Secret Symbols of the Rosicrucians of the 16th & 17th Centuries

FIRST BOOK
Brought to light for the first time from an old manuscript

ALTONA, 1785
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The Teachings of the Rosicrucians
of the 16th and 17th Centuries

OR

A Simple ABC Booklet
For Young Students
Practising Daily in the School of the Holy Ghost
MADE CLEAR TO THE EYES BY PICTORIAL FIGURES
For the Exercises of the New Year

IN THE

Natural and Theological Light
by a Brother of the Fraternity \{ \text{CHRISTI} \} P. F.
\text{OF THE ROSY-CROSS}
FOR THE FIRST TIME MADE PUBLIC

and
WITH SEVERAL FIGURES OF SIMILAR CONTENT ADDED BY P. S.

IMMANUEL

IAM A FLOWER
OF SHARON,
AND A ROSE IN
THE VALLEY
CANT. 2. V. 1.

ALTONA
Printed and Published by Joh. Dav. Ad. Echardt, Book-Printer to H. M. the King of Denmark.
The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

The Almighty, Alone-Wise, and Omniscient GOD and LORD hath given understanding to Man, above all other creatures, so that he may know his works and not leave them unexplored. Now since this Man, whom the All-wise GOD hath inspired thereto, hath this high and profound secret Work and the great secret of the ancient Water-Stone of the Wise, he must needs prove himself aright. If ever there is a natural thing on earth, it is the Preparation and the Magisterium of the Philosopher's Stone, natural and not of man's making, but wholly the work of Nature, for the Artist addeth nothing thereunto. Nature alone directeth the growing, as doth every tiller of the soil with his fruits and plants; only he must be subtle in mind and have the grace of GOD, so that he may direct the same as the work becomes evident in the boiling and through successive time: namely, in the beginning there is the Subjectum, which one doth receive from Nature directly into the hand. Therein lieth hidden the Universal Tincture of all metals, animals, and plants. It is a rough Corpus, having neither the figure nor form of an animal or plant, but is in the beginning a rough, earthy, heavy, viscous, tough and nebulous substance on which Nature hath stopped; but when the enlightened man openeth these matters, investigateth them in Digestion, and with its thick foggy shadows with which it is surrounded, he purifieth and permitteth the hidden to emerge, and through further Sublimation its innermost soul, which is hidden therein, is also separated from it and brought into a bodily form. Then one will find what Nature hath hidden in such a once shapeless substance and what power and Magnalia the Supreme Creator hath given to and implanted in this Creato. For GOD hath this Creato for all other creatures, as in the beginning of creation this power was implanted, and He still giveth it daily, so that it would otherwise not only be impossible for a man to bring such natural work to the desired end, much less to create wherein anything useful. But the good and gracious GOD doth not begrudge man the treasures and goods which He hath implanted in Nature, else He would not have granted such things to His creatures; nay, He hath created everything good for man, and hath made him to be Lord over His creation. Therefore it is fitting for man to understand and to undertake such a natural philosophical work, for otherwise such a highly-gifted and wonderful creation would have been in vain, and we would view Nature like the dumb animals which run about, and we would go vainly after GOD's counsel and we would not fit into the ends of Nature. Deus autem et Natura, nihil faciunt iustius. (But God and Nature do nothing in vain). But GOD Almighty ruleth in all such things. He ordereth and provideth that oats and fodder be placed before the ass and the horse, but that the rational human being be served with more costly and more delicious food. Therefore those who try to investigate and who long for such a deeply hidden Arcanum and great treasure, in the proper way, do not have to depend upon the harvest of the ignorant, who have no understanding under the Light of our Sun.

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

There are many who have searched for that only Res, which solvet se ipsum, coagulat se ipsum, se ipsum impraeagnit, mortificat et vivificat (dissolves itself, coagulates itself impreg-nates itself, killeth and bringeth to life again), but most of these seers, who have lost it, have not searched so much as they have lost, and it failed. Then it is such a thing as is nearest gold; and it is such a thing as the poor as well as the rich can gain, be it whatever it may. But it threatened the Philosopho exercitationem diuinnam, and invoked the curse of God upon him who with his own mouth might expressly speak on this Subiectum.

When the Philosophers pronounced an Exercitation, Almighty God did respect and grant their appeal, and gave unto them what He had until then kept in His own hands for several thousand years. Now the aforesaid Subiectum is of such a nature that it, our Magnesia, does not contain a small proportioned quantity of the universal Spiritus Vitalis in itself, but also hath some of the heavenly power condensed and con-pressed within it. Many who found it were so intoxicated by its fumes that they remained in their place and could no longer raise themselves. Only a wise man and one who knoweth these things can take a measure of this same fluid and carry it home with him, and keep it, for it is from the depths of the mountains or any other place where it may be met. The poor and the rich are quite free, by the singular and abounding grace of God, to take this, so that he goeth homeward with it to his house, and placeth it behind the fur-nace or in any other room where it pleaseth him, and where it is convenient for him, and he may begin to work and to experiment with it, for he can leave off so quickly that even his own hands may not notice it. For it doth not go so slowly with this natural work as it doth with the common alchemists with their bungling work, with their charcoal-burning, smelling and refining, and whatever more they may do. But it is a work which one can keep in a closed casket in whatever room he wistheth, alone that not even a cat come upon it, and, should it be necessary, he can well carry on his craft, only taking care that the furnace have a threefold testing, and that he keep it at the right heat, and let Nature takes its own course. When finally the Solution is taken out of the Terrestriaet, and is strengthened by long Digestion, it is set free from the Crudae Materiae, and is prepared and reborn in the most subtle form. Subsequently, of course, this sharp and potent Spiritus is at certain times given a well-measured quantity, after the fashion of drinking and nourishing, per modum inibiiones et nutritionis. And its potency is thus condensed and daily becometh as new supports for its brethren, and active therein. Dost thou indeed think that one canst bring forth such work and such potency in unseen measured hidden intensity, a Spiritus Vitalis? The crudae materiae or Subiectum cometh from the Astart and Constellation of the heavens into its earthly kingdom, from which is then drawn the spiritus universi secretum of the Philosophers, which is the Mercurius of the Wise, and it is the beginning, the means, and the end, in which the Aurum procession is determined and hidden, which the common alchemist thinks to extract out of common gold, but in vain. Meanwhile, the Philosophers deal much in their writings with Sol and Luna, which of all metals are the most durable in the Δ. But this is not to be understood literally, for their Sol and Luna, when they get brought to their inner puritae, through true, natural, seemly, and philosophical preparation may well be compared with the celestial bodies, such as the Sun and the Moon, which with their brightness illuminate day and night, the upper and lower Firmament the Fili Sapientiae, resemble by nature the human body, and to him who knoweth how to prepare them rightly and use them wisely they give much health, and except and above this nothing else is to be prepared, but that one threefold point of the Universe can be found in these two said things producest consistence, strength and virtue, amongst other things.

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

Both substances mentioned above as Sun and Moon or red and white, or rather the Preparatio y is and Mercurius, are the ingredients in the Composition of our Lapides Philosophorum. Now then the means of the Preparatio is sufficiently and oft-repeated Sublimations purified and cleansed, and then weighed carefully, and then soon composed: also thou must not be ignorant of what is the potency and occasion of both of the said ingredients, but thou must know how to arrange both Pondera, secundum proporationem Physicam (ac- cording to the analogy of Physics), for a good portion of the y is it is encumbered with a small portion of animae Sols et Sulphuris, and then unite both with a delicate hand, so that finally the Preparatio and the most difficult work is completed.

But thou wilt have to know that thou must first mingle thy y with the red Tinctur, yet it will not become red in continentis, but remaineth white, for the Mercurius hath the privilege of wanting to be tinged first before all others. The Philosophi also tell what to do in addition with the Anima solis of this Tinctur of the Mercuri, and from whence it shall be taken. The Ferment of gold is gold, just as the Ferment of dough is dough. Moreover, it is the Ferment of gold out of its own nature, and then its potency is perfect when it is transformed back into earth. And then this is first the begin-ning of the Philosophers, the right and true Prima Materia Philosophorum metallorum (the first Materia of the metals of the Philosophers). From then on the true Masters, experienced in the Art, begin to stimulate their Ingenium and attain to the Great Work. And then the Artificex continueth further with such work and, through God's blessing, bringeth it to the end, to which it tendeth and where it is embodied by God, namely, to the highly-blackened Philosophia's, from which is then brought from nothing else than per Spiritum universali Secretum the true materia prima Philosophorum is prepared and made ready. Who now understandeth well this Spiritum Secretum under-standeth also, without doubt, the secrets of the Power of Nature and hath the perception of the light of Nature. For he is motus harmonicus Sympaticus and magneticus, from which originates the Harmonia and Concordantia, the magnetic and sympathetic power or effect of the uppermost and of the lowermost. But note that the natures of both ingredients are unlike each other in the beginning because of their opposed qualities. For one is warm and dry, the other is cold and moist, and they must of course be united. But when this is about to occur, then their opposed qualities must slowly be changed and equal-ized, so that neither nature through intense fire divest the other of its potency. For thou canst never collect them, be-cause both natures must rise simultaneously in the fire's power. Then the Discassia will be taken from the Corpori, and an Aequitas and good Temperatur is established, which occurreth through a moderate and constant boiling.

For when both of the natures Sulphur and Mercurius are enclosed in a very narrow space and are maintained with moderate heat, they begin to abate from their opposed charac-
and to unite, until finally they have all the qualities. They become one Conspiration and rise at the same time, and cer-
tainly at the top of the glass standeth number one. They are ready to wed, and then the bridegroom placeth a golden ring on his bride, say the Philosophi. And when thus the Mer-
curius with its Sulphur, like water and earth with each other, become only boiling fluid, and the longer the more continuatively all their superfuturities and the pure parts join each other and dispose of their corbicitia; otherwise the impure parts prevent unification and the Ingress.

