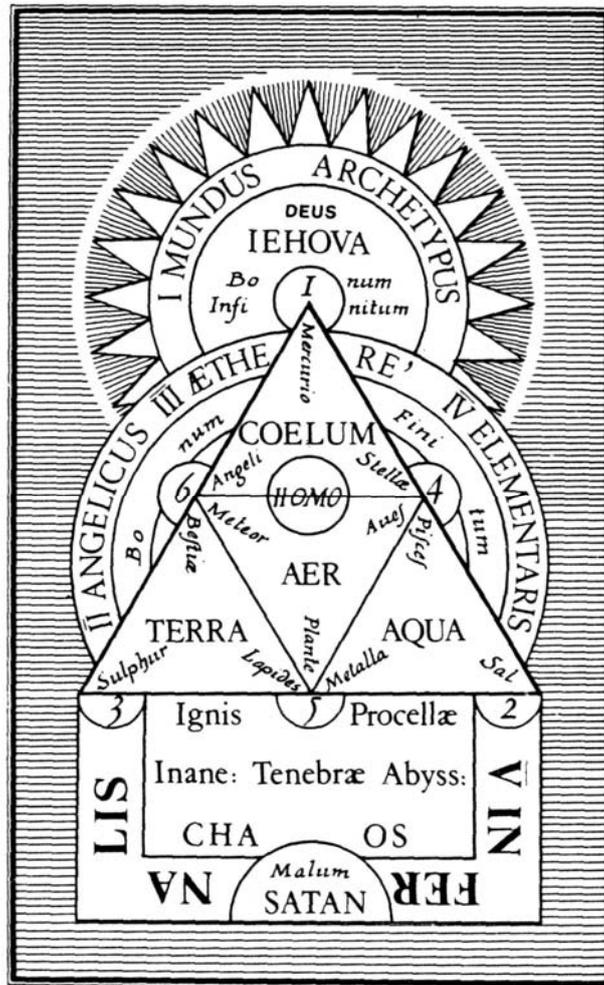


Sir George Ripley

Alchemical Works

The compound of Alchemy
& al.



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Information on George Ripley

(by A. McLean)

George Ripley [1415?-1490] was one of the most important of English alchemists. Little is known about him, but it is supposed that he was a Canon at the Priory of St Augustine at Bridlington in Yorkshire during the latter part of the 15th century, where he devoted himself to the study of the physical sciences and especially alchemy. To acquire fuller knowledge he travelled in France, Germany and Italy, and lived for some time in Rome, and there in 1477 was made a chamberlain by Pope Innocent VIII. In 1478 he returned to England in possession of the secret of transmutation. He pursued his alchemical work, and is reputed to have given vast sums to the Knights of St. John of Jerusalem at Rhodes to defend them from the Turks. But his labours becoming irksome to the abbot and other canons, he was released from the order, and joined the Carmelites at Boston, where he died in 1490. His name is attached to as many as five and twenty different works, most of which remain in manuscript. Whether or not they are all by him may be doubted, and it has been asserted that what is called the 'Vision' is not by him but is the work of an anonymous writer of the following century. Tanner has enumerated his books and manuscript with the libraries of Oxford and elsewhere, where they are preserved.

Ripley adopted an allegorical approach to alchemy, and his most important writings are his *Compound of Alchemy* in verse which describes the alchemical process as undergoing twelve stages or 'Gates', and his emblematic 'Ripley Scrowle'. The Compound of Alchymy, was one of the most popular on the subject. it circulated widely in manuscript. It was first printed at London :

The title has a woodcut border; there is an ornamental capital E containing a portrait of Queen Elizabeth, to whom the book is dedicated, and there is an engraved diagram called Ripley's Wheel. Ashmole reprinted it in the *Theatrum Britannicum* and added a note upon the author. He also printed several other pieces by Ripley: 'Verses belonging to his Scrowle', 'The Mistery of Alchymists', 'the Preface to his Medulla, which he wrote Ann. Dom. 1476, and dedicated to Geo. Nevell then Archbishop of Yorke', and another 'Shorte Worke'. All of these, like the 'Compound of Alchymy', are in verse.

Bibliography of printed books

The Compound of Alchymy. Or the ancient hidden Art of Alchemie: Conteining the right & perfectest meanes to make the Philosophers Stone, Aurum potabile, with other excellent Experiments. Divided into twelue Gates. First written by the learned and rare Philosopher of our Nation George Ripley,... whereunto is adioyned his Epistle to the King, his Vision, his Wheele, and other his Workes, neuer before published:... Set foorth by Ralph Rabbards Gentleman... London Imprinted by Thomas Orwin, 1591, small 4to. 52 folios.

Opuscula quædam chemica. Georgii Riplei Medulla philosophiæ chemicæ. Incerti autoris Canones decem, mysterium artis mira breuitate et perspicuitate comprehendentes. Heliae Monachi Franciscani Speculum alchymiaë. Ioan. Aurelii Augurelli Chrysopoeiæ compendium paraphrasticum. Artefi Clavis maioris sapientiæ. Ioan. Pontanti Epistola de lapide philosophorum. Galli Etschenreuteri medici Epistola ad Guilielmum Gratarolum. Omnia partim ex veteribus manuscriptis eruta, partim restituta. *Francofurti: J. Bringer. 1614. 157 pages.*

Trois tractez de la philosophie naturelle, non encores imprimez; sçavoir, La turbe des philosophes... Plus, La parole delaissee de Bernard Trevisan. Et un petit traicté... intitulé, Les douze portes d'alchymie, autres que celles de Ripla [Ripley]. *Paris: J. Sara. 1618. 8vo.*

Chymische Schrifften des hochgelehrten, fürtresslichen vnd weitberhümten Philosophi Georgii Riplaei, Canonici

Angli. Darinnen vom gebenedeyten Stein der Weisen vnd desselben kunstreicher praeparation gründlich gelehret wird, Zuvor durch den Hochgelahrten Herrn Nicolaum Barnaudum Chymicum zu Lateinischer Sprache publiciret, Jetzo aber allen Filiis doctrinae zum besten durch einen Liebhaber der Kunst in Deutsche Sprache gebracht, vnd in Druck gegeben Anno 1624. Gedruckt In verlegung Johann Birkners, Buchhändlers in Erffurt. 8vo. [1], 111 pages.

Opera omnia chemica, quotquot hactenus visa sunt, quorum aliqua jam primum in lucem prodeunt, aliqua MS. exemplarium collatione à mendis & lacunis repurgata, atque integrati restitua sunt... [With preface by Ludovicus Combach.] Cassellis: typis Jakob Gentschii, impensis Sebald Köhlers. 1649. 8vo. [14], 439 pages.

Chymische Schrifften, darinnen von dem gebenedeyten Stein der Weisen und desselben Kunstreichen Præparation gründlich gehandelt wird. Nach der Lateinisch- und Englischen Edition Herrn William Salmon... ins Teutsche übersetzt durch B. Roth-Scholtzen. (Artephii... geheimer Haupt-Schlüssel zu dem verborgenen Stein der Weisen... ins Teutsche übersetzt durch B. Roth-Scholtzen.-Das eröffnete philosophische Vatter-Hertz an seinen Sohn, welches er... nicht länger wollt vor ihm verschlossen halten, sondern... erklärte demselben alle das, was zu der... Bereitung des Steins der Weisen vonnöthen war... in Teutscher Sprache publicirt durch B. Roth-Scholtzen.) Nürnberg: Johann Daniel Tauber erben, 1717. 8vo. 231 pages.

Georgii Riplaei, Canonici in England zu Bridlington,

Chymische Schrifften, Darinnen von dem gebenedeyten Stein der Weissen und desselben kunst-reichen Praeparation gründlich gehandelt wird. Nach der Lateinisch- und Englischen Edition Herrn William Salmon, Profess. Phys. ins Teutsche übersetzt durch Benjamin Roth-Scholtzen, Phil. & Med. Doct. Zu finden bey Johann Paul Krauss, Buchhändler in Wienn. 1756. 8vo. [4], 233, [3] pages. [Contains also: Artephius, Geheimer Haupt Schlüssel, p. 105. Das eröffnete Philosophische vatter-Hertz an seinen Sohn, p.153.]

Aurifontina Chymica [Sometimes ascribed to John Frederick Houpreght.] : or, a collection of fourteen small treatises concerning the first matter of philosophers, for the discovery of their (hitherto so much concealed) Mercury. Which many have studiously endeavoured to hide, but these to make manifest, for the benefit of Mankind in general. London: for William Cooper. 24mo. 22, 272 , 4 pages. [Item 4. A Treatise of Mercury and the Philosophers Stone. By Sir George Ripley.]

Collectanea Chymica: A Collection Of Ten Several Treatises In Chymistry, Concerning The Liquor Alkahest, The Mercury of Philosophers, and other Curiosities worthy the Perusal. Written by Eir. Philaletha, Anonymus, Joh. Bapt. Van-Helmont, Dr. Fr. Antonie, Bernhard Earl of Trevisan, Sir Geo. Ripley, Rog. Bacon, Geo. Starkey, Sir Hugh Platt, and the Tomb of Semiramis, see more in the Contents. London: Printed for W. Cooper. 1683-4. 12mo. [6], 193, [4], 32, 16 pages. [Item 6. George Ripley, Bosome-book.]

Eenige philosophische en medicinale tractaatjes

beschrijvende de liquor alchahest, de mercurius der filosofhen, en andere curieusheden. Door Eir. Philaletha [and others]. Uyt het engels vertaald door J. van de Velde. Amsterdam: Jacob van de Velde. 1688. 24mo. [12], 260 pages. [Item 6. George Ripley. *Het Besem-Boek.*]

Willam Salmon. Medicina Practica: or, Practical Physick. Shewing The Method of Curing the most Usual Diseases happening to Human Bodies... To which is added, The philosophick Works of Hermes Trismegistus, Kalid Persicus, Geber Arabs, Artefius Longævus, Nicholas Flammel, Roger Bachon, and George Ripley. All Translated out of The best Latin Editions, into English; and Carefully Claused, or divided into Chapters, and Sections, for the Pleasant Reading, and easier Understanding of those Authors. Together with a singular comment upon the first book of Hermes, the most Ancient of Philosophers. The whole Compleated in Three Books. By William Salmon, Professor of Physick... London: Printed by W. Bonny, for Tho. Howkins and John Harris. 1692. 8vo. [30, 696, [2] pages. [Item 8. George Ripley. *The Marrow of Alchymie.*]

Manuscripts.

There are over 200 manuscript of Ripley's works, too many to list here.

The Compound of Alchymie by Sir George Ripley

Transcribed by Martin Stewart

THE COMPOUND OF ALCHYMIE

A most excellent, learned, and worthy
worke, written by Sir George Ripley,
Chanon of Bridlington in Yorke-
shire, Conteining twelve
Gates.

Titulus Operis

Here begynneth The Compound of Alchymie,
Made by a Chanon of Bridlington,
After his learning in Italy
At Yxning for tyme he there did wonne:
In which be declared openly
The secrets both of Sunne and Moone,
How they their kinde to multiplie,
In one body togeder must wonne.

Which Chanon Sir George Ripley hight,
Exempt from Claustrall observance,
For whom pray ye both day and night,
Sith he did labour you to advance.
He turned darknes into light,
Intending to helpe you to happy chaunce,
Gyving Counsell that ye live right,
Doeing to God no displeasaunce.

GEORGE RIPLEY

UNTO

KING EDWARD the fourth.

O Honorable Lord, and most victoryous Knyght,
With Grace and Fortune abundantly endewed,
The savegard of England,& maynteyner of right;
That God you loveth indeede he hath well shewed:
Wherefore I trust thys Lond shalbe renewed
With Joy and Riches, with Charyty and Peace,
So that old ranckors and understrewed,
Tempestuous troubles and wretchednes shall cease.

And now syth I see by tokens right evident,
That God you guydeth, and that ye be vertuous,
Hating synne, and such as be insolent,
How that also Manslaughter to you is odious,
Upon the Indygent also that ye be piteous,
Great ruth it were if ye should not lyve longe:
For of your great fortune ye be not presumptuous,
Nor vengeable of mynde to wreke every wrong.

Theis considered, with others, in your most noble Estate,
Like as God knoweth, and people doe witsesse beare,
So entyrelly me meveth, that I must algate
Recorde the same, and therein be no flatterer:
And that not onely, but also to write here,
And to your Highnes humbly for to present
Great Secretts which I in farre Countryes did lere,
And which by grace to me most unworthy are lent.

Once to your Lordship such thyngs I did promise,
What tyme ye did command to send unto me;
And since that I wrote in full secret wise,
Unto your Grace from the Universitie
Of Lovayne, when God fortun'd me by Grace to see

Greater secretts and moch more profyte,
Which onely to you I wyll disclosed to be:
That is to say the great Elixirs both Red and White.

For like it you to trust that trewlie I have found
The perfect waye of most secrete Alchimy,
Which I wyll never trewly for Merke ne for Pounde.
Make common but to you, and that conditionally.
That to your selfe ye shall keepe it full secretly,
And onely it use as may be to Gods pleasure,
Els in tyme comming, of God I should aby
For my discovering of his secrete treasure.

Therefore advise you well wyth good delyberation,
For of this Secrete shall know none other Creature
But onely you, as I make faithfull Protestation,
For all the tyme that I here in lyfe endure:
Whereto I wyll your Lordship me to ensure,
To my desyre in thys by othe to agree,
Least I should to me the wrath of God procure;
For my revealing his greate gift and previtie.

And yet moreover I wyll your Hyghnes to pardon me,
For openly wyth pen I wyll never wryte,
But when that ye list by practice ye shall see;
By Mouth also this pretious secret most of delyght,
How may be made Elixirs Red and Whyte,
Playne unto your Hyghnes it shall declared be,
And if it please you with easy expence and respyte
To help, I wyll them make by helpe of the Trinitie.

But notwythstanding for perill that might befall,
Though I dare not here plainly the knot unbinde,
Yet in my writeing I wyll not be so Mysticall,
But that ye may by studie the knowleige finde:

How that eche thing multiplicable is in hys kinde,
And that likenes of bodies Metalline be transmutable
I wyll declare, that if ye feele me in your minde
Ye shall prove my wryting true and noe fayned fable.

And if God graunt you by me to wynne thys treasure,
Serve him devoutly with more Laud and thanking,
Praying his Godhead in lyfe ye may so endure,
His gifts of grace and fortune to use to his pleasing,
Most specially intending over all thing,
To your power and tonnyng his precepts tenne
So to keep, that into no daunger your selfe ye bring;
But that ye may in glorie see him hereafter, Amen.

As the Philosopher in the boke of Meteors doth wryte,
That the lykenesse of bodyes Metalline be not transmutable,
But after he added theis words of more delyte,
Without they be reduced to theyr beginning materiabile.
Wherefore such bodies which in nature be liquable,
Minerall and Mettaline may be Mercurizate,
Conceave ye may that this Scyence is not opinable,
But very true by Raymond and others determynate.

In the said Boke the Philosopher speaketh also,
Therein if it please your Highnes for to reade,
Of divers Sulphurs, but especially of two;
And of two Mercuryes Joyned to them indede:
Whereby he doth true understanders leade
To the knowledge of the principles which be true;
Both Red most pure, and White, as have I spede,
Which be neverthelesse founden but of right few.

And these two things be best he addeth anone
For them that worketh the Alchimy to take,
Our Gold and our Silver therewith to make alone;

Wherefore I say, who will our Pearle and Ruby make,
The said principles looke that he not forsake:
For at the beginning if his principles be trewe,
And that he can by crafte them so bake;
Trewly at the end his Worke shall him not rewe.

But one greate secret ryght nedefull it is to knowe,
That though the Philosophers speake plurally,
All is but one Thing, ye may me trowe,
In kinde, which is our Base principally,
Whereof doth spring both Whyte and Red naturally;
And yet the Whyte must come fyrst of the Red:
Which thyng is not wrought manually,
But naturally, Craft helping oute of our Leade.

For all the parts of our most precious Stone,
As I can preve, be Coessentiall and concrete;
Moreover there is no true principle but one;
Full longe it was er I therwith could mete:
Who can reduce it, and knoweth his Heate,
And only kinde with kinde can redresse,
Till filth originall be clesed from his seat,
Likely he is to finde our secrets both more and lesse,

Onlie therefore worke Kynde, with his owne Kynde,
And all your Elements Ioyne that they not strive,
This poynte also for any thing beare in mynde;
That passive natures ye tourne into active,
Of Water, Fire, and Winde, of Erthe make blive;
And of the Quadrangle make ye a Figure round,
Then have ye honie of our bene hive;
One ounce well worth a thousand pound.

