists or in that of the physicians. If they reside with the latter, the former are ignorant of them. If with the

former, the latter have not learnt them. How, therefore, shall those men deserve any praise ? I, for my part, have rather judged that such a man shall be highly extolled who is able to bring Nature to such a point that she will lend help, that is, who shall know how after the extraction of the health-giving parts what is useless is to be rejected ; who is also acquainted with the efficacy, for he must see that it is impossible that the preparation and the science— in other words, the chemia and the medicine — can be separated from one another, because should anyone attempt to separate them he will introduce more obscurities into medicine, and the result will be absolute folly. By this distinction all the fundamental principles of medicine will be overthrown. I do not think I need labour very hard in order that you may recognise the certainty of my reasons. I give you this one piece of advice : Have regard to the effect of quack remedies. They first destroy wounds which are already aggravated by a succession of processes, miserably torture the patients, and having after all accomplished no good, but removed all chance of recovery, they do the unfortunate to death. ... I who am an iatro-chemist, that is, one who knows both chemistry and medicine, am in virtue hereof in a position to point out errors and to profitably reject all pestiferous remedies, relegating them to their own place.

My ardent desires and ready will to be of use prompt me to this. -  
Chirurgia Magua^ Pars. I., Tract I., c. 13.

## THE MANUAL

### CONCERNING THE PHILOSOPHERS' STONE.

IN order that the Philosophers' Stone, which, for sufficient reasons, we call

a perpetual or perfect balsam, may be made by means of Vulcan,  
it must first of all be known and considered in what way that Stone may  
be placed materially before our eyes, and become visible and  
cognisable by the

other senses ; and, in like manner, how its fire may be made to come  
forth and

to be recognised. In order, then, that this may be the more clearly set  
before

us, we will take the illustration of common fire, that is to say, we will  
inquire

in what manner its force shews itself and becomes visible ; and this is as follows : — First of all, by means of Vulcan, the fire is smitten out of the flint. Now this fire can effect nothing unless it meets with some substance

that is congenial to it, and on which it is capable of acting, such as wood,

resins, oil, or some other like substance, which, by its nature, readily burns.

When, therefore, the fire meets with some such object it goes on forthwith to

operate, unless it be extinguished or hindered by something of a contrary

nature to itself, or unless the material wherein it should multiply itself be

deficient. For if wood or some similar substance be applied, its violence becomes stronger, and operates in the same way until no more fuel is applied.

Now, then, as the fire shews its effects in the wood, so is the same thing pro-

duced with the Philosophers' Stone, or the Perpetual Balsam acting on the

human body. If that Stone be made out of proper material and on a philo-

sophical principle by a careful physician, and due consideration be given to all

the surroundings of the man when it is exhibited to him, then it renovates and

restores the vital organs just as though logs were put on a fire, which revive

the almost extinguished heat and are the cause of a brilliant and clear flame.

Hence it is clear that much depends on the material of this balsam, since

it ought to have a special adaptation to the body of the man, and should so

exercise its virtue that the human body should be safe from all the accidents

which might occur to it from such matter.

Wherefore, not only much depends on the preparation of the Stone or Balsam, but it is of much greater importance, that before all things, the true

matter adapted for it should be known, and then that it should be properly

prepared, and above all that it should be soberly and prudently used ;  
so that

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such a medicine should have power to purge away all impurities of the  
blood

and induce soundness in place of disease.

On that account, it becomes the true and honest physician to have  
good

knowledge, and not to regard ambition and pomp, nor to order dubious  
or

contrary things, nor to trust too much to the apothecary, but to make  
himself

well acquainted with the disease and with the sufferer ; otherwise you  
will be

constantly treated wrongly, and the only result will be that the sick man  
is deceived and defrauded, solely by the pride and ignorance of the  
unfit and

unqualified practitioner. For what else is it but a deliberate fraud, when  
a

man asks money and fees for that about which he knows nothing, and  
tries

to lord it, to his own infamy ; since many men think nothing of money if  
they

can only get good advice. If this is not given, and they lose both their  
bodily

health and their money, still it is considered quite laudable to demand a  
fee.

Let him who will trust them. I, for my part, would provide marks for  
such a

doctor in quite a different way. It is quite evident that of such doctors,  
who

in their own conceit are most highly learned, there is not a tenth part  
who

possess an adequate knowledge of simples ; much less of what they  
order to

be done, or how the medicine is compounded by the apothecary.  
Hence it

often happens that such a doctor orders some kind of simple to be  
taken,

which he himself does not know, and the apothecary knows still less,  
and has

not got in his store. Yet this medicine is called perfect, and is swallowed as

such by the sick man, often at a high price. The result the sick man soon feels. Although it furthers his recovery in no way, still it is profitable to the

doctor and the apothecary for filling their purses. If the doctor or the apothecary suffered from the same disease, they would not take the same

remedy. Hence it can be well understood how nefarious their conduct is, and

how highly necessary is it that they should approach the subject in a different

way, should amend their errors, and follow a better course of practice. Still

I fear that old dogs are very difficult to tame.

But to return to my subject, from which zeal for the suffering and solitary

patients has led me astray. In order to do it justice I would say that I do not

purpose to romance or to boast about this Philosophers' Stone, but the nature



of the case requires that it should be made of the proper material, and that it

should be prepared and used with due caution. You must know that many of

the ancients in their parabolic writings have sufficiently indicated this material,

and described the operation in figurative words, but did not altogether disclose

it, so that unqualified persons should abuse it ; and yet they took care that

it should not be concealed from their own disciples.\* When, however, few

- The congeries of chemical philosophy, which has been the subject of frequent reference and citation in the first

volume, contains excerpts from the Munnai Concerning the Medicinal Stone of the Philosophers, which offer in some

cases considerable variations from the above text. The most important passage is as follows :— Very many of the

ancients have with sufficient clearness revealed this matter and its preparation for the ingenious, but still in parabolic

and enigmatical words and figures, so that they might drive away the unworthy from so great a mystery at once of

Nature and of art. A very few, nevertheless, even of those who are fit for this art, have sought the perpetual balsam of

Nature and the perfect Stone, on account of the vast labour and intricate difficulty which meet the investigator at every

step. Hence it is that sluggish and slothful dispositions stand aloof from this work. The avaricious, whom the greed

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persons followed their meaning, or properly undertook the operation, in course

of time their instructions were forgotten, and in their place the nostrums of

Galen were introduced. As was the foundation of these nostrums, such was

the superstructure, and matters daily became worse. This you see, for instance,

in their herbaries, how they fuss over these, and how the Germans mix up

Italy in the matter, when it is quite certain that Germany does not lack those

imported herbs, but possesses in itself a full supply of perfect medicine. In

order, then, that truth may not give place to a lie, and that the obscurities of

Galen, with his accomplices, may not quench and suppress the light of Nature

in medicine, it is necessary that I, Theophrastus, in this book, should speak,

not as a quack, but as a scientist who is not ashamed of his achievements in

medicine, who also, by the grace of God assisting him, has had proof of this

matter in many cases which you, O Galenist, would not have dared to visit ! Tell

me. Galenic doctor, whence comes your qualification ? Are you not putting the

the bridle on the tail of the horse ? Have you ever cured the gout ? Have

you dared to attack leprosy ? Have you cured dropsy ? I believe you will

wisely hold your tongue, and acknowledge that Theophrastus is your master.

If, however, you want to learn, learn and note what I here write and say,

namely, that the human body does not need your clumsy herbal, especially in

chronic or long-standing diseases which you in your ignorance call incurable.

Your herbs are too weak for these cases, and by their very nature are impotent

to get at the centre of the disease.

You will effect nothing by your pills beyond merely purging the excrements.

And even here, on account of their unsuitability, you often expel the good with

the bad, and this cannot be done without severe damage to the patient. So,

then, these pills must be left off. Furthermore, your draughts do nothing

beyond causing nausea in those who swallow them by their foul taste, which

irritates the sick person, and by and bye they cause gripings and danger

for gold and silver — vile things that they are— has inspired with courage, have persevered most diligently of all in the work, so much so that for it they have neglected their life and substance. But because so much worldly happiness was not intended for them by God, they have wasted their oil and their labour. There is in truth need of the keenest zeal and judgment for this matter, that from various comparisons and similitudes the meaning of authors who write about this art may be detected. In order, therefore, that the more intelligent may comprehend up to a certain point, we will bring forward a fitting similitude by which is prefigured the matter of the perpetual balsam, agreeing with a like balsam in the human body for the purpose of restoring and conserving its highest state of health and driving away disease. Take common natural fire for an example. This is invisible to us, wherefore it must be sought in the air where it is latent, and is to be found by the striking together a flint and steel. Now it does not owe its existence to these, but to the air, and is only retained by some dry object such as firewood. For the dryness immediately takes hold of its heat and that which is like itself, and both operate in the same way in the subject until all the humidity is

consumed, and there remains only a dry and ashen body subject to death, being deprived of the fire and food of life.

In no other way should philosophers investigate matter wherein the food and fire of life are chiefly present. These

should be drawn out by preparations so that they may increase the vitality of human life when it has begun to fail.

For as the flame and life of the fire revive the wood all but consumed if there be left only a few bits of coal or sparks

of fire, by adding appropriate wood and fuel, so in the human body the perpetual balsam, applied even to the smallest

remaining atom of life, rouses this into a flame and into its pristine vigour. But a question arises as to the matter in

which this rousing fire remains latent. It is not right, or even safe, to speak clearly and openly about this to every-

body. Is not the grace of God sufficient for the children of light, whereby the faculty is given to them of bringing light

out of the darkness of shadows, figures, and enigmas? The sons of darkness are proved in this way, since for them,

even from the light itself, nothing can be elicited save the merest shadows. Nature requires a nature like itself, and

takes pleasure in it. As iron, too, is attracted by the magnet, .so darkness begets darkness, and light brings forth

light. This Stone is hard— who will be able to extract the kernel from it ? What is harder than the stone and steel,

except it be the diamond ? Yet this is worn away. But by what artifice the Philosophers' Stone is to be disclosed, so

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through their unnatural action. But I quit the subject of your absurd and useless medicaments, since they are in direct opposition to Nature, and never

ought to be used. Since, then, those of which I speak are the true medicines

(and no such true medicine can be found in Galen, in Rhasis, or in Mesne,

which attacks and purges those diseases I named from the very roots, as the

fire purifies the spotted skin of the salamander), it necessarily follows that the

curative process of Theophrastus differs altogether from the fancies of Galen,

since it emanates from the fountain of Nature. Were it not so, Theophrastus

would stand disgraced like the others.

If, then, we are willing to follow Nature, and to use natural medicine, let

us see what substances amongst those used in medical art are most adapted

to the human body for keeping it in soundness up to the limit of predestined

death by means of their virtue and efficacy. If thought be given to the subject,

I doubt not but all must confess that metallic substances have the chief adaptation to the human body, and that the perfect metals, in proportion to their

degree of perfection, and especially the radical humour of those metals, can

produce the greatest effects on the human body. For man partakes of that salt,

sulphur, and mercury which, though hidden, enter for the most part into the

composition of metals and metallic substances. Thus, like is applied to like,



and this process is most serviceable to Nature if only it be dexterously applied.

This is the great secret in medicine, worthy to be called its very arcanum,

What marvel is it, then, if great, unheard of, and unhopd-for cures follow,

such as the ignorant believed impossible ? Not to delay longer, I am con-

strained here to set down what I determined to write in this treatise. I purpose to treat here more clearly than elsewhere of true medicine. First,

however, it had to be pointed out how man derived his origin from sulphur,

mercury, and salt, regarded as metals. This I have sufficiently indicated in

the Paramirum, and it is not necessary to repeat it here.\* I will, therefore,

that henceforth we have fire and life enough, we do not see. The eyes of the mind must be opened, and the first con-

sideration must be what medicine is by Nature and art congruous with human life before all others, so that it may be

conserved and preserved in health to its predestined end, and also may be safe against all corruptions. Nobody — at

least, no true physician— will doubt that the metallic essences, especially those of the perfect bodies, are the most

durable and least corruptible of all that Nature produces. If, then, life be the fire and heat of the natural form united

to the humidity of its own matter by light, as is clear from Genesis, and the light lives more brightly nowhere than in

bodies least liable to corruption, what will prevent the heat of the fire and the radical humour in the metals, each being

incorrupt, from rousing in the organs joined to human life this vitality that is well-nigh dormant ? For these are

sleeping in metallic bodies alone, and in a state of repose, as a man overcome with sleep lies as if dead, and is only

moved by respiration, but not in his body. As the spirit of metals, if it be liberated from its bodily sleep, will perform

movements and actions as if its own in any body that is applied to it, none otherwise must we judge of human bodies.

While these are sick the vital spirits in them sleep ; they are not able to breathe truly or freely on account of their

corrupt domicile. But when the corruptions of darkness are removed from the body, not by an extraneous physician,

but by Nature itself, fortified by medical aid, and with an accession of extraneous life, that is to say, of incorruptible

metals, the vital spirits in men exercise their movements freely. It is no wonder, then, if miraculous cures are wrought

by Spagyric physicians, otherwise impossible by the vulgar medicine of the Greeks, whence it came about that they

considered those diseases incurable which they themselves were unable to drive away with their sleepy and, as it were,

dead medicaments. Hence the distinction between the Spagyric and the Greek medicine is clearly seen. The latter

sleeps with the sleepers ; the former, watchful and free from all slumber, rouses the dormant faculties of life. But

returning to our investigation of the matter, this cannot be noted better than from the errors of those who inquire into

this branch of the subject.

•On the Origin of Diseases from the Three Primary Substances.— There are three substances

which confer its own special body on everything, that is to say, every body consists of three ingredients. The

names of these are Sulphur, Mercury, and Salt. When these three are compounded, then they are called a body ;

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only shew how the Philosophers' Stone may be recognised, and  
according to  
what method it is prepared.

Know, then, for a fact, that nothing is so small but that from it anything  
can be made and can exist without form. For all things are formed,  
generated,  
multiplied, and destroyed in their proper agreement, and they shew  
their origin  
so that it can be seen what each separate thing was in the beginning,  
and  
what it becomes in its ultimate matter, while that which intervenes is a  
kind of  
imperfect condition which Nature intermingles in the process of  
generation.

Since, however, these accidents can be separated by the action of  
Vulcan, so

that they shall be rendered inoperative, Nature can, in this instance, be

corrected. This is what is done in the Stone. For if you would make it of its

proper material, which can be perfectly learnt from the circumstances pointed

out, you must remove from it its superfluities, and you must form, multiply, and

increase it as a separate thing in its adaptation, which without such adaptation

cannot be done. In this instance Nature has left it imperfect, since she has

formed, not the Stone, but its materials, which are impeded by accidents, so

that it is not able to produce these effects which the Stone, after due preparation,

is able to produce. Such material, without preparation, is, so far as regards the

Stone, a mere fragmentary and imperfect substance, which has in it no harmony

whereby alone it could be called perfect, or serve the human body for healing

purposes. You have an illustration of this in the microcosm. See a man who

is formed by the Mechanical Power only as a man. He is not an entire and

perfect work, since he lacks harmony, but is only fragmentary until the woman

is created like him; then the work is entire. Each of these is earth, and the

two at last make the entire human being, capable of increasing and growing,

and nothing is added to, or coheres with, them save and except the vital principle. Thus, if you take any body

in your hands, then you have invisibly three substances under one form. We have now to discuss concerning

these three. For these three substances exist under one form, and they give and produce all health. If you hold wood

in your hand, then by the testimony of your eyes you have only one body. But it is of no advantage for you to know

this. The clowns see and know as much. You should descend and penetrate beneath the surface, when you would

learn that you are pressing in your hands Sulphur, Mercury, and Salt. Now if you can detect these three things by

looking, touching, and handling them, and perceive them separated each from the other, then at last you have found

those eyes with which a physician ought to see. Those eyes ought to see these three constituents as plainly as the

clown certainly sees the crude wood. Now this example may make you able to recognise man, too, in these three, no

less than wood itself. That is, you have man built up in a similar form. If you see only his bones, you see as the

clown sees. But if you have separated his Sulphur, his Mercury, and his Salt, then you see clearly what a bone is,

and if that bone be diseased you see where it is faulty, and from what cause, and how it suffers. So, then, the mere

looking at externals is a matter for clowns ; but the intuition of internals is a secret which belongs to physicians. Now

if these visible things must exist, and beyond their mere aspect medicine fails, then their nature must be deduced so

that it may lay itself bare and be exhibited. Moreover, see into what ultimate matter these things are resolved, and

into how many kinds. You will find these three substances divided from one another into just as many kinds. Now

the clown cares nothing about all this ; but the physician cares. The mere experimentalist neglects it, but not the

physician. The quack thinks nothing of it ; but the physician considers a good deal. Before all else these three

substances and their properties in the great universe should be understood. Then the investigator will find the same

or similar properties in man also : so that he now understands what he has in his hands, and of what he is making him-

self master. — f^ arcinirum^ Libf.r /.

Morbific Effects of Sulphur, Salt, and Mercury. -With regard to Sulphur, its effect should be thus

estimated. It never produces an evil effect by itself, unless it be astral, that is, unless a spark of fire shall have been

cast into it. Then is power awakened by that spark. Is not the act of burning a virile one ? Without it nothing is

produced. So, then, if any disease declare itself from Sulphur, then, first of all, the Sulphur should be properly named.

It is essentially a masculine operation. There are many sulphurs, such as resin, gums, botin, axungia, fat, butter, oil,

iiimim ardcns, etc. There are some sulphurs of woods, some of animals, some of men, some of metals, as oil of gold,

of Luna, of Mars ; some of stones, as liquor of marble, of alabaster, etc. ; some of seeds, and of all other things, each

with their own special names. There is afterwards the fire falling upon each, which alone is their star, and this, too,

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and this power is effected by indwelling harmony. So the Philosopher's Stone,

which should renovate man no less than metals, if it be freed from its super-

fluous accidents and established in harmony with itself, performs wonders in

all diseases. Unless this be done, all your attempts with it are in vain.

But

if you wish to establish it in its harmony you must bring it back to its first

matter, so that the male may be able to operate on the female, that the outer

part may act on the inner, and the inner be turned outwards, and so both

seeds, the male and female, may be enclosed in complete concordance ; that by

the action of Vulcan they may be brought to more than perfection, and be

exalted in degree, so that each, as a qualified, tempered, and clarified essence,

pours all virtue into the human body as well as into metals. Thus will they

render each sound, will drive away defilement by the method of expulsion, and

introduce what is good into the human blood by its power of attraction to a

due place, so that the microcosm which is situated in the limbus of the earth,

and is formed out of the earth, may by this medicine, as by something like

itself, be radically, and not in mere imagination, but most surely, led to health

and kept therein. This is the Mystery of Nature, and such is the secret which

every physician ought to know. And this, too, every one can comprehend

who is born of astral medicine. But, that I may more clearly describe the

nature and preparation of so excellent a medicine, so that the sons of learning,

who love the truth, may be initiated, know ye that Nature has given a certain

thing wherein, as in a chest, are enclosed i, 2, 3, the virtue and power whereof

suffice abundantly for preserving the health of the microcosm, so that, after

its preparation, it drives away all imperfections, and is the veritable defence

against old age. This we name the Balsam."

with its distinguishing name. And this operation is, in one respect, peccant matter. Moreover, with regard to Salt it

should be known that it exists of itself as a material humour, and introduces no disease unless it be joined with its star.

Its star is resolution, which gives it a masculine power. Salt, no less than the spirit of vitriol, tartar, alum, nitre, etc.,

exhibits itself tumultuously if it is resolved. Now, whence can such a nature be infused into humours, except by a

star? About this physicians have formed a conspiracy of silence. Even if they had been guilty of no other blunder

save that in all their causes and cures they had omitted the star, that would have been quite sufficient to prove that

they had built their house on a foundation of moss and sand. You should know, also, that salts are manifold. Some

are lime.s, some ashes, some arsenical, some antimonial, some marchasitic, and others of a similar sort. And from all of

these are produced and begotten peculiar diseases according to the body of the salt ; which diseases thereupon take the

name and nature special to each. So, too, understand concerning Mercury. This of itself is not virile unless the star of Sol sublimates it. Otherwise it does not ascend. Its preparations are many, but there is only one body. But the body of this is not like Sulphur or Salt, which have many bodies, from whence come different salts and different sulphurs. This has only one body, but the star changes this in different ways, and into various natures. So, then, from the same source many diseases are produced. Thus its masculine nature comes from the star, and by this nature it has its morbid effect. If, then, all diseases are comprised under these three heads, each with its own name and title, know that you must reduce to Sulphur all that is sulphureous, in the sense that it burns. What is Mercurial should be reduced by sublimation if it be adapted thereto. What is from Salt should be reduced to such salt as is appropriate.

These, then, are the three general causes of disease, as we have grouped them together above. — Ibid. Some further extensions of the philosophy of Paracelsus concerning the prime principles in their relation to disease will be found in an appendix to this volume.

- We must know before all things that a balsam resides in our body by the virtue of which the body is preserved

from putrefaction. That singular balsam is present in all members of the body, for there is one in the blood, another

in the marrow, a third in the arteries, bones, etc. While this balsam remains entire and uncorrupted it is impossible

for any opening of the skin to take place. But when by means of the preparation of salts it happens to be corrupted,

then the principles of corrosion begin ' to act. For cure in this case the whole attention must be devoted to the

restoration of that which has been removed from the balsam by corruption. This is effected by the balsam derived

from other elementary bodies. This, I say, is found in external elements, by which also other generated things are

preserved from putrefaction. Hence it is reasonably called the mumia of the external body of the elements, that is to

say, of their fruits. Such balsam is found congenital in the radical matrices of all growing things. Every body pro-

In what substance Nature has placed such a number you must know beforehand ; since I am unable, for many reasons, to describe it more clearly.

How it is prepared, Galen, Rhasis, and Mesne were ignorant, and it will not

be reached by their followers. For this medicine requires such preparation

as mere pill-sellers do not compass, and understand less about it than a Swiss

cow. Moreover, it involves, as it were, celestial and special modes of opera-

tion. For it purifies and renovates, so to say, by regenerating, as you can read more at length in my Archidoxies, and at the same time study the origin

and essence of metals and of metallic substances, together with their powers.

He, therefore, who has ears to hear, let him hear, and see whether Theophrastus

writes about lies or about the truth, and whether he is uttering mere inanities

from the devil, as do you, O Sophist, utter your trifles — you who are from the

devil and are surrounded by lies and obscurities, and call nothing good unless

it be comprehensible by your fool's head, and that makes for your broth without

any previous labour. For you, with your one eye, wander about at random,

and cannot get straight to your kitchen window. By all means, twist your

intricate thread, and try to find the centre of the labyrinth, by means of an

obscure star ; this will in no wise offend me. But if you would only use your

foresight sometimes, and see whereupon the art of Theophrastus is founded,

and how feeble your patchworks are, Theophrastus would not be so opposed

to you. But what things I now write briefly, and shall write, so that my astral

disciples may be able to perceive them, and enjoy them, and boast of them,

these, through the diligence of one who is not ashamed to learn, can be easily

understood ; since there is nothing so difficult but that it may be understood

and learned by labour and study. The practical method of this work, then, is

as follows : —

The Preparation of the Matter of the Stone.

Take some mineral electrum in filings. Put it in its own sperm (others read. Take the immature mineral electrum, place it in its own sphere), so that

all impurities and superfluities may be washed away from it, and purge it as

vided with life is vital by reason thereof. The first thing to be considered in its extraction is the quantity present in

the given body, for our intention regards not the body, nor the form, but solely the inherent balsam by which it lives.

The extraction of these balsams is almost accomplished by separation, that is to say, while the arcanum is being

removed from the body which was sustained by the balsam. You must know that elementary balsam is nothing else

than that which we are accustomed to call mercurial liquor in the three principles. Whence it follows that all curative

efficacy resides in Mercury. Mercury of this kind usually appears most manifestly in thereniabin and nostoch, as also



in minerals of water, the fruits of the earth, and in the stars. Hence it is clear why antimony is so efficacious in the

cure of ulcers, namely, because it contains mercurial liquor more abundantly than the other species of marcasite. In

like manner the curative virtue of gold must be understood, for no body produced from the element of water contains a

more copious or more subtle mercurial liquor. Thus also, among things which grow out of the earth, there is not a

more arcane remedy than the mercurial liquor of cheirine and realgar. The same is to be understood of chaos and the

firmament according to the method of their operations. But for the understanding of every mercurial liquor it is

necessary to know that metals can be transmuted into a certain matter of this kind -as iron into crocus of Mars, Venus

into flower of copper, tin into spirit of Jupiter. Yet these are not true liquors, but need a more exact separation

according to their canons. There are extant various forms and descriptions of balsams according to the categories of

the four mineral elements in the writings of the ancients. Some are wont to describe them according to the form of a

plaster, others of a powder, others of the oil of water, etc. But I think that these descriptions ought to be completely

rejected as purposeless, devoid of skill, plainly repugnant to Nature, and dependent on a dietary regimen which is the

foe of Nature. The true and only balsam perfectly purges out and removes that which is separated, restoring the body to its original condition by the accession of fresh hA^axn. — Chirurgin Magna, Pars. III., Lib. V.

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completely as possible by means of stibium, after the manner of the alchemists,  
so that you may suffer no harm from its impurity. Afterwards, resolve it in  
the stomach of the ostrich, which is born in the earth, and is strengthened in  
its virtue by the sharpness of the eagle. When the electrum is consumed, and,  
after its solution has acquired the colour of the calendula, do not forget to  
reduce it into a spiritual pellucid essence, which, indeed, is like amber. Then  
add half as much of the spread eagle as the corporal electrum weighed before

its preparation. Frequently extract from it the stomach of the ostrich,  
by which

means your electrum becomes continually more and more spiritual. But  
when

the stomach of the ostrich becomes weary with labour, it is necessary  
to

refresh it and always to abstract it. Lastly, when it again loses its  
sharpness,

add tartarised quintessence, but so that at the height of four fingers it  
may be

deprived of its redness, and may pass over together with it. Do this for  
so

long a time and so often until it grows white of itself. When, now, it is  
enough

(for you will see with your eyes how it will gradually fit itself for  
sublimation),

and you have this sign, sublimate. Thus the electrum is turned into the  
whiteness of the exalted eagle, and with very little labour it is  
transferred and

transmuted. Now, this is what we seek in order to use it in our medical  
practice. With this you will be able to succeed in many diseases which  
refuse

to yield to vulgar medical treatment. You will also be able to convert this into

a water, into an oil, and into a red powder, and to use it for all purposes for

which you require it in medicine.

But I say to you in truth that there is no better foundation for all medicine than lies hid in electrum. Although I do not deny, nay, I write it in

my other books, that great secrets lie concealed in other mineral bodies as

well ; yet they require greater and longer labour, and the right use of them is

not easy, especially to the unskilled ; so that if any one attempts them he

causes more harm than good. For this reason it is not advisable that every

alchemist should seek to practise the art of medicine when he has no acquaintance with it. Some prohibitory method should be devised which

might debar such imaginary physicians. I, indeed, will not take their blame,

or recognise them as disciples, since they do not pursue the truth, but I hold

them as known deceivers, and lazy vagabonds, who take the bread out of the

mouth of true disciples, and do harm to such deliberately, and think nothing

of conscience or of art. In the prepared electrum we have described there lies

hid so much power of healing men that no surer or more excellent medicine

can be found in the whole world. The Galenists, indeed, those drug-selling

doctors, call it poison and oppose it, not from any knowledge of it, but from

mere pride and folly. I grant, indeed, that there is a poison in its preparation,

as great as, or greater, than that of the Tyrian serpent which forms an ingredient in theriaca. But that after its preparation the poison remains

has not been proved. For Nature, though by some blockheads this is not

understood, always inclines to her own perfection, and much more, therefore,

may be brought to perfection by proper methods. What is more, I grant that

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after its preparation it is a greater and more potent poison than before ; but it

is such a poison as seeks after its like, to find out fixed and other incurable

diseases, and to expel them. It does not suffer the disease to speed its course and do injury, but as if it were an enemy to the disease it attracts the

kindred matter to itself, consumes it from the very roots, and washes it as

soap washes the spots from a foul rag, along with which spots the soap retires also, leaving the rag pure, uninjured, clean, and fair to look upon. So,

then, this poison, as you say, has a far different and better effect than your

axungia which you employ to cure the French disease, anointing more

frequently than the currier does a hide. This arcanum, which lies hid in this

, medicament, has within it a well-proportioned, well-prepared, and excellent

essence, which can be compared to no poison, unless one understands it, as I

said before ; and it is as different from your quicksilver, which you use as an

ointment, and from your precipitate, in virtue and efficacy, as heaven from

earth. It is, therefore, called, and really is, a medicine blessed by God, which

has not been revealed to all. It is better compounded than that dirty medicine which the slowly walking doctor has in his gown, or has filtered

through his fillet or hood. Moreover, this blessed medicine has thrice greater

force and virtue for operating in all diseases, however they may be called,

than all the drug shops you ever saw. But I did not find this in idleness, by

sitting still, and by sloth, nor did I find it in an urinal, but by travelling, or,

as you say, by wandering, and by much diligence and labour it was necessary

for me to learn it, so that I might know and not merely think. But you suck

your medicine out of the old cushion and bolster on which some old witch has

sat who has covered your celestial head with a blue hat for medicine and

breathed on you. So, then, I shall never regret my travels, and I shall remain your master and follow in the steps of Machaon, which, indeed, spring

from the light of Nature as a flower from the warmth of the sun. But in order that my proposed task may not be delayed and remain imperfect, ob-

serve further how the thing must be done, and what power and property of

medicine Nature has given to the Philosophers' Stone, and how it leads on

to its end.

Here follows the remainder of the Preparation.



Having destroyed your electrum, as aforesaid, if you wish to proceed  
urthier, in order that you may come to the desired end, take the  
electrum

which has been destroyed and rendered evanescent, as much of it as  
you wish

to bring to perfection, place it in the Philosophic Egg, and seal it closely  
so

that nothing may evaporate. Stand it in Athanor until, without any  
addition,

it begins of itself to be.resolved from above, so that it looks like an  
island in

the midst of that sea, gradually decreasing every day, and at last being  
changed into the resemblance of blacking. This black substance is the  
bird

which flies by night without wings, which the first dew from heaven,  
with its

constant influence, its ascent and descent, has changed into the  
blackness of a

crow's head. Then it assumes the tail of a peacock, and subsequently acquires

the wings of a swan. Lastly, it takes the highest red colour in the whole world, which is the sign of its fiery nature, whereby it drives out all the acci-

dents of the body, and warms again the cold and dead limbs.

Such a preparation, according to the opinion of all philosophers, is made

in a single vessel, in a single furnace, in a single fire, the vaporous fire never

being allowed to cease.

So this medicine is as if heavenly and perfect, or at least can become more

perfect than the moon, by its own flesh and blood, and by the interior fire

being turned outwards and prolonged, as was just now said, whereby all the

impurities of metals are washed away, and the occult properties of the same

are made manifest. For this more than perfect medicine is all-powerful, penetrates all things, and infuses health at the same time as it expels all disease and evil. In this respect no medicine on earth is like it. In this, therefore, exercise yourself and be strenuous, for this will bring you praise

and glory, and you will not be a mere quack, but a real scientist, and, more-

over, you will be compelled to love your neighbour. For such a divine secret

no one can perceive and understand without divine aid, since its virtue is

unspeakable and infinite, and by it Almighty God is known.

Know, too, that no solution will take place in your electrum unless it thrice

runs perfectly through the sphere of the seven planets. This number is necessary for it, and this it must fulfil. Attend, therefore, to the preparation,

which is the cause of the solution, and for your glorified, destroyed, and spiritualised electrum use the tartarised arcanum for washing off superfluities

which accrue in the course of preparation, so that your labour may not be in

vain. Of the arcanum of the tartar nothing will remain, only you must proceed circularly with it according to the number mentioned. Thus, easily of

itself is produced in the philosophic &g% and the vapour of fire the philosophic

water, which the philosophers call aqua viscosa ; it will also coagulate itself,

and represent all colours, so that at last it is adorned with the deepest red.

I am forbidden to write more to you on this mystery, such is the command of

the Divine Power. Assuredly is this art the gift of God. On this account it is not all who understand it. God gives it to whom He will, and suffers no

one to extort it from Him by violence. He alone will have honour in this work ; Whose name be for ever blessed. Amen.

Here follows the Use of the Stone.

And now it is necessary that I should write concerning the use of this

medicine, and concerning its weight. You must know that the dose of this

medicine is so small and so light as is scarcely credible. It should only be taken in wine, or something of that kind, and always in the smallest quantity

on account of its celestial power, virtue, and efficacy. For it is only revealed

to man for this reason, that nothing imperfect should remain in Nature, and it

has been so provided and predestined by God that its virtue and arcanum

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should be produced by art, in order that to man, made hi the image of God,

all created things should be made to do service, and that before all else God's

almighty power should be known. Whosoever, therefore, has intellect from

God, to him this medicine shall be given. That ignorant Galenist,  
Beanus, will

not be able to comprehend it, nay, he will turn from it in disgust. For all  
his

works are works of darkness, while this work takes effect and acts in  
the light

of Nature. And so, now, in brief but true words, you have the root and  
origin

of all true medicine, which no one shall take from me, even though  
Rhasis with

all his base progeny should go mad, and Galen be bitter as gall. Let  
Avicenna

gnash his teeth, and Mesne in a word measure the length and breadth,  
it will

be too high for all of them, and Theophrastus will stand by the truth.  
On the

contrary, the lame works of the ointment-people, and the unctions of  
the phy-

sicians and doctors, with all their pomp and authority, shall go to utter  
destruction.

There is only one thing more to say, since to many this description of

mine will appear obscure. You will say, O my Theophrastus, you speak too

briefly and abstrusely to me. I know your discourses, how correctly you im-

part your subjects and your secrets. Wherefore this description will be of no

avail for me. To this I answer that pearls are not for swine, nor a long tail

for a goat. Nature has not seen fit to bestow them. Wherefore I say that to whomsoever it has been given by God, he will find sufficiently and above

measure, more than he wished for. I write this by way of initiation. Follow

with foresight, and avoid not study and labour, nor let the parade of fools

lead you astray, nor the diligence which is necessary turn you away. By con-

stant meditation many things are found out, and this is not without its reward.

So use to a good purpose what I here give you ; let it be to you a fountain,

and then you will have no need to drink from the troughs of the pill-sellers,

nor will your lot be with the body-snatchers, but you will be able to serve

your neighbour well, and to give praise and honour to God.

These things I determined to set down briefly, in my book on the Philosophers' Stone, lest men might think that Theophrastus cured many diseases

by diabolical methods of treatment. If you follow me rightly, you will do the

same, and your medicine will be like the air which pervades and penetrates all

that lies open to it, and is in all things, drives away all fixed diseases, and

mingles itself radically with them, so that health takes the place of disease

and follows it. From this fountain springs forth the True Aurum Potabile,\*

and nothing better can anywhere be found. Take this as faithful advice, and

do not annihilate Theophrastus before you know who he is. I am unwilling

to set down more in this book, even though it might be necessary to say some-



thing, and to philosophise somewhat concerning the aurum potable and the

» The lungs, the liver, the spleen, and the reins may all be sustained and nourished by potable gold, which

preparation all physicians ought to have by them, because no physician is of any consideration who is without it. I am

acquainted with its preparation and am possessed thereof. It would not yet be advantageous to publish it, but time

will perhaps reveal it. — Chirurgia Magna, Part I., Tract I., c. 17.

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liquor solis\* I only wished to note these things here, and if you prepare them

rightly they are not to be despised in their powers. But since other of my

books treat of these secrets and make them sufficiently clear, namely,  
what a

true physician ought to know, I will let the matter rest, hoping that this  
book

may not be altogether without fruit, nay, that it may be of use to the  
Sons of

THE Doctrine. May God grant His grace, to His own honour and glory !

Amen.

- According to the treatise entitled De Male Ciiraiis Aegris Eesiituendis<sup>^</sup>  
Lib. III., c. 30, Paracelsus in some  
cases made use of the Liquor Soils for the cure of leprosy.

Here ends the Manual concerning the Medicinal Stone of the

Philosophers.

## A BOOK CONCERNING LONG LIFE\*

SEEING that certain medicines are discovered which preserve the human

body for a second and subsequent periods of life, which also protect it altogether from diseases, corruptions, superfluities, and other diminutions of its powers ; nay, even when these infirmities and corruptions have

broken in upon it, take them away, every physician must carefully study these medicines, and learn them from the very foundations. Indeed, number-

less wearisome diseases and accidents of all kinds are taken away and extirpated from the very roots by this conservation of life.

So, then, when we propose to write concerning the preparation for a long

life it must be understood that we do this in two ways. The one is theoretical,

the other practical ; for the subject of long life can be understood in both of

these ways. And no physician ought to wonder that life can be prolonged —

this also for two reasons. One is, that no fixed limit has been laid down for us, so that on some pre-determined day we must die ; nor is this left in

our own power. The other reason is, that we have medicine from Him who

has made us, by means of which we can keep the body in that state of soundness wherein it was created, and expel from it all diseases whatsoever.

Now from this it may be gathered that death brings with it no disease, nor is it the cause of any. On the other hand, no disease causes death.

And although the two coexist together, they are still no more to be compared

one with the other than fire and water. They are no more akin one to another, nor do they agree better together. Natural sickness abhors death,

and every member of the body avoids it. Death, then, is something distinct

from disease. So far as relates to our present purpose what we wish is .to

speak to our own disciples from experience. We would speak to men who

know those properties of things which are discovered by the highest art and

by daily practice. To the mere pretenders and presumptuous men of medicine all these matters are perfectly occult and unknown. So it is that

we write only for our own disciples, and not for those others. It is more

\* The Geneva folio contains a considerable literature on the subject of long life, and this, as it will be readily

understood, is full of repetitions and unimportant variations. At the same time, there is much in it which is only

partially represented by the treatise translated in the text, so much, indeed, that it exceeds the reasonable limits of

foot-notes, and it has, therefore, been thought better to print the Book Concerning Long Life^\\ACv:\\^ pretends to be

complete in itself, without annotations of any kind, and to reserve the additional materials to be dealt with in a separate

appendix.

## A Book concerning Long Life. 109

certain than certainty itself that the restoration and renovation of the body do

take place, and that by these processes the whole frame can be transmuted

to something better. In like manner, we see with our eyes that all metals are

in their bodies purged so that they are protected from rust, and that even

wood and the dead bodies of corpses are embalmed so that they suffer no

further decay.

If, therefore, such things as these are possible to Nature, why should any

one shrink from our writings, supported, as they are, by examples, although

put in a brief space, or stand aloof from them because we draw a comparison

between the bodies of metals and those of men ? We do not suppose them to

be one and the same. We know that they are altogether different ; but in

both we see the same method of conservation, and this is just what would

have been inferred from experience, for if a dead body, by means of embalming,

can be conserved, by how much more can a living one be kept from decay ?

First, then, it should be known that this conservation, so far as it refers to the body of man, is to be considered in three parts : firstly, with regard to

early youth; secondly, with regard to middle age; and thirdly, with regard to

old age. Hence it can be understood why we begin severally from youth, from

middle age, or from old age, since the end cannot be expected at any deter-

minate period of life. The young life is sometimes destroyed in the mother's

womb, sometimes in the cradle, sometimes during the period of growth, and

sometimes, again, by the inordinate use of food or drink, whereby the nature

being depraved and the strength diminished, it fails to reach the true limit of

human existence. In a case of this kind the physician cannot but compare this

period of life to old age, because it is equally defective and stunted in its

nature. When, therefore, as often happens, children are born diminutive and

sickly from their mother's womb, directly they come to the light they ought to

be imbued with these conservating substances, by smearing the mother's

nipples therewith, as is more fully explained in our practical method. By this

method life and strength can be promoted, just as they can in the case of old

men who were not so treated in their infancy. But in the matter of bodily



power there is considerable resemblance between the old man's last span of

life and that early period in which children are sometimes so broken down that

they cannot attain to old age unless that first period of existence be fortified

for them.

That is considered middle age when the body has ceased to grow and gray hairs begin to appear. At that time should anything occur to weaken

or break up this period of existence, such as excessive work or debauchery, a

similar method of treatment should be adopted before old age supervenes. If

there be too long delay old age may never be reached at all, because that aid

came too late.

The final period of life may be said to begin when the hair grows gray, and it lasts up to death. If this stage be complicated with weakness and

decay, again the same method must be adopted in good season. But where the

no The Hermetic mid Alchemical Writings of Paracelsus.

powers are sound and strong the method of conservation need only be used

in proportion to the requirements. This, then, is the three-fold division of life

to which we alluded ; and in whatever period the regimen of conservation shall

have begun, in each alike existence starts afresh from youth, and goes through

the different stages according to its limits.

Now, although we are supposed to be talking with our own disciples, yet

this argument, amongst others, might be brought against us by empirics.

Since we have such a means of attaining long life and driving away disease and

death, how comes it that so many princes, emperors, kings, and other great

persons die premature deaths ? Why do they suffer from infirmities when they

could purchase immunity for money, and even ward off impending death ? We

answer those who make such enquiries thus : We have never read or heard of a

prince or king who used these remedies, with the single exception of Hermes

Trismegistus. Many others have existed, as we point out in our book on Restorations, but they are unknown to the dwellers upon earth. And, though

we do not consider them as a solution of the difficulty, yet still it must be re-

membered that the physicians of these emperors and princes understand less

about medicine than the clowns who spend their lives in the fields. Hence it

happens that they more frequently promote and conduct their princes and

heroes to death than to life. Acting upon the advice of their medical men, it

would be quite impossible for them to reach their proper period of life, and

this on account of the ignorance of the faculty, who are physicians only in

name. The argument, we repeat, is not thus answered ; but we might also

put forward the irregular life of princes, who often shorten their own existence,

and this more as a punishment than through devotion. Then, too, there are

many princes to whom these and the like remedies are altogether unknown.

By these three cases we consider that we have answered the argument advanced against us.

In what has been just said, we desire to point out not that this three-fold

division of the periods of life is alone to be considered, but also something else

which is by far more important, and this in two ways : one, namely, where

bodies lay themselves open to diseases by irregular life, whence proceed

dropsy, jaundice, gout, the falling sickness, pleurisy, and other like diseases,

chronic or acute. Not only the division of the periods of life, but each disease

in particular has to be taken into account by itself.

In the other case diseases occur in conjunction with irregular life through

the seasons or by means of accidents, as in the instance of pestilence, mania,

and other visitations which are destructive of life. These two methods involve

the process of long life. In this way we shall have to understand what diseases arise naturally and what from external causes connected with Nature;

then those which derive their origin from something beyond Nature, as from

incantations and superstitious practices, about which last there will be much

more to say. For where such a disease occurs it must often be considered as

a punishment, and on this account is not curable. We admonish our disciples

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to abstain from such practices. But so far as the visitation proceeds from

Nature, this we teach how to cure and guard against by natural means.

Although we know and do not forget the effect of rings, images, and the

like, which guard life against death, still we set down nothing on that subject

here, but pass it by, because it has to do with astronomy. We speak, how-

ever, of these matters elsewhere, and proceed by another method, which is

well worthy of all attention.

We first set aside diseases which do not arise from the bodily constitution,

or from debility, but from some other source, before we speak of means of

conservation. So, too, secret diseases will have to be examined. If they were diseases like gout in the feet or the hands, falling sickness, etc., they

would not have to be set aside on these grounds, but would be cured by

methods of conservation. So, then, there are three different classes of disease :

one of a long-standing character, such as fevers, hyposarcee, jaundices, and

the like ; another of diseases proceeding from within, as pestilences, pleurisy,

abscesses, and so on; and a third of chronic diseases, as gout, falling sickness,

and others of like nature. The first we must pass over, for the second prescribe remedies, and in the third case suggest methods of conservation, so

that they may be guarded against.

Then, again, we must not omit those diseases which have a mental origin,  
and arise from the sufferer's own imagination, or from that of another person,  
as in the case of incantations, superstitions, and the like.

With such a division as this, it must be understood, by way of conservation, that those diseases which have a mental origin are in like manner removed by mental treatment : those which proceed from the patient's own

ideas, by some objective mode of treatment ; those which arise from imagination-

tion, by imaginations ; and those which arise from incantations, by counter-

incantations ; while those which come from superstitions have to be relieved

and cured by counter-superstitions. Then, after ailments of this kind have

been removed from the body, there follow at once seven means of preservation,

one directed to the natural strength or weakness ; another against casual or



accidental diseases, and the like, with the view of guarding against them for

the future ; a third against mental attacks ; a fourth against incantations ; a

fifth against imaginations ; a sixth against the patient's own notions ; and the

seventh against superstitions.

Marvel not that no mention is here made of temperaments, because the

preservation of the whole body does not depend upon these, or upon their

proportions, but rests on the virtue of Nature alone, from which all other

excellencies arise. For the sole virtue is that which resuscitates and re-kindles

the humours, which are four in number, but of which no account need be

taken in medicine. The physician who bases his treatment on the natural

temperaments may be fitly compared to a person who extinguishes a fire and

leaves coals still burning. It is better worth considering how to preserve the

root than the branches of a tree, because from the root the strength of the tree

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issues forth. If by chance anything happens to the branches — as may occur

to the root of life from the temperament and the humours — this is merely an

accident which in no way brings health, but rather takes it away. That we

said was to be guarded against, when we were speaking of the three classes of disease, with the idea of resuscitating and re-kindling the life of the

root, and, together with the branches, deriving its own nutriment thence,

according as the complex qualities suggest their own remedies. When we

seek to compare a short life with a long one it is necessary to know what life

is, where it is, and how it may be diminished or augmented, as also whether

it is something analogous to sight, touch, taste and smell. Judging by Nature,

it would be impossible for us to know what it is which produces sight, and

how it supplies it, as we have set down in our treatise on the Bodily Faculties,

or which of those powers possessed by the body can be investigated by natural

means. It is not so with life, because life does not derive its origin from natural seed, but has a spiritual source, though its origin is still natural. It is

just as when the flint is struck by the steel, the fire leaps forth. There is no

fire in either, and yet fire is produced from them. They are not fiery by nature, neither in their elements nor in their combinations are they combus-

tible bodies ; they rather resist fire more than other stones and metals do, as

is seen in their transmutations, wherein no fire is elicited or can be obtained.

None otherwise life takes its origin from something wherein is no life, as from

the seed, the root, the sperm, and the like, just as the spark comes from the

flint by the force of the ens, not of the esse. So, also, the life of man proceeds

from the ens.

And then one has to consider whether this life can be produced, improved,

or strengthened, seeing it is an incorporeal, volatile something, like a fire to

which the more wood you supply the more fiercely it burns. In like manner,

life, the more of the humour of life it has, the more the spirit of life abounds

in that life. Hone the fire bursts forth from some substance in which is no

fire, it is impossible for us to know. Some think that it is due merely to hardness ; but how this can be the cause of a substance supplying that which

is not contained in it, is not a subject for discussion in this place, where we treat solely concerning life.

Since, then, we see that life is, as it were, a burning and living fire, in this way it is illustrated to us in a material fashion and in a sense which comes under our ocular observation, that life belongs to the same category as fire, and we know that fire lives in wood, as also in resins and oily substances.

None otherwise life according to its goodness or evil is strong or weak. Whatever of good or evil fire there is in it, as in the wood, we are able naturally to amend, or to add that in which it delights, or by which it will be

rekindled ; we can regulate it at our pleasure, can supply something stronger

and stronger when another thing fails, substituting something else in its place

exactly as the fire is renovated with fresh wood. Though it had been well

nigh extinguished down to its last spark, it is again kindled, and burns more

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brightly than before. It is increased by those replenishments, or by any other

mode of regulation we see fit to adopt.

Nor let us think that we must die on some precise day, sooner or later, or that it is derogatory that a Christian should believe it possible to prolong

life by medicaments created by God for that purpose. Nay, it is altogether a

mark of idolatry or of idiotcy not to believe that this is put in our power, just

as we said above of fire. Our only defect is that we do not know the special

kinds of wood by which we can kindle our life. It is not against Nature that

we should live until the renovation of the world : it only passes our com-

prehension. For the most part we lack wisdom, so that we are unable to judge what there is in existence which is useful for us, especially since we

altogether ignore our powers in this respect. Adam, whom we think the wisest of mortal men, had perfect knowledge of these matters.

Although

he was deprived of the tree of life, this is not a matter of theology, but of

medicine. There is a natural tree of life —the tree of the soul.

Since, then, we are writing and teaching about long life, we should, in due course, at this point consider that kingdoms, districts, states, and valleys

more or less contribute to the prolongation of existence. Some are more

useful for the purpose than others. They afford more joy, more fresh air, and

humours which are healthful to life. Among these exist causes which we

ought to understand, connected with the land, the elements, the winds, the

stars, and so on, which can make life longer than the common span of human

existence. From the earth is produced everything that nourishes and supports

our life ; and also that which destroys it and makes it perish. Hence we can

gather that evil arises to our bodies not only from such things as poison and

opiates, but from those things by which life is chiefly supported, as from gold

and balm. Nor should it be thought that medicaments were created only for

use against disease, as, for example, the Tyrian remedy against poison, nor

should it be inferred that these have no operation in healthy bodies. For we

should know that to keep the body in health just as many things have grown

up as for taking away health. We can, by our daily food and drink, at one

time injure our bodies, at another benefit them and keep them in health, ac-

cording to our use or abuse of these things. Whatever we use of these elementary things becomes useful or hurtful to us according to our reception



of them. For whatever the fire in us consumes as it burns, that the fire restores to us when it is extinguished. Whatever loss is brought about by

the one or the other the air itself compensates. It never refuses life or deserts

us ; it is we who do this for ourselves when we withdraw from the air. In this

way, whatever one element takes away from us, some other element supplies

in the way of conservation ; and by an alternation of this kind those elements

are regulated, so that they may do us as little harm and as much good as

possible.

And although the air may sometimes destroy us by the infection with which it is occasionally contaminated, still we are able to discover this, and

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even in another direction turn it to our advantage. The air is both particular

and universal, good in one place, bad in another, just as one land is better

than another. In like manner, it is compared with water, which, like the air,

is sometimes to be avoided by us, and the same is the case with fire. For

from one kind of wood a better and more healthful flame proceeds than from

another. So, also, influences and the stars above ought to be understood,

since they have the power of breaking up our health in different ways, and of

destroying our health. In like manner, it must be remarked, that among these

some have the power of conferring health and of prolonging life. For there is

no section, species, or kind so bad but that some good also exists therein, though

we are not able to twist and turn this, or to regulate it for our advantage,

as, for instance, that we should be able to appropriate to ourselves Jupiter and

to reject Mars, or to select for ourselves other useful and convenient stars, as

we do with herbs, some of which we choose and others we reject. We have

not the same kind of power over superior objects of rejecting the one and se-

lecting another ; though even here we have some power when we bring it

about through some means that they exert their influence on the inclinations,

as when we use the rings or images of the planets, and other methods which

we will explain more fully and clearly as we write. Furthermore, too, it must

be considered that sometimes our life depends upon the aforesaid causes, and

similar ones, either to be diminished or prolonged. We will say at greater

length what good or evil can result to us from these, so that we may be able

to understand the powers of God and His creation ; not that we would pre-

sume to scrutinise these from their foundation, or fully describe them from the

beginning, but only give some fragmentary thoughts concerning them.

More at length we have to consider in what essential way such things as

diet, medicines, places of habitation, and the higher bodies exert their influence

over us, so that we may be able to avail ourselves of the virtues contained

in them, and to extend our life, and understand what their influence is, as

also how they are able to do us good and help us. Their virtue far exceeds

ours, because it is less subject to any sensible virtue, and it may help us just

as a log is not able to burn unless some oiliness survives in it. The virtues of

the things we have spoken about by far surpass ours in their consummate

strength, and this in the following way : Their essence and property, their

nature and quality, are incorruptible and permanent, since they do not die like

mere sensible bodies, or as man dies, who is deprived of life and stripped of

all his powers when his body becomes a corpse. Yet herbs and like objects

do not perish essentially. For the substance of these things, even when the

material body putrefies, remains, an incorrupted essence indeed, in the earth,

passing on in turn to its own like until the remaining earth is consumed.

They are taken up for its use, and their essence passes through their decaying

bodies into the earth. But in the case of man, his virtue, essence, and properties do not remain with his corpse, but withdraw themselves from

decay.

Hence it is gathered that we are not able to receive into our bodies the essence of herbs and the Hke, so that those bodies may be increased and

nourished by the virtues of those herbs, simply because we receive the properties of the herbs, so that if one takes a pound of the quintessence of

hellebore it relaxes the body as that herb does, or if a man eats gold his body

shall become golden. By no means. Here is the difference : the one is appropriated, and the other remains in a material form within the body, with

all its virtues abiding in itself. This is an essence, not a property, but a certain esse from which is produced an essence endowed with all its properties

and appropriate natural gifts. Such an essence, when it has entered the body,

mingles with the humours for sustaining the spiritual life. This essence is a

humour, and constitutes the life of the thing, and for this reason the two

humours combine in one, and agree in their intermixture so that the inner

receives the esse of the outer. The one is united inseparably with the other,

just as one wine is mixed with another. Moreover, it must be remarked that

consumption goes forth from that body because the humours of man's body are

always mortal, and liable to decay ; whence it occurs that essences are deteriorated and weakened for the future. There are, then, in this one two

contrary things, whereof one is corruptible as the humour of life, but the

other, which is fixed, consists of the essences of things, their humours, and

liquids. That which is fixed gives assistance until it is consumed, just as talc

does, which fire has no power to injure, but, nevertheless, in process of time

it is consumed in another way. With regard to long life, we complain

bitterly, because we are deprived of the power to understand what we should

take when weakness seizes on the fixed substance, and we become weak, like

a lion worn out with a long fight, and no more abounding in strength, or when we have no wood to add to a fire that is going out.

We know that there are some medicines, and some regions in which there

is no death, in others it is slow, and life is very long because the harmonies

which prolong life are in these places most abundant. Although there are in

these places some who are mortal, still they live a very long time, concerning

whom I do not purpose at present to write more fully. We should know also

that some persons are immortal, so that we ought to learn what is mortal and

what is not, as also what the grades of the universe are, what vast natural

powers exist therein, and how supremely man may be beautified by a long life.

This can be understood in two ways. That is mortal which cannot remain



until the destruction of the world. That is immortal which will await such

destruction, though these very things are themselves mortal. This lower world is not going to remain for ever in its substance. What is born therein

is divided into mortal and immortal, so far as natural things are concerned

only in common speech. For the world is not one and undivided, but partitioned off into regions, namely, Paradise and the outer world. In the

latter we live with such hope as we can. But in Paradise, which is the other

world, there is no death. This is no miracle, but purely natural, because the

nature of that world allows it. Just as our gold preserves one from leprosy,

so does Paradise preserve us from death, not by a miracle in either case. Nor

must it be understood as though our dead body was to rise, which would be a

miracle, as we have said in our book on Heaven and Earth. It is most

necessary we should know that in Paradise is born a being immortal in its

substance. Moreover, in the essence of the outer world we have nothing but

a fixed essence and a corruptible body, which are both preserved in Paradise.

But to write much about this belongs not to our experience, beyond what the

earthly essence teaches, which affords a centre. Nor ought we to discuss at

length about these matters, since they far exceed our imagination, and every

faculty which seeks to learn whilst on earth the order of Paradise. We speak

of these things after a spiritual manner, rather in a dream than waking, and

only for this reason to shew that the life there is enduring, up to the consum-

mation, or perhaps beyond it, but this is to us occult.

Whatever, then, is from Paradise is able to render our life immortal, and

not the Nile itself could wash away that attribute or despoil us of that virtue.

We are by our materiality, by our place of abode, and by our pursuits deprived

of a certain amount of power, and so we will not write further about these

matters. Still, we will endeavour to teach in the sequel about a long life, so

far as it shall be in our power to look into the matter, leaving those things

which we are not able to grasp, and rather considering the predestination of

each in particular.

In order to write more fundamentally concerning long life, weighing

everything that conserves and defends it, it should be known that mind and

being are the two methods by which soundness is either taken away or secured.

In these two the health of our whole body, and everything that we do, is

established. Out of the mind those matters regulate us which are therefrom

produced, which also specially belong to it, as incantation, imagination, thoughts, and influences, all of which operate in the mental sphere.

From the

being those things govern us which belong to that department, such as the

complexions, the qualities, the limbs, and the bones. Furthermore, this must

be known and understood, that incantation, estimations, imagination, and

influences are submerged in our mind when our thoughts are so plentiful and

so powerful as to master our reason and our mind. So, too, from the most

powerful forces of imagination, estimation, and incantation, the reason is

submerged like the fragrance from the rose, whence it happens that it intro-

duces syncope and madness amongst its influences, and so rules in the mind

that it masters it and dominates it, not because it is produced in the mind, as

the three preceding things are, but it has such a power of inclination, that it

can turn it to good or evil, just as the sun shining through some glass tints

according to its own nature whatever is contained in it. No otherwise does

our mind exert a transmuting power according to its natural life, like ice melting in the sun. Those things which proceed from the being bring to us

bodily infirmities from our complexions and qualities, which complexions

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originally arise from the being, and this is conserved by the humours, accord-

ing to the bodily organisation.

It is in no way necessary to consider diseases of this kind, or the origins, beginnings, and essences of the mind and the being, nor again to inquire what

the cholera is, or the phlegm, or the blood, or melancholy, but only to proceed

generically, as will be shewn below. First, then, we will approach our practical method, because those other matters have no relevance to mental

affairs, or mental things to them. So we will assign to bodily things each

its own substantial medium, and, while remaining silent about mental things,

we will point out the effect which these others have in the curative process.

Understand, then, that the bodily substance must be conserved in the humour

alone, as being that wherein is the life, and from which the complexions, and

so on, are regulated. It is not the complexions or the qualities that have to

be conserved or purified, nor need the losses of the liver or the spleen to be

taken into consideration. Conservation itself removes all these things, and

blots out all defects of a similar kind, together with all that is superfluous in

the body, and thus reduces it to a state of equilibrium. Conservation of this

kind does not operate thus by means of some grand specific of its own, but

by means of its altogether incorruptible essence.

We determine, therefore, to forget for the present higher matters, and to

point out the practical method in its due order. Here the regimen must be

first of all preserved, afterwards the disposition of the body must be considered,

and thirdly, medicine. On these three the conservation is to be established.

Regimen, from which we start, as regards regions, scarcely comes into the

question amongst other matters, as it needs the least precautions, and only

the convenient order and disposition of medicine. We put, therefore, our chief

trust in that medicine which not only conserves man in youth, but also affects

brutes. The chief essence of the same, which is present in natural objects,

kindles the body with so excellent a virtue that no strength or virility can be

wanting to it. At the same time no disease can affect it, since, through the

conservation of youth, no decay is suffered to take place, no putrefaction can

occur, no disease arises. It does not even admit the excrescence of super-

fluities, whence it follows that no disease proceeds from superabundance,

whilst, at the same time, it prevents the body from being corrupted, and so

no evil can arise from corruption. Finally, it so protects the body that none

of those diseases can enter which flow out from imagination or impression.



In like manner, those diseases which proceed from tartarus are unable to

adhere to it, and if any has fastened upon it beforehand it is removed.

When

you have once received what we lay down concerning a long life, there is

nothing left which you can wish to understand from common sense, since we

disclose our meaning only to those who have a good and extensive knowledge.

Now, then, we will explain our method and practice as briefly as possible,

though they will not be intelligible by common persons. We write only for

those whose intelligence is above the average.

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Its practical use is that one dram of this conservation should be taken

once every month in the best wine, if the nature, up to that time, has not

become debilitated. If decline has commenced, a dram should be taken every

week. In the same way, if ninety or a hundred years have been reached, the

same quantity mentioned above should be taken every three days. It should

be carefully noted that if any one has been deprived of virile powers, the

weight should be increased as necessary. For the natural power of man is

virile in its own degree, and more potent for suffering in one than in another.

All this must be taken into account in cases of conservation for the reason we

have mentioned in the words preceding. Sometimes the constitution of a man is so weak that he cannot be conserved, as in the case of those who

from birth have no good foundation or root. As a sponge cannot admit fire

in the same way as wood does, so these persons do not admit of conservation

in the same way as others do. So, then, though the medicine be perfect, still,

on account of defect in the subject, in the way of constitution and perfection

as required by Nature, the operation is weakened.

Concerning the female sex, too, it should be understood that, so long as this method of imagination is applied, the menses will not fail for another

period of life, nor yet fecundity for conceiving and bearing children ; provided

only that the women, by their natural constitution, are qualified for this. For

the spirit of life which is in them expels every contrary influence and conforms

everything as it ought.

So, too, of the yet unborn foetus. If at birth it be thus conserved it acquires a thoroughly sound constitution, proof against all diseases and preserved

for a long life.

A long life depends on three things : the vital spirit which conserves life in us all : after this arise the different temperaments and qualities, like the

trunk and branches from a single root. We place the reception of conservation herein, and endeavour to defend the rational spirit, by our conservation of the nature, from all those accidents which could be occasioned

by temperament, such as excessive sorrow or joy, which arise from the humours. These, again, are fourfold, varying with the temperament and the

qualities, and so on. For these no special medicine need be used. If the vital

spirit only be conserved, these vital humours are conserved also, and if these

exist without any defect, no perverted elements, such as temperaments, can

arise. So, by this method, the body, and all that is therein, is rendered sound

and healthy. Hence, too, it happens that no evil can occur to the rational

spirit through the aggravation of the body, but it is conserved in a good essence and nature, just as it can easily be understood that it will be con-

served with all its faculties, such as sight, hearing, taste, etc., in due  
pro-

portion. The process of conservation, then, which we have already  
mentioned,

we describe in two ways, one by means of simples, the other by arcana.  
Yet,

we would not wish to separate altogether simples from arcana, but, on  
the

contrary, join them together, since simples of themselves have such  
marvel-

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lous virtues and powers that some of them conserve for forty years,  
others for

a hundred, and this, so far as conservation is concerned, we place on a  
par

with the powers of the arcana. The essence of such simples which  
secure so

long a life we consider in no way inferior to an arcanum. Take, for  
instance,

the leaves of the daura, which prevent those who use it from dying for  
a

hundred and twenty years. Its virtues we describe in the treatise on the  
Nature of Things, and here, for the most part, we preserve silence  
about them

on the account of the incredulity of men. In the same way the flower of  
the

secta croa brings a hundred years to those who use it, whether they be  
of

lesser or longer age. There are many more of these no less worthy of  
regard

which we do not set down here. The arcana, it is true, have greater  
powers

. of conservation than the simples we have named, because they fortify  
and

nourish the radical humours more than the simples do, just as flesh and  
herbs

nourish men, but in unequal degrees, since one has more power than  
the other,

but Nature derives satisfaction from this rather than from that, and  
partakes

of it with greater advantage. We give the recipe, then, for conservation

during two or three periods of existence, for men or for women, as follows : —

Take of cut flowers §j. ; of leaves of the daura Sv. ; of essence of gold and of

pearls each gss. ; of the quintessence of safi"ron, chelidony, and balm, each

5 v. Mix them all together according to the artistic method, and keep as a compound for use, in glass vessels as above. This medicine is also sufficient to cure and to drive out any accidental diseases which may sub-sequently occur in the subject.

Now we have to speak of mental afi"ctions and assign to each its special

remedy. Mental diseases, either those which proceed from the mind or come

into the mind from without, may occur in different ways, as we have before

said. And though we cannot ascertain exactly the origin and nature of these

latter, since they are invisible to our eyes in their seats, and consequently

in their powers, still we speak only of their effects which we can see,  
and of  
the operations which they shew us. On these we base our practical  
treatment,  
saying that their effects are produced in the spirit of the mind (as we  
have  
elsewhere remarked), as our mind is merged in them.

We neither wish nor are able to hinder the course of the heavenly  
bodies,  
yet we have the power of resisting them, just as a strong wall can be  
assailed  
with bombardment and with engines. The sun impresses its influence  
on a  
stone. If that stone be thrown into the water, the sun can no longer  
bring its  
powers to bear on it, and thus the stone is preserved. Similarly,  
influence can  
enter a man in two ways : in one, when it is impressed upon him by  
ideas.

This cannot be hindered, as the grass in the meadows cannot vegetate  
and



grow without the sun. The cause of this we set down in another place.  
In

like manner, there is one kind of influence which conserves and  
sustains us as

nutriment does the body. Such is the influence of the constellations.  
The

other is accidental, and this does us injury by hindering the former so  
that it

cannot exercise its operations upon us. We know this of planets and  
the like.

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We adopt measures of preservation against them so that their effects  
may

have no power upon us. Such methods of conservation against the  
planets

consist of rings and images specially constructed against their  
influences.

What we have said on the subject of imaginations should be carefully  
noted.

The rings of the planets have power of defending us from accidents,  
and so

affect long life. But they are not satisfactory, for several reasons. And  
here

is something to be known, namely, that the mental influence should be  
directed to some other object. For example, if Mars should be disposed  
to

destroy me, and there be a mental inclination from him in my mind,  
which

might induce mental disease, I construct my homunculus, that the  
operation of

Mars may be directed to this image, and I may get off safely. It is easier  
to

affect the homunculus, and so the planet is able to work its will more  
gently

and without resistance. It takes the easier course, and leaves the more  
diffi-

cult one. The material is the same by means of the opening that has  
been

made. To this material Mars was inclined with the view of injuring my  
nature ;

but he begins to operate on that which is easier, is satisfied therewith,  
and

remains therein. Other reasons may be assigned for this, but we do not put

them forward, since they have no bearing on the conservation of long life.

In this way there is produced a conservation of the mind, that is to say, the heavenly bodies are distorted towards something less resistant, so that the

mind may be freed from the heavy yoke of those heavenly bodies by means of

which death is often inflicted.

Against incantations, too, we would prescribe something, so that a long life may not be taken away by means of these. Remedies of this kind we have

mentioned in several places, not as conservations, but simply for a cure of

incantations. But the same is to be understood concerning them as in the

case of the malefic stars. Incantations, that is, are to be guarded against in

the same way as mental influences transferred to a homunculus. A similar

operation holds good in its reversal to that which binds our minds and mental

organs and our beings, the seat whereof is in the mind, as we remark in our

treatise on Incantations. It must be directed to some other subject, and not

to that which we have from the stars, but to its own incantation in the follow-

ing manner : I construct a homunculus of wax to serve my purpose, and this I

put in its place. Then, whatever attempt is made against me by way of incantation will be fulfilled on this image. For that proceeds from my mind,

and the incantation from his mind, so that the minds meet, and on neither side

is any harm done, or any effect produced. Under this form we have made

clear the mode of resisting and preventing incantations by means of images.

So, too, imagination destroys an imagination directed against us. It may happen that I am being killed by the imagination of another. Such an imagi-

nation, which should be fulfilled in me, should be diverted elsewhere, lest

health and long life be taken from me thereby. This I illustrate by the follow-

ing example. If anyone feels great enmity against me, so as continually to

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wish for my death, and is not an incantator, but still a most persistent enemy,

and if I do not know this, but his evil disposition is hidden from me, I, on the

other hand, settle my mind in the greatest possible repose, by this method of

protection being hostile to none, hurting none. By means of this piety, such

great envy which is directed against me cannot be carried out ; for piety is the

principal and most consummate means of preservation against bad imagina-

tions which can possibly be devised.

Estimation, in like manner, which is in ourselves, may operate in the same way. When I think more of myself than my reason warrants, such estimation is a submerging of my reason, so that I may lose my reason by the inordinate mixture of self-esteem, as we have said elsewhere on the

subject of estimation. Against such estimations as these the best method of

conservation is not to impose more on the reason than it can bear, which is

the way in which such estimations are fulfilled. Here is another method of

conservation. For instance, where we make false estimates of God, a subject

which surpasses our reason, we betake ourselves to a homunculus directed

towards the stars, which homunculus is of the same nature as ourselves, and

so our speculation, which might corrupt us, passes to the homunculus. For

there is no resistance to such speculations being fulfilled without loss, by a

subdivision of the senses existing in me and in the homunculus, with a differ-

ence of perfection and imperfection.-

By means of estimations and imaginations many superstitions are fulfilled, which are not impressions, or incantations, or estimations, but simply

superstitions capable of being understood by a similar example. I suppose

myself imbued with the superstition that when I hear crows chatter on my roof

I esteem it the sign of some one's death (there are many similar examples

which need not be quoted). This superstition may make me ill myself, or kill

my sick friend, the cause whereof I set down in my treatise on Superstitions.

My method of conservation is this : that I regard such chattering as natural,

and that it does not operate according to the foolish idea of men and of myself.

By this means my superstition is destroyed, for it is rendered doubtful when I

attribute it to my folly. Nothing destroys superstitions more thoroughly than

considering them to be follies. Thus all harm is taken out of them. It is the

consensus that leads to action, and this consensus is at once removed if I

think of my own simplicity and the folly of such empty credulity. And this

does not happen only in the case of crows, but with many other things, which

it is not necessary, nor would be useful, to rehearse in a treatise on long life.

Enough has been said on the subject of conservations.

As to the fact of our being hard to understand, that happens only to those

who understand neither us nor Nature herself. Yet is what we say of some

moment. For those who do not understand us on the subject of long life, we

decline to teach them more plainly. For those who have any depth, we are



conscious that we have written of our processes at sufficient length,  
and have  
disclosed them with ample clearness.

## 1 2 2 The Hermetic and Alchemical Writings of Paracelsus.

Concerning the regimen of food and drink, we will only set down so  
much as bears on long life, reserving the rest to be treated in another  
place

and by another method. First, it should be known that foods ought to  
be

prepared according to a process, just as medicine, so that they may  
expel all

the superfluities of humours which lie hid and grow in the body. These  
humours, by means of conservation through food and drink, are  
completely

removed. Next, it is necessary to know that the cures of all internal  
diseases

are accelerated and promoted by suitable medicines, and also by  
Quintessences.

As to the origin of diseases and medicines, we say nothing about these matters

here, because they are extant in many parts of our Physics. This only we say,

that for a long life the following is the best regimen : moderate diet. We do

not give this in detail, because it is well known to every physician. One thing

we will add, that food ought to be separated from all its impurity, as we teach

in our treatise on the separation of the elements. The use of such separated

food with moderate diet exhibits a wonderful sustentation and conservation

of life ; it restores the flesh and blood, so that no disease can do harm to the

body through external foods, which is not the case with other foods and

drinks. The use of such separation of foods for the foundation of a long life

we set down for those who wish to live long ; and we do this for many

reasons, not necessary to specify here. This we do affirm here, that this is a

regimen by which the complexions of the blood and the flesh are nourished.

Nevertheless, conservation belongs to the vital spirit and its humour. Thus

we believe we have said enough on the regimen necessary for a long life.

We describe the separations of foods and drinks in the treatise in our Archidoxies on the Separations of the Elements, the pure from the impure. In

like manner, in the book on Regimen, in the same place, we set down what

may be best and most conveniently adopted for a long life. We do not repeat

here what we have written at sufficient length elsewhere.

What air, earth, and elements are best, we will indicate in the same manner.

In the element of fire no watery disease can arise, and vice versa. So, in like

manner, we must understand of the earth and the air. Whatever lives in the

fire is free from other infirmities except those of fire.

What has to be considered, then, and assumed necessarily for practice,  
is

a certain desired equilibrium of elements, wherein long life consists.

This is

the work of wisdom alone, in which work are comprised the operations  
of the

elements with the perfection of their forces, so that the fire shut up in  
man

shall avail to take away all diseases, drive them out, and keep them at  
the

greatest possible distance. We look upon this work of wisdom as  
another

earthly Paradise, in which no disease could germinate or remain, no  
venomous

animal could dwell or enter, and health could never be destroyed. This  
we

could wish conceded to us by the Lord God, that we might write freely,  
without

the contempt of idiots, what experience has taught us about this work  
of wisdom.

But, on account of those idiots, one has patiently to hold one's tongue  
with

regard to the miracles and marvels of that work of wisdom, wherein is

### A Book concerning Long Life. 123

reserved the earth of the wise. Since, then, I must be silent about this, I  
determine to describe it only among my secrets, that it may remain  
buried

within me, though without any end of life.

Thus far have I written on the subject of Long Life for our own and  
other

disciples who are endowed with a happy and subtle intelligence.

Here ends the Book on Long Life.

# THE BOOK CONCERNING RENOVATION AND RESTORATION.

By Theophrastus, Philosopher and Physician, of Germany, called  
Paracelsus the Great.

FIRST of all we must understand what Restoration and Renovation are ;  
what those things are which restore and renovate, and also what that  
is which can be renewed and restored in the creation of things. All  
minerals, indeed, are thus brought back to youth-, are renovated and  
restored,

so that rusted iron can be again brought back to new iron, and the rust  
or flower

of copper into its copper. So, likewise, minium can be brought into lead,  
and

Saturn into Mercury (or, as others read, the calx of Jupiter into tin). In  
this

place, therefore, renovation and restoration signify that process which brings

back a destroyed, or rusted, or consumed substance to its youth and its perfect essence. But still this renovation which we have here introduced

cannot be in any way compared to that restoration or renovation which we

purpose to expound. For though rust and verdigris are not a metal, still none

the less in their essence the essence of the metal has not yet perished or been

consumed. So, then, that renovation cannot, in this place, be taken for an

explanation of restoration and renovation, because in the human race such

rustings and ablutions do not occur ; and hence it is that men do not require

a renewal of this kind.

In this manner, if a decrease be understood to happen to an old or decrepit

man, like a kind of rust in his substance, then, in like manner, his body will

be capable of being brought back from its state of decrepitude to youth, and

there is a restoration from any kind of disease to health, but concerning this

we have no desire to write at present. This, too, may be accounted a kind of

restoration when out of salt, sulphur, and mercury a metal is made naturally.

When this perfection is completed and brought to the actual metal, that metal

may again return to its three primal elements, so that the salt, sulphur, and

mercury again appear as they were at its first generation, insomuch that the

metallic element altogether passes away, and there is no longer any metal

present. So also it may happen that the matter of the three primal elements

may return again to a metal as before, namely, if from the three primal elements of copper, copper be again made, and so on. This, too, in the case



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of metals is a restoration or renovation, when a kind of regeneration takes

place from a metal previously complete into a metal again, perfect and com-

plete. But that is not to be thought of as renovation or restoration if it be

referred to man, because we cannot be brought back to our three primal

elements, or reduced to our sperm, from which, again, we might be again reno-

vated and restored, as in the case of metals quoted above. For then we should have the power of improving ourselves by a second generation better

than the first was ; even as iron, which is reduced into its three primal ele-

ments, and afterwards to silver or gold, and becomes incorruptible by this very

process ; or as Saturn, which is again reduced to its mercury, is at length changed to an incorruptible metal. None otherwise should we, too, be able

to produce or create from ourselves an incorruptible creature, whereas we have

no power to do this. For we lack that primal matter,\* and are unable to  
^o

back, so as to be constituted an irreducible mass, but we must progress as we

have begun, and in no way are we able to recover or to possess that out of

which we proceeded.

Restoration, then, or renovation, is twofold. One, as applied to metals, we have introduced and made clear. Another, when an old picture is renewed

with fresh colours, so that it appears recent and new as it had been before.

But we must not, therefore, understand in this place that a new matter is made

out of an old one, but that the old picture is so draped that it may appear new.

Wherefore, again, this kind of restoration cannot be cited with reference to the

restoration and renovation of man. But restoration and renovation must be

understood in this way : that man's radical moisture, acting upon and ener-

gizing the spirit of life, shall not be diminished or driven back, but rather shall

be increased in its powers and pushed forward, as a tree to which aid is given

for the production of its flowers and fruits, so that when these drop off and are

done with others are again procreated as before. But, although the example

here quoted does not in every detail illustrate our theory, nevertheless, it

aifords the means for understanding how to promote the radical moisture of

life just as we shewed in the case of the tree. We intend renovation and restoration to be understood thus : that they are not produced in the radical

moisture,! but in that which is generated from the aforesaid moisture and de-

rives its origin materially and corporeally therefrom. For as a bell made by

fusion does not receive its sound from the tone, but from the body, so restora-

tion or renovation does not receive its operation in the spirit of life, but in that

which makes this same spirit ; that is to say, the one is material, the other

substantial. But when all this substance in which the radical moisture is

- It should be noted that while all things are constituted in the three prime principles, they cannot be separated

without the destruction of the simple matter itself; for in separation the virtue of Mercury, of Sulphur, of Salt, vanishes

and goes back into the first matter, as may be seen outside the Microcosm, Mercurj being transmuted into soot,

Sulphur into oiliness. Salt into alkali, whence it is manifest that the first matter cannot pass into' the ultimate matter in

the absence of a mcdmm.~C/iirursia Mngna^ Tract III., Lib. III.

t For the conservation of the radical moisture in its proper quality a medicine is required which is also a material

humidity, and while this is administered, no disease can be contracted.

-De MorUs Metallicis, Lib. II., Tract

IV., c. 5. In the same treatise alum is said to contain an elementary humidity against the fire of the Microcosm.

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present shall have been purified, its tone will be also improved, and the better

the tone is the better the body will be. And when we say that the radical

moisture proceeds from the body and the members, we understand it in this

way, that the radical moisture itself, and that which proceeds from it, are just

like the root and the tree, of which the one cannot live or subsist without the

other.

Equally must it be understood here that these two things are so intimately

united and conjoined as to be incapable of being separated. The radical moisture and the spirit of life,\* together with the moisture of life, are in bodies

and in limbs, just as in metals is the tone, which is not seen, only heard.  
For the

spirit of life and the radical moisture are truly in bodies. It would be  
idle,

therefore, if we endeavoured to purify it or to renovate the body by its  
means ;

but it is just that the body and the matter which are born and have  
their origin

therewith should be restored and renewed. Hence, it may be gathered  
that

restoration and renovation are transmutations of members existing  
super-

fluously in the body ; so that all which proceeds from the body, and not  
from

the radical moisture, falls away, and something new is born in its place,  
just

as we perceive in a tree, from which all the leaves, the flowers, the  
fruits, and

the fungi fall away, and are born again, yet the wood itself is in no  
respect

changed, so as to fall away and be re-born, but it remains. So, too, does  
the

radical moisture remain. This is the life in the body ; and when bodies

reject from themselves hair, nails, teeth, and such things, these are presently

re-born. This is restoration and renovation, whereby that very thing which

should be restored and renovated is restored and renovated. For every re-

storation and renovation occurs in superfluities, and in those things which have

their origin and are born from the substance. By what method the body is able to be restored and renewed may be sufficiently understood from the

demonstrations which we have made, and from the superfluities which do not

form excrescences on material effects, as the hair, the teeth, the skin, and the

nails ; but are in the body as something in excess, which are not absent from

matter or corporeal substances, but remain in their essence as four complexions!

\* The spirit of life is a spirit situated in all the members of the body, however they may be denominated indivi-

dually. In all and each of these the said one spirit abides, and it is the sole virtue indifferently of them all. It is that highest and most noble grain whereby all the members have their life. But being extended and diffused it manifests in various ways, according to the variety of its seats. . . . Nevertheless, its potences are one. The virtues which sustain the bones are in no way feebler than those which nourish and fortify the heart, nor do they abound more in the brain than in the marrow, although the opposite may seem to be true. There is the same necessity of the marrow as of the brain, and the virtues of both are the same. A like law prevails through all the members. Some of them may appear to be of greater importance, but, nevertheless, one spirit of life is the moderator, virtue, power, and operation of them all. The spirit of life originates from outside causes or generations, not from those which are natural according to the flesh. While the generation of other things is twofold, that of the spirit is simple. -Z)^ K/r/^wj il/^/w^rt'rwff/.

Lib. I., c. I.

t Concerning the four complexions— cholera, blood, melancholy, and phlegm, we would by no means be identified



with that opinion which asserts that they are or do derive from the stars or the elements. We do not regard this as true even in the least degree. The principle or beginning of cholera is from bitterness ; melancholy is acidity ; phlegm rises from sweetness for every sweet thing is cold and moist. Blood is from salt ; whatsoever is saline is sanguineous that is, warm and moist. The four complexions, therefore, are acidity, sweetness, bitterness, and saltiness. If salt in any man predominate from the ens of the complexion, then is he sanguine ; if bitterness, then he is choleric ; if acidity, he is melancholic ; if sweetness, he is phlegmatic. Thus, therefore, the four complexions exist in the body as in a certain garden, wherein flourish amarissa, polypodium, vitriol, and salt nitre. And all these may coexist in the body, put so, nevertheless, that one alone will prevail. ~ Paramir/tm^ Tract III., c. lo.