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

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

When one treateth Nature with a gentle and agreeable heat, it doth not affecteth everything out of itself, which for the furnishing of a Creati or the introduction of a new form is a matter of necessity: for the Divine Word Fiat still abideth in all creatures and in all plants, and hath its mighty power in these times as well as in the beginning.

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

The First Virtus

Is and is called appellativa et attractiva, for it is possible for it to attract to itself from far or near, of food which of it is de-
stitute out of results and places agreeable to its nature, and it can grow and increase. And here it hath a magnetic power, like that of a man for a woman, the Mercurius for the Sulphur, the dry for the moist, the Materia for the form. Therefore the axiom of the Philosophers in: natura naturam amat, amplitue protrahit Omnia namquam crescentia, dum radicis sunt et vivant, succum ex Terra attrahent, atque audei arripiant illud, quo vivere et augmentari sentiant — i.e., Nature loveth nature, surroundeth it, and followeth it. For all plants, when they strike root will begin to live, suck out of the earth, and draw to themselves avidly that whereby they sense they can live and multiply themselves. For where there is hunger

and thirst, food and drink will be received with avidity and this Virtus and potentiality will be around, and it cometh from the heat and average dryness.

The Second Virtus and Potentialia

Is and is called natura retentiva et coagulativa. For Nature not only alone is joyful but and the longer the more continuatively and is advantageous when it lacketh that which it eagerly pro-
duceth from itself, but hath also with it the bond with which it draweth and bringeth and holdeth it to itself. Yea, Nature even changeth it into itself, for as it hath chosen of these two the purest parts, it separateareth the rest and bringeth to the mouth and maketh it grow, and is in no need of any other calcination or fixation: natura naturam continet (Nature retaineth nature), and such skill cometh from its dryness, for the cold constricteth

the gained and evenly-formed parts and drieth them in the Terrae.

The Third Virtus and Potentialia

naturae in rebus generandis et augmentandis.

Est Virtus digestiva, quae fit per putrefactionem seu in putref-
acuenta (is the digestive power, which occurs through the putrefaction or in the putrefaction), in moderate and temperate heat and moisture. For Nature directeth, changeth, and intro-
duceth one kind and quality, the crudeness is done away with, the bitter is made sweet, the harsh is made mild, the rough is made smooth, the immature and wild is made tame, that

which formerly incapable is now made skillful and effi-
cient, and leadeth to the final intended execution and perfe-
ction of the Work, and representeth the Ingredientia to the Composition.

The Fourth Virtus naturae

Est virtus expulsiva mundificativa, segregativa (the expelling, purifying, separating power) which separareth and divideth, which purificheth and cleanseth, which watcheth, hurtin the Subli-
mation or Decoction: It springeth from Sordilis and dark-
ness and bringeth forth a pure, transparent, powerful or illu-
minated Corpus or substance; it collecteth the Partes homoge-

næ, and is gradually set free from the heterogeneous, repulseth the Vitii and evil heresies, inspecteth the crude, and giveth every part a special place. This is caused by and cometh from the agreeable constant heat in appropriate moisture, and that

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

Now when all Naturalis potentialia have done their offici-
cum, then cometh forth the new birth and as the natural fruit presenteth itself in all other plants, so also now in our Sub-
jecto and natural work which, when perfected, quite surpris-
ingly doth not at all resemble any more its first beginning and hath no more quality, and is neither cold nor dry, neither moist nor warm, and is neither masculus nor foemina. For cold is there itself turned into heat, and the dry into the moist, the heavy into the light, for it is a new Quinta Essentia, a Corpus Spiritualis, and hath become a Spiritus corporalis, such a Corpus

as is clear and pure, transparent and crystallic; one which Nature itself, could never have produced as long as the world hath stood. The Archeos and the enlightened man, however, auxiliante Deo et natura (by the aid of God and Nature), produceth through his intellect and art, and he placeth it there by itself. So that subsequently he encountereth a Micasula and that is called: Unguentum anima, aurum Philosophorum, flos auri (the unguent, the soul, the philosophers' gold, the flower of gold). Theophrastus and others call it Gluten aquae.

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

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

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

Such fire slumbereth in our Subjecto quietly and peacefully and hath no movement of itself. Should now this secret and hidden fire help its own Corpore, so that it may rise and have its effect, and manifest its might and power, so that the Artist may reach the desired and predestined end, it must be aroused through the outer elementary fire, be kindled and be brought into its course. This fire may be in lamps, or of whatsoever kind thou dost like, or contraire, for it alone is sufficiently capable of executing the activity with ease, and such fire and outer heat must be tended and maintained all the time until the end of the Sublimation, so that the inner and essential fire be kept alive, in order that the two indicated fires may help each other and the outer fire let the inner fire be worthy, until in its appointed time it becometh so strong and intense a fire that it will soon burn to ashes, pulverise, turn into itself, and make equal to itself all that is put into it but which is nevertheless of its own kind and nature.

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

If after lasting Decoction and Sublimation the noble and pure parts of the Subjecti are gradually, with the advantage of a calculated time, separated and set free from the crude earthly and useless substance, the impulse in such activity must be according to Nature and must be adjusted with such moderation that it will be agreeable, pleasing, and advantageous to the inner fire, in order that the inner essential fire be not destroyed through all too-intense heat, or even extin-

guished and made useless. Nay, rather it will be maintained in its natural degree, be strengthened, whilst the pure and spiritual fruit of the innermost be strengthened, the crude being separated, so that they combine and the best will achieve the aforesaid end in view. Therefore thou must learn from Nature that degree of fire which Nature useth in its operations until it worketh, and after that it bringeth forth its fruit and natural fire of the substances. Though in all three primary things or genera there is to be found a natural fire as in the Animalibus, Vegetabilibus, and Mineralibus, through which it started and moved, strengthened life, was strengthened and increased; and can continue its innate power of bringing forth and of implanted virtue according to the character of each.

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

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

Lord, thine eternal Spirit is in all Things.
Salvator Mundi

Four fires are floating in this world.
Wherein God holdeth a Center.
That is locked up in four.
Out of which Heaven and Earth were poured.

SPECULUM DIVINUM OCCULTUM ATQUE

FOURFOLD
SOL
MIRROR OF THE UNITED
KINGDOM AND BEAUTY
FOURFOLD
FIRE
MIRROR AND POWER
FOURFOLD
SPIRIT
MIRROR OF GOD
FOURFOLD
HUMAN NATURE
HUMAN BEING

LABORATORIUM PERPETUUM

Notice Nature in its strength.
Look at its great life-power.

Coel. & Terra.

There is never a Philosopher who Nature's ultimate Principle
doth not know.

Ignorant Philosophers,
From God it, and all things spring.
And return to their centers again.

Look well for the golden Magnet. If thou findest it thou wouldst get rid of thy sorrows.
Study well the law KNOW THYSELF, that thou may not be deceived any more.
Unus sum omnia, per quod omnia.
Make known to thee the Terra Sancta, so that thou mayest not go astray.
Figurative Image of how within this World three Worlds in each other, namely this earthly Sun-World, and also the heavenly and

The outer and the inner Mind
Without God's light you cannot find.

God is free everywhere
Within and without all creatures
GOD
Time measure of Nature
The Angel with six wings
I.

Noon

God is the Alpha and Omega
The Beginning and the End
FATHER
Time-Measure of the Law
Lion with six wings
II.

The Heaven of Heavens

God's Grace.
Point, where Tree of Life stands.
III.

And there is no God but the one God
H. GHOST
Time of fulfillment
Eagle with six wings

Midnight

Only the Spirit alone knows
Reason in flesh is blind.

The Way of life is above to the wise.

Death water
A Princemium

Division of the Good from the Bad.

Entrance to Life.

Entrance to Death.

God is the first and the last.
SON
Time of the Evangelium.
Ox with six wings.

III.

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

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

There is also among 7 stars, hardly one turning its rays inward, to direct the searching mind to Bethlehem, and amongst 7 eyes winding around the whirlpool of searching desire is hardly one which stands towards the Sabbath in the innermost: but the restless movement of the working days move them through all spheres, and even if they take a look at God's wonders, they only look upon the surface and every eye looks upon that which is shown through its own desire. God made man to live in an eternal Sabbath, he should not work, but let God work in him, he should not take with his own hands, but only receive what God bestowed plentifully upon His mercy. But man left the Sabbath, and wanted to work himself, raised his hand against the law to take in his own desire what he should not have taken. Therefore, God let him fall, and since he had despised the quiet, he had to feel painfully the restlessness. In such restlessness of life all children of man still extend their hands, trying to grasp their pleasures. And as is their understanding and will, so is their grasping. Some grasp for the good, some grasp for the evil. Some grasp for the fruit, some only for the leaves, some for a branch with fruits and leaves on it. And they derive pleasure from the things they have grasped, these poor fools do not know inwardly to feel the pain and labor had only been a Studium particular. They grasp for pieces, where they could obtain the whole. They seek for quiet and cannot find it; for they look from the outside into the restlessness of movement, which dwells in the inner solitude of the inner Centri, and though one may grasp more than the other, it is still piece-work. At times there may be one amongst 7 hands coming near the secret and it grasps the whole stem of the tree at that point where all the divided branches return to unity. But even this hand is still far from the roots of the tree, only grasping and holding the secret from the outside and cannot yet see it from the inside. For the root of this tree is understood only by the eye of wisdom, standing in the Centro of all spheres. These roots go from the visible world of mingled good and evil, into the sphere of the invisible world. This eye looks with the greatest peace upon the wonders of all movements and also looks through all the other eyes, wandering about outside of the rest in the unrest, all those eyes which want to see for themselves without the right eye of wisdom, from which they have received all their seeing-power. This eye can prove all spirits, how intelligent, pure and acute they be. It understands the sources of good and evil. Plain before it is light and darkness. It understands time and eternity, visible and invisible, present and future things, earthly and heavenly things, things of the body and things of the spirit, high and deep, outwardly and inwardly. And nevertheless, none of these things are disturbed by it, for the eye lives in the Centro of peace, where everything stands in equality outside of any strife, and whatever it sees it possesses. For in the Centro of its peace is its kingly throne, everything being subject to it. Therefore, dear man! If thou wouldst return to right understanding and right peace, cease from thy works and let God alone work in thee, so that the eye of wisdom will open in thee; and thou wilt attain a studio particolare ad universale and One find All.
I am the Alpha and the Omega, the beginning and the end, saith the Lord, God liveth in a Light, since no one can come to Him, or near Him.