The principall secrete of secretes all
Is true Proportion which may not be behinde,

Wherein I councell yow be not superficiall,
The true conclusion if ever ye thinke to fynde,
Turne Erth to Water, and Water into Wynde,
Therof make Fire, and beware of the Floode
Of Noe, wherein many one be blinde;
That by this Science thei get but little good.

I councell you to eate and drinke temperatly,
And be well ware that Iposarcha come not in place;
Nesh not your Wombe by drinking ymmoderatly,
Lest ye quench your naturall Heate in lyttle space;
The colour wyll tell appearing in your Face:
Drinke no more therefore, then ye may eate;
Walke up and downe after an easie pace,
Chafe not your Body too sore for to sweate.

With easy Fire after meving when ye sweate,
Warme your Body and make it dry againe;
By Rivers and Fountaines walke after meate:
At morrowe tymely visit the high Mountaine,
That Phisick so byddeth I reade certeyne:
So hygh the Mountaine nevertheles ye not ascende;
But that ye may downward the way have plaine,
And with your Mantell from cold ye yow defende.

Such labour is holsome, your sweat if ye wyll drie
With a napkin, and after it take no cold,
For grosse humors be purged by Sweat kindly;
Use Diacameron, then confect with perfect Gold
Hermodactilus for watrie humors good I hold,
Use Hipericon Perforate with mylke of Tithimall;
And Sperma Cete ana with redd Wyne when ye wax old,
And GotesMylke sodde with Gold nourisheth moisture radical.

But a good Phisytian who so intendeth to be,

Our lower Astronomy him nedeth well to knowe
And after that to lerne,well, Urine in a glasse to see,
And if it nede to be chafed, the Fyre to blowe,
Then wyttily,it,by divers wayes to throwe,
And after the cause to make a Medicine blive,
Truly telling the ynfirmities all on a rowe:
Who thus can doo by his Physicke is like to thrive.

We have an Heaven yncorruptible of the Quintessence,
Ornate with Elements,Signes,Planetts,and Starrs bright,
Which moisteth our Erthe by Suttle influence:
And owt thereof a Secrete Sulphure hid from sight,
It fetteth by vertue of his attractive might;
Like as the Bee fetcheth Hony out of the Flowre
Which thing can doo none other Erthly wight;
Therefore to God only be glory and honour.

And like as Yse to Water doth relente,
Whereof congealed it was by violence of greate Cold,
Whence Phebus it smiteth with his Heate influent:
Right so to Water mynerall, reduced is our Gold,
(As writeth playnly Albert,Raymond, and Arnold)
With heate and moisture by craft occasionate,
With congelation of the Spyrite, Lo! now have I told
Howe our materialls together must be proportionate.

Att the Dyers craft ye may lerne this Science,
Beholding with Water how they decoctions make
Upon theyr Wood and Maddre easyly and with patience,
Till the Tinctures appeare which the Cloath doth take
Therein so fixed that they wyll never forsake
The Cloth for washing after they joyned be;
Right so our Tinctures with Water of our Lake
We draw by boyling with Ashes of Hermes tree.

Which Tinctures when they be by craft are made parfite,
So dieth Mettalls with Colours evermore permanent,
After the qualitie if the Medycine Red or White;
That never away by eny Fire, will be brente:
To this Example, if you take good tent
Unto your purpose the rather shall ye wynne,
And see your Fire be easy and not fervent;
Where Nature did leave off, what tyme look ye begynn.

First Calcine and after that Putrefye,
Dyssolve, Dystill, Sublyme, Descende, and Fyxe,
With Aquavite oft times, both wash and drie,
And make a marriage the Body and Spirit betwixt;
Which thus together naturally if ye can myxe,
In losinge the Body the Water shall congealed bee,
Then shall the Body dy utterly of the Flix, e,
Bleeding and chaunging Colours as ye shall see.

The third daye againe to Life he shall uprise,
And devour Byrds, and Beasts of the Wildernes,
Crowes, Poppingayes, Pyes, Pekocks, and Mavies;
The Phenix, the Egle whyte, the Griffon of fearfulness,
The Greene Lyon and the Red Dragon he shall destres;
The white Dragon also, the Antlope, Unicorne Panther,
With other Byrds, and Beasts both more and lesse;
The Basiliske also which almost eche one doth feare.

In Bus and Nubi he shall arise and ascend
Up to the Moone, and sith up to the Sonne,
Through the Ocean Sea, which round is without end:
Only Shypped within a little glasen Tonne,
When he commeth thither, then is the Maistrie Wonne:
About which Journey greate good shall ye not spend,
And yet ye shall be glad that ever it was begonne;
Patiently if ye liste to your worke attend.

For then both Body and Spirit also both Oyle and Water,
Sowle and Tincture one thing both White and Red,
After Colours variable it conteyneth what so men clatter;
Which also called is when he hath once bene Dedd:
And is Revived our Marchasite,our Magnete, and our Lead,
Our Sulphure, our Arsenicke, and our true Calcevive:
Our Sonne, our Moone,our Ferment of our Bread:
Our Toade,our Basiliske, our unknowne Body,our Man,Our Wife.

Our Body thus naturally by crafte when it is renovate
Of the first ordre is Medicine called in our Philosophy,
Which oftentimes must againe be Spiritualizate:
The rounde Whele turning of our foresaid Astronomy:
And so to the Elixir of Spirites must ye come,for why
Till the same of the fixed by the same of the flier be overgone
Elixir of Bodyes named it is only;
And this secrete poynt truly deceaveth many one.

This naturall processe by helpe of craft thus consummate
Dissolveth the Elixir spirituall in our unctuous Humiditie;
Then in Balneo of Mary together let them be Circulat,
Like new Hony or Oyle till they perfectly thicked be,
Then will that Medicine heale all manner Infirmitie,
And turne all Mettalls to Sonne&Moone most perfectly:
Thus shall ye have both greate Elixir,and Aurum Potabile,
By the grace and will of God,to whom be lawd eternally.

Incipit Prologus.

Chyld of thys Dyssyplyne incline to me thyne Ere,
And harkyn to my doctryne with all thy dylygence;
Thes words of wysdome in mynde doe thou bare,
Which of old Fathers be trew in sentence;
Live clene in soule, to God doe none offence:
Exalt thee not but rather keepe thee Lowe,
Ells wyll thy God in thee no Wysdome sowe.

Fro fayned Doctryne and wycked thought,
The holy spryt doth hym wythdraw;
Nylling to dwell where Syn is wrought,
Dred God therefore and obay his Lawe,
A ryghteous Man forsooke I never sawe:
Nether hys seed begg bread for need,
In holy Scripture thus doe I rede.

Make Wysdome therefore thy Sister to be,
And call on Prudence to be thy Frynd,
By pathes of truth they wyll gyde thee,
Wyth love and honesty wher so thou wend:
Both vertuose to be, curteous and hend:
Pray God therefore that thou may fynde
Wysdome and Prudence with mouth and mynde.

All manner good cum wyth them shall,
And honestie by ther hands innumerable,
Then into combraunce shall thou not fall;
Soe be they in ryches Incomparable:
To worship and profyt they wyll thee able,
To conyng and to all manner of grace,
Both here and after thy lyvys space.

For these benefyts which they don bryng,
In parte ynnumeryd by sapyence,

To them I can compare no thyng;
No rychys, no spyces of redolence:
Above all tresure such is ther excellence,
That whatsoever erthly that precyous ys,
To them comparyd ys but as cley ywys.

Infynyte treasure to Man they be,
Who usyth them shall fryndshyp have
With God in Heven, and there hym se,
After them vyvelyche therefor thou crave,
For Body and Soule both wyll they save;
And herein Goods doth multiplie,
And afore Prynces they dygnyfy.

Thynke how Adam lost hys wysdome,
Sampson hys myght that was soe strong,
Kyng Saule also lost hys Kyngdome;
And Davyd was punnyshed soare for hys wrong:
In the Oake by the here fayre Absolon hong,
Kyng Ezeky by sycknesse had punishment,
And many one moe for synne was shent.

But see how other that livyd well,
And to their God did none offence,
Such chastysment did never fele,
But God shewed ever to them benevolence;
Enok and Ely were caryed hence,
To Paradyse, and other good livers were
Of God rewarded in dyvers manner.

Sum had gret Fortune, sum gret Cunnyng,
Sum had gret Peace, sum gret Ryches,
Sum conquered Londs to ther wonyng;
Sum were exalted for ther gret mekenes,
Sum other were saved fro the cruelnes

Of Tyrants, Lyons, and hot Fornacys,
As Danyell and other in many places.

Thus to good Livers God sent gret grace,
And unto Synners sore ponishment;
Sum to amend in thys lyfe had space,
Sum sodenly with fyre fro Heavyn were brent,
Synfull Sodomyts for ever were shent;
With Dathan and Abyron and other moe,
Which sank for Syn to endles wo.

Thus ever syth the World was wrought,
God hath rewardyd both evyll and good;
Thus yf it maye rest in thy thought,
Fro synfull livyng wyll chaung thy moode.
Yf synfull people thys understood,
They ought to be aferd God to offend,
And soone ther synfull lyfes to amend.

Therefore with God looke thou begyne,
That he by grace may dwell with thee,
So shall thou best to Wysdom wyn,
And knowledge of our grete prevyte;
Norysh Vertues, and Vices looke thou flee,
And trustyng thou wylt thee well dispose,
Our Secrets to thee I wyll dysclose.

Keep thou them secret and for me pray,
Looke that you use them to Gods pleasure;
Do good wyth them what ever thou may,
For tyme thou shalt thys lyfe endure,
That after thy ending thou may be sure
In Hevyn for to rewardyd be,
Whych God graunt both to thee and me.

The Preface.

Ohygh Yncomprehensyble and gloryous Mageste,
Whose Luminos Bemis obtundyth our speculation;
One-hode in Substance, O Tryne hode in Deite,
Of Hierarchycall Jubylestes the gratulant gloryfycation;
O pytewouse purifyer of Soules and puer perpetuation;
O deviaunt fro danger, O drawer most deboner;
Fro thys envyos valey of vanyte, O our Exalter.

O Power, O Wysdom, O Goodnes inexplycable;
Support me, Tech me, and be my Governour,
That never my lyvyng be to thee dysplycable,
But that I aquyte me to thee as a trew professor:
Att thys begynnyng good Lord heree my prayer;
Be nygh with Grace for to enforce my wyll,
Graunt well that I may my entent fulfyll.

Most curyose Coffer and copyose of all tresure
Thou art, fro whom all goodnes doth deffend,
(To Man) and also to every-ech Creature;
Thyne Handy-warke therefore vouchsafe to defend,
That we no tyme in lyvying here myspend,
With truth thou graunt us our lyvelode to wyn
That in no daunger of Synfulnes we renne.

And for soe much as we have for thy sake
Renowncyd the World, our Wylls, and the Fleshys Lust,
As thyne owne wylfull professyors us take;
Syth in thee only dependyth all our trust,
We can no ferther, to thee enclyne we must:
Thy secret Tresorars, vouchsafe to make us,
Show us thy Secrets, and to us be bounteous.

Among other which be professyd to thee
I me present, as one wyth humble Submyssyon,

Thy Servant besechyng that I may bee,
And trew in levyng acording to my professyon:
In order Chanon regular of Brydlyngton;
Besechyng the Lord that thou wylt me spare,
To thy trew Servaunts thy secretts to declare.

In the begynnyng when thou madyst all of nought,
A globose Mater and darke under confusyon,
By thee Begynner mervelously was wrought,
Conteynyng naturally all thyngs withoute dyvysyon,
Of whych thou madyst in six Dayes dere dystynction;
As Genesys apertly doth recorde
Then Heavyn and Erth perfeytyd were wyth thy word.

So thorow thy Wyll and Power owte of one Mase
Confusyd was made all things that being ys;
But yn thy glory afore as maker thou was,
Now ys and shall be wythout end I wys:
And purifyed Sowls upp to thy blys
Shall come a pryncycle, thys may be one,
For the declaryng of our Stone.

For as of one Mase was made all thyng,
Ryght soe must hyt in our practyse be,
All our secrets of one Image must spryng:
In Phylosophers Bokes therefore who lust to se,
Our Stone ys callyd the lesse World one and three,
Magnesia also of Sulphure and Mercury,
Propotionat by Nature most perfytly.

But many one mervelyth whych mervel may,
And muse on such a mervelous thyng,
What ys our Stone syth Phylosophers doth say,
To such as ever be hyt sechyng:
Yet Fowles and Fyshys to us doth yt bryng,

Every-ech Man yt hath, and ys in every place,
In thee, in me, in every tyme and space.

To thys I answer, that Mercury it ys I wys
But not the comyn callyd Quicksylver by name,
But Mercury withoute whych nothyng beyng ys;
All true Phylosophers record and say the same:
But symple serchers puttyth them in blame,
Saying they hyd hyt, but they beblame worthy,
Which be no Clerks, and medlyth with Phylosophy.

But though hyt Mercury be yett wysely understond,
Wherein it ys, where thou shalt it seech,
Ells I thee Councell take not this warke in hond,
For Philosophers flatttryth Foolys with fayre Speche:
But lyst to me, for trewly I wyll thee teche,
Whych ys thy Mercury most profyttable,
Beyng to thee nothing dysseveable.

It ys more nythe in sum things than in sum,
Therefore take tent what I unto the wryt,
For yf thou never to the knowledge cum,
Therof yet shalt thou me not twytt:
For I wyll trewly now thee excite,
To understand well Mercurys three,
The keys which of our Scyens be.

Raymond hys Menstrues doth them call,
Without which trewly no truth ys done,
But two of them are Superfycyall:
The third essentyall of Soon and Moone;
Theyr propertyes I wyll declare ryght soone,
And Mercury of other Mettalls essencyall,
Ys the pryncipall of our Stone materyall.

In Soon and Moone our Menstrue ys not sene
Hyt not appeareth but by effect to syght,
That ys the Stone of whych we mene;
Who so our wrytyng concevyth aryght,
Hyt ys a Soule, a substance bryght:
Of Soon and Moone, a subtyll influence,
By whych the Erth receyveth resplendence.

For what ys Gold and Sylver sayth Avycen,
But Erth whych ys pure Whyte and Red,
Take fro that the sayd clernes, and then
That Erth wyll stond but lyttyll in stede;
The hole compound ys called our Lede,
The qualyte of clernes for Soon and Moone doth com
These be our Menstrues both all and sum.

Bodies wyth the fyrst we Calcene naturally
Perfyt, but none whych be unclene,
Except one whych usually
Namyd by Phylosophers the Lyon Greene,
He ys the meane the Soon and Moone betweene:
Of joynyng Tynctures wyth perfytnes,
As Geber thereto beryth wytnes.

Wyth the Second whych ys an Humydyte
Vegetable revyvyng that earst was dede,
Both pryncyple materyalls must loosed be;
And formalls, els standyth they lytle in stead:
The Menstrues therefore know I the rede:
Wythout whych neyther trew Calcynatyon,
Don may be, nether yet naturall Dyssolutyon.

Wyth the thyrd humydyty most permanent
Incombustyble and unctuous in hys nature,
Hermes Tre to ashes must be brent:

Hyt is our Naturall Fyre most sure,
Our Mercury, or Sulphure, or Tyncture pure:
Our Soule, our Stone, borne up wyth wynd
In the Erthe ingendered, bere thys in thy mynde.

Thys Stone alsoe tell thee I dare,
Is the vapor of Mettalls potencyall,
How thou shall gett hyt thou must beware:
For invysible ys truly thys Menstruall:
How behytt with the second Water Phylosophycall,
By seperatyon of Elements yt may appeare,
To syght in forme of Water cleere.

Of our Menstrue by labour exuberate
And wyth hyt may be made Sulphure of nature
If itt be well and kyndly acuate;
And cyrculate into a Spryt pure:
Then to dyssolve thou must be sure
Thy Base wyth hyt in dyvers wyse,
As thou shalt know by thy practyse.