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(otherwise humours), whereof one proceeds from coldness and humidity,

which is retained in the whole body, and is born, not having any special place, nor any beginning or initial point from whence it proceeds, as is proved

concerning the four complexions. Another springs from the exact contraries

of the former, namely, from heat and dryness, which, too, are similarly in the

body and have no special abiding place or origin, and also produce liquid. The

third is cold and dry, deriving its birth in the same way. The fourth is warm

and moist, itself also proceeding as the others did.

And here it must be noted as happening that these four humours\* do not

all exist in all bodies at all times, but sometimes one only, sometimes two,

sometimes three, at other times four. Of them it must be remarked, too, that,

in the process of renovation and restoration, they are consumed and expelled,

for this reason, that Nature and the life of man are able to exist without them,

and stand in no sort of need of them, since they exist only as superfluities,

like the dregs in wine, or the froth flowing from it at the time of vintage.

Concerning the four complexions thus displaying themselves in man, this,

too, is to be noted : that these are not renovated or restored, because they

spring from no one of the members, either greater or lesser. Neither are they

in the blood, nor in the flesh, nor in anything like these. Nor, again, is it true that the sanguine complexion proceeds from a liver abounding in blood,

or the melancholy from the spleen, the choleric from the gall, and the phlegmatic from the brain, and the like ; since the aforesaid members do not

supply their complexion to man, but those complexions come at birth itself

and last right up to death. These points we do not undertake to discuss in

this place, because they are too remote from our text concerning renovation

and restoration.

Since, then, no one of the four complexions has its place or origin in the bodies we have spoken of, but exists in the spirit of life and in the radical

moisture, complexions cannot be renewed or restored. But when the body

shall have been clarified, their nature, too, shall be made clear.

In like manner do we point out as foreign to our text the division of complexion-

plexions according to age, region, and regimen, because no complexions are

impressed on a body by these three. It may, indeed, happen that old age

brings sadness to bodies, but this is not a complexion. In like manner, the

dwelling place may induce phlegm, but the complexion is not on that account

phlegmatic. Bile may make one acquire a yellow colour, which need not be

discussed here since it is made clear when we treat of the Construction of the

Body. For a division of this kind a special phase of intelligence is required,

\* There are four humours contained in man— blood in the veins, moisture in the flesh, viscosity in the nerves, grease in the fat. These four have each their natural purpose. —Z<sup>></sup> f<sup>esie</sup> cum aifdiiionihts, Lib. II., Tract III. At the same time, the doctrine of the four humours as commonly expounded at his time was rejected by Paracelsus, because it was a thing hard to believe, founded upon faith only, whereas medicine is established, not in faith but in sight, and nothing in such a matter should be accepted upon faith, except the diseases of the soul and eternal salvation.

— Faramirum <sup>^</sup> Lib. I., c. I.

Paracelsus has a treatise on jaundice, which will be found in the first volume of the Geneva folio. As in so many

other cases, there is no work which precisely corresponds by its title to that named in the text.

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since it must be remarked that they are not only humours, but sometimes

minerals too, and sometimes corruptions, which all exist as superfluities con-

trary to Nature and virtue. In like manner it must be said concerning the principal members which resist renovation and restoration, that is to say, in

this way, that they do not perceive it, for they do not receive them into them-

selves, but they take up everything that passes through them, and is prepared

with them, just as they take up food,, not a medicament. But wherever by

any chance humours or superfluities are produced in them, they would be

expelled. So, also, of the other members, too, it must be equally understood,

namely, of the bones, the marrows, the brain, the heart, the liver, the lungs,

the kidneys, the spleen, the stomach, the intestines, the cartilages, the

muscles. And of the blood, too, it should be known that corruption or super-

fluity exists in it, though it be only an accident. And so equally of the flesh.

This accident is, as it were, purged away in the process of renovation and

restoration. Not, indeed, that another blood is produced, but that what is

depraved is removed from it, and the good is preserved and predominates.

The same judgment, too, is passed concerning the flesh.

To explain briefly what are those things that can be restored and renovated : leprosy, falling sickness, mania, pustules, gout in the foot, or in the

hand, or in the joints, and other like ailments are removed in renovation and

restoration, unless, indeed, it be some disease taking its origin from birth.

This will not be removed.

But concerning leprosy, or any more severe disease which may exist, it is

well to know that it undergoes transmutation in the body, not, indeed, that

there is a separation of the pure from the impure, but that the leprosy is con-

verted into health, as copper or iron are transmuted into gold. And no one

ought to be staggered by this conversion, for renovation and restoration con-

sume, none otherwise than fire in silver or in gold, its falsities and impurities,

and leave it pure. In the same way the falling sickness and gout are taken

away; for all things which are in the whole body are forthwith renewed, the

blood and the flesh, with the other things which are embraced in it. For, as

alkali purifies mercury into the very best silver, so also renovation and restora-

tion transmute the body into a good essence, as has been said above.

Renovation and restoration, then, expel whatever is superfluous and incongruous with Nature in the body, and change all this which Nature does not



want, or which was of no account, into something good. In this way it re-establishes everything and causes it to grow again, as we have said above,

brings back the entire body to youth, and so on ; for this cause, that nothing

can resist those things which are in the nature itself.

And now we must see by what method the body is restored and renovated, namely, by the kindling of the renovating and restoring medicament,

which it has in the spirit of life and in the radical moisture, by which kindling

the operations are prescribed like the burning forces of a nettle. For who is

so sagacious that he can investigate rightly forces of this kind when they do

not appear to us in natural act, but are sensibly apprehended? In this way,

also, renovation and restoration are accessions to Nature produced by forces

which we cannot express. This, however, is openly known to us, that every

visible thing is cleansed and purified with fire. Nature, indeed, demands that

this one process shall be accomplished by fire, and that it shall not be possible

by any other means. We understand, therefore, a two-fold fire, a material

and an essential fire.\* The material fire operates by flame ; the essential by

means of the essence and the virtues, like cantharides, burning the skin and

raising it in pimples as a very violent fire does ; yet still it is not fire, nor is

felt as fire. A flame and a nettle produce the same effect, as we have often

said.

It is in like manner certain that renovation and restoration in this way

accomplish their operations when they come into the body or are joined in

union within it, because a like operation takes place thereupon as is the opera-

tion of Saturn or Mars in Mercury, which are cast into the fire with their realgars, and although neither of them is warm or fiery, they are, nevertheless,

burnt up like wood, and in the bottom the perfect metal is found which before

appeared altogether leprous.

And, again, who can altogether trace or investigate how it happens that when a migdalia has been powerfully liquefied by means of vitriol, it becomes

copper, in all respects and throughout its entire substance like copper, though

before it had no likeness to copper at all. None otherwise must renovation

and restoration be thought of by us than that they accomplish their operations

like lime, which is extinguished by water, and purifies itself, so that all its

powers and acridities are taken away and removed by its essential fire.

The renovation and restoration of our nature are none otherwise than in

the case of the halcyon, which bird, indeed, is renewed in its own proper

nature ; and many other like animals are found which have the power of doing

this, of which we have made mention in different ways in our Archidoxies, and

still more in our Secrets, from which could be quoted more examples were

they not too far removed from our text concerning renovation and restoration,

where the demonstrations we make come to be understood equally in this

place concerning renovation, while we say again and again that we cannot

sufficiently know how the fire operates, though we see it consume the wood,

because by its excessive heat it overcomes and consumes everything else.

But, leaving this, let us betake ourselves in another direction.

Since, then, we have spoken at sufficient length thus far concerning the beginning of renovation and restoration, let us now point out those things

which do renovate and restore. We have, indeed, in our Archidoxies taught

\* Fire in its nature is four-fold, that is, the sun and moon govern one part in water, the second and the third, which

are resident in air and earth, are ruled in like manner by the sun and moon, and there is hence conjoined in all creatures

that magnetic virtue concerning which there must be nothing more openly spoken, for herein is the knowledge of the

labour of Sophia, the mother and fountain of the Magi ; I have said.—

Z)e PestUiKite, Tract II., s. v. De vi maptetica

inumia in kotnine.

t The reader of Paracelsus may not unreasonably be disposed to think that his secrets are synonymous with his whole

philosophy. At any rate, there is no individual treatise under this title,

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in writing how to prepare them, and entitled them with their proper names

so that they may be known and marked. Now it is our intention to lay down the composition thereof, and first of all the processes. But while we

teach concerning simples and arcana, it must be understood that their opera-

tions are brought about in different ways. For some are found which violently purge leprosy by means of renovation and restoration, but beyond

that touch no other disease ; yet, nevertheless, they are perfect in renovation

and restoration. Beyond these, in the distinctions of these kinds of diseases,

are the Quintessence, the Magistery, and the Element of Antimony, which

purifies the body from leprosy, none otherwise than silver and gold liquefied

therein, and in these it leaves no trace of impurity.

In like manner the element of the sun and its quintessence, as also the oil

of the same, and aurum potable, take away leprosy, together with all diseases, renovate and restore. So also the quintessences of hellebore, of

chelidony, of balm, of valerian, of saffron, of manna, and of betonia renovate

the body, with the exception of those diseases which we have mentioned above,

for these they in no wise diminish.

The quintessence of pearls, too, or of unions, of smaragdines, sapphires,

rubies, granates, jacinths, renovate also the body and bring it to entire perfection. They take away tartareous diseases, as the calculus, gravel, gout in the hands, feet, and joints, together with congelations and coagula-

tions, and similar diseases which arise from tartar. So also the quintessence

and magisteries of minerals and of liquids renovate and restore the whole

body from any defect, and free it from the falling sickness, syncope, suffoca-

tion, and all diseases which happen with a deprivation of the senses, such as

mania, vitista, and the like.

The magisteries and the essence of tartar and alkali also renovate the body with perfect restoration, take away all abscesses, and remedy the putrefactions and the grossness of the humours.

In like manner, the essences, extractions, and magisteries of the greater drugs renovate and restore the whole body, take away fevers, both quotidian,

quartan, chronic, and ephemeral. Likewise the first elements of the sub-

margarites can renew and restore the v/hole body, and remove all diseases

from women, with their accidents, and also render mankind fruitful, both

the husband and the wife. The same arcana in like manner take away



all long-standing and incurable diseases by renovation and restoration of the

body to its highest powers.

None otherwise, too, the quintessence extracted from balsam renovates

and restores the body. It takes away pleurisies and pestilences by its admirable operations and power of perfection. Of this class, too, are many

more things which are also enumerated elsewhere, of much greater virtue

than can be attributed to them.

In these matters, however, it must be understood that the compositions

have to be carefully watched. For though there are many of them, still no

one suffices generally to cure all diseases by itself, but such diseases are to be

expelled by the medicaments of renovation. Finally, therefore, we purpose

to demonstrate the manner and the practice of our intention, though we may

not set down all the processes, for this may not be necessary. He who understands us will perceive the drift of our writings. He who does not understand us is not capable of being taught by our writings, yet none

the less we will set down all the processes in sufficient detail. In truth it would be a heavy task for us to write those things which have been written

by many or are already known beforehand. This doctrine cannot be conveyed better than by the first entity, in v/hich there is a singular nature for

operating upon the body and transmuting its essence. For that first entity,

indeed, is an imperfect compound predestined to a certain end and to corporeal matter. And because it is not perfect it is able to alter everything

with which it has been incorporated as Mercury can, which is like a primal

imperfect entity, in respect of its own imperfection. Although this be determined and limited, nevertheless it is not changed from imperfection, but still it is limited thereby.

Mercury, also, has the power of renovating the whole body because there

is in it a powerfully laxative force, and an alterative as well, which cannot be

sufficiently explored. Yet, nevertheless, it is as a whole imperfect and useless

in its operation, because, so to say, it is mercury, and its first entity should not

be predestined into another body. For such as it is itself, such is its perfection.

Nevertheless, we speak of a first entity, which is perfect for renovating

and restoring the whole body, as is the first entity of gold, and for this reason,

because it embraces altogether the spirit of gold and is most subtle, far more

subtle, indeed, than the true body itself, that is, than gold.

Hence, also, the first entity of the sun, or gold, is penetrable, even as mercury in metals, and does not contain within itself the spirit of salt, whereby

it may be coagulated. For the spirit of salt coagulating the first entity takes

so much power away that the gold becomes not by a hundredth part so power-

ful in its effects as its first entity is. In the same way, generous wine coagulated by frost never again returns to its pristine power.

Now, in order that we may speak and write perfectly concerning renova-

and restoration, it should be known that the first essence, that is, the first

composition of gold which exists as a liquid not yet coagulated, renovates and

restores whatever it lays hold upon, not only man, but also all cattle, fruits,

herbs, and trees. And this must be understood, just as of the universal form of

any metal, which is endowed with far greater virtues than its own metal,

seeing that there is in the mineral form the spirit of arsenic and salt of sulphur and of mercury, all of which are lost in the purgation of the metal,

the said metal remaining in one essence alone.

The very same thing is, in like manner, to be understood concerning the first

entity of marchasites, as of antimony, which ought to be known no less than the

first entity of gold. In the first entity of antimony, indeed, there exists such

K2

a virtue that of itself, by its own special nature, it transmutes everything

of which it takes hold, none otherwise than antimony itself does by fire. For

the virtue of that same separates from the body everything which is generated

by the radical moisture, and altogether renovates the said body from its very

foundation ; for its first entity becomes so fixed in that predestination that

such an essence proceeds out of it, and goes forth from it as heat does from a

fire. No otherwise must it be understood concerning the first entity of resins.

The first entity of sulphur is an entire transmutation of the body into certain

renovations and restorations ; and it is so vehement that it tinges all the first

entities of metals into its own essence, takes away their operations, reduces

them again to their first matter, and afterwards brings them to a perfect and

new body. Indeed, the first entity produced from sulphur has such power over

the body of man that it renovates all the radical humours in it, in all its places and parts.

In like manner, also, may we speak concerning the first entities of gems, which, indeed, by their primal essence most powerfully reinstate the whole

body in its pristine powers, cleanse it from all its impurities, and renovate and

restore it none otherwise than the fire changes lead into purest glass. For the

first entity of the emerald regenerates and renews itself since it exists from the

first as a perfect body. So, too, green marble, which, from its own predestination,

has such a nature that it renovates itself from all uncleanness and impurities, and

coagulates a second time until it becomes pure. Sometimes it renews itself

thus a third and a fourth time, and returns to its youth ; and the oftener it re-

generates itself in this way, the purer and more enduring does it become. So

far, then, as the virtues of first entities are known to me, these certainly  
far  
excel all the rest.

So, also, concerning the first entities of salts it should be remarked that,  
like their spiritual virtues, they are by far greater than in their  
perfection.

Thus, the first entity of vitriol transmutes all white metals into red, and  
over-

comes and masters all the perfections comprehended in them. It  
renovates

and restores all the imperfect bodies of the metals, as tin into its first  
entity,

and again into tin, in which there are more virtues than in the original  
tin.

In the same manner, it brings back to the radical moisture whatever  
pro-

ceeds from those radical moistures, and renders that same renovation  
and

restoration more perfect, more plentiful, and more full : for nothing  
else operates

so powerfully on the radical moisture.



In no way different are the first entities of herbs and trees, which, before

they have received their body, that is, their stalk or trunk, are a thousand

times more powerful than when incorporated. Even so, the first entity of

balm renovates and restores the body far more powerfully than seems possible

to be done in natural things. It should be known, that the halcyon is not thus renovated or restored by its own nature, but because its nature is such

that it should be nourished and live on first entities in this way : When it eats

the bodies of herbs, or of seeds and the like, its stomach, by digestion, reduces

them to their first entity, and afterwards, by means of that first entity,  
it per-

fects the operations of its own renovation and restoration. For its  
digestion

was by Nature predestined only to first entities, whence it happens that  
it first

of all transmutes all its food and drink into a first entity. On which  
account,

also, it eats those bodies only which regenerate and restore, with which  
from the

very time when it is hatched it is furnished and nourished by the  
parent-birds.

In the meantime, this is its own nature, that after death it is renewed  
and

restored ; on this account, forsooth, because all these first entities  
cannot have

their progress in the bird whilst it lives, since the life of this bird takes  
away

all the power of those entities by turning them into blood and flesh ;  
but when

it is dead it flourishes according to the annual seasons ; and just as first  
entities

put themselves forth in the earth, thus, in like manner, do they then  
put

themselves forward in the bird itself, and so renovate and restore the dead

flesh, which, indeed, in Nature itself is a wonderful argument for its powers

and virtues. If these things did not lie open to our eyes, they would be in-

credible, though they should be written down by many persons. From this

cause, also, it happens that halcyons renovate themselves at irregular times,

some sooner, some later, as they have earlier or later eaten the first entities ;

for some are born and come forth sooner or later than others. Also many

worms are renewed and restored for this reason, that they are fed and nourished

on first entities while they are still imperfect in the earth. There are many

marvellous things which are occult, and far more than are known or openly

investigated, concerning which one could write more copiously, were they not

too far removed from the text of a book on renovation and restoration.

And although, as we have previously written, we cannot very well take first entities, or have them in the same essence ; still it is possible for us to do

so. For if we know where the mineral of gold lies hid, we shall also find its

first entity in the same place if we come before its perfection. For there are

certain signs by which it may be known how the form of the metal is placed.

So whilst it is in its first entity it makes trees fruitful, and renders fertile its

foundation, that is, the earth. It renovates old trees which for twenty years

have borne no fruits ; for when the first entity of gold has seized upon them,

or upon their roots, they begin again to live and flourish as before. But although there are many more particulars concerning the first entity of gold

which are worthy of our admiration besides those we describe, these suffice

for a demonstration of the first entity of gold, namely, that it is there.

But when flames and sparks are seen, then it must be inferred and noted

that the metal is being produced out of its first entity, which metal has betaken

itself to the process of coagulation. These are reckoned as signs concerning

the origin of minerals which apply to gold, silver, or the other metals ; for

the signs of the other first entities as to their origin are like those whereof we

have spoken.

When a sign of this kind has been seen or found it must be understood

that this same first entity is not gathered up in one heap, as it is when it lies

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in its perfection, but that it is spread over the whole of the land in that

district. Wherefore, this land is in the power of the first entities, and out of

it these are drawn, as it is with the celandine when it is not yet composited.

Its first entity is in the earth, where it has its position. For this reason similar earth should be taken, and from this at length an extract should be

made, as we have pointed out concerning the virtues of celandine. It must

be noted that between the first entity and the perfection there is this difference,

namely, that the first entity has power to renovate for the reasons before

mentioned : but when perfected it has only the virtues of the natures, so that

it tends in that direction, but not perfectly. Thus it may be gathered that if

it be wished to have from these virtues of the same kind as those of the first

entities, it is necessary that they should be removed from their coagulation,

and should be corrupted, as is pointed out in arcana and quintessences. But

that every thing has greater powers in its first entity, let not  
philosophers

wonder, because even out of any earth in which a herb is produced  
essentially,

before it is incorporated, all the virtues of that herb can be extracted,  
so that

the virtues may be preserved and the earth be put back into its own  
place, so

that for the future it shall be mere earth, and have no fruitfulness in it,  
because

its first entity is taken away, which had lain hid in the earth.

In this way it often happens that the power of a first entity of this  
kind may be enclosed in a glass, and be brought to such condition that  
the

form of that herb grows of itself without any earth, and even when it  
has quite

grown it has no body, but something shaped like a body, the cause of  
which

is that it has no liquid of the earth. Hence it happens that its stem is  
nothing

more than a mere apparition to the sight, because it can be again  
rubbed

down to a juice by the finger, just like smoke, which shews a substantial form but is not perceptible by any sense of touch. In growing things of this

kind the quintessence is entirely incorrupt and in its highest state of perfection,

as in the earth.

Wherefore, from the first entity of gold is produced, in this way, the finished gold, which to the touch is like red water, and is stirred up and exalted like gold.

So far concerning these things. Now, let us next in order betake ourselves to the practice of those things which renovate and restore, if they be

prepared by the power and rule of art. These things, although briefly written

by us, are sufficiently patent, nevertheless, to intelligent men, that is to say,

those who have good instruction in medicine and philosophy.

First of all, then, must we know those things which renovate and restore,



as we have pointed out, and their first entity must be extracted, and by that

the work of renovation and restoration must be done. As a deduction from

this argument we set down four mysteries, that is to say, of minerals, gems,

herbs, and liquids, as follows : —

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The First Entity of Minerals.

Take of mineral gold, or of antimony, very minutely ground, one pound, of circulated salt four pounds. Mix them together, and let them digest four

months in horse-dung. Thence will be produced a water, whereof let the

pure portion be separated from that which is impure. Coagulate this into a

stone, which you will calcine with cenifiated wine, separate again, and dissolve

upon marble. Let this water putrefy for a month, and thence will be produced

a liquid in which are all the signs as in the first entity of gold or of antimony.

Wherefore, with good reason, we call this the first entity of these things. In

like manner, it will have to be understood concerning mercury and other

things.

### The First Entity of Gems.

Take of emeralds, well ground, 3Jm calcine them in dissolved salt until they be turned to a white colour. Afterwards let them be dissolved, and

enclosed in a phial hermetically sealed, and placed over an open fire. Let the

matter be suspended on high in a naked glass vessel, so that it shall not touch

the bottom, and let this be continued until, from its spiritual nature and

condition it falls down to the bottom into a body like the liquor of honey. This

displays the virtues of the emerald. Wherefore, it may rightly be called the

first entity of the emerald.

The First Entity of Herbs.

Take celandine or balm ; beat them into a pulse, shut them up in a glass vessel hermetically sealed, and place in horse dung to be digested for a month.

Afterwards separate the pure from the impure, pour the pure into a glass

vessel with dissolved salt, and let this, when closed, be exposed to the sun for

a month. When this period has elapsed, you will find at the bottom a thick

liquid and the salt floating on the surface. When this is separated you will

have the virtues of the balm or of the celandine, as they are in their first entity;

and these are called, and really are, the first entities of the balm or of the

celandine.

## The First Entity of Liquids.

Take the mineral of sulphur and of dissolved salt; let them be completely

resolved into water by themselves, which distil four times. First will ascend

a certain whiteness which displays all the virtues of the first essence of sulphur. Therefore with good reason we can have it in the place of the first

entity of sulphur, and so name it.

Now that the four first entities have been thus described generally, it must be further remarked in what way they are to be utilised, so that their

virtues may be perceived. This is the method. Let either of those first entities

be put into good wine, in such quantity that it may be tinged therewith. Having

done this, it is prepared for this regimen. Some of this wine must be drunk

every day about dawn until first of all the nails fall off from the fingers,  
after-

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wards from the feet, then the hair and teeth, and, lastly, the skin be  
dried up

and a new skin be produced.

When all this is done that medicament or potion must be discontinued.

And again, new nails, hair, and fresh teeth are produced, as well as the  
new

skin, and all diseases of the body and mind pass away, as was declared  
above.

Herewith we would conclude our little book on renovation and  
restoration.

Here ends the Book concerning Renovation and Restoration.

## A LITTLE BOOK CONCERNING THE QUINTESSENCE,\*

By the Great Theophrastus Paracelsus, Most Excellent Philosopher,  
AND Doctor of both Faculties.

MANY have written concerning the quintessence of those things which either lie hid in the bowels of the earth or grow and sprout therefrom, concerning the quintessence, namely, of metals, salts, saps, stones, trees, herbs, roots, quadrupeds, fishes, and other animals, etc. To few, however, has it been vouchsafed to point out the method or process whereby the quintessence can be extracted from the said things, so that a

certain hope might, indeed, be left for the human race, not only that a certain

quintessence of this kind resided in things, but also that the glorious and

honourable body of man might become partaker of the same essential blessing. Wherefore, I am now about to teach in part, avoiding the method

of those loquacious triflers, who merely threaten with railing, but do not

strike. It has often been stated that an implanted quintessence inheres and

dwells in all things ; but I shall, in addition, indicate how it is to be extracted,

not only from metals, stones, salts, and saps, etc., but also from roots, herbs,

animals, and all other things which have anywhere been formed by the Creator.

All essential and created things contain in themselves water, oil, and salt ; hence it will be a matter of very great moment to separate the salt and

the oil from the water. During the process of distillation the waters first

appear, next the oils, lastly the salt. However, frequently the oil, the water, and the salt remain conjoined together. Thus, if juniper oil be extracted from berries in which salt is present, then the oil is separated by reason of its levity from the water, which is somewhat heavier. No one, notwithstanding, has hitherto succeeded in separating from it the salt, which is the most precious of all. Moreover, I am convinced that it is a true quintessence of juniper.

Further, no fresh water proceeds from sulphur, but only oil. Yet, under that oil lie hidden salt and concealed water. Nor can it be properly designated oil unless the salt and the water have been previously removed and separated

- This treatise is not included in the Geneva folio, and is derived from the Basle octavo of 1582. As the fourth



book of the Archidoxies has already discussed at considerable length the subject of quintessences, and much further

Information is scattered through previous books, there is no need for annotation at this point.

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from it. Moreover, oil and water are present in common salt, but it can not

be properly designated salt until the water and the oil have been separated

from it.

In plants and things growing in the earth each has its own water, salt, and oil, yet in a distinct manner. Thus, the warmest things have the most

salt, the coldest the most copious supply of water. The lukewarm contain

equal proportions of oil, salt, and water ; each in its own grade and kind.

Thus they differ from one another in colour, odour, and savour. Also the

subtlest and purest spirits which are in these things are extracted, and justly

and rightly deserve to be described as salutary to the life of man.

Growing metals, as are gold, silver, iron, lead, tin, copper ; also arsenic, marcasite, lapis lazuli, rust of copper, green of the mountain, calamine, vitriol,

are the first and chief. These are followed by gems, as the emerald, carbuncle,

amethyst, which is also called pyrops, cyamus, hyacinth, which is also called

chrysolite, corals (white and red), also pearls, etc. And, indeed, the last possess

the highest virtues of them all, provided that they be duly prepared ; although

in addition to the above-mentioned stones various stones are found, as tiles,

wherein no small efficacy for preserving the health of the human race is discovered — alabaster, bolus armenus, and others. But before the rest we desire

here to speak of the more excellent. In the third place, order demands the

mention of vegetables growing out of the earth, as trees, shrubs, herbs, roots,

and similar vegetables, their marrow, and other things under which both the saps

and the liquors which proceed from growing things are comprehended. Thus,

wine, various kinds of oil, as of olives, of nuts, of flax, of the berry of the laurel,

of the nutmeg ; as also gums distilling out of trees, shrubs, and from the stalks

of other vegetables, as Chian turpentine, myrrh, mastic ; also from the cherry

and heliotrope, from the plum tree and the blackthorn, and others innumerable,

each of which has been formed by the Creator of things for the profit and use

of mankind. In the fourth place follow the animals, in which no small virtue

and healthy operation lie hidden in many ways. Firstly, they are in the blood,

which is most certainly the soul of every brute ; secondly, in the marrow or

fat. Also, there is a force lying hidden in the flesh of animals provided with

blood ; and equally in fishes, which have it not, from all which things the

quintessence can be extracted to the unspeakably great advantage of man.

Moreover, that I may at once shew by means of what things and methods this

is effected, I will take the essence of the blood of a stork as an instance. This

is a most excellent remedy against any poison which has been taken, a result

which arises solely from sympathy and compassion. Moreover, the blood of

man when distilled abounds in these powers, because if its essence be kindled,

it burns without ceasing, as long as the man whose blood it was, lives, and is

extinguished when he dies. If those great doctors do not hold it as a nigro-

mantic exorcising, the cause will be that they do not understand the natures of

these things. But there exists not a more excellent cordial than that which is

extracted from pearls or margarites, which possess such marvellous powers that

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by its means I could restore dying men who are already in the agony of death,

revive them, and enable them to speak again. It has also given me no small

aid in raising up and restoring a man both paralysed and convulsed, who (in the

judgment of all the bystanders) was solely in God's hands. The man afterwards

spoke, wrote, and begat children. Nor do the other gems possess less efficacy,

yet each after their kind. Concerning herbs, roots, and the family of the same,

there is no doubt that even with the doctors who follow Galen they possess

unspeakably great power and efficacy. What shall I say with regard to the

excrement of men and of other animals ? If so many virtues reside in this cast-

away and refuse thing, how much greater virtues must dwell in the noblest

metals, in gold, silver, antimony, etc. But how great a virtue must reside also in

marcasite, since, without the addition of any other medium, it is a most salutary

medicine and purge for all fistulas, for cancer, and similar ulcers ? I will say

nothing here of vitriol, antimony, and other things which abound in virtues in

no wise inferior to the former with reference to diseases of this kind, yet each

according to its mode and genus. The same also is (perhaps the essence) of

gold thus prepared, whereby I have frequently purged and cured an exceedingly

foul leprosy and elephantiasis. I pass over the fact that I have cured gout of

forty years' standing, contractions and relaxations (of the sinews) and other

(ailments) by means of this and other adjuncts. Nor are marrows and fatnesses

to be altogether rejected, especially that of a man, the badger, pigs, rams, bulls,

stags, apes, and similar animals, living either in water, air, or land, none of

which things has grown or has been formed except as a special boon (to man-

kind), as is proved by the fact that the minutest Spanish flies, and the dung of

the fly and the moth, have their respective properties, all of which matters we

have thoroughly enquired into, have examined completely, and have ascertained

that nothing remains which has not received its powers and its virtues for the

use and profit of man. But to approach our theme.

Concerning the Quintessence out of Oil, also of the Salt of

THE SAME.

Take of the purest gold, reduced to minutest grains and lunated, or of

gold calcined together with plumbago. Add to this 100 parts of the most

excellent white wine discoverable, and 10 parts of the white pine. Leave

them to be macerated in a glass for 40 days. Pour out the wine. Pour on the same quantity of fresh wine. Similarly macerate. Do this a third time.

Pour these three relays of wine into a glass. Seal well, and distil in a strong

fire, so that it may come forth strongly. When it has been distilled, place the

glass with water (liquor) upon hot ashes, being well sealed up with a blind

alembic, the ashes being too hot for the fingers to bear. Let them stand under till nine parts are consumed or dried up, and the tenth part alone remains. Add the same quantity of the albumen of eggs to the water that

remains. Shake together. Distil together, at first slowly ; when white water

comes forth, separate this. Next distil more strongly until the boccia glows.



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and the matter comes forth in the form of a somewhat attenuated honey, of a

strong (offensive) odour. Retain this, for this is the Quintessence of gold,

the royal medicine. Place somewhat whitish and thick water in a glass.

Cook until it be consumed. You will then find white and excellent salt.

This

is salt of the sun. However, the half of your gold will have gone, that is to

say, the superior, which enters into the Quintessence. It is permissible to

call this same essence the oil of the Sun.

### Concerning the Oil or Quintessence of Silver and its Salt.

Take silver reduced to the thinnest filings. Cut them up into the smallest

parts in the form of a denarius. Do the same with particles of cinnabar.

Place together in a glass, layer by layer. Let the glass be half filled and perfectly closed up.

Then place it in a cupel for 30 days. Keep in a continuous

fire. At last let it cool. It will then have extracted the soul or essence, and

the silver will have been reduced to the form of a sponge. Purge the cinnabar

with lead, and you will find the soul of silver in the residuum, and this is the

most excellent silver that can anywhere be found. Reduce the said silver into

the minutest grains, and pour on the strongest vinegar of wine. Let them

stand in a glass, and the silver will become blue. Take away the blue and

reserve it. Pour on other vinegar. Let it become a second time blue ;

remove this again, repeating the process of adding blue matters till the silver

be totally removed. If there were two ounces of silver, take one ounce of

camphor. Let it be dissolved in the said blue silver and vinegar. Distil it as

follows, at first slowly, then stronger and stronger, until the water commences

to be tinged with a swarthy hue. Then remove the water from its receptacle,

place and retain in another glass. After pressing the residuum through a bag,

distil with a very strong fire from the faeces until the boccia glows, and you will

find a quintessence in the glass, like a dark or coarse beer of somewhat caustic quality. This is that oil and quintessence of Luna. Cook the water retained until it be consumed (as in the case of the salt of the sun), and it will

become a green salt, which is salt of silver.

Oil of Mars.

Pound up crocus of Mars into a most minute and delicate powder.

Wash

this with fresh water. Pour out the water of the lotion. Let it stand until it

sinks. Then separate the water from that which sinks, and let the crocus be

dried up. Take any quantity of this, and make a paste with the yolk of eggs.

Let it be again thoroughly dried. At last beat it into a powder, and spread

on a smooth glass slab. Place in a wine cellar, and it will be dissolved into a

clear oil. This is the oil of Mars, suitable for all external ulcers.

Oil of Saturn.

Take viii. oz. of spume of silver. Beat and pound extremely small.

Place in a jar, which must lean in the fire to the side, as cinders of lead are

usually produced. Stir the spume with an iron spoon. When it is sufficiently

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heated pour it out into an iron frying-pan. Let two measures of sharp and

boiling vinegar be injected. The oil will then separate itself from the spume,

when let the oil be again poured into the frying-pan. Let it be consumed

until scarce one quarter of one measure remains. This oil has a marvellous

sweetness. If you mix it with stale urine it will grow white like ceruse, and

if it be boiled in an iron frying-pan it will subside and become like silver.

Further, if a small quantity be placed in a vessel and it be left until it dries,

there is produced from it a tenacious matter like thin (delicate) gluten. Let

the matter which produces the oil be distilled through a well-sealed retort ;

you will then have the pure and clear oil which is called the Quintessence of

Saturn.

Oil and Salt of Jupiter.

Let Jupiter be calcined in the following fashion : that is to say, let him be placed in a crucible and cooked by means of a secret fire, that is, by descent, for forty days. You will then have the powder which they call tin

cinder. Take of this Jv., and of juice of lemons §lxxv. Let these subside

for the space of twenty days. Then wash away the ash. Afterwards wash

the cinders. Pour on it again the said juice of lemons. Do this a third time.

Afterwards let these be distilled, and let them be poured again over the cinder. Let them once more subside twenty days as before. Finally let them

be distilled through the alembic, until at length pure water comes forth. If

you perceive its colour to be red, apply a strong fire. The water which first

comes forth is to be thrown away ; there will next issue a water mixed with

oil, which is to be separated. You must then rectify the oil in the heat of the

sun, and this is the oil of Jupiter. The second water is to be diminished by

boiling to the tenth part. This you next allow to subside until it commences

to have rays of such an extremely beautiful green colour as to almost surpass

the colour of the emerald, and this is the salt of Jupiter, which also I judge as

the spirit of Jupiter.

Of the Quintessence of Antimony.

This is the most excellent and most sweet matter of all things which has ever existed ; it also excels all things proceeding from Art or Nature. I except potable gold, because it is surpassed by the quintessence of our Stone,

which not unfittingly but truly, we call by its true name, the Stone of the

Philosophers. Take, therefore, antimony, which breaks into long and sharp

grains which glow. Let it be pounded and sifted until it becomes a powder

most thin and most subtle. Let this be imbibed in strong and good wine for

thirty days. Let the vessel be well closed. But notice that for a pound of antimony there must be taken two measures of wine. Let these be put in

the sun ; afterwards let them be distilled in a fire, slow at first, then stronger, until at last the water coming forth commences to redden. Then

bring out another receptacle. Keep the water, having sealed it up well in the

vessel, sufficiently long to permit it to subside. Then, within the space of

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nine or ten days, something black will appear at the bottom, from which take

the water which swims above it, and for every § v. let there be taken an ounce and

a half of carline thistle cut up small. Let these again be distilled together. The

other water, which is also red, needs in distillation a strong fire so that the

lid may glow, whereupon you will see upon the water a red oil, which must

be separated from it. In this manner is produced juniper oil. Each must be

kept in a separate place. Also in this way are extracted those three waters



out of antimony, which contain in themselves the Quintessence. The process

for extracting it is as follows : While these three species of waters are sub-

siding during the period of 30 da)'S, you will find something earthy at the

bottom of the glass vessel, just as was done previously with the first water.

Then let the waters be strained, and the clear separated from the turbid ; the

former are to be retained, the latter rejected. Afterwards let them be distilled

in the first grade of the fire only for 30 days, among cinders, until the matter

be coagulated and become a hard stone, like to granite in colour. Let the

stone be beaten up and dissolved in distilled vinegar ; afterwards let these be

distilled through the alembic. The water which comes forth is to be placed

in a glass vessel over cinders in the second grade of the fire. You will then

find a red stone like tospinetum, and this is the quintessence of antimony.

It was never previously known that it was useful to humanity, but it cures all

leprosies and removes all fistulas, also the French disease ; indeed, all the

incurable diseases of that type, as also all pellicles and small specks in the

eyes. It is neither bitter nor acrid, but has a sweet savour; its consistency is

like oil, its colour that of red wine. It is the special cure of dropsy, for it quickly consumes (removes) the dropsy if the patient take the quantity of

one pea of this medicine in the water of violets. It also heals paralysis, apoplexy, and epilepsy, if with three drops of potable gold the quantity of one

■third part of a scruple be taken, for this stone is dissolved therein. Lest it

should perish, it must be kept in dry places, and preserved in seed of millet ;

for if it be placed in humid situations it corrupts in four months' time.

Concerning Oil and Salt out of Marcasite.

Pound as subtly as possible such marcasite as is found on the mountains.

Pour over it strong wine ; then, in order that it may overflow, let it be stirred

with a stick daily, and after three days let the wine be poured out, fresh being added. Let this be done until to lolb. of marcasite an addition has been made of 20 measures. Let the wine strained or poured out be distilled

with marcasite until water issues forthj which water is to be retained.  
Next

close the aperture of the tube in the glass vessel, in an effectual manner, with

lute. Apply a somewhat fierce fire, so that the matter in the upper part of the

cucurbite, which resembles pure silver, may attach itself to the sides.  
Keep

this and cast away the dross. Afterwards diminish it by boiling, so that a single measure only may remain. Put the white matter, which was in the

upper part of the cucurbite, previously well pounded over a stone, into a

cellar, and beneath let there be placed a small vessel into which oil flows. This

is a most excellent remedy against fistula, cancer, and other diseases of this

kind. That is called the quintessence which is extracted from immature metal. However, again distil the water cooked in this manner. Diminish it

by boiling till half has departed, that is to say, till half remains. Let this subside for the space of 30 days. Throw into it straws and pieces of wood

cut small, upon which there will collect a salt like to crystal, except as regards

colour, which is slightly green. And thus you have oil and salt out of marcasite, which two are by no means the smallest aids to the preservation

of the life of the human race and its health.

Oil out of Common Salt.

The confection of oil out of salt is not a useless and unproductive labour,

since that wherewith it is prepared possesses the greatest diversity in nature

from it, not so much in point of provocation of thirst, and removal of putre-

faction, as of sweetness of savour. For oil painlessly eats into and consumes

in a single hour all things whatsoever which are smeared therewith, and are

putrid by nature, whether it comes in contact with them in wounds or other

injuries. On the other hand, salt nourishes whatever is putrid, and prevents

its consumption, and is sharp. Moreover, salt excites thirst, whereas oil repels it, as may testify several subjects of dropsy, who, having taken some,

were free from thirst between nine and ten days. Lastly, as regards the savour, the oil is not sharp as the salt, but forcibly reminds one of the sweetness of honey, or of the juice of wild apples.

Oil and Salt of Coral, also of Crystal.

Crystals of the first quality are found in the Helvetic Alps. Let these be reduced by pounding to the smallest powder, over which let there be poured

the juice of lemons ; let them be put into a cucurbite with a narrow neck on hot

cinders as deep as the matter which is in the glass. Let them subside for 40

days. Then the crystals will be dissolved, and from them is produced a gross

water. Add to these vinegar, equal in quantity to the juice ; let them subside

for 20 days again. Afterwards let there be added musk, which is good, in

order that the matter may further ascend ; then let all be distilled in a well-

closed glass vessel. All the water which issues forth must be retained, for no

oil comes out, and care must be taken lest the fire be too fierce, otherwise the

matter would be burnt up. Next cook the water until half be consumed, and

distil until it acquires a gold colour. Afterwards pour it out and distil it in a

strong fire until there comes forth pure water of a yellow hue. But if it be

turbid let it be preserved apart, and that which is coarse (gross) is to be distilled in a glowing cucurbite, wherein, while it cooks, you will find a yellow

oil swimming on the surface of the water. This is the quintessence of crystal.

Collect all the waters, the white, also the yellow, and that which comes out

last, into a glass vessel. Put thereupon small and thin straws of the length

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of a finger. Seal up the glass vessel well, place in a cellar, and leave it for 40 days. Then upon the said straws there will grow a matter having rays like salt nitre. Dry these, and you will then have salt of crystal of a marvellous nature, virtue, and efficacy.

## Oil and Salt of Pearls.

Arabian pearls, and those which are fetched from India, are among others

the best. They require to be purged with pure and warm water ; next to be

dissolved in vinegar nine times distilled. You will be able to renew the vinegar every three days ; pour out into a glass vessel, well sealed up, and

keep therein. And if they be altogether consumed and dissolved, the vinegar

must be abstracted by means of distillation : that which remains at the bottom

must be again dissolved into vinegar, and again distilled as before. Then a

portion of the pearls or margarites will distil. Keep the distilled water until

nothing remains of the pearls. Add to one measure of the same water half

an ounce of camphor, which is of so great a virtue that it will not suffer any

dross, but renders that which is earthy and heavy light and volatile, so that it



can ascend. These are to be distilled again, and the vinegar consumed by

boiling to the twentieth part. This must be done in an open glass vessel having a large and wide mouth. Let the remainder be distilled through the

alembic until pure water flows. When this has commenced to turn yellow put

another glass vessel beneath. Subject it to a fire which increases in vehemence, and then there will proceed a gross matter resembling thin honey.

This is the quintessence of pearls, a true crown of human life. But salt is confected from the water which precedes the yellow colour. Let that be cooked until it becomes a salt. This salt is beautiful, white, and soft, yielding

the sweetness of camphor.

Of the Essence and Salt of Things growing on the Earth.

There exists no better method of extracting the essence of herbs and roots than to cut them up as small as possible and boil them in strong wine

in a jar, well closed, lest any of the spirits should evaporate. Let the wine be

separated by frequent straining. Also let fresh be poured in again until they

lose their strength. Then no further process is needed except to collect all

the wines and distil them together through the alembic. This can be done as

frequently as you desire, but the aperture of the glass vessel must be effectually sealed up. It is then necessary to wait until the virtue which resides in the wine, and circulates throughout the vessel, collects into one

place, for the smaller the quantity of the essence of these things, the better

and more subtle the quality. But when at length the waters have boiled after

the first and second distillation, salt is discovered at the bottom. Note, how-

ever, that in order to the extraction of oil from most herbs it is requisite that

both herbs and roots be distilled. But in the case of those which are fat, their

leaves alone, when exposed to the sun in a glass vessel, yield an oil, whence

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ultimately a quintessence can be extracted, and in the same manner also a

salt. Wherefore it is impossible to assign to each herb its peculiar operation.

Nevertheless, we shall distinguish between those which have oil in them

spontaneously, and distil it of their own accord, for instance, nutmegs, the

rind of a species of quinces, or golden apples, and the like. Eggs, nutmegs,

berries of the laurel, and similar fruits must be melted up and roasted a little

in a frying-pan over the fire, so that they may acquire a savour of burning.

Afterwards press out the oil. This method of extracting is simple child's

play, but there exists scope for skill in extracting from that oil something j'et

more subtle : just as no small art is required to extract oil from cinnamon,

ginger, cloves, and the like, in which the method is quite dissimilar to the

above. Indeed, these are distilled through the pores like juniper oil.

Consequently, the same amount is not extracted from these as from other

matters, although they be more excellent, whereas the berries of the laurel,

nutmegs (they are also called myristicce), and similar things out of which an

oil proceeds without any process, as aforesaid, yield a larger supply than those

things which are light and tender, or are even pressed.

The Method of Separating Oil and Salt from Oil of Olives.

Oil which proceeds out of olives also contains salt, Jhough not of special quality. It is extracted more abundantly out of old oil than out of fresh.

Out of this is produced a red water, which, marvellous to say, is a most

speedy remedy for the stone, whereas it is manifest that no oil contains an

aqueous humidity, nor is of such a nature as to break the stone.

Wherefore

let those who exclaim "How can this or that be done?" speak with more deliberation and modesty. They bring forward the argument that it is contrary to its nature and property, but they totally ignore the fact that cooking

involves so great an alteration as to frequently effect what otherwise lies not

in the essence or nature of a thing. Similarly, our silver, although it be not

gold, is reduced to such an extent by coction as to arrive at the most excellent

gold. Thus also iron is converted into genuine and most excellent copper.

The matter of which we are here speaking takes place in the same way.

That Red Water out of Oil of Olives is made in a similar Way.

Take lb. iiij. of oil. Place in a kettle of copper. Heat it so that it may

commence to smoke ; let it cool again, and put in a boccia. Close up its neck

most effectually with a sponge. Superimpose a helm well stopped up with lute,

lest any vapour should escape. Distil the matter in a slow fire ; at length the

virtue begins to issue forth. The fire is to be maintained at an equal temperature —

not at one moment hot, and at another cold. The water will then become

red. If it commence to thicken in the upper part of the receiver, it is necessary

to cease operation and proceed no further. And this is the water which

is extracted out of oil. It cannot long be kept entire by reason of the putrid

nature it contains in itself. Notwithstanding, it dissolves in a moment, as it

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were, the stone in the bladder. For nine days daily let three spoonfuls be

administered, one in the morning, one at noon, and one in the evening. After

this the patient must fast a whole hour. The savour of this water is nauseous,

and frequently affects a man so much as to give him a headache.

Salt is made in the following Fashion.

Distil oil out of which the red water has been made ; abstract it through the alembic by means of a moderate fire, and if it flow in excess, remove the

fire. If it cannot endure great heat you will find turbid matter at the bottom

of the boccia. This is to be removed into a small glass vessel. There must be

added to it as much pure fountain water as there is matter. The oil will then

float on the top, and must be separated from the water, in which there is no

fatness. Distil it again and you will have pure water, which must be cooked

in a glass vessel until it be consumed. You will then discover at the bottom a

somewhat black salt, most suitable for purging ; it is also a strong laxative.

Method of Extracting the Oil and Salt from Pepper.

Beat the grains to a fine powder. Add thereto the sap of the alder, sufficient to cover the powder. Let it settle, exposed to a very hot sun, as during

the dog-days, for nine days. Afterwards press through a bag. When the water

has been distilled pour it again upon the faeces, and let it settle for nine days.

Next, when the water commences to recover colour, let it be removed. Put

out another vessel in the place of the first. Extract the oil with a strong fire.

If any water has been mingled with it, it must be separated by means of a glass



funnel. The last water must be added to the first, and again distilled, and

consumed, till but a quarter remains, by coction. Let this settle for 30 days

in a glass vessel well secured over a capella. A salt will then be found at the

bottom, possessing the savour of pepper, most excellent as a pickle for food,

by reason of the extremely excellent odour it yields. It is wonderfully hot,

and adapted for cold limbs and nerves.

Oil out of Gums.

Take myrrh, mastic, and gum, or like things, which must be pure and clear. Let them be pounded and sprinkled over fresh eggs, which have been cooked hard, split through the middle, and placed in sand in a pan,

which must be put in a cellar until the powders are dissolved into oil. This

cures all wounds and alleviates gout. A man's face is rendered fair if it be

anointed therewith after a bath. In like manner it preserves the flesh from

putrefaction so that the same can never ensue.

Preparation of Colocynth.

Take an apple of colocynth and remove all the seeds. Cut them up small.

Let marrow be taken to the weight of three coins of Ravenspurg. Let it be

placed in a glass vessel. Add thereto of

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The weight of three coins  
of Ravenspurg.

Cinnamon

Cloves

Ginger

Nutmeg

Mastic

Pound them all together and place in the glass vessel where the colocynth was

put. Pour over five tablespoonfuls of good wine. Let it settle for eight hours.

If you desire to use it, it must be prepared about twelve o'clock, mid-day, and

must be taken at night. It is next necessary to lie down, then purgation will

commence at midnight, or at one o'clock. Note, before taking this medicine,

that it must be pressed through the bag, and it must be eaten. But be care-

ful not to press it out too violently. Take only that which penetrates by itself,

so to speak, spontaneously, about seven or eight drops, lest it become too

violent. When, therefore, the purgation has occurred several times, take,

about seven o'clock in the morning, some soup wherein peas have been cooked,

but which contains neither salt nor butter, only a slight admixture of flesh.

Take it as hot as can be borne, for two hours, without anything else being

eaten.

Here ends the Book concerning the Quintessence.

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## ALCHEMY: THE THIRD COLUMN OF MEDICINE.\*

THE third fundamental part, or pillar, of true medicine, is Alchemy.

Unless

the physician be perfectly acquainted with, and experienced in, this art, everything that he devotes to the rest of his art will be vain and useless.

Nature is so keen and subtle in her operations that she cannot be dealt with

except by a sublime and accurate mode of treatment. She brings nothing to

the light that is at once perfect in itself, but leaves it to be perfected by man.

This method of perfection is called Alchemy. For the Alchemist is a baker, in

that he bakes bread ; a Vv<sup>^</sup>ine merchant, seeing that he prepares wine ; a

weaver, because he produces cloths. So, whatever is poured forth from the

bosom of Nature, he who adapts it to that purpose for which it is destined is

an Alchemist. Hence you may understand the difference between this art and

all others, from the comparison which has been set before you. For, consider,

if any one should put on a rough sheep's skin for garment, how rude and

coarse this vi'ould be compared with the work of the furrier and clothier.

Equally rude and coarse would it be if one had anything taken straight from

Nature, and did not prepare it. Nay, this would be much more rude than the

former. For this is concerned with the body itself, its life and health. Hence

it has to be handled and dealt with much more carefully. Now, these universal

methods of treatment have rivalled Nature, and have so mastered her pro-

perties that they can express the nature itself in everything, and elicit that

\* This treatise constitutes the third section of the Liber Paragranum, wherein are described the four columns

upon which Paracelsus built his system of Medicine. These are Philosophy, Astronomy, Alchemy, and Rectitude. The

first distinguishes between the false and adulterated philosophy of Aristotle, and that sure and genuine species

expounded by Theophrastus himself. The latter alone enlarges that knowledge whereby the physician is instructed in

the matter of all diseases. There is no other way by which the truth concerning the body of man and its nature can

possibly be estimated. Outside it there is only pure imposture. Disease itself is of Nature, Nature alone understands

and knows disease, and Nature also is the sole medicine of disease. The matter out of which man is made testifies to

the physicians concerning that which is produced therefrom. Man, as the exemplar and type of all things, contains

within himself all knowledge and wisdom which are required in Medicine. There are two species of philosophy— one is

of heaven, the other of earth. The philosopher is he who is acquainted with the things of the lower sphere- the

astronomer, on the other hand, is he who is familiar with the things of the sphere above. In their medical aspect

philosophy is concerned with the earth and water in man, and astronomy with the air and fire which exist in the same

subject. For man is heaven, air, water, earth. As there is a Zodiac in heaven, so is there a Zodiac in man ; as there is

a firmament in heaven, so is there a firmament in the body. Man has his father in heaven and in the air. He is the

son, made and born from air and the firmament. Heaven operates in us. This operation can be understood by no one

who is ignorant of the essence and nature of heaven. The star is the basis of celestial knowledge ; he who is

acquainted therewith is already the disciple of Medicine, and is on the way to understand the heaven in man. So far

concerning the first two pillars of Medicine. But the fourth is the probity of the physician, which consists in the

certitude of his art, and the rectitude and sincerity of his faith in God, which forbids him to falsify anything, and

makes him a fulfilment of the works of God,



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which is the chief feature in each. But in Medicine, where it is most specially

necessary, this power exists in the smallest degree ; so that, in this respect,

Medicine is most rude and unpolished. How can man be more rude than when

he eats raw flesh, clothes himself in undressed hides, and has his dwelling in

the nearest rocks, or is exposed to the rains ? In the same way, how can a

physician be more dense, or the preparation of medicine than v/hat ointment-

sellers use for decocting substances ?\* Nothing can be more objectionable than

this method for pounding, subduing, and mixing medicines, or for polluting

them in any other difi"erent way. As its own special art dresses the hide, so

so does its own special art prepare the medicament. And since, in this place,

the true basis of preparing remedies, in which lies the whole essence of medicine, is laid down and established, be well assured of this, that such a

foundation must be extracted from the most secret recesses of Nature, and not

from the imaginative brain, as a cook dresses a mess of pottage, according to

his own judgment. For in this preparation the extreme and ultimate condition

of things is posited. Thus, if philosophy and astrology — that is, the nature of

diseases and their remedies, with all their combinations and conjunctions— be

understood, it follows next in order, and is chiefly necessary, that you should

decide how you will use and avail yourself of your knowledge. Nature, indeed,

of herself teaches you on these subjects, and you should give her your chief

attention in order that you may reduce your medical science down to practice.

As summer puts forth the pears and the grapes, so should you do with your

medicine. If you act thus you will assuredly compass the results you covet.

And if it so be that as summer puts forth its fruits, so you do with your medicine, be certain that summer does this by means of the stars, and in no

case without their aid. Now, if the stars accomplish this, take care so to regulate your preparation in this case also that it shall be duly directed by the

stars. These it is which complete and perfect the work of the physician. Now,

if the stars have this effect, it is right that medicine should be understood, and

naturalised in all respects, with reference to them. Let it not be said ; This is

cold, this warm, this moist, this dry; but rather let it be said : This is Saturn,

this Mars, this Venus, this the Pole-star. In such a way the physician proceeds

by a straight road, especially if, beyond this, he also knows how to subject,

conjoin, and harmonise the astral Mars with that which is produced from it.

For here is situated the covering or nucleus which none of the physicians from

first to last before me has ever arrived at. This must be understood, that

medicine should be prepared with reference to the stars, so that they exert their

astral influences. The higher stars weaken and cause death, but they also heal.

If any of these effects is to be produced, it cannot be done without the stars.

But if this is to be done by the help of the stars, it will be done after such a

manner, and in such a way, that the preparation will be reduced to practice,

so that medicine will be compounded and prepared by means of heaven, just

\* The text .at this point is unintelligible, a-s the comparison is not completed. It has been rendered literally in translation.

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as prophecies and other acts are settled by heaven. That is, you see, that the

stars presage and prognosticate unfavourable weather, that they foretell

diseases, and the deaths of kings and princes ; the stars, moreover, portend

battles and wars, pestilences, and famine. All these things are indicated by

heaven. It makes and produces them. What it produces it naturally predicts.

All these effects come from this source, and from it, too, proceed all the

branches of this science. So, then, if they are produced by heaven, and come

from heaven, they will also be governed by heaven, so that all those matters

which have been mentioned and pointed out will be produced at its will and

pleasure. The occurrences which have been predicted from heaven come to

pass at its pleasure ; so that heaven produces and regulates them.  
Moreover,

lay this well to heart.' If Medicine is from heaven, without any  
contradiction

it will remain subject to heaven, will accommodate itself thereto, and  
be

regulated according to its will and pleasure. Now, if this be true, it is  
abso-

lutely necessary that the physician should form an opinion concerning  
degrees

and complexions, humours and qualities, and, whether he will or not,  
he must

learn that Medicine is in the stars ; that is, he must judge the nature of  
Medicine according to the stars, so that he shall understand the  
superior as

well as the inferior stars. Since Medicine is worthless ■ save in so far as  
it is

from heaven, it is necessary that it shall be derived from heaven.\* And  
this

bringing down from heaven means neither more nor less than the  
abolition

and elimination of every earthly element which exists in it. Heaven does  
not

rule it except these earthly elements be separated from it. If you have effected

this separation, then Medicine is in the power of the stars, and. is ruled and

protected by them. For instance, everything relating to the brain is led down

to the brain by means of Luna. What relates to the spleen flows thither by

means of Saturn ; all that refers to the heart is carried thither by means of

Sol. So, too, the kidneys are governed by Venus, the liver by Jiipiter, the bile by Mars. And not only with reference to these, but in all other respects,

this must be, in an ineffable manner, perceived. For of what use is the medicine which you exhibit for the matrix of a woman unless it be directed by

Venus ? What remedy would there be for the brain unless Luna gave it its

origin? So judge with regard to the rest. Otherwise all remedies would remain in the bowels, and by-and-bye, being ejected through the intestines,

would produce no effect whatever. Thence it happens that, if heaven does

not aid your efforts, but refuses to direct your medicaments, you will profit

very little. There is need of heaven as the regulator. Herein consists true

\* The stars, therefore, have generated physicians constituted in the light of Nature, so that they might not deviate

from investigating by their own skill the various arts. The first source of their discoveries was in the stars and

influences, which, turned into alchemy, in no slight degree enriched the medical art. For alchemy is but a medical

pyrotechny, whereby marvellous preparations, transmutations, transubstantiations, etc., of things<sup>^</sup>medical are artificially

produced. For such is the affinity of the firmament to the constellation with the nature of terrestrial bodies, that he

who is informed with celestial doctrine is not debarred from the desire of the knowledge of terrestrial things, and when

these are combined there is joined to them an influence from heaven, and so out of those three, thus united, there arises

the true physician. A physician generated after this manner will never lack those remedies which suddenly become

necessary for a pressing purpose. —C/;/r«r^frt ^/rt^wd, Pars II., Tract I., c. 16. , ■'



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art, that you should not speak after this fashion : " Melissa is a herb  
that acts

on the matrix, marjoram on the head." Thus speak the inexperienced.  
The

matter rests with Venus and Luna. If you wish to attain the ends you  
antici-

pate you must have heaven kindly and benignant to you, otherwise no  
effect

will be produced. This is, the source of that error which is so abundant  
in

medicine. " Do you at least drink it. If it does you good it does, and  
there

is an end of it." Any clown can practise this art. There is no need of an

Avicenna or a Galen for it. You physicians, who have sprung from them,  
are

wont to say that we must have directories for the head, the brain, the  
liver, etc. And how can you dare to lay down these directories when  
you

understand nothing about heaven ? That is the sole director. Moreover,  
you

forget one thing, which convicts you all of folly. You have, indeed,  
found

out what things direct the brain, the matrix, the anua, the head, the  
bladder,

etc. ; but of what things rule disease you are utterly ignorant. Now, if  
you do

not know what rules a disease, you are ignorant as to where the  
disease is

situated. You do just the same with the principal parts which you say  
are

affected as the sacrificers do with their gods. They put the whole of  
them in

heaven, although very many of them lie buried in the infernal regions.  
So,

according to you, all diseases arise from the liver or the lungs, though  
some-

times they affect the rectum.

This is because heaven rules by means of the stars, but not so the physician. So medicine must be reduced to air, that it may readily be ruled

by the stars. Can a stone be lifted up by the stars ? No, unless it be volatilised. Hence it is that many, by means of Alchemy, hunt after a fifth

essence ; which means nothing else than that the four bodies shall be separated

from the arcana. Then, what remains is an arcanum. This arcanum, more-

over, is a chaos, as easy to be deduced from the stars as a feather to be swayed

by the wind. Such, then, should be the preparation of medicine, that the four

bodies shall be taken from their arcana. To this should be added the know-

ledge as to what star is in any arcanum. Then it must be known what is the

star of this disease, and what is the star in medicine that operates against this

disease. Hence, at length, proceeds a direction. If you drink a  
medicament,

then the belly, which is your alchemist, is compelled to prepare this for  
you.

But if the belly can reduce the medicament to such a condition that it is  
received

by the stars, then that medicament is directed. If not, it remains in the  
belly

and passes off with the excrement. Now, what, I ask, is more worthy of  
a

physician than a knowledge of the concordance existing between each  
star ?

In this consists a knowledge of all diseases. In this respect Alchemy is an  
ex-

ternal bowel, which prepares its own sphere for the star. It is not, as  
some

madly assert, that Alchemy makes gold and silver. Its special work is  
this —

To make arcana, and direct these to disease. To this it must come, and  
here it is

symmetrical. For all these things proceed from the guidance of Nature,  
and

with its sanction. So ought Nature and man to be conjoined, brought  
together,

and estimated one by the other. The whole principle of cure and sanitation rests

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in this. Alchemy perfects all these processes ; and without it not one of them

can exist.\*

Now if all arcana belong to Medicine, and all medicines are arcana, and, moreover, all arcana are volatile, by what right, I ask, can that sausage-stuffer

and that sordid concocter of the pharmacopoeia give himself out as a dispenser

and a veritable concocter ? In undisguised truth he is a dispenser and con-

cocter, but of mere trumpery. How great is the folly of those doctors who

trick people by means of such clownish concocters with their electuaries,

syrups, pills, and ointments, which are based on no foundation, or art,  
or

medicine, or knowledge ! Not one of you, if put on your oath, would  
dare to

examine what works conscientiously and truly. The same, too, is the  
principle of your Uroscopy. From the urine you divine as to the blue sky,  
and

you persist so strongly in your trifling as to confess that there is nothing  
but

divination and conjecture in the whole matter, nor any coincidence  
except

what occasionally happens by chance. In your surgeries you lie so  
consum-

mately, and with your washings and your decoctions you assume such a  
magisterial air, that nobody could think otherwise than that the whole  
kingdom of heaven is affected by you, whereas you conceal nothing  
save the

mere bottomless pit of the infernal regions. If you would put aside  
these

your incapacities, and would examine arcana, what they are, what  
director

they have, and how the stars rule disease and health, then at the same  
time

you would learn that your whole foundation amounted to nothing but phantasy and private opinion. The ultimate and sole proposition is that the

principle of medicine consists of these arcana, and that arcana form the basis

of a physician. Now, if the sum total of the matter lies in arcana, it follows

\* Thirdly and lastly, there is alchemy, wherein the physician should eminently excel. For if he does not thence

take his preparation, his practice is nothing worth. Herein consists all the art of preparation. It is also the art which

teaches how to separate the stars from the bodies, so that those stars obey the stars and firmament in direction, for the

direction is not in the bodies, but only in the firmament. Hence it also follows that everything which the brain produces

is a sign to the Moon through its course ; that which the spleen produces attracts to himself; that which the

heart produces is attracted by the Sun ; and in this manner the external firmaments are the directors of the interior.

So do they speak wrongly who say that Melissa is good for the matrix and sage for the cerebrum. For unless Venus and

Luna direct them thither, they sink into the stomach and pass out through the intestines. Therefore that which does

not separate in medicine is not directed by heaven, that is to say, the course of heaven is absent, and so nothing operates.

So has every part its director from stars, and they are called stars. But heaven directs nothing except that which is

separated from the body— that is, heaven directs only the arcanum, not the body itself; just as it directs reason to man

and then reason directs the body - so heaven directs substances, which, if they be in the stomach are cooked therein, and

then it directs one thing-that is, the arcanum. The stomach, indeed, is an alchemist, that is, one who fulfils the

function of alchemy ; but this takes place much more usefully without, before the substance sinks into the stomach, for

then its operation will be much more powerful. Unless this be done, it will be like raw flesh, which the stomach digests

much more thoroughly if it be assimilated after cooking. But if so much care be required over the preparation of food,

how far more is necessary in the case of medicine. Many have despised alchemy as a senseless search after the

confection of gold and silver, but it is not our intention to give a more prolix definition here. I have decided only to deal with



the preparation - that is to say, how much virtue and efficacy there is in medicine which is devoid of a body. He, therefore, who contemns alchemy, herein despises that which he does not understand. ' Although I know well enough that not even apothecaries, barbers, and servants about the baths, will cease from their cookings ; nevertheless, if you double the faith which you at present have in your medicines, the congeries of your recipes sufficiently proves that you are nothing but fools. It is evident enough whom ye cure, how, where, and when. Since, therefore, I am decided thus lastly, to teach of alchemy, which is itself the fountain and pillar of medicine, it must be stated that without this art no one can be a physician, for he who lacks it has the same relation to a physician as his own cook has to that of the prince. All Nature therefore recognises alchemy, and desires that it should be understood by the physici.<sup>TM</sup>, and that the same, being skilled therein, should not ever be cooking soups and Qo\^\vox\.. - Fragincntn Medjca.

that the foundation of all is Alchemy, by which arcana are prepared.\*  
Know,

therefore, that it is arcana alone which are strength and virtues. They  
are,

moreover, volatile substances, without bodies ; they are a chaos, clear,  
pellucid, and in the power of a star. If you know the star, and know the  
disease, then you clearly understand who is your guide, and wherein  
your

power consists. So, then, these arcana prove that there is nothing in  
your

humours, qualities, and complexions, that such terms as melancholy,  
phlegma,

cholera, and the rest, are falsely imported into the question, and that in  
place;

of these should be introduced Mars and Saturn, so that you should say,  
" This

is the arcanum of Mars, this of Saturn." In these, true Physic consists.  
Who

of you, my hearers, will venture to reject and turn away from this  
foundation ?

Only your teachers do this : and in this respect they are like the old and  
case-

hardened students.

If, then, it be right for the physician to know such things as these, it will also be convenient that he should ascertain the meaning of calcination and

sublimation. And he should not only know this as a matter of handicraft, but

as one of transmutation, which is far more important. For by these methods,

as they are met with in preparation, there are very often produced such maturations as not even Nature herself is able to bring about. Towards this

maturations the physician should direct his art. It is the autumn, the summer,

and the star of those things which he ought to bring to perfection. Fire is

the earth ; man is the order ; and the thing operated upon is the seed. And,

although all these things are simply understood in the world, they are in

result various and manifold. So also are they manifold in the locality of the

result. And yet by our process all arcana are born and produced in the fire.

That fire is their earth ; and this earth is also a sun ; and so the earth and the

firmament, in this second generation, are one and the same. In this the arcana are decocted ; in this they are fermented. And as the seed in the earth

putrefies before it is reborn, and fructifies, so here also in the fire a dissolution

takes place, wherein the arcana are fermented, lose their bodies, and, by means

of ascension, go off into their exaltations, the times of which are calcination,

sublimation, reverberation, solution, etc. ; and, secondly, into reiteration, that

is, into transplantation. Now, all these operations take place by means of

motion, which is given by the time. For there is one time of the external world, and another of man. But the operation, or force, of the celestial motion is truly marvellous. And, although the artificer may be disposed to

rate highly both himself and his work, still here is the sum of the matter, that

heaven, in an equally wonderful way, decocts, digests, imbibes, dissolves, and

reverberates, while the alchemist does the same. The motion of heaven, too,

teaches the motion and regimen of the fire in the Athanor. .So also the virtue

which is in the sapphire, heaven draws forth and discloses by means of solution,

\* Alchemy indeed brings forth many excellent and sublime arcana to the light, which have been accidentally

discovered rather than sought for. Wherefore let alchemy be great and venerable in the sight of everyone, for many

arcana are in tartar, in juniper, in melissa, in tincture, in vitriol, in salt, in alum, in Luna and in Sol. — De Cndiicis,

Par. IV.

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coagulation, and fixation. Now, if by these three methods the heaven is thus

constituted in its operations, whilst it reduces them to this point, it necessarily

follows that the solution of the sapphire shall also, in like manner, be made up

of these three points. The solution is of this nature, that bodies are thereby

excluded and the arcanum remains. For, hitherto, while the sapphire remained entire, there was no arcanum. But afterwards, analogously to the

life in man, so this arcanum has been infused by heaven into this matter.

Therefore, the body, which impedes the arcanum, has to be removed, For, as

nothing is produced or begotten from the seed, unless it be dissolved, which

dissolution is nothing but a putrefaction of the body, not of the arcanum itself,

so, in this case, is it with the body of the sapphire, save in so far that it has

received an arcanum. But now its dissolution is brought about through the

same processes which caused its previous coalescence. The seed corn in the

field has no little experience of the industry of Nature during its own progress

to the corn-ear. For there is an elixir, and a most consummate fermentation,

which is retained in Nature beyond all other places. Afterwards follows digestion ; and hence begins increase of the substance itself. Whoever wishes

to become such a natural originator must gain his end in this way.

Other-

wise, he will be a mere cook, or scullion, or dish-washer. For Nature demands that in all respects the same preparation shall take place in man as

in herself ; that is, that we shall follow her as our guide and not the follies of

our own brain. But you, doctors and ointment-sellers, what do you ferment,

or putrefy, or digest, or exalt? Nothing, save when you make up some medley of sauces which you serve out and shamefully palm off upon people.

Who can praise a physician when he has not learnt the method and principle

of Nature ? Who will trust him ? The physician should be nothing but the

skilled advocate of Nature, who, in the very first place, knows its being, pro-

perties, and condition. If he is thus ignorant about the composition of Nature, what, I conjure you, can he know of its dissolution ?

Understand

that dissolution is a kind of retrogression. Whatever things Nature has gradually formed by composition, those things you ought to be able to dis-

solve by a reverse process. As long as you or I shall be inexperienced in, and ignorant of, this solution, so long, at all events, we shall act the part of

robbers, murderers, rascals, or simple novices.

What, I would ask, can you produce from alum, in which are latent as many arcana for diseases of the body as for wounds ? According to your method of proceeding, who ever, by following the pharmacopoeists, applied it

to that use in which it is chiefly powerful ? The same may be said of mumia

as of alum. Where will you seek it ? Beyond the ocean, among the heathen ?



O, you simpletons, who fetch from afar what is before your very houses, and within your city walls ! Because you are ignorant of Alchemy, you are on that account ignorant also of Nature.\* Have you persuaded yourselves that,

\* I also assign the greatest weight to experience, as most helpful in the attainment of a proposed end, especially in alchemy, by which things unheard of, and indeed scarcely credible, are produced, whence also fertile science and

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because you disparage Avicenna, and Savonarola, and Valescus, and Vigo, that you are as capable as these men ? These are mere trifles. Apart from this arcanum, nobody can inquire into the true composition of anything in Nature.

Bring together into one spot all your doctors and writers, and tell me what

corals contain, and what they can do. However much you may chatter, and

whatever blatant nonsense you may talk about their powers, directly you

begin to reduce it to practice, it is proved that you have not one particle of

experience or of knowledge about corals. This is the reason why the process

of the arcanum has never been handed down in writing. But if the process is

accomplished, then its virtue is ready to hand. So great is your simplicity,

however, that most of you think everything consists in pounding, and that it

suffices if you write : " Let these things be strained and mixed. Make a pow-

der with sugar." What Pliny and Dioscorides wrote about herbs they did not prove by experience, but gathered from the famous authors who knew

many such matters, and then they filled many books with their feminine chatter.

Dare to make the experiment for yourselves whether what they hand down is

true. Will you never be able to reach the goal of experiment and proof ?  
What

do Hermes and Archelaus say about vitriol ? They mention its vast virtues,

indeed ; and these are present in it, but you are ignorant what powers are in

it, whether the green or the blue. Can you be masters of natural things and

not know this ? What you know, you have read, indeed, but you profit nothing

and do no good by it. What do the alchemists and other philosophers teach

about the potencies of mercury ? Their teaching is copious, indeed, and full

of truth. That you know truly, but how it is to be verified you know not.

Cease, then, to shout. In this respect your academies and yourselves are

novices and mere tyros. You skim overall these matters in your reading, and

you say, " This property is in one thing, that in another ; one is black, another

is green. God is my witness, I know no more. So I find it written." So, unless it had been thus written, you would have known nothing about it. Do

you think that I am wrong in laying and fixing my foundation in the Alchemical

Art ?\* This reveals to me what is true, and that you are unskilled in proving

the truth. Is not such art worthy to come into the light ? And is not that deservedly termed the foundation of Medicine, which proves, augments, and

establishes the knowledge of the physician ? But what is to be thought of

notable experience are gathered in the light of Nature. I could state on oath that from such experience the greatest

and most notable fundamental principle in medicine has arisen. Who without it will ever be a physician, or know

and understand anything ?—jC\*' Cu(/wc;>, Par. III.

\* We assume no person will doubt that the chemical art has been devised to supply the deficiencies of Nature ; for

although Nature supplies very many most excellent remedies, she has, notwithstanding, produced some which are imperfect

and crude ; for the perfection of these a separation must be effected, by which the pure is set free from the impure, so that it may at last fully manifest its powers. We desire the surgeon to be versed in this art, without which he does not indeed deserve his name. The preparation of medicaments is of great importance, so that they may be brought to their highest grade of action. God does not will that medicines should ready too easily at hand ; He has created the remedies, but has ruled that they should be prepared by ourselves. The chemical art must not therefore be repudiated by the surgeon. As long as physicians are content with the preparations of the pharmacists, they will never accomplish anything worthy of praise. Furthermore, the alchemists themselves, despite the excellence of their remedies, will find their operations barren until the arts of medicine and chemistry are completely united. - Clm-ur<sup>ia</sup>

Magnn, Tract II., c. o.

your judgment when you say " Serapion, Mesne, Rhasis, Pliny,  
Dioscorides,

Macer, report about verbena, that it is useful for this or that purpose "  
? You

cannot prove that what you say is true. What sort of a judgment can  
even

you yourselves think this ? Be yourselves the umpire : Is he not more  
powerful

who is able to prove that true which is within ? And this you cannot do  
without the aid of Alchemy. Even though you should read and know  
twice

as much as you do, all your knowledge would be of no avail. Let any  
one read my work, and then how can he have the face to make it a  
charge

against me that I lay these things before you and explain them to you ?  
You

do not reduce to action those powers and virtues which you parade and  
boast

that you possess. Answer me : if the magnet fails to attract, what is the  
cause

of the failure ? If hellebore fails to make you vomit, why is this so ? You  
know what causes purging and vomiting ; but what are the arcana of  
healing

just now spoken of? In this matter you are the very brother of Ignorance.

Tell me in whom confidence should be placed as to the operations and powers of natural things ? In those who have only written about such things

without ever having tried or used them, or in those who have put them to the

proof, though they may not have written about them ? Is it not a matter of

fact that Pliny has proved none of his assertions ? Where, then, is the use of

his statements ? What has he heard from the Alchemists ? And if you know

nothing of these you can be at best but a travelling quack-doctor.

If, then, it be of such vast importance that Alchemy shall be thoroughly understood in Medicine, the reason of this importance arises from the great

latent virtue which resides in natural things, which also can lie open to none,

save in so far as they are revealed by Alchemy.\* Otherwise, it is just as if one

should see a tree in winter and not recognise it, or be ignorant what was in it

until summer puts forth, one after another, now branches, now flowers, now

fruits, and whatever else appertains to it. So in these matters there is a latent virtue which is occult to men in general. And unless a man learns and

makes proof of these things, which can only be done by an Alchemist, just as

by the summer, it is not possible that he can investigate the subject in any

other way.

Now, seeing that the Alchemist thus brings forth what is latent in Nature,

you should know that there is one kind of virtue in the twigs, another in the

leaves, another in the unripe fruit, and yet another in the fruit when ripe ; and

that the difference between these is so palpable that the later fruit of a tree is

altogether unlike the earlier, and this not only in form but in virtues. Whence



the knowledge should be of such a kind that it shall extend from the first to

the last. This is Nature. And since Nature thus manifests herself, so also does the Alchemist when dealing with those matters which Nature defines for

\* 1 include Chemla in the circle of medical perfection for many reasons. It supplies true simples, magnalia,

arcana, mysteries, virtues, powers, all things which pertain to the science of remedies, much more perfectly than

ordinary pharmacy. But you object that alchemy is universally unpopular. I ask for kind words. Other arts also—

astronomy and philosophy— are contemned, but are not the more imperfect for it. —Fyng;n:iiln Mcdica.

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him. For instance, the genestum keeps the process of its own nature in the

hand of the Alchemist. So does thyme, with its flower, and the rest.  
One

thing does not contain a single virtue, but several. You see this in  
flowers.

They have not one single colour, and yet they are in one thing, and are  
them-

selves one thing ; and every colour is severally graduated to perfection.  
So

is it with the different virtues which are latent in these things. Now the  
alchemy of colours is so to separate Art and Nature, that this separation  
shall

extend not only to the colours, but to the virtues. As often as a  
transmuta-

tion of colours takes place, so often occurs a transmutation of virtues  
also.

In sulphur, there is yellowness, whiteness, redness, darkness, and  
blackness.

In each colour there is a special power and virtue ; and other  
substances

which possess these same colours have not the same, but different,  
virtues

lying hid in these colours. And there is a latent knowledge of colours  
just as

there are latent colours, and a latent cognition of virtues, as there are latent

virtues. And the manifestation of virtues is the same as in form and colours,

where are first the twigs, then the pith, afterwards fronds, flowers, and leaves,

then the beginning of fruits, then their mid-period, and, lastly, their full development. If the virtues ripen by a gradual process of this kind, and thus

increase, then the indwelling virtues are changed in degrees and in number

every day, nay, every minute. For as time and not matter gives its purgative

effect to the elder, so that same time confers its powers on other virtues, some

in one way, and some in another. As time again assigns styptic powers to

the acacias, which do not naturally arise from time, and as is the case with

other wild growths, so time also in this case imparts the middle virtues before,

the final term. For these signs or intervals must be carefully noted in

Alchemy, on account of the knowledge as to the true end of operations,  
and

of the autumnal period by which the time of mature or immature virtue  
is

defined ; and the same is carefully attended to in Medicine. So, also,  
these

ripenings are divided into buds, fronds, flowers, pith, liquids, leaves,  
fruits ;

and in each of these are their own proper beginnings, mid-periods, and  
ends,

divided into three ways or principles, namely, into laxatives, styptics,  
and

arcana. Those things which loosen and constrict are not arcana. And  
none

of these is conducted at once to the final end, but they exist in the  
primary

and middle virtues. How evident is this illustration in the case of vitriol,  
which is now everywhere very well known to all, and the virtues  
whereof are

especially patent. Now, I propose in this place not to obscure its virtue,  
but

to unfold and manifest it more widely. First of all, then, vitriol puts  
forth its

laxative virtue, being the chief of all laxatives, and possessing the greatest

power for the removal of obstructions. There is not in the body any member,

external or internal, which is not penetrated and affected by it. This effect

arises from the first time. The second time gives it a constrictive power.

As powerfully does it now constrict as in the beginning of the first period it

loosened. And still its arcanum is not yet at hand, nor have buds, fronds,

and flowers burst forth. If it has sped to fronds, what is more effectual in the

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falling sickness ? If it proceeds to flowers, what is more penetrating ? It is

like an odour which most readily diffuses itself on all sides. If it issues forth

in its fruits, what is more excellent for promoting heat ? And there are many

other qualities in it, reckoned by its appropriate periods. At all events, so

much we have endeavoured to explain, how the arcana in any one thing

separate into many parts, and each part is borne on to its own special period,

and that, moreover, the limit of periods in things is an arcanum.

So in the first transmutation of tartar ; what excels this arcanum in cases

of itch and scab, or other similarly disagreeable affections ? In its second

period, what is more effectual for the removal of obstructions— not in the way

of a mere laxative ? What, at length, is more powerful in the healing of wounds? Now, it is Alchemy which opens and manifests these qualities.

Then, why not raise the foundation of Medicine hereupon ?\* Learn from this,

at all events, and dismiss these dirty ointment-vending quacks, who do not

know this process, but, together with their teachers, are double-dyed asses, and

so mad as to presume to think everything of this kind false and impossible.

They are so ignorant and experienced that they have not learnt even the be-

ginning of a decoction, and yet health and safety for the sick are to be sought

from such men as these. What else do you find in them but desire for money

and thirst for goods ? It is all the same to them whether their medicines do

good or harm, whether they remove or increase diseases. Is it not right, then,

that ignorance of this kind should be publicly revealed ? I do not adopt this

course from any hope that they will imitate me. They will feel no shame on this

account ; but rather hatred and envy will so take possession of them that they

will persevere in their ignorance. Yet, notwithstanding, whoever wishes to

pursue truth alone, will turn aside to my monarchy, and not to any other.

Mark, I beseech you, my readers and hearers, what a wretched and distorted process is adopted in the falling sickness, not so much by the ancients

as by those writers who are contemporary with me ; and this to such an extent

that they are scarcely able to rescue or to cure a single patient. Do I act unjustly when I despise such writers and such teachers, who demand, as a

matter of right, that people should use their remedies, though they are not of

the smallest power ? On the other hand, if any one investigates another method,

by which help can be given to patients, they call him a vagabond, a chatterer,

and a fool. What is rather true is that their prescriptions, like their diagnoses in

the case of falling sickness and other diseases, are mere lies. This is proved

by results. The patients themselves bear witness to it, while the nature of

things cries out and proves the foundation on which Medicine must be built up.