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

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

Notice here the eternal end without beginning, the eternal revelation and circle, in eternal love, willpower and centre 0 whose principle reveals itself since eternity began.

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

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

An eternal holy fire. An infinite God sent flame. The great indescribable spirit of fire, inexplorable in eternity.

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

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

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

Will

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

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

Come ye to the Mercy-seat.

Go ye to the pit of fire.

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

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

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

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

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

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

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

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

PRIMA MATERIA.

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

This moisture must be caught, lest it should change into vapor or fumes.

The two vapors or fumes are the roots of the art.

The Prima Materia derives its existence from the Fiat, the Word of creation. And this Word comes from the Father who is the creator of all things, and the Spirit radiates from both: This is God's life giving air. Then, too, air brings to life everything within the elements. The fire warms all things, the water refreshes, delights and saturates all things: And the nitrous earth, Mother-like, nourishes and sustains all things; the air was born out of fire, and in turn makes the fire burn, that it may live, but air in the form of water is food for the fire, and the fire burns into this element: Water and dew of the ground, the greasy fat dew of the ground, the earth as keeper of nitrous salt nourishes it. For the womb of the earth is the sulphuric nitrous-salt of nature, the one good thing God has created in this visible world. The same Salt-Mother of the elements is the nitrous, aluminous and spiritual gumusic water, earth or crystal, which has Nature in its womb, a Son of the Sun, and a Daughter of the Moon. It is a Hermaphrodite, born out of the wind, a phoenix living in fire, a pelican, reviving his dear young ones with its blood; the young Icarus, drowned in the water, whose nurse is the earth, whose Mother is the wind, whose Father is the fire, the water her caretaker and drink, one stone and no stone, one water and no water, nevertheless a stone of living power and a water of living might; a sulphur, a mercury, a salt, hidden deep in nature, and which no fool has ever known nor seen.

Deus vendit sua dona pro labore.
LIGHT of THEOLOGY.

O Man, know God and thyself: so thou mayest know what is in Heaven and on Earth.

What God was without beginning. Without beginning.

ALL IN ALL.

Without middle. Without end.

What God was before the beginning in eternity. Spirit. God.

A UNIFIED GODLY EXISTENCE.


Un. ad Trin. Trin. ad Un.

What God was in the beginning.

ELOHIM.

THE BREATH OF GOD, HIS WORD AND PLOT.

The eternal heavenly world. The great world with all its creatures.

THREE WORLDS INHABIT ONE WORLD.

GOD THE FATHER.

GOD THE SON.

GOD THE GHOST.

Coelestia.

Minerva.

Athena.

The small world, as the human being.

SPIRIT.

IN GOD SOUL.

MAN AND NATURE.

BODY.

THREE NATURAL SUNS IN THE WORLD.

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

RED.

MOTHER.

DUST.

VITALIS.

COLD.

The small Sun within the human being.

BLUE.

RAIN BOW.

Hum.

SPHINX.

NATURE.

WARM.

The lowest Sun in the earth.

GREEN.

EARTH.

GO LD.

AIR.

WATER.

7 PLANETS.

7 RANKS.

7 METALS.
AZOTH Nomen compositum 
ex primis & ultimis litteris 
Linguae Hebraicae; Graecae & 
Latinae.
Picture of the Human Heart in the Old and the New Creature.

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

GOD

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

No. 1 Here is Christus born a man according to the flesh of Maria, about this He said in John 6. The flesh pacifi-
eth nothing. Here is the human birth from Adam, the old Creature, sinful, mortal, does not come into the
heavenly kingdom, man liveth in darkness, blindness, night and death, in his reason from the power of the
stars and the 4 Elements, out of which come sickness, out of which are invented the handling of the arts,
higher schools, ecclesiastical and secular offices and position, so far they are in the heart. Over which rules
the authority which God ordered. All this in vain and mortal, into this darkness shineth the light and the
darkness comprehendeth it not. Herein belong Christians, Jews, Turks and heathens, they are altogether sin-
ers and lack the glory they ought to have before God; they are all resolved in God’s wrath.

No. 2. Here Christus is grieved in his soul and tempted by the devil, the innermost conscience out of the stars
is being tempted by lust of the eyes, deed of the flesh and of vanity, with assurance and despair. Here the
Holy Scriptures become dead letters, bringing forth sects, superstitious and fleshly priests, fearing God’s word
might be taken away from them, meaning the dead letter. The authorities want to fight with the sword
for religion, killing the believers, Christ and His apostles, thinking to serve God, divine things are just so
much foolishness to them, they can understand Christ only in the flesh and according to the tribe of David,
they make divisions, cliques, and sects.

No. 3. Here is the separation of light from darkness, the dawn comes up, all temporalities will be foreseen, through
many sorrow we have to enter into the kingdom of God, man is a fool to the world, Christ is being cru-ci-
fied in him and he in Christ, therefore he is a cross to the world and the world a cross to him, here stands
calmness, whoever turneth toward the light lives in Christ and Christ in him in time and eternity.

No. 4. The old hath to go entire: for behold: I make all things new. Here is the rebirth by water and spirit,
from on high through the word of truth, a new creature born of God. Christ hath become flesh, resurrected
in the human being, awakening him from the dead, nourishing him with his real flesh and blood unto life.
Christ is the word of the father, the book of life, the Gospel, the power of God He causeth belief, and He
blesseth. He is king, ruling with the sword of the spirit, man become divine nature, hath his life in
heaven with Christ.

No. 5. The Holy Ghost is the unction, teacheth men innermost Divine things; man hath become a temple of God,
indwelt by the Holy Trinity. Christ in man, God and man, crying about love. Christus is all in all,
the sole One.

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

Who hath well understood the figure,
Hath understanding, also, of the scriptures.
Three worlds hath God created,
In heaven love, on earth mercy,

Wrath in hell and darkness;
This certainly is a picture of man.
On this earth he only hath to choose
Which way to go, the end is to his will.
TABULA SMARAGDINA HERMETIS.

VERBA SECRETORUM HERMETIS.

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

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

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

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

Hence I am called HERMES TRISMEGISTUS, having mastered the three parts of the wisdom of the whole world. What I have to say about the masterpiece of the alchemical art, the Solar Work, is now ended.
This picture, plain and insignificant in appearance, Concealeth a great and important thing.

Yea, it containeth a secret of the kind
That is the greatest treasure in the world.
For what on this earth is deemed more excellent Than to be a Lord who ever reeketh with gold, And hath also a healthy body, Fresh and hale all his life long, Until the predestined time
That cannot be overthrown by any creature.
All this, as I have stated, clearly
Is contained within this figure.
Three separate shields are to be seen, And on them are eagle, lion, and free star.
And painted in their very midst
Artfully stands an imperial globe.
How can the great secret be like manner
Are also placed hereintentionally, And between the hands outstretched towards each other Are to be seen the symbols of metals.
And in the circle surrounding the picture Seven words are to be found inscribed. Therefore I shall now tell
What each maneth particularly And then indicate without hesitation
How it is called by name.
Therein is a secret thing of the Wise In which is to be found great power. And how to prepare it will also Be described in the following:
The three shields together indicate
Sat. Sulphur, and Mercurius.
The Sul hath been one Corpus that Is the very last one in the Art.
The Sulphur henceforth is the soul Without which the body can do nothing. Mercurius is the spirit of power, Holding together both body and soul, Therefore it is called a medium Since whatever is made without it hath no stability. For soul and body could not die Should spirit also be with them. And soul and spirit could not be Unless they had a body to dwell in, And no power had body or spirit. If the soul did not accompany them. This is the meaning of the Art: The body giveth form and constancy, The soul doth dye and tinge it, The spirit maketh it fluid and penetrateth it. And therefore the Art cannot be In one of these three things alone. Nor can the greatest secret exist alone: It must have body, soul, and spirit. And now what is the fourth, From which the three originate, The same names teach thee And the sevenfold star in the lower shield. The Lion likewise by its colour and power Showeth its nature and its property, In the Eagle yellow and white are manifest. Mark my words well, for there is need of care: The imperial orb doth exhibit The symbol of this highest good.

Heaven and earth, four elements,
Fire, light, and water, are therein.
The two hands do testify with an oath
The right reason and the true knowledge, And from what roots are derived All of the metals and many other things. Now there remain only the seven words, Hear further what they mean:
If thou dost now understand this well This knowledge will nevermore fail thee. Every word standeth for a city
Each of which hath but one gate.

1 The first signifies gold, is intentionally yellow.
2 The second for fair white silver.
3 The third, Mercurius, is likewise grey.
4 The fourth for tin, is heaven-blue.
5 The fifth for iron, is blood-red.
6 The sixth for copper, is true green.
7 The seventh for lead, is black as coal.