That poynt therefore in hys dew place
I wyll declare wyth other mo,
If God wyll graunt me space and grace:
And me preserve in lyfe from wo;
As I thee teche loke thou doe so,
And for thy fyrst ground pryncypall
Understond thy Water menstruall.

And when thou hast made true Calcination,
Encresyng and not Wastyng moysture radycall,
Tyll thy Base by other subtylyatyon
Wyll lyghtly flow as Wex uppon Mettall;
Then lowse hyt wyth thy vegetable Menstruall,
Tyll thou have Oyle thereof in Colour bryght,

Then ys your Menstrue visible to syght.

And Oyle is drawne owte in colour of Gold,
Or lyke thereto out of our fine Red Lead.
Whych Raymond sayd when he was old,
Much more then Gold wold stond hym in stede,
For whan he was for age nygh dede,
He made thereof Aurum Potabile,
Whych hym revyvyd as Men myght see.

For so together may they be Cyrculate,
That ys to say, Oyle and the vegetable Menstruall,
Ether so by labour exuberate,
And made by Crafte a Stone Celestyall:
Of Nature so fyrre that we yt call
Our Baselysk, otherwyse our Cokatryse,
Our great Elixir most of pryse.

Whych as the syght of a Basylysk hys object
Kylyth, so sleyth it crude Mercury,
When thereon itt ys project,
In twynke of an Eye most sodenly,
That Mercury reynyth permanently;
All bodyes to Son and Moone perfyte,
Thus gyde thy base both Red and Whyte.

Aurum potable thus ys made,
Of Gold, not comyn calcynat;
But of our Tyncture whych wyll not vade,
Out of our Base drawen wyth the Menstrue circulate,
But naturall Calcynatyon must Algate
Be made, ere thy Gold dyssolved be,
That Pryncypall fyrst I wyll tell thee.

But into Chapters thys Treatis I shall devyde,

In number Twelve with dew Recapitulatyon;
Superfluous rehearsalls I ley asyde,
Intendyng only to geve trew Informatyon,
Both of the Theoryke and Practycall operatyon:
That by my wrytyng who so wyll guyded be,
Of hys intente perfytyly speed shall he

The Fyrst Chapter shalbe of naturall Calcination;
The Second of Dyssolution secret and Phylosophycall;
The Thyrd of our Elementall Separation;
The Fourth of Conjunction matrimonyall;
The Fyfthe of Putrefaction then followe shall;
Of Congelatyon, albyfycative shall be the Syxt,
Then of Cybatyon the Seaventh shall follow next.

The secret of our Sublymation the eyght shall shew,
The nynth shall be of Fermentation,
The Tenth of our Exaltation I trow;
The Eleventh of our mervelose Multyplycatyon;
The Twelfth of Projectyon; then Recapitulatyon;
And so thys Treatyse shall take an end,
By the help of God as I entend.

Of CALCINATION.

The first Gate.

1. Calcination is the purgacyon of our Stone,
Restauryng also of hys naturall heate;
Of radycall moysture it lesyth none;
Inducyng Solucion into our Stone most mete,
After Philosophy I you behynte,
Do not after the comyn gyse,
Wyth Sulphure and Salts preparat in dyvers wyse.

2. Nether with Corrosyves nor with Fire alone,
Nor with Vyneger nor Water ardent,
Nether with the vapour of Lede our Stone
Is Calcyned to our intente:
All they to Calcyne whych so be bent
Fro thys hard Scyence withdraw theyre hond,
Till they our Calcyning better understonde.

3. For by such Calcynyng theyre bodyes be shent,
Whych mynysheth the moysture of our Stone;
Therefore when bodyes to powder be brent,
Dry as askys of Tre or Bone,
Of such Calx then wyll we none,
For moysture we multiply radycall,
In Calcynyng, mynyshyng none at all.

4. And for a sure ground of our trew Calcynacyon,
Woorch wyttyly kynde only wyth kynde;
For kynd to kynde hath appetyble inclynacyon;
Who knoweth not thys yn knowledge is but blynd:
He may forth wander as Myst doth wyth the Wynd;
Woting never wyth perfytnes where to lyght,
Because he cannot conseve our words aryght.

5. Joyne kynd to kynd therefore as reason ys,

For every Burgeon answereth to his owne Seed;
Man begetteth Man, a Beast a Beast lykewyse;
Ferther of thys to trete it is no need,
But understand thys poynt yf thou wylt spede;
Every thyng ys fyrst Calcyned in hys owne kynd,
Thys well consevyng, frute thereyn shalt thou fynde.

6. And we make Calxes unctious both Whyte and Red,
Of three degrees or our Base be perfyt;
Fluxible as Wax, els stonde they lyttle in sted;
By ryght long processe as Phylosophers wryte,
A yere we take or more for our respyte:
For in lesse space our Calxe wyll not be made,
Able to tayne with colour which wyll not vade.

7. As for the Proporcyon thou must beware,
For therein many one ys beguylid,
Therefore thy warke that thou not marre;
Lat the Body be sotelly fylyd
With Mercury, as much then so subtylyd:
One of the Sonn, two of the Moone,
Tyll altogether lyke pap be done.

8. Then make the Mercury foure to the Sonne,
Two to the Mone as hyt should be,
And thus thy worke must be begon,
In fygure of the Trynyte;
Three of the Body and of the Spryt three:
And for the unytye of the substance spirituall,
One more than of the substance corporall.

9. By Raymonds Reportory thys ys trew,
Proporcyon there who lyst to looke,
The same my Doctour to me did shew;
But three of the Spryt Bacon tooke,

To one of the Body for thys I wooke:
Many a nyght or I hyt wyst,
And both be trew take whych you lyst.

10.If the Water be equall in Proporcyon
To the Erthe whych hete in dew mesure,
Of hym shall spryng a new burgyon;
Both Whyte and Red in pure tyncture,
Whych in the Fyre shall ever endure:
Kyll than the quyck, the ded revyve,
Make Trynyte Unyte wythout any stryve.

11.Thys ys the best and the surest Proporcyon,
For here ys lest of the part spyrytuall,
The better therefore shall be Solucyon;
Then yf thou dyd it wyth Water small,
Thyne Erth over glutyn whych losyth all:
Take heede therefore to potters loome,
And make you never to nesh thy wome.

12.That loome behold how yt tempered ys,
The meane also how thou hyt Calcnate;
And ever in mynd loke thou bare thys,
That never thyne Erth wyth Water be suffocate,
Dry up thy moysture wyth heate most temperate:
Helpe Dyssolucyon wyth moysture of the Mone,
And Congellacyon wyth the Son, then hast thou done.

13.Foure Natures shall into the fyfth so turne,
Whych ys a Nature most perfect and temperate;
But hard hyt ys with thy bare foote to spurne,
Agaynst a brodyke of Iyron or Stele new acuate:
Soe many one doth whych bene infatuate,
When they such hygh thyngs don take in hond,
Whych they in noe wyse understonde.

14. In Eggs, in Vitryoll, or in Blod,
What ryches wene they there to fynde;
Yf they Phylosophy understode,
They wold not in worchyng be so blynd,
Gold to seke or Sylver out of kynd:
For lyke as Fyre of brennyng the pryncyple ys,
So ys the pryncyple of gildyng, Gold I wys.

15. Yf thou intend therefore to make
Gold and Sylver by craft of our Philosophy;
Therto nother Eggs nor Blood thou take,
But Gold and Sylver whych naturally,
Calcyned wysely, and not manually,
And new generacyon wyll forth bryng,
Incesyng theyr kynde as doth ech thyng.

16. And yf yt true were that perfyt myght be,
In thyngs which be not mettallyne:
In which be Colours plesaunt to see,
As in Blood, Eggs, Here, Uryn, and Wyne,
Or in meane Mettalls dyggyd out of the Myne:
Yet must theyr Elements be putrefyed and seperate,
And wyth Elements of perfyt Bodys be dysponsate.

17. But fyrst of these Elements make thou Rotacyon,
And into Water thy Erth turne fyrst of all;
Then of thy Water make Ayre by Levygacyon;
And Ayre make Fyre; then Master I wyll thee call
Of all our secretts greate and small:
The Wheele of Elements thou canst turne about,
Trewly consevyng our Wrytyngs wythowt dowte.

18. Thys done, go backward, turnyng thy Wheele againe,
And into thy Water then turne thy Fyre anon;

And Ayre into Erth, ells laboryst thow but in vayne:
For soe to temperment ys brought our Stone,
And Natures contraryose, fower be made one,
After they have three times ben Cyrclat,
And alsoe thy Bace perfytly consummate.

19. Thus under the moysture of the Moone,
And under the temperate hete of the Sonne,
Thy Elements shalbe incynerate sone,
And then thow hast the Maistry wone;
Thanke God thy worke was then begon:
For there thow hast one token trew,
Whych fyrst in blacknes to thee wyll shew.

20. The hede of the Crow that tokyn call we,
And sum men call hyt the Crows byll;
Sum call hyt the Ashes of Hermes Tre,
And thus they name hyt after theyer wyll,
Our Tode of the Erth wych etyth hys fyll:
Sum name hyt by whych it ys mortyfycat
The spyryt of the Erth wyth venome intoxycate.

21. But hyt hath Names I say to the infynyte,
For after each thyng that Blacke ys to syght;
Namyd hyt ys tyll the tyme that hyt wex Whyte,
For after blacknesse when yt wexeth bryght,
Then hath hyt names of more delyght:
After Whyte thyngs, the Red after the same,
Rule of Red thyngs, doth take hys name.

22. At the fyrst Gate, now art thou in,
Of the Phylosophers Castle where they dwell;
Procede wysely that thou may wyne
In at mo Gates of that Castell,
Whych Castle ys round as any Bell:

And Gates hath Eleven yet mo,
One ys conquered, now to the second go.

The end of the first Gate.

OF SOLUTION.

The second Gate.

1. Of Solucion now wyll I speke a word or two,
Whych sheweth owt that err was hyd from syght,
And makyth intenuate thyngs that were thyk also;
By the vertue of our fyrst Menstrue clere and bryght,
In whych our Bodyes eclypsyed ben to syght:
And of ther hard and dry Compactyon subtylyat
Into ther owne fyrst nature kyndly retrograde.

2. One in Gender they be and in Nomer not so,
Whose Father the Son, the Moone truly ys Mother,
The mean ys Mercury, these two and no mo
Be our Magnesia, our Adrop, and none other;
Thyngs there be, but only Syster and Brother:
That ys to wene Agent and Pacyent,
Sulphure and Mercury coessentyall to our entent.

3. Betwyxt these two in qualyte cotraryose,
Ingendred ys a Mene most mervyllosely
Whych ys our Mercury and Menstrue unctuouse;
Our secrett Sulphur worchyng invysybly,
More fersely than Fyre brennyng the body,
Into Water dyssolvynge the Body mynerall,
Which Nyght fro darknes in the North parte we call.

4. But yet I trow thou understandyst not utterly
The very secrett of Phylosopers Dyssolucion;
Therefore conceve me I counsell thee wyttyly:
For I wyll tell thee trewly wythout delusyon;
Our Solucyon ys cause of our Congelacyon;
For the Dyssolucyon on the one syde corporall
Causyth Congelacyon on the other syde Spyrytuall.

5. And we Dyssolve into Water whych weytyth no hond,

For when the Erth ys integrally yncynerat;
Then ys the Water congelyd, thys understond;
For the Elements be so concatenat,
That when the body fro hys fyrst forme ys alterate:
A new forme ys inducyd immediately,
For nothyng being wythout all forme ys utterly.

6.And here a secret to thee I wyll dysclose,
Whych ys the ground of our secrets all;
And yf thou hyt not know thou shalt but lose
Thy labour and costs both great and small,
Take hede therefore in Errour that thou not fall:
The more thyne Erth and the lesse thy Water be,
The rather and better Solucyon shall thou see.

7.Behold how Yse to Water doth relent,
And so hyt must, for Water hyt was before;
Ryght soe agayne to Water our Erth is bent,
And Water thereby congelyd for evermore,
For after all Phylosophers whych ever was bore:
Every Mettall was ons Water mynerall,
Therefore wyth Water they turne to Waterall.

8.It whych Water of kynde occasyonate
Of qualytes bene repugnaunce and dyversyte,
Thyngs into thyngs must therefore be rotate,
Untyll dyversyte be brought to parfyt unyte,
For Srypture recordyth when the Erth shall be
Trowbelyd, and into the depe Sea shall be cast
Mountaynes, our Bodyes lykewyse at the last.

9.Our Bodyes be lekenyd convenyently
To Mountaynes whych after hygh Planets we name;
Into the depenes therefore of Mercury.
Turne them and kepe the out of blame,

Then shall ye se a Nobyll game;
How all shall become powder soft as sylke,
So doth our Runnett by kynde curd our Mylke.

10. Then hath our Bodys ther fyrst forme loste,
And other be enducyd ymedyately;
Then hast thou well beset thy cost,
Wheras some other uncunning must goe by,
Not knowyng the secretts of our Phylosophy:
Yet one poynt I more must tell thee,
Every body how hyt hath dymencyons three.

11. Altytude, Latytude, and Profundyte,
By whych algates turne we must our Whele;
Knowyng thy entraunce in the West shall be;
Thy passage forth into the North yf thou do well,
And there thy Lyghts lose theyre Lyght eche-dele:
For there thou must abyde by Ninety Nyght
In darknes of Purgatory wythowten Lyght.

12. Then take thy course up to the Este anon
By Colours passyng varyable in manyfold wyse,
And then be Wynter and Vere nygh over-gon
To the Est. therefore thyne assendyng devyle,
For there the Son wyth Day-lyght doth upryse
In Somer, and there dysporte the wyth delyght,
For there thy Warke shall becom parfyt Whyte.

13. Forth for the Est ynto the South assend,
And sett thou up therein the Chayre of Fyre,
For there ys Harvest, that ys to say an end
Of all thys Warke after thyne owne desyre:
Ther shynyth the Son up hys owne sphyre,
And after the Eclyps ys in rednes wyth glory
As Kyng to rayne uppon all Mettalls and Mercury.

14. And in one Glasse must be done all thys thyng,
Lyke to an Egg in shape, and closyd well,
Then must you know the mesure of fyryng;
The whych unknowen thy Warke ys lost ech dele,
Lett never thy Glasse be hotter then thow may feele:
And suffer styll in thy bare hand to holde
For dread of losyng as Philosophers have the tolde.

15. Yett to my Doctryne furthermore intend,
Beware thy Glasse thou never opyn ne meve
Fro thy begynnyng, tyll thou have made an end;
If thou do contrary thy Warke may never cheve:
Thus in thys Chapter whych ys so breve,
I have taught thy trew Solucion;
Now to the Thyrd Gate goe, for thys ys won.

The end of the second Gate.

OF SEPARATION.

The third Gate.

1. Separacyon, doth ech parte from other devyde,
The Subtill fro the groce, fro the thyck the thyn;
But Separacyon manuall look thou put asyde:
For that pertaynyth to folys whych lyttyll good don wyn,
But in our Separacyon nature doth not blyn:
Makyng dyvysyon of qualytes Elementall
Into the fyfth degree tyll they be turned all.

2. Erth ys turnyd into Water black and bloe,
And Water after into Ayre under very whyte:
Ayre ys turned into Fyre, Elements there be no mo;
Of thys ys made by crafte our Stone of grete delyte,
But of thys Separacyon much more must we wryte;
And Separacyon ys callyd by Phylosophers dyffynycyon
Of the sayd Elements tetrapatyve dyspersyon.

3. And of thys Separacyon I fynde a lyke fygure
Thus spoken by the Prophet yn the Psalmody,
God brought out of a Stone a flud of Water pure,
And out of the hardyst Stone Oyle abundantly:
Ryght so of our precyose Stone yf thou be wytty,
Oyle incombustible and Water thou shalt draw,
And thereabout thou nedyst not at the Coles to blow.

4. Do thys wyth hete esy and mesuryng
Fyrst wyth moyst Fyre, and after wyth the dry;
The flewme by Pacyence owt drawyng;
And after that thy other natures wyttyly,
Dry up thyne Erth tyll hyt be thrysty:
By Calcenyng els thou laboryst all in vayne,
And then make hyt drynke up his moysture agayne.

5. Separacyon thus must thou ofte tymes make,

Thy Matter dyvydyng into parts two;
So that the Symple fro the groce thou take
Tyll Erth remayne benethe in color bloe,
That Erth ys fyx for to abyde all wo:
The other parte ys Spyrytuall and fleyng,
But thou must turne hem all into one thyng.