No one disease can they heal by a well considered and consistent system of

\* If, therefore, it be the part of the physician to cure, and the foundation must be taken from the four things

named above, how sh<sup>^</sup>U he conclude? By alchemy alone. What is alchemy ? That which prepares Medicine, making

a pure and precious remedy, exhibiting it perfect and entire, whereby the knowledge of the physician is completed.

If such then be Medicine, and the knowledge of the physician must be acquired in this manner, how, I say, dare those

square and knotty doctors and masters, without forfeiting their honour, blame me because I do not deal with trifles, but

with truth itself, that I may establish science more fundamentally and exactly, for they adhere to their antiquity. —

Fragmenta Medica,

Medicine, since God does not call and choose such uncertain and erratic men

to be physicians, but rather well assured and experienced men. If He supplies

an assured and experienced husbandman or quarryman, much more will He

give a physician who is certain about his art and confirmed in its practice,

since on him rests more responsibility than on all other men. But they call

the foundation itself doubtful, and place it in the hand of God. So, then, the

hand of God is stretched like a veil over their imposture and ignorance ; and

they justify themselves, but accuse God, when they say that their art, indeed,

is perfect, but that God interrupts it and stands in its way. What is impiety

and imposture, if not this ? But see by what unshaken argument I will estab-

lish Alchemy as the foundation of Medicine. I base it on this : that the most

severe of all diseases, such as apoplexy, paralysis, lethargy, the falling sickness,

mania, frenzy, melancholia or gloom, and other similar ones, can be cured by no

concoctions of the ointment-sellers. As meat cannot be boiled with snow, so

much less can this kind of medicine be brought to any successful issue by the

art of the drug compounders. For as the magistery of each several substance is

that to which it specially looks, so it should be noted of these diseases that they

have particular arcana. Hence, they require special preparations. What I say

of these special preparations I would have to be understood in the sense that

particular arcana require particular administrations, and different administra-

tions in like manner demand different preparations.\* Now, in the surgeries

there is no other preparation beyond some kind of kneading and decoction,

such as one would see in a cookshop. By this kind of cooking the arcana themselves are stifled and result in no energy whatever. Nature must be kept

under proper restraint and management. Thus, you see, there is one kind of

preparation required for bread, another for meat, and so on. In the same way

is it with herbs. By parity of reasoning it should be inferred that Nature never

mixes up in disorderly confusion foods, drinks, meats, and breads in one mass,

but deals with each separately and by itself. Now, this arises from no trifling

causes, though to recount those causes here would be a work of unnecessary

labour. Now, if Nature admonishes us hereby that in all things due order is to be

kept, we are also in another way warned by the same mistress how to prepare

medicines, and how to adapt the several medicines to their special diseases.

The thirsty liver demands wine or water. But think how often wine is pre-

\* If the seed, that is to say, the matter, be present, it requires preparation. But it is prepared by nothing save

alchemy. This is not that which teaches cooking and preparation, which Nature has instituted for the benefit of man.

Thus, Nature is acquainted with many virtues in S. John's wort, but for every virtue there is another preparation.

Nature orders this to alchemy, saying, as it were : Prepare for one disease thus, and for another after another manner.

Then arises the physician, and is famed in the medical art, for he knows the foundation, he knows also what cooking or

preparation is here needed. But for what purpose do ye scintillate, ye men of Montpelier, of Leipsic, or of Vienna?

Ye must turn hither, hither, ye who would know what is philosophy, and what is alchemy, what preparations Nature

institutes, and by what methods she instructs her alchemists. Where, then, h ill ye remain, ye apothecaries and sordid

cooks ? For it is a shame and disgrace that your whole business is nothing but sheer fancy and wickedness, opposed to

the whole art of Medicine. Strange, if all this become publicly known, that is to say, how many tortures are hidden in

your golden gallipots and in your solemn concoctions - how great will be the measure of your opprobrium ! Vet the

matter must be completely brought into the light. But though you multiply scorpions in my food, the venom will only

operate in yourselves, and not in me, and will overflow your wily and mendacious designs, and will break your own

necks, not mine.— »«^w««/\*r. MedUa-

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pared,, and, as it were, reborn, before it satisfies the thirst of the liver.  
In

like manner, the bowels require food. Here, too, notice how variously  
the

food is changed and prepared. Believe it to be the same with diseases.  
Now,

if you are going to undertake a pure and artistic method of cure, you  
will make

no difference^ but act just as if apoplexy were a thirst for which there  
was need

of a particular medicine and a special preparation thereof. Or suppose  
that the

bowel is falling, and that it requires for its restoration another  
preparation,

and one which acts on the stomach. Imagine, again, that mania is like  
the

spermatic vessels, and demands that its necessities shall be supplied by other

methods. So you will come to the same conclusion as to medicines and their

preparation in cases of mania. I admonish you, then, with due cause, that if

you have chanced to meet with effectual remedies and arcana against diseases,

you should not let them be tampered with and wasted by these mere decoctors.

Are these things not to be brought into the light ." Truly, indeed, they are,

in order that such errors may be avoided, and patients may advance to those

sure arcana which God has designed for their use and requirement. You will

gather from hence how necessary it is to act on my prescription rather than on

yours. In this respect you have to follow me, not I to follow you. Though you fulminate ever so much against me, nevertheless, my monarchy shall stand,

while yours goes to destruction. It is not in vain that I write at such length

concerning Alchemy, but I do it with this purpose and for this end, that you

may well and surely know what is latent therein, and how it should be under-

stood. Nor should you be offended hereby because you get no gold or silver

by it. Rather its result should be that by means thereof arcana shall be unveiled, and the seductions of the ointment-sellers shall be brought to light,

since by these the ignorant folk are deceived, while they sell them for a florin

what they vould not buy back for a penny. So precious, in this sense, are

their secrets !

Who will deny that even in the very best things a poison may lie hid ? All

must acknowledge this. And if this be true, I would now ask you whether it

it not right that the poison should be separated from what is good and useful,

that the good should be taken and the evil left. Such should certainly be the



case. If so, tell me how it is separated in your surgeries. With you all these

elements remain mixed. See your own simplicity, then, if you are forced to

confess that a poison lies hid, and are asked how it is to be got rid of.

Then you bring forward I know not what correctives, which shall drive out

and take away the poison. Comfrey, for example, they use to correct scam-

mony, which is then called diagridium. But what kind of a corrective is this?

Does not the poison remain afterwards as before? And yet you boast that

you have so corrected it that the poison no longer harms. Whither has it

gone? It remains in the diagridium. Try it, if you are wise. Exceed the proper dose, and you will soon see where the poison is. You will not be long

in finding out. So you correct turbith also, and then call it diaturbith.

These are your methods of correction, fit only for clowns, and useful to drench

## Alchemy, the Third Column of Medicine. i6i

horses with ! Risk an excessive dose ; you will see whether you do not feel the

poison. To correct is to take that which has been corrected. A criminal who

has broken the law is punished ; but his correction is not extended farther

than the free will of the culprit lasts. Such are your corrections. The power

is in them, not in you. In such a case, all the physician thinks of is how to

eliminate the poison. This must be done by separation. For example, a serpent

is venomous, and yet it is used for food. If you take away the poison you can eat

the flesh without injury. And so it is with all other substances; only a similar

separation is absolutely necessary. If this is not brought about, you cannot

be sure of your work, unless, indeed, it come to pass that Nature supplies your

place, or some special interposition of providence favours you. You have no

protection in your art. If a sure foundation be necessary for the extraction of

the poison, that is afforded by Alchemy. It must be so arranged that if there be Mars in Sol, Mars must be taken away ; or Saturn in Venus, the Saturn must be separated from the Venus. As many ascendants and impres-

sions as there are in natural substances, so many bodies are there in them.

But when the bodies are contrary, it is absolutely necessary that one of them

should be taken away and removed, so that in this way all contrariety should

be eliminated, and so the evil which you are searching for should be separated

from the good. As gold is useless except it shall first have passed through

the fire, so medicine is much less useful unless it, too, shall have passed through

the fire. It is necessary that everything which is to benefit man shall have

passed by fire to a second birth. Should not this, then, be deemed the right

fundamental principle of every physician ? A physician should exhibit not

poisons, but arcana. But all the preparations of your surgeries, how many

soever they be, do not contribute the smallest tittle of learning. They are

employed simply in correcting, which is just as if a dog should break wind in

a room and you should kill the stink with fumigations and juniper wood ; but

does not the smell remain in the room as much after as before that process ?

Although the smell is not perceptible by the olfactory organs, could anybody

say that the stink was separated and no longer remained ? It is there, though

corrected by the fumigation. The stink and the fumigation enter the nose

together. Of such a sort also are the corrections of the drug-vendors who

disguise aloepaticum with sugar, that it may not offend the palate. The

sugar and the honey form a magistery in this case. So, too, they correct  
theriacum with gentian. Are not all these operations instances of  
asinine

ignorance ? And yet these people boast themselves the physicians of  
princes,

and sell their skill for money ! Yet who is so dense as not to scent the  
fact

forthwith that all this is worthless ? What else can they trumpet forth  
about

their remedies beyond saying " This electuary is sweet, being  
compounded of

spices, sugar, honey, and other condiments, and is held in very great  
esteem ? "

And thus you mock your patient with your medicine, though all you can  
say in

its favour is that it is nice. Just think how idle it is to lay your foundation  
in

compounds of this kind, and to entrust everything to fatuous doctors.  
This

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method differs as widely as possible from the true basis of Medicine ;  
and is

nothing but a worn-out and ridiculous phantasy.

So, then, up to this point, we have sufficiently discussed this Column of  
Medicine, that is to say, Alchemy, in which consists the fundamental  
principle

of all Medicine. Whoever is not built up on this foundation is washed  
away

by every wave, the wind blows away his work, the new moon breaks  
through

it. Every new moon destroys that building, or the shower softens it and  
casts

it down. In view of a system of Medicine built up on such a foundation,  
do

you, reader, judge whether I am an irregular doctor of Medicine or a  
heretic,

disregarding truth, and with a mad brain. Do I deservedly, or  
undeservedly,

gird at my opponents ? What right have they to rise up against me ? Let

who will care for their cudgel. When once it has grown warm in their hands

they will not readily lay it aside. Any fools can do this ; but a wise man should not imitate them. A far-sighted man throws away one cudgel and

seeks another. What matters to me their persecution ? I shall not try to stop them. What I shall do is to shew them up, because they rely entirely

on fraud and impostures, and have no foundation save what is elaborated from

their own phantasy and their own brain. Whoever is a trustworthy and honest man to his patients, vi'hoever in his practice tries to imitate Nature,

will not avoid me or turn away from my teaching. But those who live in this

century do not follow Christ ; in fact, they despise Him. Why should I expect such a privilege as not to be despised by any ? At first, indeed, I ploughed by no means inactively in the same furrow with them. But when I

saw clearly that from such art arose only murders, deaths, paralyses, mutila-

tions, and other forms of destruction, I was compelled to retrace my steps and

to follow truth by an altogether different road. Then they complained that I

neither followed nor understood Avicenna or Galen, or knew their writings.

They boasted that they understood all these things. Out of all this boasting

it arose that on every side they injured, tortured, and murdered far more

people than I, in my ignorance, did. This is really as much as to say that there is one and the same mode of operation for the one who understands and

for the one who does not understand, and that neither the one nor the other is

worth anything at all. But the more I contemplated the havoc wrought by

them and by myself, the more I began to burn with hatred for the system, and

I advanced to such a point as to perceive that it was nothing but a patchwork

and a hotchpot mixed up with imposture. And I do not wish the matter to be

concluded here ; but in all my writings I shall make it clear how, and in what



way, all these matters are combined with ignorance. Every day I grasp more

and more that not in Medicine alone, but also in Philosophy and Astronomy

these people rest on no good and praiseworthy foundation, as I have already

said. A vast tumult will be stirred up against me because I reject those who,

for so many ages, have alone occupied the throne of glory and magnificence.

But I confidently predict that the time will come when they will be cast down

from that throne of glory and magnificence. Their force is nothing but

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phantasy ; and I shall not end with the single expression of this sentiment,

but shall assiduously bear the same testimony in all my writings. If the

academies do not approve of me, what matters it ? They will by-and-by fall

to the ground and be humiliated. Meanwhile, I will expose and oppose your

errors with so much severity that to the very end of the world my writings

shall be truthful and acceptable. Yours, on the other hand, shall meet with

this fate, that, full as they are of bile, and venom, and the poison of asps, they

shall be cast out by all like toads, trodden under foot, and shunned. I do not

attempt to destroy you and level you with the ground in a single year. It is

better that at some future time you shall decay' and die by your own infamy

and ignominy. I shall judge more of you when I am dead than now I am

alive. You may demolish my body, but you will only destroy its refuse.

Theophrastus will struggle with you even when he has no body !

But those who shall hereafter be physicians, I would admonish that they

deal more cautiously with me than with their own teachers, and that they

rather weigh our disagreement with due care and judgment than condemn the

other and absolve the other without maturely thinking the matter out. Weigh

carefully, I beseech you, with yourselves what it is you would aim at, namely,

the healing of the sick. If this be your aim and the subject of your argument,

tolerate me as your teacher, since my sole object is to lead you towards this

healing of the sick. On what basis, and with how much seriousness, I do so

has already been said, and shall every day be more copiously set forth. Let

not my writings be an offence to you because I stand alone, because I make a

new departure, or because I am a German. By these writings and not by any

others, the Art of Medicine must be discovered and learnt. Above all, I

would enjoin that you carefully read and consider the works which, by the

divine favour, I am to finish. I would name particularly one volume on

Medical Philosophy in which all the causes of disease will be investigated.

Another will be on Astronomy, with a view to sanitation. A third, and last, will

be on Alchemy, that is, the method of preparing medicaments. If you read

and understand these three books ; even you, who before disagreed with me,

will become my followers. Nor shall I fix my limit here, but as long as the

divine favour illuminates me I shall go on to regard the Monarchy in certain

separate treatises published for this special purpose. Indeed, if I had not

been oppressed by the unseemly hatred and envy of certain prominent men in

Medicine these treatises would have already for the most part seen the light.

I can already easily foresee that the astronomers also, like the philosophers,

will noisily set themselves against me. It will be that they fail to understand

me. They will raise a precocious clamour against me, but at last they will be

silent, and betake themselves to their dens. Let not these things affect you,

my hearers. Rather do this — read their writings while they follow mine

in full cry. Thus you will find what you seek. At all events, I have set

myself to write in what position, and on what basis I build up my system of

Medicine, so that you may be able to gather what I wish to erect on this

M2

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foundation. I lay it before you so clearly that you shall not be able hereafter,

with any show of justice, to repudiate me at the suggestion of your fathers

and teachers and professors. Take care that you be not led away by vulgar

physicians, surgeons, or bath-keepers. These like to look great and powerful,

and pour out their long words, which have no science in them, but plenty of am-

bition and boasting. These are like psalm-singers in a choir, who, indeed,

chant the psalter, but understand not its meaning. Such are the physicians who

constantly chatter and shout. And just as the nun sometimes understands a single

word, but then turns ten pages without comprehending them, so the physicians

sometimes make a hit, and then go astray again. Think over these matters

with yourselves, and be your own witnesses as to what basis most of these

people have for their studies. Even in Medicine it is no new thing for these ac-

cusations to damage any one. Medicine in their estimation admits any amount



of rascaldom, and is directed only towards persecutions and injuries. All these

are signs of doubtful and uncertain art. Those who make such professions

give themselves up entirely to wallow in envy and hatred, and wherever one

man can stand in another's way, he thinks he has reached the highest point

in his practice. So the devil governs them. From him they have derived their discipline ; this you cannot doubt. This is attested by their constant

rendings and tearings of one another. The hand of God is not the cause of

such things as these.

## THE "LABYRINTHUS MEDICORUM "

Concerning the Book of Alchemy, without which no one can become

A Physician.\*

ANYONE who would become a physician must learn the book of  
Alchemy

thoroughly by heart. Its name, no doubt, will prevent its being  
acceptable to many ; but why should wise people hate without cause  
that

which some others wantonly misuse ? Who hates blue because some  
clumsy

painter uses it badly ? Who reviles a stone because it has been broken  
by the quarryman ? In like manner, who will hate Alchemy, which is  
innocent ?

He deserves hatred who is guilty, who does not take in the Art, or use it  
properly. Does anybody hate him who has injured none ? Who will  
blame a

dog if he bites anybody who seizes him by the tail ? Which would  
Csesar

order to be crucified, the thief or the thing he had stolen ? I trow the  
thief.

No science can be deservedly held in contempt by one who knows  
nothing

about it.

Now, in good sooth, this same Science or Art is of great use and necessity.

Into it is dove-tailed the Art of Vulcan, and we know how useful a work Vulcan can accomplish. Alchemy is an Art, and Vulcan is the operator therein. Whoever is a Vulcan, he has power in this Art. Whoever is not a Vulcan has no power herein. In order that you may understand this Art more thoroughly it is necessary to repeat, first of all, that God made all things

out of nothing. Out of nothing, I repeat, he made something. Now, this something is the seed which gives the result of its own predestination, its own

special office. And, although all things are created from nothing for their

own end, there is, nevertheless, nothing which is entirely adapted to its end.

That is, it is adapted to its end, but not wholly so adapted ; and it is Vulcan

\* The Labyrinthis Medicorum Errantiunt distinguishes eleven books out of which the physician ought to

obtain his art and experience. Of these the 6th is alchemy. The others are wisdom, which is knowledge as opposed

to surmise and guess work ; the firmament, of which book the stars are the alphabet ; the elements, which are all

essentially present in man ; the greater anatomy, by which the physical body of the microcosm is made known ;

experience, because the whole of medical science is nothing but a great and certain experience, and whatever acts or

operates therein is founded exclusively thereon ; the entire natural world, for this is the great storehouse of apothecaries

' and doctors : theoretic medicine, which must be founded in Nature, even as theoretic theology is founded in God ;

magic, because medicine should not be constituted in speculation but in manifest revelation, because disease and the

medicine thereof are alike hidden, and magic is the science which makes manifest that which is concealed ; the book of

forms, for all medicines have their forms, of which one is visible and the other invisible, one corporal and elementary,

the other spiritual and sidereal ; finally, the book of the generation of diseases and their Iliastic and Cagastic seeds.

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that must complete the adaptation. All things are created with this view,

namely, that they should be placed in our hands, but not altogether perfect.

Wood grows to its proper end, but not to coal ; clay is created, but a vessel

is not formed from it. The same reasoning applies to all growing things.

Carefully study, therefore, this Vulcan. We will explain the matter by an illustration. God created iron, but not in the form it should afterwards assume ; not as a horse-shoe, a sickle, or a sword. These modifications are

entrusted to Vulcan, and so this Art is good. Unless it were good Vulcan would not bring about these adaptations. Hence it follows that iron must

be first separated from its ore, and then wrought, for this the artificer requires.

Now, this is Alchemy. This is the metal-founder, named Vulcan. What the

fire operates is Alchemy, whether in the kitchen or in the furnace. He who

tempers the fire is a Vulcan, whether he be cook or heat-producer. And the

same is the rule of Medicine. It is created, indeed, by God, but not fully pre-

pared for its final end. It is, so to say, hidden in the ore. Now, the work of

Vulcan is to separate the ore from the medicine itself. What you saw about

iron is also true of Medicine. That which the eyes perceive in a herb is not

Medicine, nor what they see in stones and trees. They see only the ore ; but

inside the ore the medicine is hidden. First of all, then, the ore has to be removed from the medicine. When this is done, the medicine will be ready

to hand. This is Alchemy; this, the special office of Vulcan, who superintends the pharmacopoeia, and brings about the elaboration of the medicine.

And as it often happens that gold and silver are found in a pure state, so

medicine also is sometimes found in a state of purity, and its subsequent

separation is then the easier, just as the pure gold needs only fulmination and

fusion. When all that is necessary has been done, if in this way', by means

of Alchemy, the medicine has been prepared and produced, then it is given to

the sick as a remedy, or to the sound as food. Take an illustration from bread. The external Art of Alchemy cannot produce the ultimate material in

the furnace, but only the intermediate substance. That is to say, Nature produces the first material up to the time of the harvest. Then Alchemy reaps,

grinds, bakes, and cooks this up to the very time when it is taken into the mouth. Thus, the first and the intermediate matters are perfected. Then, at

length, the Alchemy of the Microcosm begins. This takes up the first matter in the mouth, that is, it masticates it, which is the primary operation. Then

it deals with it in the stomach, which is the second matter. It decocts and

digests it until, at length, it becomes flesh and blood. This is the ultimate

matter, though afterwards another Alchemy may intervene in the shape of

weakness, which is a primary matter. To this succeeds decline, a secondary

matter; and at last death, the ultimate matter. Moreover, then ensues putre-

faction as a first matter. Next to this is decay ; at last, dust and earth. Thus

Nature deals with us by means of her creatures. And this makes good my

position that nothing is created in a state of perfection for its ultimate matter.

All things are created for their first matter. Then Vulcan is applied ; and,

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thanks to the alchemical art, reduces this to its ultimate matter. This is seized



upon by the Archeus, or inner Vulcan, who, by circulating and preparing,

according to the nature and difference of each separate substance, by subli-

mation, distillation, and reverberation, puts the finishing stroke to the process. All these arts are prefigured and practised within the body of man, no less than without, in Alchemy. It is here that Vulcan and the Archeus differ. This, indeed, is Alchemy, which directs to its final end everything which has attained some intermediate end ; by reducing lead ore

to lead, and afterwards shaping lead into whatever it is designed to make.

Thus there are Alchemists of metals, Alchemists who work with minerals,

who reduce antimony to antimony, sulphur to sulphur, vitriol to vitriol, and

salt to salt. Know, then, that this only is Alchemy, which, by preparation through fire, separates what is impure, and draws out what is pure. Though

all fires do not actually burn, still they are fires and they remain fires. So,

also, there are Alchemists of wood, such as carpenters, who prepare timber

for building purposes, or statuary, who take away from the block of wood whatever does not form part of the contemplated statue. So, too, there are Alchemists of Medicine, who take away from medicine what is not medicine.

Hence, then, it is quite clear what sort of an art Alchemy is, such an art, namely, as separates the useless from the useful, and reduces it to its ultimate

matter or nature. The reason why I define these things more at length in this

book is because most printed books contain no art at all, but are crammed full

of elisions and senseless punctuations, so that swine would rather eat dung than

taste such a concoction. Since such ill-digested mixtures are of no use or force,

God has put in their place Alchemy, the true and sublime Art of Nature herself.

That crass and rude preparation of medicines which the drug-vendors of

Montpelier produce is not worthy to be called an art, but is mere cramming,

and a most abominable concoction. Yet this is how they make up their syrups and laxatives, or compound other like matters. Those printed books

of the pseudo-physicians teach the same artifice, or, at all events, they put it

forward. Yet not even syrups or laxatives, such as the practitioners of Montpellier prescribe, should be prepared in this way, but as the science of

Alchemy teaches Medicine. So has God appointed and arranged. This should suffice for every physician that, since God has created nothing in its

state of ultimate finality, but has committed the finishing stroke to the Vulcans, he, too, should fully perfect his medicines, and not weld the ore with

the iron into one mass. Take another illustration. Bread is created and given to us by God, but not in that shape which the baker confers upon it.

Those three Vulcans, the farmer, the miller, and the baker, produce from that

first matter a second, namely, bread. The same should be done with medica-

ments, and the same mode of reasoning applies to the Vulcan within us. So,

then, the physician should not be ashamed of Alchemy; but in all things

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proceed according to the method which has been pointed out. Unless he

does this he will not be a doctor, but just a freshman dubbed doctor — a

doctor only to the same extent as that is a man which is seen reflected in a

looking-glass.

Here ends the Book of Alchemy from the Labyrinthus Medicorum.

CONCERNING THE ALCHEMICAL DEGREES AND

## COMPOSITIONS OF RECIPES AND OF NATURAL THINGS.\*

Theophrastus Bombast, Eremite of Hohenheim, Doctor and Professor  
OF both Faculties, to those desirous of the Medical Art,

HEALTH IN THE LORD.

SINCE Medicine alone among all branches of learning is necessarily  
accorded the commendable title of a divine gift by the suffrage of  
writers both sacred and profane, and yet very few doctors deal with it  
feliculously at this day, it has seemed expedient to restore it to its  
former

illustrious dignity, and to purge it as much as possible from the dross of  
the

barbarians, and from the most serious errors. We do not concern  
ourselves

with the precepts of the ancients, but with those things which we have  
discovered, partly by the indications found in the nature of things, and  
partly

by our own skill, which also we have tested by use and experience. For who does

not know that very many doctors at this time, to the great peril of their patients, have disgracefully failed, having blindly adhered to the dicta of Hippocrates, Galen, Avicenna, and others, just as though these proceeded like

oracles from the tripod of Apollo, and wherefrom they dared not diverge a

\* The Geneva folio adds the two other dedications which here follow :— Thiofrastus, Eremite of Hohenheim,

Doctor of both Faculties, Physician in Ordinary at Easle, to his most famous D. Cristophorus

Clauserus, the most learned Doctor of the Physicians and Philosophers of Zurich, Greeting. It is the

most excellent and the best sign of a true physician to be acquainted with medical truth, and to know whether he

possesses the secret or not, exactly as you, O Cristophorus, most eminent of the physicians of Zurich, do nothing in

your medical capacity which is contrary to your judgment and your most tender conscience, to which thousands rightly

appeal. But understand this authority which I exercise in this our Monarchia. There is inborn in me a medical virtue

derived from the soil of my fatherland. For even as Avicenna was the best physician of the Arabs, Galen of the men of

Pergamon, and Marsilius of the Italians, so also, most fortunate Germany has chosen me as her indispensable physician.

You know well that experience is the very mother of all physicians, yea, also of our whole Monarchia. But since each

country is autonomous and a foreigner cannot be properly identified with it, but on the other hand an alien can well be

compared with the man who corresponds to him, so this observe, that you may compare me to Hippocrates and Averroes ;

you may compare Rhazes with us three together, each according to his country. Thus, the Arabs, the Greeks, and Germans

stand on the same level, even as a triple hound , and they equalize the amber of Germany with the Greek amber, with

storax, turpentine, balsam, and mumia. Nor are you unaware that each country contains within itself the matrices of

its own element, and produces that which is needful for itself. So amber is amber to its own country, and though

perhaps there can be no comparison of the Chaldean rose to that of Arpinum, what has this to do with diseases, since

each rose is for its own country ? Exactly in the same way every nation brings forth its proper and peculiar physician ;

and that from its own Archeus. For every want gives work to an artificer, and the same necessity is the teacher and

parent of every physician. Therefore the Italians can dispense with the Greeks and the Germans with both, since each of these have their own need, and its own minister, one for the nature of each nation. There is no call that any one should copy the miiid or morals of the Arabs or the Greeks. If theie be error at home, there is arrogance abroad. For this takes place at random, as by a dream, and without anyreason— and hence a physician must be generated out of these

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finger's breadth. From these authorities, when the gods please, there may indeed be begotten persons of prodigious learning, but by no means physicians. It is not a degree, nor eloquence, nor a faculty for languages, nor the reading of many books, although these are no small adornment, that are required in a physician, but the fullest acquaintance with subjects and



with mysteries, which one thing easily supplies the place of all the rest.  
For it

is indeed the part of a rhetorician to discourse learnedly, persuade, and  
bring

over the judge to his opinion, but it behoves the physician to know the  
genera,

causes, and symptoms of affections, to apply his remedies unto the  
same with

sagacity and industry, and to use all according to the best of his ability.  
But

to explain the method of teaching in a few words, I must first speak of  
myself.

I, being invited by an ample salary of the rulers of Basle, for two hours  
in

each day, do publicly interpret the books both of practical and  
theoretical

medicine, physics, and surgery, whereof I myself am author, with the  
greatest

diligence, and to the great profit of my hearers. I have not patched up  
these

books, after the fashion of others, from Hippocrates, Galen, or any one  
else,

but by experience, the great teacher, and by labour, have I composed  
them.

Accordingly, if I wish to prove anything, experiment and reason for me take

the place of authorities. Wherefore, most excellent readers, if any one is

delighted with the mysteries of this Apollonian art, if any one lives and desires it, if any one longs in a brief space of time to acquire this whole branch

things. But he who in spite of this randomness and slumber is raised up as a physician by the need of his country, he

at length becomes the perfect physician of his nation, and is plainly its true Hippocrates, Avicenna, and even Lully.

However, in this place, I cannot praise the men because they were raised up by this necessity, since their own country

will not permit that I should pass over their errors in silence. For how, I ask, did Rhasis benefit Vienna? What good

did Savonarola do to Friburg or Arnold to the Swiss ? What did Gentilius or the commentaries of Jacob de Partibus and

Trusanus to the physicians of Meissen ? What did Avicenna confer upon them all, since the health of the sick is the

one thing to be considered? This, therefore, is the faculty by which I write, which also my fatherland gave me, and

this by that necessity whereby I said that I was born. Hence I dedicate the whole of this book to you. But I am

persuaded that some ignorant person will at once reply, and I again shall make answer ; so is it manifest and clear on

both sides that the whole duty of every physician is concerned with the health of the sick. But those whom I love

most dearly will perhaps give interpretations of some obscure places herein, though not my oldest friends of all, namely,

the foxes. My crowd of physicians is divided into two parts, the false of tongue, and the false both of heart and tongue.

Now you understand what I wish. I will shortly send you some prescriptions, together with my improvement of the oil

of colcothar. Act as a friend always, and be careful. Farewell — Given at Baste^ the fourth day of the Ides of

November^ 1526. Theophrastus of Hohenheim, Doctor of both Faculties, and Physician at Basle, to the

MOST EMINENT ASSEMBLY OF THE STUDIOUS AT ZURICH, HEALTH.

Alas, how wretched is the estate of mortals,

because there is scarcely any joy which is not presently followed by sorrow, a most fine company of helpers ! Hitherto I have

not fully perceived my blindness, for I did not consider in the present that the wise man must most diligently observe not only

those things which are at his feet, but those which are behind him, like a two-headed Janus, and those also which are

in all directions around him. The reason is that your most delightful assembly, which I lately enjoyed, and do still

recollect with gratitude, had so enchanted my heart and eyes that I forgot all about the future. My mind presaged no

disaster ; I thought the whole matter was well managed and deemed that joy would be obtained and perfected without

the company of grief. Now when I see those things which I ought to have foreseen, how, I say, shall I restrain myself

from grief and mourning, since the dearest friend I had at Basle, whom I left in health and strength, has been killed by

the accident of a sudden fall from an upper storey, where he was accustomed to sleep? He had been freed by me from

the heaviest chains into which he had been thrown by the petty doctors of Italy; by me was he restored to health, of

which fact Erasmus of Rotterdam is a witness, with all his family, as the epistle written by his own hand sets forth.

Now when I was thus feasting with you, and taking life easily, he died whom I had left in good condition ; he, I say,

whom I loved as my own eyes; being snatched away by the accident I have mentioned, namely, John Frobenius the

parent and tutor of all learned and good men, being himself also wise and good, the most diligent promoter of all kinds

of learning. Wherefore also have I need to fear the same suddenness in death which has overtaken him. What shall I

say to myself? Death is common to all. Wherefore be warned. Watch, most excellent fellow-learners, and if to any

extent we fail in our office, attribute it to that severe grief wherewith I am now tortured, and can find no relief.

Farewell, most sweet companions. Love your Theophrastus.— .Saj/c,  
from our Library, the third Ide of

November, 1527.

## Concerning Degrees and Compositions. 171

of learning, let him forthwith betake himself unto us at Basle, and he will

attain to far other and greater things than I can describe in a few words.

But to make it clearer to the studious, we do not, for instance, shrink from

submitting that we in no wise imitate the ancients in the method of

complexions and humours. The ancients gave wrong names to almost all

the diseases ; hence no doctors, or at least very few, at the present day, are

fortunate enough to know exactly diseases, their causes, and critical days.

Let these proofs be sufficient, notwithstanding their obscurity. I do not permit you to rashly judge of them before you have heard Theophrastus.

Farewell. Look favourably on this, an attempt at the restoration of Medicine.

— Basle, the Nones of June, 1527.

CONCERNING THE ALCHEMICAL DEGREES AND

COMPOSITIONS OF RECIPES AND OF NATURAL THINGS\*

By Theophrastus, of Hohenheim, Doctor of both Medicines.

## BOOK THE FIRST.

### CHAPTER I.

BEFORE I begin to treat of Degrees, two complexions of Nature should be noted : one is hot, the other cold. Moreover, each of these has in itself a certain inborn diathesis : for everything which is hot is dry, and that which is cold is moist, nor can heat or cold be alone. So these two

natures, heat and dryness, are one thing, and in like manner, cold and humidity. Hence, therefore, degrees are easily determined, how each and

every thing exists in its own degree, and what degree each thing respectively

occupies. At this point, no doubt, those who are suffering from cataract and

have familiarity with works of darkness will cry out that there are four complexions, hot, cold, dry, and moist, from which they gather that cold is

present in moisture and in dryness, and in like manner heat is conjoined with

both. According to this opinion they have arranged everything, that is as much as to say that the cold may be dry, and heat may be moist, which is a contradiction of terms. If they had approached more nearly and made a more searching investigation into Nature they would have found our arguments, which here follow, to be nearer the truth. They did not sufficiently understand that these four are two only, and so they falsely ascribe to the four elements those which are nothing less than they are elements, as philosophy clearly demonstrates.

## CHAPTER II.

But in order to more clearly understand what I have said about the two complexions, take the following. Whatever the elements have produced in



\* While there is some matter in this treatise which is outside the purpose of the present translation, it has been thought well to include it in the section devoted to Hermetic Medicine because it enters at length into a subject or, more correctly, a class of subjects, to which there is frequent reference in Paracelsus— that, namely, of degrees and complexions. It is not very clear in itself, and it adopts an arbitrary terminology, which will be dealt with in the Vocabulary at the end, but it will help to illustrate the obscurity of previous references, and may perhaps give a little light indirectly.

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the nature of things is either cold or hot. If cold, it has in itself a certain innate individual humidity. Where there is humidity there is cold, and so

what is hot is dry, for dryness subsists in heat alone. It cannot come about

that the cold is dry and the heat is moist. For these are elemental coii-

ji actions which come from Ares, as is clear from the example of a man and a

woman. A man has in himself what is warm and dry ; a woman that which

is cold and moist ; but they contribute to the complexions only according to

their several degrees. From the very first, therefore, it must be remarked

what is moist, what coagulated, and what, lastly, is resolved dryness. For

hence arises a common error which is apt to spread even amongst the chief

physicians. For example, take a crystal which appears cold, dry, and arid,

since it dries and renders arid, but this appearance is delusive. For the most

arid force of the crystal is a coagulated moisture, and in its action it masters

everything, transmutes and forcibly changes it into a coagulated moisture,

which is finally dissolved like ice. Similarly in petroleum, the dryness is not

resolved as it appears to be, for the dryness is resolved in the substance of its

own body. Wherefore I lay down this definition in place of an epilogue, that

degrees must be observed in a twofold manner, the warm and the cold.

Moreover, the dry is double and the moist is double, that is to say, dry per

se and a resolved dryness, moist per se and a congealed moisture. The remainder of what is requisite at this point is contained in the Philosophy

itself.

### CHAPTER III.

Although in this place more was to be said on the subject of degrees than

I have so far set down, still, since these matters are well established among

those who are any way skilled in medicine, I pass them over in silence here,

and speak of those subjects which have up to the present been put forth

falsely, and with a certain amount of pervading error. This is what should

be accepted. In the first place, it is not only necessary to observe the sum of

the elementated degrees, because this only serves in the case of elementated

ailments ; but attention must also be paid to those things which concern

mundificatives, incarnatives, laxatives, constrictives, repercussives, diaphor-

etics, narcotics, cicatrizers, and other things of this kind. For this purpose it

is of prime necessity to acquire a full knowledge of diseases, and, moreover,

of the special degrees of each kind of disease. In the case of wounds, one has

to know the degrees of incarnation ; in hyposarcha, the degrees of drying ;

in gutta, the degrees of strengthening ; in epilepsy, the degrees of specifica-

tion ; in cachexy, those degrees which arise from commixture. If you have

thoroughly examined all these matters, then at last approach the composition

of recipes.

But we should not omit to mention that for the perfect knowledge both of diseases and of degrees there is required not only the medical but the astrological profession ; and, moreover, the Spagyric form. All these require

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perfect, and, moreover, a prolonged experience ; since thereby alone, and

not by constant reading, or by a judgment, however exact, the scope of this

book is made clear.

Lastly, if you miss anything in this place on the subject of degrees, seek it in daily practice, to which I relegate you all, so as to learn the virtue of

anthera, more particularly of tereniabin, which is remarkably ennobled ; and,

lastly, as respects the flower of cheiri.

#### CHAPTER IV.

Before, however, we come to the degrees themselves, we must observe

certain rules of the degrees, by which method the degrees are at one time

intensified and at another relaxed. In the first place you will observe this

method. Whatever proceeds from the elements of the earth, that occupies the

first degree. Of this kind are the lettuce, the violet, the anthos, etc. In like

manner, whatever is of the air, such as pestilence, pneumonia, fever, is in the

second degree. That which is produced from the element of the water holds

the third degree, such as lead, sapphire, topaz, etc. But those things which

spring from the element of fire, as ice, crystal, snow, claim the fourth degree,

either hot or dry. It must be noticed, therefore, that whatever sensitive

thing comes from an element is the same as the element, as the frog whose

sperm is in the third degree ; in like manner, camphor. That which is of the earth, as man, is in the first degree, as Rebis. What comes from flying

things is in the second degree, as vua. What comes forth from the fire, like

the Salamander, is in the fourth degree. In what respects one excels another

will be made clear in the following chapters.

## CHAPTER V.

Furthermore, in order that the degrees may be more clearly marked in their points, take the present example. As the degrees of herbs have been

divided into four, so all of them, how many soever there may be, are referred

to the first degree, but still not all on an equality. For one is sometimes more

than another as to the beginnings, middles, and end of both ; but still so that

whatever descends from the element of earth remains in the first degree, and

must not be placed outside that same. Among you the nenuphar occupies the

fourth degree, and with you Saturn is allotted the third, though in coldness it

exceeds nenuphar by almost eight degrees. So, then, they cannot be arranged

in the same degrees. So, too, whatever exists in the second degree, there

also the first point excels the fourth degree of the element, which is of the

earth, and the fourth point is higher by four degrees than the last point of the

first degree. In the third degree the same judgment must be formed, and

likewise in the fourth. Thence are gathered sixteen points, which mount as if

by stairs to the true degrees, even to the six hundred and sixty-third. Deser-

vedly, then, we say that those have been in error who collected camphor, the



## Concerning Degrees and Compositions. 175

sperm of frogs, nenuphar, and alums into one degree ; since from these a true

and certain degree could not in any way be taken in recipes, as will be shewn

in the following modes for compositions.

## CHAPTER VI.

But in order that you may have in particular both the degrees and the points of those things which induce heat, remark : Whatever makes ashes or

lime or glass is in the fourth degree of fire, as fire itself, mercurial water, aqua

fortis, etc. So whatever produces a biting effect and brings things to an

Ischara, so as to cause putrefaction, occupies the third place. Of this kind

are colcothar, arsenic, sal ammoniac, borax, pigment of gold, and others of

that kind, as alkali. But as to the virtues of these things in which some things

excel others, that is a matter of points, not of degrees. Moreover, whatever

produces scars or blisters belongs to the second degree, of which kind are

rabeboia, cantharides, flammula, melona, and others of that genus ; for although flammula be in the first degree, nevertheless, in another way it affects

the second, because the spirit of salt in it reduces the flammula so that it is just

comprised in the first point of the second degree. Lastly, whatever warms,

but does not attain to the signs above mentioned, such as ginger, cardamum,

abrotanum, and other things of that kind, exists in the first degree, together

with its higher and lower points. But it is to be observed in this rule that the

degrees are not arranged according to the nature and proportion of the elements, but are, independently of them, condensed into the present rule, for

this reason, because the present rule is taken from the first three principles

and serves for them, namely, those which predominate in salt, mercury, and,

lastly, in sulphur, wherefore, in this place care must first be taken not to use

the present rule in elementated diseases. For they are only, as it were, gathered from these, and serve for diseases which can be healed by the first

three principles.

## CHAPTER Vn.

But in order that you may ascertain the degree of cold, apart from that which belongs to the elements, take the following : Whatever congeals humours belongs to the fourth degree, of which kind are those things which

are born of the element of fire. But whatever refrigerates (to use a common

expression), yet does not injure the vital spirit when administered as a remedy

in a proper dose, as narcotics, anodynes, sleeping draughts, the sperm of frogs,

hemlock, belongs to the third degree. Whatever extinguishes unnatural heats

and allays paroxysms is in the second degree, and, lastly, whatever prevents

a disease from breaking out into a paroxysm is of the first degree. This rule

does not differ much from that one which applies to heat, for these offer a

direct enantiosis to the aforesaid. But whatever degrees they occupy which

are of the elements, that same remains, according to what has before been

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prescribed, together with the present degree ; so that now there is produced a

double degree of Nature, and it operates exactly according to the proportion

and nature of the elements.

## CHAPTER VIII.

Moreover, the rule concerning colours must be noticed, since these, at the

same time, indicate the nature of the things in which they exist. For instance,

the centaury, which is red, is therefore of a warm nature ; the lily, which is

white, is for that reason of a cold nature. But of colours which are external,

nothing certain can be defined, except in this way. The rose is red, yet of a

cold nature, on account of the anther lying in it which attracts the heat of the

rose. Again, wherever there is any yellow in a red flower, there is the heat,

but the redness is judged to be of a cold nature, and so must it be concluded

with regard to other flowers in like manner. Moreover, there are flowers

which, though by nature they appear warm, are nevertheless cold ; among

these is the minium. Others, again, seem cold when they are warm, as copper

is. In order to ascertain these things, observe the following rule :  
Whatever

is green, as soon as it is gathered from that with which it may be mixed, is

warm. So, too, is the body under which these colours lie hidden. Silver is,

by its nature, cold, and keeps the colour of a cold body, for finally it passes

into the colour of lazurium. Mars is naturally of a cold colour, and admits of

being transmuted into a warm nature ; but, nevertheless, it preserves the force,

and so the universal virtue of its own proper nature. Black colours are of no

special nature, for they are nothing but sulphur, which is burned, and nothing

underlies this, but it belongs to the elements. Whatever is white, livid, black,

and hyacinthine, is cold ; the other colours are warm. Whatever is varie-

gated belongs to one nature, presumably that of its principal colour. So, also,

in green, though cold be present, yet it is comprised under its own head.

## CHAPTER IX.

Whatever is fat, and, moreover, moist, is cold, even although it exists in something green ; for the greenness is changed into a cold nature.

What-

ever, on the other hand, is dry, assumes a warm nature. Moreover, whatever

comes from Sulphur, Mercury, and Salt falls under each nature, the warm and

the cold, and that on account of the three principles. Summarily, whatever

burns is sulphur, and of a warm nature, unless it exists in warm colours.

But whatever goes into sublimation or calcination admits a warm nature. So

whatever resolves itself or is brought to an alkali is warm. Moreover, what-

ever is austere is cold. Sweet and bitter assume a warm nature unless affected by the former rules. Whatever dries the skin is warm ; that which

constricts it is cold. If you would judge by the odours of these things you

can define nothing accurately, except so far as they retain the same nature as

the body. Lastly, there are other rules which are to be admitted, so long as

they do not oppose those given above.

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## CHAPTER X.

Moreover, it should be noticed that there are certain things wherein, besides those which are natural, degrees are concealed in two ways, and that

according to two bodies, as is the case with metals, gems, and stones.



According to this view, mercury is chief among the metals, and embraces in

itself a certain peculiar nature, warm and cold, nor can this be taken away

from it. Now, if from thence be generated a metal, in iron or lead, beyond

that nature it acquires another, and so two natures will be in one substance.

Wherefore, from henceforth lead will be in place of mercury, if the leaden

nature which it has acquired, together with its own, shall be suitable to your

affairs. In the same way it must be judged concerning tin, silver, iron, and

copper, because they return into their own body. Thus the liquid in gems

remains in its own nature, and that a mercurial nature. If, now, it be con-

gealed into a gem, it equally puts on a two-fold nature, because the constituent

parts are reduced into their primal liquid. So, too, must it be judged con-

cerning common stones. In certain herbs, too, a similar nature is present.

Wherefore, read, and read again, and finally recall for experiment  
whatever

is committed to your memory concerning the nature of things. And so  
recall

it that you may now not merely think, but know exactly each of these  
things ;

for in this lies the essence of a true and sure philosopher.

VOL. II,

CONCERNING

DEGREES AND COMPOSITIONS IN ALCHEMY.

BOOK THE SECOND.

## CHAPTER I.

ALTHOUGH I have written concerning the reloUea of Nature, according to its reason and nature, that it belongs both to the cold and the hot, together with its innate essence, still there are other things which the natural Ares has produced which in many respects excel what I have treated

of in my former book. And, to begin from this point, if you wish from the

beginning to speak exactly concerning accidental complexions, you will find

that in this place the former relollea of Nature are little approved, and for

this reason there are two natures universally in things which are both together

in one substance, although only one of them appears. These are the innate

accident and the elemental accident. Moreover, everything in its own nature

is warm. The first matter of things is warm per se, nor does it change the

innate accident, because all the three principles in the complexion remain even

to their ultimate matter ; that is, in whatever nature they are found before the

relollea in that same nature do they still remain until the relolleum departs.

In whatever way, therefore, experience compasses the end, in that same way

the beginning is manifested in itself. But before we pass on to those simples

which are in the degrees we must observe that neither heat nor cold is an

innate accident of them, but rather an elemental and external accident.

## CHAPTER II.

Nature sends forth absolutely nothing from herself, as the man experienced in medicine easily gathers, but she keeps the innate accident so long

as the thing or the body, in which that innate accident is, remains. You have

an illustration in fire. In this the heat is an innate accident, and the nature of

the three principles, which is evidently hot. Moreover, it cannot be other-

wise but that the substance passes away together with the heat, if you wish to

confer that heat on something else. Although that heat warms, still it is nothing more than a dead heat, nor does it heal disease or confer any other

advantage, but is a certain superfluous heat added from without to the body. In

this manner every innate accident puts forth and displays its power without any

#### Concerning Degrees and Compositions. 179

help to a sick person. Whatever, therefore, is adapted for the healing of disease should be prepared in the following manner : In the first place bring

your medicine to him who separates the two essences, the one in the substance,

the other in the vital spirit ; for wherever we wish to exhibit medicine, there it

is necessary for the vital spirit to depart from the substance and to agree with

the offending matter of the disease. Then the medicine will appear alone in its

own body, and this in proportion to the three principles. The external elementated

accidents go to that part where the disease lurks. And so I gather that in the

universal nature of things a two-fold accident exists, an innate and an external.

The innate confers little benefit on the health, but only the external. In fire

there is no external accident, and therefore I assert that it is an imperfect

work of nature.

### CHAPTER III.

In the beginning, when Nature brings forth in its proper element, the

Archeus\* prepares the same according to the proportion and nature of its

peculiar Iliaster, so that the Ares consists altogether of three things, and

generates in the same thing the substance of the body. This generation, per se,

is, for the sake of the body alone, that it may appear the same with the relol-

leum. But what is this to the sick man ? For the fire is equally a relolleum

accident, as is also snow. But they do not heal sicknesses, nor have any power in them for doing so, because they are a relolleum per se. Moreover, the external elements make up the cherio of Nature, which, also, you

must bring to the relolleum, because, although you take this together with

the cherio, it is the cherio that heals all sickness. Remark in this place con-

cerning the cherio that the cherio is nothing but the heat or cold of these

things which leaves the body and goes away into Nature. You have an illus-

tration of this in camphor. This has its frigidity from the cherio, and so is a

\* The Archeus of the Metals.— Kt^?< contains within itself the first matter of all the metals, but with regard to the

manner in which it distributes that matter over the globe, it must be held that it expels all matters not excocted into

metals along a trinal line into the Yliadus, and separates them in division. Thus in one place there are branches of

copper, in another branches of tin, and so of the other metals. Further, if thus they are brought from Ares along the

triple line, out of some of them there is ejected a metal, such as tin, lead, iron, or copper, etc., before any of the

marcasite, bismuth, cachimia, or zinc have been previously purged, or collected into faeces, but while they are all

present, and according to their smaller or larger proportion an excellent or base metal is generated. For it is endowed

with hardness in the triple line, when Archeus has extracted it out of Ares. For then they are found in Yliadus

according to various modes and forms. By that preparation of the Archeus various colours are produced, no one colour

being repeated, for just as from all fruit trees no apple or pear is exactly like another, so also these are not alike, as they

philosophize concerning Thisma. But silver and gold are frequently found solid and pure, for this reason, that the

marcasite, bismuth, and other metallic matters, have been properly separated from the metals, and are sent back along

the triple line. Accordingly, when the metal has been made pure, gold and silver are produced. The other extraneous



metals have already been expelled ; the rest, therefore, are found pure as Archeus has ordained them. Sometimes, also, spumes are found on the surface of the rocks which look like plates of silver, sometimes, again, in meadows like flames of gold. Then also in Yliadus there are many other forms. They are most frequently found in waters, because pure gold of this kind is compelled by the force of the waves, together with grains of sand to assume the shape of a bolt. It is afterwards deposited in grains, as takes place by the Rhine and other rivers. Cataracts of water, if they pass over the triple line where this kind of gold remains, then the water ejects it. The larger quantity is washed out by violent inundations, etc., on to the beach or coast. It also happens that two, three, or more metals are found mixed, as gold and silver are found in copper. The cause is that by the expulsive operation of Archeus in Ares, two or three are sent in company into Yliadus. This occurs chiefly in the case of cognate metals. While, therefore, they are mixed, and, being mixed, are coagulated, they cannot be separated again, but remain joined together.— ZJf Eiewento Agues, Tract in., c. lo.

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most opportune remedy in case of inflations ; but in the substance of its first

elements it remains warm, as sulphur and the spirit of salt, together with the

mercurial. Such, also, are gems and herbs. Moreover, whatever Nature produces has its cherio, that is, its external elemental accident. Wherefore,

at this point, on the subject of degrees, I assert that there is a greater portion

of cherionic heat, or cherionic cold, in one body than in another. Thus has

the Archeus disposed all things, and that for the sake of the microcosm.

### CHAPTER IV.

But in order that our council concerning the compositions of recipes may

be more clearly known, it must be noticed that, as I have before mentioned concerning relolleum and cherio, so, in this place, it 'is necessary that you again understand this with reference to the body, namely, that those sicknesses which are only of a cherionic nature lurk in the body and descend into the body without involving the destruction of the first three principles of the body wherein they exist. For, just as the Iliaster in the four elements, like a mother, produces the relolleum and cherio, so man exists in the four elements and receives, as it were, hereditarily, the sicknesses which forthwith germinate in the body, so that, eventually, they burst forth into external elementated ailments. Wherefore, for arranging cherionic recipes, it is necessary that the external elementated things should leave their own bodies, together with their substances, and should converge on the vital spirit. Thus, the sick person is set free. It

should, therefore, be noticed that death is not cherionic, but relollaceous ; al-

though it arises hence that in no direction can death occur. For who can separate what is individual from that in which it lies hid ? Here, however, we

are speaking of cold and heat in cherionic not in relollaceous matters. The re-

maining desiderata on this topic you can read in the treatise on the Origin of Diseases.

## CHAPTER V.

As in the former book, I have conveyed a knowledge of the nature of things, with regard to cold and heat, together with many and various rules, so

in this place the present rule must be observed with regard to herbs. Most

of them are cold and dry, and these put forth a certain obscure greenness.

These, though they are pointed out as hot, are in fact cold, as the verberna

and the shepherd's purse. Some are reputed to be cold when they are hot, as

the bugloss and the anise. The reason is that the coagulated moisture produces by its congelation great aridity, and the resolved dryness does not

become dissolved without some little moisture on account of its cherionic

nature. For it is certain that in no other way can anything be produced from

the element of earth but it must be hot, nor from the element of water without

being cold. This is the rule of Nature. But the reason why nothing of this kind takes place is that the external elementated condition corrupts and breaks

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through the former nature. Wherefore, it must be dealt with according to its

cherionic nature, by the guidance of experience. Moreover, since the same

nature, whether it be cold or hot, does not form the body under which it lies

hid, there is no need that you should labour for the body, but you may spend

all your experimentation on the aforesaid three natures, as we have prescribed

in the first book.

## CHAPTER VI.

Lastly, the physician will have to observe the bodies of those things which lack sensation. For all those bodies in which these things lurk are nothing but a liquid under which is hidden that which is cherionic. But the

liquid is congealed like its own element, just as the Iliaster produced it.

Wherefore, the separations of Nature once again resolve that which Nature

has congealed, and in this resolution the two above-mentioned natures are

separated. Hence it is clear that the external elementated things of Nature

are the relolleum — accident of nature, and exist apart without any virtue. So,

likewise, it is clear that another nature is fully and perfectly present while the

innate property and the accidental property remain each in its own separation.

Hence it is gathered that nothing which is cold or hot is congenitally so, and

more that whatever is inborn can do neither good nor harm to any person.

But there is in addition a certain other nature which does induce heat or cold,

and by which we judge the heat or the cold, that is to say, by the cherionic

indication. When this interposes, all sickness can be healed. For that same

coldness or heat, from the moment of its entrance, turns to the ailment — a

thing which the innate property never does. All these matters are contained

in the book on the Conjunctions of Things in the properties of the two natures,

according to the three principles, and that according to the prescription of

philosophy. Moreover, in the following chapters you will see the order of the

degrees according to the reason and nature of their elements.

## CHAPTER Vn.

Those things which come forth from the earth have a warm nature in the

first degree of heat, and among these are the following : —

Dittany Gentian Clary

Lion's-foot Elceampane Filla

Anthos, or Cypress Calamus

Rosemary flowers Great Sparge Hirundinaria



Lacca Gallinall Peony

Dodder of Thyme Philipendula Ginger

Fig Bloodwort Flammula

Broom Laudanum Herb of Paradise

Costus Cloves Lavender

Pennyroyal Monk's Rhubarb Mustard

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Humulus Macropiper

Lencopiper Fennel

Hartwort Grains of Paradise

Cretamus Citonia

Scammony Balm

Teazels Chamaepitheos

Basil Bdellium

Horehound Fumitory

Sagapin Thistle

Agrimony Cheiry

Mellilot

Things which belong to the air are in the second degree of heat. These are : —

Tereniabin Clouds Chaos Heat

Things which proceed from water are in the third degree of heat, as : —

Galbanum

Gamandrea

Liquorice

Succory

Cubebs

Cardamoms

iVlarjoram

Mother of Thyme

Opopanax

Ammoniacum

Vitriol

Sulphur

Golden Talc

Copper

Topaz

Carniola

Red and White Arsenic

Cachimia of Salt

Granate

Red Marcasite

Congeaed Salt

Sal Gemmas

Gold

Smaragdine

Copperas

Liquid Salt

Quicksilver

Things which come forth from the fire are in the fourth degree of heat,  
and are these, namely : —

Hot Lightning Hot Hail All yEtnean Fires

Realgar

Cachimia of Sulphur

Chimoleea Calcis

Jacinth

Chrysolith

Ogorum

Alumen Plumosum

Ruby

## CHAPTER VHL

The things which are here enumerated are of a cold nature.

Among these those which are produced out of the earth are cold in the first degree.

Chestnuts

Water Lily

Lentils

Eyebright

Bitter Vetch

Mallows

Herb Mercury

Pomegranate

Henbane

Purslane

Citron

Dodder



Strawberries

Comfrey

Branca ursina

Mandrake

Rose

Acetum

Ciconidion

Gourd

Sanders of all species

Tragacanth

Pisa

The four greater cold

seeds

Flowers of Mulberry

Ribes

Dates

Beans

Galls

Crispula

Ash

Darnel

Nightshade Mirabolanes of all species Lily of the Valley

High Taper Ripe Apples Cucumber

Lettuce The four lesser cold seeds Greater Arrow-head

Endive Melon Fleawort

Gladwin Snapdragon Poppies of all species

Bread Flour or Corn

Things which are produced from the air are cold in the second degree,  
as Nebulgea.

Things which are produced from the water are cold in the third degree.

They include : —

Lead Antimony Silver

Camphor Hematites Alumen Entali

White Cachimia The three kinds of Tin White Talc

Electrum terræ Alumen de Glacie The three kinds of Coral

Thalena alterrea Silver marcasite Lotho

Thalena frigida Iron Aqua Glariona

Things which proceed from the fire are cold in the fourth degree.

Crystal Cold Lightning Citrinula

Aries Citrinffius Snow

Beryl Cold Hail Ice

## CHAPTER IX.

It is, therefore, to be observed that the law which rules the procedure of

each thing from a particular element, rules also that it should possess the

same degree. The development of sensitive things from the elements is shewn in the following table.

Those which proceed from the earth occupy the first degree of heat, as:  
—

Men The Lion Rams

Boys The Horse The Wolf

The Goat Oxen Cocks

The Leopard The Bear Foxes, etc.

Those which inhabit the air belong to the second degree of heat.

The Eagle The Phoenix The Sparrow

The Ostrich The Swallow The Heron

And generally all winged animals which are not referable to water.

Those which relate to the water occupy the third degree of heat, as the Braver.

Those which inhabit the fire belong to the fourth degree of heat, as the Salamander.

The following are of a cold nature, and, among these, those which proceed from the earth occupy the first degree of cold : —

Women Cows All Species of Sperm

■ Girls Menstruum

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Those which belong to the air are in the second degree of cold, as doves

storks, etc. Those which are referable to water occupy the third degree of

cold, as fishes, worms, tortoises, frogs, etc. To the fourth degree of cold are

referred those igneous creatures known as Gnavi, or Gnani, and Zonnetti.

## CHAPTER X.

Moreover, there are certain other simples which, by the intervention of composition, attain to the second grade. These, although they do not acquire

their grade altogether according to the manner and nature of the elements, yet

such as are in the first grade acquire the second ; those which are in the

second attain the third ; while those of the third, in like manner, acquire the

fourth grade, as shewn in the ensuing table.

Simples.

Rose Nenuphar Flowers of the Centaury

Violet Camomile Flowers of the Bullace

Solatrum Flowers of Tapsus

Anthera Flowers of Hypericon

Addition of Compositions.

Oil Vinum Ardens

Crude Vinegar And all fatty substances

Distilled Vinegar



Further, although Nature by herself is not so frigid, yet composition effects such a reduction that, by means of addition, there results a certain

grade of cold or heat, as is obvious in the case of the oil of roses, the vinegar

of roses, and other matters of this kind. There are others which, properly

belonging to the third grade, attain the fourth, as camphorated vinegar, oil of

lead, etc. Moreover, there are grades which, by means of separation, ascend

from the first into the fourth, as also from the third into the fourth grade, as

will be seen in the third section of the Grades of the Spagyrist. Again, there are those things which are not intensified at all, of which kinds are snow

and ice, by reason of their relollesous nature. Then there are those things

which do not manifest their nature unless prepared, as is the case with the

sperm of grass, the crystal, and sulphur. There are also those which are reduced from a hot grade into a cold, as gems, and others from a cold into a

hot, as camphor, corals, etc. Lastly, there are those which lose their grade

in preparation, as those which are congealed or resolved. Item. There are

certain things which do not operate in the substance of their body, as oil of

Jupiter, and the like. Experience will point out those matters which are omitted in this place.

CONCERNING

DEGREES AND COMPOSITIONS IN ALCHEMY.

BOOK THE THIRD.

CHAPTER I.

AT the beginning of this third book, you are to observe that, besides those

essences which I have already mentioned, there is another essence and nature which is called Quintessence, or, as the philosophers say, the Elemental Accident, or again, as ancient physics term it, the Specific Form.

It is called quintessence for this reason, that in the first three essences there

are four hidden, which in this place is called the quintessence, and is neither

warm nor cold, without any complexion in itself. But to make the matter

clearer by an example, the quintessence alone infuses robust health, just as the

strength or robust health which is in man, without any complexion, is brought

to its end. Thus virtue lurks in Nature, for whatever rejects diseases is nothing

else than a certain confortative, even as, relying upon your strength, you

repel a foe. It is part of the nature of things that there is nothing in the nature of things which is lacking in virtue, unless it be of a laxative quality.

The same is the case with quintessence, because this is without complexion.

But although coldness elsewhere relaxes, as also sometimes heat, yet it is

beyond Nature, and from the virtue of a relollaceous nature. Whatever operates according to Nature possesses a quintessence, for its virtue is so

ordered that it removes superfluities from the body, just as incarnatives for

curing ulcers in such a manner promote the growth of new flesh, that by the

intervention of their virtue the offensive matter is removed. These three are

of a triple essence, but there is one virtue, which is justly termed the quintessence.

## CHAPTER II.

In order to become acquainted with the grades which exist of the quintessence, and specially of those things which are confortative, there are four

points to be observed at the outset : firstly, whatsoever is of the earth holds

the first grade of health ; secondly, whatsoever is from the air is referable to

the second grade ; thirdly, whatsoever is of water belongs to the third grade ;

fourthly, whatsoever is produced out of fire holds the fourth grade. But,

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further, it is labour in vain to seek a quintessence out of earthly things, equal

to that which is extracted out of air. In like manner, that which is from air can

never be compared with that which derives from water. Judge as follows of

the fourth element. For example : To extract the quintessence of chelidonia is

nothing else than toiling after the quintessence of the phoenix by that

quintessence. Similarly, by the quintessence of the phoenix, the quintessence of gold ; by the quintessence of gold, the quintessence of fire ; but although in chelidonia, in melissa, and in valerian, there is more of the arcanum than in the rest, yet the grade excels so that by this superiority that arcanum is by far surpassing. Thus in every grade one thing is higher than another. Wherefore, with regard to earthly things, notice whether chelidonia is superior to melissa, as melissa to valerian. Judge in the same way concerning the three other elements.

### CHAPTER III.

Whatsoever has been dealt with in the former chapters has been with a view to proceeding subsequently to the following signs of the grades, so as to elucidate after what manner the grades stand in the elements. Platearius,

Dioscorides, Serapio, and others, their followers, who have written much, but

false!)', of the quintessence, do not signally differ from us herein. Yet do you,

whoever you be, seek a knowledge of the quintessence from experience, for

thus you will understand the grades in their division. That the manner in

which diseases are repelled by the quintessence may become clear, we must

first diligently notice the concordance of things in diseases. For some virtues

contend only in synechia, others in mania, others in acclitis, and yet others in

lethargic complaints, as is the case with concordances. In this place I think it

worth while to know that which lies hidden in Nature, as in gelutta (carlinum)

and melissa, which renew and remove disease without any virtue of grades,

namely, in the restoration and repair of youth. The manner and the efficacy

by which these things are done are indicated in the treatise, De Vita Longa, as

certain peculiar mysteries which exist in the nature of things besides arcana.

Wherefore, I think proper to pass them by here, and at length continue what

I have begun concerning the four grades of the elements. Hence, although

there be many and various virtues which cure maladies, some through their

aperient nature, others through their narcotic nature, others again by other

means, I leave such matters to those who devote their attention to theorems.

#### CHAPTER IV.

Everything which strengthens is tempered. No hindrance will arise from the substance which, although it be cold or hot, will, however, not incom-

mode the Quintessence in its body {others read, in its work). Moreover, every specific is a quintessence, without any corruption of its body.

Furthermore, nothing is tempered except the Quintessence ; all bodies are



elementated in nature and their accident.

Concerning Degrees and Compositions.

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of all kinds.

of all kinds.

Grade of Health.

Those things which proceed out of the earth hold the first grade of health.

Herbs

Seeds

Roots

Sponges

Animals

Flowers

Barks

Fruits

Things which proceed from the air hold the second grade.

These are all kinds of winged creatures.

Things which proceed out of the water hold the third grade, as ;

Metals

Marchasites

Cachimiae

Salts

Minerals

Resins of Sulphur

Fishes

Gems

Stones

Things which proceed out of fire hold the fourth grade, as the  
Tincture and the Philosophical Stone.

However, there are certain other virtues to be noted which are  
concealed

in herbs, but not in winged things, nor in metals, as ursina and white  
thistle

indicate, which, beyond their grade, admit foreign virtues. Among these  
there is also the emerald, which admits a foreign efficacy into itself, yet  
such

in no wise conduce to health, for they are only external virtues which  
have no

internal effect whatever.

## CHAPTER V.

Enough having been said of confortatives, we will now turn to laxatives and their grades. Accordingly, first observe that we shall not here make use

of that classification whereby the laxatives are divided into four natures.

They are described in this fashion according to ancient custom. The colo-

quintida and scammony purge cholera ; turbith and hellebore purge phlegm ;

manna and capillus veneris purge the blood ; while lapis lazuli and black hellebore purge melancholy.

Moreover, there are others also which ward off cholera vielltna, others which ward off the rust-coloured and yet others the citrine- coloured water of

dropsical subjects, with things of like kind, as elsewhere has been sufficiently

described.

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### CHAPTER VI.

As in the former chapter I made mention of the grades of laxatives, so in

this place, to impress it more deeply on the mind, I repeat the same — namely,

that laxatives in no wise follow the four grades of the elements, but they have

their grades mixed without any respect to the same. Wherefore, more diligent

attention must be paid to the nature of the disease, lest you should carelessly

misuse the confortatives designed for its cure. These should rather be accom-

modated so that they may agree with the nature of the disease. The grade

and the disease should also be invariably compared. But lest with unwashed

hands, as the saying is, we should rush in upon this question of purgations, it

is needful to proceed as follows, namely, observing that the functions are

sometimes unequal in the same operation in the fourth grade, as hellebore

sometimes removes that which sea-lettuce cannot, and in like manner cataputia

where both the above would fail. At one time precipitate, at another esula,

and at yet another cassia, will prevail in the removal of fistula. Moreover, if

we speak of fevers, such a laxative as centaury will occasionally purge febrile

humours, and hellebore, another laxative, will be of use in an epileptic com-

plaint. So, also, agaric, and things of this kind, will prevail in the case of worms. The reason is to be sought in Nature, not in the humours, for Nature

has been equipped to remove whatever is melancholic, choleric, or phlegmatic,

or, indeed, anything which could be mentioned here.

Note the following

I.

Polypodium

Locusta Botim

Hairs of Venus

Turpentine

Locusta Sambuci

Senna

Gamandrea

Stomachiolum

Locusta Ebuli

Succory

Serum of Milk

CHAPTER VII.

things for very vehement and very gentle purging.

II.

Mountain Osier

Cyclamen

Turbith

Azarabachara

Hermodactylus

III.

Rhubarb

Esula

Vitriol

Diagridium



Agaric

Lazuli

Scammony

Centaury

IV.

Either Hellebore

Coloquintida

Sea-lettuce

Serapinum

Cataputia

Praecipitate

CHAPTER VIII.

Observe the following things concerning incarnatives and consolidatives.

They contain in themselves the four grades, while the consolidatives, in the

same manner as the laxatives, exclude the elements. In the first place, there-

fore, we must observe the manner wherein the ailments which we desire to

heal stand in their grades. For out of these proceeds the grade of natural

### Concerning Degrees and Compositions. 189

thing's. Now, some heal fractures of bones, others cure wounds, others ordinary ulcers, others eating ulcers (others fleshy). Hence arise four grades

in the following fashion.

I.

Broken bones are cured by Alchimilla, Periwinkle, Perfoliata, Diapensia,

Aristolochia rotunda, Consolida, Serpentina.

II.

Wounds are healed by Natural Balsam, Artificial Balsam ; the oils of Hypericon, Bullace, Turpentine, Laterinum, Centaury, Anise, Benedictus ;

apostolic plasters and unguents ; apostolic powders ; potion for wounds.

III.

Imposthumes and common ulcers are cured by Emplastra Gummata, Emplastra Mumiata, Emplastra Apostolica, and Unguenta Apostolica.

IV.

Cancrous and eating ulcers are healed by composition of Mercury, of Brassatella, and of Realgar.

CHAPTER IX.

There are, moreover, others besides the above which equally possess their own grades, of which kind are poisons, wherein the grades should indeed be specially observed. First, by reason of their elementated nature, they should be admitted into the composition of recipes. At the outset, therefore, have regard to the quantity of the poison ; the weight must then be prepared, and that in the following way.

Poisons in their Grades.

I.

Simples by themselves : Colcothar and Alum.

II.

Reverberated : Spirit of Jupiter and Spirit of Saturn.

III.

Calcinated : Tartar and Scissum.

IV.

Sublimated : Arsenic and Mercury.

The other species of poison, as those of the spider, toad, scorpion, lizard,

and serpent, as also the small dragon, among many, I pass over because they

are not ingredients, except the Tyrian poison, which might be named.

There are, moreover, those which provoke the courses in women, which also,

being specially adapted for this purpose, may be placed among other recipes,

according to the manner of their grades. There are others which suppress

tumours, some which provoke the flow of urine ; all these and their like are to

be sought from experience and concordance. Now for the Grades of the Spagyrist.

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## CHAPTER X.

Out of the spagyric industry four grades precede in the same manner with the four elements, and so surpass the other grades in their quantity.

Further, wherever the last grade comes to an end, there the first point in the

spagyric grades begins, and after this manner.

I.

Oil derived by distillation from all herbs, roots, seeds, resins, gums, fruits,

fungi, and tree mosses.

Oil of the vulture, the dove, the heron, the crow, and the magpie.

III.

Water of vitriol, liquor, mercurial water, oil of quicksilver, viridity of

salt, aluminous waters, calcined oils, oils of metals, liquors of gems,  
potable

gold, essence of antimony.

IV.

Oil of crystal, oil of beryl, tincture, stone of the philosophers.

All these are hot, for the grades remove that which is elementated, and  
over that which is element they advance their own grades. Therefore,  
to

become acquainted with those grades there is needed full and perfect  
ex-

perience, so that you may see the preparation of these things which  
proceed

out of the elementated, where they surpass the elementated.

Things which proceed out of the earth occupy the first grade of the  
Spagyrist, as, for example, out of the seeds of Anise, Juniper,  
Cardamum,

Clove Tree ; out of the roots of Jusquiam, Repontic, Angelica,  
Masterwort ;

out of the woods of Ebony, Juniper, Sandal.

Things which proceed out of the air occupy the second grade, as, for example, out of the fruits of Nuba, Ilech, Tereniabin ; out of winged creatures, as the Phcenix, the Eagle, and the Dove.

Things which proceed out of the water occupy the third grade, as, for example, out of metals, as Gold, Mercury, Silver, Copper, Lothon, Iron, Lead,

Tin, Electrum, Sapphire, Smaragdum, Granate ; out of gems, as the Topaz,

the Ruby, the Hyacinth, the Amethyst, and Corals ; out of minerals, as Marcasite, Cachimia, Talk, Realgar, and Vitriol ; out of salts and alums.

Things which have their origin from fire hold the fourth grade, as out of the Beryl, the Crystal, and Aries.

And the things which descend from the above-mentioned four elementated

substances, as out of the earth, Water of Life, Distilled Balsam, Circulated



Waters, Distilled Liquors ; out of the air, Distilled Birds, also Tereniabin,  
Cloud, Ilech, distilled by retort ; out of the water. Potable Gold,  
Sublimates,  
Resolutes, Liquor of Silver, Calcinates, Congelates, Resolution of  
Mercury,  
Reverberates ; out of the fire. Liquor of Crystal, Liquor of Beryl, Liquor  
of  
Aries.

CONCERNING

DEGREES AND COMPOSITIONS IN ALCHEMY.

BOOK THE FOURTH.

CHAPTER I.

THOSE herbs which are of a frigid nature and from the earth, are not

altogether adapted to all diseases which are of a warm nature, nor, again, are those herbs which are of a warm quality adapted in all cases to diseases of a frigid nature. Hence, seven genera of diseases and seven genera of heats and colds are distinguished, and among them those of the heart as well as other members. This difference, therefore, should be very carefully observed, that those things which are wanting to the liver, whether it be warm or cold, may be sought from the same herbs. So, also, those things wherein the cerebrum is deficient require their special herbs. However, although herbs in general are either cold or hot, yet those which are for the spleen are in no wise appropriate for diseases of the reins. Wherefore, after an acquaintance with the grades there is required that of the difference between herbs in the manner following.

## CHAPTER II.

In the first place, herbs are divided into seven species, together with the

rest of the elements, and this on account of the nature of the star, which,

equally with these, is divided into seven species. Further, in the same way

as they admit of a sevenfold division, the body also is subject to the same

classification, and they correspond one to another, so that those things which

are under the sun are appropriate to the heart, and these are twofold; while

those under the moon are, in like manner, appropriate to the brain, and that in

either grade. Those things which are under Venus are heating to the reins ;

those things which are under Saturn strengthen the spleen ; those which are

under Mercury defend the liver ; those under Jupiter have regard to the lungs ;

finally, those subject to Mars are considered wholly adapted to the gall.

Moreover, though herbs are not regulated together with simples of the

planets, nor the planets regulated by them, there does certainly exist a singular

supremacy in every element without mixture of another.

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### CHAPTER III.

In order to become acquainted with those elements which pertain to the

heart, we must, in the first place, observe that whatever regenerates is akin

to the heart, as gold, balm, nuba, etc. Moreover, whatsoever removes phlegm, of which kind are the rose, camphor, musk, amber, etc., are brought

to the brain through the medium of their native fragrance. In like manner,

whatsoever heats or cools the blood is serviceable to the liver. What pro-

vokes the flow of urine or increases the semen benefits the reins. That which

preserves long life benefits the spleen ; that which purges, the stomach.

Experience gives acquaintance with these things, but it is rather the experience

which is derived from philosophy than from medicine, from regeneration rather

than from disease, even that which is produced from transmutation.

For

when both medical and philosophical experiments concur there is derived a

genuine diathesis of everything.

#### CHAPTER IV.

When, therefore, you have become acquainted with the transmutation

which indicates seven species, both of the hot and cold, you must observe that

whatever regenerates or expels an evil growth, and purifies or restores the

matter to wholeness, and thus to an incorrupt state, comes to be included

under the same species, whether it arises from the heat or cold of the elements. Moreover, everything in transmutation consumes superfluous

humours, as salt removes leprosy of the moon, whence it is a most speedy

remedy for the cerebrum. In this place you may observe that the herbs are

not to be administered in this fashion, because they are Lunar, but because

they reduce and compel Lunar things into their power. By silver or the Moon

the brain is in no wise healed, but by those things which are opposed to these.

Moreover, whatsoever prevents rubefaction and putrefaction, and conserves into

an essence, as fixed things which obtain in the transmutation of metals, in the

same manner preserves the spleen incorrupt. Similarly whatsoever resolves a

substance and a body into liquor strengthens the liver and expels that which is

repugnant thereto. But whatever dissolves to such an extent that the con-

traries are separated from one another, is beneficial to the stomach. Of this

kind are the alkalies in tin. Finally, whatever prepares things and renders

them suitable for the augments of transmutations — of which kind are the

conjunctions of arcana — is to be used above all. Seek an experience of these

things from the transmutation of Nature, but waste not your whole life in

those miserable grades, nor in the profitless catalogues of herbs, which are

found in senseless codices. For these are inimical rather than beneficial to

the stomach.

## CHAPTER V.

The following table will indicate the manner in which the seven aforesaid

species are distinguished in the four elements, namely, which liave their

## Concerning Degrees and Compositions. 193

origin from earth, which from air, fire, and water. Hence you may judge concerning the method of composing recipes, as follows : —

Those which come from the earth, and are of a hot nature : —

The Cerebrum, Viriditas Salis, Liquor of Vitriol, Liquor of Lunaria.

The Heart, Essence of Melissa, Quintessence of Gold. The Reins, Correction of Sibeta, Essence of Satyrion. The Liver, Liquor of Brassatella,

Liquor of Manna, Xylo aloes. The Spleen, Mystery of Black Hellebore,

Mystery of. Valerian, Mystery of Verbena. The Chest, Extractio de

Pulmone, Extract of Tree Moss. The Gall, Quintessence of Chelidony.

Those which come from the earth, and are of a cold nature : —

The Cerebrum, Essence of Geloen, Essence of Anther. The Heart,

Matter of Laudanum, Matter of Pearls, Matter of Sapphires. The Reins,

Materia Sintocoriim, Matter of Lettuce Seed. The Liver, Liquor of Senna,

Quintessence of Blood, Quintessence of Gamandrea and Cichorea. The

Spleen, Compositio Candi, Confection of Dubel Coleph, or Dubelteleph.

The Chest, Matter of Dew, Matter of Sulphur, Matter of Ologan. The



Gall, Composition of Agresta (verjuice), Composition of Pomegranate Flowers.

## CHAPTER VL

Those which come from the air, and are of a hot nature : —

Brain and Heart, Nuba, Symona. Reins and Liver, Ilech, Hallereon.

Spleen, Chest, and Gall, Tereniabin.

Those which come from the air, and are of a cold nature : —

Brain and Heart, Halcyon. Reins and Liver, Crude Ilech. Spleen,

Chest, and Gall, Crude Aries.

## CHAPTER VH.

Those which come from the water, and are of a hot nature : —

Brain, Oil of Mercury of the Moon, Essence of Silver, Essence of the

Sixth, i.e., of Venus. The Heart, Potable Gold, Liquor of the Sun, Oil of

the Seventh, i.e., of Saturn. The Reins, Essence of Vitriol, Quintessence of

Sulphur, Flower of Venus. The Liver, Mystery of Mercury, Mystery of

Antimony. The Spleen, Mystery of Asphalt, Rubedo de Nigro. The Chest,

Flower of Jupiter, Extract of Tin, Resolved Talc. The Gall, Crocus of

Mars, Topaz from Iron.

Those which come from the water, and are of a cold nature : —

The Brain, Juice of Amethyst, Liquor of Granates, Composition of

Gems. The Heart, Composition of both Marcasites, Composition of White

Talc. The Reins, The Tincture, The Physical Stone. The Liver, Spirit of

Saturn, Essence of Lead. The Spleen, Mystery of Coagulated Mercury.

The Chest, Flower of Crude Jupiter. The Gall, Dust of the fifth

metal.

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CHAPTER VIII.

Things which come from fire, and are of a warm nature : —

Warm Nostoch.

Things from the same element, but of a cold nature : —

Arcana of Crystal, Mastery of the Beryl, Citron Liquors.

## CHAPTER IX.

When you have become acquainted with the grades and their species, you

must then advance to the composition of recipes, according to the direction of

the rule following. For as there are four elements, so four recipes are to be

prepared. There are some kinds of diseases which require earthy remedies,

more require atmospheric, others aqueous, and yet others igneous. In the

first place, therefore, you must notice the diseases in the seven members, among

which the elements are distributed. Hence simples are to be extracted of

which you may prepare a composition according to the nature both of the

grades and the species thereof. Accordingly, with elementated diseases, as,

for example, terrene, a composite is not to be prepared higher than its own

grade, but is to be left in that same grade. Similarly, with regard to the atmospheric, nothing out of a foreign element is to be introduced.

Judge

in this same manner concerning the other elements. This, then, is the crucial

point, to accommodate each disease to its proper element, for hence arises that

common error which is continually recrudescent in the case of gout, paralytic

diseases, and others of this kind, by reason of the preposterous healing method

which is adopted by unskilled men. Take epilepsy as an instance ; a species

hereof is subject to the element of water, wherefore it is to be healed by

means of minerals.

## CHAPTER X.

Take general rules for the composition of recipes as follows. All those which are prepared for elemental diseases consist of six things — two of which

are from the planets, two from the elements, and two from narcotics. For

although they can be composed of three things, one out of each being taken,

yet, these are too weak for healing purposes. Now, there are two which derive from the planets, because they conciliate and correct medicine ; two

derive from the elements, in order that the grade of the disease may be over-

come. Lastly, two are from the narcotics, because the four parts already mentioned are too weak of themselves to expel a disease before the crisis.

Observe, then, concerning composition, to forestall the critical day. Recipes

prepared in this manner are very helpful for diseases in all degrees of

acuteness.