Mark what I mean, understand me well: In these city gates, indeed, Standeth the whole ground of the Art. For no one city alone can effect anything, The others must also be close at hand. And as soon as the gates are closed One cannot enter any city. And if they had no gates Not one thing could they accomplish. But if these gates are close together A ray of light appeareth from seven colors. Shining very brightly together Their might is incomparable. Thou canst not find such wonders on earth, Wherefore hearken unto further particulars: Seven letters, and seven words, Seven cities, and seven gates, Seven times, and seven metals, Seven days, and seven ciphers. Whereby I mean seven herbs Also seven arts and seven stones. Therein stands every lasting art. Well for him who findeth this. If this be too hard for thee to understand Here me again in a few other particulars: Truly I reveal to thee Very clearly and plainly, without hatred or envy, How it is named with one word Vitriol, for him who understandeth it.

If thou wouldst oft figure out This Cabballistic way with all diligence, Seven and fifty in the cipher Thou findest figured everywhere. Let not the Work discourage thee, Understand me rightly, so shalt thou enjoy it. Besides that, note this fully, There is a water which doth not make wet. From it the metals are produced, It is frozen as hard as ice. A moistened dust a fuller wind doth raise, Wherein are all qualities. If thou dost not understand this, Then I may not name it for thee otherwise. Now I will instruct thee
How it should be prepared.
There are seven ways for this art,
If thou neglectest any of them thou workest in vain.
But thou must, before all things else, know
Thou hast to succeed in purification.
And although this be twofold,
Thou art in need of one alone.
The first work is freely done by it
Without any other addition,
Without distilling something in it,
Simply through its putrefication.
From all of its earthliness
Is everything afterwards prepared.
This first way hath two paths,
Happy is he who goeth on the right path.
The first extendeth through the strength of fire,
With and in itself, note this well.
The second extendeth further
Unto wise called for assurance and to gain.
This is done by dissolving,
And again by saturating, I inform you:
This must be undertaken first of all,
So comest thou to the end of the fine art.
After the whole purification hath been completed
It will be prepared and boiled in the sun
Or in the warm dung of its time else,
Which extendeth itself very far
Until it become constant and perfect,
And the treasure of the Wise is in it.
The other ways are very subtle
And many mighty one fail therein,
For here is the purpose of the distillation
And the sublimation of the Wise Men.
The separation of the four elements
Is also called by the Wise Men
Air, water, and rectified fire.
The earth on the ground hath mislead many,
Having been deemed a worthless thing,
Although all the power lieth in it.
Some know not how to separate it
From their Cortibus, therefore they fail.
It was cast behind the door,
But the Wise Man taketh it up again,
Purifeth it snow-white and clear:
This is the ground, I say in truth.
But if thou dost wish to separate it,
Note that it is of no little importance,
For if they are not prepared
Then you are in error, that I swear.
Therefore thou must also have some vinegar
Which is revealed to the Wise Men,
Wherewith thou wilt effect the separation,
So that nothing earthly remaineth in it any more,
Till body and soul have to be separated,
Otherwise called fire and earth
And after they are thus purified,
And thereupon followeth the mixture, observe!
And so it cometh to a wondrous strength,
The finished figures with the unfinished.
And if the fire be likewise rightly controlled,
It will be entirely perfect
In much less time than a year.

Now thou hast the entire way in its length
On which are not more than two paths.
From these one soon wandereth and goeth astray,
Else it all standeth clear and plain.
The one is the water of the Wise Men,
Which is the Mercurius alone.
The other is called a vinegar,
And it is known only to a very few.
And this vinegar doth circle
Away from the philosophical iron.
It is Lord Aes whom it maketh glad.
Therefore they have combined so closely
Many hundred forms and names are given
After each hath chosen it.
One way springeth from the true source,
A few have worked on it for a whole year.
But many there be for the art and craft
Have shortened so long a space of time.
And quickly is the preparation set free
As Alchemy doth point out.
The preparation alone
Maketh this stone great and glorious.
Although there is but one matter
It lacketh nothing else.
But when it is clarified
Its name hath misled many.
However, I have revealed enough to thee
In many ways, forms, and fashions.
There are many names; I say
Let not thyself be misled from the true way.
In their scriptures the Elders write
That it is a draught, a great poison.
Others call it a snake, a monster,
Which is not costly anywhere.
It is common to all men
Throughout the world, to rich and also to poor.
It is the property of the metals
Through which they conquer victoriously.
The same is a perfection
And setteeth a golden crown upon it.
Now the practice is completed
For him who understandeth it and knoweth the matter.
Only two things more are to be chosen
Which thou wilt find by now
If thou dost follow the right way
And attend carefully to thy work.
The composition is the one
Which the Wise Men kept secret.
The nature of the fire also hath hidden craft;
Therefore its order is another.
With that, one should, not deal too much
Or else all execution is lost.
One cannot be too subtle with it.
As the hen hatcheth out the chick
So also shall it be in the beginning,
And time itself will prove it.
For just as the fire is regulated
Will this treasure itself be produced.
Be industrious, constant, peaceful, and pious,
And also ask God for His help:
If thou dost obtain that, then always remember
The poor and their needs.
The Very Ancient Golden Age Having Passed Away

This precious and noble seed is pointed out and revealed to all true Sapientiae et doctrine fllis by HENRICUS MADATHANUS, THEOSOPHUS.
Medicus et tandem, Dei gratia aureae crucis frater.

Epistle of James, 1:5
If any of you lack wisdom, let him ask of God that giveth to all men liberally and upreaideth not: and it shall be given him.

SYMBOLUM AUTHORIS.
Centrum mundi, granum fundi.

FOREWORD
To the Christian and Worthy Reader
Kind and God-loving Reader, and especially you sapientiae et docendi, I receive again and again from the Most High, my Lord Almighty God opened mine eyes with the enlightenment of His Holy Spirit (from Whom we receive all wisdom and Who was sent unto us through Christ from the Father) by a sign, because I had prayed fervently, unceasingly, and constantly and had called upon Him many times. So that I beheld the true Centrum in Trigonos centri the one and true substance of the Noble Philosopher's Stone, and although I had it in mine own hands for the length of five years, I did not know how to use it profitably, rightly, or delightfully, how to extract from it the red lion's blood and the white eagle's gluten, much less how to mix, enclose, and seal it according to the proportionate weight of Nature, or how to commit it to and proceed with the hidden fire, all of which must be done without understanding and care. And although I searched in the scriptus, parabolai, and varias Philosophorum figuris with special care and understanding, and laboured diligently to solve their manifold strange aenigmata, which existed in part only in their own minds. I found out reipuis that this was sheer fantasy and nonsense, as also testify the Aurora Philosophorum. They are all foolishness, like all the praepositiones, even of Geber and Albertus Magnus, with their purgations, sublimations, cementations, distillations, rectifications, circulaciones, putfections, conjurations, solutions, assestos, coagulations, calcinations, incinerations, mortificationes, rectificationes, etc. In like manner are their tripods, Alauthor, reflecting ovens, smoking furnaces, preparations, horsemanship, ashes, sand, cupping-glasses, pelican viscas, retorts, fixations, tortures, etc., all of which are useless and useless things. Personally, I have in truth to admit this - especially since noble Nature, which letteth itself be easily found in its own innate substance, doth not know of any of these things. There are those who look for the materiam lapidis in wine, in the imperfect body, in blood, in maceatia, in mercury, in sulphur, in urine, in imberici, in auripigment, and in herbs such as chelidonium, hungwort, yew, hyssop, etc. Theophrastus, in his Secreto Magico de Lapide Philosophorum, rightly says of them: all this is villany and theuyery, with which they mislead other people, take their money, spend and waste their time uselessly and vainly, follow only their own fool's head, but who cannot figure out in advance the requirements of Nature. Rather tell me one thing: What dost thou think of those who burn water in the mines of the Earth, or are there also people therein who enhance the value of wine, or burn the urine of small children to make metals therewith? Or dost thou think there is any apothecary therein who hath for sale any thing with which thou canst make metals? Thou fool, canst thou not understand that thou dost err, that none of these things belong to Nature? Or dost thou want to be above God, that thou dost want to make metals out of blood? Thou mightest as well try to make a man out of a horse, or a cow out of a mouse, to give good milk in addition. This, too, would be a misapplication, but these things do not happen, and as little as they can happen, so little can thou make metals with the above-mentioned recipes, for this is not a Nature-given art. And whatever Nature hath made, no art can effect; for if a woman hath given birth to a boy, no art can change the boy into a girl, whatever means might be employed for that purpose. After this short discourse, it should be easy for anyone to see how, and in what form, the materia benedicta should be sought and found. And no one should imagine, much less be persuaded by any clowns, that he really hath in his hands the verum materia either through the secret revelation of God or through those who claim to be acquainted with it, and no one should imagine that he would then be able to diisintegrate the said verum materia proportionately, to separate the parsim ab impuro in the highest things, that he knoweth how to purify it and completely understandeth. Nay, my dear analysts, that is by no means so: therein lies the difficulty, and to such matters belong art and a skilled mind. See me, for example: as you heard from me in the beginning, for five years I was acquainted with the verum materia lapidis, but all that time I did not know how to proceed with it, and not until the sixth year was the key to its power entrusted to me through the secret revelation of Almighty God. And the old Patriarchs, Prophets, and Philosophi have at all times kept this key hidden and secret, for the Monarcha in loco dicto saith: It would be a great theft, and no longer secret, had they revealed it in their writings, so that every cobbler and toof-drawer could understand it, and much evil could be done that way which would be against the will of the Lord, etc. Now there are many reasons why I should write this Tract. As are mentioned here, some in the Epilogo, and another reason is that I do not want to appear as if I would have let my exclusive use talentum a Deo michi com-
missionis (a talent intrusted to me by God). So I have written down in this, my Aureum seculo redivivum (Golden Age Restored), as much as God and Nature have permitted me, about the great secret of the Philosophers, as mine eyes have witnessed it and by hands grasped it, and how it was revealed through the mercy of God at the right time in great might and glory: and may the pious and God-loving reader take all this in good faith and accept it, examine it skillfully, and be not perturbed if at times there are words mixed up with my sayings which seem to be contrary to the letter. I could not write otherwise per Theoriam ad praxim, because it is forbidden to write more exactly and clearly about this in república chymica. But undoubtedly all those who read this Tract in true confidence with the inner eyes of their minds, and are able to look upon it in the right way, to study it diligently, and who pray in all things inwardly and with all their heart, will enjoy, as I did, the wondrously sweet philosophical fruit hidden therein, and partake of it, according to God's will. And then they will be and will remain true Brothers of the Golden Cross, and in eternal alliance, chosen members of the Philosophical Community.