6.Than Oyle and Water wyth Water shall dystyll
And thorow her help receve meltyng:
Kepe well thys two that thou not spyll,
Thy Wark for lack of dew closyng,
Make thy Stopell of glas meltyng
The top of thy Vessle together wyth yt,
Than Phylosopher-lyke usyd ys hyt.

7.The Water wherwyth thou must renew thy Stone
Looke thou dystyll afore thou warke wyth hyt
Oftentymes by it selfe alone:
And by thy syght thou shalt well wyt,
Fro feculent feculent feces when hyt ys quytt:
For sum men can wyth Saturne it multeply,
And other Substance which we defye.

8.Dystyll hyt therefore tyll hyt be clene,
And thyn lyke Water as hyt shold be,
As Hevyn in Color bryght and shyne,
Kepyng both fygure and ponderosyte,
Therwith dyd Hermes moysture hys Tre:
Wythyn hys Glas he made to grow upryght,
Wyth Flowers dyscoloryd bewtyosely to syght.

9.Thys Water ys lyke to the venemous Tyre,
Wherewyth the myghty Tryacle ys wrought;
For yt ys Poyson most stronge of yre;
A stronger Poyson can none be thought:

Att the Potecarys therefore oftyn yt ys bought:
But no man shall be by hyt intoxycate,
After the tyme yt ys into Medycyne Elevate.

10.For then as ys the Tryacall trew,
Hyt ys of poysons most expulsyfe;
And in hys working doth mervells shewe,
Preservyng many from deth to lyfe,
Loke thou meng yt wyth no corrosyve:
But chese hyt pure and quick rennyng,
Yf thou thereby wylt have wynnyng.

11.It ys a mervelose thyng in kynde,
And Wythout hyt may nought be done;
Therefore Hermes calleth hyt hys Wynde,
For it ys up flying fro Sonn and Mone,
And makyth our Stone flye wyth hyt Sone:
Revyvyng the ded and gevyng lyfe
To Son and Mone, Husband and Wyfe.

12.Whych yf they were not by craft made quick,
And ther fatnes wyth Water drawn out;
And so the thyn dyssevered from the thyke,
Thou should never bryng thys worke about:
Yf thou wylt speed therefore wythout doubt,
Reyse up thy Byrds out of theyre nest,
And after agayne bryng them downe to rest.

13.Water wyth Water accord wyll and assend,
And Spryt wyth Spryt, for they be of kynde;
Whych after they be exalted make to dyssend,
And soe thou shalt devyde that nature before dyd bynde,
Mercury essencyall turnyng into wynde:
Wythout whych naturall and subtyll Separacyon,
May never be compleat profytable Generacyon.

14. Now to help thee in at thys Gate,
The last Secret I wyll tell to thee;
Thy Water must be seven tymes Sublymate,
Ells shall no kyndly Dyssolucyon be,
Nor Putryfyng shall thou none see,
Like lyquyd pytch nor colours apperyng,
For lack of fyre wythin thy Glasse workyng.

15. Fower Fyers there be whych you must understand,
Naturall, Innaturall, against Nature, alsoe
Elementall whych doth bren the brond;
These foure Fyres use we and no mo:
Fyre against Nature must doe thy bodyes wo;
Fersely brennyng as Fyre of Hell.

16. Fyre of Nature ys the thyrd Menstruall,
That fyre ys naturally in every thyng;
But fyre occasionat we call Innaturall,
And hete of Askys and balnys for putrefying:
Wythout these fyres thou may not bryng
To Putrefaccyon for to be seperat,
Thy matters togeather proportyonat.

17. Therefore make fyre thy Glasse wythin,
Whych brennyth the Bodyes more then fyre
Elementall; yf thou wylt wyn
Our Secret accordyng to thy desire,
Then shall thy seeds both roote and spyre,
By help of fyre Occasionate,
That kyndly after they may be seperat.

18. Of Separacyon the Gate must thus be wone,
That furthermore yet thou may procede
Toward the Gate of secret Conjuncion,

Into the Castle whych wyll the Inner leade,
Do after my Councell therefore yf thou wylt spede;
Wyth two strong locks thys Gate ys shyt,
As consequently now thou shalt wyt.

The end of the third Gate.

OF CONJUNCTION

The fourth Gate.

1. After the Chapter of naturall Separacion
By which the Elements of our Stone dysseveryd be,
The Chapter here here followyth of secret Coniunccion;
Whych natures repugnant joyneth to perfyt Unyte,
And so them knyttyth that none from other may fle;
Whan they by Fyre shall be examynate,
Soe be they together surely conjugate.

2. And therefore Phylosophers geveth thys deffynycyon,
Seyng thus Coniunccion ys nought ells
But of dysseveryd qualytes a Copulacyon;
Or of Pryncypylls a coequacyon as other tells,
But some wyth Mercury whych the Potecarys sells,
Medleth Bodyes whych cannot dyvyde
Ther matter, and therefore they step asyde.

3. For unto tyme the Soule be Separate
And clensyd from hys orygynall Syn
Wyth the Water and purely spyrytuallizate:
Thy trew Coniunccion may thou never begyn,
Therefore the Soule fyrst fro the Body twyn:
Then of the coporall parte and of the spyrytuall,
The Soule Coniunccion shall cause perpetuall.

4. Of two Coniunccions Phylosophers don mentyon make,
Groce when the Body with Mercury ys reincendat,
But let hyt passe, and to the second tent thou take,
Which as I sayd ys after Separacion celebrat:
In whych the partys be left whych left so collygate;
And so promotyd unto most perfyt temperance,
Then never after may be among them Repugnance.

5. Thus causyth Separacion trew Coniunccion to be had

Of Water, Ayre, Earth and Fyre,
But that every Element may into other be lad,
And so abyde for ever to thy desyre;
Do as done Laborous with Clay and Myer,
Temper them thyke, and make them not to thyn,
For so to up drying thou shalt the rather wyn.

6. But manners there be of thys Connjuncion three,
The fyrst ys callyd by Phylosophers Dyptative,
Betwyxt the Agent and the Patyent which must be
Male and Female, Mercury and Sulphure vive;
Thys lesson wyll helpe thee wythout any dowte,
Our Connjuncion trewly to bryng about.

7. The second manner ys called Tryptative,
Whych ys Cojuncion made of thyngs three,
Of Body, Sowle, and Spyrit tyll they not stryve,
Whych Trynite must be brought to perfyt unyte,
For as the Sowle to the Spyrit the bond must be;
Ryght to the Body the Sowle to hym must knyt,
Out of thy mynde let not thys lesson flyt.

8. The thyrd manner and also the last of all,
Fowre Elements together whych joynyth to abyde,
Tetraptative conteinly Phylosophers doth hyt call,
And specyally Guydo de Montayno whose fame goyth wyde;
And therefore the most laudable manner thys tyde,
In our Connjuncion four Elements must be aggregat,
In dew proportion fyrst whych asonder were separat.

9. Therefore lyke as the Woman hath Vaynes fyfteene,
The Man but five to act of her fecundyte,
Requyryth in our Connjuncion fyrst I mene,
So must the Man our Sun have of hys water three;
And (nine) hys Wyfe, whych three to hym must be:

Then lyke whych lyke wyll joy have for to dwell,
More of Coniunccion me nedyth not to tell.

10.Thys Chapter I will conclude right sone therefore,
Groce Coniunccion chargyng the to make but one,
For seldome have Strumpetts Chyldren of them I bore,
And so thou shalt never cum by our Stone,
Wythout you suffer the Woman to lygg alone;
That after she hath conceyved of the Man,
The Matryce of her be shyt from all other than.

11.For such as addyth evermore crude to crude,
Openyng theyr vessells, and lettyng ther matter kele:
The sperme concevyd they norysh not, but delude
Themselves, and spyllth ther work every dele;
If thou therefore lyst for to do well,
Close up the Matryce and norysh the seed,
Wyth heat continuall and temperate if thou wilt spede.

12.And whan thy Vessle hath stond by Monyths five,
And Clouds and Clypsys be passed ech one;
That lyght apperen increase thy hete then blyve,
Tyll bryght and shyneing in Whytnesse be thy Stone,
Then may thou opyn thy Glasse anone,
And fede thy Chyld whych ys then ybore
Wyth mylke and mete ay more and more.

13.For now both moyst and dry be so contemperate,
That of the Water erth hath recevyd impressyon;
Whych never assunder after that may be seperate,
And ryght soe Water to Erth hath given ingressyon,
That both together to dwell hath made professyon:
And Water of Erth hath purchasyd retentive,
They fower be made one never more to strive.

14.And in two thyngs all our entent doth hing,
In dry and moyst whych be contraryous two;
In dry that hyt the moyst to fyxing bryng,
In moyst that hyt geve lyquyfaccion the Erth unto,
That of them thus contemperate may forth go
A temperament not so thyk as the Body ys,
Nother so thyn as Water wythout mys.

15.Losyng and knyttyng therefore be Princypalls two
Of thys hard Scyence, and Poles most pryncypall;
How be hyt that other pryncyple be many mo,
As shyneyng fanells whych shew I shall:
Proceed therefore unto another wall
Of thys strong Castle of our wysdome,
That Inner at the Fyft Gate thou may come.

The end of the fourth Gate.

OF PUTREFACTION

The fift Gate.

1. Now begynnyth the Chapter of Putrefaccion,
Wythout whych Pole no sede may multiply,
Whych must be done only by contynuall accyon
Of hete in the body, moyst, not manually,
For Bodies ells may not be alterat naturally:
Syth Chryst do it wytnes, wythowt the grayne of Whete
Dye in the ground, encrese may thou not gete.

2. And in lykewyse wythout thy Matter do Putrefye,
It may in no wyse trewly be alterate,
Nor thyne Elements may be devyded kyndly;
Nor thy Coniuncion of them perfyty celebrat:
That thy labor therefore be not frustrate,
The prevyte of Putrefying well understond,
Or ever thou take thys Warke in hond.

3. And Putrefaccyon may thus defyned be,
After Phylosophers sayings it ys of Bodyes the fleying,
And in our Compound a dyvysyon of thyngs thre,
The kyllyng Bodyes into corrupcyon forth ledyng,
And after unto Regeneratyon them ablyng:
For thyngs beyng in Erth wythowt dowte
Be engendryd of rotacyon of the Hevyns aboute.

4. And therefore as I have seyde afore
Theyne Elements comyxt and wysely coequat,
Thou keepe intemperat heate, eschuyng evermore,
That they by violent hete be never incynerat;
To powder dry unprofytably Rubyfycate,
But into powder blacke as a Crowes byll
Wyth hete of Balne, or ells of our Dounghyll.

5. To tyme that Nyghts be past nynty,

In moyst hete kepe them fro eny thyng;
Sone after by blacknes thow shalt espy
That they draw fast to putrefying,
Whych thow shalt after many colers bryng
To perfyt Whytenes wyth Pacyence esyly,
And so thy sede in hys nature shall multeply.

6. Make ech on other to hawse and kysse,
And lyke as Chyldren to play them up and downe,
And when ther sherts be fylyd wyth pysse,
Then lat the Woman to wash be bound,
Whych oftyen for fayntnes wyll fall in a sound:
And dye at the last wyth her Chyldren all,
And go to Purgatory to purg ther fylth orygynall.

7. When they be there, by lyttyll and lyttyll encrease
Ther paynys by hete ay more and more,
The Fyre from them lat never cese:
And se thy Fornace be apt therfore,
Whych wyse men do call Athenor:
Conservyng hete requyryd most temperately,
By whych the Water doth kyndly putrefy.

8. Of thys Pryncypall spekyth Sapyent Guydo,
And seyth by rottyng dyeth the Compound corporall,
And then after Moryen and other mo,
Uprisyth agayne Regenerat, Sympill, and Spyrytuall,
And were not hete and moysture continuall,
Sperme in the wombe myght have now abydyng,
And so ther shold therof no frute upspryng.

9. Therefore at the begynnyng our Stonys thou take,
And bery ech on wyth other wythin ther Grave;
Then equally a Marryage betwyxt them make
To ly together six wekys; then lat them have

Ther sede consevyd kyndly to norysh and save;
From the ground of ther grave not rysyng that while,
Whych secret poynt doth many on begyle.

10.Thy tyme of Conceptyon wyth esye hete abyde,
The Blacknes showing shall tell the when they dye;
For they together lyke lyquyd Pyche that tyde,
Shall swell and burbyll, setyll, and Putrefye,
Shyning Colors therin thou shalt espye:
Lyke to the Raynbow mervelose unto syght,
The Water then begynnyth to dry upryght.

11.For in moyst Bodys hete noryshyng temperate,
Ingendryth Blacknes fyrst of all which ys
Of kyndly Commyxon to the tokyn assygnate;
And of trew Putrefying, remember thys,
For then to alter perfytyly thou may not mysse;
And thus by the Gate of Blacknes thou must cum in
To lyght of Paradyce in Whytenes yf thou wylt wyn.

12.For fyrst the Son in hys uprysyng obscurate
Shalbe, and passe the Waters of Noyes flud
On Erth, whych were a hundred dayes contynuate
And fyfty, away or all thys Waters yode,
Ryght so our Water as wyse men understode
Shall passe, that thou wyth Davyd may say
Abierunt in sicco flumine:bare thys away.

13.Sone after that Noe plantyd hys Vyneyard,
Whych really floryshed and brought forth Graps anon:
After whych space thou shalt not be aferd;
For in lykewyse shall follow the floryshyng of our Stone:
And sone uppon that that thyrty dayes overgone,
Thou shalt have Graps ryght as the Ruby red,
Whych ys our Adrop, our Ulyfer red and our Lede.

14. For lyke as Sowles after paynys transytory
Be brought into paradyce where ever ys yoyfull lyfe;
So shall our Stone after hys darknes in Purgatory
Be purged and joynyd in Elements wythoute stryfe,
Rejoyse the whytenes and bewty of hys wyfe:
And passe fro the darknes of Purgatory to lyght
Of paradyce, in Whytnes Elyxer of gret myght.

15. And that thou may the rather to Putrefaccyon wyn
Thys Exampull thou take to the for a trew conclusyon,
For all the secrett of Putrefaccyon restyth therein;
The heart of Oke that hath of Water contynuall infusyon
Wyll not sone putrefy, I tell the wythout delusyon:
For though yt in Water ly a hundred yeres and more,
Yet shold thou fynd it sound as ever it was afore.

16. But and thou kepe hyt somtyme wete, & somtyme dry,
As thow many se in Tymber by usuall experyment,
By prosses of tyme that Oke shall utterly Putrefy:
And soe in lykewyse accordyng to our entent,
Somtyme our Tre must wyth the Son be brent:
And then wyth Water sone after we must hyt kele,
That by thys menes thou shalt to rottyng bryng hyt wele.

17. For nowe in wete and nowe agayne in dry,
Now in grete hot and now agayne in cold
To be, shall cause yt sone for to putrefy:
And so shalt thou bryng to rottyng thy Gold,
Entrete thy Bodys therefore as I have thee told:
And in thy Putrefying wyth hete be not so swyft,
Lest in the Askys thou seke after thy thryft.

18. Therefore thy Water out of the Erth thou draw,
And make the soule therwyth for to assend;

Then downe agayne into the Erth hyt throw,
That they oft tymes so assend and dessend,
From vyolent hete and sodayne cold defend
Thy Glasse, and make thy fyre so temperat,
That by the sydys thy Water be never vytryfyate.

19. And be thou wyse in chesing of thy Water,
Medyll with no Salt, Sulphure, nor mene Minerall,
For whatsoever any Water to the do clatter;
Our Sulphure and Mercury be only in Mettall,
Which Oyls and Waters som men call:
Fowlys, and Byrds wyth other namys many one,
Because that folys shold never know our Stone.

20. For of thys World our Stone ys callyd the sement,
Whych mevyd by craft as Nature doth requyre;
In hys encrease shall be full opulent,
And multeply hys kynd of thyne owne desyre:
Therefore yf God vouchsafe thee to enspyre
To know the trewth, and fancies to eschew,
Lyke unto the shalbe in ryches but few.

21. But many be mevyd to worke after ther fantasy
In many subjects in whych be Tynctors gay,
Both Whyte and Red, devydyd manually
To syght, but in the Fyre they fle away,
Such brekyth Potts and Glassys day by day:
Enpoysonyng themselves, and losyng of theyr syghts
Wyth Odors and smoks and wakeyng up by nyghts.