## CHAPTER XI.

Lastly, concerning weights, observe the following rule. Observe the grade, whether it be surpassed by the medicine, or whether the medicine

Concerning Degrees and Compositions. 195

agree with the grade. But in order that the three species may not corrupt one

another, dispose the weights as follows : The proportions from the planets

should be as four, from the elements as three, and from the narcotics as

Oi

## CONCERNING GRADES AND COMPOSITIONS/

### BOOK THE FIFTH.

#### CHAPTER I.

IN the prescription of recipes divide the disease into four species, and distribute these among the elements, taking the grade which occurs, and

proceeding in the following manner : If the disease passes from one grade

into another, take the same grade, for thus are healed diseases of the first

grade, which are of the earth ; of the second grade, which are of the air ; of

the third grade, namely, of the water ; while that which attains to the fourth



grade must be cured by the Tincture alone, for otherwise there is nothing which

which can be accommodated to this case. Moreover, although in the fourth

book I have prescribed that the recipe should be constituted of six parts, it

could, notwithstanding, be confected of three, or the six might be doubled.

Again, they might be distributed as follows : Of those which are of the planets take four drachms ; of those which are of the elementated take three

drachms ; of those which are of the narcotics take one drachm. Thus the

matter consists in the weight, not the number of the simples.

Again, the strength, and what is more, the effect of those things which are admitted into the description of this recipe, are referred neither to the weight

nor to the recipe, but to the dose, so that in those things which are of the planets

you obtain greater efficacy than with the elementated things. But this is of

the dose, not the weight or the recipe. Wherefore the above method is to be

observed. Finally, signal skill in medical matters is herein required, to avoid

premature application of the healing process ; you must rather proceed so as

to purge where there is need of purgation, heal where healing is required, and

consolidate where consolidation is necessary.

## CHAPTER II.

You must know that everything which comes to be tested by Nature pertains to that subject which the physician makes his province. That only

which is of ocular demonstration is to be considered in doses. Every dose,

\* The treatise Concerning Grades and Compositions in Alchemy consists of seven books, but of these the last

three are so much outside the purpose of this translation that they have been compressed into a very small space. All

the information which the Hermetic student is likely to require on the subject of complexions and qualities is embodied in the first four books.

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according to its proper arete, is either hot or cold. With regard to the composition of recipes, neither the humid nor the dry is to be considered in

doses. As there are only two complexions, so there are only two doses.

Whoever is acquainted with the grade of hot or cold, will know that there is

joined thereto not only dry and humid, but also a dry resolute and a humid

coagulate. No arcanum or'aniadus resides in the warm or dry, inasmuch as

no disease occurs which only seeks one of these. The chief point is in the

hot or cold, for that diathesis dominates either in the hot or the cold. The

sole inclination of every disease is that the physician should simply observe

whether it be hot or cold. Every grade is the dose of its disease, and from

every grade should the dose be taken, as may be understood by the comparison

of fire, which has only one grade, and yet it is abundantly sufficient to consume

its contrary, which is, indeed, according to heat. So every disease has its own

grade, neither more nor less. The dose has a like relation to each and every

disease. But natural things are not graded equally as to the disease in the

matter of the dose ; each has a grade equal to its disease, and that is the

grade of the dose.

### CHAPTER III.

Since there is only one grade, and nothing is graded higher in warm or in

cold, equality is the chief help to ascertain the dose. There is one grade in

disease and in things of Nature. No disease becomes worse because the grade

of its medicament is higher. It becomes worse only according to the capacity

of its nature. The extent of the disease regulates the amount of the dose.

Wherefore the physician must know with what weight the disease is loaded,

for the dose demands for it the same weight of medicine. The weight, therefore, and not the grade, is to be administered. Herein consists the chief principle of administering any dose : this ought to proceed from the

number, not the body of those things. The end is that the ares of the microcosmus, and not the medicament, should effect the cure. As soon as

the disease has been brought to an equality. Nature herself cures that which

is contrary to her. The quantity of the dose must therefore not exceed the

number which is taken from the disease. There are twenty-four numbers in

Nature, and within this number the medicine should also be confined. In the

anatomy of Nature there are twenty-four minima of diseases. Medicine, therefore, has twenty-four lotones. The physician should administer his medicines with reference to these two series, so as to produce the same

number of each in the microcosmus. When this is done Nature will cure the

sick. The absence of such an equilibrium will sometimes cause death, when the disease itself has run its course.

#### CHAPTER IV.

While any disease in itself is one, it has, as we have indicated, twenty-four numbers, degrees, or minima, and the lotones of the medicine must

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correspond. The proportion of the dose to the disease in any particular case

cannot be learnt from theory, but is gathered from experience only.

The

anatomy of the dose must correspond to the anatomy of the disease. It

must

not exceed the number twenty-four. Indeed, the object is to restore health,

both to the nature of the Microcosm and to that of the external elements,

when these agree in the body. The conjunction is the same as zinobrium,

which is graded by minium. In that elementated exaltation, they afford their own exaltations to the virtues of the Microcosm, and so the grain passes into the scruple, the drachm, and loton, some, indeed, into the pound,

some also into the kist, and others into the talent.

Here ends the Book conxerning Degrees and Compositions.

CONCERNING

PREPARATIONS IN ALCHEMICAL MEDICINE.\*

TREATISE I.

Concerning Antimony and Marcasite of Silver.

Concerning White and Red Cachimia.

Concerning Talc, Fluidic and Solid.

Concerning Thutia, Calamine, and Litharge.

CONCERNING ANTIMONY.

The virtues of Antimony obtain in Morpew, Leprosy, Elephantis,  
Wounds, and Ulcers.

Here follows the Preparation of Antimony for the Several  
Species of Leprosy.

I<sup>a</sup> Of the best pounded Antimony, Ib.j.



Of highly distilled (sr'c), lb.iiij.

Of crude white Tartar, lb.ss.

Reduce to a fine powder in a phial, distil by retort, and a red oil will result.

The preparations of Antimony vary with the diseases for which it is administered. That which is used for wounds differs from that which is applied in the case of leprosy. And so of the rest. To take the same preparation of Antimony both in wounds and in leprosy would be a serious error.

Elephantis.

The preparation of Antimony for Elephantis is, however, the same as for leprosy.

' The Preparation of Antimony for Morpew.

I<sup>^</sup> Of the best pounded Antimony, lb.ss.

Of calcined Tartar )

Of Alum J an equal quantity.

Arrange In alternate layers; reduce in a fire of reverberation of the fourth

grade ; then distil, and a thick red oil will come over. By alternate layers

\* It is in every way highly desirable that this important collection of Hermetic prescriptions should find place

among the Hermetic Medicine of Paracelsus. It is of very considerable value as evidence of the extent to which

mineral, and especially metallic, substances were applied by Theophrastus in all varieties of disease. The author's

intention seems to have been the compilation of a whole alchemical pharmacy, and there is a small fragment extant of a

.second book, under the title *Ve Nascentibus ex Terra*,

understand one layer of the Tartar and Alum, afterwards a layer of the Antimony, and so forward.

The Preparation of Antimony for Wounds.

I}i Of Antimony

Of calcined Tartar '

Of Alcool of Wine, i kist.

Mix ; distil by the alembic till the matter is resolved.

I^ Of the substance dissolved as above, 5j.

Of Alcool of Wine, 5'i'j-

Dry by coagulation, and reduce into oil on a marble slab.

There is no greater cure for wounds than that which is obtained from

Antimony, except in wounds of the head. The Antimony should be distilled

upwards till what is below becomes aqueous.

The Preparation of Antimony for Ulcers.

℞ Of Antimony \

Of Colcothar > any equal proportion.

Of Flos Aeris )

Reduce S.S.S. to the grade of reverberation. Make an extract with red wine,

and reduce into alkali.

The said alkali made into an unguent with olive oil and laid over ulcers is

of great healing virtue.

Additions of Antimony for Leprosy.

℞ Of the said Antimony, 5j.

Of Oil of Wine Faeces, 5j.

Of Oil of Bitter Almonds, to the weight of both the above.

Mix. If there be no hoarseness of the voice, anoint once or twice every seven

days. If the voice be hoarse, it is useless.

Addition in Morpew.

^ Of the said Antimony, 5j., with Kist, i.e., Alcohol of Wine.

Of Tragagantum, 5ij.

Of consolidated Royal Mucilage \

Of Psyllus Seed \ each 5ij.

Of Gum Arabic ]

Make an unguent. The process is the same for Morpew and Alopecia.

The

unguent is to be applied warm, once or twice in every seven days. By this

means the scab will rise up. If it peels off, the ulcer may be healed with the

following unguent.

℥<sup>ss</sup> Of Spermiola \

Of Camphor J ℥<sup>ss</sup> Sj-ss.

Of Oil of Ceruse to the weight of both.

Make an unguent. After the scab has come off the place must be anointed

with this unguent every eight days.

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Addition for Wounds.

℥<sup>ss</sup> Of the said prepared Antimony, 5vij.

Of the juice of White Tartar )

Of Oil of Myrtles ) ℥<sup>ss</sup> 5v-

Mix. Apply once every other day, and no mischance need be feared.

Note. —

In summer, add camphor at pleasure.

Addition for Ulcers.

℞ Of the said prepared Antimony, ℥ij.

Of Oil of Colcothar, gss.

Of Oil of Mastic (Oleum Lentiscinum) to the weight of both.

Make an unguent. Anoint around the ulcer. This does not cure cancer, elephantis, or esthiomena. Oleum Lentiscinum. is oil from the bark of the

mountain osier.

CONCERNING LITHARGE.

The virtues of Litharge obtain in Cancer and Fistulas, in Tentigo Prava, Esthiomensis, Red Jaundice, Persian Fire, and Wounds.

Here follows the Preparation of Litharge for Cancer.

℥i Of pounded Litharge, lb.ss.

Of Salt Water )

℥.ss, i each lb.i.

Of Alum j ℥'

Of White Vinegar, lb.iiij.

Reduce over hot coals till their moisture is consumed. Take of the said

Litharge with an equal quantity of spring water : reduce ad colores for a

night, and dry.

The same preparation of Litharge prevails in fistulas.

Preparation for Esthiomensis.



l}, Of Litharge, lb.j.

Of Calcined Tartar, lb.ss.

Of Spring Water, or Aqua Fuliginis. a sufficient quantity.

Of common melted Salt )

J each 5vj.

Of Rock Alum )

Reduce according to the fourth grade of reverberation with the aforesaid

water into an alkali.

Aqua Fuligitiis is water from sooty roofs obtained during rain.

Preparation for Red Jaundice.

15< Of Myrrh \

Of Frankincense | ^^^^ BJ-

Of Litharge, 3''']-

Of very strong Vinegar, lb.ss.

Reduce into a decoction.

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Preparation for Wounds.

'Sy. Of Litharge, with four times Whitened Vinegar, lb.ss,

Of the juice of the herb Pellitory \

Of the lesser Comfrey \ an equal quantity.

Of the round Aristolochy (Birthwort) 1

Make a compound with mucilago lumbricata.

Preparation of Litharge in Tentigo Prava.

% Of washed Litharge, i lb.

Of Rock Alum, lb.jss.

Mix. Pound well, place in the fourth grade of reverberation for four hours, then

extract the alkali with spring water, together with the remaining litharge and

rock alum in equal quantity. Pound as above till all the litharge has been used.

The process should be as follows : When the litharge has been placed for

four hours in rock alum, take of this distilled alkali, of fountain water, and

of soot, each half a pound, and mix together.

Preparation of Litharge for Persian Fire.

B. Of Litharge, lb.j.

Of Red Realgar, gij.

Of Sal Ammoniac, gss.

Mix, and place in a sublimatory. This must be done ten or twelve times.

Then pour on warm water, and let the litharge be separated.

Addition in Tentigo Prava.

Bf. Of the said Litharge, ' 3j.

Of Common Realgar, 5j.

Of the juice or water of Chelidony, a sufficient quantity.

Make into an unguent, anoint very thinly, and apply four or five times.

The

skin turns red, and the rank smell goes away. Then use the following

recipe : —

B; Of the said Litharge, gjss.

Of mucilage of Foenugrek i

Of Lumbrici Nitri ) ^" ^^" ^1 sufficient quantity.

Make into an unguent. Lumbrici Nitri are worms found in dung.

Addition in Wounds.

℞ Of the said Litharge, ℥iij.

Of Oil of Camphor, 9j.

Of Crocus of Mars, Siiij.

Make into an unguent.

Apply to the wound once or twice daily, and rub in well.

Addition in Esthiomensis.

℞ Of the said Litharge, §iij.

Of Powder of Chelidony |

Of Oak Apples ( each Jij.

Reduce to a powder.

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"Sf. Of the said Litharge, 5iij.

Of Mucilage of Consolida \

Of Lumbrici Nitri V each a sufficient quantity.

Of Oil of Myrrh )

Make into an unguent. The disease is cured thereby.

Addition in Cancer.

I5> Of the juice of Marrubius )

Of Persicary j ^^^h 3J.

Of prepared Litharge, gij

Of Oil of the Yolk of Eggs, a sufficient quantity.

Compose an unguent.

Addition in Red Jaundice.

R Of prepared Litharge, Jss.

Of Rock Alum, ii.oz.

Of Salt Water, gjss.

Addition in Persian Fire.

R Of Elect Vitriol, giiij.

Of Oak Apples, §ss.

Of Frankincense, 5j.

Of prepared Litharge, to the weight of all.

Of Wine and Vinegar, as may be wanted.

When it boils (? ferments) then it is to be used, and the more it boils the better it is.

#### CONCERNING MARCASITE.

Gold or silver Marcasite has angles like tiles. The virtues of Marcasite are in Restriction of the Blood, the Menstrua, and Hemorrhoids.

Preparation of Marcasite.

R Of Marcasite, giiij.

Of Pitch j

Of Colophony j ^ach ^vi.

Of Resin of the Fir, to the weight of all.

Reduce to calx.

To reduce into calx is to place in a brick kiln and burn till the resin flows out twice or thrice until it glows.



Preparation in Restriction.

R Of best pounded Marcasite, jij.

Of Oil of Flax, 5vij.

When these two are conjoined and set on fire, the true matter will remain.

Preparation for Hemorrhoids.

R Of Marcasite, 5JSS.

Of best dried Alcool of Wine, lb.j.

Mix.

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Addition in Restriction of the Blood.

l}i Of the said Marcasite, 5j.

Of Corals, 5ss.

Of Plantain Seed, ^ss.

Reduce to a fine powder.

The powder is to be sprinkled upon the wounds, or mixed with vinegar, and be bound up below the wound ; thus it will hold it together. Those who,

by reason of an accident, bring up blood, should drink it.

Addition for Menstrua.

℥i of this Marcasite, and as much as suffices of Oil of Sandarach.

Make into an ointment.

If the menstruum flow to excess, let the umbilicus be anointed twice

or thrice.

Addition for Piles.

℥<sup>ss</sup> Of the said Marcasite, 5iij-

Of Sal Gemmee \

Of Mumia | 5j- each.

Make into a powder.

The swollen piles must be cut and then anointed.

CONCERNING CACHIMIA.

The virtues of Cachimia obtain in Dysentery, Diarrhoea, and Lienteria.

Preparation for Dysentery.

℥<sup>ss</sup> Of Cachimia well ground, ℥vj.

Of Rust of Iron, §ss.

Reduce by the second grade of fire for six or seven hours. Afterwards take

out and reduce into alkali.

Preparation for Diarrhcea.

li» Of prepared Cachimia as above, and of Nutmeg what is sufficient for incorporation. Reduce to the second grade in the form of a bolus.

Preparation for Lienteria.

l5( Of Cachimia prepared as above, and of Gum Arabic dissolved in plantain water. Make a bolus. Reduce to second grade.

Addition for Dysentery.

'&^ Of the said Cachimia, 5ss.

Of Boiled Dove, a sufficient quantity.

Addition for Diarrhcea.

lji Of the said Cachimia, 5j.

Of Theriaca, 5iij-

Of Sealed Earth, 5ss.

Make a bolus, the dose containing from 5j. even to Sij.ss. Administer morning, noon, and evening. Abstain for three days. Afterwards repeat it.

Do this thrice.

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Addition for Lienteria.

^ Of prepared Cachimia, 5j.

Of Crocus of Mars, 5ij.

Of Red Corals, 5ss.

Of Theriac, as required.

Make a bolus ; the dose is from 5ij. even to iij. or iiij. morning and evening. Let a portion of this be administered daily.

## CONCERNING THUTIA.

The virtues of Thutia are for spots in the eyes.

Preparation for Spots in the Eyes.

!{. Of Thutia, Jj.

Of White Vitriol )

Of Juice of Eyebright J ^I" ^' quantities.

Make into a bolus with Gum Arabic, and bring to the second grade of fire. It

becomes an unguent beneficial to the eyes.

Preparation for White Spots in the Eyes.

The Thutia must be extinguished in milk and placed for the night in rose water. This water removes the white speck when applied to it.

For Wens.

15. Of Thutia, giiij.

Of Fused Salt )

Of Live Calx } ^^^^ §^J-

S.S.S. 5vj.

Arrange S.S.S. Apply fourth grade of fire ; reduce into alcali.

Addition for the Spots of the Eyes.

15. Of the said Vitriol, 5ss.

Of Spawn of Frogs, Sij-

Of Laterine Oil, 3ss.

Make an eye salve. If yellow spots appear in the eye and sparkle, they return.

Addition for Wens.

IJ. Of the said Thutia, 5j.

Of White Vitriol, 5vij.

Of pounded Camphor, 3jss.

Make a mixture with water of roses or fennel. This disease attacks all pedal

animals. The wen assails the eyes of goats, other animals, and men. In the

case of human beings camphor must be administered with it, lest inflammation

supervene.

Addition for Wens.

'Bf. Of the said Thutia, '%].

Of Sal Anatron, or Gall of Glass )

Of Fused Salt J ^J" "'='●



Of distilled urine, lb.ss. and giiij.

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Mix. The process consists in administering this potion to such as are afflicted with wens, in the morning and in the evening, for three or four weeks. This medicine removes all wens, except grisonum.

#### CONCERNING TALC.

The virtues of Talc obtain in ulcers and humid wounds.

Preparation for Wounds.

l}> lb.j. of Talc and an equal weight each of Cinder of Beans and of Oats.

Reduce at the fourth fire for a day and night ; cleanse and dry. Talc dries

the bottom or base of the wound, so that it does not change into a fistula. It

also powerfully desiccates ulcers. It must not be used beyond the third day.

Addition for Wounds and Ulcers.

^ . Of the said Talc, Jj.

Of Liquor of Mumia )

^<- -ITT , J T, . l each q.s. for an unguent.

Of Washed Turpentine ) ^ ^

Cures eating, cancerous, and other suppurating ulcers.

CONCERNING CALAMINE.

The virtues of Calamine are suitable for plasters, eye salves, and the Persian fire. Add Calamine both for ulcers and for wounds, for plasters where a growth of fresh flesh is required, also for eye salves where neither

albugo or spots of the eyes are present, as in the case of red eyes, where the greatest experience is requisite.

Preparation of Calamine for Plasters.

℞ Of Washed (that is pure) Calamine, ℥j.

Of Colcothar j

Of Live Sulphur ( each gj.ss.

Arrange in layers and apply the fourth fire for a day and night. Reduce by the second ablution.

Preparation for Unguent.

R Of the said prepared Calamine, ℥iij.

Of the Oil of the Yolk of Eggs, 5j.

Make a bolus with gum arabic ; reduce at a fire of the second grade for

four hours, then reduce by ablutio.

For the Eyes.

I<sup>^</sup> Of the said prepared Calamine, Jj.

Of Distilled Vinegar, Jvj.

Make an extraction ; then dry it.

Preparation for Persian Fire.

<sup>^</sup> Of Crude Calamine, lb.ss.

Of Water of Water Lily, gvj.

Of Alumen Plumosum, Jss.

Reduce these by digestion in a glass for the space of a week, and distil.

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It is a recipe of Geber. Petrus de Archilata errs in the process : for the

medicine is to be used for pandarlcia, but not for combustions.

I^ Of Apostolic Plaster, §vj.

Of the said Calamine, Jss.

Of Camphor, 5j-

Make a plaster.

For Unguents.

I^ Of Agrippine Unguent, giiij.

Of Unguent of the Flower of Copper, |ss.

Of the said Calamine, 5x.

Make a mixture. Most excellent for ulcers, itch, and scab.

Addition for Eye Salve.

]^ Of the said Calamine, gj.

Of Water of Eyebright \

Of Water of Fennel \ 5iij.

Of Water of Roses )

To be applied at night.

Addition for Persian Fire.

Iji Of the said Calamine, gvj

Of Waters of Vitriol and Oak Apples

Some use cobblers' atrament for Persian fire and red jaundice.

TREATISE 11.

Concerning Bloodstone, Arsenic, Sulphur, Saxifrage, Orpiment.

## CONCERNING BLOODSTONE.

The virtues or chief arcana of Bloodstone are for bloody ulcers,  
resolved

menstrua, premature profluvia of the matrix, lax dysentery, diarrhoea.

Preparation for Bloody Ulcers.

℥<sup>ss</sup> of Bloodstone, and ℥ij. each of hitum Lephanteum (that is, clay  
from which small cucurbits are made), and of Bolus Armenus. Make a  
bolus

with traganth dissolved in vinegar : Reduce by the fourth grade of  
reverbera-

tion ; then extract the alkali.

In the case of wounds, of lupus, and of herpata, bloodstone proves  
extremely beneficial. It binds the veins so that the flow of blood ceases.

Let

it be sprinkled upon the parts.

Preparation of Bloodstone for Menstrua.

℥<sup>ss</sup> Of Bloodstone, §iiij.

℥ Of Mastic dissolved, §x.

℥ Of Carabe, ℥jss.

Make a mixture with a decoction of water of alum ; reduce by abluion.

The flow of menstrua should be checked when it causes pallor in the face.

The use of this preparation is safe, and effects a complete cure. After decoction for seven hours lute is produced from bloodstone, out of which

trochisks are made for menstrua.

The Preparation for Immature Menstrua is as follows : —

℥<sup>ss</sup> Of Bloodstone, gj.

℥ Of Oil of Nutmeg \



Of Oil of Grains of Actis \ giiij.

Of Petroleum j

Reduce into a composition. The dose is 3j. It ought to be administered with

water of roses, decocted with roots of plantain, or with water of plantain.

Bloodstone stops profluvium sine torsura. But if there are gripings, it is the generation of the stone.

Preparation for Loose Dysentery.

I<sup>^</sup> Of Bloodstone ]

Of Red Corals [ v.ss. each.

Of Spodium /

Of Tanacetum, to the weight of all.

Make trochisks with mucilage of the glue of botin. The dose is 5ss.

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Preparation for Diarrhcea.

Vf Of Ice Alum \

Of Bloodstone \ equal quantities.

Of Crocus of Mars j

Make trochisks of gum arable dissolved in plantain water. The dose is from

5j. to 5℥ss.

Water of plantain is to be extracted from the roots and herbs. The cornelian, if carried in the hand, stops blood, but not so bloodstone.

Addition for Bloody Ulcers.

IV Of Prepared Bloodstone, 5ss. (al. 3j.)

Of Seraphinus, 9j.ss.

Let an unguent be made. In cases of acute ulcers, add in place of Oil of Keyri a proportion of the Liquor of Mumia, as in the case of herpeta, and in eating and cancerous ulcers.

## IV Of Bloodstone, Sj.

Of Nutmeg j ^ ^ " " ^ ^ s.

Make trochisks with Mint Water. The dose if from 9ss. even to Bj.ss.

Let the prepared Bloodstone be given in red wine. Therein let iron be

extinguished or let it be given with Tyriaca.

Addition for Diarrhcea.

IV Of the said Bloodstone, 5iij.

Of Pearls, 9ss.

Of Liquefied Mumia, to the weight of all.

Mix. The dose is from 5iij. to iij. or iiij.

CONCERNING SAXIFRAGE.

By Saxifrage understand any stone which removes growths like tartars, mosses, sand, frost, and hail.

Saxifrage is properly a pale crystal, called also Citrine Stone or Citrinole Stone. Citrine Stone stands between crystal and yellow beryl. Let the liquor be produced after the mode of an alkali. The dose is 3ss. in good wine.

First Preparation for Sand, Moss, Frost, Hail.

IV Of Saxifrage, gj.

Of Borax, 5ij.

Of Salgemmse, 5vj.

Of Fused Salt, 5J.

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Reduce S.S.S. at a fire of reverberation through the fourth grade,

from the setting of the sun till morning. Reduce into alcali. The dose is

3ss. in white wine.

Second Preparation.

Take of the said Saxifrage 3j. Reduce it by itself to the fourth grade of

reverberation. Also take : —

I<sup>^</sup> Of Reverberated Saxifrage, 5j.

Of Cinder of the root of larger Radish, 5j.

Of Alkali of the roots of Petroselinon, 9j.

Make a mixture by itself. The dose is from 9j. to 9iij. or iiij.

First Addition.

I<sup>?i</sup> Of the said Saxifrage, 5j-

Of Millet of the Sun, 5ij.

Of White Wine, §x.

The dose is from giiij. to vj.

Second Addition.

Iji Of the Saxifrage, 5j-ss.

Of Seed of Parsley

Of Seed of Parsley )

Of Rocket i ^^^^Sj.

Of Clarified aqtia mulsa, gx.

The dose is from Jii'j. to vj. or vij.

It is necessary to continue this prescription as long as the tartarised urine issues.

#### CONCERNING ARSENIC.

The virtues of Arsenic are for ulcers, wounds, and other openings. Arsenic is a soot out of metals, and especially from lead, and it is realgar or fulgurr (or soot) out of metals.

The First Preparation is the Reduction of Arsenic into Mumia.

During the preparation the venom must be removed. Nothing cures ulcers and wounds more perfectly than prepared arsenic. It also cures Syrones and all ulcers, gangrenes, and fistulas. The arsenic from lead is the best. Next, that which exudes from iron and resembles copper.

The Second Preparation of Arsenic is the Reduction of Arsenic into Balm.



The Third is the Reduction into Liquor.

Arsenic has three preparations, into Mumia, Balsam, and Liquor.

I<sup>^</sup> Of White Arsenic, gvj.

Of Fused Salt, ) .

Of Colcothar, ) <sup>^</sup>

Mix and reduce to the second grade of reverberation for three or four hours.

Take out.

It must be removed from the top five or six times, pounded, and again prepared as above. This must be repeated five or six times.

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Preparation of Balsam.

<sup>^</sup> Of White Arsenic, gx.

Of Talc, <sup>^</sup>iiij.

Of Live Calx, <sup>^</sup>xv.

Make a subtle mixture. Reduce to the fourth grade of reverberation for 24

hours. It is like glass and the venom sticks at the bottom of the calx. That

vi<sup>^</sup>hich is removed from the top is to be pounded and placed in a glass vessel.

Let it be set in a cellar, whereupon an oil or balsam will come forth.

Preparation of Liquor.

I<sup>^</sup> Of Crude or White Arsenic, lb.ss.

Of Saltnitre, lb.j.

Of SalgemmcE, gss.

Pound. Reduce in an open reverberatory for twenty- four hours.

If these being united are placed over a fire of reverberation, the Arsenic glows for three hours ; afterwards it liquefies. In this condition it is poured

into water, and coagulated after the manner of an alkali.

Addition for Balsam.

℞. Of the said Balsam, 5iij.

Of Oil of Yolk of Eggs, 5x.

Of Distilled Turpentine, 5j.

Mix. Like Mumia, the balsam is to be applied for the space of twelve hours.

Addition for Liquor.

℞. Of the said Liquor, 5xv.

Of Skins of Pomegranate, 5vj.

Of the Bark of the Frankincense Tree, 5ij.

Of Mucilage of Botin, to the weight of all. Mix.

CONCERNING ORPIMENT.

Orpiment is a Yellow Minera like gold.

The virtues of Orpiment obtain in fistulas, cancers, and eating ulcers.

Preparation for Fistula.

l}> Of Orpiment, ^.

Of Calcined Tartar, Jij.

Arrange in alternate layers.

Reduce by fourth grade of reverberation for a day and night, that is, for twenty-four hours.

It melts when thus decocted. Let it be removed again, pounded, and poured into water, whereupon a white powder will settle at the bottom, which is the prepared Orpiment.

If it be put into a glass, an oil results, which must be injected into the

fistula, or it may be applied by means of a rag. But let ulcers be sprinkled

with the powder.

P2

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Preparation for Cancer.

I<sup>^</sup> Of Orpiment, §v.

Of Fuligo, §ss.

Of Sal Ammoniac, gijj.

Reduce by the fourth grade of reverberation a day and a night. Reduce into

alkali. Alkali is the chief arcanum for cancer.

Preparation for Esthiomenis.

℥<sup>ss</sup> Of Orpiment, §iij.

Of Calcined Alum, gvj.

Reduce by the fire as above with extraction of alcali.

Addition for Fistulas.

℥<sup>ss</sup> Of the said prepared Orpiment, 5ss.

Of Resin of Pine, §j.

Of Wax, to the weight of all.

Make into a cerotum. It is to be applied for fistulas.

Addition for Cancer.

℥<sup>ss</sup> Of prepared Orpiment, 5v.

Of Cinders of Pigeons' Dung \

Of Oil of Yolk of Eggs 1 ℥<sup>ss</sup> unguent.

This is used for cancer.

Addition for Eating Ulcers.

I<sup>^</sup> Of Orpiment, 5v.

Of Liquor of Mumia, 5ij.

Of Oil of Roses, gj.ss.

Of Mucilage of the Seed of Fleawort, to the weight of all.

Make an unguent or cataplasm. Should the sick person complain of heat,

the ulcer must be anointed with oil of camphor previous to application of the

remedy.

#### CONCERNING SULPHUR.

The virtues of Sulphur apply in cases of very acute imposthumes and asthma ; they serve to maintain health. Imposthumes include pleurisy, pest,

and the like.

The Following is the Preparation for Extremely Acute Ulcers.

lji Of Live Sulphur, lb.j.

Of Colcothar

each lb.ss.

Of Fused Salt

Make a fine powder ; reduce by sublimation. As soon as it has been sublimated, make an addition again, and sublimate thrice as above. Live Sulphur coheres in fragments, and is not yet dissolved.

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Preparation for Asthma.

I}> Of Fused Sulphur, Ib.j.

Of Shavings of Red Sandal '\

Of Cypress Shavings \ each to the weight of the Sulphur.

Of Pine Shavings ]

Arrange in layers. Reduce by fire of reverberation, finally into alcali.

I^ Of this Alkali, Jx.

Of Myrrh, Jv.

Sublimate.

Preparation to Conserve Health.

℥<sup>ss</sup> Of Sulphur, ℥iij.

Of Oriental Crocus

Of Myrobalani

Of Chebuli

Of Bellirici

Of Oil of Juniper Seeds, sufficient for incorporation.

Sublime by a very slow fire.

Addition for Very Acute Imposthumes.

℥i Of this prepared Sulphur, Jss.

Of Oil of Nutmeg, 5j.

Of prepared Aqua Veronica, to the weight of all.

each 5j.

Make a potion.

Make a bolus.

|^

Addition for Asthma.

% Of the said Sulphur, §ss.

Of corrected Thebanus, 5iij.

Of Tyriaca, q.s.

The dose is from 3j. to two or three.

Addition for Conservation of Health.

Of the said Sulphur, §ss.

Of Red Myrrh ) , j ^•

. „ } ^ss. each and ay

Of Oriental Crocus j " ^

Of Aloepaticus, to the weight of all.

### TREATISE III.

Concerning Gems, Transparent and Otherwise ; of Corals, the Magnet,

THE Crystal, Rubies, Garnets, Sapphires, Emeralds, Hyacinths, &c.

Every Stone possessed of Medical Virtues is a Gem.

### CONCERNING CORALS.

The virtues of Coral are for menstruum and profluvium ; poison taken internally ; thunderings or rumbling of the stomach ; charms, if any be enchanted ; obsession, if any be mad ; nervousness, if any be timorous ; melancholy, for those who appear wise in their own eyes but are foolish. The

virtue and the substance is one and the same. Virtue is a thing by itself.

Coral simples restrict urine and evacuation, and after a long time the menstrua. When prepared their operation is sudden and safe.

Preparation of Corals to Restraine Menstruum and Profluvium.

1<sup>℥</sup> Of Corals, Jss.

Of Oil of Myrtles, 5j. (al. gss.)

Of Olibanum, Jj ss.

Of Fused Salt, gij.

Make a mixture ; reduce by calcination through the fourth grade of reverbera-

tion for twelve hours or more ; afterwards reduce by ablution with water of

plantain. Corals restrict urine but not menstruum.

Preparation of Corals against Internal Poisoning.

℥℥ Of Corals, thoroughly pounded, §ij.

Of Waters of Ligusticum, lb.ss.

Of Sal Gemmse )

Of White Vitriol j ℥℥'℥℥ ℥'j"

Reduce by digestion in the second grade of fire for a month ; take out the

red and coagulate. For poisons the medicine must be without a body ;  
for

poison is also without a body. The red which settles at the bottom is a  
good

remedy against poison.

Preparation for Rumblings in the Stomach.

li Of Corals, 5vi.

Of Cinders \

Of Roman Cummin > each 5iii.

Of Beans )

Of prepared Alum to the weight of each.

Mix these. Reduce by digestion with lb.ss. of desiccated alcohol ;  
desiccate.

It becomes yellow at over. This preparation of corals ought to be used  
for

diacymimim. The colour becomes red when the corals have been  
prepared.

Separate and desiccate.

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Preparation of Corals against Charms, Obsession, Nervousness,

AND Melancholy.

^ Of Corals, ^iij.

Of Glue of Oak, 5iij.

Of St. John's Wort, ^iij.

Of Storax Calamita \

Of Laudanum \ each 5j.ss.

Of Gum )

Of distilled wine add Ib.ij. Reduce by decoction in a closed alembic for a day



and a night. Distil and pour over again as above.

Corals, if prepared in this manner, become red and exceedingly hard.  
Consequently, they must first be pounded.

Addition for Menstruum.

B" Of prepared Corals, 5j.ss.

Of Tanacetum )

c\c -D\ ^ • \ ^' ^' ^' ^' yj-ss.

Of Plantam ) ^

Of Long Pepper

Of Nutmeg ' " ^ " " ^ ^ ^ ^ \_

Make a powder. The dose is 3j. in a tempered e.g^.

When salt is injected into the ^%^, it must also be eaten, otherwise it does no good.

Addition for Corals against Poison.

li Of prepared Corals, 9 v.

Of Theriac, gss.

Of Root of Larger Lapathius, to the weight of all.

Of Alcool of desiccated Wine, lb.ss.

Reduce by digestion for a week. The dose is from gr.xv. to 9ij.

One who has drunk poison should have administered to him 5ij. of water

of bullace or of roses. Let it be repeated several times, so as to produce perspiration, until the evil be felt no longer.

Addition for Rumblings.

li Of the said Corals, 5y-

Of Species of Diacymini, 3iiij.

Of prepared Blood of the Goat, to the weight of all.

Make a physical powder with Saccharum ; the dose acts as a sedative.

The Goat of the Spagyrist is the castrated young of a coney. It must be fed with aperient herbs, then it is good.

Addition for the other three species.

l}i Of the said prepared Coral, 5viiiij-

Of Masterwort, 5j.

Of Angelica, 5v.

Of Glue of Oak, gj.ss.

Mix with water of St. John's Wort : the dose is from Jss. to 5vj.

This is the best medicament at the commencement of tympanis.

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CONCERNING THE MAGNET.

It has a virtue for wounds and ulcers cumflaxis et ramentis.

Preparation for the above.

Vf Of the Magnet, 3j.

Of Calx of Eggs, 5ij.

Make S.S.S. in the fourth grade of the fire of reverberation for a day and a

night. Remove the calx of eggs.

Another Preparation.

B. Of Magnet, 5j.

Of Calx of Eggs, gvj.

Set in layers in a crucible. Place in a fire of reverberation a day and a night.

Extract, and it will be prepared.

Otherwise, if not prepared by pounding, it misses its true extractive efficacy. But if previously prepared, then pounded and mixed, the oppodeltoch has an excellent effect.

Addition for Wounds cum Flaxis et Ramentis.

l<sup>^</sup> Of the Magnet, ss.

Of Carabe, gij.

Make a subtle powder with lb. ss. of the plaster oppodeltoch or plaster of

apostolico. Reduce to a wine by shaking.

This plaster when applied extracts splinters of bone, and bullets received

from guns, out of ulcers and other wounds. If the magnet be pounded in

unprepared condition, it loses its efficacy, but if you pound and mingle with

apostolico, it extracts by itself. Unprepared it effects nothing.

## CONCERNING GEMS.

The crystal has the property of producing an abundance of milk if administered internally to women.

### Preparation of Gems by Diaphanitas.

The preparation of gems is fourfold. First, by reverberation. Secondly, by calcination. Thirdly, by elevation, and in the fourth place by means of distillation.

A woman requires over lb.j. of crystal before she experiences an increase of milk. Accordingly prepared crystal is necessary.

### Reverberation of Crystal,

'Bf. Of Crystal, lb.j.

Of Water of Entali, lb ij.

Make a mixture by imbibition. Reduce by reverberation for twenty-four hours.

Thus there is left from lb.j. a verto (that is, a kind of weight). Dose Sij.

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Calcination of Crystal.

B<sup>^</sup> Of Crystal, <sup>^</sup>iiij.

Of Mastic \

Of Colophony \ <sup>^</sup>ij. each.

Of Sulphur )

Reduce in an athanor. The dose is 5j.

An athanor is a furnace in which things are burnt.

Elevation of Crystal.

R Of Crystal, gj.

Of Sal Ammoniac, giiij.

Reduce in a sublimatory to powder. The sublimation is to be performed five

or six times and the crystal is always to be removed.

R Of the said elevated Crystal, §ss.

Of common distilled Water, Siiij.

Reduce to an alkali. Dose 5ss.

Distillation of Crystal.

I<sup>^</sup> Of elevated Crystal, gj.

Of Water of Nitre, and i



Of Alumen without distillation j 3'J- ^^ch.

Reduce into digestion for three or four days ; then distil ; coagulate that which is distilled, and dissolve the coagulate.

Coagulation must take place over a slow and small fire. This coagulate, if placed in a cellar, passes into water, which is the last preparation of the

crystal. The dose is 3j. With all other valuable gems the preparation is as

with the crystal.

The chief virtue of rubies is for dysentery. The dose is §j. if crude, but if reverberated then the dose is 5ij' After calcination the dose is 5j- After

elevation, 3ss. After distillation, 3j.

Also garnets, thus distilled, constitute a most powerful salve for spots of

the eyes.

Emeralds, if prepared by means of distillation, are beneficial to those

with bloodshot eyes.

Sapphires, being prepared to the third or fourth preparation, remove trembling of the heart if prepared into distillation. The dose is gr.v.

Sapphires dispel synthena and palpitation.

The case is the same with the other gems. Bartholemew, the Englishman, has written voluminously concerning gems and precious stones.

Additions for the Generation of the Milk of Crystals.

I<sup>^</sup> Of the said Crystal prepared, 5ij.

Of Spermaceti ) ..... ,

I<sup>^</sup> \ 3uii. and ss.

Of Seed of Lettuce j

Make a powder with administration of water of almonds.

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Addition of Garnets for Trembling of the Heart and  
Bloodshot Eyes.

'2f Of Garnets, gss.

Of Aloe Epaticus, 5iii.

Of Prepared Sulphur, 5j.ss.

Mix with clarified Zuccarum. The dose is from 5ij. to 5ij. This medicine  
must be diligently administered and continued for five days, although  
the  
trembling of the heart may disappear previously.

Addition of Sapphire.

% Of Sapphire, 5iy-

Of Dissoved Amber, 5j-ss.

Of Storax Calamita, 9j.

Make a mixture. The dose is from 3j. even to 3j.ss.

The Emerald strengthens women in labour, and is the sovereign arcanum for their ailments if prepared by distillation, as crystal.

I^ Of the said Emerald prepared, 9j.

Of Liquor of Melissa, 5j-

Of Southernwood, 5U\*

Mix. The dose is from three to six drops.

Addition for Prepared Jacinth.

^ Of Prepared Jacinth, 3j.ss.

Of Laudanum, that is, gum, 3j.ss.

Mix. This is a chief arcanum for fevers arising from putrefaction of air or of water. Should fevers of this kind be usual with any persons, let them drink, every new moon, four or five drops ; thus they will be safe from being attacked a second time, and will be absolutely secure during the new moon.

## TREATISE IV.

### CONCERNING SALTS.

Sal Gemm<sup>^</sup>, Sal Entali, Sal Peregrixorum, Aluminous Salt, Sal Alkali,  
Sal Nitri, Sal Anatron, Sal TERRiE, Salt from Vitriol.

All Salts are from the element of water, as also are all alums.

### CONCERNING VITRIOL.

The virtues of Vitriol obtain in falling sickness, suffocations of the  
Matrix, Siphita Stricta, or Noctambulones, Gutta, and Obesity.

The varieties of falling sickness are Analentia, Catalentia, Epilenlia, etc.

The administraiion of Vitriol is the same in all.

"Bf. Of cuprine Vitriol, ilb. Reduce by separation from the phlegmatic

part. Reduce the said phlegmatic part over its colcothar. Distil.

Reiterate

in the fourth grade of fire. The dose is from 3ss. to 9j. before and after the paroxysm.

If the disease arises from the element of Vitriol, it is cured by Vitriol.

The disease of falling sickness is occasioned by salt of Vitriol. The medicine

is to be administered during the paroxysm and on the day when it is expected.

Epilepsy is a mineral disease ; its cure is also mineral, that is, by the salts of

Vitriol, and by the spirits before and after the paroxysm. Before the paroxysm the body is in great agitation ; after the paroxysm the patients

sleep. The medicine should be given after the sleep, while the body is still

under the excitement thereof. When the body is healthy it should not be

administered.

Preparation of Vitriol for Suffocation of the Matrix.

℥ʒ> Of Vitriol, purged from Phlegma and Colcothar, Jij.

Of Pennywort, giiij.

Of Alcool of Wine, 3ss.

Reduce by distillation. The dose is from 9ss. to 9j. This is the most efficacious medicine for the complaint in question.

Preparation for Gutta and Siphita Stricta.

In Gutta—

Vf. Of the said prepared Vitriol, jij.

Of Alcool of Wine, ℥ʒ

Of Jamen Alum, gss.

Reduce into liquids by the fourth grade of fire ; applied externally, the dose is

5ss. Applied internally, the dose is from six to nine grains.

Jamen alum is white, like that of Crete, and sweetish.

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The outside application is on the place of the Syntheoma, and this is where the disease begins, that is, in pulsu, which is the Syntheoma thereof.

But if the patient still walks, the medicament is then to be bound about the

pulse of the wrist and the neck. For siphita parva castigation is an effectual

medicine, but it is of no use for siphita stricta. In gutta the medicament should be placed on the tip of the tongue. The paralysis being arrested, apply to mouth and tongue. It is the best medicament for the complaint.

Addition in Epilentia.

I<sup>^</sup> Of the said Vitriol, 5j.

Of the Viscous Liquor of the Oak with Orisons, each 9ss. and gran. iij.



Mix.

The Syntheoma of Caducus is in the nape of the neck. In the case of young persons to anoint the nape of the neck with castor oil after the paroxysm

is an excellent method.

Addition in Siphita Stricta.

It Of the said prepared Vitriol, 5j.

Of Seed of St, John's Wort, gss.

Of Amber, gr.vj.

Mix. Seed of St John's Wort takes away Siphita Stricta.

Addition in Suffocation of the Matrix.

Bf. Of the said Liquor of Vitriol, gr.vij.

Of Grains of Actis, 5j-

Of Alcool of Wine, to the weight of both.

Make into a composition.

Unless the spot is on the umbilicus let it be applied thereto. Should there

be suffocation attended with vomiting, the medicaments previously mentioned

are to be taken internally. The most important preparation of vitriol is to

separate it from colcothar. Then add an equal quantity of alcool of wine.

This done, place burnt bread (namely, bread made ex furfure scalino, which is

dried so that it can be pounded in a mortar) in liquor of- vitriol. Next set it

for a month in horse-dung. Then prepare alcool, by means of a bath of the

first grade, from vitriol. If the vitriol has lost its acetivity, its strength is gone.

CONCERNING WHITE VITRIOL.

There are external species, as scotomia and spots of the eyes.

The virtues of White Vitriol obtain in affections of the external parts of the eyes, and in Neutha. Sometimes a cuticle covers the eyes or the ears of

children at their birth. Neutha are pellicles growing anywhere from time

of birth, as on the face, on the mouth, the eyes, ears, etc. White vitriol is a

great cure in such cases, and also for exterior complaints of the eyes.

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Preparation for External Diseases of the Eyes.

I<sup>^</sup> Of White Vitriol, 5V.

Of Oil of Siligo, 5ss.

Of Oil of Camphor, S'j-

Putrefy for a month by means of horse-dung, and distil by descension.

Oil is produced out of Siligo. The Siligo is placed on a red hot iron plate, when it becomes encircled by a kind of grease, which is the oil in question. If, after birth, a pellicle covers the neighbourhood of the eyes, it must be most carefully treated with water of eyebright, of roses, or of fennel.

Preparation of Vitriol in Neutha.

℞ Of White Vitriol, 3j.

Of Oil of Tartar, 5vi.

Of Laterine Oil, 5v.

Distil together.

Neutha (Teutha) should never be cauterized.

Addition in External Complaints of the Eyes.

I<sup>^</sup> Of prepared Vitriol, 9j.

Of Liquor of Eyebright, 3ij.

Of Red Poppy, 5j.

Make an eye salve.

ROCK ALUM.

The virtues of Rock Alum obtain in open ulcers, scab, itch, eating ulcers, putrid, lascivious, and humid ulcers.

First Preparation.

<sup>^</sup> Of Rock Alum, lb.ij.

Of White Vinegar, lb.ss.

Of Burnt Salt, one verto.

Mix till it passes from ebullition to coagulation. Then distil.

If open (cavernous) ulcers are washed with this water, the result is wonderful. If they are not thus cured nothing else will avail.

Another Preparation.

℥<sup>ss</sup> White (? Alum), ℥b.x.

Of the Juice of Chelidony

Of the Juice of Plantain

Of Pellitory, ℥b.ss.

Distil. Take of this water ℥b.j., and of common water ℥b.x. Make a  
lixivium.

Foment warm in the case of alopecia, tinea, and ulcers.

ALUMEN PLUMOSUM.

The virtues of Alumen Plumosum obtain in paralysis, lethargy, and  
benumbed limbs.

℥ each ℥b.j.

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Preparation for Paralysis.

I<sup>^</sup> Of Alumen Plumosum, §vi.

Of resolved Coleothar, <sup>^</sup>iiij.ss.

Of Sal Ammoniac, 5iiij.

Resolve. Alumen Plumosum confers strength imperceptibly. Hence it is the

best medicament for paralysis.

Addition for Lethargy and Benumbed Limbs.

15. Of the said prepared Alum, §j.

Of Dragon's Blood, giiij.

Of Liquor of Mummy, 5vij.

Make an unguent. The seat of the disease is in the occiput and in the nape

of the neck.

#### CONCERNING ENTALL

The virtues of Entali are in profluvium and haemorrhoids.

Preparation.

l<sup>^</sup> Of common Tartar,

«.. ^ ,. 1 each 5ii.

Of Entali, ) ^^



Of Karabe, 3j.

Of Mastic, gij.

Reduce by reverberation to the second grade, and afterwards into alkali.

In profluvium the seat is in the umbilicus ; in hsemorrhoids it is in the spine.

Addition in Profluvium.

"Bf. Of the said prepared Entali, 5j-

Of burnt Bolus, 5"]-

Of corrected Hematite, 5j-ss.

Mix.

Addition in Haemorrhoids.

"Sf Of the said prepared Entali, '^\\y

Of prepared Corals, 9iiij.

Of Oil of Nutmeg, as required.

Make an unguent.

CONCERNING ANACHTHRON.

Anachthron is a salt growing in rocks, and is like a moss in appearance.

When the said moss is decocted a salt results, that is, glass gall. Its virtues

obtain in fistulas, cincilla or cintilla (diarrhoea), and scropulas. Cintilla is from the diaphragm, and it is cured by pure anatron.

Iji Of Anatron, gvj. (al. Sj.)

Of Bean Ashes, Jij.

Reduce by the fourth grade of reverberation for twelve hours; extract the

alkali.

each 5j.

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Anathron with deer grease is good for cincilla. Anathron possesses a volatile Mercury, which must be corrected. It is then an addition in fistulas,

cincillas, and scrofulas.

Iji Of the said Anatron, ^U-

Of crude Butter, 5iiij-

Of the Fat of Marmots, giiij.

Make an unguent. The said unguent is the best for fistulas, cintillas, and scrofulas.

CONCERNING SAL GEMM^.

Sal Gemmae is called Sal Granatum by the Spagyrist and Sal Lucidum.

It is a laxative of intense salt, i.e., of cholera, and is like colocinthis. It cures jaundice, yellow dropsy, and sufferings arising from corrupt blood.

Preparation in Dropsy and Jaundice.

!{■ Sal Gemmas

Of Tithymal, i.e , Esula Major (al. Minor)

Of Gum of Cherries, to the weight of both.

Make a bolus. Reduce by the third grade of reverberation for two hours ;

extract the alkali. The dose is from eight to twelve grains.

You may use it in place of diagridium, and add trochisks of alhandal.

Addition.

"^ Of Sal Gemmse, 3ss.

Of Rebotium (i.e. true Mumia), ) , „....

^ ' } each 3nij.

Of Liquor of Centaury, )

Make a compost. The dose is from four or five to ten or twelve grains

in an egg.

Preparation in other Diseases.

I<sup>^</sup> Of the said Sal Gemmae, 3j.

Of the Juice of Cataputia, §ij.

Of Ground Flour, to the weight of all.

Make a roasted loaf. The dose is from 5j to 5ij.

CONCERNING SAL PEREGRINORUM.

The virtues of Sal Peregrinorum obtain in fortifying the digestion, also against infection of the air, and against future imposthumes.

Prescription of Hermes.

B, Of Burnt Salt Nitre, j <sup>^^^</sup> <sup>^</sup>.\_

Of Sal Gemmae, j

Of Galanga, \

Of Mace, ( each 9j.

Of Cubebae, )

Make a powder. The dose is three grains in the morning. It prevails  
against seasickness, and confers long life on old persons.

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Preparation of Sal Peregrinorum.

R Of the said Salt, §iij.

Of dried Alcool of Wine, lb.ss.

Extract the alkali.

15. Of the said Alkali, 5j.

Of the Liquor of Juniper Seeds, one kist.

Make a compost. The dose is one grain.

#### CONCERNING SAL NITRI

Sal Nitri obtains in pleurisy and open ulcers.

Preparation in Pleurisy.

R Of Sal Nitri, lb.ss.

Of Crude Tartar, lb.j.

Distil in sextum alembicum. The dose is from 3j. to 3j.ss. in spring water or good wine, in the morning, at evening, and at midnight. Administer often. It purges through the urine.

Preparation in open Ulcers.



15. Of Alumen,

Distil into water.

Of Nitre, ' ^ ^ ' ^ ^ ' ' ' ■ ^ ^ \_

Of Spring Water, lb.ij.

Addition against Pleurisy.

R Of the said Nitre, 9ij.

Of Aqua Regis, 3ss.

Of dried Alcool of Wine, 5v.

Mix. The dose is 5ss. or 5i.ss.

Addition for open Wounds.

R Of Plantain Water, \

Of Chelidony, \ each lb.j.ss.

Of Oak Leaves, )

Use for ulcers of the legs.

TREATISE V.

CONCERNING METALS.

Concerning Gold, Silver, Tin, Copper, Iron, Lead, Mercury.

CONCERNING GOLD.

The virtues of Gold obtain in Paralysis, Synthena, Fevers, Palpitation of the Heart, complaints of the Matrix, Ethica, Peri-pneumonia, and in

acute diseases generally.

Preparation for Paralysis, Palpitation, and Synthena.

B" Of pure Gold, purged from its alloys, 5ij.

Of the water of Sal Gemmas, §vj.

Reduce into one by separation with alcool of wine. Then —

l?i Of the Crocus, 5ij.

Of corrected Alcool, 5vi.

Mix. The dose is from three or four to six grains.

Preparation in Fevers and Acute Maladies.

l^ Of melted Leaves of Gold from the Water of Honey, 5j.

Of Alcool of Wine, ^ij.

Reduce by separation from the honey. The dose is from 9ss. to 3j.

Preparation for Complaints of the Matrix, Ethica, and Peripneumonia.

l^ Of Gold extinguished in Chelidony Water, 5xij.

Of Indian Myrobalani, ) u q •

Of Chebuli, j ^'^^ •'■

Reduce to digestion for a week by separating the superfluous aquositi).  
The

dose is from 9 j. to 5j.

Addition for Paralysis, Palpitation, and Synthena.

^ Of the said prepared Gold, 9j.

Of Lavender Water, with corrected Alcohol of Wine, and Spicula, each §i.

Dose, 9 j.

Addition in Fevers and Acute Stages.

I^ Of the said prepared Gold, 9iiij.

Of the juice of Centaury, \

Of the juice of Sage, ) SU-

Dose, from 9ss. to 9i.ss.

Addition in Complaints of the Matrix, Ethica, and Peripneumonia.

I^ Of the Oil of Nutmeg, ^ss.

Of the Oil of Cloves, 5j.

Of the said prepared Gold, 9j.

Dose, from 9ss. to 9j.

VQt n, Q

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Process for Water of Sal Gemm^.

I}i Of Sal GemrtiEe, Ib.ss.

Of Rain Water, lb.j.

Distil by retort till the whole substance of the salt is perfected.

Purgation of Gold.

^ Of Gold, §ss.

Of Antimon)'-, 3ij- or giiij.

Melt into a regulus. By this means the antimony takes up the impure part,

and the gold remains at the bottom.

CONCERNING SILVER.

The virtues of Silver obtain in complaints of the cerebrum, the spleen, the

liver, and in the retention of the profluvium.

Preparation in Complaints of the Cerebrum, Spleen, and Liver,

'^ Of Laminated Silver, 5iij.

Of Sal Gemmse, 5vi.

Arrange in layers. Reduce to the fourth grade of reverberation for twenty-

four hours, and extract the alkali. The said alkali is placed for three or four

days in sublimated wine, when the silver becomes like the wine itself. Let

stand. Evaporate The alkali sinks to the bottom, and, being received into a

glass, liquefies in a cold place. The dose is from five or six to twelve grains.

Preparation in Profluvium.

Iji Of filings of Silver, 3j.

Reduce into calx by means of Aqua Regis.

I?> Of the said Calx, 5ij.

Of crude Tartar, 5iiij.

Reduce to the fourth grade of reverberation with extraction of the alkali.

Process for Aqua Regis.

l?l Of Alumen, "j

Of Vitriol, ( lb.ss.

Of Nitre, )

Distil into sweet water.

Method of the Extraction of Alkali.

i5< Of the said Silver, as required.

Of Alcool of Wine, 1

Of Water of Chelidony, j ^^^^ '^^●

Reduce as above. The dose is from 3j. to 9j.ss. If the red flows forth with

the profluvium it is a sign that it is going to be restrained. 5j. of the said water should then be taken.



Preparation of Silver for all the above Complaints.

I<sup>^</sup> Of Laminated Silver, §j.

Of Purged Sulphur, giiij.

Of Pine Resin, <sup>^</sup>ij.

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Make a bolus, set alight, and reduce to preparation with spring water.

The

dose is from 9j. to 9j.ss. When thus prepared it is good in all the cases,

but the first is more efficacious. . ;

CONCERNING TIN.

The virtues of Tin obtain in jaundice, asclitis, and worms.

Preparation for Jaundice.

"Bf. Of Calcined Tin, lb.j.

Of Salt, 3v.

Of Bean Ashes, lb.ss.

Reduce into Litharge by a fire of reverberation.

I<sup>^</sup> Of the said Litharge, gx.

Of Alcool of Wine, lb.ss.

After resolution reduce into Alkali. The dose is from six to ten or twelve grains.

Preparation for Asclitis.

I<sup>^</sup> Of purged Tin, Jj.

Of Antimony, §ij.

Of Filings of Cinetus, to the weight of all.

Reduce into calx by reverberation for twenty-four hours. Then

I<sup>^</sup> Of the said Calcined Matter, lb.j.

Of Alcool of Wine, lb.j.ss.

Reduce into alkali. The dose is from 5j to 5J'Ss.

Preparation for Worms.

li Of Tin, giiij.

Of Common Salt, giiij.

Of Asphalt, 5j.

Make into a powder by burning. The dose is from 5ss. to 5iij.

Addition in Jaundice.

Vf Of the said prepared Tin, 3iiij.

Of Aipta Muscata, 3j.

Of Bdellium, 3ij.

The dose is from 3j. to\_3ij.ss.

Addition in Asclitis.

I^ Of the said prepared Tin, 5ss.

Of Dragon's Blood, 3ij.

Of Liquor of Tapsus, jj.

Mix. The dose is Jss.

Addition for Worms.

I^ Of the said prepared Tin, 5j.

Of Colocinth seed,

/->r r>i 4. • A • each 3vi.

Of Plantain seed.

Make into a powder. The dose is from Jj. to jj.ss.

Q2

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CONCERNING COPPER.

The virtues of Copper obtain in ulcers, wounds, worms, and ulcers of

ths mouth.

Preparation for Ulcers.

15. Of Copper, lb.j.

Of Immature Botrum, lb.v.

Of Vinegar, lb.j.

Of Sal Ammoniac, ^ss.

Digest for a month in a closed vessel, afterwards reduce by ablution,  
and con-

vert into a salt of alkali, i.e., verdigris in ulcers (sic).

Preparation for Wounds.

Iſi Of Copper, lb.ss.

Of Distilled Turpentine, lb.j.

Of Common Salt, 5j.

Of Vitriol, 5ij.

Mix in a closed glass vessel for three months. If plates of Copper are  
taken

and thus prepared, the best Balsam results. Afterwards take 5j. of Flos  
.(Eris, and 5j. of common oil.

Preparation for Worms.

I<sup>^</sup> Of Calcined Venus, 5j-

Of Water of St. John's Wort, and of Centaury, each Svj.

Of Plantain Water, \

Of Sour Wine, ) each <sup>^</sup>iiij.

Digest for seven or eight days. Reduce into Alkali. The dose is from 3j.

to 3 iiij. or v.

Preparations for Ulcers of the Mouth.

B Of Venus, laminated or cemented, <sup>^</sup>'j-

Of Burnt White and Rock Alum, each 3vj.

Of Distilled Vinegar, Ib.j.

Extract the Alkali for a day and night.

Addition for Ulcers,

R Of the said Flos <sup>^</sup>ris, 5j.

Of Aggripine Ointment, %.

Of Earth Worms, 3iij.

Make an unguent.

Another Addition in Common Ulcers.

R Of the said Flos <sup>^</sup>ris, 5v.

Of Alum Water, <sup>^</sup>xv.

Make a mixture after the manner of a lotion.

Addition for Wounds.



% Of the said prepared Flos j<sup>^</sup>ris, ,<sup>^</sup>j.

Of Oil of Anise, 5iij.

Of Oil of the Yolks of Eggs, 5 (imperfect quantity).

Compose an oil,

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Another.

R Of the said prepared Flos <sup>^</sup>ris, 5ss.

Of the Hepatic Aloe, Sj-

Of Liquor Consolida, giiij.

Make a Gum.

Addition for Worms.

B Of the said Flos <sup>^</sup>ris, 5j.

Of Zuccarum Taberzet, )

r>f T • • T • ( <sup>^^</sup>ch gij.ss.

Of Liquorice Juice, )

Reduce to a powder. The dose is from 9ss. to 3j.

Addition for Ulcers of the Mouth.

'Sf Of the said Prepared Flos, jj.

Of Chelidony Water, 5"j-

Of Alum Water, Jj.

Make a gargle or mouth wash.

CONCERNING IRON.

Iron has styptic, constrictive, and drying qualities.

Preparation for Styptic Quality.

℥℥ Of Iron Filings, ℔.j.

Of Common Salt, ℔. v.

Of Spring Water, sufficient for incorporation.

Reduce for the space of a month, and afterwards reverberate into a powder.

Incorporation is treatment with water till a pulp is formed.

Constrictive Preparation.

℔p Of Iron Filings, ℔.ss.

Of Alum Water, ℔.j.ss.

Of Distilled Vinegar, ℔.ss.

Digest for a month. Reduce by ablution and afterwards by reverberation to

a crocus.

Drying Preparation.

% Of Iron Filings, lb.ij.

Of Water of Vitriol, lb.ss.

Digest for a month and reverberate into a powder.

Styptic virtue is closing and drying to fistulas and cancers. Constrictive

obtains in lienteria, dysentery, and diarrhoea. Exsiccative is for phlegmatic

complaints.

Addition for a Styptic.

℞ Of the said Crocus, ʒi).

Of Burnt Bolus, ℥iij.

Of Sealed Earth, ʒv.

Reduce to a powder. It is an incarnative for ulcers and wounds. If taken internally the dose is ʒj.

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Addition for a Constrictive.

℞ Of the said Crocus of Mars, ʒj.

Of Myrrh, ʒss.

Of Oriental Crocus, ʒj.

Reduce to powder. The dose is from 3 ij. or iij. to iiij.

Addition for an Exsiccative.

ijj Of the said Crocus, 5'ij-

Of Pomegranates, 5j.

Of the Sap of Acacias, to the weight of all.

Make an electuary.

CONCERNING SATURN.

Saturn has an incarnative virtue.

Preparation.

I<sup>^</sup> Of Lead Ashes.

Decoct with vinegar for three or four hours. This is the first preparation ;

it cures wounds, and grows solid flesh. Ceruse is also made from lead if washed with water in the sun. Minium is decocted from cerussa in a kettle. All medicaments for wounds and ulcers should be prepared from

metals.

## CONCERNING MERCURY.

Mercury has an incarnative and laxative virtue.

Preparation as an Incarnative.

R Of Prepared Mercury, powdered, §ij.

Of Aqua Regalis, gx.

Reduce by distillation in a bath several times a day, and convert into an oil. It is a most speedy incarnative for wounds and ulcers. It has two objections : it salivates and produces cerussa. Hence it is generally rejected

and disliked. Otherwise it consolidates well and quickly.

Preparation as a Laxative.

R Of Mercury coagulated by the Albumen of Eggs, §j.

Of Alum Water, gvi.

Distil through ashes and make into a powder. The dose is from three to four

or five grains. It is a potent purgative for diseases which originate from leprous humidity, such as paralysis, pustules, the varieties of gutta, and humid dropsy.

Here ends the Book concerning Preparations in Alchemical Medicine.

## THE ALCHEMICAL PROCESS AND PREPARATION OF THE SPIRIT OF VITRIOL.

By which the Four Diseases are cured, namely, Epilepsy, Dropsy,  
Small Pox,\* and Gout.

To abolish those errors which are usually committed by Philosophers,



Artists, and Physicians.

THE spirit is extracted out of vitriol by means of colcothar, which is useless and of no efficacy. That which they call a phlegm is the most noble of all spirits, and all virtues should be ascribed to it.

But although the oil of colcothar is indeed of great efficacy in gravel and stone, as also in alopecia, yet it is of no use for the aforesaid diseases, to which, however, it is commonly applied.

Hippocrates, with whom almost all others agree, hands down certain stages and symptoms, which supervening epilepsy and gout must be reckoned as incurable. But since they had no acquaintance whatever with the spirit of vitriol, let their opinions go to the winds.

In the first place, the extraction of the spirit from vitriol must be effected

by means of a powerful fire in an upright cucurbit, so that it may be driven

into a fresh alembic, and, remaining in the athanor four days and nights, may

be most skilfully passed through the reverberatory. And thus have you prepared this spirit of vitriol.

Afterwards colcothar must be distilled through a phial placed in the athanor for the space of three days over a very fierce fire of wood and coal,

until there shall appear in the receiver, out of lb. of colcothar, 3vj., which

is tintured with a scarlet colour.

This having been accomplished, the alkali is to be extracted from the caput mortuum, and the same having been resolved four or five times, is to be

then coagulated. Thus the three things which exist in vitriol shall be extracted and separated.

Process.

Proceed as follows in an epileptic disease. After each paroxysm let Dj. be given to the sufferer. Let a dose of four grains of the oil of colcothar be

\* The term fiitstn^n also signifies St. Anthony's Fire.

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administered morning and evening in peony water. This order is to be followed up to the fifteenth paroxysm. If the paroxysms become less frequent,

half the dose is to be taken for the next thirty days.

In gout a daily dose must be taken for a period of thirty days. Afterwards the afflicted part must be anointed with the spirit of vitriol till the pain

is removed. If it be gout of long standing, add a fourth part of the liquor of  
of  
mumia\* to the said spirit.

In dropsy half a scruple of the spirit of vitriol must be administered in  
liquor of Serapinus, the dose being repeated three or four times,  
according to

the stage of the disease. In the absence of the liquor of Serapinus, the  
liquor  
of crude tar must be substituted.

In the case of small pox observe this order and method. The whole seat  
of the disease and the part of the skin affected is to be anointed with  
the

spirit of vitriol for nine days. But if the skin be ulcerated, let the oil of  
colcothar be applied in combination with its alkali, according to  
chirurgical

method. The bandages are to be loosened after the sixth day.

The regimen and diet must be adapted to the condition of the patient,  
for

the whole circle of disease lies in medicine and not in diet. The  
medicine,  
therefore, must be administered sedulously. So are the four diseases  
here dealt  
with fundamentally and radically cured.

An Addendum on Vitriol.

Alchemy has produced many excellent arts for physicians, whereby  
admirable cures of various diseases are effected. For this reason,  
therefore,  
in the commencement of medicine, alchemical doctors did always  
labour  
that it might become the mother and parent of many advantages.  
These two  
faculties were long cultivated together as companions, until there arose  
the  
triflers and sophistic humourists, who mingled poison with medicine,  
and  
rendered it meretricious, which medicine will still continue to remain so  
long  
as the humourists survive. I preface this that you may pay more diligent

attention to the point, by reason of its great medical utility. But this is to

be passed over. Wherever unskilful men rush into any art there they corrupt

and defile everything, and out of a pearl make a fetid marsh. A like thing

happens with regard to vitriol. At first the spirit of vitriol is taken, and is

\*A Process for Mumia, opposed to the Errors of those who administer it for Poisons. — Many

have laboured in experiments,, compositions<sup>^</sup> and recipes, whereby they might draw forth the poison into the universe,

yet have they accomplished nothing. For among all things, both in experiments and recipes, it is only Mumia which

brings an immediate remedy against all kinds of poisons. The method of dealing with Mumia is as follows. In the

first place, cause the Mumia to putrefy in olive oil, and that for four weeks. Then separate in a retort. To each

pound which has proceeded from the separation add one drachm of Alexandrine musk, and of Alexandrine theriac six

ounces. Lastly, dissolve the mixture in the Bath of Mary for a whole month. You will then have theriac of Mumia.

As regards its administration to the sick, give at first one ounce in oil of almonds, by way of a drink. Next see that

the poisoned individual takes to a bed wherein he can sweat well, and the medicine may take effect. By this method

any animal or mineral poison is expelled. Moreover, such is the virtue of Mumia, that if it have been administered

before the reception of the poison, the latter will work no harm. A single dose ( ^ ) taken in the morning will obviate the

possibility of poisoning during the whole day. In cases of poisoned ulcers, plague, carbuncle, anthrax, and pleurisy,

give Xj", and repeat the dose at the end of six hours, when, if the sufferer has survived to take the second

quantity, his recovery is assured. Lastly, there are innumerable other diseases which by this theriac are completely and

perfectly cured. — De Mumia Libeltits.

## The Alchemical Preparation of Vitriol. 233

usually raised to the highest grade. By this exalted they cure epilepsy,

whether it be of recent or long standing, in men and women of whatsoever

condition. But here the unskilled workmen rushing in, and about to enter

on a better way, have attempted to apply the virtues of vitriol to another

purpose, and thus departing from the first method and arcanum, they have

suffered it to expire, and then have sought oil in colcothar, which can in no

wise be usefully done. For whatsoever is to take away epilepsy must have a

subtle, sharp, and penetrating spirit.

For therein consists the faculty of pervading the whole body, and passing

over nothing. By such pervading or penetration the disease is attacked on its

own ground, for it is certain and beyond all doubt that its seat, centre, or

sphere cannot be known ; hence it is inferred by the physician that there is



need of those remedies which penetrate the whole body. And this is the-

reason why the mercenary humourists cure none, but prostitute all their

learning and profession. I therefore freely affirm that in that oil which these

workmen have sought there is no penetrating spirit whatever. They supply,

so to speak, a mere earthiness which does not penetrate far, but Where it falls

there it remains. It is therefore to be regretted that, owing to their ignorance, the true process is prejudiced, and a false one is substituted. For

I am persuaded that the devil has devised these things in order that health

may not be restored to the sick, and that the sect of the humourists may

shortly come into still greater power. To return, however, to the beginning,

and to the manner in which the spirit of vitriol was invented. They first distilled the humid spirit of vitriol by itself from colcothar, then they inten-

sified its grade by distilling it and circulating it to the highest point, as the

process teaches. In this manner, the water comes to be used for various external and internal diseases, as also for the falling sickness. Thus a marvellous cure is obtained. But in the extraction they were much more diligent, for they took the spirit of vitriol, corrected as above, and distilled it

from colcothar eight or ten times over a very strong fire. Thus the dry spirits were completely mingled with the humid. They continued their work

until the dry spirits departed, by reason of the uninterrupted and vehement

extraction. Afterwards they graded each spirit, both the humid and the dry, received in a phial together, to their terminus. They regarded this medicine as of great efficacy against diseases, and were so successful therewith that they completely confounded the humourists. But there is

added unto it a certain correction by the artists by means of sublimated wine, and therefore of greater penetrating power, but it has not attained a

higher grade.

But I will communicate to you my process, which I recommend to all physicians, especially for epilepsy, which has its cure in vitriol alone. Where-

fore charity towards our neighbour demands that we should take greater care

in case of this disease. My process is that the spirit of wine be imbibed by

vitriol, and afterwards distilled, as I have said, from dry and humid spirits.

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This done, I discovered that the following addition was very useful. Let the

spirit of corrected tartar be mingled with the third part of vitriol, and let there

be added the spirit of the theriacal water of lavender in the proportion of one-

fifth in respect of the vitriolated spirits. Then let it be administered to the

sick person before the paroxysm, or several times in the day. This medicine

possesses a signal efficacy against the said disease, so that it is not lawful to

expect a better one from Nature. Accordingly, the first process was invented

and retained by the ancients with the said correction. For thus the heart and

the whole virtue of Nature is attained.

But I hope that I shall not be reprov'd by all good persons who think of the terrible nature of this disease, which ought to move the stones to pity, for

whether the vehemence and atrocity of that disease be so great or not, it

would be permissible for any one to say, Cursed be all the physicians who,

passing by the sick, give them no aid, like the priests and Levites in Jericho,

who, deserting the wounded man, left him to be treated by the Samaritan !

For they were worthy of the fire of Gehenna, from which there is no

redemption, and who will admit anything else than that all these physicians,

without exception, look at the disease, and yet pass by the sufferer ?

Who

can say anything else but that they will be judged at the last day ? For

scarcely would they spend one penny to secure a more certain foundation for

the cure of this disease. Did they strive to imitate the Samaritan, God would

not then judge them, but, in consideration of their faithfulness, would manifest

to them all the secrets of Nature, whereby they might assist the sick, and,

although the required properties did not exist in Nature, He would create them

afresh. Wherefore I testify to you, men both of high and low degree, that all

the doctors have shamefully strayed ; whatsoever the seducers Galen or

Avicenna have concocted, they adhere to it, and weary themselves with lies.

To such an extent are they obsessed by the devil that they cannot exercise

charity towards their neighbours, and therefore make of themselves children of

condemnation. First of all the Kingdom of God is to be sought, yet not with

the Levite or the priest, but with the Samaritan.

If we are merciful, and follow the example of the Samaritan, God is with us, and He will immediately confer upon Nature a remedy not hitherto

created. While men have levitical or sacerdotal dealings with the sick, God

puts off the medicine, and keeps it to Himself. The sick flee to the Kingdom

of God, but the physicians to the abyss of hell. The same place is prepared

for both doctors and Levites. Therefore, open your eyes, there are two paths

— one taken by the Levites, the other, which leads to heaven, along which the

Samaritan proceeds.

That vitriolated extraction is not only excellent for falling sickness, but in

the same way for cognate diseases, as swoon and trance, also for constipation

and internal imposthumes, etc., and for strangulation and precipitation of the

matrix. But far other than the aforesaid virtues would be discovered by diligent inquiries. The devil, whom the false physicians serve, however,

#### The Alchemical Preparation of Vitriol. 235

obsesses them, and he incites them, so that they cannot endure a lover of the

truth. So there is an end to the health of the good.

Further, it is to be known that the aforesaid recipes for making a humid spirit of vitriol cannot be more clearly described. An artist is required to understand it, but sordid cooks can by no means grasp a matter of so much

moment. It is from artists, therefore, from alchemists, and from experimentalists, that you are to expect sufficient information on all points.

Similarly, we shall, by the same, be more fully instructed in the correction of

the spirits of the wine. The doctors of the academies are so ignorant that

they can scarcely distinguish between agaric and manna. The art and virtue

of all vitriol consists in this, that the spirit of the vitriol should be properly

extracted, raised to the highest grade, and by addition should be made potent

to enter the penetralia where the centre, root, and seed of the disease can be

found. For it is impossible to discover these places so exactly as those doctors assume when discoursing of their humours. The fundamental principle has not yet been discovered as to what makes the disease, or where it

is situated, or what it is that throws a man into such a severe paroxysm.

Therefore the whole operation must be committed to the arcanum alone which

Nature has appointed for the disease. That arcanum will find out the disease

just as the sun penetrates all the corners of this world. In short, whoever



desires to act as a true physician should first of all study to be a Samaritan,

not a priest or Levite. If he be a Samaritan all things of which there is need

will be given him, nor will anything be concealed from him.

Of the Oil of Red Vitriol.

You must know how a most blood- red and vinegar-like oil is prepared from

colcothar by distillation in a retort after the alchemistical fashion. This oil the

operators have regarded as more efficacious in the aforesaid diseases than the

spirit itself, but erroneously. The process of preparation is well known, and

need not be here described. The most important part consists in the manual

work, in diligent inspection, and, finally, in suitable instruments. Also you

should know concerning its virtues, that, in the first place, it is an acid matter, surpassing all acidity, so that there is nothing more acid. Next, it

possesses a corrosive nature, whence it follows that it must be used with

caution, as also not by itself, but diluted in such a manner as will be in harmony with the nature of the case. By reason of its acidity it is beneficial

to a stomach which is free from cholera and ulcers, but not otherwise, for

acidity is aggravating to ulcers. If cholera be present, a continual conflict

ensues, even as between aquafortis and tartar. It will also conduce to health

in the case of all fevers and loss of appetite, the same method being observed,

for many virtues are ascribed to this oil, though few are confirmed by experience. Those, indeed, who have boasted of effecting marvellous cures

thereby, have been proved by use to have lied disgracefully. It is useful in

stone and gravel, though I know no case which has been cured by it.

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In all instances it effects something', but it does not get to the root of any disease.

But with regard to surgery, understand concerning this oil that it creates

severe pains, but, nevertheless, brings immediate health even in the most

desperate diseases. In certain complaints it is better to distil the red oil of

vitriol into a spirit, and thus a minimum quantity becomes sufficient to effect

a cure. These things have been taught me by experience ; the other decoctions of vitriol are of no importance.

### The White and Green Oil of Vitriol.

Out of raw vitriol there can be distilled, by descent, an oil, sometimes white and sometimes green, according to the conditions of the vitriol. The

same calls for special praise. Because it is prepared out of crude vitriol, it

therefore also contains the spirit of the same. It is excellent and advisable

for internal diseases. The green oil is better if it be circulated and mingled

with a commixture drawn from the spirit of vitriol. Let no one who possesses this despair that he has a certain and undoubted remedy for the

falling sickness, and all its varieties. It should be brought to the highest grade, that it may be separated from its earthiness and its faeces by the bath

of Mary, and afterwards by fire. Thus, in the bath of Mary the phlegm will

be removed, the earthiness will be removed by fire, and the spirit of oil must

be then collected alone that it may circulate by itself. Afterwards you may

take an addition of the spirit of wine, nor is there need that many things be

added. It is taken in peony water before the commencement of the paroxysm. When the spirit of the oil has searched out the centre of the

disease, the paroxysm abates, creating a certain vertigo at first, but soon after

the patient subsides into gentle sleep, and experiences relief. Yet it is necessary all the same to persevere with the administration of the medicine.

## THE ALCHEMIST OF NATURE.\*

Being the Spagyric Doctrine Concerning the Entity of Poison.

### CHAPTER I.

CONCERNING the nature and the essence of poison by which our bodies

are affected, we would thus establish the foundation and the truth.

It is agreed among all parties that our bodies stand in need of conservation, that is, a certain vehicle, by the aid of which they flourish and are

nourished. Wheresoever this is wanting, there life itself departs. But this,

however, is equally to be borne in mind, namely, that He who built up or created

our bodies, the same, in like manner, procreated the foods thereof, and that

with the same facility, though not indeed in an equal perfection. I wish the

matter to be understood thus : We are endowed with a body which is devoid

of poison. But that which we administer by way of nourishment to our body

has poison combined therewith. Thus our body is created perfect, but

not also the other. Hence, observe that the other animals and fruits are for

us designed as food, and so, also, as poison. They are not in themselves

either foods or poisons, but, as regards themselves, and inasmuch as they are

creatures, they share their perfection equally with us. When they are taken

by us as food they are thus poison to us. Thus a thing becomes poison to us

which in itself is by no means a poison.

## CHAPTER II.

To consider the matter further, everything in itself is perfect, is made good in relation to itself, and according to its own law. But if we have regard

to its external uses, it has been formed both good and bad. Understand this

as follows : The ox which feeds on grass receives both health and poison, for

the grass contains in itself both nourishment and medicament. In the grain

itself there is no poison. Thus, also, whatever man eats or drinks is at the

- Perhaps the chief utility of this treatise will be the illustration which it affords of the extremely wide sense in

which the terms Alchemist and Alchemy were applied by Paracelsus. The little work itself is derived from that portion

of the Paramirum which is entitled Textus ParentJiesis super Entia Quingue, and, in addition to the entity of

poison, is concerned with the astral entity, the entity of seed, the entity of virtue and quality, the natural entity, and

the spiritual entity. Finally, there is the entity of God. The whole constitutes a kind of general introduction to the body of exoteric medicine for which we are indebted to Paracelsus. It is to the several treatises dealing with these subjects that reference is intended in the fifth chapter.

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same time both venomous and healthy. Take this statement in two ways, one concerning man himself, excluding the nature of animals and plants, the other concerning the assumption. To impress this more plainly on the mind—the one in man is the great nature, the other is the poison inserted into the nature ; and, in order that we may conclude this matter, remember that God has formed all things perfect, in so far as regards their utility to themselves,



but imperfect to others. Herein rests the foundation of the. entity of poison.

God, indeed, has appointed for man or for creatures no Alchemist for His

own sake, but He has destined the Alchemist as one to whom we may betake

ourselves if any of those things whereof we have need be imperfect. And He

has done so for this purpose, that we may eat the poison which we take under

the appearance and in place of healthful food, not as poison, but that we may

separate and divide it from such healthful food.

What we tell you about this Alchemist do you regard with the most care-

ful attention,

CHAPTER ni.

When therefore, anything, which is, in other respects, perfect, assumes at

one time the form of poison and at another that of healthful sustenance, we

say, proceeding with our subject, that God has appointed an Alchemist for him

who eats and uses anything which, when taken, tends as much to destruction

as to health ; and this Alchemist is such an artist that he can only separate these

two elements one from the other by banishing the poison to its own place, and

by introducing the food into the body. In this way, as we have said above,

we would have our fundam.ental principle understood and accepted by you.