Finally, I will here candid as to disclose my true given and family name in the following manner to the intelligent, worthy, and Christian reader, so that no one will have a right to cry out against me. So now let it be known to everyone that the number of my name is MDXXII, in which number my full name was inscribed in the book of Nature by 11 dead and 7 living. Moreover, the letter 5 is the fifth part of the 8, and the 15 is again the fifth part of the 12, and let this suffice thee. Datum in Monte Abigens, die 25. Martii Anno 1621
AUREUM SECULUM
REDIVIUM. (The Golden Age Restored).

While I was meditating upon the wonders of the Most High and the secrets of hidden Nature and the fiery and fervent love of the Almighty, I was refreshed in the garden of Eden; the son of Leah, had found in the fields and had given the mandrakes Rachel had gotten from Leah for sleeping with the patriarch Jacob. But my thoughts went much deeper and led me further to Moses, how he had made a potable of the solar call cast by Aaron, and how he had it burned with fire, ground to powders, and it upon the waters, and gave it to the children of Israel to drink. And I marveled most about this prompt and ingenuous destruction which the hand of God had wrought. But after pondering over it some time my eyes were opened, just as happened with the two disciples at Emmaus who knew the Lord in the Breaking of Bread, and my heart burned within me. But I laid down and began to sleep. And, lo, in my dream King Solomon appeared to me, in all his might, wealth, and glory, bearing on his head all the wonders of his kingdom; there were threescro queen, and fourscro concubines, and virgins without number, and all his wealth, all his beauty and descents to his heart, and according to Catholic custom she held a magnificent procession wherein the Centrum was highly honored and chosen and its name was Adoross, the fragrance of which surpassed all spices. And its fiery spirit was a key to open the temple, to enter the Holy Place, and to grasp the horns of the altar.

When the procession was ended, Solomon showed unto me the united Centrum in Iritigoni centrum and opened my understanding to me, and I became aware that behind me stood a nude woman with a bloody wound in her breast, out of which came forth blood and water, but the joints of her thighs were as the jewels of the work of the hands of a cunning workman, her navel was like a round goblet, which wanteth not liquor, her belly was like an heap of wheat set about with corn, her two breasts were like two young roses that are twins, her neck was as a tower of ivory, her eyes like the fishpools in Hebron by the gate of Bathrabbah, her nose was as the tower of Lebanon which looketh towards Damascus. Her head was like Carmel, and the hair of her head was as white wool, as the white cloud of the garden and sleepeth in the twofold caves of Abraham on the field Ephron, and her palace is the depths of the Red Sea, and in the deep transparent skies, the air hath given her birth and the fire hath brought her up, whereof she is a queen of the country, milk and honey hath she in her breasts. Yea, her lips are like the tripping honey-cob, honey and milk are under her tongue and the smell of her garments is like the fragrance of Lebanon to the Wise, but an abomination to the ignorant. And Solomon said further: Rouse thee, look upon all my women and see if you can find her equal. And forthwith the woman had cast off her garments and I looked at her, but my mind had lost the power of judgment, and mine eyes were hindered, so that I did not recognize her.

What I have eagerly desired, I have found; I have purified more often and I have united; I have brought to maturity: the resulting Tincture is Golden, which is called the centre of Nature; then:

So many sensations, so many writings of man and millon forms. In all, I frankly admit, the MEDICINA in metals:

And in the fields as well: the point risen from heaven.

EPIGRAMMA
ad Sapientiae et doctrinae filios.
could mine heart recognise the great wisdom of Solomon.

After the above-mentioned garments had lain for five years in my trunk, I knew men that they were good for; I finally thought to burn them, in order to clean up the closet, and spent the whole day around with such thoughts. But the next night there appeared to me in my dream the hundred-year-old woman and she spoke harshly to me: "The useful man: forces of good entangled to thee my daughter's garments: among them are her most precious jewels, and during all that time thou hast neither cleaned them, nor washed them, nor mended them, and now, finally, dost thou want to burn these clothes, and is it not enough that already one has been stolen for the death and the offering of my daughter?" Whereupon I became hot-headed and answered her: How shall I understand thee, that thou wouldst make a murderer of me? For five years mine eyes have not beheld thy daughter, and not the least did I hear of her, how then can I be the cause of her death? But she would not let me finish, and said: It is all true, but thou hast sinned against God, therefore thou shouldst not obtain my daughter, nor the philosophical lexicon I promised thee for washing and cleaning her garments for me, in the beginning, when Solomon willingly gave thee my daughter, and when thou didst abhor her garments, that made furious the Planet Saturn, who is her grandfather, and full of wrath was he that he transformed her again into what she had been before her birth; and since you idolatrous Saturns through thine abhorrence, thou didst cause her death, pusification, and her final destruction, for she is the one of whom Seniath said: Ah, woe! to bring a nude woman unto me, when my first body was not good to look upon, and I had never been mother until I was born again, then I brought forth the power of all roots of herbs, and in mine iniquity grew my thorny heart-breaking words were very strange to me, but nevertheless I withheld mine indignation, for I was too well acquainted with the same time protesting solemnly against her sayings: that I knew nothing at all about her daughter, much less about her death and putting her to sleep, I kept her garments five years in my sleeping-chamber, I did not know them for my great blindness nor ever discovered their use, and therefore I was innocent before God and others. This, my righteous and well-founded excuse, must have pleased the old woman not a little, for she looked at me and said: I feel and observe from thy righteous mind, that thou didst not indeed do wrong in thy action, the lady thou sawst was thine inheritance shall be rewarded well and plentifully, therefore I will reveal to thee secretly and out of my good heart, namely that my daughter, out of special love and affection towards thee, hath left thee a grey marbled casket as an inheritance amongst her garments, which is covered with a rough, black, dirty case (and meanwhile she gave me a glass filled with lye, and continued speaking), this same little casket thou art to carry and keep sacred, and shall receive it from the garments. Thou hast no need of a key, but it will open itself, and thou wilt find two things therein: a white silver box, filled with magnificent ground-leed and polished diamonds, and another golden work of art, adorned with costly silver rubies: and this is the treasure and entire legacy of my deceased daughter which she left thee to inherit before her transformation. If thou wilt only transfer this treasure and purify it most highly and silently and lock it up with great patience in a warm, hidden, steamy, transparent and moist cellar, and protect it from freezing, hail, quick lightning, hot thunder, and other outward destruction till the winds have passed then they shall lay the entire glory of thine inheritance and take part of it. Meanwhile I awoke for a second time and called upon God, full of fear, praying that He would open my understanding that I might seek for the casket which was promised me in my dream. And after my prayer I was led to the casket, opened it carefully, and found the casket, but the casing was right around it and seemed grown onto it by nature, so that I was not able to take it off. It then occurred to me to clean it with any lye, to split it with iron, steel, or any other metal. I left it alone once more and did not know what to do with it, and held it to be witchcraft, thinking of the prophet's saying: For though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

And after a year had passed again and I did not know, after speculating and indistinctly deliberating, how to remove the casing, I finally went to walk in the garden to rid myself of the idea of what the case should mean. I sat down on a flinty stone and fell into a deep sleep. I slept, but my heart was awake: there appeared unto me the hundred-year-old woman again, but had nothing to say. I awoke, and thought about the history of the daughter's inheritance? In a sad voice I answered no, though I found the casket, which was a piece of golden amber, still on the garments, and the lye thou hast given me will not work on the casing. After this simple speech the old woman smiled and said: "Thou shalt not forget, that the planet and the fixed stars, the sun overcame the darkness, and over every mountain king and castles, castles emptied them day by day; then all fear and terror had an end, and everything behold this day and rejoiced, praised the Lord, and said: The winter is past, the rain is over and gone, the flowers appear on the earth: therefore let us make haste to take the foxes, the little foxes that spoil the vines. Therefore thou art they who spoil the vineyard, with them make thee and drink wine, and be fed at the right time with milk and honey-comb: that we may eat and be filled. And after the day was done and the evening fell, the voice of heaven from a philosophical and quite artful fire and burn the casing, then I would find the gold, which every hour a north and south wind rose, both sweeping at the same time that the fire grew. Thine heart should be always open to sleep out of mine eye. And it noticed that the glowing coals wrapped in white taffeta lay at my feet; with haste and joy I grasped them, prayed diligently, and called upon God: God! God! and awoke, and thought meanwhile of the great and excellent sayings of the Philosophers, who say: Ignis et aschis tibi sufficit. About this Eadra and my fourth born, one day I called him: give me a full cup which was full of fire, and his form was as of fire, and when I had drunk of his, then I knew all things, the wisdom grew in my breast, for my spirit retained its memory: and my mouth was opened, and shut no more. The Most High gave understanding to the three wise men, and he revealed to me in my dream until Solomon's prediction, after a long time my knowledge because silver and my memory became golden. But according to the instructions and teaching of the old steward, I closed and locked up in a proper and quite artistic manner the treasure of her daughter, namely: the splendid and brilliant lunar diamonds and the solar rubies, both of which came forth and were found from the casket and the landscape. I heard the voice of Solomon who said: My beloved is white and snowy, the choicest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His mouth is most sweetspices, as sweet flowers: his lips are like roses, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sardines. He layeth on me as an angel doth the rose, as an angel doth the rose, as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. But his head is as the most fine gold, and his eyes, he is altogether lovely. This is my beloved, and this is my friend. O daughters of Jerusalem. Therefore shalt thou hold him, and let not him go, O thou daughter of Jerusalem, bring in thy brother into thy house, and into his mother's chamber. And when Solomon had spoken these words I knew not how to answer him, and I became silent, but I wanted nevertheless to open up again the locked-up treasure, with which I might remain un molested. Then I heard another voice: I charge thee, O daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till she please, for she is a garden inclosed, a spring shut up, a fountain sealed, the vineyard at Baal-hamon, the vineyard at En Report, the garden of fruits and spices, the mountain of myrrh, the hill of frankincense, the bed, the liver, the crown, the palm branch and apple tree, the flower of Shulam. The yellow sapphire, the turquoise, the wall, tower, and rampart, the garden of joy, the well in the garden, the spring of living water, the king's daughter, and the love of Solomon in his concupiscence: she is the dearest to her mother, and the chosen of her mother, but her head is filled with dew, and her locks with the drops of the night.