22. Their Clothes be bawdy and woryn threde-bare,
Men may them smell for Multyplyers where they go;
To fyle theyr fyngers wyth Corrosyves they do not spare
Theyr Eyes be bleryd, & theyr Chekys both lene & bloe:
And thus for (had I wyst) they suffer losse and wo;

Such when they have lost that was in theyr purse,
Then do they chyd and Phylosophers sore accurse.

23. For all the whyle that they have Phylosophers ben,
Yet cowde they never know our Stone.
Som sought in Soote, Dung, Uryne, som in Wyne:
Som in Sterr slyme, for thyng yt ys but one;
In Blood, Eggs; Som tyll theyr thyrst was gone:
Devydyng Elements, and brekyng many a pott,
Multyplyng the sherds, but yet they hyt yt not.

24. To se theyr Howsys it ys a noble sport,
What Fornaces, what Glassys there be of divers shape;
What Salts, what Powders, what Oyles, and waters fort,
How eloquently, de materia prima they clape,
And yet to fynde the trewth they have no hap:
Of our Mercury they medle and of our Sulphur vyve,
Wherein they dote, and more and more unthryve.

25. They take of the Red Man and hys whyte Wyfe,
That ys a speciall thyng and of Elixers two,
Of the Quintessence and of the Elixers of lyfe,
Of Hony, Celydony, and of Secundyns also,
These they devyde into Elements wyth other mo;
No Mulpteyers but Phylosophers callyd wyll they be,
Whych naturall Phylosophye dyd never rede nor see.

26. Thys felyshyp knowyth our Stone ryght wele,
They thynke them rycher then ys the Kyng;
They wyll hym helpe, he shall not fayle
Fraunce for to wyn, a wonders thyng;
The holy Crosse home wyll they bryng:
And yf the King were prysoner I take,
Anon hys Raunsome would they make.

27. A mervell yt ys that Westminster Church,
To whych these Phylosophers do haunte;
Syth they so much ryches can woorche,
As they make boste of and avaunte,
Drynkyng dayly the wyne a due taunte,
Ys not made up perfytly at ons,
For trully hyt lackyth yet many Stonys.

28. Folys doe folow them at the tayle,
Promotyng to ryches wenyng to be;
But wyll ye here what worshyp and avayle,
They wyn in London that nobyll cyte,
Wyth Sylver Macys as ye may se:
Sarjaunts awayting on them every owre,
So be they men of great honour.

29. Sarjaunts sekyth them fro Strete to Strete,
Marchaunts and Goldsmyths leyeth after them watch;
That well ys he that wyth them do mete,
For the great advantage that they doe cache,
They hunt about as doth a Rache:
Wenyng to wyn so grete tresure,
That ever in ryches they shall endure.

30. Som wold cache theyr goods agayne,
And some more good would aventure;
Som for to have wold be full fayne,
Of Ten pound one I you ensuer:
Som whych hath lent wythout mesure
Theyr goods, and be with powerte bestad,
To cache a Nobyll wold be full glad.

31. But when the Sarjaunts do them arest,
Ther Paukeners be stuffed wyth Parrys balls;
Or wyth Sygnetts of Seynt Martynes at the lest,

But as for Mony yt ys pyssyd on the walls:
Then be they led as well for them befalls
To Newgate or Ludgate as I you tell,
Because they shall in safegard dwell.

32. Where ys my Mony becom seyth one,
And where ys myne seyth he and he?
But wyll ye here how suddell they be anon,
In answeryng, that they excused may be,
Saying, Of our Elyxers robbyd we be:
Ells myght we have payd you all your Gold,
Yf yt had been more by ten folde.

33. And then theyer Creditors they begyn to flatter,
Promysyng to worke for them agayne;
The Elyxers two in short space after,
Dotyng the Merchaunts that they be fayne
To let them go, but ever in vayne:
They worke so long, tyll at the last
They be agayne in Pryson cast.

34. Yf any then aske them why they be not ryche,
They sey they make fyne Gold of Tynn;
But he they sey may surely swym in dyche,
Whych ys upholden by the chyn,
We have no stock, therefore may we nought wyn:
Whych yf we had we wold some worche,
I now to fynysh up Westmynster Churche.

35. And some of them be so Devowte,
They wyll not dwell out of that place;
For there they may wythowten dowte,
Do what them lyst to their Solace,
The Archedeacon ys so full of grace:
Yf that they please hym wyth the Crosse,

He forsyth lyttyll of other menys losse.

36.And when they there syt at the wyne,
These Monkys they sey have many a pound,
Wolde God(seyth one) that som were myne;
Hay hoe, careaway, lat the cup go rounde:
Drynk on, seyth another, the mene ys founde:
I am a Master of that Arte,
I warrant us we shall have parte.

37.Such causyth the Monkys then evyll to don,
To wast ther Wagys thorow theyr dotage;
Som bryngeth a Mazer and som a Spone;
There Phylosophers gevyth them such corage,
Behotyng them wynnyng wythout damage:
A pound for a peny at the lest agayne,
And so sayre promys makyth folys fayne.

38.A ryall Medycyne one upon twelve
They promys them thereof to have,
Whych they could never for themselfe
Yet bryng abowte, so God me save:
Beware such Phylosophers, no man deprave:
Whych helpyth these Monkys to ryches so,
Wyth thread bare Cowlys that they do go.

39.The Abbot well ought to cherysh thys Company,
For they can tech hys Monkys to leve in poverté,
And to go clothyd and monyed relygyously,
As dyd Seynt Benet, eschuyng superfluyte,
Esyng them also of the ponderosyte
Of theyr pursys, wyth pounds so aggravate,
Whych by Phylosophy be now allevyat.

40.Lo who so medlyth wyth thys rych Company,

Gret bost of ther wynnynge may they make,
For they shall have as much by ther Phylosophy,
As they of the tayle of an Ape can take;
Beware therefore for Jesus sake:
And medyll wyth nothyng of gret cost,
For and thou do, yt ys but lost.

41. These Phylosophers (of whych I spake afore)
Medlyth and blondryth wyth many a thyng,
Renuyng in errors more and more,
For lac of trew understandyng,
But lyke must lyke alway ferth bryng:
So God hath ordeyned in every kynde,
Wold Jesus they wold thys bere in mynde.

42. Wene they of a Netyll to have a Rose
Or of an Elder an Apple swete,
Alas that wyse men ther goods shold lose:
Trustyng such Losells when they them mete,
Whych seyth our Stone ys trodyn under fete:
And makyth them therefore vyle thyngs for to styll,
Tyll at theyr howsys wyth stench they fyll.

43. Som of them never lernyd a word in Scolys,
Such think by reason to understond Phylosophy:
Be they Phylosophers? nay, they be folys:
Therefore ther Warkes provyth unwytty;
Medyll not wyth them yf thou be happy:
Lest wyth theyr flatteryng they so the tyll
That thou agre unto ther wyll.

44. Spend not thy Mony away in waste,
Geve not to every speche credence;
But fyrst examyn, grope and taste;
And as thou provyst, so put thy confydence,

And ever beware of grete expence:
But yf thy Phylosopher lyve vertuosely,
Trust the better to hys Phylosophy.

45. Prove hym fyrst and hym oppose
Of all the Secretts of our Stone,
Whych yf he know not thou nedyth not to lose;
Medyll thou not ferther, but let hym gone,
Make he never so pytyose a mone:
For than the Fox can fagg and fayne
When he wold faynyst hys prey attayne.

46. Yf he can answer as ought a Clarke,
How be hyt he hath not provyd indede;
And yf thou wylt helpe hym to hys Warke,
Yf he be vertuose I hold hyt mede,
For he wyll the quyte yf ever he spede:
And thou shalt weete by a lytyll anon
Yf he have knowledge of our Stone.

47. One thyng, one Glasse, one Furnace and no mo,
Behold thys pryncypyll yf he take,
And yf he do not, then lat hym go;
For he shall never ther rych man make:
Trewly yt ys better thou hym forsake,
Then after wyth losse and varyaunce,
And other manner of dysplesaunce.

48. But and God fortune the for to have
Thys Scyence by doctrine whych I have told;
Dyscover yt not whoever thee crave,
For Favor, Fere, Sylver, nor Gold:
Be none Oppressor, Lecher, nor boster bold;
Serve thy God, and helpe the powre among,
Yf thou thys lyfe to continew long.

49. Unto thy selfe thy secretts kepe
From synners whych hath not God in dred;
But wyll the cast in Pryson depe,
Tyll thou them tech to do hyt in dede,
Then slander on the sholde spryng and sprede,
That thou dyd coyne then wold they sey,
And so undo the for ever and aye.

50. And yf thou teche them thys conyng,
Their synfull levying for to mayntayne;
In Hell therefore myght be thy wonnyng,
For God of the then would disdayne,
As thow nought cowd for thy selfe sayne:
That Body and Soule you may bothe save,
And here in pece thy levying have.

51. Now in thys Chapter I have the tought,
How thou the bodys must Putrefy:
And so to guide the thou be not cawght,
And put in duraunce, losse, and vylanye:
My doctryne therefore remember wyttyly,
And passe forth toward the Syxth Gate,
For thys the Fyfthe ys tryumphate.

The end of the Fyfthe Gate.

OF CONGELATION.

The sixt Gate.

1.Of Congelacyon I nede not much to wryte,
But what yt ys now I wyll fyrst declare:
It ys of soft thyngs Induracyon of Colour Whyte,
And confyxacyon of Spyrits whych fleyng are:
How to congele thee nedyth not much to care;
For Elements wyll knyt together sone,
So that Putrefaccyon be kyndly done.

2.But Congelacyons be made in dyvers wyse,
And Spyryts and Bodys dyssolvyd to water clere,
Of Salts also dyssolvyd ons or twyse,
And then to congele in a fluxyble Mater;
Of such Congelyng folys do clatter:
And some dyssolvyth devydyng manually
Elements, them after congelyng to powder dry.

3.But such Congelyng ys not to our desyre:
For unto owers yt ys contraryose.
Our Congelacion dredyth not the fire:
For yt must ever stond in yt unctuos,
And also in hys Tincture be full bounteous,
Whych in the Ayre congelyd wyll not relent
To Water, for then our Worke were shent.

4.Moreover Congele not into so hard a Stone
As Glasse or Crystall whych meltyth by fusyon;
But so that hyt lyke wax wyll melt anon
Wythouten blast: and beware of Delusyon;
For such Congelyng longyth not to our Conclusyon
As wyll not flow and ren to water agen,
Lyke Salts congelyd, then laboryst thou in vayne.

5.Whych Congelacyon avaylyth us never a dell,

Hyt longyth to Multyplyers whych Congele vulgarly;
Yf thow therefore lyst to do well,
(Syth thy Medcynne shall never flow kyndly,
Nether Congele, wythout thow fyrst yt Putrefye)
Fyrst Purge and Fyx the Elements of our Stone,
Tyll they together Congele and flow anone.

6.For when the Matter ys made parfyt Whyte,
Then wyll thy Spryte wyth the Body Congelyd be;
But of that tyme thou must have long respyte,
Yer yt appere Congelyd lyke Pearles unto the,
Such Congelacyon be glad for to see;
And after lyke graynys red as blod,
Rychyr then any worldly good.

7.The erthly Grosnes therefore fyrst mortyfied
In Moystnes, Blacknes ingendryd ys;
Thys pryncypell may not be denyed,
For naturall Phylosophers so seyth I wys,
Whych had, of Whytenes thou may not mys:
And into Whytenes yf thou Congele hyt ons,
Thou hast a Stone most presyose of all Stonys.

8.And by the Dry lyke as the Moyst dyd putrefy,
Whych causyd in colors Blacknes to appere;
Ryght so the Moyst Congelyd by the Dry,
Ingendryth Whytenes shyneyng with myght full clere,
And Drynes procedyth as Whytyth the matter:
Lyke as in Blackyng Moysture doth hym show,
By colors varyante aye new and new.

9.The cause of all thys ys Hett most temperate,
Workyng and mevyng the Mater ys contynually,
And thereby also the Mater ys alterate,
Both inward and outward substancyally,

And not to as doth folys to syght sophystically:
But every parte all fyre for to endure,
Fluxybyly fyxe and stabull in tyncture.

10. And Physycke determyneth of eche Dygestyon,
Fyrst don in the Stomack in whych ys Drynes,
Causyng Whytnes wythout questyon,
Lyke as the second Dygestyon causyth Rednes,
Compleat in the Lyver by Hete and temperatnes;
And so our Stone by Drynes and by Hete,
Dygestyd ys to Whyte and Red complete.

11. But here thou must another secret knowe,
How the Phylosophers Chyld in the Ayre ys borne:
Besy thee not to fast at the Cole to blowe,
And take that nether for mock nor skorne,
But trust me truly else thy work ys all forlorne:
Wythout thyne Erth wyth Water revyvyd be,
Our trew Congelyng shalt thou never see.

12. A sowle betwyxt Hevyn and Erth beyng,
Arysyng fro the Erth as Ayre wyth Water pure,
And causyng lyfe in every lyvely thyng,
Incessably runnyng uppon our foresayd Nature,
Enforsyng to better them wyth all hys cure;
Whych Ayre ys the Fyre of our Phylosophy,
Namyd now Oyle, now Water mystyly.

13. And thus mene Ayre, whych Oyle, or Water we call,
Our Fyre, our Oyntment, our Spryte, and our Stone,
In whych one thyng we grownd our wysdomes all,
Goyth nether out nor yn alone,
Nether the Fyer but the Water anone;
Fyrst yt outeledyth, and after bryngyth yt yn,
As Water with Water whych wyll not lyghtly twyn.

14. And so may Water only our Water meve,
Whych mevyng causyth both Deth and Lyfe,
And Water doth kyndly to Water cleve
Wythout repugnance, or any stryfe,
Whych Water to Folys ys nothyng ryfe;
Beyng of the kynd wythowten dowte
Of the Spryte, callyd Water and leder owte.

15. And Water ys the secret and lyfe of every thyng
That ys of substance in thys world y found;
For of the Water eche thyng hath begynnyng,
As showyth in Woman when she shallbe unbound
By water whych passyth afore, if all be found,
Callyd Albyen, fyrst from them rennyng,
Wyth grevose throwys afore the chyldyng.

16. And truly that ys the cause pryncypall,
Why Phylosophers chargyd us to be pacyent
Tyll tyme the Water were dryed to powder all,
Wyth nurryshyng hete continuall but not vyolent,
For qualytes be contrarious of every element,
Tyll after Black in Whyte be made a unyon,
And then forever congelyd wythout dyvysyon.

17. And furthermore the preparacion of thys conversyon
Fro thyng to thyng, fro one state to another,
Ys done only by kyndly and descrete operacion
Of Nature, as ys of Sperme wythin the Mother:
For Sperme and Hete as Syster be and Brother,
Whych be converted wythin themself as Nature can
By accion, and passyon, and at the last to parfyt Man.

18. For as the bodely part by Nature whych ys consumate
Into Man, ys such as the begynner was,

Whych though yt thus fro thyng to thyng was alterat,
Not owt of kynd to munge with other kynds dyd yt pas;
And so our Mater spermatycall wythin one Glas,
Whythin hyt selfe must turne fro thyng to thyng,
By hete most temperate only hyt noryshyng.

19. Another example naturall I may thee tell,
How the substance of an Egg by nature ys wrought
Into a Chyk, not pasyng out of the shell,
A playner example coud I not have thought,
And there conversions be made tyll forth be brought
Fro state to state the lyke by lyke yn kynd,
Wyth nurryshyng hete: only bere thys yn mynd.

20. Another example here may you also rede,
Of Vegetable thyngs takyng consyderacyon;
How every Plant growyth of hys owne sede,
Thorow Hete and Moysture by naturall operacyon,
And therefore Mineralls be nurryshyd by mynystracyon;
Of Moysture radycall, whych theyr begynnyng was,
Not passyng theyr kynd wythin one Glas.

21. There we them turne fro thyng to thyng agayne,
Into ther Moder the Water when they go;
Whych pryncyples unknowen thou labourest in vayne:
Then ys all Sperme, and thyngs ther be no mo,
But kynd wyth kynd in number two;
Male and Female, Agent and Pacient,
Wythin the matryce of the Erth most oryent.