Take an illustration of a different kind. Whoever is a lord or prince is, so far

as he himself goes, perfect, as a prince should be. But a prince cannot be

without servants who shall minister to him in his princely character. Those

servants too, are, so far as concerns themselves, perfect, but not as they stand

related to the prince. To him they are as a poison, as a loss ; they receive pay

from him. So understand the natural Alchemist. God has granted that science

shall exist bountifully in him, as in a prince. He teaches him how to separate

the poison from his ministrants and to accept the good among them. Here you

will find the fundamental principle of our present subject, even though the illus-

tration may not recommend itself to you at first. Its teaching is according to

the doctrine of the wise man, where the whole is unfolded. The matter stands

thus. Man must eat and drink. For the body of man, which is the temporary abode of his life, absolutely requires food and drink. Man, therefore,

is compelled to take into him poison, diseases, and death itself, by means of

his food and drink. So then, this argument might be used against Him who

endowed us with a body and then added food in order to slay us. Learn, how-

ever, that the Creator takes nothing away from the creature, but leaves to

each his own perfection. And, although one thing is poison to one and another thing to another, the Creator is not to be accused or blamed for this.

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#### CHAPTER IV.

But in this way you will track out the Creator. If all things are perfect in themselves, and this from the settled arrangement of the Creator, according

to which one serves for the conservation of the other, as when the grass

nourishes the cattle and the cattle nourish man ; and if thus the perfection of

one thing be to another which partakes of it now an evil, now a benefit, and

thus imperfect ; then we must assume that the Creator, for the sake of en-

larging His creation, arranged matters so for this reason : He determined all

things should be so created that in whatever is necessary for some other thing

such virtue and efficacy should be latent, that by means thereof the poison

should be separated from the good for the health of the body and supply of

nutriment, and that this mutual arrangement should be preserved. For example : the peacock devours the snake, the lizard, and the newt. These

creatures, so far as they themselves are concerned, are perfect and wholesome,

but with reference to other animals, all those mentioned are mere poison,

except in the case of the peacock. And hear the reason of this difference. Its

Alchemist is so subtle that the Alchemist of no other animal can come up to

him. He so thoroughly and purely separates the poison from the good that

this diet is innoxious for the peacock. So is it true in other respects also that

to every animal is assigned that particular food which is adapted for its pre-

servation, and besides this a special Alchemist is given who separates the

nutriment. To the ostrich such an Alchemist is given who separates the iron,

that is, the dung, from the nutriment, and it is not possible that this should be

done for any other creature. To the salamander is given fire for food, or rather a body of fire. For this purpose it has an Alchemist appointed. The

swine feeds on dung, although it is poison ; and for that reason it is extruded

from the human body by the Alchemist of Nature. Nevertheless, it serves as

aliment for the swine, since the Alchemist of swine is much more subtle than

the Alchemist of man ; for the Alchemist of the swine separates that aliment

from dung which the Alchemist of man cannot so segregate. On this account,

too, the dung of swine is not eaten by any other animal. There is no other

Alchemist more subtle, or who can separate aliment more cleverly,  
than the

Alchemist of the swine. And so of others, which we advisedly omit, to  
make

our discourse the shorter, it must be understood in like manner.

## CHAPTER V.

We have already said something about the Alchemist ; and you must  
believe him to be appointed by God solely for this reason, that he may  
separate

from the good that which differs from it in the body when, by the divine  
arrangement, it takes something into itself for the support of life. Recur  
now to

the data elsewhere supplied, namely, that there are five things which  
have power

over man, and whereto man is subject. These are the Astral Entity,  
which we

have dealt with, and next the Entity of Poison. Now even though a man  
may

be in no way affected by the stars, still he is not equally safe and secure  
from

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the Entity of Poison, but there is reason to fear lest he may go wrong thereby. These we leave as we described them in the prefaces.\* But in order

that you may more easily embrace all, observe the initial principle, so that you

may more clearly understand in what way the poison can or actually does hurt

you. Since, then, we have within us an Alchemist placed by God the Creator

in our body for this purpose, that he may separate the poison from the good,

and that so we may suffer no harm, it is necessary that we should next discuss

about this, namely, what is the principle and what the mode according to which

all diseases issue from the Entity of Poison as well as from the other sources.



In this disquisition we will pass over all that which brings no injury but some advantage to bodies, as we shall in due course make clear.

## CHAPTER VI.

But first you must know that in this matter astronomers are deceived, for

while pointing out the maladies of our body, they make the body fortunate and

the body healthy. But if this be not the case, this one cause remains, that the

remaining entities, of which there are still four, do injury to the body, and by

no means the stars of themselves. Hence we rightly ridicule and explode

their writings, wherein they make such lavish promises of health, and do not

at the same time consider this, that there exist four other entities, of equal

power with the stars. But we ought to have a game with them, for what is

the good of a cat without a mouse, and what is the good of a prince

without a fool ? Clearly, the physiomantist has also concocted a similar history, yet he will never excite our tears. He promises health, nor does he

think of the four entities of which he is ignorant. For he augurs from the sole natural entity, and says nothing about all the rest, which tickles us not

a little. It is the part of a well-informed man to declare of many things those

which depend upon a course, for of motions or courses there are five, of

which man is only one. He who omits some of these motions and proceeds with the rest is truly a vain prophet. To divide and to speak according to division, each according as he has learnt, according to his judgment and opinion, this is extremely praiseworthy. Thus, accordingly, the

pyromantic Entista delivers his judgment concerning spirits ; similarly,- the

physiognomical Entista prophesies of the nature of man ; the theological

Entista of the course of God ; the astronomical Entista of the stars. Each by

himself is a liar, but they are true and just if they unite in one. We tell you

this lest you should proceed to prophesy before you have learned the five

entities of the entities. Then indeed we shall repress our laughter.

- The Liiellus Prologorum prefixed to the Textus Paramiri observes that there are altogether five modes of

cure, which is as much as to say that there are five medicines, or five arts, or five faculties, or five physicians. Each of

these faculties, taken separately, is sufficient for the cure of all diseases. The professors of the first are termed natural

physicians, for this reason, that they effect cures by the administration of contraries. Those of the second are termed

specific physicians ; they cure all diseases by means of the e<sup>is</sup>specificum. The professors of the third are called

magical physicians ; they effect the cure of diseases by the use of magical words and characters. The spiritual

physicians are those who understand the nature of the spirits of roots and herbs, and have them under their control,

The last are the physicians who heal by faith.

CHAPTER VII.

In order that you may have a fundamental knowledge of the Alchemist, know now that God has dispensed to each creature His own substance and all

things which are necessary for this, not for His own regulation, but for the

use of those who need those things which are conjoined with poison. That

creature has within him, in his own body, one who separates the poison from

whatever is applied to the body. This is in very truth an Alchemist, because

in his mode of action he makes use of chemical art. He separates the evil

from the good. He transmutes the good into tincture. He tinges the body

for the sake of its life. He arranges and disposes all that is subject to Nature

in it, and tinges it so that it turns into blood and flesh. This Alchemist dwells

in the bowel, as in his instrument, with which he decocts and where he operates. Understand the matter thus. Whatever flesh man eats has in it

both poison and good. In the act of eating, all things are regarded as healthful and good. Under the good, indeed, poison is latent ; but under the

bad there is nothing good. As soon as ever food, that is to say, flesh, is taken

into the stomach, the Alchemist, immediately fastening upon it, effects a

separation. Whatever does not tend to the health of the body he puts aside

in its special places ; whatever he finds good he also sequesters into its

proper abodes. This is the Divine ordinance. In this way the body is preserved so that it shall not be killed by the poison of what it eats. Now,

this separation is made by means of the Alchemist without anything being

done on the part of man. And thus it is with the virtue and power of the Alchemist in man.

## CHAPTER VIII.

Understand, moreover, after the following manner, how, in every single thing which man takes for his use there is a poison hidden under what is

good. The essence is that which sustains the man. The poison, on the other

hand, is that which destroys him and brings diseases upon him. And this is

true of every alimentary substance, without exception, in respect of that

animal which uses it. Now, physicians, attend to this ! If it be thus with the aliment of the body and the body cannot do without it, but is altogether

dependent upon it, then the body simply takes the aliment, such as it is, under

the twofold species of good and ill, and delegates to the Alchemist the duty of

separation. Now, if the Alchemist be weak, so that with all his care he avails

not to separate the poison from that part which is evil, then, from the poison

and the good there arises a combined putrefaction and, eventually, a kind of

digestion, and this it is which inflicts diseases of humanity upon us. For every disease in man begotten of the Entity of Poison emanates from a putrefied digestion, which ought to take place so gently that the Alchemist

should perceive in it no measure of excess. But when digestion is interrupted,

then the Alchemist cannot remain perfect in his instrument. So, then, corruption necessarily ensues, and this, in its turn, is the mother of all

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diseases. This is what physicians ought most carefully to watch, and it

should not be involved in any of your intricacies. Corruption defiles the body,

and it is produced in this way. Water which is clear and limpid can at pleasure be tinged with any colour. The body is like such water : corruption

is the colouring matter ; and there is no such colour which does not derive its

origin from decay. It is at once the signal and proof of poison.

## CHAPTER IX.

Learn this with the view of more fully following up the subject, that corruption is produced in two ways, locally and emunctorially, according to the

following method : If, as we have said, there be an Alchemist present in digestion, and if in the process of separation, he succumbs to the fault of

defective digestion, then in place of him there is generated putridity, which is

poison. Everything putrid is poisonous for that place where it is detained,



and so becomes the mother of certain and deadly poison. For putridity corrupts

that which is good, and if the good be stripped of its virtue, then the evil tri-

umphs over the good, and this good no longer appears otherwise than under the

false appearance of that good which is really subject to putridity. And so this

becomes the source of diseases which, in their turn, are subject to it. But know

that which is produced emunctorially occurs through the failure of the expulsive

nature, in the following manner: If the Alchemist expels the poison, he does so in

every case by the proper emunctories ; the white sulphur by the nostrils, arsenic

by the ears, dung through the anus, and so other poisons according as each has

its own special emunctory. Now, if one of these poisons be hindered by the

weakness of Nature, or by itself and in other ways, it then becomes the mother

of the diseases which are subject to it. So, universally in all diseases two

sources are patent. We will not say more on this subject.

## CHAPTER X.

Moreover, as has been said above on the subject of natural Alchemy, that

it is situated in every animal, on account of that separation which must take

place in the bowel, listen to the following doctrine as to how, in the aforesaid

manner, all other diseases also can be investigated and searched out : If the man

be well and strong in respect of all entities — if, for example, he has a suitable

Alchemist who separates well with appropriate instruments, reservoirs, and

emunctories, then it is necessary, in addition to the instruments, to regard

many other matters, especially to see that the stars are favourable, and that all

the other entities are well disposed. And yet these general entities do not

greatly affect us ; for assuming that they are all good and effectual, still many

accidents happen to the body which either break or spoil, befoul or impede, the

reservoirs or emunctories. Fire is contrary to the Nature and to the body.

For this in its quality, nature, ardour, dryness, and other force, can so corrupt

us that by its presence the instruments of the Alchemist are violated, and so

The Alchemist of Nahcre. 243

he appears to be of feeble powers afterwards. So, too, water itself is adverse

in its nature to our body and its reservoirs, so much so that the instruments

are either stopped up or perverted by it, or in some other respect altered.

The same is the case with the air and with other necessary things, and also

with external accidents, which are of universal power, so that they break

asunder, change, and render useless the instruments and emunctories. Then,

too, the Alchemist, being weak and dead, proves unequal to the accomplish-

ment of his work.

## CHAPTER XI.

But it should not escape your notice that the reservoirs, instruments, and

emunctories can be corrupted through the mouth by the air, food, drink, and

other things of this kind, in the following way : The air which we breathe is

not without its poison, and to this we are specially subject. Concerning the

quantity of food and drink, and its bad quality, which disagrees with the organism of the body, the truth is that by these means the organs are thrown

out of order to an excessive degree, and that, in this way, the Alchemist is

clearly disturbed in his operations. Hence ensue digestion, putrefaction, and

corruption. And whatever be the properties of the poison which man takes,

such a nature the bowel assumes, and, together with the bowel, all the rest of

the body. Thereupon this becomes the mother of diseases in that self-same

body. Hence, you physicians ought to understand that one poison and not

more produces the mother of diseases. Thus, if you eat flesh, herbs, pulse,

spices, and from the consumption of these poison is generated in the belly,

then it is not all these foods which are the cause, but only one of them, as, for

instance, the poison of the herb, or of the pulse, or of the spices. This you

should consider a great secret. For if you know this thoroughly, what poison

is the mother of diseases, then we will allow you with justice to be called

physicians. In this way you will have discovered what remedy you ought to

use ; otherwise, you will attempt this in vain. This becomes for you" the foundation of the mother of all diseases, whereof indefinite numbers are reckoned up.

## CHAPTER XII.

We will now communicate to you some brief information on the subject of

poisons that you may understand to what and to what kind of poisons we

allude. We have pointed out to you that poison exists in all foods. From food, therefore, is educed a certain entity which has power over our bodies.

We afterwards explained the Alchemist who is in our bodies, who for the well-

being of the body separates the poison from the food by means of his instru-

ments and reservoirs. When this has been done, the essence passes off into a

tincture of the body. The poison goes from the body through the emunctories.

Whilst each operation proceeds in this way man is sound and healthy by means

of the entity itself. At the same time, also, we mentioned the hostile accidents

which might impinge upon the entity itself so as to destroy it. In this way it

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becomes the mother of diseases. Having repeated so much, now let us speak

about the different kinds of poisons. I think you now understand what the

emunctories are, and how many of them there are. Reasoning from these you

can get at a knowledge of poisons. Whatever exudes substantially through

the pores of the skin is resolved Mercury. What is excreted through the

nostrils is white sulphur. Arsenic is ejected through the ears ; sulphur through

the eyes. Through the bladder there is a resolution of salt ; through the anus putrefied sulphur. Possibly your reason may seek to know under what

form and appearance each of these can be recognised ; but that is a matter

which our present parenthetical treatise does not include. You will gather

from our book on the Human Construction of Philosophy the fundamental

principles which it is necessary for a physician to know. There, too, are given at some length the appropriate remedies in many cases, such, for example, as in putrefactions, and it will be well for you to read these. In the

same treatise, too, you will learn in what way poison is latent in food.\*

## CHAPTER Xni.

We will give you an illustration from which you may briefly learn how poison lurks under aliment ; and how it is that the condition of a substance



which is perfect in itself becomes vicious and poisonous in respect of men and

animals who use it. The ox is created with all appendages sufficient for its

own use, its skin adapted to the accidents of its flesh, its emunctories ready to

use for the Alchemist. But this illustration does not seem altogether to square with our purpose. We will give another. The ox is created, with a view to its own requirements, in that form wherein we find it ; not for man by

way of nutriment in food. Mark, then ; half of that ox is a poison to man.

If the ox had been created for man's sake alone, it would not have needed

horns, bones, or hoofs. There is no nutriment in these ; and what is made

from them does not come under the category of necessities. You see, therefore, that in respect of itself, the ox is created altogether good, nor is

there in itself anything which it could do without or which it has in excess. But now, if that ox is taken for human food then man eats at the

same time that which is hurtful to himself, which is, in fact, poison, but

which to that ox had not been poison. This, then, must be separated from

the nature of man, and the work of separation is undertaken by the Alchemist,

in cases where several poisons are generated without any provision for carrying them off. By the operation of the Alchemist each poison is draughted

off to its emunctories, and these are filled with such poisons. But every Alchemist among men can perform the same office as the Alchemist in the

body ; no art is lacking to him. This should be an example to every one of

them that as the Alchemist of Nature works so he himself should endeavour to

- This treatise cannot be identified from its title among the extant writings of Paracelsus, The matters referred

to are the subject of frequent instruction throughout the medical books,

work. And if poisons are so separated that poison no longer appears, think

how even from a caul is produced the most beautiful golden oil, which, nevertheless, is of all oils the most detestable. The mucus of the nostrils, too,

is not reckoned a poison, but it is, nevertheless, a most accursed poison, from

which arise all the diseases of distillations, and it can be easily recognised from

these diseases.

#### PARTICLE I.

We seem to have sufficiently explained the entity of poison, namely, that

it proceeds solely from that which we use as food and drink. Hence, further

note that digestion is the same as corruption, if it is corrupted. Next, further, know, how every poison is generated in its place ; and how in the

process of time either diseases or deaths are occasioned from that poison.

## PARTICLE II.

Notwithstanding, in dealing with the entity in question, we shall not explain to you the manner in which every disease originates from the above-

mentioned poisons of food, which poisons are removed to their emunctories.

However, to avoid mistakes, pass it over in this parenthesis, and seek it in the

Books of the Origin of Diseases. We shall there clearly explain it to you according to this fundamental principle. So ye shall at once understand what

are the diseases of arsenic, salt, sulphur, and mercury, according to the distribution of every form and species, just as it is fitted to itself and to the

generation of diseases. Thus we desire to conclude these matters with this

entity. We wish them to be understood as an introduction to all our other

books.

Here ends the Alchemist of Nature.

PART III.

Hermetic Philosophy.

THE PHILOSOPHY ADDRESSED TO THE ATHENIANS.\*

## BOOK THE FIRST.

### TEXT I.

OF all created things the condition whereof is transitory and frail, there is

only one single principle. Included herein were latent all created things which the aether embraces in its scope. This is as much as to say that

all created things proceeded from one matter, not each one separately from its

own peculiar matter. This common matter of all things is the Great Mystery.

Its comprehension could not be prefigured or shaped by any certain essence or

idea, neither could it incline to any properties, seeing that it was free at once

from colour and from elementary nature. Wherever the aether is diffused,

there also the orb of the Great Mystery lies extended. This Great Mystery is

the mother of all the elements, and at the same time the spleen of all the stars,

trees, and carnal creatures. As children come forth from the mother, so from

the Great Mystery are generated all created things, both those endowed with

sense and those which are destitute thereof, all things uniformly. So, then,

the Great Mystery is the only mother of all ephemeral things, from which these

are born and derived, not in order of succession or continuation, but they

came forth at one and the same time, in one creation, matter, form, essence,

nature, and inclination.

\* The whole literature of alchemy, so far, at least, as regards the Western world, appeals to the cosmological philosophy contained in the writings attributed to Hermes Trismegistus as to its source and fountain-head, and a right understanding of its mysteries is regarded by its authors as impossible in the absence of a right understanding of that philosophy. At the same time, the cosmology of the Hermetic books has at first sight nothing to do with alchemy. In the same way, the cosmological philosophy of Paracelsus does not at first sight seem to have any distinct bearing upon the alchemy of Paracelsus, and yet it is a complement of his alchemy, and is indispensable to students thereof. The editors of the Geneva folio regarded it in this light, and collected his chemical and philosophical works into a distinct volume. It is therefore advisable that readers of the present translation should have an opportunity of judging after what manner the physician of Hohenheim was accustomed to philosophise hermetically. The two most compendious treatises are here given. The Philosophy to the Athenians, that is, to the followers of Aristotle, deals cosmologically with that separation of the elements which is the subject of such frequent reference in other writings of Paracelsus. The Interpretatio Alia. Astronomic is concerned with man and the sciences in relation to the greater world. It illustrates



many matters which have been the subject of reference in the sections devoted to Hermetic Alchemy and Hermetic

Medicine. Paracelsus is never characterised by extreme lucidity, and if his alchemy, his medicine, and his philosophy

are not illustrated by each other, seeing that he intimately connected them together, their individual difficulties are

likely to be increased in proportion. At the same time, it is requisite, for many reasons, that this section should be

kept within somewhat narrow limits.

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### TEXT II.

This mystery was such that none other like it ever appeared to any creature ;

this was the first matter from which all transitory things sprang ; and it cannot

be better understood than by considering the urine of man. This is produced

from water, air, earth, and fire. Of these, no one is like another, and yet all the

elements proceed from thence to another generation, and so on to a third

generation. And yet, as the urine is only a creature, there may be some difference between this and that. The Great Mystery is uncreated, and was

prepared by the Great Artificer Himself. No other will ever be produced like

it ; neither does it return or is it brought back to itself. For as the cheese does not again become milk, so neither does the generation hereof return to its

own primal matter. For though all things may be reduced to their pristine

nature and condition, still they do not go back to the Mystery. That which

is consumed cannot be brought back again. But it can return to what it was

before the Mystery.

TEXT III.

Moreover, although the Great Mystery appertains to all created things, sensible and insensible, still, neither growing things, nor animals, nor the like,

were created therein ; but the truth about it is this, that it left and assigned to

all, that is, to men and animals, general mysteries ; and to those of each sort it

gave the mystery of self-propagation according to their own form, to each its

own essence. And so, by a similar example, it conferred on each of the rest

alike the special mystery to produce its own shape by itself. From the same

origin spring also those mysteries out of which another mystery can be pro-

duced, which, also, the primal mystery arranged. For a star [alias stercus)

is the mystery of scarabaei, flies, and gnats. Milk is the mystery of cheese,

butter, and other substances which belong to this class. Cheese is the mystery

of worms that grow in it. So, again, in turn, worms are the mystery of their

faeces. In this way, therefore, twofold mysteries exist ; one the Great Mystery,

which is the mystery uncreated. The rest, as if springing out of it, are called

special mysteries.

#### TEXT IV.

Since, therefore, it is certain that all perishable things sprang from, and were produced by, the Uncreated Mystery, it should be known that no one

thing was created sooner or later than another, or this or that by itself separately,

but all were produced at one and the same time, and together. For the

supreme arcanum, that is, the goodness of the Creator, created or brought

together all things into the uncreated, not, indeed, formally, not essentially,

not qualitatively ; but each one was latent in the uncreated, as an image or a

statue in a block of wood. For as this statue is not seen until the rest of the

superfluous wood is cut away, but when this is done, the statue is recognised,

so with the Uncreated Mystery ; all that is fleshly, whether sensible or in-

The Philosophy addressed to the Athenians. 251

sensible, arrived straightway at its form and species by a deliberately planned

process of separation. Here no section was lost or passed away, but all found

their way to their own form and essence and to their own likes. Nowhere,

in any age, could sculptor be found so careful and industrious in the work of

separation who by like art could utilise the smallest and most shortlived thing,

and shape it into a living being.

TEXT V.

In this way it should be understood, not that a house was built out of the

Great Mystery, or that all animals were brought together, piled up, and then

perfected, and that the same was done with other growing things ; not so, but

as a physician makes up some compound, of many virtues, though it be but a

single matter, in which appear none of those virtues, which lie concealed under

that particular species. So must we suppose that creatures of all kinds, which

are comprised in the ether, were brought together into the Great Mystery and

set in order, not, indeed, perfectly, according to their substance, form, or

essence, but according to another subtle standard of perfection, which is hidden

from us mortals, and according to which all things are included in one. For all of

us are sprung from what is perishable and mortal, and are born just as if by

the procreation of Saturn, who in his separation puts forth all sorts of forms

and colours, of which not a single one shews visibly in himself. Since, then,

the mysteries of Saturn exhibit procreations of this kind, much more surely

will the Great Mystery have this miracle in itself; in the separation whereof

all foreign and superfluous matter has been cut away ; yet nothing has been

found so empty and unserviceable as not to produce some growth or useful

matter from itself.

#### TEXT VI.

Know, too, that in the cutting or carving of the Great Mystery different fragments fell down, and some went to flesh, of which the species and forms

are infinite in number ; some to monsters of the sea, also marvellous in their

variety ; others to herbs ; not a few to wood ; more still to stones and metals.

As to how Almighty God carved these things, there are at least two methods

of art in answering such inquiries. The first is that He constantly arranged for

life and increase. The second, that it was not a single and everywhere similar

matter which fell down. If a statue is carved out of wood, all the chips cut

from that block are wooden too. Here, however, this was not the case ; but

a separate form and motion were given to each.

## TEXT VII.

In this way, distribution ensued upon the working of the Great Mystery, and the things separated from the superfluous ones shone forth. At the same

time, from these same superfluities which were cut off, other and diverse things

were produced. For the Great Mystery was not elementary, though the elements



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themselves were latent therein. Nor was it carnal, though all the races of

men were comprehended in it. Neither was it wood or stone ; but the matter

was such that, whilst it embraced every mortal thing in its undivided essence,

it afterwards, in the process of separation, conferred upon each one by itself its

own special essence and form. Something of the same kind takes place with

regard to food. When a man eats it, flesh is generated therefrom, though the

food itself in no wise resembled flesh. If it be allowed to putrefy, then grass

grows up from it, though there was nothing in the flesh that was like grass. And

this is much more the case with the Great Mystery. For in the Mysteries it

is abundantly clear that one has gone off' into stones, another into flesh, another into herbs, and so on in different and infinitely varied forms.

#### TEXT VIII.

The separation, then, having been now made, and everything being reduced

to its peculiar shape and property, so that each shall subsist by itself, then, at

length, the substantial matter can be distinguished. What was fit for compaction

has been compacted, the rest (so far as its substance is concerned) remaining

empty and thin. For when the compaction first took place, the whole could

not be equally compacted, but the greater part remained void. This is clearly

shewn in the case of water. If this be coagulated, the mass or quantity of

that which is compacted is small. The same takes place in the separation of

the elements. The whole compaction took place— stones, metals, wood, flesh,

and the like. The rest remained more rare and void, each single thing according to its own nature and the properties of the planets. And so the Great

Mystery in its compaction was just like smoke which is diffused far and wide.

But it does not contain in itself much substance, save a little soot. The rest

of the space which the smoke occupies is pure, clear air, as can be seen in the

separation of the smoke from the soot.

#### TEXT IX.

The principle, mother, and begetter of all generation was Separation.

- It is true that men ought not to philosophise about these things beyond the

grasp of human reason ; but the following is the method of learning about

such things, how they come to pass. If vinegar be mixed with warm milk,

there begins a separation of the heterogeneous matters in many ways.  
The

truphat of the minerals brings each metal to its own nature. So was it in  
the

Mystery. Like macerated tincture of silver, so the Great Mystery, by  
pene-

trating, reduced every single thing to its own special essence. With  
wonder-

ful skill it divided and separated everything, so that each substance was  
assigned to its due form. In truth, that magic which had such an  
entrance

was a special miracle. If it were divinely brought about by Deity, we  
shall

in vain strive to compass it in our philosophy. God has not disclosed  
Himself

to us by means of this. But if that were natural magic, it certainly was  
very

wonderful, marked by intensest penetration, and most rapid  
separation, the

like whereof Nature can never again give or express. For whilst that opera-  
tion went on, part of the things was cleft asunder to the elements, part went  
to other invisible things, part went to produce vegetables, and this is  
deservedly held to be a singular and supreme marvel.

TEXT X.

So when the Great Mystery was filled with such essence and deity, with  
the addition of eternal power, before all creatures were made the work  
of separation began.\* When this had commenced, afterwards every  
creature  
emerged and shone forth with its free will ; in which state all will  
afterwards  
flourish up to the end of all things, that is, until that great harvest in  
which  
everything shall be pregnant with its fruits, and those fruits shall be  
reaped

and carried into the barn ; for the harvest is the end of its fruit, and signifies

nothing else than the corporeal destruction of all things. The number of those fruits is, indeed, almost infinite ; but the harvest is one wherein all the

fruits of creation shall be cut down and gathered into the barn. No less marvellous will be this harvest, the end of all things, than was stupendous at

the beginning that Great Mystery. Although the free will of all things is the cause of their mutual affection and destruction, nothing exists without

friendship and enmity ; and free will exists and flourishes only in virtues ; but

it is friendly or adverse in its effects. These belong in no way to separation.

This is the great divider, which gives to everything its form and its essence.

TEXT XI.

But in the beginning of the Great Mystery of the separation of all things,

there went forth first the separation of the elements, so that before all else

those elements broke out into action, and each in its own essence. Fire became heaven, and the chest of the firmament. The air was made mere

emptiness, where nothing appears or is visible, occupying that place where no

substance or corporeal matter was located. This is the chest or cloister 01

the invisible Fates. The water went off" into liquidity, and found a seat for

itself around the channels and cavities of the centre, within the other elements

and the aether. This is the chest of the nymphs and sea-monsters. The land

was coagulated into the earth, which is not sustained by the other elements,

but propped up by the columns of Archialtis, which are the mighty marvels of

God. The earth is the chest of growing things, which are nourished by the

earth. Such separation was the beginning of all creatures and the first distribution both of these and of others.

- The Book of the Philosophy of the Celestial Firmament, otherwise the Philosophia Setgax, thus explains the rationale of that primal creation by which the heaven, the earth, and all creatures were made : The first body ; after the body the Rector or Moderator ; then the sensible body ; after this the King governing it ; lastly, the King ruling men. The first body is that of the upper and lower sphere ; the Rector is the living spirit which informs it, and this is the motive power. The Rector of man is the divine reason with which he is endowed,

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TEXT XII.

The elements having been thus produced according to their essence, and



separated from one another, so that each should subsist in its own place, and

no one encroach upon another, a second separation ensued upon the first, and

this emanated from the elements themselves. Thus, all that was latent in the

fire became transformed into the heavens, one part being, as it were, the ark

or cloister, while the other developed from it as a flower from its stalk. In

this way the stars, the planets, and all that the firmament contains, were

produced. But these were begotten from the element, not as a stalk with its

flowers grows out of the earth. These, indeed, grow from the earth itself,

but the stars are produced from the heavens by separation alone, as the

flowers of silver ascend and separate themselves. Thus all the firmaments

were separated from the fire. Before the firmament was separated from the

fire, this fire had existed as the one universal element. For as a tree in winter

exists only as a tree, but when summer comes on, the same tree, if those

leaves which have to be separated are removed, still puts forth its flowers and

fruits (for this is the time of gathering and of separation), so must be under-

stood as like in all respects that ingathering in the separation of the Great

Mystery, which could not any longer restrain itself or be delayed.

TEXT XIII.

To the separation of the elements there succeeded another separation from the air, made at the same time with the fire. The whole air was predestinated to all the elements. But it is not in the other elements in the

way and manner of mixture. It lays hold of all kinds of things in all the elements, and seizes upon these. Nor does it occupy that which was possessed before. No mixture of the elements remained joined or united,

but each separate element withdrew according to its own pleasure, in no way

united or conjoined with the rest. Now, after the element had in this way

withdrawn from the Great Mystery, there were forthwith distributed from it

fates, impressions, incantations, superstitions, evil deeds, dreams, divinations

lots, visions, apparitions, fatacesti, melosinise, spirits, diemese, durdales, and

neufareni. From this separation of the aforesaid, which had now been accomplished, there was assigned to each its own prearranged seat, and its

own peculiar essence was predestinated. Thus it befell that things in them-

selves invisible became to us objects of our perception. No element was

created by the supreme arcanum more subtle than the air. The diemeffi dwell

in hard rocks. They were so created, together with the air, in vacuity. The

durdales withdrew to the trees. A separation of them was made into a substance of this kind. The neufareni dwell in the air of the earth or in the pores of the earth. The melosiniaee took up their abode in human blood.

The separation of them was made out of the air into bodies and flesh.  
The

spirits were distributed into the air, which is in chaos. All the rest are,  
and

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abide in, special places of the air, each occupying its own definite  
position,

and being separated^ from the element of air, but still so that it of  
necessity

dwells therein, and cannot change that position.

TEXT XIV.

By the separation of the elements the water was segregated to the  
place

predestined for it. In this way, everything that was latent in its  
elementary

virtue and property was more fully segregated by another separation, and the

water was divided into many special mysteries, all of which had been moulded

from the element of water. A certain part, by means of that separation, was

cut off to form fishes of manifold forms and kinds ; a certain part went to form

fleshy animals ; some went to salt, and no small portion to marine plants, as

corals, trina, and citrones. Many also went to form marine monsters, contrary to the manner and course of all the elements. Not a few went to

nymphs, syrens, dramas, lorinds, and nesder. Some went to rational creatures bearing in their bodies something eternal and propagating their kind ;

some which finally die out altogether, and some which, in course of time, are at

length separated. For the perfect separation of the elements has not yet been

fully made. As the great harvest overwhelms usj or draws nigh year by year,

new growths may emerge in the element of water. And, indeed, that separa-

tion was made at the same moment as the separation of the elements, in one

day, and by the motion of sequestration. And, so, by that means everything

spending its existence in the water, simultaneously and in a single moment,

was created and revealed by the process of separation.

#### TEXT XV.

In like manner, also, when the element of earth had been separated from

the rest, a terrestrial separation was made, that is to say, of all things which

are, or have been, born from the earth. Four elements, in all respects alike,

were latent in the Great Mystery at the time of the first creation. The same,

in like manner, were also divided at one and the same time. Moreover, these

were also, in like manner, divided from one another in the second separation,

which is called elementary. By such elementary separation there were divided

out of the element of earth, severally, sensible and insensible things, eternal

and n&n-eternal, each being allotted its own essence and free will. Whatever

was of a wooden nature therein was made wood. A second went off into

metallic minerals, a third into marcasite, talc, bismuth, granate, metallic cobalt, pyrites, and many other substances ; a fourth into gems of manifold

forms and kinds, and to stones, sands, and chalk ; a fifth into fruits, flowers,

herbs, and seeds ; a sixth into sensible animals, of whom one part are partakers

of eternity, as men, the others cut off" from it, as cattle and the rest. Very

many species and differences can be enumerated ; for in the terrestrial element

far more species have been separated than in any other of the rest. For by

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means of the semen, and of the congress of two, the father and mother, to wit,

all thing's were propagated, and this was not arranged and predestinated after

the same fashion in the other elements. Here are the gnomes and the Sylves-

ters and the lemures, of which the one are destined for the mountains, others

for the woods, and the rest only for the night. Moreover, the giants were

separated to the third generation. Great essences were also distributed, form-

ing, as it were, stupendous miracles among men, cattle, and growing things.

This is a matter hard to be understood by any philosophy and so is esteemed

to be brought about contrary to the serial order and the customary method of



Nature.

#### TEXT XVI.

After that, as has been said, the four elements of things were in the beginning

severally separated from one single matter, in which, however, their complexion

and essence were not present — those complexions and natures emerged by that

process of separation. The warm and the dry withdrew to the heavens and

the firmament, each falling according to its own property. The warm and

moist withdrew to the air, whereupon the warm and the moist were invisibly

separated. The cold and moist was cleft asunder to the sea, and places bordering thereupon. The cold and dry degenerated to the earth and all terrestrial things. But contrarieties were originated from this separation of

the elements, which appear in no respect like their elements. Among these is

reckoned lime, which in respect of its nature is not fire, but originates in fire.

The cause of this is, that in the course of the separation of the element, its

dissolution departed too far from the fiery nature. Fire contains in itself both

coldness and humidity. In fact, fire is fourfold. So, again, the colours which

proceed from fire are not always alike. One fire makes a white and a lazurium

colour. A dry fire makes red and green. A humid fire makes ashen and black.

A cold fire makes saffron and red. For this reason one procreation is warmer

than another, because the one fire was more or less graduated than the other.

For fire was not only one simple thing, but some hundred kinds existed of

which no one had precisely the same grade as another. There was a pro-

creation of each one, as if it were made a certain pre-ordained mystery according

to its definite subject.

## TEXT XVII.

Moreover, neither did the water itself obtain the complexion of a simple

species. An infinite number of waters were latent in that element, yet all were

veritable waters. It is not matter of discovery for a philosopher that the element of water is only cold and moist of itself. It is a hundred times colder, and

not more moist, and, moreover, this is to be referred not so much to its warmth

as to its coldness. The element of water does not live or flourish only in cold

and moisture of one degree ; nay, indeed, it does not even exist of one degree.

Some waters are springs, and these are manifold. Some are seas, which again

are very numerous, and very different one from another. Some are streams

and rivers, whereof no single one is precisely like any other. Some aqueous

elements were appointed to stones, as in the case of the beryl, the crystal, the

chalcedony, the amethyst. Some went to plants, as the coral and amber ;

soipe to chime, as the liquid of life. Not a few went to the earth, as the liquid of the earth. Such are the elements of water, manifold in species.

Those things, for instance, which grow out of the ground from seed scattered

there are also referred to the element of water. So, too, those which are fleshy,

as the nymphs, are referred also to the element of water. For although, in

this instance, the element of water must be understood to be transmuted into

another complexion, it never lays aside or oversteps the nature of the element

itself, from which it proceeds. Whatever is of water, that again becomes water.

So, too, whatever comes from fire again becomes fire, what comes from earth

becomes earth, and what from air becomes air.

#### TEXT XVIII.

By parity of reasoning, too, it is plain that all things which are constituted

from earth retain the nature of the same. Although mineral liquids are taken to be fire, yet they are not really so. Not even sulphur burns so much

as to make it a fiery element. Indeed, the cold as well as the warm burns.

That which in burning produces an ash is not the element of fire, but a fire of

the earth, and that fire must not be esteemed an element. It is not an element, but only a consumption of the earth, or of its substance.

Water

itself can be quite as easily made to burn and to cause a conflagration. If

this be so, then this is aqueous fire. Besides, the mere fact that the fire of

earth burns and flames does not justify our considering it to be igneous, though it be true that it is in some respects like fire. That philosopher is at

once simple and sensuous who names an element from what he perceives.

The element is something widely different from such a fire as this. Why do

we say so? Everything that moistens is not the element of water. The element of earth can be reduced to water, yet it still always remains earth.

In the same way, whatever is in earth belongs to the element of earth. For

it exists and is known by the properties of that from which it proceeded, or to

which it appears like. The hard flint and the chalcedony alike emit fire from

themselves. That fire, however, is not an elemental fire, but a strong expression in great hardness.

TEXT XIX.

The element of air contains within itself a large number of procreations, which, nevertheless, are all merely air. Every philosopher should know that

an element does not procreate anything else save of the same kind as it is per

se. Like is constantly produced from like. So, therefore, since the air is invisible, it cannot beget any visible thing of itself. In the same way, since

it is impalpable, it produces nothing which is palpable. Thus it melosiniates

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— if I may so say. If the melosinia be from the air it is air, nothing else.

Still, a conjunction takes place with some other element, which, in this case,

is the earth. For here a conjunction can be made from the air to form a

human being, just as in all evil deeds and incantations it happens by means of

spirits. The truth is the same as with regard to nymphs, who, though they

are ranked under the element of water and are nothing else, can still freely

have commerce with terrestrials and generate with them. A similar com-

paction is made from the air. It is visible and tangible, not, however, as a

procreation of the primal separation, but only a sequel of the same. As the

scarabaeus is produced from dung, so a monster can assume bodily shape

from the aerial element with aerial speech, thoughts, and action through

commixture with the terrestrial. But miracles and consequences of this kind

return again to air, just as nymphs return to water, and as man by decay

is reduced to earth and consumed because he was born from the earth.

TEXT XX.



In this way, then, by means of the great separation, procreations are pro-

duced, the one following from the other. But from these procreations other

generations have emerged, which have their own mystery in these procreations,

not, indeed, as a separation in the exact form of those before mentioned, but

as an error, or an abortion, or an excrescence. Thunder arises from the procreations of the firmament, and this itself exists from the element of fire.

Thunder is, as it were, the harvest of a star, at that precise point of time in

which the thunder has grown mature for acting according to its nature.

Magical storms arise from the air and end in the air again, not because the

element of air produces them, but rather the spirit of the air. Some are con-

ceived corporeally from fire, as gnomes are from the earth. Just in the same

way, dung is produced by men and cattle, not from the earth. The lorind

emerges from the naturals of the water, and is not from the water itself. From

that abundance, or that error, or that harvest, many other things, too, are

begotten. By impressions are born deformed men, women, and other genera-

tions like these. From fatal storms arise infections of particular districts, pestilences, and dearness of the market (famine, etc.). From dung are born

scarabsei, erucse, and dalni. From the lorind is collected or understood pro-

phesy of that particular region, and this is in a certain way a presage of future

things, stupendous, rare, and never heard of before.

TEXT XXI.

We have seen a threefold separation into threefold forms already made from the mystery. There remains, in like manner, a fourth and ultimate separation. It will be the last of all, none will come after it. Then all the others will perish, and not even the Mystery will remain. By that separation

all things are reduced to their supreme principle, and that only remains which

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existed before the Great Mystery, and is eternal. That, however, should not

be accepted in the sense that I am to be turned into something, or that, in the

ultimate separation something will be produced out of me, except by death. I

am reduced to nothing, as if being produced by reason, I came forth from

nothing. And when the sum total of things shall return to their principle it is

well that we should know how it takes place. When they are turned to

nothing, then they exist in their prime. That prime must be sought in the

beginning. What that means— the going into nothingness — must be accounted

one of the secrets. The soul which dwells in me was made of something.

Therefore it does not pass into nothingness, because it is built up of this some-

thing. Of nothing nothing comes — nothing is generated. A figure painted

into a picture, when it is there, has been certainly made of something. But we

are not thus constituted in the aether out of something — like a picture. Why ?

Why, because we came forth from the Great Mystery, not from anything pro-

created therefrom. So we return to nothing. If the figure be blotted out with a sponge, it leaves nothing behind it, and the picture returns to its former

shape. So, assuredly, all creatures will be reduced to their primeval state, that

is, to nothingness. And if we would know why all things must be reduced to

nothingness, let us learn that it is on account of the eternity that stirs within

rational corporeities. Such an ultimate separation is the ultimate matter.

There will be centred all the numerous procreations, permixtions, conversions, transmutations, alterations, and the like ; to know the sum total whereof surpasses the scope of the human intelligence.

#### TEXT XXII.

Moreover, as it is certain from philosophy that all those things which minister as auxiliaries to what is perishable and mortal are themselves equally mortal with that to which they subserve, and that what is divided cannot be again conjoined — as coagulated milk is not restored to its freshness— so we must philosophise that the Great Mystery does not return to that from which it proceeded. Hence it should be realised that all creatures are a picture of

the supreme arcanum, and so nothing more than, as it were, the colouring

spread over a wall. So we spend our time beneath the aether. One or another may be destroyed and turned to nothingness. As a picture is liable

to destruction or conflagration, so is the Great Mystery, and we with it. All

creatures, together with the Great Mystery itself, perish, are wiped out, and

reduced like some wood which burns down to a small heap of ashes. But out

of those ashes is made a little glass ; the glass is made into a small beryl,

and the beryl passes away into wind. In the same way shall we be consumed, passing from one thing to another, until nothing more of us any longer survives. Such as was the beginning of creatures, such shall be their

end. If from a little seed a cypress tree can be produced, surely it can be

brought back again into as small a compass as that first little seed was. The

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seed and the beryl are alike ; and as the beginning is from the seed, so in the

beryl will be the end. The separation having been thus made, and every single thing brought back to its nature or first principle, that is, to nothing,

then within the aether there will be nothing that is not eternal, but all will be

without end. That from which the non-eternal came into existence will flourish far more widely than before the beginning of creatures. It has no

frailty in it, no mortality. And as glass cannot be consumed by a creature, so

neither can that eternal essence ever be reduced to nothingness.

### TEXT XXIII.

When, therefore, the last separation shall be the dissolution of all created things, and one after another is consumed and perishes, from that

circumstance the time of those things is recognised. For after the generation-

tion of created things there is in them no passing away. The seed of the old supplies the place of that which perishes. In this way, something eternal shews itself in mortals without any distinction, by the renewal of other seed. This the philosopher ignores. He neither admits nor takes count of any eternal seed. And yet he admits putrefaction ; in course of which that which is eternal is taken back again into the eternal.

In this respect, man alone of all created things comprises in himself something-

eternal joined to that which is mortal. Since, therefore, on the aforesaid reasoning, the mortal and the eternal are combined, it should be

known that the mortal prepares an essence in the stomach, and sustains the



merit of the body. And this is so because the eternal part of man lives for

ever, but the mortal part feebly dies out. And as with the body, so with that

eternal part which proceeds from that body. This is the great marvel of philosophy, that the mortal part dominates and sways with its nod the eternal

part itself, and this depends upon the man himself. He, therefore, in this way,

is more the partner of his eternal portion than is that one from whom emanated

both the mortal and the eternal parts of man. Hence it can be gathered that

the mortal parts of all creatures dwell together — that is to say, the rational

and the irrational parts— the one subserving the use of the other in succession,

and that an eternal element is inserted into a mortal one, both dwelling together

simultaneously. Whence philosophy teaches that all those things which dwell

together without disagreement, without deceit or fraud, without good or evil,

cannot be destroyed and consumed. But this would be the case if one were

opposed to the other. In those, however, wherein the eternal does not dwell

no indication is found. But those where the eternal is will not lack such indication. Now, if discord ensues in this way, the one eternal is compelled

to give account to the other, and to pay what is due for injuries inflicted by the

one upon the other. And when compensation regards the eternal it is not

undertaken by that which is mortal ; for though bodies conciliate one another,

still, if anything remains over and above here, that is eternal. So, then, is

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that which alone is eternal judged in us. And whilst one demands account

of the other, all the mortal parts which bear the eternal within them are com-

pelled to die out, so that the eternal may alone survive without the concurrence

of the body. So is the judgment completed. For that alone is eternal, nor is

there more of it ; in the final passing away all is mortal.\* If, then, that which

they embraced within themselves of an eternal nature thus perished, nothing

remains but that it was per se eternal, and that it nourished and increased the

mortal portion. That which profits not does not remain in the creature. All

the rest is present only for the sake of the eternal. Hence it happens that,

together with that which the mortal holds within itself of eternity, all those

elements which sustained it perish and die out. So, then, it is clear, that the

end of human affairs is in nothingness, whereto they all tend. From their

essence they are separated into nothingness— that is, from something to nothing.

In man, however, a perfect separation, that is, of the eternal from the mortal,

is yet wanting. For here the judgment is clear which, in all things within the

sether, denounces frailty. And if no reason could co-exist with frailty, there

would be no passing away in creatures ; all would be eternal. There is one

single cause for all this, namely, that we mortals do not dwell in justice, nor do

we give just judgments, nay, we have not received the faculty of judging what

is eternal. This power belongs to the eternal part. And in order that we may gain this power, it is necessary that we should all be collected and come

together. And so the passing away of all things is desired.

TEXT XXIV.

Since it has been said, then, that all things were created from the Great

Primal Mystery, and that they pass away in like manner, it follows as an evident consequence that some such Great Mystery must exist. This is nothing

more than saying that a house has been built by a word. This is an attribute

of the eternal, just as it is possible for man to elicit fire where there is no fire,

and from that which is not fire. The flint has no fire, though it emits fire from itself. So in the Great Mystery all Primal Mysteries were existent in a

latent form and after a threefold manner, in respect of vegetative, elementary,

and sensible things. The vegetative things were many hundreds, nay, many

thousands. Every kind in the Great Mystery had its own specialty. With regard to the elements, there were only four. These four only had their principles. But men were innumerable. One kind were the loripedes, another

the Cyclopes, another the giants, another the mechili. In like manner, there

are those who dwell in the earth, in the air, in the water, in the fire. So, also,

every kind of growing thing had its own proper mystery in the Great Mystery,

and from thence emerged all the multifarious created things. There are as

many mysteries as there are trees or men. The eternal alone dominates in

\* The text at this point is scarcely capable of an intelligible rendering.

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man, and in the whole of his mystery, not in one more than in another. In the

Great Mystery was no kind which was not infinitely formed and coloured, one

differently from another. Now, all these things are to perish. What then happens we forbear to say, but — A new *Mysterium Magnum* is not possible.

That would be a greater miracle than we are able even to speculate about.

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BOOK THE SECOND.

TEXT I.

SINCE, then, there was a something by which, in the course of separation,

all created things issued forth, in the very beginning we must hold that there is some difference of gods, and that of the following kind : Since

created things are divided into eternal and mortal, the reason of this is that

there existed another creator of mysteries who was not the supreme or the

most powerful. For that Supreme One should be the judge and the chastiser

of all creatures, and should know how much had been conceded to them,

seeing that they might do either good or evil, although not produced by him-

self. Moreover, created things are continually stirred up and instigated to

evil rather than good ; they are driven by the stars, by fate, and by the infernal power ; when, if created things had issued forth from the Supreme

himself, it would be impossible that we should be forced to these properties

of evil or of goodness, but we should enjoy free will in all respects without

any such impulsions ; whereas the creature has not wisdom enough to know

good or evil, or to distinguish between what is eternal and what is mortal.



For many are foolish and destitute of mind, scarce one in a thousand is wise.

The greater part are false prophets, teachers of lies, masters of ignorance.

They are openly esteemed foremost persons, though they are in no sense such.

The cause is obvious. We are creatures who do not receive what is good and

perfect from our masters, but we are chiefly built up by the mortal gods, who

in the Great Mystery had indeed some power, but, nevertheless, were placed

by the Eternal for judgment, both to themselves and to us.

## TEXT II.

Now if, as we know by separation, the created universe consisted of four

elements only, and proceeded therefrom, these four will be literally the matrices of all creatures, and are called the elements. And although every

created thing is so far an element, or has a portion of an element, it is not

really like an element, but like the spirit of an element. But then, too,

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nothing can subsist without an element. Moreover, even the elements  
them-

selves cannot coexist. Indeed, there is nothing which consists of four,  
three,

or two elements. Each single element exists apart ; and every created  
thing

has only one element. It is mere blindness on the part of those who set  
down

humidity for an element of water, or burning for an element of fire. An  
element is not to be defined according to body, or substance, or  
quality.

What is visible to the eyes is only the subject or receptacle. But an  
element

is spirit, and Uves and flourishes in those things as the soul in the body.  
This

primal matter of the elements is invisible and impalpable, but present in all.

For the first matter of the elements is nothing else than life, which all created

things possess. What is dead subsists no longer in any element but in ultimate matter wherein flourishes neither any taste, nor virtue, nor force.

### TEXT III.

All created things in the universe, then, were born of four mothers, that is to say, of four elements. These four elements, it should be remarked, exactly sufficed for the creation of all things. Neither more nor fewer were

requisite. In mortal things more than four natures cannot subsist. In immortal natures, it is true, temperaments can subsist, not elements. What-

ever "elementure" (if I may use that term) exists, is dissoluble; but, on the

other hand, temperature does not involve in itself the idea of dissolution. Its

condition is such that nothing can be added to it or taken away from it,  
nothing

decays, nothing perishes. This being the mortal condition, therefore, as  
has

been said, it can be understood that all things subsist in four natures,  
and each

nature has the name of its element. The warm is the element of fire.  
The

cold is the element of earth. The moist is the element of water. The dry  
is

the element of air. The next thing to be considered is how each of the  
afore-

said natures is what it is peculiarly or separately. Fire is only warm, not  
dry,

not moist. Earth is only cold, not dry, not moist. Water is only moist,  
and

not warm, not cold. Air is only dry, and not warm, not cold. Thus it is  
they are called elements. They are of one single and simple nature, not  
of a

twofold one. This declaration on the subject holds good for all created  
things,

that an element is that which subsists with body and substance, and  
thus

operates. The chief point to be understood on the subject of elements is that they each and all have only a single and simple nature, moist, dry, cold, or hot. This is the condition of spirits. Every spirit is simple, not double, in its nature ; and this is the case with the elements.

#### TEXT IV.

Now, if it should be that composites do exist in us mortals, this scarcely coincides with the opinions of the ancients. The colic comes from the element of fire. It is not compounded of heat and dryness, but it is only hot. In like manner with the other complexions. And so, if any disease be detected where

heat and dryness are combined, one can only come to the conclusion that the

two elements exist, one in the spleen and the other in other members.

Two

elements cannot be in the same member. It is certain that in every member

dwells some one element which is peculiar to it ; a subject which we leave for

physicians to define. This, however, cannot consistently be said, that two

elements exist at the same time in the same place, or that one and the same

element is both warm and moist. Such a composite is not forthcoming-. The

elements know nothing of a compound, for the reason already given. Where

heat is there cold cannot be, nor dryness, nor humidity. So, in the same way,

where cold is, there none of the others is present. The same is the case with

moisture and dryness. Every element is per se simple and solitary, not twofold in its composition. Whatever philosophy may concede as to the pos-

sibility of conjunction of elements — as of heat with humidity— all this goes for

nothing. No element of water bears heat. No heat can subsist in humidity.

Every element stands by itself alone. Cold cannot of itself tolerate dryness.

That subsists by itself uncontaminated. This may be said and understood of

the special essence of the elements. All dryness is a dissolution of cold. Just as

humidity and dryness cannot be conjoined, so much the less can coldness and

dryness and humidity, or warmth or dryness meet together and co-exist. As

heat and cold are contraries, so heat and cold stand in the relation of contra-

riety to moisture and dryness.

#### TEXT V.

It would be erroneous if we wished to assert that because all things are made up of four elements, they therefore necessarily exist in conjunction.

Every conjunction is a composition. Since they are compounded, they cannot

be the Great Mystery. Every Mystery is simple and a single element. There

is a similar difference between elements and compounds. An element, as like-

wise a mystery, can generate a divertallum. A compound can generate nothing except what is like itself, as men make men. But a mystery does not

produce a mystery like itself. It produces something different as a divertallum.

The element of fire is the producer of stars, planets, and the whole firmament,

and yet none of these is formed or constituted like fire. The element of water

has constituted water, which is altogether contrary to the element of water.

The element of water per se is not at all moist. It is true the element itself

has this kind of moisture, that it softens stones and hard metals. But this

remarkable power of softening is taken from it by substantial water,- so that



its virtue is not perfect. The element of air is so dry that in one moment it

dries all waters. But this power is taken away and destroyed by substantial

air. The element of earth is so cold that it reduces all creatures to their ultimate matter, as, for example, water to crystal and \* to Dualech, animals to

marble, and trees to giants. The foundation of the knowledge of the elements

is to understand that they are of such remarkable and prompt activity and

efficacy that nothing else like them can be found, or even conceived. The

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things in which they reside are attracted and assumed by them as if it were by

a fate which is corporeal, and without these has not the smallest amount of

virtue.

#### TEXT VI.

In order more fully to understand what an element is, it should be realised

that an element is really neither more nor less than a soul. Not, indeed, that

it is of precisely the same essence as a soul, but it corresponds with a certain

degree of resemblance. There is a difference between the elemental soul and

the eternal soul. The soul of the elements is the life of all created things.

Fire which burns is not the element of fire, as we see it ; but its soul, invisible

to us, is the element and the life of fire. The element of fire can be present in

green wood no less than in fire. But the life itself is not equally present as it

is in fire. There is again a difference between the soul and the life. Fire, if

it lives, burns. But if it be in its soul, that is, in its element, it lacks

all power of burning. It does not follow that a cold thing must have

proceeded from a cold element. It may often proceed from a warm one.

Many cold things issue forth from the element of fire. Whatever grows is of

the element of fire, but in another shape. Whatever is fixed is from the element of earth. Whatever nourishes is from the element of air ; and what-

ever consumes is from the element of water. Growth belongs only to the

element of fire. Where that element fails there is no increment. Except the

element of earth supplied it there would be no end to growth. This fixes it ;

that is to say, it supplies a terminus for the element of fire. So, also, unless

the element of air were to act, no nutrition could be brought about. By the

air alone are all things nourished. Again, nothing can be dissolved or consumed unless the element of water be the cause. By it all things are mortified and reduced to nothing.

TEXT VII.

But although the elements are thus in other respects altogether invisible

and impalpable, and are thus hidden from us, they have, nevertheless, the

power of putting forth their own mysteries. Thus, the element of fire gives

forth from itself the firmament ; not, indeed, by any corporeal method, but on

the scale of the elementary essence. The sun has a body different from that

which he has received from the element of fire. Nevertheless, in this same he

exists essentially with heat. For his heat does not arise from his motion or

his rotation ; it is from himself. Though the sun stood still and never moved,

he would still put forth his heat and brightness. The crystal has given the

sun from the element of fire, though it has no other body than that which it

has received from the element of the fire.\* For thence the elements are (if I

may so say) incorporated. The sun and the other stars, in like manner,

\* This literal rendering seems to be without a reasonable meaning.

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derived their origin from the element of fire, but only in a red colour, in which

no heat or glow, but only a kind of dead splendour, inheres. And although

signs appear in the sky differing in form and species — which we do not enumerate here— still the same form is to be understood as with ourselves on

earth. It is not one only but multifarious, whether known or unknown to us.

When the mystery of fire was divided off, a certain something was produced,

such as we see. So the stars are daughters of the element of fire, and the sky

is nothing but chaos, that is, vapour exhaled from the firmament, and so

fervid as to be, in this respect, indescribable. That fervour or heat it is which

gives coruscations, and colours, and appearances ; for in that region is the

pure element of fire, as shall be pointed out at greater length in its proper

place.

#### TEXT VIII.

In the same way as the fire put forth its different species and essences, so

in like manner did the element of air. And yet there is a certain difference in

the four elements as to those things which are procreated from them. Each

of them produces after his kind. The firmament is like neither of the other

three. Fate is from the air, and is not like those other three. Those signed

by the earth cannot be in any way compared to the other three. In the same

way are marine monsters related to the rest. For each single element has

procreated in itself both rational and irrational things. The sky has in its firmaments rational creatures just as much as the element of earth has. In

the same way, too, the fate of the air is distinct as to its signature in the matter of rationality and brutality. And the same is true of earth and of water. Who is he, then, who shall assure us as to the truth about these signed elements ? Who are they that have the true faith handed down and

entrusted to them, and the right way of salvation, or who alone shall possess

eternity — matters which we pass by for the present ? It cannot be but that

human beings dwell in all four of these just as in one of them, that is, the

earth. And on the subject of fate, it should be made known that its genera-

tion from the element is manifold, and yet without any body or substance,

according to the property of the air (which is incorporeal), together with its

habitation. For some things have it corporeally, others incorporeally, as the

thing is understood.

#### TEXT IX.

It is perfectly well known that from one seed emerges a root, divided into

many filaments. Afterwards rises a stem, then branches are suspended there ;

flower, fruit, and seed come forth. Exactly similar is the method of manifold

procreations from the four elements. Thus, all those which are from one

element cohere, as the herb is produced from one seed. Yet all these growths

are not exactly like their own seed. Those things procreated from the water



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are partly men, partly animals, and partly what these feed upon. One element

has left its signature as both its necessity and its sustentation ; then it also

gives sign of its course and its advent, w<sup>h</sup>ich are easily recognised by the

stars, not because these rule or influence us, but only because they run con-

currently with us, and imitate the inner movement of our body. And no less

in the element of water all those things are produced which are produced in

the element of earth. The lorind is a commotion and change of this element

of water. This moves itself ; and the lorind is like a comet. A monster in the water should be accepted in just the same way as an error of the firma-

ment. So in the water a special world is to be recognised, together with its

mystery, even to the end of the world. There is no beginning in these save

that which is in the other elements ; nor is there any other end than is found

in the other elements. The only difference is of forms, essence, and natures,

accruing to them, with their signatures and elements. Thus we must under-

stand the four worlds according to the four elements and their primary habita-

tions. With regard to justice there is only one eternal, which is to be recognised alike in all four.

#### TEXT X.

In the element of earth there is much intelligence for us, because we ourselves came forth thence. Each like thing understands its like. But the

understanding of the four elements flows out from philosophy. This, again, is

Uke, flowing out as it does from the same source as that from which philosophy

afterwards rises. Nevertheless, as the element of earth has procreated its sig

nature, so have also the other elements procreated theirs. Just as we have

stones, so are they not lacking in the other elements, though those stones may

not be made according to the same form as ours, but in their own peculiar

form and with their own special properties. The other elements have also

their minerals no less than we have. The celestial firmament puts forth its floral

growths as well as its mineral products, and these we reckon among miracles.

Here, however, we make the greatest possible mistake, because we reckon

natural processes among prodigies, and give it out like prophets that this or that

appearance of the firmament portends something special, when we ought to

understand that such things happen only in the ordinary course of events. But

if such thing does occasionally happen we ought to believe that such was our

course or condition. In the meantime, if anything suffers from the error of

the elements, the other things grow uncertain too. All ought to proceed with

a perfect and unimpeded motion, and though the other three elements serve us

for nutriment, just in the same way do their other three serve the firmament,

the air, the water, and those who dwell in them. One derives its nutriment

from the other, just like many trees in a garden. And the defects and errors

of the firmament can be observed by us no less than the firmament observes

our defects. And the same judgment may be passed as to the rest.

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TEXT XI.

That philosophy, then, is foolish and vain which leads us to assign all happiness and eternity to our element alone, that is, the earth. And that is a

fool's maxim which boasts that we are the noblest of creatures. There are

many worlds : and we are not the only beings in our own world. And the

ignorance becomes more marked when we fail to recognise those human beings

who spring from our own element, as the nocturnals, the gnomes, etc. Though

they do not live in the open light of day, nor use the brightness of the firmament,

but hate what we enjoy and enjoy what we hate, and, moreover, are

like us neither in shape, nor in essence, nor in their sustenance ; still, that is

not a subject for our wonder. They were made up as they are in the Great

Mystery. We are not the only beings made ; there were many more whom

we do not know. We ought to conclude, then, that not one simple single body

but many bodies were included in the Great Mystery, though there existed only

in general the eternal and the mortal. But in how many forms and species

the elements produced all things cannot be fully told. But let all doubt be

removed that eternity belongs to all these. In this way, certainly, many things

which are now unknown will be investigated and in different ways become

cognisable by us, not concerning those existences only which have the eternal

element in them, but of those which sustain and nourish that eternity. For

eternity maybe understood in two ways. One is that of kingdom and domination ; the other that of ornamentation and decoration. It is opposed to

all true philosophy to say that flowers lack their own eternity. They may perish and die

here ; but they will re-appear in the restitution of all things. Nothing has

been created out of the Great Mystery which will not inhabit a form beyond

the aether.

## TEXT XII.

The universal procreations indicate that all things must have four mothers,

neither more nor fewer. Not, however, that this can be understood from the

basis of the general demonstration concerning the present Great Mystery as it

appears in the beginning according to its properties ; but rather the Great

Mystery is known and understood by the ultimate mysteries, and by the pro-

creations which have gone forth having their origin in the first. It is not the

beginning but the end which makes either a philosopher or a magistrate. The

knowledge of a thing according to its perfect nature is only found at the end of

its essence. Perhaps there might have been more elements than have been

given to us. In the latest knowledge of all things, however, only four are

found. And although we can, indeed, suppose that it would have been easy for

God, who only created four, to have created more by the same operation ; still,

when we see all mortal things made up of these four only, we shall not do ill to

believe that more than these would not have been well. It is reasonable to

think, perhaps, that after the destruction of the four elements spoken of, certain

others will come into existence essentially unlike those before mentioned ; or.

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that after the passing away of the present creation a new *Mysterium Magnum*

may supervene, and we have a better and fuller cognition of it than we had of

that which shall then have passed away. We base nothing on this idea, but



to every one who would know the origin of the universe we say, that he must understand the world to have sprung from the elements ; and as there are four elements, so there are four worlds, and in each exists a peculiar race, each with its own necessities.

#### TEXT XIII.

Though all things exist in the four elements whereof we have spoken, we could not, however, insist that there are four elements in all things, or that four elements abide in all things. The reason is this. The world which is separated and procreated from the element of fire needs neither air, nor water, nor earth. By the same argument, the world of air needs neither of the other three. The same is equally true of the earth and the air (sic ? water). For the doctrine of the elements does not lay it down that the world must be sustained

by the four elements, but rather that everything is conserved by one element,

namely, by that from which it is sprung. And although you may not deny that

the firmament nourishes the world by means of its elementary forces, which

are all igneous, as they descend to the earth, still that nutrition is not a matter

of necessity. Neither is the world going to perish by itself, but suffices for its

own sustentation, just as also any other world nourishes itself without the help

of the earth. For example, the earth confers nothing on the water as respects

its own proper essence, nor, on the other hand, the water on the earth. The

same is the case with the air. Yet still we do not take the course hereof to be

that each world exists solely, or per se, in its own element, but rather that the

light from heaven is, as it were, something drawn from the four elements, and

most noble in its full and perfect properties. But let no one on this account

imagine that the sun received his brightness and his motion from the element

of fire, since neither the planets did this, but rather from an arcanum. The

splendour of the firmament irradiating the world emanated, not from the

element of fire, but from the arcanum. The earth of itself gives Tronum, the water Turas, and the air Sarnies. These proceed, not from the element

but from the arcanum, and are present in the element. In the arcanum the

four worlds agree in this way, that they are useful to each other in turn, afford mutual nutriment, and sustain one another; not, however, from the

nature of the elements, for they are themselves elements.

#### TEXT XIV.

That man lives, sees, hears, and the rest, is due not to the elements, but

rather to the arcana, and especially to the monarchy. Such is also the case

with other creatures. The sole entertainment and nutrition is elementary.

Understand that whatever is eternal proceeds from the arcanum, and is the

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arcanum. Dogs die, and their arcanum remains. A man dies. His arcanum

remains, and still more, his soul, which causes him to be so many degrees more

worthy than the dog. The same is, in like manner, the case with all growing

things. Hence has sprung up an error that in the new *Mysterium Magnum* all

created things which have ever existed, will ultimately appear, not essentially,

now, but in an arcane manner. We do not say that the arcanum is an essence

like the immortal, but that it is this in its perfection. The element of fire has

an arcanum in itself. From this there are added, or there flow out to the other three, light, brightness, influence, increase, but not from the element.

These arcana could exist without the element itself, just as the element without

the arcanum. But mark, moreover, that the element of air has in itself an

arcanum from which nutriment is supplied to all the other three and to itself,

not as an element from itself, but as an arcanum by means of the element.

The element of earth has in itself the arcanum of permanence and fixation,

which imparts to the others the virtues of duration and generation, so that

nothing may perish. The element of water has the arcanum of sustentation

for all the elements, and conserves whatever is in them, so that it escapes

destruction. In this respect, too, there is a difference between an element and

an arcanum. The one is mortal or perishable from the elements, the other

permanent in the ultimate Mysterium. Magnum, wherein all things will be

renewed, yet no other things will be produced save what have been.

#### TEXT XV.

We come to the conclusion, then, that all the elements are not joined together, but that they are altogether aerial, or igneous, or terrestrial, or

aqueous, solely and without admixture. This, also, is settled, that every element nourishes itself, or that does which is in it or its world. For this reason a medicine drawn from the element of water is of no avail for those

who are from the element of earth, or any other, but only nymphs, sirens, and

the like. So, also, a terrene medicine does not benefit the three other worlds,

but only the animals of its own world. The same is to be said of the air ; for

in the air there are diseases and physicians — learned and unlearned — just as in

our own world, each having its own peculiar mode. So with the fire. If it some-

times happens that nymphs copulate with terrestrials, and children are born,

it is open to question whether this can happen from the possibility of ravish-

ment. By this power other aerial beings, such as melosinse, have intercourse

with terrestrials. So, too, the trifertes are borne from the fire to the earth.

Now, if three of these unfamiliar beings should come from their world to ours,

as we have said, they would be looked upon as gods compared with us, on

account of the vast distance between us, and the entirely foreign essence which

they possess. But if a man can be carried to them, there is a corresponding

power of being borne to them (sic). So, then, the elements have no need one of

the other ; only one is the ark or receptacle of another. As water and earth

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are mutually separated, so, in like manner, the air and the fire each occupies

a special position without any contact of the four elements, save that which is

like the party-wall of a house.

### TEXT XVI.

If there is at length to follow a conjunction and a gathering together in which all things shall return to their primal essence, then that will be an arcanum, and, indeed, according to the aspect or appearance of the elements.

For there nothing corporeal can appear from generation, but the appearance

and present exhibition of all the generations contained will supply that place,



and so all those things will be known to everyone which have before been

made, or shall afterwards be made, which also will be as well known as if

they were seen before the very eyes ; yet, still herein is a hidden perception of

the ultimate Great Mystery. And that will be known or made certain not by

Nature, but from a knowledge as to the causes of the final separation of the

elements and of all created things : where each one will give an account of

his own death. That is the cause of the perishable, of the living, and of the

permanent. For there will be one Judge who has power from the eternal,

and from age to age there has been this one Judge. This, also, is the cause

or origin of religions, and of the different mjstae who serve the gods, all of

which customs are false and erroneous. For no other judge has ever existed

except the one God, who has been the Judge from eternity. It is too impious

a piece of folly to wish to worship one who is mortal, perishable, and liable

to decay, in place of the Author of creation and the Ruler of the eternal.

Whatever dies has no power of governing and of ruling. There is only one way

and one religion, nor should others be rashly adopted.

#### TEXT XVII.

If, therefore, whatsoever things are created return to that unto which they were predestinated from the beginning, in that place an arcanum will be

produced. For predestination is, as it were, the ultimate matter, which will be without element, and without present essence ; but that which is

temporated and that which is incorrupt will the more certainly follow.

For these things are not understood by the spirit, but from Nature, with this

evidence that the eternal follows the mortal. For, if an insensible plant perishes, then something eternal succeeds to its place. There is no frail or

fading thing in the whole world which does not substitute in its place  
some-

thing which is eternal. Nothing has been created void, nothing that is  
mortal without a succession of what is eternal. After the end of all  
created

objects these eternal things will meet together, and be collected not  
only as

nutriments, but as a magistry of Nature, both in the perishable and in  
the

eternal. And thus the eternal is a sign of the dissolution of Nature, and  
not

the beginning of created things, and the end in all things which no  
nature is

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without. And although, indeed, the fatal beings, such as melosinse and  
nymphs, are to have something eternal behind them, yet we will not  
here

treat of their corruption. For a manifold decay is here involved,  
inasmuch as

there are four worlds. For decay is terrestrial, aerial, igneous, and  
aqueous.

Each of these, with those created with it, is turned and led downwards  
to

decay with the eternal which is left. Nevertheless, these four decays  
will

reduce their eternal portion to one similitude, notably and visibly, not  
with

their works, but with their essence. For each eternal thing is a single  
habitation, prevailing, however, in many differences.

#### TEXT XVIII.

We must not pass by in silence the evestrum, according to its essence ;  
it is either mortal or immortal. The evestrum is like a shadow on a wall.  
The shadow grows and originates with the body, and remains with it up  
to its

ultimate matter. The evestrum has its origin with the first generation of  
everything. Everything animate and inanimate, sensible and insensible,  
has

conjoined with itself an evestrum, just as everything casts a shadow.  
The

trarames is understood to be, as it were, a shadow of the invisible  
essence.

It is born with the reason and the imagination of both intelligent  
animals and

of brute beasts. To philosophise about the evestrum and the trarames  
belongs

to the very highest philosophy. The evestrum gives prophecy, and the  
trarames

gives acumen. To prophecy about what shall happen to a man or  
animal, or

even to a piece of wood, belongs to the shadowed evestrum. What will  
be the

method comes from the trarames. So the evestra either have a  
beginning or

have it not. Those which have a beginning carry dissolution with them,  
together with something eternal surviving. That which has no beginning  
possesses the power of sharpening the traramium in the intellect. The  
mortal

evestrum knows the eternal. This knowledge is the mother of prophecy.  
For

the foundation of all intellect is from the evestrum as it is extracted or elicited

by the light of Nature. Thus the prophet " evestrates," that is, he vaticinates

by means of the evestrum. If the spirit prophecies, that is without the light of

Nature. So it is for us fallacious, liable to imposture and uncertain, as also

certain and true. And in the same way the trarames also, as the shadow of

reason, may be divided.

#### TEXT XIX.

Moreover, in the dissolution of all things the evestrum also and the trarames

will be dissolved, but not without some relics of the eternal. So, then, the

evestrum is exactly as it were the firmament in the four worlds. The firmament

is fourfold, according to the four worlds, divided into four perfect essences,

each world perfectly regarding its own creation, because It is itself of that

nature : one in the earth from the firmament, one in the water, air, and fire

respectively. But the firmament which is in the evestrum is dispersed, not

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stars which are visible, but these are firmaments to the nymphs which are not

stars. Neither do they use stars, but they have a peculiar and proper firma-

ment as fates ; the igneous have each their private heaven, earth, abode,

dwelling, firmament, stars, planets, and other like things, which are not in the

least the one like the other. As water and fire, the substantial and the impalpable,

the visible and the invisible, stand mutually related to one another, so is it

with matters of this kind. In these the evestrum is divided with respect to

fatal things, and remains a shadow of itself after its essence from dissolution ;

and the evestrum after fire adheres to the igneous man, as another to the

aqueous, and another to the terrene. This evestrum falsifies and deludes the

world, shadowing itself by fraud from one world to another, shewing visions,

splendours, signs, forms, and appearances. Hence arise the evestrum of comets, the evestrum of impressions, the evestrum of miracles. These three

are the prophetic evestra and the shadowed evestra.

TEXT XX.

It is, however, firstly and chiefly, necessary that we should know this prophet evestrum. For turban is the great essence of this kind, presaging all



things which are in the four worlds. For whatever is about to happen by way of

prodigy, and against Nature, or against common opinion and life, is known

by the prophet evestrum, which is taken, and shadows itself forth from the

great turban. It is most necessary that the prophet should know the great

turban. It is most difficult to be understood, and is united with reason. It is,

therefore, possible for a mortal man to know the great turban even to its

extreme resolution. By this all the prophets spoke ; for in it are all the signs

of the world. From it all evestra are born, from it the comets are shadowed,

prodigious stars which arise contrary to the usual course of the heavens.

From turban all impressions get their beginning, not from the firmament or

from the stars. As often as something unheard of and rare is about to happen,

outsiders sally forth and messengers in advance, by whom the coming mis-

fortune is announced to the people. These presages are not natural, but they come from the prophetic evestrum. All epidemics, wars, seditions, have their presages, which arise from turban. Whoever has knowledge of the properties of evestra, he is a prophet and a seer of futurity. For the Most High does not parley with men, nor does he send down angels from His throne to announce these things in advance. They are fore-known and understood from the great turban which many pagans and Jews have worshipped as God, being blinded in their senses and intellect as to who the true God was.

#### TEXT XXI.

Since, then, a shadowed evester is born with every created thing, and arises therefrom, it is well to know that by means thereof may be prognosticated the fortune and life of that thing whose evestrum it is. For example,

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when an infant is born there is born at the same time with it an evestrum

constantly expressed in that same child, so that from the cradle to the hour of

death it prophecies concerning the child, and points out what is going to

happen. If it is to die, death does not arrive until the evestrum has announ-

ced it beforehand, either by knocking, shaking, or falling, or by some other

warning of this kind. Whence, if the evestrum be understood, it can be presaged that this is a sign of death. Moreover, the evestrum is united with

the eternal. After the death of a man his evestrum remains upon earth and

gives signs whether the man is in happiness or misery.

Nor should one say, as simple folks do, that this is the spirit or soul of the man, or that the dead himself is walking about. This is the evestrum of the dead man which does not yield its place until the final end, in which all things will meet. This evestrum works signs. The gods, by their evestrum alone, have wrought miracles ; and as the sun in its splendour puts forth his heat, and his nature, and his essence, so it is in our case with the presaging and prophetic evestra, in which our trust should be placed. These evestra regulate sleep and sleeplessness, the prefigurations of future events, the nature of things, reason, concupiscence, and thought.

#### TEXT XXII.

In this way when future events are predicted in the elements by that in which evestra dwell, there will be evestra in water, some in mirrors, some in crystals,

and some in polished surfaces ; some will be understood by the motion of waters,

some by songs and animus ; for all these things can — so to say — " evestrate."

The great and good God has a mysterious evestrum, in which are seen His

essence and attributes. By the mysterial evestrum are known all that is good

and all that is illuminated. On the other hand, the Damned Spirit himself

has an evestrum in the world by which evil is known, together with all which

violates and corrupts the law of Nature. But though these two evestrate,

still they do not in any way affect our life. Only by our evestrum shall

we know ourselves. In all creatures are evestra, which are in all respects prophets, whether rational or irrational, whether gifted with sense or destitute

of it. The evestrum is the spirit which teaches astronomy (astrology). Not

that it is known by prognostications and nativities drawn from the stars ; but

its essence, if I may so say, is in the evestra, and its being is in these, as  
an

image in a mirror, or a shadow in water or on the ground. And, just as  
growing things increase or diminish, so is it with the stars ; not because  
from

their own nature they have such a course, and damp and cold arise  
from the

earth, but because the essence of the earth is such. So it is shadowed  
forth

in heaven and over different parts according to the evestrum, and not  
as a

power.

TEXT XXIII.

Evestra of this kind will be corrupted, yet, nevertheless, they will not

perish without the eternal. Nor will the evestra themselves be  
regarded, but

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they will dwell near those to whom they belong. Whence each will be its

own adviser, so that before all else it may exhort and know itself. The nature and number of evestra is infinite. These guide the sleepers, foreshadow good and evil, search into the thoughts, and accomplish the labours

or the works without any bodily motion. So, then, the evestrum is a mar-

vellous matter, and the mother of all things in prophets, in astronomers (astrologers), and in physicians. Unless the understanding thereof be sought

through the evestrum there is no knowledge of Nature. As theft betokens

punishment, as a cloud foretells rain, and lotium bespeaks disease, so the

evestrum shews everything without any exception. By it the sibyls and prophets

spoke, but, as it were, in a kind of sleep-wakefulness. In this way the

evestra are in the four worlds, the one ever communicating to the other

presage, image, and miracle ; and by their regeneration they will be found

much more wonderful. Nor let us here omit to say that the evestrum is a

remnant of the eternal, the sustainer of religions, and the mode of operation

for celestial things. For happiness alone and blessedness, and the chief good, and the last judgment, move us, and instigate us the more keenly and

more profoundly to search and to investigate what difference there is between

these two, the true and the false ; and this must be weighed and learnt not

spiritually, but naturally.

THE PHILOSOPHY ADDRESSED TO THE ATHENIANS.



## BOOK THE THIRD.

### TEXT I.

EVERYTHING in existence necessarily has a body. The mode and manner may be understood as being like a smoky spirit, which indeed has substance, but is not a body, nor is it tangible. But, though this be the case, still both bodies and substances can be produced from it. This

may be understood from fuming arsenic ; since after the generation of a body,

nothing more is seen of the fume of the spirit, just as if it had been all reduced

to a body. But this is not so. Something of a most subtle nature still remains in

that place of generation. Thus by the process of separation there are produced

something visible and something invisible. By this method and in this mode all

things are propagated. Wood has still surviving the spirit from which it has

been separated. So have stones, and so all things, without any exception.

Their essence still survives just as it was separated from it. Man, in like manner,

is nothing else than a relic and a survival from the separated fume. But mark

this, that a certain spirit existed<sup>^</sup> and from that man is made up, and is most

subtle in spirit. This spirit is the index of a twofold eternity, one being the

caleruthum, and the other the meritorium. The caleruthum is the indication

in the first eternity. It seeks or makes for the other, that is, God. That is a

natural cause because all things affect or tend towards that from which they

proceeded, or those natures which have been in contact with it ; for whatever

anything when building up used in the process, that the thing when it is built

up desires after and pursues. And this should be understood, that a thing

which has been built up does, by Nature, or by natural instinct, tend not towards its builder, but towards that from which it has proceeded. So the

human body longs for the matter from which it has been separated, and not

for God, since it was not taken out of Him. And that matter is the life and

the habitation in which the eternal meritorium abides. So everything returns

to its essence.

## TEXT II.

Since, then, everything has an appetency for its source, that is, for the mystery whence it sprang, it must now be further understood that this is

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eternal life, and that what comes forth from thence is mortal. None the less,

however, there remains in the mortal something eternal, that is, the soul, as

may be learnt elsewhere. And if a perishable thing is to return to its pristine

condition, that can only be done by a conjunction of what is permanent ; then

at length there is a collocation and a union of things. The form and substance,

however, both of transitory and of non-transitory things, proceeds from that

spirit of fume, just as hail or lightning emerges from a cloud. These are corporeal, and that matter from which they have proceeded remains invisible.

So, then, it may be laid down that all things spring from the invisible, yet,

without its suffering loss, for the matter has always the power of regenerating

and recuperating that loss. Hence, also, it happens that the whole world will pass

away like snow and return to the same essence of the spirit of smoke, and then

will come together or coalesce apart from all tangible essence. In this way,

it can be again re-born as at first. Hence, also, it is known that no created

thing exists which has been born, but only as it has been built up or created.

So, the chief good is constituted in the beginning of all things that anything

shall thus proceed from the invisible and become corporeal, and then shall

afterwards be separated again from its body, and once more become invisible.

Then all things are again joined together and united and reduced to their

primal matter. And although, indeed, they may be united, yet still they involve some distinction and difference one from the other. One is the abode

of the other ; that other is the inmate of the abode. For that is the habitation

of all things ; sensible and insensible alike must all return to that condition

and to that place. For, whether rational or irrational, nothing is free from

this change, but will return to its habitation, from which it has been separated,

and there appear.

TEXT HI.