Through this discourse and revelation I was so far informed that I knew the purpose of the Wise and did not touch the locked treasure until through God's mercy, the working of noble Nature, and the work of mine own hands, the work was happily completed.

Shortly after this time, just on the day of the month when the moon was new, there occurred an eclipse of the sun, showing itself in all its terrifying power, in the beginning dark green and some mixed colors. As a matter of fact, I am a man of heaven and earth, and many people were much afraid, but I rejoiced, thinking of the great mercy, as Christ Himself pointed out to us, that a grain of wheat must be cast into the ground, that it may not rot there, else it bringeth forth no fruit. And then it happened that the darkness was covered with clouds, and the sun began to shine through, yet at the same time three parts of it were still heavily darkened; and lo, an arm broke through the clouds, and my body trembled because of it, and it held in its hand a letter with four seals hanging down from it, on which stood written: I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon: Look not upon me, because I am black, because the sun hath looked upon me. But as soon as the fox appeared in the humidad, a rainbow spanned itself and I thought of the covenant of the Most High, and of the fidelity of my Lord, and of what I have, and the sun clave asunder, and the planet and the fixed stars, the sun overcame the darkness, and over every mountain king and castles, castles emptied them day by day; then all fear and terror had an end, and everything behold this day and rejoiced, praised the Lord, and said: The winter is past, the rain is over and gone, the flowers appear on the earth: therefore let us make haste to take the foxes, the little foxes that spoil the vines. Therefore thou art they who spoil the vineyard, with them make thee and drink wine, and be fed at the right time with milk and honey-comb: that we may eat and be filled. And after the day was done and the evening fell, the voice of heaven
grew pale, and the seven stars rose with yellow rays and pursued
t heir natural courses through the night, until in the morning
they were overshadowed by the breaking of the sun's red dawn.
And behold, the Wise who dwell in the land arose from their
slumber, looked heavenward, and said: Who is she that looketh
forth as the morning, fair as the moon, and there
is no spot in her, for her order is fiery and not unlike a flame
of the Lord: so that no water may extinguish the love, nor any
river drown it; therefore we will not leave her, for she is our
sister, and though she is yet little, and hath no breasts, we will
bring her again into her mother's house, into a shining hall, where
she hath been before, to suck her mother's breasts. Then she
will come forth like a tower of David, built with ramparts whereon
hang a thousand shields, and many arms of the mighty men;
and as she went forth the daughter praised her openly, and the
queens and the concubines spake well of her; but I fell upon
my face, thanked God, and praised His Holy Name.

EPILOGUS

And thus is brought to a close, ye beloved and true
Sapientiae et doctrinae fill, in all its power and its glory, the
great secret of the Wise, and the revelation of the Spirit, about
which the Prince and Monarch Theop. in Apocalyp. Hermetis
saith: It is a single Nomen, a divine, wondrous, and holy office,
while it incloseth the whole world within it, and will become true
with all else, and truly overcometh the elements and the five
substances. Eye hath not seen, nor hath ear heard, neither have
entered the heart of any man, how the heaven hath naturally
embodied to truth of this Spirit, in it the truth doth stand alone,
therefore it is called: the voice of truth. To this power Adam
and the other patriarchs, Abraham, Isaac, and Jacob, owed their
bodily health, their long life, and finally prospered in great wealth
thereby. With the aid of this Spirit, the Philosophi founded the
seven free arts, and acquired their wealth therewith. With it Noah
built the Ark, Moses the Tabernacle, and Solomon the
Temple and through this provided the golden vessels from pure
gold in the Temple, and for the glory of God. Solomon also
wrought with it many fine works and did other great deeds.
With it Estrad again established the Commandments, and with
it Miriam, the sister of Moses, was hospitable. And this Spirit
was much used and very common amongst the prophets of the
Old Testament. Likewise it is a medicine and a cure for all
things, and the final revelation, the final and highest secret of
Nature. It is the Spirit of the Lord which hath filled the sphere
of the earthly kingdom, and moved upon the face of the waters
in the beginning. The world could neither understand nor grasp
it without the secret gracious inspiration of the Holy Ghost,
or without secret teaching. For the whole world longeth for it
because of its great powers, which cannot be appreciated enough
by men, and for which the saints have sought from the creation
of the world, and have fervently desired to see. For this Spirit
goeth into the seven planets, raiseth the clouds, and disperseth
the mists, giveth light to all things, transforms everything into
gold and silver, giveth health and abundance, treasures, cleanness
绞ropy, cureth dropsey and gout, cleareth the face, prolongeth
life, strengtheneth the sorrowful, healeth the sick and all the
afflicted, yea, it is a secret of all secrets, one secret thing of
all secret things, and healing and medicine for all things.

Likewise it is and remaineth unfathomable in nature, and
endless power and an invincible might and glory, that is a pas-
sionate craving for knowledge, and a lovely thing of all things
which are beneath the circle of the moon, with which Nature is
made strong, and the heart with all members is renewed, and kept
in blossoming youth. age is driven away, weakness destroyed,
and the entire world refreshed.

Likewise this Spirit is a spirit chosen above all other
heavenly things or spirits, which giveth health, luck, joy, peace,
love, expelling altogether all evil, destroying poverty and misery,
and also causing that one can neither talk nor think evil; it giveth
to men what they desire from the depths of their hearts, worldly
honor and long life to the godly, but eternal punishment to the
evil-doers, who put it to improper use.

To the Most High, Almighty God who hath created this
art and who hath also been pleased to reveal this knowledge
unto me, a miserable, sinful man, through a promise and true vow,
to Him be given praise, honor, glory, and thanks, with an entirely
humble and fervent prayer that He will direct my heart, mind,
and senses through His Holy Ghost, so governing that I talk
to no one about this secret, much less communicate it to some one
who doth not fear God, nor reveal it to any other creature, lest
I break my vow and oath, and break the heavenly seals, and
thus become a perjured Brether Aures Cronics, and utterly offend
the Divine Majesty, and thereby commit and perpetrate know-
ingly an unpardonable mighty sin against the Holy Ghost.
Wherefore may God the Father, Son, and Holy Ghost, the Most
Blessed Trinity, mercifully preserve and protect me constantly.

FINIS.

21
A Speech of an unknown Philosopher, 
dedicated to the fraternity (R. C.) 
being
A short discourse or brief example of the holy Philosopher and most high medicine.

The Most Holy Trinity or Lord God Jehovah

hath made everything out of nothing.
And the Spirit of God moved upon the face of the waters or Chaos:
This being the primum HYLE of the philosophers, or the water out of which every-
thing was created:
Firmament, Mineralia, Vegetabilia, Animalia;

The Great World, 
out of its Center and Quintessence.

The Small World, 
as the Creator's most perfect creature, namely

The Human Being, 
an image of the Most High God.
The immortal Soul: a heavenly invisible fire.

He has Apostatised: but behold: there is the MESSIAH!
The light of Mercy and of Nature.
LILI: the first matter of the perfect body,
The Mother, giving birth to the middle-world,
Balsam and Mummy.

And the incomparable magical lode stone in the small world.
The philosopher's water from which proceedeth all things, in which are all things, which governs all things in
which one errs and in which one is also lead toward betterment.
A sane mind in a sane body.

Uncessing prayer.
Patience and waiting.
Matter, container, furnace, fire, boiling, is one and only one thing.
Alone in one, and the itself one alone, beginning, middle and end
It does not let any foreign thing come near, is being made without foreign matter.
For see: in the Mercurio is everything for which the philosophers seek

The Small Crystal Clear Fountain. 
The twofold Mercurius.
A spin of the sphere and all planets,
And a substance that in an instant is black-smoking from a

GLEANING

Death and Life. 
The rebirth and renewal.
Beginning, middle and end of the fixation or stability,
and the main foundation of the entire magical secret.

Take the Quintessence of the Macro and Microcosmi, or Philosophical Mercurii,
The invisible heavenly living fire,
The salt of the metals ana q. s.