22. And these be turnyd by Hete fro thyng to thyng
Wythin one Glas, and so fro state to state,
Tyll tyme that Nature do them brynng
Into one substance of the Water regenerate,
And so the Sperme wythin hys kynde ys alterate,

Abyll in lykenes hys kynde for to Multeplie,
As doth in kynde all other thyngs naturally.

23. In the tyme of thys seyde processe naturall,
Whyle that the Sperme consevyd ys growyng,
The substance ys nurryshed wyth hys owne Menstruall,
Whych Water only out of the Erth dyd bryng,
Whose colour ys Greene in the fyrst showing,
And for that tyme the Son hydyth hys lyght,
Taking gys course thorow owte the North by nyght.

24. The seyde Menstrue ys, (I say to the in councell)
The blod of our Grene Lyon, and not of Vytrioll,
Dame Venus can the trewth of thys the tell,
At thy begynnyng to councell and yf thou her call:
Thys secret ys hyd by Phylosophers grete and small;
Whych blode drawn owte of the seyde Lyon,
For lac of Hete had not perfyt Dygestyon.

25. But thys blode our secret Menstruall,
Wherewyth our Sperme ys nurryshed temperatly,
When it ys turnyd into the fecys Corporall,
And becom Whyte perfytly and very Dry,
Congelyd and Fyxyd into hys owne body;
Then brustyn blod to syght yt may well seme,
Of thys warke namyd the mylke whyte Dyademe.

26. Understonde now that our fyery Water thus acuate,
Is called our Menstruall water, wherein
Our Erth ys losyd and naturally Calcenat
By Congelacyon that they may never twyne:
Yet to Congele more water thou may not blyn
Into thre parts of the acuate water seyde afore,
Wyth the 4th part of the Erth congelyd & no more.

27. Unto that substance threfore so congelat,
The fowerth part put of water Crystallyn
And make them then together to be Dysponsat
By Congelacyon into a myner metalllyne,
Whych lyke a sworde new slypyd then wyll shyne,
After the Blacknes whych fyrst wyll showe,
The fowerth parte geve yt them of water new.

28. Mo Inbybytyons many must we have yett;
Geve yt the second, and after the thyrd also,
The seyde proportyon kepe well in thy wyt;
Then to another the fowerth tyme loke thou go,
The fyfth tyme and the syxth, passe not there fro:
But put two parts at eche tyme of them three,
And at the seventh tyme fyve parts let there bee.

29. When thou hast made thus seven tymes Inbybytion,
Ageyne then must thou turne thy Whele,
And Putrefy all that Matter wythowte addycyon:
Fyrst Blacknesse abydyng yf thou wylt do well,
Then into Whytenes congele yt up eche dele,
And by Rednes into the Sowth assend,
Then hast thou brought thy Base unto an end.

30. Thus ys thy Water then devydyd in partyes two,
Wyth the fyrst party the Bodys be Putryfyat,
And to thyne Inbybytions the second part must go,
Wyth whych the Matter ys afterwards Denygrat,
And sone uppon by esy Decoccyon Albyfyate:
Then yt ys namyd by Phylosophers our Sterry Stone,
Bryng that to Radnes, then ys the syxth Gate woon.

The end of the Syxth Gate.

OF CIBATION

The Seventh Gate.

1. Now of Cibacion I turne my pen to wryte,
Syth yt must here the seventh place occupye;
But in few words yt wylbe expedyte,
Take tent therto, and understond me wyttyly;
Cibacion ys callyd a fedying of our Matter dry
Wyth Mylke, and Mete, whych moderatly they do,
Tyll yt be brought the thyrd order unto.

2. But geve yt not so much that thou gyt glut,
Beware of the Dropsy, and also of Noyes Flood;
By lyttyll and lyttyll therfore thou to hyt put
Of Mete and Drynke as semyth to do hyt good,
That watry humors not overgrow the blood:
The Drynke therfore let hyt be mesuryd so,
That kyndly appetyte thou never quench therfor.

3. For yf yt drynke to much, then must yt have
A Vomyte, ells wyll yt be syk to long;
Fro the Dropsy therfore thy Wombe thou save,
And fro the Flux, ells wyll hyt be wrong,
Whych rather lat yt thyrst for drynke amonge:
Then thou shold geve yt overmuch at ons
Whych must in youth be dyattyd for the nons.

4. And yf thou dyatt hyt (as Nature doth requyre)
Moderatly tyll hyt be growen to age,
Fro Cold hyt kepyng and nurryshyng wyth moyst Fyre;
Than shall yt grow and wax full of corrage,
And do to thee both plesure and advauntage:
For he shall make darke Bodys hole and bryght,
Clensyng theyer Leprosenes thorow hys myght.

5. Thre tymes thus must thou turne about thy Whele

Abowte kepyng the rewle of the seyde Cibacyon,
And then as sone as yt the Fyre doth fele,
Lyke Wax yt wylbe redy unto Lyquacyon;
Thys Chapter nedyth not longer protestacion:
For I have told thee the dyatory most conveyent
After thyne Elements be made equypolent.

6. And also how thou to Whytnes shalt bryng thy Gold,
Most lyke in fygure to the leaves of an hawthorn tre,
Called Magnesya afore as I have told;
And our Whyte Sulfur wythowte conbustebyllyte,
Whych fro the fyer away wyll never fle:
And thus the seventh Gate as thow desyred
In the upspryng of the Son ys conqueryd.

The end of the seventh Gate.

OF SUBLIMATION.

The eight Gate.

1. Here of our Sublimacion a word or two,
I have to speke, whych the eyghth Gate ys
Folys do Sublyme, but Sublyme thou not so,
For we Sublyme not lyke as they do I wys;
To Sublyme trewly therfore thou shall not mys:
If thou can make thy Bodys first spirituall,
And then thy Spyryts as I have tought the corporall.

2. Som do Mercury from Vitriall and Salt sublyme,
And other spryts fro Scales of Yern or Steele,
Fro Eggshells calcynynd and quyk lyme,
And on theyer manner hyt they Sublyme ryght well,
But such Sublymyng accordyth never adele
To our entent, for we Sublyme not so,
To trewe Sublymyng therfore now wyll I go.

3. In Sublymacyon fyrst beware of one thyng,
That thou Sublyme not to the top of thy Vessell,
For without vyolence thou shalt yt not downe bryng
Ageyne, but there yt wyll abyde and dwell;
So hyt rejoytsyth wyth refrygeracion I the tell:
Kepe hyt therfore wyth temperat hete adowne
Full forty dayes, tyll hyt wex black abowen.

4. For then the Sowle begynnyth for to com owte,
Fro hys owne vaynys; for all that subtyll ys,
Wyll wyth the Spryts assend withouten dowte:
Bere in thy mynde therfore and thynkeon thys,
How here eclypsynd byn thy Bodys:
As they do Putrify Sublymyng more and more,
Into the Water tyll they be all up bore.

5. And thus ther venom when they have spowtyd out

Into the water, than Black yt doth appeare,
And become spirituall every dele withoute dowte,
Sublymyng esyly on our manner
Into the water which doth hym bere:
For in the Ayre one Chyld thus must be bore
Of the Water ageyne as I have seyde before.

6. But when these to Sublymacyon continuall
Be laboryd so, wyth hete both moyst and temperate,
That all ys Whyte and purely made spirituall;
Then Hevyn uppon Erth must be reiterate,
Unto the Sowle wyth the Body be reincorporate:
That Erth becom all that afore was Hevyn,
Whych wyll be done in Sublymacyons sevyn.

7. And Sublymacyon we make for causys thre,
The fyrst cause ys to make the Body Spirituall;
The second that the Spryt may Corporall be,
And becom fyx wyth hyt and substancyall:
The Thyrd cause ys that fro hys fylth orygynall
He may be clenysyd, and hys fatnys sulphuryose
Be mynnyshyd in hym whych ys infectuose.

8. Then when they thus togeder depuryd be,
They wyll Sublyme up whyter then Snow;
That syght wyll gretly comfort the;
For than anon parfytyly shalt thou know
Thy Sprytts shall so be a downe I throw:
That thys Gate to the shalbe unlockyd,
Out of thys Gate many one be shyte and mockyd.

The end of the eighth Gate.

OF FERMENTATION

The ninth Gate.

1. Trew Fermentacyon few Workers do understond,
That secrett therefore I wyll expounde to the,
I travelyd trewly thorow many a Lond:
Or ever I myght fynde any that cold tell hyt me;
Yet as God wolde, (evermore blessed he be,)
At the last I cum to knowledge therof parfyt,
Take heede therefore, therof what I do wryte.

2. Fermentyng in dyvers maners ys don,
By whych our Medcyns must be perpetuate,
Into a clere Water, som lesyth Son and Mone;
And wyth ther Medcyns makyth them to be Congelate;
Whych in the Fyer what tyme they be examynate,
May not abyde nor alter wyth Complement,
For such Ferments ys not to our intent.

3. But yet more kyndly som other men don
Fermentyng theyer Medcynes in thys wyse,
In Mercury dyssolvynge both Son and Mone,
Up wyth the Sprys tyll tyme wyll aryse,
Sublymyng them together twyse or thryse:
Then Fermentacyon therof they make,
That ys a way, but yet we hyt forsake.

4. Som other ther be whych hath more hap
To touch the trothe in parte of Fermentyng;
They Amalgam ther Bodys wyth Mercury lyke papp;
Then theruppon ther Medcyns relentyng,
These of our Secretts have som hentyng:
But not the trewth wyth parfyt Complement,
Because they nether Putrefy nor alter ther Ferment.

5. That poynt therefore I wyll dysclose to thee,

Looke how thou dydyst wyth thy unparfyt Body,
And do so wyth thy parfyt Bodys in every degre;
That ys to sey fyrst thou them Putrefye
Her prymary qualytes destroying utterly:
For thys ys wholely to our entent,
That fyrst thou alter before thou Ferment.

6.To thy Compound make Ferment the fowerth parte,
Whych Ferments be only of Son and Mone;
If thou therefore be Master of thys Arte,
Thy Fermentacion lat thys be done,
Fyx Water and Erth together sone:
And when the Medcyn as wax doth flowe,
That uppon Malgams loke thou hyt throw.

7.And when all that together ys myxyd
Above thy Glasse well closyd make thy fyre,
And so conteneu hyt tyll all be fyxid,
And well Fermented to desyre;
Than make Projeccyon after thy pleasure:
For that ys Medcyn than ech dele parfyt,
Thus must you Ferment both Red and Whyte.

8.For lyke as flower of Whete made into Past,
Requyreth Ferment whych Leven we call
Of Bred that yt may have the kyndly tast,
And becom Fode to Man and Woman most cordyall;
Ryght so thy Medcyn Ferment thou shall,
That yt may tast wyth the Ferment pure,
And all assays evermore endure.

9.And understond that ther be Ferments three,
Two be of Bodys in nature clene,
Whych must be altryd as I have told thee;
The thyrd most secret of whych I mene,

Ys the fyrst Erth to hys owne Water grene:
And therefore when the Lyon doth thurst,
Make hym drynke tyll hys Belly burst.

10.Of thys a Questyon yf I shold meve,
And aske of Workers what ys thys thyng,
Anon therby I sholde them preve;
Yf they had knowledge of our Fermentyng,
For many man spekyth wyth wondreng:
Of Robyn Hode, and of his Bow,
Whych never shot therin I trow.

11.But Fermentacion trew as I the tell
Ys of the Sowle wyth the Bodys incorporacyon,
Restoryng to hyt the kyndly smell;
Wyth tast and color by naturall conspysacyon
Of thyngs dysseveryd, a dew redyntegracyon:
Wherby the Body of the Spryte takyth impression,
That eyther other may helpe to have ingression.

12.For lyke as the Bodys in ther compaccyon corporall
May not show out ther qualytes effectually
Untyll the tyme that they becom spyrituall:
No more may Spryts abyde wyth the Bodys stedfastly,
But they wyth them be fyrst confyxat proportionably:
For then the Body techyth the Spryt to suffer Fyer,
And the Spryt the Body to endure to thy desyre.

13.Therefore thy Gold wyth Gold thou must Ferment,
Wyth hys owne Water thyne Erth clensyd I mene
Not ells to say but Element wyth Element;
The Spryts of Lyfe only goyng betweene,
For lyke as an Adamand as thow hast sene:
Yern to hym draw, so doth our Erth by kynde
Draw downe to hym hys Sowle borne up wyth Wynd.

14. Wyth mynd therefore thy Sowle lede out and in,
Meng Gold wyth Gold, that is to say
Make Elements wyth Elements together ryn;
To tyme all Fyre they suffer may,
For Erth ys Ferment wythouten nay
To Water, and Water the Erth unto;
Our Fermentacion in thys wyse must be do.

15. Erth ys Gold, so ys the Sowle also,
Not Comyn but Owers thus Elementate,
And yet the Sun therto must go,
That by our Whele yt may be alterate,
For so to Ferment yt must be preparat:
That hyt profoundly may joynyd be
Wyth other natures as I seyde to thee.

16. And whatsoever I have here seyde of Gold,
The same of Sylver I wyll thou understond,
That thou them Putrefye and alter as I have told;
Ere thou thy Medcyn to Ferment take in hond,
Forsowth I cowde never fynde hym wythin Englund:
whych on thys wyse to Ferment cowde me teche
Wythout errour, by practyse or by speche.

17. Now of thys Chapter me nedyth to trete no more,
Syth I intend prolixite to eschew;
Remember well my words therefore,
Whych thou shalt preve by practys trew,
And Son and Mone loke thou renew:
That they may hold of the fyfth nature,
Then shall theyr Tynctures ever endure.

18. And yet a way there ys most excellent,
Belongyng unto another workyng,

A Water we make most redolent:
All Bodys to Oyle wherwyth we bryng,
Wyth which our Medcyn we make floyng:
A Quyntessens thys Water we call
In man, which helyth Dysesys all.

19. But wyth the Bace after my Doctryne preperat,
Which ys our Calx, thys must be don;
For when our Bodys be so Calcenat,
That Water wyll to Oyle dyssolve them sone;
Make therfore Oyle of Son and Mone
Which ys Ferment most fragrant for to smell,
And so the 9th Gate ys Conquered of thys Castell.

The end of the ninth Gate.

OF EXALTATION

The tenth Gate.

1. Procede we now to the Chapter of Exaltacion,
Of whych truly thou must have knowledge pure,
Full lyttyll yt ys dyfferent from Sublymacyon,
Yf thou conceve hym ryght I thee ensure:
Herto accordyth the holy Scrypture:
Chryste seyng thus, Yf I exalted be,
Then shall I draw all thyngs unto me.

2. Ower Medycyn yf we Exalt ryght so,
Hyt shall therby be Nobylyzate,
That must be done in manners two;
Fro tyme the parts be dysponsate,
Whych must be Crusyfyed and examynat:
And then contumulate both Man and Wyfe,
And after revyvyd by the Spyryts of Lyfe.

3. Than up to Hevyn they must Exaltyd be,
Ther to be in Body and Sowle gloryfyate;
For thou must bryng them to such subtylyte,
That they assend together to be intronyzate,
In Clouds of clerenesse, to Angells consociate:
Then shall they draw as thou shalt se
All other Bodys to ther owne dygnyte.

4. Yf thou therfore thy Bodys wyll Exaltat,
Fyrst wyth the Sprys of Lyfe thou them augment,
Tyll tyme thy Erth be well subtylyate,
By naturall rectyfyng of eche Element;
Hym up exalting into the Fyrmament:
Than much more presyose shall they be than Gold,
Because they of the Quyntessence do hold.

5. For when the Cold hath overcum the Hete,

Then into Water the Ayre shall turnyd be;
And so two contrarys together shall mete,
Tyll ether wyth other ryght well agre,
So into Ayre thy Water as I tell the;
When Hete of Cold hath gott domynacyon,
Shalbe convertyd by craft of Cyrclacyon.

6. And of the Fyer then Ayer have thou shall,
By losyng Putrefyyng and Sublymyng;
And Fyer thou hast of the Erth materyall:
Thyne Elements by craft thus dysseveryng,
Most specyally the Erth well Calcenyng:
And when they be eche on made pure,
Then do they hold all of the fyfth nature.