So, too, every body, or every tangible substance, is nothing else but coagulated smoke. Hence it may be assumed that such coagulation is manifold. One kind refers to wood, another to stone, a third to metal. But

the body itself is none other than smoke, breathing forth from the matter or

the matrix in which it is present. What grows from the ground is a smoke

brought forth from the liquid of Mercury, which is various, and emits a manifold smoke for herbs, trees, and the like. But that smoke, if it issues

forth from its primal, or as soon as it expires from the matrix touches foreign

air, is thereupon coagulated. So this smoke constantly and persistently evaporates. As long, therefore, as it is driven and disturbed, so long the thing grows, but when the ebullition ceases the smoking also ceases. This

terminates, too, both the coagulation and the growth. Wood is the smoke

from Derses. Therein is latent a specific from which wood is produced.

Nor is it only produced from this smoke ; it may be produced also from other

dersic matter. In like manner, leffas is boiling matter, from the smoke of which all herbs are gendered. For the only predestination of herbs is leffa ;

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there is no other. God is more wonderful in specifics than in all other natures. Stannar is the mother of metals, furnishing the first matter for

metals by its fume. Metals, in fact, are "nothing but the coagulated fume

from stannar. Enur is the fume of stones. In fine, whatever is corporeal is

nothing but coagulated smoke, in which there is latent a specific predestina-

tion. All things, too, will ultimately be resolved like smoke ; for the specific

which coagulates has no power save for a definite time. The same may also

be said of coagulation. All bodies will at last pass away and vanish in smoke,

and will be terminated only in smoke. This is the consumption of everything

corporeal, both living and dead.

#### TEXT IV.

Man is coagulated smoke. Only from the boiling vapours and spermatic members of the body is the coagulation of spermatic matter produced. Man,

too, will be resolved into a vapour of this kind ; so that death may be like



birth. Moreover, we see in ourselves nothing else than that man is coagulated

smoke formed by human predestination. Whatsoever, too, is taken or given

forth is merely the coagulated fume from liquids. And so whatever is injected

is consumed by the life on the same principle, so that the coagulation may be

again dissolved and liquefied, as ice is liquefied by the sun, that it may after-

wards vanish into the air like smoke. Life consumes everything ; for it is the

spirit of consumption in all corporeities and substances. Here, too, attention

must be given to the preparation of the digested mystery ; for if everything is

due to return to that state from which it originated, and so anything is given

forth, then it is consumed together with the life. This, however, happens

only in those things which are not transmuted. Transmutation is not driven

back or repressed ; and some transmutation is produced by means of life.

Thus, then, is transmutation altered into the frailty of the body ; but, never-

theless, it is again separated from the body. For in its putrefaction, transmutation has no further power, and in putrefaction the digested mystery

ensues as a consequence. In the meantime, there are mutually separated all

the properties which man had in himself from herbs and other things, each

returning to its own essence. Separation is, in fact, like that process by which, if ten or twelve things are mixed they are again dissevered, so that

each regains its own special essence. Thus, eating is nothing else than a dissolution of bodies. Hence the materials of bodies are separated in vomitings and dejections from the bowels, which are simply foetid smoke

mixed with good. Nature, indeed, seeks only the subtle, avoiding what is dense. Stones, metals, and earths — in a word, all things — are dissolved

by life ; nor is there any other dissolution of them by the body than that which is brought about by its life.

## TEXT V.

Moreover, it is equally necessary to understand the process by which each

separate thing regains its own essence. This cannot be more fitly compared

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to anything than to fire, which is elicited from a hard flint, flaming and burn-

ing beyond all natural knowledge. For, as that hidden fire takes its origin

and proceeds to work its effects, in the same form and appearance also is the

essence led to its nature. And here reflect that in the beginning there existed

only one thing, without any inclination or speciality, and from this afterwards

all things issued forth. This origin exactly resembles some well-tempered

colour, purple for instance, having in itself no inclination to any other colour,

but conspicuous in its just temperature Yet, notwithstanding, in that colour

all colours are existent. For the other colours cannot be separated from it —

red, green, blue, clay colour, white, black. Each of these colours, again, brings

forth other blind colours, while yet each one is by itself entirely and properly

tinted. And although many and various colours are latent in them, still, nevertheless, they are all hidden under one colour. In the same manner, too,

everything had its essence in the Great Mystery, which the Supreme Architect

afterwards separated. The crystal emits fire, not from a fiery nature, but on

account of its hardness and solidity. It also hides in itself other elements, not

essentially, but materially, ardent fire, blowing air, moistening water, and

earth which is black and dry. Besides all these things it possesses in the composition of its qualities all colours, but hidden within itself, as the fire lies

hid in the steel, betraying its presence neither by burning, nor by shining, nor

by casting a colour. In this respect, all colours and all elements are present in

everything. But how all things arrive at and penetrate to all other things, if

anyone cares to know, let him believe that all these matters are brought about

and cared for by Him alone, who is the Maker and Architect of all things.

#### TEXT VI.

Although, as has been said, Nature lies invisibly in bodies and in substances ; nevertheless, that invisibility is led to visibility by means of those

bodies themselves. According as the essence of each is situated, so is it seen

visibly in its virtues and in its colours. Invisible bodies, however, have no

other method than this corporeal one. So mark, then, that the invisibles contain within themselves all the elements, and operate in every element.

They can send forth from themselves fire and the virtue of its element ; and

so, too, do they send forth air, as a man sends forth his breath, or water, as a

man sends forth urine. They are also of the nature of earth, and sprung from

the earth. Know this, too, that the liquid of the earth always boils, and sends

forth on high, beyond itself, the subtle spirit which it contains in itself. From

this are nourished the invisibles and the firmament itself, and this could not

be done without vapour. Incorporeal as well as corporeal things need food

and drink. For this reason stones come forth from the earth from a like spirit of their nature. Each one attracts its own to itself. , From the same

source come spectres, fiery dragons, and the like. If, therefore, invisible as

^well as visible are each in its own essence, this is due to the nature of the

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Great Mystery, as wood acquires ignition from a light or a taper, though this

suffers no loss. And though, indeed, it be not corporeal, still it needs some-

thing corporeal in order to escape death, which is produced by the wood. In

the same way, all invisibles need to be sustained, nourished, and increased by

some visible thing. With these, indeed, they will at length perish and come to

an end, still, however, having their activity in them without any waste or loss

to other things, that is to say, to the corporeal and the visible, although this is

brought about by the invisible, and apprehended by the visible.

The rest (For doubtless the author advanced further) has not come down to us.

HERMETIC ASTRONOMY.

PREFACE TO THE INTERPRETATION OF THE STARS.

Written by the Doctor Theophrastus of Hohenheim.

I have accounted it a thing at once convenient and reasonable that,  
seeing

there is an order of the whole of astronomy, myself to explain the



method by which it may be taught and known. It is the more needful that I should come forward because all science is completely corrupted and polluted by shameful notions, and imperatively calls for illumination by its true and genuine sense. Yet, having regard to the present times, I do not doubt that my labour will appear absurd and useless to many. I write these things by reason of those very persons— for the detection of their ignorant and random judgment. Such is the blindness of the world that it invariably prefers the name rather than that which the name signifies.

Astronomy contains in itself seven faculties or religions ; he who does not know them all is unworthy to be called an astronomer. Let each man remain in that religion or faculty wherein he occupies himself; let the astologer deal with astrology ; he who treats of the religion of magic, let him remain exclusively a magus ; he who is concerned with divination, let him

remain a diviner ; he who regards nigromancy, a nigromantic ; he who studies

signatures, a signator ; he who is devoted to the uncertain arts, an incertus ;

he who investigates matter, a physicist. Let not the astronomer deny that

magic is astronomy, nor yet refuse the name to divination, nigromancy, and

the rest. All these things are comprehended under astronomy as much as is

astrology itself. They are natural and essential sciences of the stars, and he

who is acquainted with them all, he is worthy to be called an astronomer.

But albeit these sciences are sisters, they have heretofore been ignorant of

their relationship, which it is important to recognise, so that one may not be

despised by the other.

As, however, astronomy does not lead to the life which is eternal, though

it may be called the highest wisdom of mortals in the light of Nature, it is

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not the highest wisdom of men. Beyond this wisdom there is another given

from on high, which transcends the created and surpasses by far all mortal

sapience. But, you will reply, the Father made the Light of Nature and also

man himself. Blessed is the man who walks in that light for which he was

formed, seeing that it derives from the Father ! But what follows? The Son

gave the Light of Eternal Wisdom to man that he might also walk therein.

Can one contaminate the other? Happy is he that walks in the Father, happy is he that walks in the Son ! It is right to live in both — in one to that

which is mortal, in the other to that which is eternal. For whereas the Father is not angry with the Son, neither the Son angry with the Father, how then can the Light of Nature be separated from that which is eternal ?

One remains in the other. Nevertheless, these twain are separated by him

who hands over to another what does not belong to himself, and speaks from

his mouth that which he knows not in his heart. Each one on earth has his

special predestinated gift, and it is lawful for him to work therewith. This

gift in the light of Nature has regard to the neighbour. But besides this there are the gifts of the Holy Spirit — that is to say, prophetic and apostolic.

Those who hunger after the goods of their neighbour possess not the divine

gift, and those who speak hypocrisy have not the gifts of the Holy Spirit.

I freely confess that I have seen no prophets or apostles. I have, however, seen their writings, which dictate an eternal wisdom, and for this

reason I by no means prefer the light of Nature thereto, but tread it under

my feet, for the prophets have prophesied such things as no astronomer

could have done. The apostles have healed sufferers whom medicine could

never have restored. Therefore the relation of the physician to the apostle is

the same as that which obtains between the astronomer and the prophet.

What physician can restore the dead to life ? Can any astronomer prophesy

as David? Medicine is fallible, not so the apostles. But I only teach concerning ourselves as mortals in the light of Nature, with this limitation,

that the wisdom of God is before all. The astronomer is acquainted with the

figure, form, appearance, and essence of the heaven. The magus operates

on the old and new heaven. The diviner speaks from the stars. The nigromancer controls sidereal bodies. The signator is versed in the micro-

cosmic constellation. The adept in uncertain arts rules the imagination.  
The

physicist composes. Now, those who give light on earth as torches in  
the

Light of Nature shall shine, through Christ, as stars for ever. Wherefore  
let every one so consider these my sayings that he may gain the more  
from

them than is written. The seed is cast into the earth, but it is another  
who

giveth the increase. I, indeed, offer you the seed ; He who brings forth  
seed-

time and harvest, may He so conduct you to the end that ye may  
rejoice in

an abundant vine !

## THE INTERPRETATION OF THE STARS.

IN order that, before advancing to definitions and proofs, I may com-

municate to you my full scheme, I would have you know somewhat concerning the stars. The whole machinery of the universe is divided into two parts, a visible body and an invisible body. The visible and tangible is the body of the universe, consisting of three primals, Sulphur,

Mercury, and Salt. This is the elemental body of the universe, and the elements themselves are that body. The body which is not tangible, but impalpable and invisible, is the sidereal heaven or firmament. The firmament

which we see is corporeal, visible, and material. This, however, is not the

firmament itself, but its body. The firmament no one has ever seen, but only

its body, just as the soul of man is not visible. The whole universe is thus

divided into two parts, into body and firmament. Moreover, the firmament

consists of two parts. One is in heaven among the stars ; the other in the

globe of the earth. Hence two essences of the firmament are built up. One

is peculiar to the firmament of heaven, and the other peculiar to the element

of this globe and sphere. The firmament of the globe or sphere is of such a

nature that out of it grows whatever the body of the earth or of the elements

gives or appoints. Thus from the ground the firmament of the globe brings

forth the fruits, which could not be accomplished without the firmament.

And the same is the case with all things that are produced from the ground.

The other firmament has its special operation in heaven, that is, it relates

solely to man. Now, although both star-systems, the upper and the lower, are

linked together, conjoined, united, and run one with the other, still there is this

difference, that the upper stars govern the higher senses, and the lower govern

growing things ; that is, the upper system arranges the animal intellect, and

the lower those things which grow, springing forth from the sphere itself.



Beyond what has been already said, I shall enter upon no discussion as to

the firmament of the globe, save so far as concerns its fruits and its growths.

These are its philosophy. I shall put forward so much, however, with regard

to the sense-producing star as will enable us to know that man is divided in

himself ; namely, into the body of the globe and the body of the senses, that

is into a visible, palpable body and a body that is invisible and impalpable ;

or, in other words, into an elementary body of the three primals, Salt, Sulphur, Mercury, and into a sidereal body. So far as relates to the body of

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man, he is merely flesh and blood. That which is impalpable in him is called

spirit. Thus man is made up of flesh, blood, and spirit. . Moreover, the flesh

and blood are not the man, but the spirit existing in himself. The spirit of

man is wisdom, sense, intellect ; and these are the man. The body is mere

brute matter. The spirit is subjected to the stars, and the body is subjected

to the spirit. So the star governs the man in his spirit, and the spirit governs

the body in the flesh and blood. That spirit, however, is mortal, since it is

not the soul. The soul is supernatural, and I do not speak of that here, but

only of that which, being created in Adam, trenches on Nature, that is to say,

flesh, blood, and this spirit. Whoever, therefore, is not reborn dies, and can-

not sustain that spirit, but is carried off" to death. So, then, there is a certain

conjunction of the star and the man, of the elements and the man. It is a

single conjunction, and a single alliance, of such a nature that no partition or

separation can occur. All which can happen is that the soul departs, and is

separated, that it leaves what is produced by the machinery of the world, and

takes to itself what is eternal. This I point out in order that the star may be

rightly comprehended among the things that are above and in the globe of the

world ; whilst, at the same time, it may be duly understood how each constituent part has been united in man. In this way the agreement and the

operation of the star, one with another, will be understood, and we shall have

ascertained what effect the external stars can have on man, and also what

those things which are in man do in external things. For it is true that the

external stars affect the man, and the internal stars in man affect outward

things, in fact and in operation, the one on the other. For what Mars is able

to effect in us, that also can the man effect in himself if he restrain himself in

his manly operations. Thus are the double stars related one to the other.

Man can affect heaven no less than heaven affects man.

And now we have to discuss the medium between the principal stars and

the body. There is one star which governs all things ; in man the animal intelligence, in brutes sensation, in the elements their operation. The star is

the one supreme thing created from destruction or dissolution ; and it is that

in Olympus which has all these things under itself. Its office is to operate in

man, to operate in elements, to operate in animals, to turn and to change

their senses and their mind. Now, it is impossible to do this without a medium. This same medium is and must be a star situated in those things

where the supreme operates. By this medium is produced an effect on the

substance and on the body. Let us illustrate the matter by an example. If

Mars is to act on a man, that cannot be done without a medium, which shall

serve as the material star. By means of this Mars acts. Thus, if the higher

star is to act on a parrot, it is necessary that there should be in the parrot a

star as a medium by which the superior star acts. Hence it is clear that there

is some star in man, in birds, and in all animals ; and whatever these do, they

do by the impulse of the higher influence which is received from the constella-

tion, and regulates the unequal concordance,

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Moreover, there is a similar star also in the elements, as in the earth, and

that an efficacious one. That star receives an impression from the higher star,

and then of itself acts on the earth, so that there is drawn forth from the earth

whatever exists or lies hid in it. The same is the case with the element of

water and the rest. So a person is first of all an astrologer from the higher

star, and another from the star of men. There is an astrologer from the star

of the elements, and there is an astrologer from the star of animals. In this

way there are four astrologers of the elements, two of the stars of men and

animals respectively, which make six ; and then one of the superior star, which

is the seventh. Besides these there remains yet another astrology born of the

imagination in man, superior to all the rest, and standing eighth in order.

This, like the others, has been neglected and passed over by astrologers ;

but whoever would be accounted an astrologer must have a perfect

knowledge of all the eight. But, although those who are skilled in particular

departments ought not to be despised, yet they cannot act universally.

The star is divided into eight parts ; one is effective, six are subject to it ; the

eighth is in itself effective and like the first, nay, in some respects it is superior

to, and more excellent than, the first, as will hereafter be more clearly shewn,

when we speak of the new heaven and firmament. But it is only right that

the celestial astronomer should know also about the rest. Now, these inter-

mediate stars act, follow one another, and agree, so that nothing shall be

predicted from the higher star, with the accomplishment of which the lower

star interferes and produces something else, be it better or worse.

Hence, it is clear that astronomy was always highly valued by the ancients

from the time of the Deluge up to the birth of Christ.

All species of Astronomy, it is well known, were highly cultivated. In the time of Christ, however, this ceased ; and it is (? not) matter for regret that under

Christ this should have occurred, because the Father had determined by His

mighty love that men should confine their thoughts to Him, and that useless

things should be omitted ; and yet many of these things originated and grew up

under Christ and afterwards inundated the whole world. In order to under-

stand this, I would have you know that Christ taught eternal wisdom, and

took care for the soul, not without a purpose, but that the image of God might

be promoted to the kingdom of its Creator, and so the lower wisdom might

be neglected while the higher might be more actively cultivated. Although,

therefore, in this book I write these things like a heathen man, I profess myself

a Christian. The heathen, however, can rejoice in the Father who is not



opposed to the Son ; and he is not really a heathen if he walks in the light of

Nature. The wisdom of Christ is better than all the wisdom of Nature.

I myself avow this, that one prophet in a single hour speaks more certainly

and more truly than all the astrologers in many years, and one apostle far

excels in truth all the magicians.

What could resist the school of those who spoke with tongues of

fire ? And yet, though these gifts were possessed, a certain sect ' rose

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up in the time of Christ speciously boasting an eternal wisdom which they

did not possess, though it grew and spread abroad. This sect cut itself

off from the noble science of astronomy, and took its place much as dung

might take the place of fruit. Hence it occurred that, in course of time, not only the foundation and light of eternal wisdom, but also the true astronomy itself was obliterated, and the entire light of Nature at length

corrupted and obscured. This was a lamentable evil and sin. Woe to those

who sin against the Holy Spirit as do these of whom I complain ! I confess

that it is better to speak from God than from astronomy ; it is better to heal

from God than by means of herbs ; better to preach from God than from false

prophets, which is the sin against the Holy Ghost. What comes from God

is not halt or maimed, but has, as they say, hands and feet. What comes from Nature is, for the most part, worm-eaten and decayed. All things are

not from God ; but some are from Nature. All are not from Nature, but some

from God. If the magi, the astronomers, the signators, the necromancers, the

incerti, the diviners, should give up their science and follow the prophets,

the apostles, and especially Christ Himself, who could impute it to them for a

fault that they aspired to the greater from the less, from Nature to Christ ?

Yet we cannot but lament that they did not penetrate to that school which

spoke with the tongues of fire, though they had almost lost the light of Nature.

Hence it happens that they thoroughly detest both kinds of wisdom.

Concerning the stars, I lay it down that they it is which confer all animal intelligence. As the body is conferred by the globe, in the same way is the

intellect conferred by the star. One cannot exist without the other. I am forced to admit that it repented the Father that He had made man, whom the

Son regenerates. It is therefore wiser to be in communion with the Son than

with the Father, though the light of the Father must not be abandoned. For

the Father is not opposed to the Son, nor the Son to the Father. Woe to him

who sins against the Holy Spirit ! I acknowledge that man is dust ; for he

was taken from the elements. What are the elements ? Nothing. What is

man ? Nothing. Better is it then to follow, not that which is nothing, but that which is something. But when it comes to recognising the wondrous

works of God, it cannot be but that I shall feel a difficulty. For the gifts of

God are given to the Prophets, are given to Apostles, and to Saints. But so

also those gifts are bestowed on astronomers and on physicians. All are by

God and from God. Whatever is pre-destined to Prophets and Apostles will

succeed. May that too succeed which is pre-destined to astronomy and to

medicine, but all by means of God and of His operations ! It is not everything

that regards what is eternal or that regards even Nature ; everything looks to its

own. What I have to say of man, of animal, of elementary body, or of wisdom

from the stars, is strictly true ; and since man remains as he was formed at

the beginning, I describe him as such, making in this place no mention of the

new birth. Still, if the old birth and the new could not coexist, I would not

describe the one or the other, but would vote all things vain. In the

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meantime, as to the accusation that I, being a Christian, treat a heathen topic,

if the Father and the Son be agreed, and the one exist in the other, I would

hope that this fact need cause no strife with any person ; and unless, indeed,

opposition were raised by that sect which has darkened the light of Christ as

well as the light of Nature, and so brought it about that between two stools

one comes to the ground, any one would readily undertake to write on these

matters. In the meantime, if the renovation of the world takes place, then

will be brought to pass the saying that was uttered by the eternal Virgin,

"He has filled the hungry with good things ; and the rich He has sent empty

away."

THE END OF THE BIRTH, AND THE CONSIDERATION

OF THE STARS.

By Dr. Theophrastus Hohenheim.

Concerning the Mass and the Matter out of which Man was Made.

IT follows next in order to consider how it comes about that external

causes are so powerful in man.

It must be realised, first of all, that God created all things in heaven and on earth — day and night, all elements, and all animals. When all these were

created, God then made man. And here, on the subject of creation, two remarks have to be made. First, all things were made of nothing, by a word

only, save man alone. God made man out of something, that is to say, from a

mass, which was a body, a substance — a something. What it was — this mass

— we will briefly enquire.

God took the body out of which He built up man from those things which

He created from nothingness into something. That mass was the extract of

all creatures in heaven and earth, just as if one should extract the soul or

spirit, and should take that spirit or that body. For example, man consists

of flesh and blood, and besides that of a soul, which is the man, much more

subtle than the former. In this manner, from all creatures, all elements, all

stars in heaven and earth, all properties, essences, and natures, that was

extracted which was most subtle and most excellent in all, and this was united

into one mass. From this mass man was afterwards made. Hence man is now

a microcosm, or a little world, because he is an extract from all the stars and

planets of the whole firmament, from the earth and the elements ; and so

he is their quintessence. The four elements are the universal world, and from

these man is constituted. In number, therefore, he is fifth, that is, the fifth or

quint-essence, beyond the four elements out of which he has been extracted

as a nucleus. But between the macrocosm and the microcosm this difference

occurs, that the form, image, species, and substance of man are diverse there-



from. In man the earth is flesh, the water is blood, fire is the heat thereof,

and air is the balsam. These properties have not been changed, but only the

substance of the body. So man is man, not a world, yet made from the world,

made in the likeness, not of the world, but of God. Yet man comprises in

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himself all the qualities of the world. Whence the Scripture rightly says we are

dust and ashes, and into ashes we shall return ; that is, although man, indeed,

is made in the image of God, and has flesh and blood, and is not like the world,

but more than the world, still, nevertheless, he is earth and dust and ashes.

And he should lay this well to heart lest from his figure he should suffer himself to be led astray ; but he should think what he has been, what he now is, and what hereafter he shall be.

Attend, therefore, to these examples. Since man is nothing else than what he was, and out of which he was made, let him not, even in imagination,

be led astray. The knowledge of the fact tends to force upon him the confession that he is nothing but a mass drawn forth from the great universe.

This being the case, he must know that he cannot be sustained and nourished

therefrom. His body is from the world, and therefore must be fed and nourished by that world from which he has sprung. So it is that his food and

his drink and all his aliment grow from the ground. The great universe contributes less to his food and nourishment. If man were not from the great

world but from heaven, then he would take celestial bread from heaven along

with the angels. He has been taken from the earth and from the elements,  
and therefore must be nourished by these. Without the great world he could  
not live, but would be dead, and so he is like the dust and ashes of the great  
world. It is settled, then, that man is sustained from the four elements, and  
that he takes from the earth his food, from the water his drink, from the fire  
his heat, and from the air his breath. But these all make for the sustentation  
of the body only, of the flesh and the blood.

Now, man is not only flesh and blood, but there is within him the intellect  
which does not, like the complexion, come from the elements, but from the  
stars. And the condition of the stars is this, that all the wisdom, intelligence,  
industry of the animal, and all the arts peculiar to man are contained in them.  
From the stars man has these same things, and that is called the light of

Nature ; in fact, it is whatever man has found by the light of Nature. Let us

illustrate our position by an example. The body of man takes its food from

the earth, to which food it is destined by its conception and natural agree-

ment. This is the reason why one person likes one kind of food, and another

likes another, each deriving his pleasure from the earth. Animals do the same, hunting out the food and drink for their bodies which has been implanted in the earth. Now as there is in man a special faculty for sustaining his body, that is, his flesh and blood, so is it with his intellect. He

ought equally to sustain that with its own familiar food and drink, though not

from the elements, since the senses are not corporal but are of the spirit as the

stars are of the spirit. He then attracts by the spirit of his star, in whom that spirit

is conceived and born. For the spirit in man is nourished just as much as the body.

This special feature was engrafted on man at his creation, that although he shares

the divine image, still he is not nourished by divine food, but by elemental.

He is divided into two parts ; into an elemental body, that is, into flesh and

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blood, whence that body must be nourished ; and into spirit, whence he is

compelled to sustain his spirit from the spirit of the star. Man himself is dust

and ashes of the earth. Such, then, is the condition of man, that, out of the

great universe he needs both elements and stars, seeing that he himself is

constituted in that way.

And now we must speak of the conception of man, how he is begotten and

made. The first man was made from the mass, extracted from the

machinery of the whole universe. Then there was built up from him a woman,

who corresponds to him in his likeness to the universe. For the future, there

proceeds from the man and the woman the generation of all children, of all

men. Moreover, the hand of God made the first man after God's own image

in a wonderful manner, but still composed of flesh and blood, that he may

be very man. Afterwards the first man and his wife were subjected to Nature, and so far separated from the hand of God that man was no longer

built up miraculously by God's hand, but by Nature. The generation of man,

therefore, has been entrusted to Nature and conferred on one mass from which

he had proceeded. That mass in Nature is called semen. Most certain it is,

however, that a man and woman only cannot beget a man, but along with

those two, the elements also and the spirit of the stars. These four make up

the man. The semen is not in the man, save in so far as it enters into him

elementarily. When, in the act of conception, the elements do not operate,

no body is begotten. Where the star does not operate, no spirit is produced.

Whatever is produced without the elements and the spirit of the stars is a

monster, a mola, an abortion contrary to Nature. As God took the mass and

infused life into it, so must the composition perpetually proceed from those

four and from God, in whose hand all things are placed. The body and the

spirit must be there. These two constituents make up the man— the human

being, that is, the man with the woman, and the semen, which comes from

without, and is, as it were, an aliment, something which the man has not

within himself, but attracts from without, just as though it were a potion. Such

as the principle of food and drink is; such is also that of the sperm, which the

elements from without contribute to the body as a mass. The star, by means of

its spirit, confers the senses. The father and mother are the instruments of the

externals by which these are perfected. In order to make this intelligible,

I will adduce an example : In the earth nothing grows unless the higher stars

contribute their powers. What are these powers ? They are such that one

cannot exist without the other, but of necessity one must act in conjunction

with the other. As those without are, such are those within, so far as man is

concerned. Hence it is inferred that the first man was miraculously made, and

so existed as the work of God. After that, man was subjugated to Nature, so

that he should beget children in connection with her. Now, Nature means the

external world in the elements and in the stars. Now it is evident from this

that those elements have their prescribed course and mode of operation, just



as the stars, too, have their daily course. They proceed in their daily agree-

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ment, and at particular epochs Nature puts forth new ones. Now, if this form

of operation — if the father and mother — with this concordance meet together for

the work of conception, then the foetus is allotted the Nature of those from

whom it is born, namely, of the four parents — the father, the mother, the ele-

ments, the stars. From the father and mother proceed a like image and essence

of flesh and blood. Besides this, from their imagination, which is the human

star, there is allotted the intellect, in proportion wherein the concordance and

constellation have exhibited themselves. So, too, from the elements there is

allotted the complexion and the quality of the nature. So, too, from the external stars their intelligence. As these meet, the influence which is stronger

than the others, preponderates in the foetus, or else there is a mutual com-

mingling of all. Thus man becomes a microcosm. The father and mother are made from the universe, and the universe is constantly contributing to the

generation of man. In this way, there is constituted a single body, but a double nature, a single spirit, but a twofold sense. At length the body returns

to its primal body, and the senses to the primal sense. They die, pass away,

and depart, never to return. The ashes cannot again be made wood, neither

can man from that state in which he is ashes be brought back so as to be man

again.

Now we have traced the generation of man to this point as a general and

universal probation of the whole of astronomy, in order that it might be understood from thence why the astronomer studies and gets to know men by

the stars, namely, because man is from the stars. As every son is known by

his father, so is it here ; and this science is very useful if a man knows who is

from heaven, from the elements, from father and mother. The knowledge of

the father and mother lies at the root. The knowledge of the elements pertains to medicine. The knowledge of the stars is astrological. There are

many reasons why these cognitions are useful and good. Many men are mere

brutes, and yet make themselves out angels. Many speak from their mother,

calling themselves Samuels or Maccabees. Many in their earthly complexion

fast and pray, and call themselves divine. Many handle those things which

are not really what they are said to be. Anyone who is an astrologer knows

what that spirit is which speaks and is seen. It is matter for regret that many hesitate between the two lights, culling and stealing from each in order

to make themselves conspicuous. The spirits are known, indeed, to each, but

in a different way, and this should not be so. But though things are thus,

man is the work of God, but one only is His very son, that is, Adam. Others

are sons of Nature, as Luke in his genealogy recounts of Joseph, that he was

the Son of Helus, which Helus was the son of Mathat, which Mathat was the

son of Levi, and so on back to Adam ; yet there is no mention of the son of

God. Thus man is a son in Nature, and does not desert his race, but follows

the nature of his parents, the stars. Now, he who knows the father and mother of the stars and of the elements, and also the father and mother

of the flesh and blood, he is in a position to discuss concerning that offspring,

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concerning its nature, essence, properties, in a word, concerning its whole

condition. And as a physician compounds all simples into one, preparing a

single remedy out of all, which cannot be made up without these numerous

ingredients, so God performs His much more notable miracle by concocting

man into one compound of all the elements and stars, so that man becomes

heaven, firmament, elements, in a word, the nature of the whole universe,

shut up and concealed in a slender body. And though God could have made

man out of nothing by His one word " Fiat," He was pleased rather to build

man up in Nature and to subject him to Nature as its son, but still so that He

also subjected Nature to man, though still Nature was man's father. Hence

it results that the astronomer knows man's conception by man's parentage.

This is the reason why man can be healed by Nature through the agency of a

physician, just as a father helps a son who has fallen into a pit. In this way

Nature is subjected to man as to its own flesh and blood, its own son, its own

fruit produced from itself; in the body of the elements wherein diseases exist ;

in the body of the spirit, where flourish the intelligence and reason ; and the

elements, indeed, by means of medicine, but the stars by their own knowledge

and wisdom. Now, this wisdom in the sight of God is nothing ; but the

Divine wisdom is preeminent above all.'" So the names of wisdom differ.

That wisdom which comes from Nature is called animal, because it is mortal.

That which comes from God is named eternal, because it is free from mortality. These two parts, therefore, seemed to me necessary to be treated

before I commented upon astronomy itself, so that from these universal proofs

the whole foundation might be the more easily gathered.

The following are the numbers, religions, and faculties of the whole of astrology, which are treated naturally and artificially. Neither more nor fewer

than these exist essentially and spiritually. Their names and differences are

as follows: — i.. Astrology; ii., Magic; iii.. Divination; iv., Nigromancy; v.,

\* In an exceedingly abstruse treatise on The Foundation of Wisdom and the Sciences, Paracelsus thus delivers

himself upon the subject of sapience and knowledge: Whosoever undertakes a treatise on the foundation of wisdom, the

same before all things should admonish or teach the reader concerning the origin of the sciences and of sapience. So

also the physician who has decided to write concerning diseases must first explain from what foundation he writes, and

the author whom he follows, as also how he teaches, in order that the same may be proved in the case of diseases. For

out of these the probity and truth of his doctrine and science can be judged: Similarly, we who are about to treat of

the foundation of the sciences and the arts must necessarily teach their origin, whence they have proceeded, and

whence they are to be learned. Having done this, we must proceed to explain the matter itself. This book treats not

of corporal matters, but of things invisible, that is, of reason itself.

Hereof I have been impelled to write, seeing that

many persons before me have supposed many kinds of wisdom, whereas, so far as regards man, there is only one

wisdom ; for how can one carpenter differ from another carpenter when both construct the same house, both use the

same axe, and both have one method of building ? There is one compass. Concerning this, it must be stated in a

treatise on science that two compasses are not to be used, for the compass is one and not two. In the same fashion, the

carpenter, the quarryman, and the bricklayer can use no compass different from this. Thus the house of wisdom

neither can nor ought to be established except upon one foundation.

And as the builder's art is defined by one circle,

one number, one line, one square, so also through all methods there is one wisdom ; and as the distribution takes place



from one circle into a triangle, quadrangle, etc., which, however, are all one circle, the same is to be understood concerning the distribution of sapience. So also, as heaven, earth, air, and water use one and the same line, thus according to one line all wisdom is educed and extended. And as all men and all things are numbered by one number, so there is one number of wisdom itself, nor is any other beyond it to be taken. But inasmuch as a line is drawn by a free hand, yet by no means a correct one, or a circle, also by no means accurate, is described by hand, etc., so also lines, circles, and other figures proceed from sapience, but are by no means correct. For such sapience is by no means a true circle, quadrangle, or line. Hence I have determined to treat shortly of the foundation of science and wisdom, whence they proceed, what they are, and who bestows or imparts them. Artificers are greatly in need of the knowledge

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Signature; vi., Uncertain Arts ; vii., Manual Arts. What will be handled in

each religion, and what the religion itself is, seek in the sequel.

Astrology. — This science teaches and treats concerning the whole firmament,

how it stands with the earth and with man according to the primaeval

order, and what is the connection between man, the earth, and the stars.

Magic. — This science brings down and compels heaven from above to stones, herbs, words, etc. It teaches also the change of one thing into another, as well as the knowledge of the supernatural stars, comets, etc., and

what their signification is.

Divination. — This science is from heaven to man without any formal institution, so that he knows how to speak of things future, present, and past,

though he has never looked into those things himself, and speaks nothing save

what heaven impresses upon him. This science is most of all seen among

simple persons.

NIGROMANCY. — This treats of sidereal bodies, which are without actual

body, flesh, and blood. This operation stands related to the necromancer as

a servant to his master, the latter commanding the former.

Signature. — This science teaches one to know the stars, what the heaven

of each may be, how the heaven has produced man at his conception, and in

the same way constellated him.

Uncertain Arts. — These sciences are without any principles on which they

rest, or from which they proceed, and are ruled by the imagination, offering a

new spirit and a new firmament by which they work.

Manual Art. — This science teaches the preparation of instruments for

all astronomy, and with slender material expresses or comprises the form of

the stars, and brings heaven and earth into one figure.

For the sake of fuller understanding I will add how many species each religion has, in this way: —

of such foundation, for what else is sapience but an art or science which one man has derived from another. He who by

counsel flourishes in prudence, what has such a man learned except the art of provident wisdom, which another man

does not know? Thus, the artificer has a skill in regulating the fire in which the tailor is completely wanting. This,

therefore, is his art. Hence in different persons there are different arts. What, therefore, is science save art ? It

becomes this art to proceed out of a circle, out of a line, out of a number, for this gives a mode, and thus a mode obtains

in arts. From his individual art the turner derives his special mode, and this also is true — the line, the circle, etc,

give a mode of wisdom, and the said mode is wisdom itself. Further, sciences are distributed after many methods, nor

could they all consist in one. One man knows one thing, and one another. No person can know and accomplish

ever>'thing. Who is familiar with, who performs all things ? And as no one perfects two labours in one labour, but it is necessary that one thing only should be performed at one time, so the case is the same with the arts and sciences. For the sciences are so extensive and so profound that they cannot be contained and held by one brain. One part is given to one, a second to another, etc. For as in one street of a city there are many gold beaters, in another many shoe-makers, and in a third many tailors, so there is an analogous distribution of the sciences. Now, all undertakings proceed from one fount ; from one fount flow all works and all sciences. Their ramifications are distributed like fruit on a tree, none of which can so separate itself as to deny that it was produced with the others from the same tree. If a guide and teacher be needed in this kind of wisdom, so that the source of a writer's instruction may be known, it becomes right and just that I should divide this discourse into two parts. The sapience of man is twofold — one relating to the soul, the other to the body. Having made this distinction, it is necessary that we should understand the animal, that is, the corporeal, and also, so to speak, the mental, that is, the eternal. But as we have elsewhere described the origin of the animal man, so here we shall chiefly concern ourselves with the man which is spiritual, and here is explained the

invisible source of science and wisdom.— The rest of the work, which contains several treatises, and is at the same time

only of a fragmentary nature, attributes, as might be expected, all wisdom to God, for man has nothing of himself.

Man, however, is the heir of heaven, and the world exists solely for his benefit. It further divides wisdom into the

anim.al and the angelical, and affirms that men themselves are angels, and are before all heaven and all angels.

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Astrology has three species, as referring to man, the inferior bodies, animals.

Magic has six species. It belongs to comets, images, gamahei, characters, spectres, incantations.

Divination has five species, dreams, brutes, the mind, speculation, phantasy.

Nigromancy, of which there are three species, material visions or spectres,

astral spirits, and inanimate, phantastical bodies, that is, those assumed by

the dead or by lifeless things.

Signature has three species, chiromancy, physiognomy, and proportion.

Uncertain Arts, of which there are four species, geomancy, pyromancy, hydromancy, ventinina.

Manual Art has five species, arithmetic, geometry, cosmography, instrument,

sphere (a mathematical instrument).

The Interpretation of the Species according to each religion.

Astrology— The First Religion.

This science embraces three species in which it is occupied. It operates

against man, against elements, against animals. For since heaven and the

lower bodies are mutually connected, the heaven teaches us to know the lower

bodies by means of a figure which represents the whole heaven. From this

figure is inferred the property of the inferior bodies, and what effect heaven

produces in those inferior bodies.

Magic.

Of Comets. This species teaches us to recognise all these supernatural signs in the sky, and to understand what they signify. Of this class are comets, halos, and the other figures of the sky. This science is founded on the

Apocalypse, on dreams, and on the saying of Christ, "There shall be signs in

the sun, moon, and stars." Since all these signs are supernatural, they refer

not to astrology, but to magic.



Of Images. This science represents the properties of heaven and impresses them on images, so that an image of great efficacy is compounded, moving itself and significant. Images of this kind cure exceptional diseases, and avert many remarkable accidents, such as wounds caused by cutting or by puncturing. A like virtue is not found in any herbs.

Of Gamahei. These are stones graven according to the face of heaven. Thus prepared they are useful against wounds, poisons, and incantations. They render persons invisible, and display other qualities which, without this science. Nature of herself cannot exhibit.

Of Characters. These species are words which are either spoken or written. They have power against all diseases, which they also avert. They divert misfortune and all accidents, they set free prisoners so that they are

loosed from their chains, and produce those effects which Nature itself is not able to bring about, but only magical science can accomplish.

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Of Spectres. This species exhibits the likenesses of men, so that something appears which is not really present. These visions with their signs are produced by night, not by day, and lack the body, blood, flesh, soul, and spirit of man.

Of Incantations. This species teaches how to turn men into dogs, cats, etc. It teaches a man how to convert himself into all kinds of appearances and forms. It renders people invisible, changes the minds of men at the will of the artificer, impels, leads, and directs impressions and generations

according to his pleasure.

Divination.

Dreams. If anything is presented to a person by means of a dream, be it present, future, or past, be it knowledge, a treasure, or any other secret, it

bears reference to this art. It can direct the stars to a dream, so that anything may be thereby revealed.

Brutes. This species teaches us to distinguish the prophecies which come

from animals, so that man may see and understand what the heaven does or

is about to do. It operates also in fools, in animals, and in other simple beings.

The Soul. This species refers only to the mind of man, so that by chance and not by premeditation it is suggested to the mind of man what he ought to do.

This species is of great importance, and should be studied among the very first by

man, so that he may know what the mind suggests to him from its true foundation.

Speculation. If any one carefully weighs and speculates, and, by means of a strong imagination, finds what he seeks, it ought to be referred to this

species. It arises from the stars, which are occupied about man and teach him.

Phantasy.- If any one in mere sport finds out or learns anything, this also is from the star, when it is matured. This often reveals many things such as treasures, mines, and others which are hidden, operating without any

previous knowledge or investigation, and benefiting him who does not seek it.

Nigromancy.

Visions. This species sees in crystals, mirrors, polished surfaces, and the

like, things that are hidden, secret, present or future, which are present just as

though they appeared in bodily presence.

Astral Spirits. This species teaches how to deal with sidereal spirits separated from the body, so that they may be compelled to serve men like slaves.

Inanimates are men without a soul produced by the stars, dwelling and conversing with men and doing the same as they.

Signature.

Chiromancy, by which the star is exhibited in man with that appearance in

which the heaven was at the time of his nativity. It appears in the hands,

feet, and other lines and veins of the body, shewing themselves differently in

different bodies.

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Physiognomy. This species teaches how to know a man by his countenance, manners, and gestures. This also has for its cause the hour of birth,

which signs a man, and by those signs forms his nature.

Proportion. This species judges the properties from the general habit of a man, whether he be lame, too tall, too short, etc.

## Uncertain Arts.

Geomancy. This science is practised with a free mind without foundation

or certain knowledge or signs (tesserae). It agrees with astrology.

Pyromancy. This species is fortune telling by fire. By fire is seen what is the motion of the heaven, what its nature and condition. In this the moon

is principally consulted.

Hydromancy. This species teaches how to see in water certain secret and hidden things, closed and sealed letters, and persons who are travelling in

distant countries, whether they are living or dead. This operation proceeds

from the constellation of the new firmament, by means of imagination.

Ventinina. This teaches how to determine from the wind what the future state of the heaven will be as regards man, whether good or bad, fruitful or sterile, and other similar things in the future which cannot be determined by Nature.

Manual Art.

Arithmetic. This species teaches how to find the number of heaven and earth in the stars and the like.

Geometry teaches how to measure the height of heaven and earth, and of the things contained in them.

Cosmography teaches the situation and distance of all things, the manners and nature of peoples.

Instrumentation. This species teaches how to make instruments, with which is known how heaven and earth are connected.

Sphere. This species teaches how to learn by means of an instrument what is the knowledge and correspondence of heaven and earth.

With this brief discourse I have endeavoured to describe the different species of religions that astronomy itself may thus be more rightly understood.

All these make up astronomy. But how each one may be proved is afterwards

described, with this view, that it may be clear that astronomy is no inconsistent or mendacious science, but that it is based on a solid foundation drawn

from the light of Nature itself; which, indeed, is necessary for establishing all



truth and knowledge.

Proof in Astrological Science.\*

Having treated of the generation of man we must now deal with his sustenance, and in this way astrology will be sufficiently proved. There is a

certain congenital virtue in man which attracts into man from the external

\* The proofs in astrological science, magic, and divination are wanting in the treatise, and the deficiency has been

supplied from another work, the *Explicatio totius Asii-onoiicp.*, which duplicates the Hermetic Astronomy *i<sup>h</sup>iicr*\*

*pretatio alia Asiroiwmue*). It has been thought advisable at this point to compress somewhat the prolixity which

further obscures the original.

sphere. Now, from that which is attracted man is sustained, and he is well

and ill according to that which he has attracted. The attractive virtue is twofold, one of the elementary body, the other of the sidereal body.

The

desire of man for sustentation is to be understood as follows : The rays of

the external sphere penetrate to us ; the internal economy of man accom-

plishes the rest. Thus the sphere extends its fruits from the radix even to

the outward locust. Hence it follows that there is a certain nature, namely,

hunger and thirst, which is implanted in us and compels us to eat those fruits.

So do the rays of this sphere enter us. Now, even as the food of the physical body comes to us from the elements, so is the sidereal body supplied

by the constellation with all science, all arts, all prudence. Man is formed in

such a manner that he should derive all his knowledge in the same way as he

gathers fruit from a tree. Thus originates music, the metallic art, medicine,

agriculture : whatsoever the earthly body requires, that he finds in the wisdom

of the stars, and all wisdom, whether good or bad, is derived to him from the

stars. Two things only, namely, justice and holy scripture, proceed immediately from the Holy Spirit. In the stars then is the whole light of Nature

founded. For as man seeks food from the earth in which he was born, so

also does he seek it from the stars in which he is likewise born. Thus the wisdom to which he is born is twofold — one is animal — but of the other

Christ said, " For this I was born," as if He had affirmed " I was born in the

Eternal Wisdom." The wisdom of earth should be employed only over carnal matters ; the other and higher wisdom should be learnt and employed

according to the words of Christ.

Now, the sidereal wisdom is foolishness before God, whence comes that

saying : The wise man rules the stars, in the sense that eternal wisdom governs the animal. Thus natural wisdom is given to the body and not to

the soul. Those things, therefore, which concern the soul are by no means

to be polluted by the light of Nature. This must only be used with Nature.

By the light of Nature all arts and operations have been invented. In the mansions of the planets there are workmen who have taught all other workmen, and they, indeed, are the best of all, for they have their arts implanted from birth. These, were they men, would everywhere forge iron

and handle it as if it were wax. Mortals as yet have not learnt this arcanum,

but they would do so did they drink from the true fountain. So also masons

dwell in the habitations of the planets, from whom all other masons learn,

and if they did this fully all matter would be plastic in their hands. Thus the

firmament formed by God is our perfect instructor in all the arts if we refer

to their true source. Thus, too, the palmary physician is in the firmament,

who is acquainted with all diseases, and even sees those things which are

hidden from our eyes. God created him such that he might beget physicians

on earth. Now, concerning evil sources, there are unskilled artificers in heaven even as on earth. This ignorance and clumsiness may be discerned

even by the animal wisdom, which is given for this end, that the good and

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not the bad may be chosen. So does the natural light lead up to the higher

light. Further, Lucifer in heaven made himself other than he was created,

together with his companions, and the same thing can also take place in the

stars. Hence contrary conceptions may arise, adverse and perverse arts.  
We

must not, therefore, believe every spirit, since of spirits there are two kinds,

even as there are two kinds of angelic intelligences— those who remained as

they were and those who fell from their first estate. Astronomy is important,

in that it teaches us to discern between these two kinds of spirits. This same

science also contains a great arcanum, nor can anything be learnt without it.

Wisdom is eternal and natural. The eternal is immutable and constant ; the

natural, from its mutable conception, generates a false spirit which misin-

terprets scripture. But if astronomy is acquainted with this, and if, indeed,

nothing is so hidden as not to be revealed thereby, who shall not extol it

with the highest praises ?

It has already been shewn after what manner man was made, how he

possesses hunger and thirst, an elementary and sidereal body, to produce an

appetite for nourishment, and finally that he tends to that which was implanted in him at conception. Hence it follows that such virtue, nature,

property, and condition, and finally all the concordance and constellation, can

be described by the astronomer, for in this way various nativities are constituted,

and hidden things are prognosticated. In all who live according to Nature

nothing is hidden from the astrologer, and thus for the generation of man a

figure of heaven is erected, in order to know the properties of the stars, as

also the particular mode. Understand, therefore, concerning astrology that it

knows the whole nature, wisdom, and science of the stars, according as they

perfect their own operation in conception and constitute an animal man. The

astrologer can easily describe a man or an animal by reason of such a

conjunction and concordance. But if astrology be fundamentally and properly

known, and the nativities of infants be erected rightly according to the mode

of the influence,- may evils will be avoided which would otherwise be occasioned

by the unpropitious constellations.

Proof in the Science of Magic.

In the first place let us define the nature of Magic. It is that which brings celestial virtue into the medium, and thence is able to perfect its own

operation. The medium is the centre. The centre is man. By means of man, therefore, the celestial force can be transmitted into man so that in man

may be found such an operation as the constellation itself can produce.

Moreover, in magic there is a further operation which it performs itself while

exercising its art, that is to say, while the nature itself of the constellation



does that which the magus ought to do. If the magus' be himself the medium

and centre, and, what is more, be capable of performing the operation of the

constellation for man by means of man, it is in addition given to this art to

produce another medium which is to be understood as a subject, by which

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subject that operation is just as well performed as by man, who is the true

medium. Thus in magical science there exist two operations, one which

Nature herself produces, selecting man as the instrument, and as the recipient

of her influence, whether bad or good, the other operates by means of arbitrary

instruments, such as statues, stones, herbs, words, also comets, similitudes,

halos, and any other supernatural generation of the constellation. Thus Nature herself is able to prepare her magical powers and perform her own operations by their means, as, for example, when something extraordinary takes place amidst a rude populace and is referred to miraculous agency, whereas it is only Nature who has worked magically.

Whatsoever Nature is able to accomplish in a foreign body, the same also can man accomplish, if he direct his operation so that conception can be attained, namely, the image, having neither flesh nor blood, and being like to the comet, so that the words and characters possess their own virtues equally with medicaments. It is, in like manner, possible to bring about such a condition in herbs and gamahei, that they become like to the planets and the dwellers therein. Now, it is no matter for astonishment that man accomplishes such things, for if it be true, as the scripture says, that ye are

gods, we shall certainly be superior to the stars. If the stars as a fact are found to govern the majority of men, that is because men have abdicated

their power as gods ; few, indeed, are those who have exercised gifts such as

those of the apostles and saints. The difference between the saint and the

magus is this, that one operates by means of God and the other by means of

Nature. Magic is a sublime science, and by reason of its operations is very

hard of attainment. We must have regard to the word of Christ, which passes not away, when He said; "If ye believe, ye shall accomplish more things than these." Now, if we can exceed that which is accomplished by

Christ, we can also exceed that which Nature accomplishes, seeing that she

was created on our account and is therefore in our power. The wise man

rules Nature, not Nature the wise man. For the same reason we can accom-

plish more than the stars. In us, then, should abound so great a wisdom that

we shall thereby control all things, not only firmamental virtues, but also

living animals which yet are much stronger than man. The will of man extends over the depth of the sea and the height of the firmament.

Nature herself is a magus. If about to announce anything, she creates for herself messengers, such as comets and other celestial signs. The magus

man is comparable to the physician. The physician knows the hidden virtues

of herbs, but the magus the hidden potencies of the stars. The physician

extracts the virtues of herbs, and produces a remedy which is small in weight

but represents the powers contained in a whole field of vegetation. The magus can transfer the powers of a whole celestial field into a small stone,

which is called the gamaheus. As the physician infuses herbal virtues into the

sick man, and so heals his disease, so the magus infuses into man the heavenly virtues just as he has extracted them. Medicines are renewed

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yearly, but the stars have their exaltations in place of a summer. The sun is

the highest grade of diurnal light, plus the congenital heat which belongs to

it. How shall this light and heat be brought downward by means of man into a subject, so that its light will be intolerable to the eyes and sense shall

scarcely be able to endure its heat ? This takes place in the sphere of the

crystal, which then is termed Beryl.

If the Magus can draw down virtues from heaven and infuse them into a

subject, why should we be unable to make images conducive to health or

disease ? If poison, and the rest, can arise from earth, it can issue also from

heaven. But why should not similar things take place in the case above,

whether the subject be images, herbs, stones, or woods ? The birth  
corre-

sponds to what is sown in the constellation, and it is not man alone  
who

operates such things ; Nature also variously exercises herself. But if it  
be

possible to Nature, why not also to man ? Let Nature be an example to  
us.

As she works we must follow in imitation. Herein lie hidden medical  
science,

all artifices, all arts, all animal industries. It frequently happens that  
Nature

advances some person beyond the knowledge he can derive from man,  
who

also by skill and industry surpasses all the rest. Such a man is born like  
the

comet, which differs from other stars. Thus it becomes possible that  
the

Magus also, by means of magic science, may produce such an  
industrious

man like a comet. These are the mysteries and the great things of God.  
The

firmament, by means of the magi, exhibits the glory of God. By means  
of

the magi out of Satra and Tharsis, by the ascendant of Christ in Bethlehem,

is made manifest whatsoever the firmament and heaven do reveal in the

Arcana of God. ^^

Proof in the Science of Divination.

Astronomy creates herself, and from herself performs astronomical operations which do not require art and industry. This mostly takes place

among those who are of a good and honest disposition, as also temperate.

The ancients preserved both their bodies and souls from pollution, so that

they might more successfully perform operations of this kind in themselves.

This is divination. When men, having no knowledge of astronomy, perform

such operations, they are considered miraculous, and the operators are regarded as gods. The operation is revealed by dreams, by the soul, by

speculation, and by animals. Divination was of much importance among the

ancients. It is a part of astronomy, but it is not a science, for the operation

occurs spontaneously. It is often said in common parlance : " My angel told

me this." Here the operation is called an angel, as if it took place by God ;

it is ascribed to the angel, as if to a medium between God and the man. At

the same time, the whole operation is merely celestial. Now this is the origin

of divination. Man possesses a sidereal body united with an external con-

stellation. These two communicate when the sidereal body is not affected by

the elementary. In sleep, when the elementary body is quiescent, the sidereal

body performs its functions. Hence arise insomnia, according as the



constellation operates them, and as the constellations are badly or well dis-

posed, so also are the insomnia. When the constellation and the sidereal body

are favourably co-ordinated, future things are truly predicted. In this manner, also, many remedies have been discovered which prevail over different diseases, also hidden treasures and other concealed things, so that

scarcely anything can be compared to this very great science. The firmament

foreknows all future things, nor does anything escape its knowledge, whether

of things past or things present. If a sidereal body of this kind be found suitable by the constellations, and if the constellations be prepared, many

marvels are manifested, both present and past. In this manner old men and

women, unendowed by any knowledge, as it were by their simplicity and

fatuity, have often made prophecies which the event marvellously verified.

In the same way, also, many have become learned men, who, having attained a suitable sidereal body, have sedulously exercised themselves in their

native influence. Hence it happens that they at last draw down upon them-

selves the influence of their native constellation, just as rays from the sun.

So an admirable science, doctrine, and wisdom are discovered, yet is the

whole animal alone, not from on high, but taken from the stars alone.

Heaven being thus constituted, and producing for itself a sidereal body, there

arise many great minds, many writers, doctors, interpreters of Scriptures,

and philosophers, according as each is formed from its constellation. Their

writings and doctrines are not to be considered sacred, although they have a

certain singular authority, given by the constellation and influence, by the

spirits of Nature, not of God. Operations of this kind sometimes proceed

from the mind of man in a stupendous manner, when men, changing their

heart and soul, would make themselves like to the saints, being made such by

a drunken star ; whereas wine changes man, so also these are changed. It

is, therefore, worth while to understand this sort of astronomy. Intoxicated

writers of this kind lead many astray ; they are wanderers in the Spirit of

God as well as in the Light of Nature, flitting about like dreams. Many things are done by these which yet are of no moment, nor can be understood

by others.

The force and efficacy of the constellations impresses itself upon brute animals, for whatsoever lives contains in itself the sidereal spirit and wherever the operations are, there they are manifested. So the clamour of

peacocks presages the death of their owners. For no man dies without the

previous indication of portents. When a man is about to die the constellation

within him loses its operation, and this loss takes place by means of a sign or

a great mutation. So the stars shuddered at the death of Christ. From motions taking place in Nature, the death of every man can be prognosticated.

Knockings in houses will sometimes precede the death of some occupant yet

these are not the work of spectres, but are natural operations, which in this

manner are accomplished in men by means of the stars. The stars singularly

sympathise with man, for man has been so formed by God that the whole

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firmament is consensitive with man, and out of compassion gives its presages

to his grief.

## Proofs in Nigromancy.

Regard, in due order, nigromancy, so that it may be possible to learn and

judge sidereal spirits and those who have no soul. The judgment is directed

to that whereof we proceed to speak. The man who buries a treasure in the

earth and hides it has all his mind intent upon that treasure. If he dies, his

elementated body is buried, his sidereal body withdraws from it, and walks about

on the earth up to the time when its decay is complete. This body carries

about with it the thoughts and the heart of the dead man. Hence, as may be

inferred, it keeps itself in the neighbourhood of that place where the treasure

has been buried, about which the heart of the dead man was anxious. Such

sidereal spirits are constantly seen at or near the place where such treasure is.

The same thing occurs in other matters about which anybody has been anxious

with the whole desire of his heart, whether it has been food, or drink, or de-

bauchery, gambling, or hunting. In all these things the spirit acts for the imagination of that heart, and it does the same thing in a shadowy way after

death, until the star consumes that spirit also, as the elements have consumed

the body. Hence it follows that the necromancers get to know these sidereal

spiritis and to ascertain for what reason they are walking about in one place or

another. In the same way, they explain the nature of lemures, giants, and

gnomes. Nigromancy is the philosophy of spiritual sidereal bodies, and of

inanimate beings who are, nevertheless, human, as onagri, nymphs, lemures,

etc. The man who busies himself about these is a necromancer. The same is

the case with exorcists who adjure bodies and inanimate beings of this kind.

They differ from necromancers in this respect, that the exorcists are occupied

with bodies obsessed by the devil, while the necromancers find their occupa-

tion, both naturally and philosophically, with those who are not obsessed.

The ignorance of men has confounded exorcism with necromancy, and taken

them to be one and the same. However, their distinction has now been settled. Moreover, I have determined to say nothing about exorcists here ; it

will be better to relegate them to the devil, whose servants they are. But I

would wish to commend necromancy to you as a remarkable natural science,

which produces some marvellous effects, since by means of sidereal spirits are

laid bare the very hearts of men, shewing how they are inclined, what they long

for, and what their ambitions are.

It is, moreover, pleasant and delightful to rightly understand nigromancy.

The knowledge of nymphs, also the discovery of lemures, gnomes, and giants,

is very subtle and ingenious. Indeed, the philosophy of these four inanimate

generations is a truly noble one, which many babblers oppose and prefer their

own nonsense to it. Since God is wonderful in all His works, it is more than

likely that, one of these days, the temerity of these people will be brought out

into the light of day, and, in God's own good time, branded openly. More-

over, necromancers use beryls because, in respect of astral spirits, they have

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some familiarity with magicians in the way of visions, but the magi do not

admit these. The causes of this fact will be noticed in these treatises. In the



present discourse it has been made sufficiently clear what nigromancy is, and what is its subject-matter.

Proof in the Science of Signature.

God has enriched the light of Nature with such ample gifts that even one

who is not addicted to the light can know all things that are therein. Is not

this a great thing which external signs offer to man's knowledge ? And God

has arranged it so. Possibly you wonder how this can be done. Let the following example put an end to your wonder. The carpenter is the seed of

his house. Whatever he is, such will be his house. It is his imagination which makes the house, and his hand which perfects it. The house is like the

imagination. Now, if such be the property of imagination that it makes a

house, Nature also will be an imagination making a son, and making him

according to its imagination. So the form and the essence are one thing.

Whatever anything is useful for, to that it is assumed and adapted. So if Nature makes a man, it adapts him to its design. And here our foundation is

laid. For everything that is duly signed its own place should properly be left ; for Nature adapts everything to its duty.

If any lord or prince builds a city he so builds and arranges all the walls, towers, citadels, and the rest, that they shall as closely as possible suit his

design. If man does this, how much more shall Nature, which is higher than

man ? It makes one man lame, because it is going to use such an one for

lame purposes. It makes another blind, he being destined for blind purposes.

In one word, whatever it requires any one to be, such an one it produces.

This, then, being the custom of Nature, that it produces such a man as it

wishes, those vestiges will be clear and plain in the man. By these vestiges is

meant whatever Nature is going to use such a man for.

Since Nature, therefore, works thus openly and puts forth its work in public, it is right and convenient that some one should be met who sees what

sort of a person Nature has in each case prepared and produced, that is, how it

opposes a rascal to an honest man, and sets a man-wolf over against a shepherd.

A signature, then, is that which has to do with the signs to be taken into consideration, whereby one may know another — what there is in him. There

is nothing hidden which Nature has not revealed and put plainly forward.

Rightly, therefore, should its proper place be given to signature, because

it is a part of astronomy, for this reason, that the star builds the man up at

its own pleasure, with the marks belonging to him. What is going to be tinged with black Nature makes black, what blue, it makes blue ; that which

is going to sting is made a nettle, and what is to purge is made an equisetum,

what is to be used for smoothing and polishing is made a smiris. In fine, to

everything is assigned its own form, by which it may be known for what purpose that thing is made by Nature,

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Whatever is in anything according to its properties, quality, form, appearance, etc., is revealed in herbs, seeds, stones, roots, and the rest. All

things are known by their signature. By the signature those who are instructed trace what lies hid in herbs, seeds, stones. But when the signature

is obliterated and trifles are substituted for it, then it is all over with every-

thing, even philosophy and medicine being at fault.

The cry goes everywhere that I burn with hatred of learned men, doctors,

magistrates, bachelors, senators, consuls, and the like. What is the reason ?

Nature has signed them too clearly. I can see what they are made of ; and I

hate every house that lets in the rain.

In like manner, I am accused of disliking physicians and surgeons. Why ? Just because they are not signed for their profession, but as rogues and impostors. The same is true of others also. I know plenty of them, if it were only safe to speak out.

How can I favour a man who is branded with so many stigmata and disgraceful marks as the Consul of Astorza, Niger, and of Nuremberg, MufFel ? And how many others are there like them ? Of course they detest

this art, because it too clearly betrays bad men.

Proof in Uncertain Arts.

Nature puts forward a way and clear order in which man should consider

what belongs to Nature and its properties. Thus astrology teaches us to know the nature of the sun by the accustomed order of the stars. So what

the moon is and what her nature, the astrologer learns from her course,

which he sees to be regular. The same judgment is to be passed on the other

stars. In like manner, philosophy is learnt from that which appears, how Nature stands related to the earth ; hence it is ascertained that the method of

philosophy ought to be the same. Thus all things have their own proof and

comprehension. And so all arts, such as medicine and the rest, are conceived

in a natural order. Without this order nothing can be done or brought to a

perfect end.

Moreover, the uncertain arts, of which four are shewn in the table, have

not this order and process, which can be materially proved and demonstrated ;

but this differs from the order spoken of. With regard to this it ought to be

understood that there are many things which do not indeed square with the

same order, but still are not opposed to Nature. They only diff'er from the

order of material nature, as God has settled it. But what there is besides in

this order ought to be understood from the Uncertain Arts in the following

manner. The firmament and new heaven are constituted by the imagination ;

and it should be known that this imagination is effective, and produces many

things, being marvellous in its operations. It often happens that the

imagination of the parents, father and mother, confers on the offspring born

in that creation a different heaven, another figure, another ascendant besides

that which astrology gives. Thus it often happens that an offspring is

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begotten contrary to the star, and arranged otherwise than the figure of the

heavens dictates. By the force of this imagination many learned men are

often born.

Nothing, therefore, ought to be accepted beforehand in the way of proof

for these uncertain arts short of the operation which takes place through the

imagination by means of a new heaven, new ascendant, and firmament. In

proportion as this is good, strong and just in operation, so the judgments fall.

Let us take an example. Speculation is the wishing to know this or that thing.

This speculation produces imagination ; imagination begets operation ; and

operation leads to judgment and opinion. Now imagination is concerned, not

with the flesh and blood, but with the spirit of the star which exists in every

man. This spirit knows many things : future, present, and past, all arts and

sciences. But flesh and blood are crude and imperfect, so that they cannot of

themselves eff'ect what the spirit wishes. But if flesh and blood are subject to

the senses, and are purged by them, then the spirit acts thereby, if only the

body be consentient. These senses are supreme in the uncertain arts. It is

for this reason they are called uncertain arts ; for who can know what imagin-

ation is in them ? What does the spirit which is given to them imagine and

effect ? Yet, nevertheless, the art itself is certain. But the artist who uses it

may be unfit for the creation of new heavens and the generation of a firmament.

Because, therefore, there is the element of doubt on these points, credence

cannot be 'given to opinion, but one has to wait for the issues. At last, however, the force and efficacy of these things are discovered.

Moreover,

it is not to fight against God if the future is explored apart from him  
whom

God has set over the nature of the firmament. Suppose, for example,  
that

someone is going to be stabbed with a dagger. Let this be foretold to  
him by

some other person. Premonitions of this kind have often been found  
true,

though there might have been strong opposition. Now, if this happens  
by

uncertain arts God himself suggests the prophecy, the prediction, and  
the

premonition in a manifold way. So many prophets have predicted such  
things

by dreams. It was by a dream Joseph was admonished about Mary. And  
since these things did not seem natural to flesh and blood, they were  
thought

nothing of until, the event corresponding, they were believed. Now the  
un-

certain arts, just like dreams and other revelations, are intelligible. God  
chooses to appear wonderful in His works. For this reason the uncertain  
arts

are by no means to be despised, because they eventually become known by the

result. God does not intend that we should always foreknow the future for

certain, as can be done by the order of Nature. He wishes us to know, indeed

but sometimes to doubt ; that seeing we may not see, as Christ Himself also

was known, yet not known by the Jews, seen yet not seen, heard yet not heard.

It has been said above concerning the imagination that it draws the star to

itself and rules it, so that from the imagination the operation itself may be

found in the star. Just as a man with his Imagination cultivates the earth according to his judgment, so by his imagination he builds up a heaven in his

star. The imagination of the artist in uncertain arts is the chief art and head

of all. But in addition to this, imagination is strengthened and perfected by-

faith, so that it becomes reality. All doubt destroys the work and renders it

imperfect in the spirit of Nature. Faith, therefore, ought to strengthen the

imagination. Faith bounds the will.

Now, faith is threefold. There is faith in God. This produces what it

believes. By faith mountains are moved, the dead are restored to life, sight is '

given back to the blind, the lame walk. What marvels faith produces if imagination looks to God with full faith which is unbroken and unmutated.

We find an example of this in the Saints of the Old as well as the New Testament, who, according to their belief, were made to obtain their wish, so

that nothing was wanting to them. There is another faith in the Devil and

his powers. Whoever has this faith, to him it happens as he believes, if only

it be possible for the Devil to fulfil it. Lastly, there is also a faith in Nature,

that is, in the light of Nature. He who believes in this obtains from Nature

as much as he believes. Now more cannot be obtained from Nature than is

given to it and conferred upon it by God. It is, then, imagination by which

one thinks in proportion as he fixes his mind on God, or on Nature, or on

the Devil. This imagination requires faith. Thus the work is concluded and perfected. That which imagination conceives is brought into operation.

Note an example of this. Medicine uses imagination strongly fixed on the nature of herbs and on healing. Here is need of faith that such imagination may act in the physician. If this is present, imagination conceives

and brings forth spirit. The physician is spirit, not body. Hence infer that

the same fact holds good in all arts. Moreover, there are physicians without

imagination, without faith, who are called phantastics. Phantasy is not imagination, but the frontier of folly. These work for any result, but they do

not study in that school where they ought. He who is born in imagination

finds out the latent forces of Nature, which the body with its mere phantasy

cannot find ; for imagination and phantasy differ the one from the other.

Imagination exists in the perfect spirit, while phantasy exists in the body

without the perfect spirit. He who imagines compels herbs to put forth their

hidden nature. So also imagination in the uncertain arts compels the stars to

do the pleasure of him who imagines, believes, and operates. But because

man does not always imagine or believe perfectly, therefore these arts are

called uncertain, though they are certain and can give true results. The other

sciences of astronomy hold their own even without faith or imagination, just

as a mechanic who, if he follows his own order in working, has no need of

imagination or consideration, and yet finishes his work.

But, it should be remarked, that by faith water can be crossed over without drowning or wetting; and a man without faith can do the same thing

if he crosses the water by a bridge or in a ship. So also healing the sick is accomplished by means of medicine without faith ; but by means of faith it is

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found out what medicine is. Imagination takes precedence of all. What this discovers and gives, the other, who acts phantastically, uses.



Man is not body, but the heart is man ; and the heart is an entire star out of which it is built up. If, therefore, a man is perfect in his heart, nothing

in the whole light of Nature is hidden from him. Thus from one point in Geomancy his whole will is accomplished. So, too, in Austrimancy, Pyromancy, and Hydromancy. The newly-born and self-begotten spirit shadows forth its knowledge and intelligence, in a figure and by a figure, as

the man imagines, and remains firm therein without any dissolution. It is in

this way the spirit of those sciences is begotten which at last operates and

perfects that which is sought. The first step, therefore, in these sciences is

to beget the spirit from the star by means of imagination, so that it may be

present in its perfection. After that perfection is present even in uncertain

arts. But where that spirit is not, there neither judgment nor perfect science

will be present. Hence wonderful things are now found out in future and

occult things, which are laughed at and despised by the inexperienced, who

never realise in themselves what is the power of Nature in their spirit, that

spirit, I mean, which is born in the manner described, and given and assigned

by God for this special purpose.

To believe in the Devil leads to doubtful results, and the thing is mixed up with fraud. The reason for this is to be sought from God, who has determined that all who believe in the Devil should be or become liars like

himself. But this faith in God is perfect and free from all defect. It is in Nature such as its power is. So, then, the uncertain arts are sciences, but

with this condition added, that a new generation of the prophetic and Sibylline

spirit shall take place by which the art and hand may be ruled and guided.

Who was the inventor of these uncertain arts, I have not been able to ascertain. I know this, that these arts are very old, were held in great

esseem by the ancients, hidden and handed down as special secrets.  
They

spent their time on imagination and faith, by which they tracked out  
and

demonstrated many consummate results. At present, so much  
imagination

and faith do not exist ; but most men fix their minds on those things  
which

minister to the pleasures of flesh and blood. These they follow ; to  
these they

give their attention. These arts, therefore, even on this account, are  
uncertain, because man within himself is so doubtful. He who is  
doubtful

can accomplish nothing certain ; he who hesitates can bring nothing to  
perfection ; he who pampers the body can attain to nothing solid in the  
spirit.

Everyone should be perfect in that which he undertakes. So the spirit  
will be

entire, and will conquer the body, which is nothing worth. The spirit is  
fruitful. This a man should have perfect within him, and put aside flesh  
and

blood.

The End of the Proof in Uncertain Arts.

Imagination has impression, and impression makes imagination. Therefore from impression descends imagination. Hence, it follows that what-

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ever be the impression, influence, constellation, star — such is the imagination.

Hence, too, it ensues that imagination brings forth a new heaven above impression, and as the imagination, such is the figure of the heaven.

Proof in Manual Mathematical Science.

Though everything in the whole of astronomy be seen and discovered, yet

there must be respectively numeration, dimension, occasion, and instrument.

These are the principles of all sciences, that is to say, they are those things

which concur with all sciences.

It is difficult to understand how numeration can be brought to bear in the

case of stars, on account of their infinite number. The greatest part of them

is never seen, or seen with difficulty, yet all of these must be reckoned in their

number. It is, however, impossible for a man who only uses his eyes to count

these. He who uses more than his eyes can count them, but not that other

one.

The same is the case with geometry, for the measuring of height, depth,

breadth, etc., is much too difficult to be undertaken by all. That is not geo-

metry which is handed down among the seven liberal arts. Our geometry is

astral, not terrestrial, and is known only to him who makes his measurement

magically, not elementarily, but beyond the elements.

In like manner, the work of cosmography is material. The invention of the art itself is material, not elemental, but rather connected with nigromancy

and divination. They who practise it examine the state of all things in heaven

and earth, in what position they are placed and constituted, and with what

conjunction they are connected. These matters are found out with so much

subtlety that they will be described by-and-by with reference to the globe,

instrument, and sphere.

Now, if a manual mathematician be so skilled a numberer in arithmetic, a

measurer in geometry, an explorer in cosmography, an experimenter with

instruments, then he may with the utmost propriety give himself out as a mathematician. Of these three departments does mathematical science consist, and these four make up mathematics. In this way the invisible body of astrology, which is known to the wise men, can be deduced.

But there are other mathematics, which only concern the Magi. They are very apt at making magical instruments, such as gamahei, images, characters.

For these things, too, are instruments. The art of making them has to be

sought in magic. Their preparation is part of mathematics. It is necessary,

therefore, that these persons should be certain and well constellated, fit for

preparing these things and disposing them in their place. That is, they must

be virgins.

So, also, in Nigromancy. It is mathematical so far as making its prepar-

ation goes. Divination and signature need no mathematics. In  
nigromancy,

however, it is necessary that an instrument of certitude, as also one  
regalia, and

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other defensives be used; for spirits are very prone to obsession. It is,  
there-

fore, necessary that all should fortify themselves well against them,  
since the

danger is imminent. But where that kind is (if I may use the expression)  
obsessible, it is worth while to know.

And so with regard to the mathematics required, as has been said, for  
the

science of astronomy, let this be settled and determined, that herein is  
need for

the most consummate prudence and intelligence. Nothing will be done  
by



the common method. It is requisite that a man should be one who discovers

these things in a more sublime way than by the ordinary and earthly light of

Nature. There is need, I say, of a higher light, that is, of one that is above

the artificial.

In this way, the mathematics in astronomy are proved by means of their

own instruments, which agree with the great world. These instruments are

so connected and bound up with the elements and the stars that they assume the

form of a microcosm, which is itself made from the greater world, but consists

of a smaller body, yet one which contains the universal world in itself like a

quintessence extracted from it.

Here follow certain fragments and schedules on the same matter as the

preceding.

Concerning the Knowledge of Stars.

Before all else you should be taught about the stars, what they are ; for the

astronomer is directed to the stars only and to nothing else. It should be known,

however, in this place that elementary bodies are not concerned ; also, that

flesh and blood effect nothing, but only stars. In order that you may thoroughly

understand this, I would have you know that man's senses are apart from his

body. Whatever is not corporeal is either star or ether. But of those things

which have not body there are many species in man. However this may be, man's sensation is certainly not flesh and blood. The body, therefore,

is one thing and the sense another. The body is flesh and blood. The sense

is soul. The soul, not the body, is the subject of astronomy. But the body

is ruled by the soul. So, then, the body, too, is the subject of astronomy, because the body underlies the soul, is obedient to it, and ruled by it.

Moreover, the soul is not something eternal in man ; it is not the summum

bonum, but is something mortal existing in man ; it is the man built up in

Adam. Since, then, the soul is subject to astronomy, and astronomy acknowledges

the star alone as its lord, know that in the star there are many essences,

that is, not one star, but many. It is known, also, that one star exists higher

than all the rest. This is the Apocalyptic star. The second star is that of the

ascendant. The third is that of the elements, and of these there are four ; so

that six stars are established. Besides these there is still another star, imagination, which begets a new star and a new heaven.

But although, as is now understood, there are seven stars, still the astrologer is not so conditioned as to act the astrologer in these seven. One

is an astronomer of supernatural astrology ; another over the ascendant ;

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another over the four elements, and yet another over the imagination. Each

discourses of his own astrology, each one is an astrologer, and each sufficient

in himself. Now, he who is an astrologer does not rest in one thing, but is conversant with all, if he does not expound his own species with which he

is conversant. But that is an intolerable error which, neglecting the different

kinds of stars, deals only with the horoscope, the ascendant, and the figure of

the heaven. But though the rest of the horoscope should not be understood

by the astrologer, this would matter little if he only confessed that these other

parts were good and belonged to astrology. For there is a star of the firmament, that is, fire, which has nothing to do with the horoscope. There

is a star of the earth, because the earth, no less than the heaven, has its astrologer. So water and ether equally have their own star, and in like manner

the air. Let no one think there is only one star. There are more ; but beyond all that have been mentioned there is one. Beyond the fifth, again,

there is another supernatural one ; and beyond this sixth, one which is hidden

in man himself, making the seventh.

I speak of the seven kinds of astronomy which make up the entire man, as has been before pointed out. Moreover, these seven kinds are not under

seven stars. But I say this, that astrology alone embraces these seven in itself, and hence it is necessary to understand how these seven stars are

essentially conditioned. In this way a perfect astrological judgment issues

forth, which can be obtained in no other way. For there must be a medium,

by which the last operates, and another after the first of the four, add also in

the last. I add this with the view of making quite clear what is not sufficiently insisted upon in astrology, that Mars in the sky must be thoroughly

understood, which looks there like a live coal. For besides this many another

exists, and, moreover, four others in the four elements, and, lastly, one in the

imagination. What sort of smith would he be who could forge a horse-shoe

but -not a nail ? What sort of a carpenter who could only cut his wood, and

not join it ? Science ought to be perfect in all particulars, without exception.

What things should be joined, let them be joined.

In this place it should be specially considered that before the Deluge our

ancestors, up to the birth of Christ, devoted themselves with constant zeal and

unwearied labours to the discovery of wisdom ; and now, since the advent of

Christ, all this has perished and become extinct, so that it is difficult to find

any of it anywhere surviving. I will tell you the cause of this. Christ offered

eternal wisdom to the world. When this was offered it was only right and

just that the inferior wisdom should be repudiated, and the higher know-

ledged. In this respect I confess that I write like a heathen, though I am a

Christian. For by right the lower wisdom gives place to the higher. The wisdom of Christ is better than the wisdom of Nature. A prophet or an apostle is better than an astronomer or a physician. A prediction from God is

better than one from astronomy. A cure wrought by God is better than one

by herbs. Prophets speak infallibly. The sick are healed and the dead raised

by apostles ; nor is there any deceit about these things.

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Although, therefore, astronomy with its light was obliterated by Christ, who will impeach that light ? And thus much farther I am commanded to

say. The sick have need of a physician, but not all of them need apostles.

So predictions need an astronomer, but not all need a prophet.

Distribution

being made, one part goes to the prophets, another to the astronomers ; one

part to the apostles, another to the physicians. Each has his own limitations.

And so, indeed, astronomy is not taken away from or interdicted to us Christians, but we are commanded to use it in a Christian way. We are created by the Father for the light of Nature, and it is only right that we should know and practise this. We are called by the Son for eternity, whence

this, too, should be known. So, therefore, the light is transferred to us from the



Father as if by inheritance, and the light from God the Son here in this world

to eternity. Neither hinders the other — the Son the Father, or the Father the

Son. By this means man is able in both ways to learn, to know, and to work.

Having made this excursus, I end my treatise on astronomy, that you may

know what the stars are, and what power the astronomer or astrologer has,

in what respect the one differs from the other, and how the stars are situated.

I have made mention of seven, not for the moment taking thought of one

other star, which is the Signed Star of the Microcosm, so that really they

should be reckoned as eight. In the following explanation and proofs all these things will be found connected together so that you will understand them.

I could wish, indeed, that those who put themselves in the place of Christ

would shew themselves His real disciples. Then the light of Nature would be

more rightly understood, that is, the miracles of God would be more carefully

looked into. As it is, mere trifles and deceits are obtruded, in which there is

no juice, no marrow, no wisdom. If folly and wickedness like this are allowed

to succeed, what success can there be for the noble wisdom of Nature ? In

this way no consideration is given either to the wisdom of Nature or to eternal wisdom, but both lose esteem together. It is the way of the world to

oppose every kind of wisdom. This being so, I thought it best not to refrain

from writing, but by all means to go on. For the renovation of the world will be upon us ; and then at length will be found that which is now sought

after ; and it will be so put before us that nothing of it will perish. It is a good thing to keep for our heirs a treasure predestinated to its special purpose.

This is a real treasure, which is dug up with that end in view. Let no one

think that I mean here to treat of anything save of the stars, and these are

sufficiently explained, that being added which so far ends our knowledge.

What we have deemed necessary we have linked together. And it should be

known that the medium must be rightly understood ; for without this nothing

is done ; this is so.

The higher star governs all lower things. Now, if there is no star in the earth, the higher star will affect nothing. But the star of the earth conceives

the power of the higher star, and is capable of containing it, which else would

not be the case. It is so also with the water and the rest, as we have said

above.

Another Schedule.

I. This threefold operation of astrology has one mode in a figure of the heaven. By this it is understood how the heaven stands related to lower things, so that a perfect judgment is able to be made.

II. Comets. What we understand as such are newly-begotten stars, not produced at the first creation, but freshly exhibited by God. Such were the star of Christ and others like it.

Images are made from terrestrial things endued with celestial powers, by means whereof they heal diseases and turn aside wounds in the case of those whom they mark.

Characters are words which heal diseases and act like images. They are drawn from the higher stars and are artificially assumed by the lower.

Growing Things of the Earth are like Characters and Images. Sometimes trees are brought to such a state as to put forth flowers. Sometimes

these growing things are changed into frogs, serpents, owls, scarabaei, dragons, etc.

Spectres are visions which sometimes appear to men. They portend wars

and other future evils, like comets. They should be explained magically.

Dreams occur if the heaven and its sidereal spirit sport and joke with men, concerning the past, present, and future.

Brutes are used when heaven works by them and foreshadows the future,

so that by them we can be informed of some impending evil and misfortune.

III. The Mind. This is when the mind itself within man expects some-

thing, good or evil. The origin of this is from heaven, which thus sways the mind, and impresses on it its good or evil fortune.