Make out of it, according to the philosophical art of a Magi, through rotating,
dissolving, coagulating and figuring

The Highest Medicine 
in which
The greatest wisdom, most perfect health and sufficient wealth.
All from one, and all to one.
Lying and bragging belongs into hell.
Enough is said.

Plain and honest, eliminating all evil, which, is a hindering of the Pathmos.
It shall come to pass, according to JEHova's will.

TO GOD ALONE BE THE GLORY.
Perceive ye, how strangely the Lord leaveth His Saints. Psalm 4.

Since everything left to us in the Holy Scriptures was intended for our study, research and remembrance, so that we humans may fully understand our great incomprehensible God and his noble creation, all creatures, and that we might know ourselves best of all, and since the wondrous ciphers Three, Four and Seven are mentioned often in the Holy Bible, these having hidden, undoubtedly, a great secret.

Therefore I ask in all simplicity and out of a pure heart, what do these numbers convey to us in the light of Nature and in the light of Mercy.

About the Cipher Three.

Firstly, what the three different days signify, Gen. 8, in which Noah let fly out of his ark the raven and after three times seven days the dove.

Secondly, what the very first sacrifice signified, which the Lord God Himself commanded Abraham to give him, about which we read in Gen. 18.

And thus the Lord God spoke unto me.

The Divine Theological
Mercy-Light,

Brin me and he brought.
Sun of 3 years old
and he got a ram

Testifies about the Natural
Philosophical Light.

Thu

the Root of Jasse.

And a turtle dove and a young pigeon,
And he took unto him all these and divided them in the midst
But the birds divided he not,
And when the fowls came down upon the carcass Abram drove them away.

Eagles Glutus.
Solutio Philosoph.
Sophist. Separatio.
Caput. Mortum.

Hermetic Bird casts of the dead carcass also and flies away with it, is finally captured by the Philosopher, strangled and killed.

Thirdly, what signifies the strange holy fire had been, which fell down from heaven, kindling and consuming the sacrifices on the altar. Lev. 9. and 2 Chron. 7. This fire the priests took with them when they were led away into the Babylonian captivity, and they were commanded by the Prophet Nehemiah, also called Jeremiah, to hide the holy fire in a cave, until they again returned home; and then have the priests look for it; but instead of the fire, they found a dense water, but as soon as they poured it over the wood and sacrifice it was ignited by the Sun and the sacrifice and the wood were devoured by the water and the fire. Read 2 Maccab. 1. v. 19. 20. concerning this and where to find and to obtain today the same fire and water, which is the Prima Materia or Spiritus Mundi in which the gold is consumed and arises again to new life after the Putrefaction.

Fourthly, what signify the three great wonder-births in the Old and New Testaments, occurring over and again in the course of nature; announced and proclaimed by the Lord God Himself and subsequently by His angels. Firstly the birth of Isaac, Gen. 18. 10. & 21. Then of Samson, Judges 13. After this of John the Baptist, Luke 1. and lastly the most wondrous birth of our Saviour and redeemer Jesus Christ, the Virgin’s Son, surpassing by far the other three, Mathew & Luke 1.


And this is something about the Wondrous Cipher.
ABOUT THE WONDROUS CIPHER FOUR.

<table>
<thead>
<tr>
<th>Elements</th>
<th>Beginnings</th>
<th>Seeds</th>
<th>Fruit</th>
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</thead>
<tbody>
<tr>
<td>Fire</td>
<td>Sulphur</td>
<td>Male</td>
<td>Natural becomes</td>
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<tr>
<td>Air</td>
<td>Salt</td>
<td>Spermas 2 Sem. 2</td>
<td>Tincture</td>
</tr>
<tr>
<td>Water</td>
<td>Mercury</td>
<td>Female</td>
<td>Supernatural 2</td>
</tr>
<tr>
<td>Earth</td>
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</tbody>
</table>

God Father | Nature | Metals | the Art. |
Son        | Holy Ghost | Christian |       |

Light of Nature.

G. P. W. M. Quinta Essentia.

Producible two sexes,
Male and female, from the Sun and Moon,
The imperial Sun grows out of this:
Unequed in this world,
Surpassing all kingdoms.

Who rightly understands this table,
Can see how one originates from the other.
First all lie hidden in the fourth cipher
The Elements everywhere,
Out of these originate the three beginnings,

Firstly, why the Lord God has given three times 40 years respite and time for repentance, to the first world. Gen. 6.

Furthermore, from the Old and the New Testament:

40 Days and nights it rained when the flood came upon the earth.
40 Days after the flood subsided, Noah opened his Ark.
40 Days and nights Moses was upon Mount Sinai.
40 Years the children of Israel wandered in the wilderness.
40 Days and nights Elijah fasted in the wilderness.
40 Days Nineveh had for repentance.

40 Weeks it took for Christ and all humans to be formed in their mother’s womb.
40 Months the Lord preached upon the earth and wrought miracles.
40 Days and nights Christ fasted in the wilderness.
40 Hours the Lord Christ lay in his tomb.
40 Days after His Resurrection He was on earth.
40 Years after His Resurrection and Ascension Jerusalem was destroyed.

Summa 3 times 4 times 40 is the secret interpretation.

The Philosophical Furnace.
The mystery which hath been hid from ages and from generations, but now is made manifest to its Saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you. Col. 1. v. 27. This is the revelation and the true and right knowledge of Jesus Christ, God and Man, all heavenly and earthly wisdom in heaven and on earth.

G.P.W. Ἡ F.S.H.G. G.M. I.C. What else doth thou want? O Man! in this world, when you have Christ, the twofold hero, True God and mortal in one person, He hath done enough for you. Defy the devil and the world. If it doth not hold to Jesus Christ.

Divine Cabalistic Signa-Star

The seven Spirits of God's Celestial Star


Grace be with all and the love our Lord Jesus Christ unceasingly. Ephes. 6.

ETERNITY. ⊙ GOD.

That which was from the beginning, which we have heard, and seen with our own eyes,

SON

together with the Father and holy Ghost is called our Lord and God. He will be a unified God and Man in eternity though the word hath become flesh and is held in time. Col. 2. John 10. 34. 14 & 17.

In the flesh dwelleth the fulness of the Godhead bodily. LUX Fiat Corpus NB. And the light was manifested to us and we have seen it and bear witness and show unto you that eternal life. Also know it is far better to have the loved Christ that to possess all knowledge. Ep. 3.

A. O. I. C. God and Man back came into this world from above as God, and in time became flesh, a new creation, as Paul saith, which hath made everything new, and feedeth our food with His Body and soul eternity.

HUMAN

The One God, the YTY and Triune Word made.

O Cross, thou art a wondrous guest keeping thy place by God and Nature. I.G. G.C. Divine Cabala W. Quint Essentia M. Slay the old Adam with his evil desires.

MATERIA PRIMA BECOMES MATERIA ULTIMA.

H.Ghost is Father and Son here and an heaven's Father and Son, but is only one Spirit, one God, one Father, one Christ and Son of Man, in time and in the eternal heavenly house. John 14.

R.A.D. HUM. Transitus.

CAOS 1. 2. 3. 4. Water becomes Stone. NB. Nec non primum Materiærum, i.e. Principium omnium rerum, sit Transitus Lepadis Philosoph. And if any man love not the Lord Jesus Christ, let him be Anathema. 1 Cor. 16.

Heaven

Light Darkness

Slay the 1. 2. 3. 4. Elements with their evil vapours.
ELOHIM
JEHOVAH
GOD
WORD
Fiat
Natura
Primum Mobile.
Prima Materia.
Quinta Essentia.
Quatuor Elementa.
Lapis Philosophorum.

Fire. Philosophy of sixteen Elements.

hot dry
Firmament & Element.
Pater & Mater.
Children.
Macrocosmus.
Microcosmus.
Animalia.
Vegetabilia & Terrestrial.
Mineralia & Metalla.
Sulphur, Mercurius & Sal.
God is all in all.

Living Spirit of all Creatures.

CHAIOS.

Spiritus Universalis.
Animae Mundi.

Air.

According to all Nature consists

HUMIDUM RADIUM.

The Earth was standing out of the Water and in the Water. 2 Pet. 3. 5.

Ignis Philosophorum
invincibilis & secretissimus occultatum.
Strive for the fire,
Seek the fire:
So thou wilt find the fire,
Light a fire,
Set fire to fire,
Bowl fire in fire,
Throw body, soul, spirit into fire:
So shalt thou get dead and living fire,
Out of which will come black, yellow, white and red fire.
Bowl thy children in fire,
Feed, give them to drink, nourish them in fire:
So will they live and die in fire,
And be fire and stay in fire.
Their silver and gold will become fire.
Heaven and earth will perish in fire
And become finally a philosophic fire.

Ignis. Q. O. Coelast.
Four times four equals XVI lines, so many are there of the ELEMENTS.

Aqua Philosophorum h. e.

Mercurius Primaterialis Catholicus.
Water is water and will be water;
From the heavens of the philosophers water rains;
The philosophers stone cries tear-water,
But the world does not regard such water.
Its fire burns in the water
And lives in the water.
Out of fire make water,
And boil the fire in water:
You will have a fiery water,
Like a sharp salten ocean water.
To children it is a living water,
But consume soul and body to water.
Becomes stinking, green, rotten, blue like heaven water.
Digest, calcinate, dissolve and putrefy the water;
Seek the philosopher's fourfold eternal water
And if done well, the art becomes water.

Aqua Q. O. Secreta.
Four times four equals XVI lines, so many are there of the ELEMENTS.

26
FIGURA CABALISTICA.
The right Reasons for the Wondrous Number of God,
I. 2. 3. 4.
ELOHIM.
ROC

O ARCANA ARCANORUM.
The One and Eternal God reveals Himself in the Holy Trinity.