7. On thys wyse therefore make them to be Cyrclat,
Ech unto other exalting by and by,
And in one Glas do all thys surely sygylate,
Not wyth thy hond, but as I teche the naturally,
Fyer into Water then turne fyrst hardely;
For Fyer ys in Ayer wych ys in Water exystent,
And thys Conversyon accordyth to our entent.

8. Than ferthermore turne on thy Whele,
That into Erth thy Ayre convertyd be,
Whych wylbe don also ryght well:
For Ayre ys in Water beyng in the Erth trust me;
Then Water into Fyre contraryose in ther qualyte:
Sone turne thou may, for Water in Erth ys,
Whych ys in Fyer conversyon, true ys thys.

9. Thy Whele ys now nygh turnyd abowte,
Into Ayre turne Erth, whych ys the proper nest,
Of other Elements ther ys no dowte,
For Erth in Fyre ys, whych in Ayre takyth rest,

Thys Cyrclacyon thou begyn must in the West:
Then forth into the Sowth tyll they exaltd be,
Procede dewly as in the Fygre I have towght the.

10. In whych proces thou may clerly se,
From an extreame how to another thou may not go.
But by a mene, syth they in qualyte contraryose be;
And reson wyll forsoth that hyt be so,
As hete into cold wyth other contraryose mo:
Wythout theyr menys as moyst to hete and cold,
Examples suffycyent afore thys have I told.

11. Thus have I tawght the how for to make,
Of all thy Elements a parfyt Cyrclacyon,
And at thy Fygre example for to take,
How thou shalt make thys foresayd Exaltacyon,
And of thy Medcyn in the Elements trew graduacyon:
Tyll hyt be brought to a quynaryte temperat,
And then thou hast conqueryd the Tenth Gate.

The end of the Tenth Gate.

OF MULTIPLICATION

The eleventh Gate.

1. Multiplycacyon now to declare I procede,
Whych ys by Phylosophers in thys wyse dyfynynd,
Augmentacton yt ys of that Elixer indede,
In goodnes, in quantyte, both for Whyt and Rede,
Multiplycacyon ys therfore as they have seyde:
That thyng that doth Augment the Medcyns in ech degre,
In Color, in Odor, in Vertue, and also in Quantyte.

2. And why thou may thy Medcyn multeply,
Infynytly the cause forsoth ys thys.
For yt ys Fyer whych tyned wyll never dye:
Dwellyng wyth the as Fyer doth in housys,
Of whych one sparke may make more Fyers I wys;
As musk in Pygments, and other spycys mo,
In vertue multiplyeth and our Medcyn ryght so.

3. So he ys ryche the whych Fyer hath les or more,
Because he may so gretly Multeply;
And ryght so ryche ys he whych any parte hath in store
Of our Elixers whych be augmentable infynytly:
One way yf thou dyssolve our Powders dry,
And oft tymes of them make Congelacyon,
Of hyt in goodnes thou makyst then Augmentacyon.

4. The second way both in goodnes and in quantyte,
Hyt Multiplyeth by Iterat Fermentacion,
As in that Chapter I showyd playnly unto the,
By dyvers manners of naturall Operacyon,
And also in the Chapter of our Cybacyon:
Where thou may know how thou shalt Multeply
Thy Medcyn wyth Mercury Infynytly.

5. But and thou bothe wyll Loose and also Ferment,

Both more in quantity and better will yet be;
And in such wise thou may that so augment,
That in thy Glass yet will grow like a Tree,
The Tree of Hermes named, seemly to see:
Of which one Pepyn a thousand will multiply,
If thou can make thy Projection wittyly.

6. And like as Saffron when yet is pulverized,
By lye and lye if yet in Lye be
Tempered, and then with myke more Lye dilate;
Tyngyth much more of Lye in quantity,
That being hole in his own gross nature: so shall thou see
That our Elixers the more they be made thyn,
The farther in Tincture sothfastly will runne.

7. Keep in thy Fire therefore both even and morow,
From house to house that thou need not to runne
Amonge thy Neighbors, thy Fire to seek or borrow,
The more thou keepst the more good shall thou win,
Multiplyinge ey more and more thy Glass within:
By feeding with Mercury to thy lyes end,
So shall thou have more than thou needst to spend.

8. This matter is playne, I will no more
Write now thereof, let Reason be the guide;
Be never the bolder to Sin therefore,
But serve thy God the better a each tyde;
And whyls that thou shall in this life abide,
Bere this in mynde, forget not I the pray,
As thou shalt appear before thy God at dooms day.

9. His own great Gifts before and his Treasure,
Dispose thou vertuously, helping the poore at need,
That in this World to the thou may procure
Mercy and Grace with Heavenly bliss to mede,

And pray devoutly to God that he the lede
In at thys eleventh Gate as he can best,
Sone after then thou shalt end thy conquest.

The end of the eleventh Gate.

OF PROJECTION

The twelfth Gate.

1. In Projeccyon hyt shalbe provyd yf our practise be profytable.
Of wch yt behovyth me the secrets here to meve;
Therefore yf thy Tyncture be sure and not varyable,
By a lyytyll of thy Medcyn thus shall thou preve
Wyth Mettall or wyth Mercury as Pyche yt wyll cleve:
And Tynct in Projeccyon all Fyers to abyde,
And sone yt wyll enter and spred hym full wyde.

2. But many for Ignorans doth mar that they made,
When on Mettalls unclensyd Projeccyon they make,
For be cause of corrupcyon theyr Tynctures must vade;
Whych they wold not away fyrst fro the Bodys take,
Whych after Projeccyon be bryttyl, bloe, and blacke:
That thy Tyncture therfore may evermore last,
Uppon Ferment thy Medcyn loke fyrst that thou cast.

3. Then brottyl wyll thy Ferment as any glas be,
Uppon Bodys clensyd and made very pure,
Cast thy brottyll substance and sone shall thou se,
That they shalbe curyosely coleryd wyth Tyncture,
Whych at all assays for ever shall endure:
But at the Psalmys of the Sawter example thou take
Profytable Projeccyon parfytyly to make.

4. On Fundamenta cast fyrst thys Psalme Nunc Dimittis,
Uppon Verba mea then cast Fundamenta blyve;
Than Verba mea uppon Diligam, conseve me wyth thy wyttis;
And Diligam on Attende yf thou lyst to thryve:
Thus make thou Projeccyons thre fowre or fyve,
Tyll the Tyncture of thy Medcyn begyn to decrease,
And then yt ys tyme of Projeccyon to cese.

5. By thys mysty talkyng I mene nothyng ells,

But that thou must cast fyrst the lesse on the more,
Incresyng ever the Number as wyse men the tells,
And kepe thou thys Secrett to thy selfe in store,
Be covetuouse of connyng yt ys no burden sore:
For who that joyneth not the Elixers wyth Bodys made clene,
He wot not what sykerly Projeccyon doth mene.

6.Ten yf thou Multiply fyrst into ten,
One hundreth, that number wyll make sykerly;
Yf one hundreth into an hundreth be Multiplied then,
Ten thousand ys that number counte hyt wyttyly,
Then into as much more ten thousand multiply:
That ys a thousand thousand,whych multiplyeth I wys,
Into as much more as a hundred myllyons ys.

7.That hundred myllyons beyng multiplyed lykewys,
Into ten thousand myllyons, that ys for to sey,
Makyth so grete a number I wote not what yt ys,
Thy number in Projeccyon thus Multiply alwey:
Now Chyld of thy curtesy for me thou pray;
Syth that I have told the our secretts all and some,
To whych I beseche God by Grace thou may com.

8.Now thou hast conqueryd the twelve Gates,
And all the Castell thou holdyst at wyll,
Kepe thy Secretts in store unto thy selve;
And the comaundements of God looke thou fulfull:
In fyer conteinue thy glas styll,
And Multeple thy Medcyns ay more and more,
For wyse men done sey store ys no sore

The end of the Twelve Gates.

THE RECAPITULATION.

1. For to bryng thys Tretys to a fynall end,
And brevely here for to conclude these Secretts all,
Dylygently loke thou, and to thy Fygyre attend:
Whych doth in hyt conteyne these secrets grete & small,
And yf thou conceve both Theorycall and Practycall:
By Fygyres, and by Colors, and by Scrypture playne,
Whych wyttely consevyd thou mayst not work in vayn.

2. Consyder fyrst the Latytude of thy Precyous Stone,
Begynnyng in the fyrst syde notyd in the West,
Where the Red Man and the Whyte Woman be made one,
Spowsyd wyth the Sprys of lyfe to lyve in love and rest,
Erth and Water equally proportyond that ys best;
And one of the Erth ys good and of the Sprys thre,
Whych twelve to fowre also of the Erth may be.

3. Thre of the Wyfe and one of the Man then must thou take,
And the lesse of the Sprys there be in thys dysponsation,
The rather thy Calcynatyon for certeyne shall thou make,
Then forth into the North procede by obscuratyon;
Of the Red Man and hys Whyte Wyfe callyd Eclypsation:
Losyng them and alteryng betyxt Wynter and Vere,
Into Water turnyng Erth darke and nothyng clere.

4. Fro thens by colors many one into the Est assends,
There shall the Mone be full apperyng by day lyght;
Then ys she passyd her Purgatory and course at end;
There ys the uprysyng of the Son apperyng whyt and bryght,
There ys Somer after Vere, and day after nyght:
Than Erth and Water whych were so black be turnyd into Ayre;
Than clouds of darknes be overblowyn & all aperyth faire.

5. And lyke as the West begynnyng was of the Practyse,
And the North the parfyt mene of profound Alteratyon,

So the Est after them the begynnyng of Speculacyon ys;
But of thys course up in the Sowth the Son makyth Consumation.
Ther be thy Elements into Fyre turnyd by Cyrclacyon:
Then to wyn to thy desyre thou needst not be in dowte,
For the Whele of our Phylosophy thou hast turnyd abowte.

6. But yet ageyne turne abowte two tymys thy Whele,
In which be comprehendyd all the Secretts of our Phylosophy,
In Chapters 12 made playne to the if thou conseve them well;
And all the Secretts by and by of our lower Astonomye,
How thou Calcin thy Bodys, parfit, dissolve, devide & putrefie;
Wyth parfyt knowledge of all the polys whych in our Hevyn ben.
Shynyng with colors inexplycable never were gayer sene.

7. And thys one Secrett conclusyonal know thou wythouten fayle,
Our Red Man teyneth not tyll he teynyd be;
Therefore yf thou lyst thy selfe by thy craft to avayle,
The Altytude of thy Bodys hyde & show out theyr profundyte,
In every of thy Materyalls dystroyng the fyrst qualyte:
And secondary qualytes more gloryose repare in them anon
And in one Glas wyth one governaunce 4 Naturs turne into one.

8. Pale, and Black, wyth falce Citryne, unparfyt Whyte & Red,
Pekoks fethers in color gay, the Raynbow whych shall overgoe,
The Spottyd Panther wyth the lyon greene, the Crowys byll bloe
as lede;
These shall appere before the parfyt Whyte, & many other moe
Colors, and after the parfyt Whyt, Grey, and falce Citrine also;
And after all thys shall appere the blod Red invaryable,
Then hast thou a Medcyn of the thyrd order of hys owne kynde
Multyplycable.

9. Thou must devyde thy Elixer whyte into partyes two,
After thou rubify and into Glassys let hym be don,
If thou wylt have the Elixers both for Son and Mone do so;

Wyth Mercury then hem Multepley unto gret quantyte sone:
Yf thou at the begynnyng had not as much as wold into aspone:
Yet moght thou them so Multepley both the Whyte & Red,
That yf thou levyd a thousand yere they shold the stond in stede.

10. Have thou recourse to thy Whele I counsell the unto,
And stody tyll thou understond eche Chapter by and by,
Medyll with no falce Fantesys, Multepleyers, let them go,
Which wyll the flatter & falcely sey they are connyng in
Phylosophye,
Do as I byd the and then dyssolve these foreseyd Baces wyttely;
And turne hym into parfyt Oyls with our trew water ardent,
By Cyrculacion that must be don accordyng to our entent.

11. These Oyls wyll fyx crude Mercury and convert Bodys all,
Into parfyt Sol and Lune when thou shalt make Projeccyon,
That Oylsh substance pure and fyx Raymond Lully dyd call
Hys Basylyske, of whych he made never so playne deteccyon,
Pray for me to God that I may be of hys eleccyon:
And that he wyll for one of hys on Domys Day me kene,
And graunt me in hys blys to reygne for ever wyth hym, Amen.

Gloria tibi Domine.

**An Admonition, wherein the Author
declareth his Erronious experiments.**

1. After all thys I wyll thou understonde,
For thy savegarde what I have done,
Many Experyments I have had in hond;
As I found wryten for Son and Mone,
Whych I wyll tell the rehearsing sone:
Begynnyng wyth Vermylion whych provyd nought,
And Mercury sublymyd whych I dere bought.

2. I made Solucyons full many a one,
Of Spyrytts, Ferments, Salts, Yerne and Steele;
Wenyng so to make the Phylosophers Stone:
But fynally I lost eche dele,
After my Boks yet wrought I well;
Whych evermore untrew I provyd,
That made me oft full sore agrevyd.

3. Waters corrosyve and waters Ardent,
With which I wrought in divers wyse,
Many one I made but all was shent;
Eggs shells I calcenyd twice or thryse,
Oyls fro Calcys I made up-ryse;
And every Element fro other I did twyne,
But profyt found I ryght none therein.

4. Also I wrought in Sulphur and in Vitriall,
Whych folys doe call the Grene lyon,
In Arsenike, in Orpement, fowle mot them fall;
In debili principio was myne Incepcon:
Therefore was frawde in fyne the Conclusyon;
And I blew my thryft at the Cole,
My Clothys were bawdy, my Stomache was never hole.

5.Sal Armonyake and sandever,
Sal Alkaly, sal Alembroke, sal Attinckarr,
Sal Tarter, sal Comyn, sal Geme most clere;
Sal Peter, sal Sode, of these beware;
Fro the odor of Quycksylver kepe the fare:
Medyll not wyth Mercury precipitate,
Nether wyth imparfyt Bodys rubyfycate.

6.I provyd Uryns, Eggs, Here, and Blod,
The Scalys of Yern whych Smethys do of smyte,
Aes Ust, and Crokefer whych dyd me never good:
The sowle of Saturne and also Marchasyte,
Lythage and Antemony not worth a myte:
Of whych gey Tyntures I made to shew,
Both Red and Whyte whych were untrew.

7.Oyle of Lune and water wyth labour grett,
I made Calcynyng yt with salt precipyate,
And by hyt selfe with vyolent hett
Gryndyng with Vynegar tyll I was fatygate:
And also with a quantyte of Spyces acuate;
Uppon a Marble whych stode me oft in cost,
And Oyles with Corrosyves I made;but all was lost.

8.Many Amalgame dyd I make,
Wenyng to fix these to grett avayle,
And thereto Sulphur dyd I take;
Tarter Egges whyts, and the Oyle of the Snayle,
But ever of my purpose dyd I fayle:
For what for the more and what for the lesse,
Evermore somethyng wantyng there was.

9.Wyne, Mylke, Oyles, and Runnett,
The Slyme of Sterrs that falleth to the grownde,
Celydony and Secundynes wyth many moe yett,

In these I practysyd as in my books I found,
I wan ryght nought, but lost many a pownde;
Of Mercury and Mettalls I made Chrystall stones,
Wenyng that hyt had ben a worke for the nonys.

10. Thus I rostyd and boylyd as one of Gebers Cooks,
And oft tymes my wynnyng in the Asks I sought;
For I was dyscevyd wyth many falce Books
Whereby untrue thus truly I wrought:
But all such Experyments avaylyd me nought;
But brought me in danger and in combraunce,
By losse of my goods and other grevaunce.

11. For the love of our Lady such lewdnes eschue,
Medyll wyth no falshood whych never prevyd well;
Assay when thou wylt and thou shalt fynde me treue;
Wynn shalt thou nought but lose every dele,
Pence in thy Pauwkner fewe shalt thou feele:
In smokes and smells thou shalt have myckle wo,
That unnethe for syknes on Erth shalt thou go.

12. I never saw true worke treuly but one,
Of whych in thys tretys the trewth I have told.
Stody only therefore to make our Stone:
For therby may thou wyn both Sylver and Gold,
Uppon my wrytynge therefore to ground the be bold:
So shalt thou lose nought yf God be thy gyde,
Trust to my Doctryne and therby abyde.