Speculation is when a man speculates and imagines within himself, and thereby his imagination is united with heaven, and heaven operates so within him that more is discovered than would seem possible by merely human methods.

Phantasy is when a fool or silly person speculates, and heaven is at the same time in connection, and so operates by him that from the phantasy of a fool heavenly influence is recognised.

IV. Visions are apparitions artificially produced in mirrors, crystals, nails, etc.

Astral Spirits are those which dwell in man on the earth, separable from man, and serving him, as long as they exist.

Inanimates are men who are produced without the seed of Adam by the operation of Nature, such as are giants, lemures, nymphs, gnomes, etc.

Chiromancy is a science pointing out the stars by the lines in the hands, feet and other parts of the body, as we have said above in this treatise.

Schedule concerning the Proof of Magic.

From what source magic proceeds, and how it interprets new signs.

" There shall be signs."

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Besides, how impressions from above impinge upon lower bodies.

More-

over, what effect heaven has with its signs, as earth with its medicines.

In

order that you may understand this source from which magic draws its inter-

pretation, attend. All sciences, all branches of human knowledge, are from

God. These sciences either come from the light of Nature, or are learnt by

instruction, or are secretly instilled by God.

The first mode is that in which man learns by himself without the instruction of man. For magic is not learnt by its interpretation, unless it be

spoken from on high.

The magician is born, as all arts are born, as is the case with those who find out new arts, as letters, or Montanica : —

The Magi have the new spirit, not created by this or that man. That spirit is born by asking, by searching, by knocking, out of the heart and by

the spirit.



Note. — Whatever God says. He adds an interpreter thereto. Let none, therefore, ask, whence is this ? It is from God. He, for example, has said,

" There shall be signs in the sun and in the moon." This needs interpretation.

It cannot be explained by Nature, because it transcends the limits of Nature.

The spirit must concur with what is said, and he who interprets this is a magician. The spirits are in the stars.

Here ends the Treatise on Hermetic Astronomy.

APPENDICES.

APPENDIX I.

## CONCERNING THE THREE PRIME ESSENCES.\*

### CHAPTER I.

EVERY thing which is generated and produced of its elements is divided into three, namely, into Salt, Sulphur, Mercury. Out of these a conjunction takes place, which constitutes one body and an united essence. This does not concern the body in its outward aspect, but only the internal nature of the body.

Its operation is threefold. One of these is the operation of Salt. This works by purging, cleansing, balsaming, and by other ways, and rules over that which goes off in putrefaction. The second is the operation of Sulphur.

Now, sulphur either governs the excess which arises from the two others, or it

is dissolved. The third is of Mercury, and it removes that which changes into

consumption. Learn the form which is peculiar to these three. One is liquor,

and this is the form of mercury ; one is oiliness, which is the form of sulphur ;

one is alcali, and this is from salt. Mercury is without sulphur and salt ; sulphur is devoid of salt and mercury ; salt is without mercury or sulphur.

In this manner each persists in its own potency.

But concerning the operations which are observed to take place in complicated maladies, notice that the separation of things is not perfect, but two

are conjoined in one, as in dropsy and other similar complaints. For those

are mixed diseases which transcend their sap and tempered moisture. Thus,

mercury and sulphur sometimes remove paralysis, because the bodily sulphur

unites therewith, or because there is some lesion in the immediate neighbour-

hood. Observe, consequently, that every disease may exist in a double or

triple form. This is the mixture, or complication, of disease. Hence the physician must consider, if he deals with a given simple, what is its grade in

liquor, in oil, in salt, and how along with the disease it reaches the borders of

the lesion. According to the grade, so must the liquor, salt, and sulphur be

extracted and administered, as is required. The following short rule must be

observed : Give one medicine to the lesion, another to the disease.

- The doctrine of the three prime principles being the foundation of the physics and philosophy of Paracelsus, it is

the intention of this brief Appendix to exhibit that doctrine in connection with the origin of diseases.

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#### CHAPTER II.

Salts purify, but after various manners, some by secession, and of these there are two kinds— one the salt of the thing, which digests things till they

separate — the other the salt of Nature, which expels. Thus, without salt, no

excretion can take place. Hence it follows that the salt of the vulgar assists

the salts of Nature. Certain salts purge by means of vomiting. Salts of this

kind are exceedingly gross, and, if they do not pass oif in digestion, will produce strangulation in the stomach. Some salts purge by means of perspiration. Such is that most subtle salt which unites with the blood. Now,

salts which produce evacuation and vomiting do not unite with the blood,

and, consequently, produce no perspiration. Then it is the salt only which

separates. Other salts purge through the urine, and urine itself is nothing

but a superfluous salt, even as dung is superfluous sulphur. No liquor super-

fluously departs from the body, for the same remains within. Such are all

the evacuations of the body, moisture expelled by salt through the nostrils, the

ears, the eyes, and other ways. This is understood to take place by means of the

Archeus from these evacuations. Now, as out of the Archeus a laxative salt

comes forth, of which one kind purges the stomach because it proceeds from

the stomach of the Archeus, so another purges the spleen because it comes

from the spleen of the Archeus ; and it is in like manner with the brain, the

liver, the lungs, and other members, every member of the Archeus acting upon

the corresponding member of the Microcosmus.

The species of salt are various. One is sweet as cassia, and this is a

separated salt which is called antimony among minerals. Another is like vinegar, as sal gemmae ; yet another is acid, as ginger. Another is bitter, as

in rhubarb or colocynth. So, also, with alkali ; there is some that is generated,

as harmel ; some extracted, as scammony ; some coagulated, as absinth. In

the same way, certain salts purge by perspiration alone, certain others by

consuming alone, and so on. Wherever there is a peculiar savour, there is

also a peculiar operation and expulsion. The operation is of two kinds — that

which belongs to the thing and the extinct operation.

### CHAPTER III.

Sulphur operates by drying and consuming that which is superfluous.

Whether this proceeds from itself or from others, it must be completely consumed by means of sulphur, if it be not subject to salts. Thus, a

medicine for

dropsy is made of the salts produced out of the liver of the Archeus to consume

the putrefied and corrupt. But to remove the disease itself the strength of

sulphur is necessary, to which diseases of this kind are subjected in virtue of

their origin. Yet, it is not every kind of sulphur which will effect this purpose,

and so it results from the nature of the element that every sickness produced

by the nature of the body has its contrary from the nature of the element.

This takes place both universally and particularly, and, consequently, from the

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genera of an element the genera of diseases may be recognised. One is always the sign and proof of the other.



The same sign occurs in the case of mercury ; it assumes that which separates from salt and sulphur. Hence are produced diseases of the ligaments, arteries, joints, limbs, and the like. Hence in these diseases we must simply remove the liquor of mercury. But the ailments themselves ought to be removed by those things which are favourable and conducive to them, when proof has been obtained of the speciality of the thing in Nature.

#### CHAPTER IV.

The physician should understand the three genera of all diseases as follows. One genus is of salt, one of sulphur, and one of mercury. Every relaxing disease is generated from salt, as dysentery, diarrhoea, lenteria, etc.

Every expulsion is caused by salt, which remains in its place, whether in a healthy or suffering subject. The salt in the one case is, however, that of

Nature, while in the other it is corrupted and dissolved. Cure must be accom-

plished by means of the same salts from which the disease had origin, even as

fresh salt will rectify and purify dissolved salt. The sulphureous cure follows as

a certain confirmation of the operation in salt.

All diseases of the arteries, ligaments, bones, nerves, etc., arise from mercury. In the rest of the body the substance of corporeal mercury does not

dominate. It prevails only in the external members. Sulphur softens and nourishes the internal organs, as the heart, brain, and reins, and their diseases

also may be termed sulphureous, for a sulphureous substance is present in

them. Let us take colic as an example. Salt is the cause of this, because this

predominates in the intestines. In its dissolved state it produces one kind of

colic, and when it is excessively hard it produces another kind ; for when it

passes from its own temperature it becomes excessively humid or excessively

dry. In the cure of colic by elemented salts the human salt must be rectified.

But if a salt other than from sulphur be applied, you must regard it as a submersion of salt and not a cure of colic. Similarly, in the case of mercurial

and sulphureous diseases, each must be administered to its counterpart, not a

contrary to a contrary. The cold does not subdue the hot, nor vice versa, in

congenital diseases. The cure proceeds from the same source as the disease,

and has generated the place thereof.

## CHAPTER V.

The genera of diseases are also divided into various branches, locusts, and

leaves. Yet is there one cure. The mercurial disease is an instance, for mer-

curial liquor separates into many branches, locusts, and leaves. So all varieties

of pustules are subject to Mercury, because the disease is mercurial.  
But some

are subject to common and others to metallic mercury, some to  
mercury

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xylohebenus, some to mercury of antimony. It is necessary, therefore,  
to

know that liquor of mercury, which cures that which the salt of mercury  
dissolves, and it has also an incarnative virtue. For mercury is multiplex.

In metals the liquor of mercury is like a metal ; in juniper and ebony it is  
like

wood ; in marcasite, talc, and cachimia, it is like a mineral ; in  
brassatella,

persicaria, and serpentina, it is like grass, and yet there is but one  
mercury

variously manifested. What has been said of pustules must be  
understood

also of ulcers, of which some are cured by the mercury of persicaria, some by

the mercury of arsenic, and some by the mercury of xylon guaico. Consequently, the physician should know the tree of diseases and the tree of

natural substances, but of these there are indeed many. There is the tree of

salt, which is twofold, namely, of rebis and of the element. There is also the

tree of sulphur and there is the tree of mercury. Accordingly, the physician

must guard against inserting two trees into one cure ; he must remember that

Mercury must be administered for mercurial, salt for saline, and sulphur for

sulphurous diseases. To each malady let the corresponding remedy be applied.

So are there only three medicines as there are three forms of diseases.

## CHAPTER VI.

In fine, the physician should classify diseases under the name of their

medicine. It is opposed to the usage of art to say that a complaint is, for example, jaundice ; any rustic knows this. Let him say rather : This is the disease of Leseolus. Thus, in one word, you comprehensively express the

cure, property, name, quality, disposition, art, and science thereof. For Leseolus cures jaundice and nothing else. I would persuade every one to

become accurately acquainted with the trees, for he who knows not their seed

is involved in fundamental errors. So also we must say that this or that is a

disease of gold, and not that it is leprosy. In like manner let him speak of

disease of the tincture, whence it will be evident that the complaint is one

which belongs to age, for the tincture regenerates age. So also we shall have a disease of vitriol, and this is epilepsy, which is cured by the oil or spirits of vitriol. I have comprehended these matters under a theory because

of the special mode from which it is first deduced and the mysteries of Nature

which were hidden by alchemical authors. From these I prove my theory of

the elementary in its production and the annual in its generation. Let us instance the operation and virtue of Mercury. There are many of these operations and virtues both in the elementated and the annual, which experience teaches to those who know in what things Mercury and in what

things other spirits lie hidden. They also will know how to prepare that Mercury, and how to form one kind into a topaz, another into crocus Sandalius, a certain other into a spirit, and any they choose into the exaltation

which best suits it. The power of flesh astringents and flesh formers for wounds proceeds from Mercury alone, in which there is no sulphur and no salt,

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and the same is extracted and produced into its own pure liquor. But some

Mercury is quicker in operation than others, as the Mercury in resin, which is

quicker than that in mumia or tartar. The same process must be followed

with sulphur and salt ; the physician must understand their exaltations if he

would cure his patients. I know perfectly well that Porphyrius would marvel

were he to hear that Mercury becomes sapphire and a noble jasper because he

has not seen it or handled it.

## CHAPTER VII.

Ginger is diaphoretic by reason of the salt out of the body whereof it is made. But that virtue belongs to the fire, through which generations boil

up, as is held in philosophy, and by reason of this boiling up it removes obstacles, and reduces or elevates the humours of sulphur, salt, and Mercury

to the second, third, and fourth grade of ebullition. And as it is constituted

out of the igneous nature of salt, so it also ascends a grade, by which grade



the humidities distil through the pores and guttas. Thus purifiers perform

their work by the sole force of salt, as, for example, honey. The balm of salt

is situated in honey, which, consequently, does not putrefy. For balm is the

most noble salt which Nature has produced.

Attractive force is of sulphurous nature or essence. Mastic is a sulphur thus produced, and so also opopanax, galbanum, and others. Nor must we

accept the axiom of physicians, that it is the property of heat to attract. We

should rather say that it is the property of sulphurs to attract. Hot things

only attract in so far as they burn, but that which burns is sulphur, which is

not fixed, and hence evaporates like gums. Laxatives also attract like a magnet from those places where they are not. But the reason why salts attract is that salt is impressed upon sulphur and coagulated by means of the

spirit of sulphur. Therefore, it attracts from places more distant than itself.

Thus there are aperients of sulphur, whether cold, or green, or purple red,  
of any fashion whatever. For it is the nature of aperient sulphur to operate  
and to drive before it every moveable thing which it reaches. Nor is it true,  
as physicians say, that it is the nature of cold to cause evacuation.

## CHAPTER VIII.

What we should know about tonics is explained by the Archeus, who is like man, and remains hidden in the four elements — being one Archeus indeed,  
but divided into four parts. He therefore is the great cosmos and the small man,  
and one is like to the other. From Archeus proceeds the force of tonics. That  
from the heart of Archeus acts as a tonic to the heart, as gold, emeralds,  
corals, and the like. That which proceeds from the liver of Archeus strengthens  
the liver of the lesser world. Thus, neither Mercury, sulphur, nor salt, bring

out this kind of healing virtue. But the heart of the elements sends it forth ;

from this does that flow. In the elements there is a force and potency which

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produce the tree from the seed ; thence it derives the strength by which it

bcomes erect and stands fast. So, also, by an external strength which the eyes

see do hay and straw grow up. There is a like strength in animals, by virtue

of which they stand and move. Moreover, there is another strength which is

not visible to the eye, but is inherent and is the principle of health in the

subject wherein it abides. This is the spirit of Nature, which if a thing have

not, it perishes. This spirit remains fixed in its own body. The same  
strengthens man. In this manner does the strength in all the limbs of  
Archeus  
flow down into the lower world by means of vegetables.

## APPENDIX II.

### A BOOK CONCERNING LONG LIFE.\*

#### BOOK THE FIRST.

#### CHAPTER I.

SINCE it is becoming to Theophrastus that he should philosophize

further concerning long life, it is necessary, in the first place, and worthy to be known, in my judgment, what life is, especially immortal life, which subject the ancients completely passed over, as I believe, either

because it was by them unknown, or was not sufficiently understood. Hence

it is that so far they have made provision only for the mortal life. Now, I will

straightway define what life is. Life, by Hercules, is nothing else than a balsamite mumia, preserving the mortal body from mortal worms and from

dead flesh, together with the infused addition of the liquor of salts. Moreover,

our life is long, for neither spirits nor the light of Nature affirm that it is short. The life of the ignorant is short, with art it is long. What is shorter than art ? What is longer than life, at least among those who are not super-

stitious ? Further, what is more durable, more healthful, and more vital than

balsam ? What is more transient, more weak, and more mortal than the physical body ? Its measure varies between long and short. Why, therefore,

is life long and why is it short ? But that life which is of the  
supercelestial-

physical is outside our rules. The pomp of our authority extends only  
over

the mortal body, and is regulated, so to speak, by art unto the third  
terminus,

unto the fourth, even unto the fifth. So much for the living body. What,  
then, about death, and what is death ? Certainly nothing else than the domi-

nion of balsam, the destruction of mumia, the ultimate matter of salts.  
The

separation of immortal from mortal things produces a dissolution of the  
mortal

\* This Appendix may be regarded as serving two purposes. The subject  
of long life is, of course, a highly important

branch of the Hermetic Mystery, and whatever Paracelsus wrote  
concerning it should be included in a collected edition

of his Hermetic writings. But the alternative treatise entitled De Vita  
Longa shews Paracelsus at his darkest, and,

it may be added, at his worst. From beginning to end it is not only  
unintelligible, but almost incapable of translation.

It is well that one specimen of his really arcane manner should be given to the reader, so that he may regard more hopefully the difficulties which encompass the comparatively lucid works which have preceded. The present version has been reasonably compressed, but it can only be affirmed that it interprets the original about as accurately as can be expected.

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members. But this is according-ly called long life from the beginning. This

also is short life, that is to say, it is said of death. Now, death is not life, but

art is longer than this death. These are the dissolutions of life, also digested

separations of that which is pure, of life long and healthy, both mortal and

immortal, which the day of birth has united and conjoined, and that from both

bodies. For every conjunction of perishable things of a diverse kind brings

about dissolution, and how much more then will the conjunction of things

natural with things which are beyond Nature be also followed by dissolution ?

For the cause of death is an empirical war, scarcely different from a duel

taking place between the mortal and immortal. Disease may be compared

to the javelin, and the Anthos to the breast-plate. What else is there over and

above the struggle which these carry on ? Herein is the fountain and origin

of the generation of disease which presently death follows. Hence we under-

stand what life is, both the mortal and immortal.

CHAPTER H.



In order to the clear understanding of what has been already said, I consider that I should next speak of the physical body. The end of the physical body is the sustentation of all those things of which we have been

treating. Herein we should divide our examination after the following manner. In the first place, let its parts be considered, not only the special

organs but those which are distributed over the whole body, including a right understanding of the marrows, the conditions, the uses of tendons, the

forms of bones and cartilages, the nerves, the properties of flesh, the virtues

of the seven chief members, bearing throughout this rule in mind. In the

first place, we must thoroughly know the whole rationale and nature both of

the physical body and the physical life. Now, the body and the life of the

physical body are alike mortal. But from that which is mortal nothing can

be elicited in the direction of long life, and thus with regard to the arcanum

and the elixir, in this our Monarchia, neither the body nor the mortal life

ought to be considered. For long life is a thing outside the body, is preserved

apart from the body, and the body is inferior thereto. Moreover, when the

body intervenes, a dissolution of either life takes place. On this subject the

Empiric Muse and the medical sophists, following the method of the Spagyrites, preserved the body as a balsam to avoid occasioning death, whereas the balsam is the mumia of life, not of the body, forgetting, mean-

while, that death was not in life, for the death of life is nothing else than a

certain dissolution of the body from the immortal. When this takes place,

then the body dies. This was the mistake of Hippocrates throughout all his

prescriptions, namely, that he administered to the body instead of to the soul,

and that he proposed to preserve the mortal by means of the mortal. The

body is a creature, but not so the life, and it is indeed nothing but the

daughter of death. Therefore, from Archa descended that which is immortal.

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But you will say that the Hippocratic Muse is not altogether to be referred to

death. Be it so, but you will find a much easier way to health, since the Magnale has descended from above. For God gave unto Hippocrates only

those things which are creatures, and among these even the chief mysteries

were not imparted in their fulness. To this body God has added another body

which is to be regarded as celestial, that, namely, which exists in the body of

life. Hereof I, Theophrastus, affirm that this is the work and this the labour,

namely, lest it collapse into the dissolution which is of mortal things and

belongs to this body alone. And although dissolution can take place in that

perishable body, and from this dissolution may be gathered a loss of the

heavenly body, yet it cannot stand in the way of long life, by reason of the

restoration which must shortly take place, so that the body may be altogether

without any defect, for as fire continues to live so long as wood is present,

even is it the same in the case of long life, so long as the body out of Archa is

present, because the body as a body is to be preserved by the intervention of

a body, which extrinsically grows strong. By means of this it is preserved.

For the body is nothing else than the subject wherein the long life of the

eternal body flourishes. So much for the physical body.

## CHAPTER ni.

It is needful that we should now state after what manner the matter of

the same is to be preserved from all corruption. In the first place,  
whatso-

ever the body corrupts in itself the same is to be restored by a foreign  
body,

that is to say, as the Monarchia of the Spagyrist does not admit, by the  
common nature of balsam which labours to preserve the body. For as it  
is

impossible that wood should not be consumed by fire, so it is  
impossible for

the body not to be at length corrupted by life. Therefore, those who are  
skilled in essential things, who think they can attain long life as a  
balsam, are

the less to be heeded, since the nature of the balsam is rather to  
preserve the

body from corruption lest there should be a vacuum in the body. For  
every

vacuum is a disease of that place, or a sickness in the body, or, again, it  
is a

certain atrophy of long life. For long life has place in the perfect body ;  
in

the imperfect it continually fails until it is dissolved in death. We know  
that

the physical body can be sustained from death, and that by virtue of its innate

mumia. These things have reference to a healthy life, not to a long one, which is a terminus for the physical body. But it will be worth while before

we explain long life to first exhibit and ensure a healthy life. There are certain things which ward off diseases. It is to be observed, therefore, that

corruption is to be removed from the body, and that which blazes forth in

long life is to be again returned to the refrigerium. Wherefore, in this place

the specifics of Nature which are prepared for this purpose must necessarily

defend the body wasted by any disease, which is the duty of the physicians,

but in long life nothing of the kind is required. And now concerning short

life. The specifics for given diseases have nothing to do with long life ; they

are used solely to fortify the body. It makes little difference as to long life

whether provision is made against fevers, etc. For as long as the spirit of

Nature remains it preserves the celestial body, and the long life remains,

together with the torture of diseases. Death here is not ready, for as long as

the body is committed to the care of the physician there is death, but not the

celestial body, for out of the body flows a poison into life which so inflames it

that it bursts forth altogether into bad flesh, and seeing that death takes its

origin from corrosives, and a certain arsenical realgar is for all, therefore it

does not cease from the nature of a poison until it has satisfied its nature

and consumed the body, converting it into incinerated eschara. Nor after the

end will it cease from its malice therein. Therefore, a double praxis is to be

begun — one to preserve life, and the other to repress the body and to alleviate

it from day to day by reason of the corruption which takes place daily.

#### CHAPTER IV.

Whereas, by the nature of its creation, the body, and its physical life, passes

as one part into the composition of the form, and because the physical body is

the half, being the whole with the celestial, the physician ought to give more

consideration to the question how the major physical man is to be preserved.

For in the major life consists long life, but in the minor is the subject of mortality, and this is implanted according to predestination, both the body and

the celestial life in the physical body, which, as an individual companion,

accompanies this conjunction. Now, it is to be understood concerning pre-



destination that there are some things which are free therefrom, and are

therefore disposed according to the Divine Will, without the violation of any law. Further, when another conjunction of these two forms has been

produced, of the natural, that is to say, and of that which is beyond Nature,

into the form of Nature, and when it is completely elicited in the matrix that there are two fathers and one son, two mothers and one daughter, and that these four persons generate, this celestial seed produces, together

with the mortal, that animal which appears when born, the elemental seed,

and also the celestial at the same time. For in this place the corporal seed

truly works, which also ought to be preserved in the predestination of the

natural channel, for that which is beyond Nature ought to be considered in

the first place, in order that by these things even those which are beyond

Nature may be preserved. Thus a boy is designated as the heir of two

inheritances — of the nature and of the essence which exists from Nature,

according to the decree of the creation which comes forth at the same time,

and of that also from him who is the parent beyond Nature, which parent

rules the body and governs it. Out of the two, that is to say, from these parents, arises a conjunction of, matrimony from on high. For Adam obtained nothing from his creation, nor was he made subject to ascending signs

or to any other matters.

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Nothing, therefore, out of the four stars can participate with man. For the stars and the homuncula are not divided, but man has received long life from

that which is beyond Nature. In the first place, the physician is to be admon-

ished in order that he may possess and use the truth, not following everywhere

the figments of the unskilled, who have written most frigidly on the matter, that

he should pay more attention to the things which are beyond Nature than to those

which are according to Nature. Next, that he should be fairly acquainted with

predestination. From this, as from a source, proceeds that monarchia which is

beyond Nature rather than the specific and qualitative. Hence is spread abroad

that error wherewith not a few are imbued, so that they determine to study the

body, and attribute many more things thereto than of right belong to it. Where-

soever present life exists, it is not in its fulness, and therefore it exists without

force. This, although it be dead, because it does not operate, is yet implanted

in the body. Thus, in the case of one who holds a knife to his throat, a blow takes away long life. Whatsoever further life arises in the body is the

congenital life of Nature. To this, however, attention need not be paid, but

to that only which revivifies the body. Moreover, long life exists as a man

with us, even as fire put among wood, whereby a man recuperates himself.

## CHAPTER V.

We will discourse briefly of all these things, that it may become more clear

as to what has been said concerning the parent which is beyond Nature, and

is engrafted definitely on the natural, also the cause of the dual life of the

natural body and the parent of that which is beyond Nature. From this it is

clear that man is born of a double seed. For now from the time of Adam his

complexion has changed with the nature of the generations in the flesh, by

means of the importunate and unseasonable operations of persons in their con-

trary nature. It is clear that neither the sanguine, the melancholy, the choleric,

or the phlegmatic temperament is born with us. From none of these has a

complete temperament ever arisen. The physicians should now, therefore, pay

no heed to the four complexions, for they did not exist in Adam, and much

less then in his progeny, nor can four such diverse things co-exist. For first,

as by the intervention of an unseasonable birth, the respective temperaments

are corrupted, and this not without loss of children (for what is the tempera-

ment? It is the nature of the parent, and that without hot or cold, black or

white) ; thus, also, in the body which is beyond Nature there exists a certain

hereditary seed, and if two human beings of the same temperament unite, yet

the supernatural semen under which both wisdom and life are hidden is never

truly conjoined. There is therefore a dual marriage — one which human reason

counselled, the other which is the conjunction of God. The former is not properly marriage, except as the eyes in the senses of Nature permit. In this,

although a man in every way considers how he may excuse himself and his

children, and require the Spirit of God to unite them, and profess to be

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honourable, there is nothing but hypocrisy. The new change of locality is a

proof. But the conjunction which is of God is properly marriage, and belongs

to long life by reason of divorce which in this place cannot take place, a fact

which none can understand without the intervention of children. For this

reason many are sanctified in the womb of their mother ; these are they whom

God has joined, as she who was once wife of Uriah and afterwards of David,

although this in all human judgment was diametrically contrary to a just and

legitimate marriage. But God effected this union because either had attained

a long life beyond that which is of Nature, as by heredity, on account of Solomon, who could not otherwise be born except from Bathsheba, by a

meretricious power, with David. Therefore whatsoever is beyond Nature is

as a treasure committed to God, a fact well known to those acquainted with

the Spagyric art, and marvellously conducive to long life.

## CHAPTER VI.

The practice, therefore, being divided into two, one for physical and one

for long life, the physician will diagnose from the end, so far as the use of

either shall come in. But of this life which is beyond Nature, whereof we are

at present speaking, it must be ascertained whether it may be possible by any

means to attain it in the physical life, since its sphere is beyond the powers

which are accorded to Nature, and under it lie hidden the arcana of long life.

For in this place the impressions which are beyond Nature are openly produced ; they flow together into the supernatural life, even as the firmament

passes by influx into the body which is according to Nature, and although

supernatural impressions appear, yet the knowledge of them is obscure.

Hence it is that they received the name of impressions from some, from others

that of incantations, from others that of superstitions, while yet further names

were bestowed on them according to the rules of magical art. From these

proceeds that which the Greeks term Magiria, treating exclusively of impres-

sions, which they call incantations and superstitions, which also belong to the

to the



supernatural body. It is important to treat of the supernatural body in relation to its impressions, because the whole of Magia has been perverted to

a foreign use by astronomers ; it has been wrongly called superstitious, and

a certain medical sorcery. After the same manner they referred necromancy

and nigromancy to the same source, so that each might be regarded as an

idolatry, which things, unless an influence intervenes, would come at once to

silence, for although the manes may answer on every side, nevertheless this

does not happen without the influence which is beyond Nature, a thing which

is wrongly believed to be an imposture of Satan because it is impossible to

man, whereas it can be easily produced, as you see in the case of the exorcisms of fantastic spirits. The whole of cabalistical magic is contained

in the separation of the body which is according to Nature from the body

which is beyond Nature, and is implanted in us as an image, to be sustained

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and administered, so that although absent it may establish communication

between those who are widely separated, and may manifest unknown thoughts.

This at the same time may be very difficult for those who are uninstructed in

the cabalistic art, seeing that a great mistake has been made even by its professors, a fact which is indicated by their translations out of the Hebrew

and the Canons of the Spagyrist. Hence we conclude concerning long life as

follows : that out of the supernatural influence not only incantations but the

arts of images and gamahei have proceeded. Philosophasters have referred

this influence to the stars of the firmament, and out of the coals of heaven

have feigned a Mars and Jupiter to govern that body which is beyond Nature,

whereas this does not pertain to them except in regard to mortal things which

have nothing to do with long life. Hence the things which are to be used for long life are to be extracted from supernatural and not from natural bodies, for the whole of that supernatural force is magic, and every magus

obtains the influence which is beyond Nature<sup>^</sup> together with the body in which

it inheres. The body which man bears about within him is invisible to man,

as is the case with generation, etc.

## CHAPTER VH.

But that you may rightly understand after what manner incantations or manes came to be considered superstitions, and how they since came to be

abused, so that they ought neither to be called manes nor superstitions, know

that the beginning of these things was from the Protoplast, who united a

supercelestial and mortal body in his own long life. Now, every phantasy

and imagination is a principle and special thing in supercelestial bodies. As

the mortal body preserves itself in its own special substance, so does that

supernal body in the imaginative, as phantasy is of that body, and is indeed

itself a body. Whosoever would, in any sense, control a supercelestial body

of this kind, must be thoroughly acquainted with the method of resisting the

imagination, for the more frequently that body has intercourse with mortals,

with the more peril do these things accompany the body. The protoplasts

clearly overcame this, but their posterity, having no solid and perfect know-

ledge hereof, deceived themselves like madmen and fools, nor are they

unjustly considered such. Moreover, that supercelestial body is in no wise

dissimilar to the stars out of a certain fire, out of which invisible things there

arises a visible cloud. Such also is the property and nature of supercelestial

bodies that out of nothing they clearly constitute a corporeal imagination, so

as to be thought a solid body. Of this kind is Ares. Those who ignorantly perverted, and knew nothing of the foundation upon which this art is built,

feigned that there were manes, which originally were called Fate, and after-

wards superstitions and incantations. Out of these supercelestial bodies both

nigromancy and necromancy originated, and so also geomancy, hydromancy,

pyromancy, and lastly also the arts of mirrors, the divining rod, divination by

key, and innumerable other things which are classed among superstitions.

CHAPTER VIII.

But, that the physician may know all things fully, let us remark the examples of the elders who laboured very greatly in the said magic, that they

might obtain long life, without any mixture of the Hermetic rejuvenescence,

and without the art of Spagyric experience, being of the body alone. We see

the age of Adam and Methuselah, with whom the art of magic began. It is

vulgarly thought that the Protoplast was predestined to attain the greatest

possible age, but that the smallest measure of years is allotted to ordinary men.

The latter point is much insisted on in the schools, but is by no means to be

approved. The source of Adam's longevity was magic, by means of which

influence he always lived. The death of Adam is ever to be deplored by posterity, not so much because of the fall, but of the science which died with

him, who alone retained the spirit of the highest life beyond that which was

of Nature. Understand the same of Methuselah, who was next to Adam.

There have been other men, indeed, not unworthy mention, who surpassed the

ordinary length of human life, as Moses, who completed one hundred and

twenty years, yet not according to the method of magic, but rather of physical

life, to whom was joined so strong a nature that it attained a great age with-

out difficulty. Like instances occur in our own days, and will be found occasionally to the end of the world. Some, again, by the help of magic, have lived to a century and a half, and yet some have attained to a life of

several centuries, and that by the adjoined force of Nature, which exists fully

in metals and in other things which they call minerals. This force lifts up and

preserves the body above its complexion and inborn quality. Of this kind are

the Tincture and the Stone of the Philosophers, because they are elicited from

antimony, and, similarly, the quintessence. These and other numerous arcana

of the Spagyric art are met with, which in all manners restore the body exhausted by age, return it to its former youth, and free it from all sickness,

a fact which is well known to all acquainted with this monarchia.

## CHAPTER IX.

There is also another way of preserving long life, which Mahomet prescribed to his disciple according to magic, and endowed him with many

years ; nor did he do this from God, but from the influence which is beyond

Nature. Because Mahomet, as a magus, exercised this method for the unskilled population, not for himself, he has won an immortal name. Archeus



preserved his life for several years beyond a century, a thing which was laid to

his discredit, and was referred to idolatry. He was equally skilled in cabalistic

art with those three Sabeian magi who came, not by natural magic, but by the

force of horses, to the Bethlehemites, and was acquainted not only with that

which was of long life, but that which is of the intellect beyond Nature. All these

things proceed from supernatural influence, which rules and governs the body.

These magi were afterwards followed by those who falsely claimed for them-

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selves this almost divine name, among whom was Hippocrates, who preferred

rather than that his daughter should remain in her actual form, to transform

her outward natural influence into a body alien from all Nature — an evident

proof of the power of incantation. In the same way Serellus attained long

life and studied the metamorphosis of Nature. In the conservation of that

body which is beyond Nature the most part were equal to Methuselah, but

they made great errors in the transformations ; their operation passed into a

fantastic body, by reason of their ignorance of physical things. There are

many, indeed, whose length of life will persist up to the last day. Such metamorphoses, however, take place without long life, as we see in the case

of sea-wolves, who, if restored to their pristine form, again become subject to

mortality. Judge also in like manner concerning the fantastic body, on the

intervention of food or the osculum of man. All these things are subject to

the deltic impression, but before they pass into the deltic impression death is

not present, except as far as a mixed fantastic body is admitted, which produces a narcotic form, preserving even to the last day. Moreover, many

have lived upon the life of another, and that according to the rule of the

Deltic Nature, among whom was Styrrus, who when struggling for life is said

to have attracted to himself the strength and nature of a robust young man,

who chanced to stand by, so that he succeeded in transferring to himself his

senses, thoughts, and even the mind itself By this imagination Archasius is

said to have attracted to himself the science and prudence of every wise and

prudent man. Such is the strength of mind in which that supernatural vigour

exists, that it sometimes satisfies a glowing and, what is more, a ravenous

concupiscence. Hence arises that contempt of images and gamahei among

those who abuse this image even to destruction. Hence are those words,

characters, signs, forms, and figures of hands, imprecations and orations,

which are the principal cause of incantation, and, what is more, of words

which are commonly applied to wounds and other diseases. Finally, what-

soever can change into this form does so by the force of that body which,

beyond Nature, is implanted in us. Further, out of those impressions which

are\_ beyond Nature arise the stars of the firmament, Venus and Saturn, and

other planets, so that that influence which is beyond Nature rules and governs

inferior things. Whatsoever, therefore, takes place in gamahea and imaginations, by the accession of planets and signs, all this can be transferred

to the superior signs. Wherefore those bodies which are perishable can easily

be set free from death by that supernatural force. Moreover, Venus and

Saturn, Mars and Mercury, exercising their force in the superior firmament,

have endowed the most part of mortals with immortality, and that without

any human operation, by the accession of imaginations, of whom not a few

exist, visible and invisible, both on earth and in the sea. Some of these have

attained this point by means of Deltical impressions, not, however, the nymphs, as is the case with animal generations.

A BOOK CONCERNING LONG LIFE.

BOOK THE SECOND.

CHAPTER I.

HAVING spoken of the several arcana which restore to its pristine health

a body affected by diseases, we will begin where we last left off. To finish what we handed down in former books, and to shew how the physical body may be preserved like a balsam, the particular arcana and the

matter of this second book are referred to the same body. Although, then,

one and the same preparation holds good, still the practice comprised in this

elixir differs from that special mode of healing. In this second book the first

places are held by Flos Cheiry\* and Anthos. In this is comprised the arcanum

of elixirs, and that by the force and virtue of the whole quintessence. At the

outset, therefore, in order that each may be the more clearly noted, I will, with

this view, point out in a few words what the quintessence is. Nature pro-

creates the four elements, from which a certain tempered essence is prepared

by the spagyrist, as is expressed by the Flos Cheyri.\*

Now, here I think it matters little what the art of Lully teaches on this

matter, since he wanders more than sixteen feet from that universal Monarchia

which the Archidoxies prescribe. One thing is Extraction, another Confortation,

another Melioration, to adopt the terminology of these men, of which Raymond

makes mention in that treatise which is entitled "The Art of Lully," and from

these he has" made a false estimate of the quintessence. Since these are mere

trifles rather than truths, we will pass them by in silence. But the Flower of

Gold, the Flower of Amethyst, and lastly, whatever is of a transparent nature,

pearls, sulphurous bodies, cachymiae, and whatever belongs to the aluminous

zerebothini, including all the genus of other things which the water produces,

such as carabffi and corals, — these, I say, are all capable of forming quint-

essences according to the rate of temperation which is wont to be produced

by the spagyrist through the Intervention of a corruption of the elements.

## CHAPTER II.

Moreover, the sum total of the whole matter lies in this (since what is said

in the book on the Elixir must each and all be referred to the subject of long

\* Thus differently spelt in the original.

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life), that universal Nature is reduced to the spagyric mixture, or temperation,

which is nothing else than the goodness of Nature, in which is nothing that is

corruptible, nothing of an adverse character. And yet, by another method and

a different one, the same goodness of Nature is found in the tincture, according



to the prescription of Nature, which exists in the Philosophers' Stone, in anti-

mony according to the Nature of the crow, in sulphur according to the effect of

the Lunary, and in the same way in other cases. Nevertheless, in all these

there is one and the same temperation which among metals lurks under

Mercury (I mention Mercury, which is in all metals), among gems under the

crystal, among stones under the zelotus, among liquids under carabe, among

herbs under valerian, among roots under sulphur-wort, among bitters under

vitriol, among flints (say rather among marcasites) under antimony. More-

over, as Mercury is in all metals, so is antimony in all flints (or rather mar-

casites), vitriol in salt, and melissa in herbs. These are names of the tempered

elixir. It should be remarked, too, that in elixirs following upon the sulphur

of those substances which certain people call minerals, there is a quintessence,

the Mercury of the Metals, from which is extracted the nature of the body.

Cheyri prevails in Venus, Anthos in Mars ; and the force and nature of these

are not only that they drive away diseases, but that they preserve that body

for a long life which is dependent upon the lower influence. With this view

we will further say that the Elixirs of Long Life shall be embraced under many and various names, since the force of them all is one and the same. To

us (if, perchance, you wonder at this mode of treatment) it has seemed good in

the meantime to play with words.

CHAPTER in.

Of all elixirs, the highest and most potent is gold. We will, therefore, treat of this first. If you understand the principle of this, you will understand

that of other substances which are separated from their bodies. The rest,

which are not separated from the body, will be indicated below when we come

to mention wine. Concerning the Elixir of Gold, then, so far as relates to practice, act thus : Resolve gold, together with all the substance of gold, as a

corrosive, and continue this until it becomes identical with the corrosive.

Nor let the mind revolt from this method of treatment ; for the corrosive

excels gold, so far as it is gold, and without the corrosive it is dead. The quintessence of gold, therefore, without the corrosive, we assert to be useless.

It follows, then, that the resolution must be renewed anew by means of putre-

faction, although the corrosive adheres somewhat closely. For if the force of

gold is so great that it preserves the body and renders it free from all sickness,

nor allows it to be corrupted, how much more itself, and that without any

infection ? It corrects and purifies everything that is not pure. The corrosive,

therefore, in the case of gold, ought not really to be called a corrosive at all.

For the force of the arcanum overcomes all poison. All realgar dies in the elixir

of gold, and goes off to the tincture which excels in medicine. And thus it is

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in this way that Potable Gold is produced after putrefaction. The common

practice of the Spagyrist prescribes this dose, or rather a certain harmony.

Lastly, you will notice about the elixir that wherever an elixir is brought to

bear on anything, it so transmutes it that it remains fixed in a form similar to

itself.

CHAPTER IV.

## Concerning Pearls.

Now, in order to give greater clearness to what we have said about the quintessence, it should be remarked that nothing is nearer to gold than pearls.

You must, therefore, reduce to temperation the four elements which are in

pearls, whereby exists a quintessence without any loss of substances. More-

over, if you wish to transmute pearls into a quintessence, according to prescribed rule, act after the method of a quintessence. Do not change any-

thing except the principle, in which it is necessary there should be joined the

ultimate matter- which exists as first matter in finishing the quintessence of

Sol. This is extracted by a prescription of the following kind : First of all reduce to liquid a lemon newly re-elevated, in which pearls have been calcined,

dried, and resolved ; this serves for a resolution into the element, in which

resolution is no complexion whatever. There is herein an universal force like

a quintessence. I cannot in this place advise you to admit that method of

extraction which Archelaus prescribes, nor any other spagyric separations of

that kind. The mode of transmutation given above not only restores to their

former power those members which are weak, but also keeps in the same

vigour those which are strong and robust. So there is much more in pearls

than in other sperms ; and among these I consider the most excellent are

those which come from the oysters.

In this place, too, the homunculus treated of in the Archidoxies bears no

small part. The necromancers call it the Abreo ; the philosophers name such

creatures naturals, and they are commonly called Mandragorffi. Still, error

prevails on this subject through the chaos in which certain persons have in-

volved the true use of the homunculus. Its origin is in the sperm. By means

of complete digestion, which takes place in a venter equinus, a homunculus is

generated like in all respects, in body, blood, principal and inferior members,

to him from whom it issued. We will, however, in this place pass by its virtues, because the subject has not been dealt with, as that of pearls has, by

those who are acquainted With this matter.

## CHAPTER V.

Concerning the Extraction of the Quintessence from Herbs.

We have made mention above of that Quintessence which should be produced without any extraction, and it is necessary to regard this subject in

connection with our present opinion. The quintessence cannot be got from

herbs without extraction, on account of the diversity of those essences which

herbs without extraction, on account of the diversity of those essences which

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are included under one substance. These must be separated, so that the herb

shall remain a herb and the quintessence a quintessence. Although in every

herb there are four duplex elements, still the quintessence is not duplicated,

but one part only. The other part, which belongs to the substance, we relegate

to those arts that are special, and will treat of what belongs to the elixir.

This is made quite clear by the example of melissa. Digest melissa for a philosophic month in an athanor ; then separate it so that the duplicated

elements appear separately, and immediately there will shine forth the quint-

essence, which is the Elixir of Life. Such is the case, too, with generous



wine, and differently in other instances. In nepita it is bitter; in the tare, like

clay ; in tincium, blackish ; in the hop-plant, slender and white ; in the Cuscuta,

harsh. In other cases it must be judged in like manner according to the pre-

scriptions of experience.

Moreover, when this spirit has been extracted and separated from the other, behold the wine of Health ! The philosophers have strenuously tried

for ages to attain this ; but they have never succeeded. A good part of them,

followers of Raymund, have emptied several casks, in order to extract the

quintessence of wine, but they arrived at nothing save burnt wine, which they

erroneously used for spirit of wine- All that is necessary on this subject will

be found elsewhere, in the " Philosophy of Generations." Enough to have

warned the Spagyrist under what form the quintessence exists in herbs, and

what it is worth while to investigate in them.

## CHAPTER VI.

### Concerning Antimony.

As antimony refines gold, so, in the same way, and under the same form, it refines the body. There is in it an essence which allows no impurity to be mixed up with that which is pure. No one, even though he be

skilled in the Spagyric Art, can apprehend to the full extent the power and

virtue of antimony. In the beginning of things antimony was developed, and

was so related to the metals, which were produced by the water, that, when

the Deluge was over, its genuine force and virtue remained after such a manner

that it directs itself under the form of influence, and has never lost anything of

power or virtue. With due cause, therefore, we assign to this alone every-

thing which is attributable to minerals, whereof antimony includes within itself

the chief and most potent arcanum. It purifies itself, as well as other things

which are impure. Nay, more, if there be nothing wholesome present, it still

transforms an impure into a pure body. This has been dealt with in the exposition of leprosy; and spagyric practice makes everything clear and comprehensible. But, not to digress at undue length, let us come at once to

the mode of preparing the virtue of antimony (one jot or tittle of which is

better than all the texts in your possession). First of all, take care that the

antimony be not corrupted, but that the total, whatever it be, remains entire,

without any loss of form, for, under this form lurks the arcanum of antimony,

which should be impelled through the retort without any caput mortuum, and

be reduced anew in a third cohobation to the third nature. Then the dose will

be four grains of it given in the quintessence of melissa. To this the Archeus

of the earth assigns nothing further.

## CHAPTER VII.

### Concerning Sulphur.

It is specially difficult, yet worthy of all celebrity, to realise the power and

nature of the earth which procreates balsam, the characteristic whereof is that

it suffers nothing to putrefy. But think of the resins, whereof the principal

ingredient is sulphur, and there is nothing which deserves greater praise. In

sulphur there is a balsam which none who study the different arts should fail

to remember. In it are the balsamic liquids which do not allow wine or any-

thing dead to putrefy, but do so conserve the body that there can attach to it

no evil influence, natural corruption or any impressed on it from without.

None need be surprised that so great a power is in resins, or that we speak its

praises beyond the balsam which grows on the earth, and but, as it were,

illustrates the force and virtue of this balsam. In those which are occult much

more is found than in those which are manifest. And so, too, much more is

found in sulphur than in the other departments of resins. In the case of sulphur, in order that we may arrive at the method of treating it, proceed thus :

Elevate sulphur by colcothar in the spagyric manner. Do this so long as the

fire does not get the mastery, as colcothar is wont to do in the case of sulphur.

This same fixed spirit is the balsam of the earth, concerning which we write

very little in this treatise. Its virtue is made clear by experience ; and, though

certain gums and resins, and other substances of this class, have the same

nature as balsam, still, I think that among these sulphur is the first and the

best.

## CHAPTER VIII.

### Concerning Mercury.

The Elixir of Mercury, prepared in the same way as that in which it is used for transmuting metals, avails in the very highest degree for driving

away disease. Its rust, which the followers of Lully falsely call its flower is nothing but death. As death consumes and wears away the body, so does

rust affect the metal. In whatever way, then, this tincture affects it, the

result will be that it ministers to long life, and the more efficaciously and

powerfully in proportion as (let the expression be allowed) it reaches the grade

of a poison, and the more actively and subtly its preparation has been repeated.

Let no one be alarmed by those fables of Rupescissa, who, as his custom is

has written at once rashly and frigidly on this subject, namely, that, in the

tincture of the body, you should altogether avoid gold and substances of that

kind, which belong to Mercury, and, lastly, whatever is prepared from the

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spirit of salt or of arsenic. Albertus and Thomas have approached more nearly

to the tincture of mercury (the virtue whereof is of subtle sharpness, though it

derives its nature from the Archeus), but in their excessive coagulation, and

also in the degree of repetition wherein they have overwhelmed the whole

affair, they are entirely wrong. In preparing the tincture they verge on the

true tincture, as in the following opinion: As metals are transmuted and fully

fixed, so also is the body in the following manner: Reduce mercury in eleva-

tion until it assumes the form of a fixed crystal ; then digest it to the point of

resolution and coagulation ; join it with gold so that this shall produce its

ferment. Then proceed according to the prescript of Hermes, and continue to

the completion of the stone. The dose thereof is one grain. Its power and

virtue preserve the whole body in its entirety.

## CHAPTER IX.



## Concerning the Spirit of Wine.

When I mentioned the essence of herbs above, I pointed out that it is nothing- but wine, which I would have you thus understand. The spirit of

wine proceeds from its substance. Wine is a subjection of this just as marrubium is of proper and native wine. In order, therefore, to get the spirit

of wine as an essence, which is truly an elixir, understand thus : As a pound

of persicaria sends forth 9ij. of wine, so a pound of wine takes not more than one scruple. The rest is the phlegma of wine which has no bearing on the present elixir. Let the preparation of this essence proceed in the following manner : Digest in horse dung wine which has been poured into

a pelican. Continue this for a period of two months, and you will see a thin,

pure substance, like a sort of fat, which is the spirit of wine, spontaneously

evolved on the surface. Whatever is below this is a phlegma possessing none

of the nature of wine. The fat, put by itself in a phial, and separately digested, is of the utmost power for long life. And not only does it avail for

long life, but this preparation can also be adapted to other purposes by the

intervention of cinnamon, xylobalsamum, myrobolani, and other things of

this kind, in the following manner : Mix, and by the use of digestion so join

these ingredients that with the addition of the above-mentioned elixir and of

gold, a medicine shall be prepared which removes all contractions and gives

free play to the limbs.

## CHAPTER X.

The Extraction of Mumia,

The extraction of the virtues out of mumia is made magisterially (if I may

use that expression) by its mixture with the essence of wine taken from

chelidony. Digest it for ten days, and distil for five. Moreover, let it be once more digested afresh until the mumia turns into a liquid. When this

takes place above as well as below, these portions being separated from the

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middle, add the sixteenth part of balsam from woods, and a twelfth in weight

of the sealed earth of Pauludadum with the same quantity of liquor Horizontis.

Digest this for its month, then shut it up and reverberate it. In this way it

ascends to its highest degree. Of all those preparations which are dominated

by poisons, this is the most powerful and efficacious.

### CHAPTER XI.

## The Extraction of Satyrion.

Whatever has to be extracted from satyrion must be procured by means

of separation. In satyrion lurks a Saturnian power which, as it were, secretly

steals away and weakens the virtue which satyrion possesses, and so its exalta-

tion reduces it by thirty grains. Hence it not unfrequently happens that when

satyrion is used it fails in its effects. It is worth while, therefore, to consider

how not its form but only its virtue shall be separated. This must be done in

the following way : Let satyrion be digested with panis siliginis in a venter

equinus for a month. When this is over, take it away from the bread, and

throw away the dregs. Then let the blood of the satyrion be digested thoroughly and allowed to effervesce. When this effervescence has subsided

you have obtained a medicine which leaves far behind all others for every purpose which relates to conception.

## CHAPTER XII.

### The Extraction of the First Metal.

The most complete and perfect conservation of the body is attained by the

First Metal; and this is so efficacious, not by the nature of its own strengthen-

ing power, but rather by virtue of the minerals which it contains. For, in order to conserve long life, it is necessary to use the prince of minerals,

since minerals make up the physical body. This is the temperament which

singly and alone resists corrosives, and Ares operates as much chemically as

by means of the Archeus. Moreover, it blends the strongest and the weakest

body in one degree. Strength, indeed, is that which exceeds the strength of

Ares, and weakness is that which falls below it. That which is taken away

from the stronger is conferred upon the weaker, and so each is reduced to a

mean. It is done in the following way : Take the liquor of coral, in its most

purely transparent form, to which add a fifth part of vitriol, which is from

Venus. Let these be digested in a bath of Mars for a month. In this way

the wine of the First Metal separates itself to the surface, and the vitriol of

Venus lays hold of whatever dregs there may be. Thus the First Metal

becomes a clear, transparent, and ruby-red wine, whereof the special virtue

and power is that of all the minerals over the whole physical body.

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## BOOK THE THIRD.

### CHAPTER I.

LEST anything should be omitted which concerns Long Life, it is proper to observe that within the testa and over and above that quintessence, there is enclosed something out of which a certain conjunction, both of the corporal and of that which is beyond the body, outside of that quintum, produces the body into long life. Concerning this understand that it is absolutely nothing and invisible. But in the body there is something exquisite which not only confers long life upon the microcosmic body,

but even preserves Dardo itself whole even to the thirtieth year, and guards

the anthos and the great cheyri up to the third age. This microsmic thing

sustains both the anthers and the leaves which ought to remain in their own

conservation throughout the whole anatomy of the four elements. Wherefore

at this point the physician must note that the whole anatomy of the four

elements can be contracted into a single anatomy of the microcosm, yet not

out of the corporal, but from that rather which preserves the corporal.

Indeed, the superquintessence sustains the quintessence itself as well as the

other four. If it be proper to give it a just and true nomenclature, I may rightly call it the balsam itself out of which life is preserved, which rightly

separates itself from the balsam of the body, and is such a balsam as to surpass Nature herself. This surpassing of Nature is by a corporal operation.

CHAPTER II.



But of that balsam whereof we have now spoken, which ought to

produce long life, a declaration takes place in two ways — one which is secret

and happens by accident, whence it follows that long life is dispensed to the

majority, who yet have no idea what it is in itself. But the other mode

takes place by arts, that is, by those who are able to obtain that conjunction,

nor can it take place without a medium. For herein is situated the point

of the matter, because in the Iliaster both long and short life are found.

For that which is adjoined to herbs has its terminus ; similarly, also, there

is a terminus to that which is of the water of minerals ; in the same way

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tereniabin, and so also nostoch. Besides all these things such and so great

is the strength and power of the conjunction itself, that everything which is

produced out of the four elements is conserved above its first terminus, and

that is the terminus of Iliaster, by which, indeed, we wish overcome that

subtle man who says that a terminus cannot be crossed over, which, if it does

not take place, and passes over, is for this and the other reason. For there are

two of them, one of which cannot pass over, because the terminus is placed

in the nature of the microcosm ; ' one is in the nature of the elements,  
the

other in that of the quintessence, moreover, also, the other is out of  
the last

Iliaster. For these termini consist in the power of the physician, who in  
these

can change what he wishes according to his will, except only the fixed,  
where

he ought to expect the end together with the mutation of himself.

### CHAPTER III.

Understand this Iliaster as follows, since here three virtues are found  
besides the quintessence. For there is the Iliaster of sanctity, the Iliaster  
of

the Paratefus, and finally that great Iliaster. Of the first understand that  
such sanctity imparts long life, according to the industry of him who  
uses it ;

the second dispenses it by favour ; the third, being bruised, consists  
without

harm in long life. Hence consider the Iliaster comprehended in long life.

All three are together subject to the microcosm, so that it may reduce them into

one gamonymum ; but the other is in no wise controlled, for it is acquired

according to favour. With the third the case is exactly as with the Enochdiani and the Heliezati, just as it is clearly the case with Aquaster.

In the first place, therefore, it has its origin from the elements, as the testa

shuts up, and the superquintessence is attributed to the arcana themselves.

The second is ascribed to the Magnalia, the third is out of its own specifics.

Hence it follows that the dwellers in the earth, the nymphs, the undines, and

the salamanders receive their long life in an alien essence. For there is a death, a time, and a will of that third Iliaster, and he it is who grants to the

ear of corn that it should bear more than it would by Nature, as also the fragrance of myrrh, and the strength in Leris. This being so, the physician

must consider that a conjunction of this kind takes place in a similar manner

as the tree of the sea when once fixed and reduced to bondage  
thereby, can

also become an approved and constant cheyri ; so by a similar  
conjunction in

the microcosm the same thing comes to pass.

#### CHAPTER IV.

But concerning that first Iliaster, understand that it exceeds a thousand  
species, not that one excels another, but rather for this reason, that  
every

microcosmus has its peculiar and, what is more, perfect conjunction  
and

virtue : so great is the virtue and potency of Iliaster that by it a dead  
body

is preserved alive, for this reason, because that first terminus is  
transmuted.

This conservation of long life transcends our powers, but not those of the

higher powers. Its sustentation takes place as follows — that it confers long

life, yet without the expulsion of the disease. Life, indeed, it affords, but not good health, yet sometimes it affords both, being long life of the kind

which proceeds from that Iliaster. It lasts for years and is extended, as, for

example, to the tenth year in the case of one who ought to have died in the

fifth — a thing which takes place both by reason of the superior and inferior

conjunctions.

## CHAPTER V.

With regard to the true Iliaster, the fact is that nothing of the kind can be reduced without signification or necessity towards the greater Iliaster,

which you are to understand as follows. The greater Iliaster which is to

extend long life of this kind can by no means do so where there is no place

for long life. Hence observe that such a thing cannot take place without transmutation of the place as well as of the elements. That is to say, as the

four mortal elements are in the testa, every moment producing a new genera-

tion, they lead forth the same to death. In another direction there is a fixed

(generation) in its firmament which remains unshaken, neither causing disease

nor death. Such fixed spirits suffer nothing to perish altogether, whose long

life is immovable and firm even to their transmutation again into the first. The

similitude is, indeed, taken out of the text because according to the fixation,

as I have said, of the firmament, long life is more prolix in one confirmamentum than in another, although each arrive at their first terminus only.

However, some few inhabitants accompany this kind of transmutation, so it

is permissible to call it, into the tenth or even into the twelfth, whose death

follows on the destruction of that great firmament, where bodies, both celestial and terrestrial, shall be shaken, yea, the supercelestial also. Not-

withstanding, this takes place without any distinction of Nature, for in the

first moment when such mutations happen the putrefaction of Nature commences, and that is with a still living body.

## CHAPTER VI.

Now, concerning Iliaster, it is necessary, in the first place, that the impure animate should be depurated without separation of the elements ;

this takes place without any corporal and mechanical labour, which disposition

arises according as man grades himself in mind that he may be rendered like

to the Enochdiani, not that he desires the Enochdianian life, for in his mind



he differs diametrically from it. Wherefore it is necessary for the microcosmus

in its interior anatomy to reverberate it with a supreme reverberation.

Thereby the impure consumes itself, but the fixed which is separated from the

impure remains without rust. Nor yet is it a fire wherein Salamandrine essence or Melosinic or Ares could be present, but rather a retorted distillation

from the middle of the centre, above all coal fire. This reverberation thus

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being made, in its last terminus it exhibits the physical fulmen, just as the

fulmen of Saturn and of the Sun separate from each other. Accordingly, whatsoever advances by this fulmen of long life pertains to that great Iliaster,

and this fulmination and preceding reverberation in no wise remove the

weight, but rather the turbulence of the body, and that by the method of  
of  
diaphanous colours.

## CHAPTER VII.

Moreover, from that Iliaster of the first power long life of this kind does not result, for it affords an inferior grade. Yet he it is, however, who separates in that place, and exactly as a fixed thing can preserve a thing which is not fixed, defends the microcosmus from death, seeing that its operation is not to separate, but rather by means of those perspicuous arcana

it should conquer that which is undigested, lest its perdition should follow.

Just so mumia, which, together with the body, proceeds from the birth, being

itself good, but the body is bad and putrid. Whatsoever life, therefore, the

body lives, mumia lives also from it alone, for it is its property and nature to

putrefy and revert to dung, of which it is a member, and this is its continual

desire. But not so the celestial mumia, for it breaks the worthless part and

guards the same by its own will, lest it should ever effect that which it attempts. Wherefore the following is the tenor of the recipe ; that the super-

celestial mumia sustains the microcosm more than its own mumia. For as

often as there is a mumia there is also another terminus. Yet neither time

nor number are found in these termini, for they continue to endure till they can

no longer escape a second generation. The physician must be perfectly acquainted with the fact that every first matter expels the last. Hence the

generation of worms begins where the ultimate matter of the physical body

shews itself. Observe, therefore, this Iliaster, that it not only does not destroy the generation of worms, but when their matter is present it does not

even impede their generation — a thing which mumia should prevent.

## CHAPTER VIII.

The natural mumia should be compounded out of three chief antimonies

so that the foreign microcosm should govern the physical body, whether by

means of the element of water or by means of its metals, salts, etc., or other-

wise by means of the element of earth, as by its herbs and boleti, or in tereniabin or nostoch. For all these are mansions of the supercelestial things. Wherefore let no one be surprised that the great virtues of melissa

are described everywhere. Seeing that in this a supercelestial conjunction

takes place, who shall deny to it a most excellent virtue? These are the magnalia which the Bamahemi contain, and this is plainly llech, who, being

composed out of the true Aniadus, can in no wise be removed from that

elementated thing— a thing which takes place with exaltations of either world.

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exactly as exaltations of the nettle burn, and the colour of the flammula radi-

ates. Yet in exaltations of this kind their virtue can be reduced into another.

Therefore learn to diagnose their exaltations as follows. They are far more

potent than the nettle, and also ye may collect the same in the true May when

the exaltations of Aniadus commence. For exaltations of the virtues are not

only situated in the matrices, but also in supercelestial things. That were a

common Idaeus and of no importance who knows how to fabricate a single

thing subject only to the vision, nor besides tangible things can create greater

things still, but he has constructed another May where supercelestial flowers

attain their exaltation, in which Anachmus ought to be extracted and pre-

served, even as the virtue of gold lurks in laudanum. Such, indeed, are the virtues of Anachmus : then will you truly be able to enjoy long life.

## A BOOK CONCERNING LONG LIFE.

### BOOK THE FOURTH.

#### CHAPTER I.

WE will in this place complete what has been said previously on the foundation of life, and on the life which is beyond Nature. In the first place, we exhibit to all Spagyrist the age of Adam and

Methuselah, after speaking exactly of that long life which is in the hands of

the highest Iliaster, according to the manner of magnalia, where more facts

are to be dealt with concerning free will than we can administer out of the

elements. To make these things understood more clearly we must revert to

the Enochdiani. A comprehension of the nature of their influence will enable

us to get at the principle of long life, even without any trouble, as was the

case with S. John, whose nature comprehended not merely one age or one

century. Lest I should give an opportunity to the libellous who wrest the scriptures, we will define nothing certainly in this chapter concerning the

life of the highest Iliaster, whether this be present in corporal elements, or

whether it lives in the quintessence where no body occurs, and where not only

those live whom we have mentioned, but also those whom we thought buried

in sleep. All these things I leave to be considered slowly by sublime spirits,  
while we have descended to these. If that highest Iliaster be impelled, or at  
least, if it have need of anything, he will easily attain to whatever is Enochdianic, where all our long life is collocated in its proper places in ether  
and in the clouds. But once for all Iliaster has satiated himself, so that henceforth he lacks nothing.

## CHAPTER II.

The end of long life is contained within the limit of six or nine hundred years. Concerning the source of this life which is beyond Nature, understand as follows. There are two forces in the power of man — one natural,  
the other of the air, wherein is nothing corporal. Having treated sufficiently of  
the natural, the incorporal force shall close our little book. Miserable in this  
respect are mortals to whom Nature has denied her first and best treasure



(which the monarchy of Nature contains), to wit, the Light of Nature.  
But

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herein let us not labour vainly, but in the case of philosophy since it  
departs

and diverges from Nature, we will remember the Aniadus, nor will we  
make

further mention of philosophy. Having, therefore, dismissed natural  
things,

?;>d all which has been treated of concerning things out of the  
elements, as

also those which are latent beneath the chaos, that is, the great Iliaster,  
we

will have recourse to what was mentioned in the first book. In order,  
there-

fore, that we may arrive at the year of Aniadin, or even further, the  
following

rules are to be observed. Let not what we are about to say of the  
nymphs

offend any one. Here also shall be indicated the force and Nature of the Guarini, the Saldini, and the Salamandrini, and whatsoever can be known concerning Melosina.

## CHAPTER HI.

But in order to make clear at the same time both the place and the body

in these things, which have to be ordained and disposed according to a certain harmony, we must observe the nature of Iliaster, It preserves to a period of three hundred, or even six hundred years. Further, whatsoever out of its own nature admits also the nature of the' place is brought to

one conclusion, like the former century, but where they unite the nature both

of the place and the body at the same time, they arrive there, and without

any trouble, to the six hundredth year. Some who have reached that age

might be enumerated, did not my pen hasten in another direction. There

are, moreover, those who for a long time secretly and furtively are preserved

to a long life, an account of whom may be omitted because they have given

nothing except to Iliaster. Whatsoever does not pertain to aerial life is passed over in this place. Those, therefore, follow who have lived an aerial

life, of whom some have arrived at their six hundredth, thousandth, or eleven hundredth year, a fact which can be easily understood according to the precept of the magnalia. Compare Aniadus, and that by means of the air alone, whose force is so great that the terminus of life has nothing

in common with it. Further, if the said air be wanting, that which lies hidden in the capsule bursts forth. If the same shall have been filled by that which recently returns, and then is brought forward into the middle,

that is to say, outside that under which it lay hidden, it still is so far hidden that as a tranquil thing it is completely unheard by anything corporal,

so that there only resound Aniadus, Adech, and Edochinum. These three,

and that which verges into these three, are not four but one. You will

attain a very long hidden life. Such is the nature of that Aquaster, which is born beyond Nature. But if it has not been able to attain that which was latent, yet here it occasions that w/hich was extrinsically Iliaster, etc.

#### CHAPTER IV.

The monarchia remain, and to this we are recalled by the great Zenio, for there is a life far different, whereunto we are constrained. When all

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things have passed away the oppressor and the oppressed remain, a fact not

sufficiently understood up to this present by the Aliani. Yet a time comes

when all these things which we have investigated together shall pass away,

from the first even to the last. As to whether a healthy life can be conjoined

with a long life, note that there is a double essence, in one of which health

resides, and this essence is fixed ; in the other disease is centred, and this is

similarly fixed. As to the place and the mutations of these things, let us not

change anything. What, however, is the use of vainly lingering among those things which the light of Nature has refused to us ? Wherefore he who guides us out of the desire of the mind, does not leave us gaping at what

he points out. Let us then pass over what is beyond us, namely, certain creatures of a marvellously long life, and proceed to those which have no

death, among whom are the Laureus, Siconius, Hildonius, and many others,

whose nativity or natural death no one hitherto has attained or heard of.

Add the nature and essence of those things, and how many will you find who

have written anything at all about them ?

## CHAPTER V.

I make no account of him who by the arts of Lully vaunts himself as a Necrolicus, and inveighs against what is contained in the four Scaiolse, announcing me as the highest Scaiolus, in order that I may commence Necroleous arts according to the manner of the cedurini. But I envy even

the hydra together with the envious Scaiolse. What shall I say in this place

of those things which the sagacious muse embraces in her canons together

with the matrix of the four Scaiolse, which sleep in you, and render your

temples anodynic ? I occasion so great an astonishment in you that you shall

come even to take heed of a poppy. But I confine myself to the cosmographic

life, where both the place and the body of Jesihach appear. Further, the things I prescribe I do prescribe beyond the forces of the body and the place.

Whosoever understands these things the same has a lawful claim upon the

title of a spagyrist. There is no mortality in the Scaiolse. He who lives according to their manner, he is immortal ; this I prove by means of the Enochdiani and their followers. Aquaster will not invade this place. But if

I be inserted among the Scaiolae according to the manner of the Necrolii,

there will be something that I might take out and lead, a thing which the

Great Adech antiverts, and leads out our proposition but not the mode, a

thing I leave to theoretical discussions. And in this manner Melusine departs

from the nymphadidic nature, by the intervention of the Scaiolae, to remain in

another transmutation, if that reluctant Adech permit, who is both the death

and the life of the Scaiolse. Moreover, he permits the first times, but at the

end changes himself, from which I gather that supermonic figments in Cyphanta open the window. But the doings of Melusine prevent these being

fixed, which, being of this kind, we dismiss. But as for the nymphadidic nature,

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in order that it may be conceived in ourselves, and that we may thus arrive

immortal at the year of Aniadus, we take the characters of Venus. If ye recognise these things, nevertheless ye have put them to little use. But we

have completed it, so that we may securely attain this life in which Aniadus

dominates and reigns, and remains with that at which we ever do assist.

These and other arcana are absolutely in need of nothing. In this fashion we

leave and conclude long life.

Here ends the Treatise on Long Life.



## APPENDIX III.

### A SHORT LEXICON OF ALCHEMY,

Explaining the chief terms used by Paracelsus and other  
Hermetic Philosophers.

THE materials for the following vocabulary are derived partly from Paracelsus himself, that is, from other writings not included in the present translation ; in part from such alchemical authors as Arnoldus de Villa Nova, Eugenius Philalethes, Ferrarius, Raymund Lully, and Cornelius

Agrippa, who, however, was more magician than alchemist ; and,  
finally,

from the following sources : —

A. T. Pernety. Dictionnaire Mytho-Hermdtique ; Paris, 1781, 8vo.

William Salmon, M.D. Dictionnaire Hermetique ; London, 1695, 1amo.

William Johnson. Lexicon Chymicum [editio ultima). Two parts. Frankfort, 1675, 8vo.

Dictionarium Theophrasti Paracelsi ; Frankfort, 1583, 8vo.

Rochus le Baillif. Dictionariolum, a brief supplement to the Geneva folio.

Martinus Rulandus. Lexicon Alchemise ; Frankfort, 1612, 4to.

Michael Toxites. Onomasticon sive Dictionarium Philosophicum,  
Medicum,

et Synonymum ; Argentorati, 1574, 8vo.

Gaston le Doux. Dictionnaire Hermdtique ; published under the pseudonym

of a lover of Hermetic Truth.

The vocabulary has not only been compiled, but has, for the most part, been

literally translated from these authorities, and where it speaks positively upon

the mysteries of Hermetic science it must not be understood that the editor

himself is speaking. While the information it contains may perhaps claim to

be regarded as reasonably full, the reader must not expect to find a satis-

factory explanation of all strange, bizarre, and unaccountable terms which are

to be met with in the text. Some are peculiar to Paracelsus, and outside the

sage of Hohenheim himself it would be useless to look for information. Such

words as Deneas, Magdalion, and Censeturis belong to this category.

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Others, less apparently recondite, are notwithstanding wholly unknown to the

editor, though he may claim a wide acquaintance with Hermetic literature

and its curious recipes. The Stomach of Anthion and the Aqua Caudi Magnae

Mirandae are of this class. Some expressions and some names of substances,

such as the Quintessence of Gold and of the Sun, though common to all alchemy, are not capable of more lucid interpretation by recourse to other

writers, and the Index which follows this Lexicon, by collecting the references

in the text, will supply all the knowledge that is likely to be gleaned concerning them. In such cases the terms have been excluded from the Lexicon,

as it is obviously useless to re-dress the materials supplied by the translated

treatises as lights for a vocabulary. It is useless, for example, to say that the Balm of Sulphur is the Radical Moisture of metals, unless, indeed, it were

possible to explain more fully than the alchemists have elected to do what

they mean by their radical moisture, especially in the metallic kingdom. It is

useless to look for any real explanation of such terms ; they are part and

parcel of the philosophical mystery, and unfortunately their number is some-

what formidable. The First Entity of Antimony, the First Entity of Mercury,

the First Entity of Salt, the special alchemical significance attaching to Liquor

Soils, Macerated Tincture of Silver, Mercury of Life, Oil of the Sun, Philo-

sophic Water, Precipitated Gold, Sphere of Saturn, are all of this kind, and

all these have been omitted. But wherever the peculiar use which Paracelsus

makes of a term is modified or illustrated in the writings of other adepts,

there the term has been included ; and wherever any commentator has volunteered any explanation of a word which is peculiar to Paracelsus, then

that explanation has been given. A careful reader will, however, find that

Paracelsus is in most cases his own best interpreter, and much of his coined or mysterious phraseology is explained by the passages which contain it.

For example, there is only one reference to *Argentum Potabile*, but the term is accompanied by an explanation concerning it, which makes

its presence in a vocabulary unnecessary. A similar remark will apply to *Astral Gold*, mentioned in the *Catechism of Alchemy* ; to *Abrissach*, which

occurs in the *Philosophy Concerning the Generation of the Elements*. In a

few cases, mostly regarding unknown or recondite substances, such as *Emplastra Apostolica*, *Mncilago Lumbricata*, *Compositio Caudl*, etc., the interest attaching to the information is not strong enough to warrant the

research which would have been necessary to provide it. In some instances

the herbs mentioned by Paracelsus have been briefly referred to, with a view to save reference unnecessarily to other sources of information.

But

these are generally so accessible, and the catalogue in a Herbarium of Theophrastus would be so large, that those who wish to become acquainted

with the virtues anciently attributed to Gladwin, Gentian, Ginger, Gallinall,

Fumitory, Fennel, Dittany, Dodder, Cummin, Comfrey, and a hundred others, must have recourse to Gerard's Herbal, or some similar storehouse.

That Clary is a plant of the sage genus requires no more erudition to

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announce than can be derived from a popular dictionary of the English language. In like manner it is a matter of common knowledge that the term

Crocus signifies any metal calcined to a deep yellow or red colour, and it

would be childish to include information of this kind in a word-book of alchemical technology. In like manner, it may be taken for granted that the

readers of Paracelsus are acquainted with the nature of ordinary chemical

vessels, such as the Alembic, the Retort, Cupel, etc.

Abrotanum, i.e., *Artemisia Abrotanum*, the herb Southernwood, an aromatic plant.

AcETUM. Other meanings are attached to this term in alchemy in addition

to the ordinary significance of vinegar. It is the mercurial water of the Sages, or their universal solvent, their virgin's milk, their pontic water ;

it is the vinegar of Nature, and although its elements are various they all

come from one root.



AcTis, possibly Actsea, the wall-wort, or shrubby elder of Pliny.

Adam. The formation of Adam by God out of the earth, as described in Genesis, is counted, by the alchemists, among the great mysteries. The material was no common potters' clay, but another, and one of a far higher

nature. He who knows this knows also the subject of the philosophical medicine, and, by consequence, what destroys or preserves the temperament

of man. It contains principles which are homogeneous with man's life, are

potent to restore his decaying virtues, and, can reduce his disorders to harmony. Arias Montanus calls this matter "the unique particle of the multiplex earth."

Adamant. The gem Adamas takes origin from the element of water.

As the stone called Lasurius is a transplanted silver, or a transplanted extraction of silver, as the topaz is an extraction from the minera of Mars, and

is a transplanted iron, as the sapphire is a quintransplantation of Lasurius,

so the Adamas is a second transplantation of Saturn. And they are all extractions out of the fruits of the element of water. The term also was used by the Greeks to signify the hardest metal known to them, probably steel, and also a compound of gold and steel.

Adamite. These are white stones of an exceedingly hard quality. There is also Adamitus, which properly is the stone in the bladder. It is sometimes written Adamitum.

Adech. Hermetic Philosophers apply this name to that portion of the human body which is commonly termed the groin ; sometimes also it signifies

the mind creating conceptions of things with a view to their manual imitation.

The invisible and interior man.

.(Etnean. Some alchemists apply this name to their fire because it is concentrated and natural, acts perpetually, and is not always manifest.

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^TNiEi. These igneous spirits appear to be identical with the Salamanders which inhabit the fiery region of Nature. Paracelsus considers that the names which have been given to the Elementaries, and by which they are most commonly known, are not their true designations, which, under the circumstances, is exceedingly probable.

Agresta. a beverage made from apples or barberries. Paracelsus forbids it to be used by persons who are afflicted with diseases of a tartareous nature, for every acid is a resolved tartar produced out of a cold coagulate, or, otherwise, from the salts of a vitriolated minera combined with alums.

Agresta is verjuice.

Agaric is described as a medicine made from flies ; it destroys worms in

the body, and acts as a tonic to the system in certain forms of plague.

Agaricon is also a mushroom growing upon high trees ; it is of a white colour,

and is good for purging phlegm. It was used anciently for tinder.

Agrimony, called also liver-wort, once used in the preparation of a medicine which was held to be a valuable tonic.

Agrippine Unguent, probably a prepararation of the Agrippum, a wild olive.

Air. The philosophy of Paracelsus on this subject may be compared with that of other alchemists. For example, Eugenius Philalethes says that air is

not an element, but a certain miraculous hermaphrodite, the cement of two

worlds, and a medley of extremes. It is the sea of things invisible, and retains the species of all things whatsoever. It is also the envelope of the

life of our sensitive spirit. The First Matter of the philosophers is compared

to air because of its restlessness.

Alchemy. The following remarkable passage occurs in *hQ Anima Magica*

*Abscondita* of Thomas Vaughan. It has often been made use of as evidence

that the adepts had a higher object than the transmutation of ordinary metals : — Question not those impostors who tell you of a sulphur tithens, and

I know not what fables ; who pin also that narrow name of Chemia on a science

both ancient and infinite. It is the Light only that can be truly multiplied, for

this ascends to, and descends from, the first fountain of multiplication and

generation. If to animals, it exalts animals ; if to vegetables, vegetables ; if

to minerals, it refines minerals, and translates them from the worst to the

best condition.

Alchemy. The monk Ferarius defines it to be the science of the four

elements, which are to be found in all created substances, but are not of

the vulgar kind. The whole practice of the art is simply the conversion of

these elements into one another.

Alchimilla, a herb, otherwise called Lion's-foot.

Alcohol is possibly Sal Alacoph, ie., sal ammoniac.

Algol. Some chemists have given this name to vinegar.

Alembic. The name of this alchemical vessel has been sometimes applied to Mercury, because by its means the philosophers perform their

distillations, sublimations, etc.

Alkali. In addition to its chemical meaning, this term signifies the Vessel of the Philosophers.

Aloepaticum, a medicine used in complaints of the liver.

Alopecia is a species of scab or mange arising in those portions of the body which are referable to Jupiter, i.e., the cranium. Paracelsus ascribes

the disease to the presence of the spirit of Jupiter. When that spirit is separated from its natural humours and passes into its own minera, the result in the metallic kingdom is cachimia ; in trees, fungus ; and in the human body alopecia. The fish known as sea-fox was called Alopecias by

Pliny.

Alum. Common alum is distinct from the alum of the adepts ; the latter is their salt, which is a basis of alum, all salts, and all minerals and metals.

Alumen Entali is identical with Alumen de Pluma or Alumen Scariola.

It is said to be Gypsum and Asbestos.

Alumen Plumosum, i.e., Alumen de Pluma.

Alumen Saccharinum is Saccharine Alum.

Amalgam. The Amalgam of the philosophers is properly the union of philosophic Mercury with the sulphur or gold of the Sages. This does not

take place after the fashion of ordinary chemistry, by pounding in a mortar,

or otherwise, a solid and a liquid substance. It is the conduct of the fire of

the philosophers according to the proper regimen ; that is to say, it is the

perfecting of the work by continuous coction or digestion at an equal fire —

sulphureous, covered in, and non-combustive.

Amethyst. In addition to the precious stone which bears this name, there was a grape so called by the Greeks of which the juice was said to be



non-intoxicant. There is also a herb called amethyst by Pliny, having leaves of a red-wine colour.

Anachmus, unknown.

Angelica. Paracelsus considers that Spica and Angelica are not in their origin the result of a natural generation, but of that which he terms transplantation. In other words, they are hybrids, after the manner of the mule. The Angelica Ursina, Cardopatia, or Carlina, has in its roots the peculiar quality of depriving persons of their virile strength.

Aniadus. a term of spagyric philosophy which signifies the powers and virtues of the stars, from which we receive celestial influences by the medium of fantasy and imagination.

Anthera. a medical extraction made from hyacinths. Paracelsus affirms that the special astrological influences which reside in the sign of

Scorpio are resisted by anthera.

Anthos. In old botany this term signifies the flower of rosemary ; in alchemy it is the quintessence of the philosophers and their aurific elixir.

Antimony. The antimony of the vulgar is to be distinguished from the antimony of the wise. They have apphed this name to the sulphureous mercurial matter which forms part of the philosophical composition. By

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means of their antimonial vinegar an incombustible quicksilver is extracted

from the body of Magnesia. This philosophical antimony is identical with

the permanent water and the celestial water, in a word, with philosophical

Mercury. It cleanses, purifies, and washes philosophical gold after the same

manner that common antimony purifies common gold.

Aqua Metallorum. Trevisan explains that this is Mercury, and

Braccresco states that it is a single substance.

Aqua Permanens. According to one interpretation, this is the Catholic

Magnesia, or sperm of the world. It is also the Mercury of the Philosophers,

and the water of the Sun and Moon.

Aquarius is Salt Nitre. It is also the alchemical symbol of dissolution and disintegration.

Aqua Viscosa. The generation of a metallic sperm is the chief object of those who wish to perform transmutation in the metallic kingdom, and this

is done by first of all converting the whole body into a thick or viscous water.

Indeed, Rupescissa declares that the matter of the stone itself is a viscous

water which is to be found everywhere, but if the stone itself should be openly

named the whole world would be revolutionised.

Arcanum. This term is understood by Paracelsus to signify an incorporeal, immortal substance which in its nature is far above the understanding

and experience of man. Its incorporeal quality is, however, only relative and

by comparison with our own bodies. From the medicinal standpoint its excellence far exceeds that of any element which enters into our own constitution.

The term is applied also to every species of tincture, whether metallic, vegetable, or animal. In general Hermetic science it signifies viscous

mercurial matter, or Mercury animated by reunion with philosophic sulphur.

Arcanum of Human Blood. Many alchemists, both before and after

Paracelsus, experimented with the blood of animals, and this not so much

with a view to medicine as with the hope of discovering therein that matter of

which the philosophers form their magistery. This magistery, indeed, passes

sometimes under the name of Human Blood. According to Philalethes the

reference is to the matter at the black stage. The name is really applied to

philosophical Mercury. Even as the blood of animals nourishes their whole

body, and is the principle of their physical constitution, so is this Mercury the

base and principle of metals. Thus the blood of the little children who were

slaughtered by Herod is pictured in the hieroglyph of Abraham the Jew and

is a type of the radical humidity of metals extracted from the minera of the

philosophers, which is symbolised by the children, this matter being still crude

and left by Nature only on the way to perfection. The Sun and Moon come

to bathe in this blood, because it is the fountain of the philosophers in which

their king and queen lave themselves. Flamel, foreseeing that his allegory

might receive a literal interpretation from some, warns his readers not to

mistake actual human blood for the material of the stone, as it would be a

foolish and abominable thing.