There are three
that bear record in Heaven
the F. W. H.G.

There are three
that bear witness in Earth
the S. W. B.

and these three agree in one. John 5. 1. 7. 8.

After Eternity Heavenly and after Time Creaturally, Naturally.
That is

In Heaven and on Earth
the determined Rosy-Cross
apparent to our eyes, and the secret
about which the world knows to speak
of all secrets in Heaven and on Earth.

ETERNAL DIVINE

HEAVENLY

NATURALLY TIMELY

The 7 Heavenly Natures
& their characteristics.

The 7 Earthly Natures
& their characteristics.

Tetragrammaton

An eternal almighty God.

E. M. T. C.

The 4 highest celestial.

Father, Son, Holy Ghost, 3 heavenly persons.

Father, Son, Holy Ghost, 3 heavenly persons.

Heavenly Light
& corresponds G. & M. I.C.

The natural Light
& Stone of the Wise Philosophers.

Myster. Mag.

Myster. Mag.

Theology.

Theology.

1. The 1. 2. 3. who hath suffered and died for all men. 1 Tim. 2. Act. 3 & 20. 1 Cor. 3. Col. 3. John 14. 1 John 5.

The one and three eternal God is a likeness of the entire Nature in all his works and creatures, in

Vegetabilis

Animalibus

Mineralibus

Root

Tree

Adams

Limbus

Sulph.

Cod.

2.

3.

3.

4.

5.

2.

3.

Metal

Soul

Sister

Woman

Thrice

5.

He who truly recognizes Jesus Christ hath well employed his time.

The secret wondrous number, i.e., 1. 2. 3. 4., the true Rosy Cross and the revelation and true knowledge of Jesus Christ, God and man, that is all heavenly and earthly wisdom in heaven and on earth. NB. as the one eternal God begot Himself and bore witness of Himself. Three different separate persons and nevertheless is and remains, according to His being, one eternal God, spiritual, heavenly, invisible in eternity as the three heavenly persons: 1. Spirit, 2. Word, 3. Father, one God; and earthly, visible, bodily, a man and God in three persons in time: 1. Spirit, 2. Person, 3. Word, a man; for the Word became flesh, i.e. Eternity became time; God a man; that is, one time, two times and a half a time according to the Old and New testaments, the Law and the Gospel, the heavenly and earthly Trinity, all in heaven and on earth. Since the whole fulness is in Him, J. C. NB. The Godhead itself. Col. 2 and John 9. 10. 11. 14. 17. Thus speaketh the Heavenly Wisdom: I and the Father are one. believe that the Father is in Me and I in Him, and he that hath seen Me, sooth the Father who hath sent Me and loveth Me, NB. to Him I will manifest myself and the Father and I will come to Him and make mine abode in Him. 1. Cor. 3 & 6. 2 Cor. 6. Eph. 3. 4.

O Secret above all Secrets.
SPIRITI DAMNATI.

For the Spirit searcheth all things, yea Who can praise Him as highly as He many greater ones are still hidden everything that is and let it be Syr. 43.

ISAIAH XXVIII. v.16. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Colos. 2. v. 3. In whom are hid all the treasures of wisdom and knowledge. Ephes. 1. v. 10. That he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him. For thou wilt light my candle: the Lord my God will enlighten my darkness. Psalm XVIII.28.

By steady attendance on the fire and managing it in the right way, one can putrefy, regenerate and perfect the one Universal-Material in one container and furnace; by one single management of the fires, and Nature does all the work itself, by means of a fire existing within itself, this fire being aroused and revived through the other Philosophic fire. So also the Laborant may have nothing else to do besides attending on the fire, pray God for His blessings and benedictions.

With true reason we say that it is Nature itself which rules this art through boiling in its fire and own container. Nature, as far as it is governed by the Heavenly things, till the work be done and even thereafter. But the will is free and may leave Nature to control the result of its work, and set a certain limit beyond which Nature may not go. Since the will rules Nature it should also attract it, but if the will does not attract and is itself subjected to Nature, Nature will go beyond the purposes of the work and destroy the same.

So likewise is it in the Parable.

The noble and costly Stone, Misterii Magni and Lapidis Philosophorum. In this Stone lies hidden what God and Eternity, Heaven, Stars and Elements have and are able to do. There hath been none finer nor more precious than this one from all Eternity, and it is offered and given from God to men in his merciful love, and everyone who so desires may get it, it is a stone unsightly to look at, but has in it the power of the entire Godhead. For compounding and perfecting it one needs 2 central ∆, in which the power of all things abides; in it must be the very best in heaven and in the world itself, from the upper and lower spheres, which is from far and near, everywhere it can be proved, but not everyone is qualified to do so.

ANIMA
HOMO
CORPUS Natura human
SPIRITUS

SPIRITUS SANCTUS
DEUS
FILUS
PATER
Natura Divina

TERRA DAMNATA.

RESURRECTIO.

Putrefactio.
De Septenarii Mysteriis.

This is paradise, bliss, heaven, born and reborn children of God eternity. Jok. 17.

ROSSAE
According to the Theosophia

The secret hidden world does not know to say about.

CRUCIS
and the Theologia.

Rosi Coss, which the and yet has so much

Included in this figure is Eternity and Time, God and Man, Angel and Devil, Heaven and Hell, the Old and the New Jerusalem, together with all creatures, beings, time and hours.

BIBLIA
Sanctissima Bibliotheca
Lecta placent. Xies repetita placunt
Via Sancta
SPIRITUS & VITA
Oraculum & Spiraeeulm
Is Ho Vae
Rationale Divinarum
AOURIM & TUMMIM
Tabernacle
DEI sum Hominibus
SANCTIARUM
DEI
MEMORIAL
Magna Dei
LUCERN DOMINI
Armarium
Spiritus Sancti
PANACEA
Nectar & Ambrosia
PORTA COELI
LIBER DOMINI
FONS
Signatur
CIBUS ANIMAE
Lumen Gratiae
ORTUS
Conclusus
THESAURUS
Asconnditus
VERBUM VITA
Quaritit & Inveniethis
Credes & Intelligestis.
Figura Divina Theosoph. Philosoph.
The eternal Sun in his Deus Triunus exuit understand according to Philosophy

Eternal invisible heaven

Nothing else is, nothing will ever be, in eternity

Temporal visible earth

God becomes Natura Deus & Natura
O Nature! thou art truly a created

Natura aqae res omnes

The Created Sun in his

The great upper moving spiritual world.

Nature's heavenly house and spiritual palace.

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

PHILOSOPHIA

SEPARATIO

Chimia

Non Separatio

Lumen

Wort

Gratiae

Deus

Hs

Elohim

Ruach

walk on.

The Philosophorum's six Star.

Vesta Prima mater. Round these seven follow Explication.

Animae

Soul

Philosophorum

Woman

Resurrection

Salvator

Spiritus

Mind

Incarnation

Explication will follow as the 2800 parts are described in a grain of wheat.

Sive, projects, understand:
1. spiritual, 2. bodily, in quality, and quantitate.

Cabalistic nec non Magica & Chymica.

Godly nature and power.
ex Centro in Centrum

Celestial and not terrestri.

Ly Holy Trinity.

eis was, nothing else and in time.

Ly Holy Trinity.

through his words nil faciant frusta, image and likeness of thy God.

ex Centro in Centrum. actions and attributes.

The small lower resting bodily world in its Centro.

Earthly and bodily abode of nature.

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

What was my life in the beginning, also is finally my death.
SCALA PHILOSOPHORUM CABALISTICA MAGIA
atque arbor aurea
DE MYSTERIIS NUMERIS QUATERNARI, QUINTARI et SEPTENARI.

This is about the Tree and evil, from which still eat death.

ETERNITY

BEGINNING of knowledge of good today many people

MATERIA

REMOTA

He is indeed a wise and descend this fruit of this Tree, will not curse him.

MATERIA

PROPINQUA

SAPIENTIBUS SATIS EST DICTUM.
JESUS.
I know nothing, I can do nothing, I do not want anything, I do not please myself, I do not praise myself, I do not relish anything, I do not learn, I do not seek, I do not desire anything in heaven and on earth; only the living word alone, which became flesh, JESUS CHRIST, and him CRUCIFIED. 1 COR. 2.
This is the most holy, most understanding heavenly ARTICUL, and openly revealed to us through God Himself in the Light of Nature.

Physica. I am the Alpha and Omega the First and the Last. Metaphysica & Hyperphysica.
Apoc. 1. v. 11. 12. Cap. 5. v. 5. seq.

D. O. M. A.
Deo omnipotenti sit Laus, Honos & Gloria in Seculorum Secula, Amen.

Mae

in Cruce Rosea

Victoria
MYSTERIUM MAGNUM
STUDIUM UNIVERSALI.

This is the Golden and Rosy which every Brother
Cross, made of pure Gold, wears on his Breast.

L.O.V.E.

Cross,

FAITH.

HOPE.

Hear, O my Son, and receive my sayings:

Benedictus

Dominus Deus Noster
qui dedimus

Stiam.

and the years of thy life shall be many.

I have taught thee in the way of wisdom;

I have led thee in the right paths. When

thou goest thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her for she is thy

life. Prov. IV. v. 10.

And I will show you great and mighty things.
Jerem. XXXIII.

The doctrine of Jesus Christ surpasses the doctrine of all the Holy Ones, and the brothers who have God’s Spirit, find therein the secret Manna and the Philosopher’s Stone. It happens however that many people as soon as they hear the Gospel and the speech of the Wise, derive no inspiration therefrom. Therefore they have not the Spirit of Christ. But whosoever would understand the words of Christ and fathom His wise sayings, must so conduct his entire life that he may become Christ-like himself.