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Arch<sup>^</sup>us. According to one interpretation, this name is applied by the Spagyrist to the Universal Agent specialised in each individual ; it is that

which sets all Nature in motion, and disposes the germs and seeds of all sublunar beings to produce and multiply their species.

Archialtis, or Archaltes, Archates, Archallem, the secret power of God by which the earth is held up in its place.

Ares. The occult dispenser of Nature in the three prime principles. It is that which gives form and difference to species. The word is derived from the Greek, 'a/wjs, Mars.

Argentum Vivum. The transmutation of metals, says the Clavicula of Raymond Lully, depends upon their previous reduction into volatile spheric argent vive. This is drier, hotter, and more digested than common Mercury.

Arles Crudum. Certain little drops which fall in the month of June. Called also Hydatis.

Aristolochy. This herb, which is corruptly called Birthwort, was made, into a decoction with wine and applied by Paracelsus as a healing plaster for

fractures. The variety which he calls Aristolochia Acuta was used as an ingredient in the composition of an unguent for corroding ulcers.

Aristolochia

is supposed to promote child-birth.

Arsanech is sublimed arsenic.

Arsenic. The arcane sense of this term refers it to the Mercury of the philosophers, and at times to the matter of the philosophers when in the stage

of putrefaction. It is stated, or supposed to be stated, in one of the Sibylline

verses, that the name of the matter whence philosophical Mercury is extracted

consists of nine letters. Of these four are vowels and the rest consonants.

One of the syllables is composed of three letters, the rest are of two. Hence

it was concluded that Arsenicum was the name in question, more especially as

the philosophers affirm that their matter is a deadly poison. However, the



matter of the stone, according to other authorities, is not arsenic, though it

is the matter of which arsenic and all mixed bodies are formed. Nor can the Mercury of the Sages be extracted from arsenic, for arsenic is sold by

apothecaries and the mineral Mercury is found everywhere. The name

has been given by some other writers to the matter in putrefaction, because

it is then a most subtle and violent poison. Sometimes it refers to the volatile

principle of the sages, which performs the office of female. It is their Mercury,

their Moon, their Venus, their vegetable Saturn, their green Lion, etc. The

arsenic of the philosophers whitens gold, even as the common arsenic whitens

copper.

Artetic, Arthetica, a disease which contracts the nerves, tendons, ligaments, etc., and is very enervating and prostrating.

AscLiTis is dropsy of the stomach.

Asphalt is, according to Paracelsus, an extraction of black succinum.

It is bitumen, also a kind of petroleum, or rock oil.

Astrum. This term in Alchemy signifies the fixed and igneous substance,

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the principle of multiplication, extension, and all generation. It tends of itself to generation invariably ; but it acts only in so far as it is excited by the

celestial heat which is diffused everywhere. The term also represents the

highest virtue, power, and property acquired by the preparation of a given

substance. The Astrum of Sulphur is sulphur reduced to an oil which far exceeds the virtues of natural sulphur. The Astrum of the Sun is the salt of

the Sun reduced to an oil or water. The Astrum of Mercury is sublimated

Mercury. The name is also given to the alchools or quintessences of things.

Athamor. In exoteric chemistry this is a square or oblong furnace communicating on one side with a tower. The tower is filled with coals ; when

these are lighted heat is communicated to the furnace by a funnel. The same

name is applied analogically to the secret furnace of the philosophers, wherein a fire is always maintained at the same grade. It is unlike the vulgar athamor ; it is actually the matter itself animated by a sophic fire which is innate therein, and is developed by art.

Atrament. At the period of Paracelsus this term seems to have included all varieties of vitriol, chalcantus, flower of copper, chalcitis, misy, sory, melanteria, etc.

AURATA. The fish called gilt-head by Quintillian.

AuRiCHALCUM. Brass, copper, ore, etc., cbs montanum, extracted from cuprine stone. More correctly, Orichalcum.

AuRiPiGMENTUM. The body of orpiment is composed of Sulphur, its coagu-

lation is from Salt, its brilliance from Mercury. It is of a petrine and metallic

nature, yet it is neither a metal nor a stone Paracelsus, De Elemento Aqua.

AuRUM PoTABiLE is either the Oil of Gold, or gold reduced to a liquor without a corrosive. The Golden Calf, which was ground to powder, sprinkled

upon the waters, and given to the children of Israel to drink, has been regarded as an' allegory of the philosophers' potable gold.

AuSTROMANCY is a method of divination by the winds. It is, apparently, a branch of the science of Aeromancy, which, says Agrippa, divines by aerial

impressions, by the blowing of the winds, by rainbows, by circles about the

moon and stars, by mists and clouds, and by imaginations in clouds and visions in the air.

AXUNGIA is the fat of animals which was made into an oil and used as an

unguent for wounds. The axungia of human beings is said to have been most efficacious, and next thereto that of the cock and capon. The only useful axungia from fishes was that obtained from the Thymallus.

Azoc. Mercury of the Philosophers, not vulgar and crude quicksilver,

simply extracted from the mine, but a Mercury extracted from bodies by

means of argent vive. It is an exceedingly ripe Mercury. It is with this substance

that the philosophers wash their Laton; it is this which purifies impure bodies

with the help of fire. By means of this azoc there is perfected that medicine

which cures all diseases in the three kingdoms of Nature. It is made of the

Elixir.

Y2

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AzoTH also signifies Mercury. When the philosophers say that fire and Azoth suffice for the Great Work, they mean that Mercury prepared and well

purified, or philosophical Mercury, are enough for the beginning and the comple-

tion of the whole labour, but the Mercury should be extracted from its minera

by an ingenious artifice. Bernard Trevisan says that everyone beholds how

this minera is changed into a white and dry matter, having the appearance of

a stone, from which philosophical argent vive and sulphur are extracted by a

strong ignition. Azoth has many names : — Astral Quintessence, Flying Slave,

Animated Spirit, Ethelia, Auraric, etc. It will be seen that Azoth and Azoch

are terms used interchangeably. They also stand for the universal medicine,

which is arcane to the world, the sole true remedy, the physical stone, and

also, according to some writers, they signify the Mercury of any metallic body.

Balm. The quintessence of Mercury is called the external balm of the elements.

Balsam. Paracelsus affirms that the composition of balsams was first discovered by the alchemists, and he refers the name itself to the artifice

which is required in its preparation. Every balsam, but more especially for wounds, should be of a sweet nature, not corrosive, not attractive, but possessing a consolidative quality.

Balneum Mari<sup>a</sup>. The furnace of the Sages, the secret furnace, to be distinguished from that of ordinary chemistry. Sometimes the name is applied to philosophical Mercury. The term Bath is also given to a matter which is reduced into the form of a liquor. For example, when it is desired to make projection upon a metal, it is said that it must be in the bath, that is, in a state of fusion.

Balneum Maris In alchemy this term seems to apply both to the vessel which holds the sea-water and to the dissolution that takes place in the vessel.

The Balneum Marice is a bath of warm water, and the name is still applied to



a large cooking pan. The Balneum Roris seems an interchangeable term for

the sea-bath. The term bath is also applied to the matter itself when it is in

a liquid state. Circulation in the philosophical <sup>^^^</sup> is also called the Bath of

the Philosophers.

Balneum Nature. Eugenius Philalethes says that this is really the philosophical fire.

Balneum Roris, see Balneum Maris.

Bamahemi, unknown.

Basilisk. No one, according to Paracelsus, has any conception of the form

or appearance of this animal, for the simple reason that no one can look at it

without dying. According to one of his explanations it is a calf generated

without a cow, that is, born of the male animal.

Bdellium. A plant, and also the fragrant gum which exudes from it.

Beani. This word, which is rendered novices on p. 154 of Vol. II., is said to have originated in the following acrostic : Beanus est animal nesciens vitam studiosorum.

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Benedicta Caryophyllata, that is, Caryophyllum, ther herb Benet or Blessed Avens. Paracelsus made use of it in tatareous complaints.

Berilhstic Art, i.e., divination in the beryl. Paracelsus regards the the stone itself as a formation out of ice, by means of the glacial stars, which have a very great powder of congelation.

Bitumen, i.e., Asphalt.

Bismuth. As zinc, according to Paracelsus, is for the most part a spurious offspring of copper, so is Bismuth of tin. It is partly fluidic and partly ductile.

Blood. Some alchemists have pretended, as previously stated, that human blood is the true subject and matter of the philosophers, but others

say that this is not to be literally understood, and that those who experiment

with this substance in athanors will have reason to deplore their error. Blood

and Human Blood are, however, by no means uncommon designations for

the arcane substance of the Magistery. Philalethes says that it is applied to

the matter. It is an analogical term, the allusion being to the fact that the

blood in animals carries the nourishment to every part of the body, and is

the principle of their physical constitution. Mercury fulfils the same function

in the mineral kingdom, for it is the foundation and principle of metals.

BoLETi. Boletus is a mushroom. Bolitus is the same as Bolbiton, i.e., the excrement of oxen. These explanations will, perhaps, not throw much

light on the use of the term by Paracelsus.

Brassatella, i.e., ophioglossum.

BociA. Bocium, according to Paracelsus, originates out of menstrua and hffimorrhoids, in the same place in which both of these fluxes join, producing

a third which is peculiar to itself.

Bolus Armenus on account of its great dryness was used by Paracelsus to heal wounds.

Borax. This is said to have been melted with natural or artificial chrysocoUa, and was then used as a dissolvent and purifier of metals, especially gold and silver. The best borax was supposed to come from Alexandria.

Botin is Turpentine.

Bufonaria, probably Buphonon, a herb mentioned by Pliny, that is, the toadstool.

BuGLOSSUM, i.e., Bugloss, or Borage.

Bullae. ^ This causes wind, says Paracelsus, and its presence often

Bulla. J indicates the beginning of colic, while in women it occasions fall of the womb. It is otherwise called Bleb, a little vesicle, or blister.

Bulla

is also a genus of mollusca.

Cabala. The alchemists recognise a twofold Cabala. There is that

which ends always in the letter where it begins, and this is the alphabetical

system, the name and not the thing ; the shadow, not the substance ; the

mere type of the inner Cabala. Within this there is the true, ancient,

physical tradition, and this also has its complement in a metaphysical part.

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The greatest mystery of the Cabala, according to one account by an alchemist,

is Jacob's ladder. It is affirmed further that Jacob was not asleep during his

vision, except in a mystical sense, for he had passed through death. It was,

however, the cabalistical Mors osculi, or death of the kiss, of which those who

know it must not speak one syllable. The false, grammatical Cabala consists

only of alphabetical rotations, and a metathesis of letters in the text, by which Scripture is wrested. The book of Abraham the Jew, which was discovered by Flamel the alchemist, is supposed to prove that the true Cabala was chemical.

Cachexia, a disease which, according to Paracelsus, usually supervenes upon other complaints, and in which the nutriment turns to evil humours.

Cachimi<sup>^</sup>. This term is loosely applied to a variety of substances. It seems to have most generally signified the dross of metals, or an undigested metallic matter.

Cagastic. There are two seeds of disease, the Iliastic and the Cagastic. The first is in the substance from the beginning, the second is generated out of putrefaction. Dropsy and gout are Iliastic ; plagues, fevers, pleurisy, etc., are of cagastic origin.

Calamus, a sweet cane, growing in Arabia, India, and Syria. The root of the sweet flag. The resin called Dragon's Blood is obtained from a palm of the genus Calamus.

Calamine, a stone used in the composition of brass. Also an ore of Zinc, Cadmia.

Cataputia, a plant.

Calcanthus and Chalcanthus, see Atrament. It is copperas, vitriol, shoemaker's black, the water of copper.

Calcatrippa, or Consolida Regalis, a herb used by Paracelsus for the cure of ulcers.

Calcination is a pulverisation and purification of bodies by means of an exterior fire, either for effecting a disunion between their component parts, or

for evaporating the humidity which combines them into a solid body.

Calcination, corruption, and putrefaction are sometimes used interchangeably

by the Spagyric philosophers, but calcination is most commonly that process

which follows the rubefaction of the Stone. Philosophic Calcination is



performed by the moist fire, or pontic water, of the Sages, which reduces

bodies to their first principles without destroying their seminal and germinative

virtues. These, on the other hand, perish under the calcination which is performed by a vulgar fire, and this is philosophically termed the Tyrant of

Nature. There are two kinds of vulgar calcination ; the one is accomplished

by an open fire, as over ashes, the other in a sealed vessel. In the first the

sulphureous volatile parts evaporate, and the salts are deprived of a power

and virtue which are conserved in the second. All salts extracted from such

ashes crystallize.

Calendula, the herb marigold.

Caleruthum. The reversion of any substance towards its first matter.

Calx. In the language of the adepts this name is applied to all kinds of bodies when reduced to an impalpable powder, whether by the action of fire

or of corrosive waters. Some say that it should only be applied to the ashes

of metallic or mineral bodies, and that others should be called cinders.

Calx Lun<sup>a</sup>, i.e.. Calcined Silver, or Blue Flower of Silver.

Calx of Lead, i.e., Red Lead.

Cantharides, a herb praised by Paracelsus because it draws out the humours from ulcers. The term stands for Spanish fly, a beetle which infests

corn, and a kind of fish.

Capella, a young goat or kid.

Capillus Veneris, literally, the hair of Venus, a herb mentioned by Pliny.

Caput Mortuum. The philosophers describe the so-called element of earth as an impure, sulphureous subsidence, or caput mortuum of the creation.

Caraba, see Carabe.

Carabe is Succinum, and is said by Paracelsus to be an extract of the resin of its element. In another place he observes that it is a resolved petroleum, for wherever the latter is found, there also is Carabe. This and

other stones void excrement like animals. If it be cast into water which is

isolated from the air, its evacuations will coagulate the water, and worms

will be produced.

Carabis Igneus, Cathabis, or Cathebis, the stag beetle, a prickly kind of crab.

Carbuncle, is called also jaspis by Paracelsus, and he describes it as a golden stone, that is, of an aureate nature.

Cardamomum, an Indian spice, of an aromatic, pungent, and medicinal quality.

Carduus Angelicus, a thistle, which, according to the signatory art, has the magical marks indicating that it is a cure for pleurisy. Paracelsus says that it is to be reduced into ashes and then made into a lute.

Cardamum, garden cress, that is, nasturtium, especially its seed, which was bruised and eaten by the ancients, and above all, the Persians, after the manner of our mustard. See Cardamomum.

Carniola. The virtues of this plant are regarded by Paracelsus as of a celestial rather than an earthly origin.

Cassatum, an unhealthy or dead blood in the veins.

Cedusini. One of the arcane names of air is Cedue, and the cedusini are probably a class of aerial intelligences, or sylphs.

Cella, the inner chamber of a bath.

Cenificated Wine, i.e., falcined Wine.

Centaury. The virtues of this plant prevail in complaints of the liver ; it strengthens and cleanses the separative force of this organ. Its liquor destroys serpents.

Ceration. This name is given to that stage of the philosophical process

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during which the matter passes from the black to the grey, and, ultimately, to

the white colour. This is performed solely by digestion and coction without

any addition whatsoever.

Cerevissia, that \s, ale or beer.

Cerussa, i.e , White Lead.

Chalcedony, a stone which is said by Paracelsus to colour the i water in which it is steeped. It is classed as an extract from salt.

Chamepitis, the herb ground-pine, or St. John's Wort.

Chaomancy is substantially identical with aeromancy. It is a revelation of

the stars of the air, and prognostication by means of the air.

Chaos. Many other definitions of the Chaos are given by Paracelsus besides those which find a place among the treatises translated in these volumes.

The term is also applied to the air which contains the cause of corruption.

There is also a chaos in the human body, which is the motive force of all its

interior operations. The universal world is in man, and that not analogically,

but actually. It is also the chaos which conserves the body. Empty, immeasurable space. The rude, unformed mass out of which the world was

created. The atmosphere. Finally, the term chaos is applied analogically to

the matter of the work in putrefaction, because at that period the elements

or principles of the stone are in such a state of confusion that they cannot be

distinguished from one another.

Cheiri is a term of various meanings. Sometimes it stands for Mercury.

Flos Cheiri is the Elixir at the white, though also the essence of gold.

Flos

Anthos is the Red Elixir of Gold. Generally it is the flower of any vegetable

or plant. Paracelsus says of it : — There is no more powerful medicine for the

liver. Its blackness is sublimed away and a white substance is left, which

must be drunk mixed with wine of life. It removes all hepatic corruptions.

Iliastic mysteries are contained therein. Here the reference is uncertain ;

it may be to the narcissus, the violet, or the yellow gilliflower.

Chelidony. Paracelsus calls chelidonia a constellated remedy, and names

it as a powerful specific for certain ulcers which he also calls constellated. There

was, moreover, a philosophic salt of chelidonia, which was medically applied

by the alchemists. The same herb was regarded as a preventive of plague,

and it was used as a remedy for jaundice. The plant is better known as swal-

lowort or celandine. Chelidonia is also said to be a secret name of gold.

Cherio. This is described as an accident of the external elements, whether cold or hot, through which all diseases are healed. Cherionium is an

unalterable nature, such as indurated crystal, which it is not possible to



dissolve.

Chimol<sup>a</sup> Calcis. This should probably read Chimoleffi Calx. Cymolea or Chymolea is a Hermetic name for sedge or reeds. Cymolia is white waste

ore, white silver litharge, marl, fuller's earth.

Chiromancy is the beginning of Magic ; it is to that science what the alphabet is to writing. It is acquired easily, but at the same time is a most

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useful and illustrious art. It is the star of natural things. For example, there is a chiromancy of the lily, and in the lily a star abides which corres-

ponds to the nature of that flower.

Chrysocolla, gold solder, borax. Sometimes the term is used in an

arcane sense and interchangeably with Argot, Rebis, etc.

CiCHOREA, i.e., Succory. To this plant Paracelsus ascribes a certain peculiar congenital influence which it derives from the Sun, towards which its

blossoms turn invariably, and when that luminary is absent it has very little

virtue. At the proper moment the congenital influence can be extracted from

the flowers. After seven years its root becomes transformed into a bird.

CiNERiTiUM. This term has two meanings. In the first place it is an ash-pan often mentioned by Paracelsus ; secondly, it is an equivalent of Regale, an amalgam of gold and silver.

CiNETUS, the thickness of clouds.

Cinnabar. Further information concerning this substance is scattered through the chirurgical and medical works of Paracelsus, in one of which he seems to regard it as a form of Mercury.

Circulated Wine, i.e., the extracted spirit of wine.

CiTRiNUS is a stone which occupies a middle position between the crystal

and the beryl ; it is of yellow colour.

CiTRiN<sup>us</sup> and Citrones. See Citrinus. It is a pellucid variety of quartz.

Citrinula, see Flammula.

Clavellated. The herba clavellata is the herb-trinity, or heart's ease.

Clissus, the entire essence of a substance amalgamated into one composition. Clissus is also an occult force going and returning from one place

to another, as the virtue of a root which first passes to the stem and then

returns to the root. (Rochus le Baillif, in his Spagyric Dictionary.) Petrus

Potterius, in the Spagyric Pharmacopoeia, says, " Clissus is a certain union

of all virtues in any plant, which virtues consist of the three primary substances, sulphur, salt, and mercury, such substances being severally educed from the single parts of plants."

Coagulation. The bond of union in composites, and the common attraction between their parts. It is the rudiment of fixation. There are two

kinds, even as there are two solutions. One is performed by cold, the other

by heat, and each of these again is duplex, the one permanent, the other

transitory. The first is fixation, the other coagulation simply : metals are an

example of the first, and salts of the second.

ColCOTHAR is defined by Paracelsus as a salt. He affirms that it is a signal specific for obstruction of the fluxes.

Complexions. The ancient opinion on this subject was most explicitly

rejected by Paracelsus. In man he admits only one complexion, which has a dual mode, namely, as hot or cold. He affirms that the theory which was current in his own day deserves no consideration in diseases. At the same

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time in his *Explanatio Totius Astronomice* he admits four complexions, not, however, in the body, but in the essence.

CoLOCYNTH. Whosoever swallows two grains of the essence of colocynth shall be free from every impression of the moon and from all noxious properties present in the air. It was also recommended by Paracelsus as a cure for worms.

CoLOQUiNTH, idem.

Composition. It is held by some of the adepts that there is no perfect specifical nature which is simple and void of composition save God alone.

Thus the soul of man itself was compounded of an excessively tenuous fire  
and of the most uncompounded form of light.

Copper. In alchemy an alternative name with Laton, signifying the matter at the black.

Copper Green, i.e., Verdigris.

Copulation. In alchemical terminology this is the union of the philosophical male and female, the fixed and the volatile.

Coral. This was used by Paracelsus as a remedy for the plague, the falling sickness, and against poison.

Corporal Mercury. The innumerable recipes for corporal Mercury found in the Manual of Paracelsus may be illustrated by a classification which is given in his chirurgical works. He observes that there are three bodies in Mercury — that out of which it is generated, before it has become perfect ; that by virtue of which it is that which it is ; and that which it becomes when it is prepared by art. According to Arnoldus de Villa Nova corporal Mercury is another name for the Mercury of the Philosophers, which see.

CostUS. The plant usually known as herba Maria, that is, Zedoary, passes under this name.

Crispula, i.e., cristula, crispa, the herb called cock's-spur.

Crocus. Hermetic chemists have sometimes given the name of Crocus or Saffron to their fixed matter when it has attained the colour of red orange.

Crucible. The alchemical crucible is described as a clay melting vessel, capable of withstanding a severe degree of heat. It had a narrow base and widened out into a round and triangular body. The cupel was a species of crucible.

CUBEB.E, a drug so-called. A small, spicy berry, something like pepper.

CuBEBs, see Cubebae.

Cyanum and Cyanus. According to some this is a kind of blue jasper ; others say that it is a turquoise or lazule. It is also the flower commonly called bluebottle. A rock bird. A blue dye or lacquer.

CupELLA, see Crucible.

Cyclamen, Cyclaminus, and Cyclaminum, the herb sow-bread ; a tuberous rooted plant used for garlands.



Cyroglossum, hound's-tongue, a plant. The liquor of Cyroglossum is an arcanum for falling of the womb.

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Cyphantic, unexplained.

Dardo, a term of unknown meaning which occurs only in the treatise Concerning Long Life.

Daura is the same as hellebore and winter aconite. Sometimes also it is supposed to signify foliated gold.

Dealbation, the washing of the Laton, that is, the coction of the matter until all its blackness departs and the substance remains white. It is the removal of all impurities.

Deltic. The term Deltic impression, made use of by Paracelsus in his

work Concerning Long Life, Is another mystery in the terminology of that

strange treatise. The conjecture may be hazarded that it is derived from the

Greek word Deltas, a writing tablet, when the Deltic impression would be

analogical to that made upon a wax tablet by a stylus.

Denarius, properly the Roman denier, seven of which were at one time equal to a Troy ounce. Afterwards there were eight to the ounce. In the Lower Empire a silver denier scarcely weighed half so much.

Denary, see Ternarius. Agrippa calls the number ten a manifold religion and power applied to the purging of souls. It possesses a divine quality ; there is no real number beyond it j just as it flows back into unity

so everything returns to its proper source, even the spirit unto God who gave it.

Dentaria, toothwort.

Derses, a certain arcane smoke or terrene vapour, which is the principle of vegetable birth and growth.

Diagridium, a preparation of scammony and quince-juice.

Diapensia, the plant alchimilla, which see.

Diathesis, an innate art or nature. A physical predisposition towards a given disease.

Dieme<sup>^</sup> or Dienez, said to be spiritual essences which inhabit large stones.

Dissolution, according to Trevisan, is the whole mystery of the art, and it is to be accomplished not, as some have thought, by means of fire, but in a wholly abstruse manner, by the help of Mercury.

Distillation. Later writers agree with Paracelsus as to the variety of

complicated processes in the operation of the great work. Those who would

be accounted wise must labour to find out the Mercury, so that they may

reduce things to their mean spermatic chaos, and may avoid broiling destruction. Futile distillation, in particular, will be dispensed with by one

who remembers that sperms are not made by separation, but by composition

of elements ; to bring a body into a sperm is not to distil it, but to reduce the

whole into one thick water, keeping all the parts thereof in their first natural

union.

Divertallum, a generation of the elements, otherwise a production from metals.

Drachum, i.e., a drachm.

Dracanculus, dragon's wort, or wild adder's tongue. There is a shell-fish also so called by Pliny.

Dragon's Blood. Alchemically speaking, this is the Tincture of Antimony.

DuBELCOLEPH, or Dubelteleph, a composition of white coral and amber.

DuELECH, a dangerous and painful tartareous and porous stone which forms in the human body, especially in the bladder.

Durdales, wood nymphs, spirits of the trees, etc.

Eagle. This name has been applied by the philosophers to their Mercury after sublimation, firstly, on account of its volatility, and, secondly, because even as the eagle devours other birds, so does the Mercury of the

Sages destroy, consume, and reduce even gold itself to its first matter.  
The

term is also applied to sal ammoniac and to sublimated Mercur)',  
because of

their facility in subliming. Yet the reference is not to the vulgar  
substances,

but to those of the philosophers. The Eagle "which devours the Lion  
signifies

the volatilization of the fixed by the volatile, or of the sulphur by the  
Mercury

of the Sages.

Edochinum, unknown.

Electrum is gold, according to one interpretation, but it was not used in  
this sense by Paracelsus. Sometimes it is a conjunction of seven metals  
into

one composition according to the conjunction of the planets. It is also  
the

middle substance between ore and metal, neither wholly perfect nor  
altogether

imperfect. It is, indeed, on the way to perfection, but Nature, having  
encoun-

tered hindrances, has left it. Hence the philosophers say that we must begin where she leaves off. It is called, says one account, Electrum because it is composed of two substances, and immature because it must be perfected by the operations of the artist. Properly it is the Moon of the Philosophers, sometimes called Water, sometimes Plant, Tree, Dragon, Green Lion, Shadow of the Sun, etc. Electrum is also one of the names which have been given to the Magistery at the white.

Electuaries, medicinal confections.

Elements. Some of the adepts enumerate only two elements, earth, the residence of the matrix, and water, which is the mother of all things visible.

Every element is, however, threefold, this triplicity being the express image of their Author, and the seal He has set upon His creatures. There is no created

thing too simple, vile, or abject in the sight of man, but that it bears witness

of God in respect of that abstruse mystery. His unity and trinity. Every compound whatsoever is three in one and one in three. v

Elixir. Avicenna speaks of a duplex elixir, and the first matter from which it is produced is also duplex. The Elixir is nothing else, according to

Trevisan, than the reduction of the body into mercurial water, from which

water the Elixir is extracted, that is, an animated spirit. The Elixir is the second part or operation in the achievement of the sages, as Rebis is the first

and the Tincture the third. There are three species of Elixirs in the

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Magistry. The first is that which the ancients called the Elixir of Bodies.



It is that which is performed by the first rotation. The second is performed

by seven imbibitions, even to the white and the red. The third is the Elixir

of Spirits and is attained by fermentation ; it is also called the Elixir of Fire,

and with this multiplication is accomplished.

Embryonated, i.e., fecundated, implanted with seed. Thus Embryonated

Sulphur is a term used by the alchemists to distinguish one of their principles

from the ordinary substance of sulphur.

Emunctory, an opening for the escape of corrupt matter. Thus, an ulcer is an emunctorium, and so are the ordinary channels of expurgation.

Enochdiani. It may be conjectured that these beings are of the race of Enoch and Elias, who were wrapt away into another world wherein they are

still supposed to retain their mortal bodies. The prophets mentioned are

according to mystic speculation by no means the only persons who have thus

been "caught up to heaven," i.e , into the unseen, without dying in the flesh.

Ens, Entia. The first extract of mineral natures is the primum ens of its kingdom. The primum ens of the animal world is in the blood or in the ova.

It is the first matter, the seat of life and motion.

Enur, the hidden vapour of water, out of which stones are generated.

Equisetum, horse tail.

Eruc<sup>^</sup>, a palmer, or canker-worm, also the herb rocket.

EsCHARA is dead flesh.

Essence of the Greater Circulatum, unknown.

EsTHiOMENSis is Lupus, St. Anthony's fire.

Esula, the herb tithymallus, or spurge.

Ethica, a kind of fever.

Euphrasia, the herb eyebright, once regarded as valuable in diseases of the eyes.

Eve. When used in a purely alchemical sense, this name signifies the mastery of the philosophers at the white stage. Adam, similarly, is the Magisterium at the red.

Eyebright, see Euphrasia.

EvESTRUM, the eternal substance of heaven. Also a prophetic spirit, which interprets the signs of coming events. Finally the double, living phantasm, or sidereal body of man.

Fel Vitri, glass gall, i.e., Sandiver, a whitish salt scum cast up from glass in a state of fusion.

Ferment. The sophic Mercury which, together with the sophic sulphur, is said by Avicenna to be the original substance from which all metals were

created, is also declared to be a ferment for every body with which it is united

chemically. It is the universal vivific spirit which penetrates, exalts, and develops everything. It is the grand metallic elixir, and its potencies are educed by the operation of fire. Though found in all minerals it is really a

terrestrial matter, which possesses lucidity, fluidity, and a silverine colour.

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Another account says that it is the fixed matter which, combined with Mercury,

causes it to ferment and communicates to it the nature which it needs.

FiLLA, possibly Fella, ?e., a name sometimes applied to sulphur-water.

Fire. It is said that the common chemist works with common fire, using no medium, and so he generates nothing, not working, as God does, for preservation, but for destruction. Hence he always ends in ashes. The disciple of the philosophers should use it with an intermediate phlegma, so that

his materials shall rest in a third element, where the violence of fire cannot

reach, but its soul only.

Fire of the Philosophers. Some adepts affirm this to be the greatest crux of the art. It is a close, aerial, circular, bright fire, which the philosophers call their sun. It causes a certain vapour to arise in the glass which

contains the matter, and digests the latter by a still, piercing, vital heat. It is

continuous, producing at length an alteration and corruption of the philoso-

phical chaos. Its proportion and regimen are very scrupulous. To understand

the proper degree of this fire, the generation of man or some other animal

should be considered.

Firmament, a name of Lazurium. Also the upper part of the Hermetic vessel.

First Matter. The first matter, by the universal agreement of all alchemists, was existent before man and before all other creatures ; it was,

indeed, the mother of them all. The philosopher, in seeking it for the special

purpose of his art, must avoid all common salts, stones, minerals, vegetables,

and animals. It is totally impossible to reduce any particular to the first matter, or to a sperm, without philosophical Mercury, and being so reduced, it

is not universal, but the particular sperm of its own species, and does not work

any effects save such as are agreeable to the nature of that species.

Fixation Is a process by which a naturally volatile substance is rendered fixed. The principle of fixation is a fixed salt, and digestion at a suitable fire.

Hermetic chemists say that the perfection of fixation can only be obtained by

the operation and processes of the Stone of the Philosophers, that their Matter

is also susceptible to it, and that the state is attained when it is brought by

coction to the ruby-red colour. It is performed by a philosophical fire of the

third degree.

Flammula, or Citrinula, is crow's-foot.

Flos. This term frequently occurs in Paracelsus, and it has many meanings and many variations in alchemy. It is given to the spirits which are enclosed in the philosophical matter. These spirits are so lively that it is always recommended that the fire should be applied gently, as otherwise

they may burst the vessels. The name of Flowers is also applied to the

different colours which appear in the matter during the process of the work.

The Flower of the Sun is the citrine redness which precedes the ruby redness.

The Flower of Lily is the white colour which goes before the citrine. The

Flower of the Salt of the Philosophers is the perfection of the stone.

The Flower

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of Gold \s sometimes the Mercury of the philosophers and sometime the citrine

colour. The Flower of Wisdom is the Elixir perfect at the red. The Flower of

the Air is dew. The Flower of Water is flos salts. The Flower of the Earth is the dew and the flowers. The Flower of Heaven is a species of manna from

which an admirable liquor is extracted. Some have erroneously regarded it



as the true philosophical matter. The Flower of the Wall is saltpetre. Philo-

sophical Flos ceris is the matter of the work towards the end of putrefaction,

and when it begins to grow white. The Flower of Cheiri is essence of gold.

The Flower of Sapience is the Elixir perfect at the red. There are also other

explanations of the Flower of the Sun and of Gold. It is the sparkling white-

ness, more brilliant than that of snow itself, which characterizes the matter at

the white. It is the fixed body of the Mastery, which is not to be understood

of any flowers or tinctures extracted from common gold, but of the philoso-

phical gold only, and of the fixed portion of the composition of the Mastery by

means of which the volatile part is also fixed, according to the regimen of a

prudent heat and the governance of a perfect coction.

Flying Eagle, the Mercury of the philosophers.

FcENO Gr^cum, i.e., Foenum Graecum, a leguminous plant of the clover family.

Foliated Earth. This is said to be the Mercurial Water in which gold is sown.

Four Elements. The development of things out of the four elements occurs, according to Agrippa, by the way of transmutation. Each element

has two specific qualities, one of which is proper to itself, and the other is a

mean by which it corresponds to that which comes after it, as, for example,

fire is hot and dry, earth dry and cold. He also recognizes that each element

is threefold, that so, he says, the number four may make up the number

twelve ; and by passing the number seven into the number ten, there may be

a progress to the supreme unity, upon which all virtue and wonderful opera-

tion depend. Of the first order are the pure elements, which are neither compounded nor changed, nor admit of mixture, but are incorruptible. Through these the virtues of all natural things are brought into act. No man can declare their virtues, because they can do all things upon all things.

He who is ignorant of them will never bring to pass any wonderful matter.

Of the second order are the elements that are compounded, changeable, and

impure, yet such as may by art be reduced to their simplicity ; their virtue,

thus reduced, perfects above all things all occult and common operations of

Nature, and these are the foundation of all natural magic. Of the third order

are those elements which originally and of themselves are not elements, but

are twice compounded, various, and interchangeable. They are the infallible

medium, the middle nature, or soul of the middle nature. Very few under-

stand the deep mysteries thereof. By means of certain numbers, degrees,

and orders, they contain the perfection of every effect in what thing soever,

natural, celestial, or supercelestial ; they are full of wonders and mysteries,

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and are operative both in natural and divine magic. From and through these

proceed the bindings, loosings, and transmutations of all things, the knowing

and foretelling of things to come, the expulsion of evil and the attracting of

good spirits. Let no man, therefore, without these three sorts of elements,

and the knowledge thereof, be confident that he is able to work anything in

the occult sciences of Magic and Nature. But whosoever shall know how to

reduce those of one order into those of another, impure into pure, com-

pounded into simple, and shall understand distinctly their nature,  
power, and  
virtue in number, degrees, and order, without dividing the substance,  
shall  
easily attain to the knowledge and perfect operation of all natural  
things and  
celestial secrets.

FuLiGO Mercurii. The fuligo Metallorum is properly arsenic in alchemical symbolism, but it often stands for Mercury.

FuLMiNATiON is the graduated depuration of metals. It is so called  
because the metals become brilliant and diffuse radiance from time to  
time  
during the process. A red pellicle forms above, and when it disappears  
little sparkles are manifested at intervals.

FuMUS is Fimus, i.e., dung.

Galanga, i.e., Galingale or Galangal, an Asiatic plant ; the roots have a  
hot and spice-like flavour, accompanied by an aromatic smell.

Galbanum, a gum or liquor having a very strong smell. Derived from an umbelliferous plant.

Gamalei, or Gemetrei, Gamathei, etc., certain natural stones which, owing to some powerful astrological influence, receive extraordinary magical impressions. There are also artificial Gamathei engraved with magical figures, and used for talismans.

Gamonymum, unknown.

Garyophyllon, i.e., Caryophyllum, the clove gilli-flower.

Geomancy. According to Cornelius Agrippa, who preceded Paracelsus, and was, like Paracelsus himself, a disciple of Trithemius, geomancy is an art of divination whereby a judgment may be given by lot, or destiny, to every question whatsoever. It consists in the use of certain points, arranged in

figures which are in harmony with celestial figures. It can, however, shew

forth no truth unless it be founded in some divine virtue. It is supposed that

the hand of the operator is directed by the spirits of the earth, so that incan-

tations and other magical rites are resorted to in connection with geomancy.

The soul itself of the operator also enters actively into the process.

Gluten, in addition to its ordinary significance, means ox-gall. It is also the sinonium of Paracelsus which resembles the white of  $e^e$ .

Gluten of Sulphur. In the three prime principles Paracelsus appears to have recognised a certain superincension, and as gluten was alchemically

sometimes a name of salt, the reference may be to the innate salt which

was supposed to exist in sulphur. Gluten is also Blood, Lime, etc.

Gold, the most pure and perfect of all metals, has been called by the

adepts the Sun, Apollo, Phoebus, and other names, especially when it has been

considered philosophically. Gold, as applied to the ordinary purposes of society, they term Dead Gold. Etherised Gold is philosophic gold. Ba'ie Gold

is sometimes a deceptive description of the living gold of the sages. White

Gold is the Magistery of the Philosophers attained to the white grade from

which subsequently develops their orange gold and perfect redness, which

alone is their true gold, their ferment, and their red smoke. Gold in Spirit is

the gold of the sages reduced into its first matter, which they also term gold

reincrued and volatilised by Mercury. When the sages tell the student to take

gold, the reference is not to the vulgar metal but to the fixed matter of the



Great Work, wherein their living gold is concealed as in a prison. Their  
24-

carat gold is their gold pure and unmixed with any foreign elements.  
Volatile

Gold is the fulminating gold of Crolius. Gold of Coral is the matter fixed  
at

the red. Gold of Gum is the fixed matter of the philosophers. Exalted,  
Multi-

plied, or Sublimated Gold is the powder of projection. Vivified Gold is  
gold re-

incrued and volatilised. Gold of Alchemy is the sulphur of the  
philosophers.

Foliated Gold is the sulphur of the philosophers in dissolution.

Gran.\te, i.e., Granatum, a pomegranate.

Grand Magisterium. The operation of the Magnum Opus, the separa-  
tion of the pure from the impure, the volatilisation of the fixed and the  
fixation of the volatile one by the other, because no artist will succeed  
by

operating separately on either. The philosophers say that the principle  
of

their magistry is one, four, three, two, and one. The first unit is the first

matter whence all has been made ; the number four represents the four

elements which are formed of this matter ; the number three represents

Sulphur, Salt, and Mercury ; the number two is Rebis, the volatile and the

fixed ; the final unit is the stone, or that which is the result of the process and

the fruit of all the Hermetic labours. In exoteric chemistry there are three

kinds of magisteries, of which one has reference to the quality of the com-

posites, the second to their substance, the third to their colour, odour, etc.

Great Arcanum. Roger Bacon, or, more correctly, a treatise attributed to him, affirms that the great and supreme arcanum of Hermetic philosophy

is hidden in the four elements. Espagnet says that its production requires a

perfect knowledge of all Nature and art concerning the realm of metals,

which is obtained by analysis of metallic principles.

Green Lion. Philosophical chemists frequently make use of this term to signify one of the matters which enter into the composition of the Magistery.

Usually it is their male or their Sun, both before and after the confection of

their animated Mercury. Before confection it is the fixed part, or matter capable of resisting the action of fire. After confection it is still the fixed matter, but more perfect than before. In the first instance it is the Lion simply ; it becomes the Red Lion by preparation. The Mercury is made with

the first, and the stone, or elixir, with the second. The Old Lion is the fixed

part of the stone, so called because it is the principle of the whole. The

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Green Lion is the matter made use of for the Magistery. It is certainly mineral and derived from the mineral kingdom. It is the base of all the menstrua of which the philosophers have spoken. Of this they have composed their mineral dissolvent.

Grillus, or Grilla, a name of Venus, or Copper. It is also a mild species of chalcantus used as a purgative.

GuARiNi. Men who derive their life from the influence of heaven.

GuTTA Rosacea is a red breaking out in the face.

Halcyon, the kingfisher. The fabulous bird of that name, and also the foam of the sea.

Hallereon, the Eagle of the Philosophers.

Harmel, the seed of the herb Rue, but it is impossible to affirm the

special significance which Paracelsus may have attached to the term in his

supplementary treatise Concerning Long Life.

Helazati, unknown.

Heliotrope, the Melissa of Theophrastus. Heliotrope, a plant which follows the sun with its leaves and flowers, herba sohiitialis. A gem used as a

lens to look at the sun.

Hellebore. A plant used by the ancients as a specific for many illnesses, especially for madness,

Hermes. Albertus Magnus affirms that this mysterious adept was the first who discovered the grand magisterium.

Hermodactylus, the wild saffron, or, according to some, dog's-bane.

Hildonius, an unknown hierarchy of elementary spirits.

HippuRis, the herb horse-tail, or shave-grass. The hipparus is a kind of lobster.

Hippus, or Hippeus, is a kind of crab-fish, the sea horseman.

HiRUNDiNARiA, or Hirundinina, swallow-wort.

Honey. A name given to the philosophical dissolvent.

Hop-PLANT, that is, Lupulus.

Humidity of the Philosophers. Arnoldus de Villa Nova says : I tell thee further that we could not possibly find, neither could the philosophers

before us, anything that would persist in the fire, save the unctuous humidity.

A watery humidity easily vapours away, its earth remains behind, and its

parts are separated because their composition is not natural. Unctuous and

viscous humidities are hardly separable from those parts which are natural to

them. A treatise attributed to Albertus Magnus assumes that all metals are

composed of an unctuous and subtle humidity, intimately incorporated with

a subtle and perfect matter.

HuMULUs, a plant of the hop genus. See Hop-plant.

Hydromancy, according to Cornelius Agrippa, performs its presages by the impressions of water, its ebbing and flowing, increase, depressions, tem-

pests, colours, etc. To this must be added the visions that are seen in the

water.

Hydromel. a kind of meal. Honey diluted with water.

Hyposarcha, i.e., Hypersarcosis, fungous or proud flesh.

Ilech. This terms seems identical with Ileias and Ileadus. The primum Hech is the beginning. The supernatural Ilech is the supercelestial conjunction

and union of the stars of the firmament with the stars of things below. The

great Ilech is the star of medicine. When we take medicine we assimilate this

star. Crude Ilech is a composition of the three principles, Salt, Sulphur, and

Mercury. It seems also to be elemental air.

Iliaster, Illeias, Eliaster, Iliadum, etc., the first chaos of the universal matter, constituted of Sulphur, Salt, and Mercury. The prime principle. Called also Ilion.

Isopic Art, see Ysopus, etc.



Jacinth ; from this stone a medicine called Antera was extracted.

Jaculation, a darting or casting.

Jesichach, or Jesahach, is supernatural.

King. A name used in two different senses by the philosophers. Most commonly it is the sulphur of the sages, or philosophical gold, being an allusion to vulgar gold, which is called the king of metals. Sometimes it is a

name of the matter which enters at the beginning into the composition of

Mercury, and is the first fire thereof, that fixed grain which has to overcome

the mercurial cold and volatility. It seems to be used in both these senses

by Basil Valentine in his Twelve Keys. Subsequently he applies the name of

King to perfect sulphur and even to the powder of projection. The King is

also identical with the Lion. When referring to the powder of projection it is

said that the King so loves his brethren that he gives them his own flesh to eat,

and thus makes them all kings like himself, that is to say, gold.

KiST, an uncertain weight. It may be of fifteen grains, or four pounds.

It also signifies two measures of wine, or half a gallon.

Kybrick, or Kibric, a name given to the stone. It signifies also the father and first matter of Mercury and all fluids.

Lac Virginis. A name given to the Mercury of the philosophers. It is also mercurial water, and the vinegar of the philosophers. The Mercury of

the philosophers, under the form of a milky water in the humid way. It has

further been applied sometimes in the dry way when the matter has been

brought to the white.

Lapis Lazuli, i.e., lazulus, the azure or lazule stone.

Laterine Oil, an oil obtained from bricks.

Laton, copper, or brass, but also a certain state of the philosophical matter when the red colour has appeared, but is not yet permanently acquired.

It is, further, a name of electrum. The blood of the Laton is that dry water

which is extracted from the virgin earth of the sages.

Laudanum. This name is said to be used by Paracelsus in another than the

ordinary sense, and to signify a specific for fevers which was a compost of gold,

corals, pearls, etc. Another writer says that it is a medicine beyond all praise,

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made out of two substances, than which nothing more excellent can be found

in all the world, and whereby almost every disease is cured.

Laureus. This, apparently, is a race of wood spirits. Compare Laurus, a laurel.

Leffas, the occult vapour of the earth, the principle of vegetable life and growth, that is, the predestination of plants, the sap of plants. See Derses.

Lentigo, a freckle, pimple, or spot on the face.

Lentor, a clammy or gluish humour.

LiGUSTicuM, lovage of Lombardy.

LiLi. One author says that this is in general any matter from which a good tincture can be made, as, for example, antimony. The lilium of Paracelsus is the extraction of a tincture from metals.

LiMBUS. The spagyric philosophers for the most part identify the Limbus

with ancient chaos. It has been described as a huddle of matter wherein all

things were strangely contained. Some regard it as uncreated, but if other-

wise, then it was an effect of the Divine Imagination, acting beyond itself in

contemplation of that which was to come, and producing its passive darkness

for a subject on which to operate. It also stands for the universal world, with

the four elements thereof.

Limbus of Man. At death the earthly parts of man return to the earth, but the celestial portion departs to a superior, heavenly Limbus, while the

spirit goes back to God who gave it.

Lime, see Calx.

Lion's-Foot, see Alchimilla.

Liquor Horizontis, probably liquor of Mercury.

Litharge, i.e.. Litharge of Silver, is the matter of the work when it has arrived at the white colour under the process of the Sages. Litharge of Gold

is the Stone at the red, otherwise, the Sulphur of the Philosophers.

Lixivium, i.e., lye.

LoccA, or LorchA, the essential sweetness of the locusts of trees.

Locusts. This name is applied to several different plants and trees.

Paracelsus seems to have used it to signify the young shoots of any vegetation.

Lorinds, water spirits.

LoRiPiDES, i.e., bow-legged.

Lunaria, moon-wort, an ingredient for love-potions.

Machaon, possibly Macha, a flying worm.

Magistery. The strength of the perfect magisterium, according to Avicenna, is one part upon a thousand, that is to say, it will transmute a thousand times its own quantity of base metal into gold. This tinging power, however, varies, and even larger quantities are mentioned by other adepts. See Grand Magisterium.

Magnalia, great and divine works.

Magnesia. This term, which is occasionally used by Paracelsus in its

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alchemical, as distinct from its chemical sense, has received many explanations

from the adepts. It is the matter of the stone, which the philosophers some-

times call their red, and sometimes their white magnesia. In the first preparation the chaos is blood-red, because the central sulphur is stirred up

and discovered by the philosophical fire. In the second it is exceedingly white and transparent like the heavens. It is something like common quicksilver, but of such a celestial and transcendent brightness, that nothing

on earth can be compared to it. It is the child of the elements, a pure virgin,

from whom nothing has been generated as yet. When she breeds, it is by

the fire of Nature, which is her husband. She is neither animal, vegetable,

nor mineral, nor is she an extraction from these ; she is pre-existent to them



all, and is their mother. She is a pure simple substance, yielding to nothing

but love, because generation is her aim, and that is never accomplished by

violence. She produces from her heart a thick, heavy, snow-white water,

which is the Lac Virginis, and afterwards blood from her heart. Lastly she

presents a secret crystal. She is one and three, but at the same time she is

four and five. She is the Catholic Magnesia, the Sperm of the World, out of

which all natural things are generated. Her body is in a sense incorruptible ;

the common elements will not destroy it, neither does she mix with them

essentially. Outwardly she resembles a stone, and yet she is no stone. The

philosophers call her their white gum, water of their sea, water of life, most

pure and blessed water ; she is a thick, permanent, saltish water, which does

not wet the hand, a dry water, viscous, slimy, and generated from the saline

fatness of the earth. Fire cannot destroy her, for she is herself fire,  
having

within her a portion of the universal fire of Nature, and a secret,  
celestial

spirit, animated and quickened by God. She is a middle nature between  
thick and thin, not altogether earthly, not wholly igneous, but a mean  
aerial

substance, to be found everywhere and at all seasons.

Magnet. Alchemically speaking, this is the dew of the philosophers.

Man and Wife. Most philosophers have compared the confection of the  
Magistry to the generation of humanity. They have, therefore,  
personified

the two parts or ingredients of the work, namely, the fixed and the  
volatile, as

the male and female, man and wife, etc.

Manna is, in some instances, the Mercury of the philosophers, called  
also

divine manna, because they affirm that the secret of its extraction is a  
gift of

God, as also the knowledge of that Mercury which is the minera  
whence it is  
derived.

Marcasite. Many species were known to the old chemists, for all stones  
which contained any proportion of metal were so called, and even  
sulphureous  
stones, vitriolic stones, etc., were included under the same term.

Marrubium, i.e., the herb horehound.

Martagon is Silphium, a kind of lily.

Matter of the Philosophers. This has been compared to the sperm of  
an animal,, for it is a most delicate substance, almost a living thing ;  
indeed.

it possesses some portion of life, and Nature produces certain animals out of

it. For this reason the least violence destroys it, preventing all generation.

If it be overheated for even a few minutes, the white and red sulphurs will

never essentially unite and coagulate. On the other hand, however well the

work has been begun, should it grow cold for so short a space as half an hour,

it will come to no good end afterwards.

Meligia, probably Melisea, i.e., motherwort, a kind of manna or balsam, obtained by a magisterial process upon vegetables. Meliagris is frittany.

Mellilot, the *dulcis et mellea lotus* of Ovid, called *Sertula campana* by Pliny. The herb mellilot.

Melissa, see Meligia.

Melona, ? Melina, a drink made of honey.

Menstruum. This term is used in a very arcane manner by some alchemists, who speak of the menstruum or matrix of the world, wherein all things are framed and preserved. It is a certain oleaginous and ethereal water.

Mercurial Liquor, a balsam of things in which all health resides. It is most potent in tereniabin and nostoch.

Mercury. According to Arnoldus de Villa Nova, the Mercury of the philosophers is an aqueous, cold, and moist element. This is their permanent water, the spirit of the body, unctuous vapour, blessed water, virtuous water, water of the wise, philosophers' vinegar, mineral water, dew of heavenly grace, virgin's milk, corporal mercury, etc. All these names signify one only thing ; out of this all the virtue of the art is extracted, and, according to its

nature, the tincture, both the red and the white. Mercury, by another account,

is composed of a metallic and fluidic earth. There are as many Mercuries as

metals, which can all combine with the fluidic earth, and this in such a manner

that separation is impossible. The whole secret of Hermetic philosophy and

the Great Work consists in the wonderful sympathy between those Mercuries

and this earth. Dissolving Mercury, used by spagyric philosophers for the

reduction of metals, minerals, vegetables, and all bodies to their first matter,

is of three kinds : Simple dissolving Mercury; composite dissolving Mercury,

which is properly their true Mercury, and common Mercury, or that which is

extracted from metals. Simple Mercury is a water extracted according to the

principles of their art from a matter, the true name of which they have carefully concealed under an infinity of false descriptions. White Mercury of the

Sages is the stone at the white. Red Mercury is the magistry perfect at the

red. Universal Mercury is the animating spirit diffused throughout the universe. Crude Mercury is the dissolvent of the sages, not that vulgar quick-

silver which is called crude mercury by chemists. Preparing Mercury is this

same dissolvent, which prepares soluble bodies for their development into the

perfection of the magistry.

Mercury of Luna. Flamel directs that the Mercury of the Moon should be taken with that of the Sun, and cherished over the fire in an alembic. It

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must not be a fire of coals or wood, but a bright, shining fire, like the sun

itself ; its heat must never be excessive, but always of one and the same

degree. Thus is performed the plantation of one into the other.

Mercury of Sol. The unctuous humidity of the philosophers is called water of silver and water of the moon, but it is really, say others, the Mercury of the Sun, and partly that of Saturn. Indeed, it is an extract of the three metals, and without these it can never be made.

Meritorium, a tavern.

Microcosm. Sir George Ripley, a celebrated English alchemist, describes the stone as a triutje microcosm. Proportion must be studied in its composition. The matter itself is found everywhere. It flies with fowls in the air, swims with fishes in the sea, it is discerned by the reason of angels, and it governs man and woman.

Minera. The alchemists mention a minera of man as well as of metallic things. It is also the First Matter of the Philosophers' Stone. It is water



and not water, earth and not earth, the Damascene earth, the subject of art,

and that also of which God made use in Nature.

Mithridatic, pertaining to mithridate, an old antidote against poison.

MoREE, Moro, Mores, a kind of abscess.

Morphea, see Morpew.

MoRPHEW, or Morphea, a species of leprosy.

Mother of Metals, argentum vive, i.e., live silver.

MuMiA. Whatsoever when killed has the power of healing diseases.

Hence Mumia of the elements is the balsam of the external elements.

Mumta

irammarina is manna. Mumia versa, according to some opinions, is liquor of

Mumia.

MuRiA, brine or salt water. Also stinking menstruum.

Myrobolanum, the Egyptian bean, a fruit used by apothecaries in the manufacture of precious ointments ; an oil is obtained from the kernel.

Mysterium Magnum. This is used by the alchemical philosophers in another sense than that of Paracelsus. The operation or confection of the

great work is called a mystery of the philosophers, because they discover it

only to their most intimate friends Some also refer under this name to the

first matter of the work, because that is the most concealed portion of all their

writings.

Necrolicus. As Necrolia and Necrolica are medicaments which prevent death and preserve life, so it is reasonable to suppose that a Necrolicus is the

administer of their medicines. But he is also a person who has written

learnedly on any subject.

Nenuphar, a generic name of the elementary spirits of the air. It also signifies a water lily.

Nepita, the herb net, or catmint.

Neufarinis, a generic name of elementary spirits.

Nostoch, the efflux of a certain star, according to Paracelsus. It is

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deposited on the earth in summer, appearing like a yellow fungus, but in

consistency it is like a jelly. Some say it is wax.

Ogertum or Ogertinum, i.e., Orpiment.

Oil of the Philosophers. Though oil simply so called has nothing to do with the Great Work, and must not be used in confection, the name has

been applied to the matter during that period when it has assumed an oleaginous colour and viscosity. This is when it is undergoing putrefaction

in the philosophical &%%. Oil of the philosophers also signifies the Secret

Fire of the Sages. What is termed by some alchemists Blessed Oil is incom-

bustible, philosophical oil, the sophic sulphur, also the stone perfect at the

white, or red, because it runs and melts before the fire like butter. Oil of Nature is the prime salt which is the basis of all salts. It is called oil because

it is unctuous, melting, and penetrating, and oil of Nature because it is the

base of all the individual substances in the three kingdoms, and is their material conserver and restorer. It is the best, the most noble, the most

fixed, and at the same time the most volatile before its preparation.  
When it is

sought to be employed by art, it must be brought from the fixed to the volatile, and from the volatile to the fixed : to solve and to coagulate is the

whole work. Essential Oil is the volatile sulphur of the philosophic metals ; it

is their soul, the male, the Sun, the gold of the sages. Oil of Saturn is the matter of the philosophers at the black stage, because their matter in putrefaction is called lead. Oil of Sulphur is also sometimes the matter at

the black stage. Incombustible Oil is the mastery at the red, so called because

of its fixation. Live Oil is the mastery at the white. Vegetable Oil is oil of philosophical, not vulgar, tartar.

Oil of Iron. The Sulphur of the Philosophers at the red.

Olibanum, an inspissated sap, or gum-resin.

Onagir, i.e., Onager, the wild ass.

Opoponax, the juice of the panax, or herb all-heal.

Panis Siliginis, or Panis Siligineus, white bread, or fine manchet.

Pannus, a cloth or bag.

Paratelus, of unknown signification, but the text of the treatise Concerning Long Life makes it barely possible that it is a corruption of Paraclete.

Part with Part, a composition of equal parts of gold and silver.

Peacock's Tail. The matter of the work at that moment when the colours in the tail of the peacock manifest on the surface.

Pelican. An alchemical vessel, so called after the bird of that name.

The body tapers towards the neck, which is bent round, and the tube returns

into the body.

Pentaphyllum, the herb cinquefoil.

Peri-pneumonia, inflammation of the lungs.

Persian Fire, a scorching and spreading ulcer.

Per Scobam, possibly per scobem, from scobs, any powder that comes of  
sawing, filing, etc.

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Persicaria, the herb culerage or peachwort.

Petroselinar, a kind of parsley growing among rocks.

Philosophers' Stone. This is one, says Arnold de Villa Nova, and he

adds that it can be extracted from all bodies, including common quicksilver.

The first physical work is the dissolution of the stone in its own Mercury,

so as to reduce it to its first matter. Jacob Bohme describes the philosophers'

stone as dark, disesteemed, and grey in colour.

Philosophical Egg. While the majority of chemists have supposed that the sages applied the name of Philosophical Egg to the vessel in which they

enclose their matter for coction, and have consequently shaped it like an egg,

this does not represent the idea or the sense of the sages, although at the

same time such a shape is the most convenient for circulation. The &%% of

the philosophers is not that which contains ; it is that which is contained ;

that is, the true vessel of Nature. Therein the philosophic chicken is con-

cealed, which the internal fire of the t%%, excited by the warmth of the hen,



vivifies by degrees, and gives life to that matter of which it is the root, whence there is at length born the philosophical infant which perfects and

enriches his brethren. Again : the s.^ signifies most commonly the actual

matter of the mastery, which contains the Mercury, Sulphur, and Salt, even

as the ordinary z.^ is composed of the white, the }'olk, and the pellicle.

Philosophical Month, i.e., the period required for chemical digestion.

Phlegm. When this term is made use of in connection with the operations of alchemy, it signifies a certain aquosity or vapour given off from

the matter of the work, becoming white in the process of distilling. It is for

this reason that the same name is applied to the stone and to philosophical

Mercury in the grade of the white.

Phcenix, the fire in the quintessence, the physical stone.

Pisa, a mortar.

PocALE, a measure of wine.

Prunella, i.e., Prunellus, the bull<sup>^</sup>ce-tree.

Putrefaction. The corruption of the moist substance of bodies by a defect of heat, or, otherwise by the action of a foreign fire on the matter. It

is in this sense that the spagyric philosophers say that the matter of their

stone is in putrefaction when the heat of the extrinsic fire setting into action

the internal fire of the said matter, the two act in concert thereupon, sepa-

rating the humidity which binds its parts, and after several circulations in the

hermetically sealed aludel, reducing the matter into dust.

Pyromancy is divination by the impressions of fire, by comets, by fiery

colours, by visions and imaginations in the fire. Capnomancy, or divination

by smoke, is an art mentioned by Agrippa as allied to Pyromancy.

Quarta, probably a measure containing five ounces of wine and four and a half ounces of oil.

Quartation, an old method of testing gold. In melting, nine parts of silver

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were added to one of gold, and both were resolved by aquafortis, which held

the silver in solution, and the gold settled at the bottom.

Quintessence. Paracelsus, though possibly the first, was by no means the last of the alchemists to describe the term quintessence as a misnomer.

Eugenius Philalethes affirms that there is no quintessence, no fifth principle,

except Almighty God. There is a quartessence which is a moist and silent

fire, which passes through all things in the world and is Nature's chariot, the

mask and screen of the Almighty. Wheresoever God is there this train of fire

attends Him. It was this fire which was manifested to Moses on Mount Sinai.

According to another authority, the terms quintessence, specific, magnetism,

bond, seed of the pure elements, etc., are all synonyms of one substance, a

subject wherein the form abides. It is a material essence, which encloses an

operative and celestial spirit. Others say that it is the fifth principle of com-

posites, comprising the finest portion of the four elements. The Quintessence

of the Elements is the Mercury of the Philosophers.

Rabeloia, the roots of the larger ranunculus.

Rainwater. This is the common soft water, mentioned sometimes by Paracelsus.

Realgar is red orpiment.

Rebis. Among other meanings attached to this curious term, it is said to be the last matter of things, and this may be understood either literally, as

excrement, or philosophically, as opposed to the first matter.

Alchemically, it

is the fixed and the volatile.

Recta Croa, i.e., flos sectae cross, flower of the crocus, an extract of chelidony leaves. Also flower of the nutmeg.

Red Lion. The spagyric philosophers have given this name to the terrestrial

and mineral matter which remains at the bottom of the vessel after sublima-

tion of the spirits, called eagles. This Red Lion is also called Laton.

Reduction. This is the retrogradation of a substance which has reached a certain degree of perfection to a degree of a lower order. The reduction of

metals into their first matter is their philosophic, not the vulgar, retrograda-

tion into their proper seed, that is to say, into a Hermetic Mercury. It is also

called reincrudation, and is performed by the dissolution of the fixed by its

proper volatile, from which it has been made.

Regulus, literally, the little king.

Relollea, arcane virtues, called also relolleum.

RuBEDO DE NiGRO, a red substance, extracted by art from black lime.

RuBiFicATiON. The process under which the philosophical matter passes

from the white to the red stage.

Ruby. With the philosophers this sometimes means the magistery at the

red. So also their precious ruby is the powder of projection.

Sag<sup>^</sup>. The saga is properly a witch, sorceress, or wise woman. The sagani are the elementary spirits.

Sagapin, a Persian gum-resin.

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Salamander. In alchemical terminology this name is sometimes applied to the philosophical matter, and then the term Blood of the Salamander signifies the red state. More usually it is the redness which appears in the

recipient in the distillation of nitre and vitriol.

Salt. This substance was supposed by the alchemists to consist of a small quantity of sulphureous earth and a large proportion of mercurial water. It was the substantial matter of bodies, of which the form was Sulphur. Three chief species were distinguished, the nitrous, the marine,

and the vitriolated, to which some add the tartareous. The marine was regarded as the most important. From this salt volatilised comes Nitre, from Nitre comes Tartar, and from Tartar, when cooked and digested, comes

Vitriol. There was also another classification as volatile, mean, and fixed Salt. Fusible Salt is the Matter of the Sages cooked and perfect at the white ; it was so called because it is actually a salt which melts like wax when placed upon a plate of red hot metal. Salt of Metals. Some investigators, taking this expression literally, have imagined that the Matter of

the Philosophers was a metallic substance reduced into a salt or a vitriol, but

the reference is to the Magistery at the white, because even as salt is the

principle of the vulgar metals, so that of the Sages is the root of the first matter of philosophical metals. Red Salt is the red Sulphur of the Sages.



Salt Alacoph is Sal Ammoniac. Bitter Salt is Alkali. Salt of Greece is Alum.

Indian Salt is the Mercury of the Sages. Salt of Bread is marine or common

salt. Salt of the Sages is Sal Ammoniac, the natural kind, or philosophic Nitre, but the true Salt of the Sages is their Matter at the white. Acid Salt

is philosophical Mercury. Salt Adram is Sal Gemma, also called Salt of Cappadocia. Burnt Salt is the Matter at the black stage. Salt of the Earth is the Mercury of the Sages. Salt in Flower is the Mercury of the Sages, or

the Dry Water of the Sages. Salt of Glass is the Mercury of the Sages.

Fixed Salt is the Sulphur of the Sages. Honoured Salt is the Matter of which

the Hermetic Mercury is made. Salt of Saturn is lead reduced to a salt. Sea

Salt is the Mercury of the Sages. Spiritualised Salt is the philosophers' spirit

of salt. It is their Mercury prepared by Hermetic sublimation. Universal Salt is the Mercury of the Sages.

Sal Anatron, salt nitre, red salt of the Indies. It is also called Sal Andaron.

Saldini, also called Rolamandri, are igneous men, otherwise essences of the race of the Salamander.

Sal Gemm<sup>^</sup> is Hungarian salt. It is also called Sal Nominis and Salt of Hungary.

Salt Nitre, see Salt.

Sal Peregrinum is very probably another name for the alchemical Salt of Tartar.

Salt of Tartar, white calcined tartar.

Samech, tartar, or salt of tartar ; also the healing power of all wounds.

Sandarac, a bright red colour used by painters ; it is found in mines of gold and silver ; some call it red arsenic. There is another species made of burnt ceruse ; also red lead. Another name is cerinth.

Sapphire. The philosophers have given this name to their mercurial water.

Saturn, i.e. , Lead. This metal is said by Isaac the Hollander to be the first matter of the philosophers. It is also a name for the philosophical matter

in putrefaction. It is further the Adrop of the Sages or the Azotified Vitriol

of Raymond Lully. Finally, it is a name sometimes confusedly applied to ordinary copper.

Satyrion, or Orchis, the herb ragwort, or priest-pintle.

ScARioL^ . The fourfold spiritual powers of the mind, corresponding to the four elements and the four cabalistical wheels of fire of that chariot which

took up the prophet Elias. They are soul emanations or faculties, fancy, imagination, speculation, etc. These under religious sanctification become instruments for the attainment, not merely of long, but of eternal life.

SCORI.E. Impurities separated from minerals and metals during fusion.

Sealed Earth, a red earth.

Seed. The seed, or first matter of the Stone, says the Persian alchemist, Rachaidibi, is outwardly cold and moist, but inwardly hot and dry. Rhodion, the instructor of Calid, says that it is white and liquid, but afterwards it becomes red. It is the flying stone, aerial and volatile. It has one virtue inwardly and another outwardly. See Sperm, First IVlatter, etc.

Separation. This process, so often referred to by Paracelsus, is also mentioned by pseudo-Hermes, who has these significant words : Know, ye that are children of the wise, the separation of the ancient philosophers was per-

formed upon water, which separation divides the water into other four substances.

Sepulchre, the glass vessel which contains the matter of the philosophical

work ; the dissolvent of the sages ; the black stage of the matter.

Serpigo, a tetter.

Serum, whey, buttermilk.

SicoNius, unknown, a race of elementaries.

SiLiGO, a species of corn.

Smagma, called also both Smegma and Smigma, is a deterative substance.

Smiris, Smyris, a stone with which glaziers cut glass, and with which lapidaries polish gems.

Spagyric Science is that which teaches the division and resolution of bodies, with the separation of their principles, either by natural or violent

means. Its object is the alteration, purification, and perfection of bodies, that

is to say, their generation and their medicine. It is attained by solution ; success is impossible if their construction and principles are ignored, because

these serve for dissolution. The heterogeneous and accidental parts are separated with a view to the intimate reunion of the homogeneous portions.

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Spagyric Philosophy, properly so-called, is the same as Hermetic Philosophy.

Spathus, or Spatha, a pounding instrument.

Spatula, or Spathula, a broad and flat instrument, like a slice. It is used in certain furnaces for regulating the heat. A damper.

Spelt, i.e., German grain, a kind of wheat.

Sperm of the World, that is, catholic magnesia. It is said to be very salt, extremely soft, somewhat thin and fluid, having no relation to ordinary

salts, a sperm that Nature herself draws out of the elements without the

help of art. Man may find it where Nature leaves it, it is not his office to make the sperm, nor to extract it ; it is already made, and wants nothing but

a matrix, with heat convenient for generation.

Sphere of the Sun, the dual matter of the stone, the heaven, i.e., the quintessence.

Spodium, ash of gold, but sometimes applied to pompholix and to a kind

of tutty.

Spread Eagle. In common chemistry this represented sublimed sal ammoniac, and, in the Hermetic sense, it was the volatilisation of the matter.

Steel. The steel of the philosophers is a subject of frequent reference, and it has caused many persons to seek the philosophic stone in this substance,

but in vain. The steel of the sages is the wine of their philosophic gold, a spirit pure above all, an infernal and secret fire, most volatile in its nature,

and the receptacle of superior and inferior virtues.

Stellio, an eft or newt.

Stibium. In the first place, black lead and its derivatives ; secondly, a name

of antimony; thirdly, a certain stone found in silver mines.

Stomach of the Ostrich. The chemical philosophers give this name to



their dissolvent or philosophical Mercury.

Stone of the Philosophers. The Rosicrucian philosophers say that in the impregnable fortress of truth is contained the true and undoubted Philosophers' Stone, that treasure which, uneaten by moths and unstolen by

thieves, remaineth to eternity, though all things else dissolve, set up for the

ruin of many and the salvation of some. To the crowd this matter is vile, exceedingly contemptible and odious, but to the philosophers it is more precious than gems or gold. It loves all, yet it is well-nigh an enemy to all ;

it is to be found everywhere, yet scarcely anyone has discovered it. It is the

one thing proclaimed by veritable philosophers, which overcomes all, is itself

overcome by nothing, searches heart and body, penetrates everything stony

and solid, strengthens all things delicate, and establishes its own power on

the opposition of that which is most hard. It is the way of truth, and there

is no other path to life. It is the true medicine, rectifying and transmuting

that which is no more into that which it was before corruption, even into

something better, and that which is not into that which it ought to be. The

gold of the philosophers with which the wise are enriched is not that gold

which is coined.

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Storax Calamita. Storax is a sweet incense or gum.

Struthio, an ostrich. Soap-wort, used for cleaning wool, a chaplet of this flower.

Sublimation is the purification of the Matter by means of dissolution

and reduction of the same into its constituents. It is not the forcing of the

Matter to the top of the vessel, and then maintaining it separated from its

caput mortuum, but its subtilization and purification from all earthly and

heterogeneous parts, imparting to it a degree of perfection not previously

possessed, or, more correctly, its deliverance from the bonds which bind it,

and hinder its operation.

Sulphur Vive. This substance, which is one of the profound mysteries of alchemy, is identical with the red sulphur of the philosophers. Some persons, led astray by Hermetic symbolism, have gone to work on native

sulphur, assuming it to be the true matter of the art, but though this name

is applied to it, the reference is really to that substance when it has attained

the perfection of the red or white. It is then the true philosophical sulphur,

and, according to Raymond Lully, is not to be sensibly distinguished from

the true Mercury, which has no connection whatsoever with common sulphur.

Mention is also made of a white sulphur, which some say is Mercury educed

from potentiality into activity by the operations of the Magistery and following

the principles of the Medicine of the First Order. It may be noted in this connection that Sulphur of Vitriol is the Soul of Vitriol, and so also with Mars,

Sol, etc. Black Sulphur is Antimony ; unctuous Sulphur is another name for

the Sulphur of the philosophers. Narcotic Sulphur of Vitriol is an extract of

Vitriol which is described by Beguin ; Paracelsus himself regarded Vitriol as

the best of all anodynes. Ambrosial Sulphur is a natural red Sulphur, very

transparent and met with in large lumps. Green Sulphur is the Sulphur of

the Sages. What the alchemists call True Sulphur is the fixed grain of their

matter, the true internal agent which acts upon, digests, and cocts its own

proper mercurial matter wherein it is enclosed. Sulphur Zarnel is another

name for philosophical Sulphur. The Sulphur of Nature is yet another.

Some, however, apply it to the matter at the white. One author says that it

is the essential menstruum made from Mercury and spirit of wine seven times

rectified, which dissolves the calx of the Sun and Moon, or at least, extracts

their tincture, with which gold is nourished by a simple yet secret series of

operations. But there is some doubt on this point. Universal Sulphur is affirmed to be the Light from which all particular sulphurs proceed.

Sulphur-Wort, i.e., Peucedanus.

Sun and Moon. The influence of Paracelsus on the later alchemists is shewn very clearly in their speculations concerning Luna and Sol ; as for example : The Sun and Moon are two magical principles, the one active and

masculine, the other passive and feminine. As they move so move the wheels

of corruption and generation. They naturally dissolve and compound, but

properly the Moon is the instrument of the transmutation of the inferior

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nature. There is no compound in Nature which has not a little sun and a little moon, a Son of the heavenly Sun, and a Daughter of the celestial Moon.

What is performed by the great luminaries for the conservation of the great

world, is analogically accomplished for the microcosm by the lesser luminaries.

The little Moon is our incombustible, eternal oil, the receptacle of the little

Sun, which is a fire. These are the Sol and Luna of the philosophers, not gold and silver.

SuPERMONic, i.e., enigmatical.

Sylvesters, the fauns of classical mythology.

Syphita Prava, St. Vitus's Dance.

Syphita Stricta, the fantastic spirit of sleep-walkers.

Syrones, pimples or boils on the hands.

Talc. The older alchemists have often made reference to what they term

an Oil of Talc, to which they have attributed so many virtues that subsequently chemists have exerted all their power to compose it. They have

calcined, purified, and sublimed the matter in question, but have met with no

success. The reason is that the term was used allegorically, and that the reference was to the Oil of the Philosophers, the elixir at the white.

Tanacetum, the herb tansey.

Tapsus, i.e., Tapsos, a kind of herb.

Tartar, a name applied to the mastery at the white stage.

Taurus b . This zodiacal sign represents asphalt or bitumen in alchemical symbolism.

Tentigo Prava, ? a severe stiffness, or contraction.

Tereniabin. a variety of manna.

Ternary. The author of *Anima Magica Abscondita* observes th<sup>^</sup>t some philosophers who, by the special mercy of God, attained to the Ternarius, could never, notwithstanding, obtain the perfect medicine. Elsewhere in the same treatise he says that this Ternarius, being reduced by the Quaternary,



ascends to the magical decad, which is the exceeding single monad, in which

state it can perform whatsoever it pleases, for it is united thus, face to face,

with the first eternal, spiritual Unity.

Testa, potsherd, tile, brick ; also a metallurgical term, signifying bloom.

But it seems to have had another meaning in the treatise Concerning Long Life.

It is said to be the skin of man's body.

TESTiE OvORUM, &%^ shells.

Theriac. Any antidote to poison.

Thronus, i.e., Thronum, a flower or herb used as drugs or charms.

Thucia, tutty.

Tibia, the shank or shinbone.

TiGILLUM, a funnel, a crucible.

TiTHYMAL, the sea lettuce, wolf's milk, or milk thistle. Also spurge, euphorbia ; many kinds were known to the ancients. Physicians used the

juice or berries as a purgative.

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Tragacanth, probably Trajanthes, a species of Artemisia. Also gum dragant, a low shrub. The astragalus, whence the gum tragacanth.

Transmutation. The soul of man is affirmed by the alchemists to possess

an absolute power in miraculous, that is, in more than natural transmutation.

Trarames. Spirits who are not seen but heard only, as rapping or throwing spirits.

Trifertes, the same as salamanders.

Triplicity. Besides the triplicity, which exists in the elements and in all created subjects, there is another more obscure and mystical triplicity, which

is recognised by adepts. Without this the former cannot be attained. These

three principles are the key of all Nature. The first is one in one and one from

one ; it is a pure white virgin, and next to that which is most pure and simple. It is the first created unity, the bride of God and of the stars, through

which as a medium all things were made, and are still made, both in things

natural and in things of art. The second principle does not differ from the

first in substance or dignity, but only in complexion and order. The third principle is not, properly speaking, a true principle, but rather a product of

art; it is a various nature, consisting of superior and inferior powers. It is the

magician's fire, the Mercury of the philosophers, the microcosmus and the

Adam.

Trines, possibly Triones, the constellation called Charles's Wain.

Tripolis. Tripolium is the herb called turbit or blue daisy.

Tritorium, a vessel for grinding, mortar, or pestle.

Tronesia, that is, Tronossa, honey-dew.

Tronus, same as Tronesia.

Truphit, the principle of development in every metal, a secret virtue of minerals.

TuRBiTH, a root much used in medicine to purge off phlegm. Mineral

Turbith is sweet, non-corrosive, precipitated Mercury.

Tutia, see Thutia.

Unions. The term ~.mio or union was applied to the pearl, because though

many are found in one shell, not one is exactly like another.

Universal Medicine. Most recipes of the adepts given for the preparation of the absolute elixir, are more obscure even than Paracelsus, as, for an

example : Take ten parts of celestial slime ; separate the male from the female, and each afterwards from its earth, but physically, mark you, and with

no violence. Conjoin after separation in due, harmonic, vital proportion.

Straightway the soul, descending from the pyroplastic sphere, shall restore, by

a vivific embrace, its dead and deserted body. The conjoined substances shall

be warmed by a natural fire in a perfect marriage of spirit and body. Proceed

according to the Vulcanico-magical theory till they are exalted into the fifth

metaphysical rota. This is that world-renowned medicine of which so many

have scribbled, and yet so few have known.

Valerian, the great set wall.

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Venter Equinus. According to an explanation of Paracelsus the Venter Equinus is the digestive power.

Vessel of the Philosophers. Geber describes this instrument as a round glass vessel with a flat round bottom. This and all other simple explanations concerning it are supposed to be wholly deceptive, and it is

regarded as one of the most profound mysteries of all alchemical art. A treatise

attributed to S. Thomas Aquinas says that there is but one vase, one sub-

stance, one way, and one only operation.

Verbena, the herb Vervain.

Verto, a weight equivalent to the fourth part of a pound.

Vessel of Hermes, see Vessel of the Philosophers.

Victorialis is probably Victoriola, the Alexandrian laurel, or tongue-laurel. Paracelsus refers to its magical powers, and says that the lorinds can be made to manifest by means of it.

ViNUM Ardens. According to Paracelsus the correction of Vinum Ardens is by distillation as long as it will ascend, for the removal of the aqueous part.

Vinum Essatum, wine impregnated with the virtues of herbs or other substances.

Virgin Mercury and Virgin Sulphur. According to one explanation

these are the heaven and earth of Moses.

ViTiSTA, i.e., St. Vitus's dance. Paracelsus terms it a disease of the imagination.

Vitriol. The philosophers apply this name to their green or crude matter. Their White Vitriol is the magistery at the white. Their Red Vitriol is their sulphur perfect at the red. Metallic Vitriol is the salts of metals.

VuA, that is, Uva. This is firstly the grape, and stands, by an extension of meaning, for the vine itself. Analogically it is any bunch or cluster. There

is also a swelling of the uvula which passes under this name. Finally, there

is uva quercina, a concretion occasionally found at the roots of oak-trees,

possessing medicinal properties, especially in dysentery.

Vulcan is said by Paracelsus to be the master of the alchemists and spagyrist.



Water. So early as the days of the Greek author Theophrastus, the origin of metals is said to have been referred to water. The same writer mentions that Callias, an Athenian, endeavouring to make gold, brought his materials into cinnabar.

Xylobalsamum, the wood of the balsam-tree.

Yle, wood ; timber ; the matter or stuff of which a thing is made ; the raw unwrought material, whether wood, stone, or metal. In chemical signification, a simple substance, a base matter ; as a principle of being, first found in Aristotle, and frequently later in philosophical writers, — usually as opposed to the intelligent principle.

, [ The art of smelting and fusing.

YsoPAic Art. ) " ^

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YuADUM, Yliadus, Yleidus, etc. The interior spirit which informs" the members of every body. Outwardly it generates health, but inwardly disease

in humanity. It also leads on to the crisis in diseases. Disease is the resolution of the Yliadus. The reason of this seems to be that the interior

spirit contains many species of salts. The resolution of arsenic in the body

causes plague ; the resolution of ogertinum, or orpiment, causes pleurisy; the

resolution of vitriolated salt causes another disorder which Paracelsus des-

cribes as a disease characterized by a paroxysm, by swellings of the throat,

and ulceration of the tongue. Elsewhere Paracelsus says that Yleidus is elemental air, and that its obstruction in any part of the body occasions

disease. There is an Yliadus of the elements and one also of man.

Yrcus. The male coney, or rabbit. The blood of this animal was supposed to soften glass and flints when pounded and made into a paste

therewith. It had also a similar effect upon other crystalline substances. It

is written Hircus by the ignorant. It should be noted in this connection that

cuniculus, that is, the word which usually signifies coney, also stands for the

long pipe attached to a still or a furnace.

Zelotum is Petrine Mercury.

ZiNCTUM, or Zinetum. Paracelsus describes this as a little known metal, of a peculiar nature and seed. Many metals are adulterated therein. It is of

itself fluxile, for it is generated from the flux of the three prime principles. It

is fusible but not malleable. He states that he is unacquainted with its

ultimate matter. It is akin to quicksilver, and it does not admit of combination with other metals.

ZiNiAT. Ferment.

ZoNNETi Gnomi. These are fantastic bodies.

ZwiTTER, a species of Marcasite ; also roasted ore.

Note. — Some explanations contained in the foregoing Vocabulary concerning known substances are not in correspondence with modern knowledge, and it should be understood that they represent chemical science during the period of Paracelsus and of Alchemy.

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