13. Remember how Man ys most noble Creature,
In erths Composycyon that ever God wrought,
In whom are the fowre Elements propertynyd by nature:
A naturall Mercuryalyte whych cost ryght nought,
Out of hys myner by Arte yt must be brought;
For our Mettalls be nought ells but myners too,

Of our Soon and our Moone, wyse Raymond seyde so.

14. The clerenes of the Moone and of the Soone, bryght,
Into these two Myners desendyth secretly,
Howbeyt the cleernes be hyd fro thy syght:
By craft thou shalt make ytt to appere openly,
Thys hyd Stone, thys one thyng therfore putrefye:
Wash hym wyth hys owne broth tyll whyte he becom,
Then Ferment hym wyttely, now here ys all and soom.

Now to God Almyghty I thee Recommend,
Whych graunte the by Grace to knowe thys one thing,
For now ys thys Treatys brought to an end:
And God of hys Mercy to hys blysse us bryng,
Sanctus, Sanctus, Sanctus, where Angells do syng:
Praysyng without ceasyng hys gloriose Magestye,
Whych he in hys Kyngdome graunte us for to see.

AN.DOM.1471.

Explicit Alchimiae Tractatus Philosophiae,
Cujus Rypla George, Canonicus, Auctor erat;
Mille, quadringentis septuaginta unoq;
Annis qui scriptus compositusq;fuit.
Auctori lector praebe praece, quaeso Iuvamen,
Illi purgamen leve post vitam ut sit Amen.

Englised.

Thus heere the Tract of Alchimy doth end,
Whych(Tract)was by George Ripley Chanon pen'd;
It was Composed, Writt, and Sign'd his owne,
In Anno twice Seav'n hundred seav'nty one:
Reader! Assist him,make it thy desire,
That after Lyfe he may have gentle Fire.
Amen.

Philalethes exposition of Ripley's Vision

This interesting exposition of a short poem of Sir George Ripley entitled his 'Vision', which uses symbolic ideas also explored in the *Ripley Scrowle*, is included in **Philalethes**, Eirenaeus. *Ripley Reviv'd: or, an Exposition upon Sir George Ripley's Hermetico-Poetical Works. Containing the plainest and most excellent Discoveries of the most hidden Secrets of the Ancient Philosophers, that were ever yet published. Written by Eirenæus Philalethes an Englishman, stiling himself Citizen of the World.* London, Printed by Tho. Ratcliff and Nat. Thompson, for William Cooper at the Pelican in Little-Britain. 1678.

The Vision of Sr George Ripley, Canon of Bridlington, Unfolded.

When busie at my Book I was upon a certain Night,
This Vision here exprest appear'd unto my dimmed sight:
A Toad full Ruddy I saw, did drink the juice of Grapes so fast,
Till over-charged with the broth, his Bowels all to brast:
And after that, from poyson'd Bulk he cast his Venom fell,
For Grief and Pain whereof his Members all began to swell;
With drops of Poysoned sweat approaching thus his secret Den,
His Cave with blasts of fumous Air he all bewhited then:
And from the which in space a Golden Humour did ensue,
Whose falling drops from high did stain the soyl with ruddy hue.
And when his Corps the force of vital breath began to lack,
This dying Toad became forthwith like Coal for colour Black:
Thus drowned in his proper veins of poysoned flood;
For term of Eighty days and Four he rotting stood
By Tryal then this Venom to expel I did desire;
For which I did commit his Carkass to a gentle Fire:

Which done, a Wonder to the sight, but more to be rehearst;
The Toad with Colours rare through every side was pierc'd;
And White appear'd when all the sundry hews were past:
Which after being tinted Ruddy, for evermore did last.
Then of the Venom handled thus a Medicine I did make;
Which Venom kills, and saveth such as Venom chance to take:
Glory be to him the granter of such secret ways,
Dominion, and Honour both, with Worship, and with Praise.
Amen.

An Exposition upon Sir George Ripley's Vision.

Written by Æyrenæus Philalethes, Anglus, Cosmopolita

The Vision of George Ripley, Canon of Bridlington, Unfolded.

This Vision is a Parable rather or Enigm, which the Ancient Wise Philosophers have been wont to use often in setting out their secrets; this Liberty is granted to all men for to make use of Enigmatical expressions, to decipher that which is indeed mysterious. The Ancient Egyptians taught much by Hieroglyphicks, which way many Fathers of this Science have followed; but most especially they have made use of Mystical or Cabalistical descriptions; such is this. But to the thing in hand.

A Toad full ruddy I saw.

Here we have a Toad described, and in it the whole secret of Philosophers: The Toad is Gold; so called, because it is an Earthly Body, but most especially for the black stinking venemosity which this operation comes to in the first days of its preparation, before the whiteness appear; during the Rule of Saturn, therefore it is called the ruddy Toad.

To this Authors assent with one accord; when they say our stone is nothing else but Gold digested unto the highest degree, to which Nature and Art, can bring it; and again the first work, saith another Philosopher, is to sublime Mercury, and then into clean Mercury to put clean bodies: many witnesses I could bring, yea the whole current of writers run this way: And what if some subtle Philosophers seem to deny this, on purpose to deceive the unwary? We shall not make it our work to reconcile them; (though we might) for many of them wrote very enviously, on purpose to ensnare; all of them wrote mysteriously, as much as they could to darken the truth: and at the best none of them were but men, and described things according to their apprehensions in Philosophy, none of them wrote in everything the naked truth; for then the Art would become so easie, that it would be condemned. But what needs words? we know the Truth, and we know by a secret Character, true Writers from Sophisters; and we need no Arguments being eye-witnesses our selves, and know that there is but one truth; not but one path, even the beaten path in which all who ever have attained this Art have trodden, nor can we be deceived our selves; nor would we deceive others.

Did drink the juice of Grapes.

This Toad is said to drink the juice of Grapes according to the Philosopher, the body, saith he, is not nobler than Gold, nor yet the water more precious than wine. This water they call sometimes Aqua Ardens, sometimes Acetum Acerrimum, but most commonly they call it their Mercury; this denomination I shall not insist upon; but shall assure you that is only deciphers Mercury, even that Mercury, of which I writ in my little Latine Treatise, called *Introitus apertus ad oclusum Regis palatium*; in that I discovered the whole Truth fully and nakedly, and if not too plainly, I am sure plain enough. I shall not here repeat; to that I remit the Reader.

This juice of Grapes this Toad is said to drink; that is not only in the gross Conjunction, which is an Impastation of the body, with the Water to the temper of Dough or Leaven, which the Water readily doth: such affinity there is between the Water and the Body; as the Philosopher saith, this Water is friendly and pleasant to the metals. But over, and besides the Water soaks Radically into our Body; being circulated upon it, according as the Philosopher saith, When its own sweat is returned to the Body, it perforates it marvellously. Thus the Body drinks in the Water, or Juice of Grapes, not so much then when they are first mingled: but most especially, when by Decoction it pierceth radically to the very profundity of it; and makes it to alter its Form; This is the Water which teareth the Bodies, and makes them no Bodies, but flying Spirits like a Smoak, Wind or Fume, as Artephius speaketh plentifully.

This operation is performed in a short while, in comparison of Subterranean operations of Nature, which are done in a very long time; therefore it is that so many Philosophers say, that it is done in a very short time, and yet it is not without cause, that so many of the Philosophers have complained of the length of this decoction.

Therefore the same Artephius who had said, that this fire of the Water of our Mercury, doth that in a short time above ground, that Nature was in performing in a 1000 years, doth in another place say, that the tincture doth not come out at once, but by little and little each day, and hour, till after a long time the decoction be compleat, according to the saying of the Philosopher: Boyl, boyl, and again boyl, and accompt not tedious our long decoction.

So fast.

So then this expression here, that the Toad doth drink in the Juice of Grapes so fast, doth not imply but that this work must have the true time of Nature; which is indeed a long time, and so is every

decoction at least: so they will seem to the Artist who attends the fire day by day, and yet must wait for the fruit with Patience, till the Heaven have showred down upon the Earth the former and latter Rain: yet be not out of heart, but attend until the compleatment, for then a large Harvest will abundantly recompence all thy toyl.

Till over-charged with the Broth, his Bowels all to brast.

It follows in the Vision, that at length the Toad (over-charged with the broth) did burst asunder; This broth is the same which the fair Medea did prepare, and pour upon the two Serpents which did keep the Golden Apples, which grew in the hidden Garden of the Virgins Hesperides.

For the Vinegre of the Philosophers being circulated upon the Body, doth engender a substance like unto a bloody Broth, and makes Colours of the Rainbow, to appear in the ascension and descension upon your Lyon, until the Eagles have at length devoured the Lyon, and all together being killed with the Carion of the Carcasses become a venomous Toad, creeping on the Earth, and a Crow swimming in the midst of the dead Sea.

The Juice of Grapes then, which is our Mercury, drawn from the Chameleon or Air of our Physical Magnesia, and Chalybs Magical, being circulated upon our true Terra Lemnia; after it is grossly mixed with it by Incorporation, and set to our fire to digest, doth still enter in and upon our Body, and searcheth the profundity of it; and makes the occult to become manifest by continual ascension and descension: till all together become a Broth; which is a mean substance of dissevered qualities, between the Water and the Body, till at length the Body burst asunder and be reduced into a Powder, like to the Atoms of the Sun, black of the blackest and of a viscous matter.

And after that, from poysoned bulk he cast his venom fell.

This Reduction of the Body, thus in this water ingenders so venemous a Nature, that truly in the whole World there is not a ranker Poyson, or stink, according as Philosophers witness: And therefore he is said to cast his fell venom from his poysoned bulk; in as much as the exhalations are compared to the Invenomed Fume of Dragons, as Flamell in his Summary hath such an Allusion. But the Philosopher (as he adds in his Hieroglyphicks of the two Dragons), never feels his stink, unless he break his Vessels, but only he judgeth it by the colours proceeding from the rottonness of the Confections.

And indeed it is a wonder to consider, (which some Sons of Art are eye-witnesses of) that the fixed and most digested Body of Gold; should so rot and putrify, as if it were a Carcass, which is done by the admirable Divine virtue of our dissolving Water, which no Money can purchase. All these operations, which are so enlarged by variety of expressions, center in one, which is killing the quick, and reviving the dead.

For grief and pain whereof his members all began to swell.

This venemous fume of exhalations returning upon the Body, cause it to swell all over according to the saying of the Philosopher; The Body in this Water puffeth up, swelleth and putrefieth as a Grain of Corn, taking the nature living and vegetable, therefore for this cause this Water is in this sence called by the Philosophers their Leaven, for as Leaven causeth Past to swell, so this fermented the body, and causeth it to tumefie and puff up; it is also called venom, for as this venom causeth swelling, so this Water by its reiteration uncessantly upon our body.

This operation is uncessant from the first incitation of the matter, even until compleat putrefaction; for the Toad doth always send

forth his exhalations (being rather called the Lyon), till he be over-come in part: and then when the Body begins a little to put on the Nature of the Water, then it is compared to two Dragons, one winged, and the other without wings: and lastly when that stinking Earth appears, which Hermes calls his Terra Foliata, or Earth of Leaves, then it is most properly called the Toad of the Earth; from the first excitation, even to the last of this putrefaction; which exhalations are at the beginning for a time White, and afterwards become Yellowish, Blewish, and Blackish, (from the virulency of the matter) which exhalations hourly condensing, and ever and anon running down like little veins in drops, do enter the Body marvellously, and the more it is entred; the more it swells and puffs up, till at length it be compleatly putrefied.

With drops of poysoned sweat, approaching thus his secret Den.

The following two Verses then are but a more Ample description of this work; of volatilization which is an ascension, and descension, or circulation of the confections within the Glass. Which Glass here called the secret Den, is else-where called by the same Author, a little Glassen-tun, and is an oval Vessel; of the purest White Glass, about the bigness of an ordinary Hen-Egg, in the which about the quantity of an ounce of 8 drachms of the confection, in all mixed is a convenient proportion to be set, which being Sealed up with Hermes Seal, the Glass having a neck about 6 fingers high, or there-about, which being thin and narrow; is melted together Artificially, that no Spirits can get out, nor no Air can come in, in which respect it is named a secret Den.

Also it is called a secret Den, because of the secretness of Ashes or Sand, in which in a Philosophical Athanor it is set, the doores being firmly shut up, and a prospect left to look in by a Window, either to open a little, as much as is convenient sometimes, as

occasion requires, or else with Glass put into it, to admit the view of the Artist; together with a light at hand to shew the colours.

His Cave with blasts of fumous Air, he all bewhited then.

Which Glass, Nest, and Furnace being thus secretly ordered, the Artist must in the first place expect to be in Prison a long time, as Bernard Trevisan saith, for the Concave of this secret place, will be so bewhited with the fumes which ascend, that an Artist rules his work more by skill and reason, or the eye of the mind, then of the Body, for the Spirits arising like a smoak or Wind, sticketh to the Concave of the Glass, which is above the Sand or Ashes, and there by degrees, there grow drops which run down and moisten the Body below, and reduce as much as they can of the fixed, and so the Body by the Water, and the Water by the Body alter their colours.

And from the which in space a Golden Humour did ensue.

In so much that at length, the whole Vessel will seem as though it were all over gilded with Gold, for the exhalations will be Yellow, which is a sign of true Copulation of our Man and Woman together, but before this Yellow, and with it there will be an obscuring of the White brightness of the Fume, with mixture of Colours, Dark, obscure and Blewish.

The space is not long, for all the several passages are conspicuous before 40 days; for in that space from these Colours, are demonstrating Signs of Corruption and Generation, which is given us by the biting, and fiery Nature of our pontick Waters, and the resistance of our Bodies; in which Fight the Body is overcome, and killed, and dying yields these Colours: which is a Sign that the Eagles now are getting the Mastery, and our Lyon hath also a little infected them with his Carcass, which they begin to prey upon. This Operation is by Ingenious Artists called Extraction of Natures, and Separation, for the Tincture begins

now to be separated from the Body. Also Reduction to the first matter; which is Sperm or Seed, which by reason of its double Nature is compared to two Dragons. I shall not enlarge in this Vision, but briefly unfold what is briefly laid down.

Whose falling drops from high did stain the soyl with ruddy hue.

These colours of the Mercury, do affect the subsident fixed Body, with sutable colours and the Bodies from these exhalations, be Tinted with a ruddy colour, which Flamel expresseth to this purpose, that these two Natures, or Dragons do bite one another very cruelly; and never leave from the time they have seized one upon another; till by their slaving Venom, and mortal hurts, they be all or a gore blood, and then being stewed in their own Venom, are changed into a fifth Essence.

And when his Corps the force of vital breath began to lack.

But before the renovation of these Natures, they must in the first place pass through the Eclipse, both of the Sun and Moon and the darkness of Purgatory, which is the Gate of Blackness, and after that they shall be renovated with the light of Paradise.

This Allegorically is called Death, for as a man will resist violence, which entrencheth upon his life as long as he can, but if his Enemies are many and mighty, at length they grow too mighty for him, and he begins to fail both in strength and courage, and so Paleness, the Harbinger of Death, doth stand as it were on his lips, so our Body or Man the Sun, like a strong Champion, doth resist long, till he be wounded, and bleed as it were all over, and then dies, at whose death blackness doth begin to appear, as of old the Ravens were foretellers of Man's death approaching: for this Reiteration of Rotation of the Influences of the Heaven of it, together with heat still drying up and soaking in the Moisture as

fast as it falls, brings it at last naturally to die and corrupt, as any other thing doth.

And then the Corps begin to lack breath; that is, the Fumes begin to cease: for with oft ascending and descending the Spirits are somewhat fixed, and turned into Powder or Dust, and are now in the bottom of the Vessel, drawing fast to Putrefaction: Nor do they for a time ascend, but remain below.

Wherefore govern your Fire, that your Spirits be not so exalted, and climb so high that the Earth want them, and they return no more: For this Operation is, as Morien saith, a drawing out of Water from the Earth, and again a returning of the same to the Earth, so often and so long till the Earth putrefie.

This dying Toad became forthwith like Coal for colour black.

This is the final end of the Combat, for herein in this Earth of Leaves all are reconciled, and final Peace is made; and now one Nature embraceth another, in no other form but in the form of a Powder impalpable, and in no other colour but black of the blackest.

From henceforth Natures are united, and boil and bubble together like melted Pitch, and change their forms one into another. Take heed therefore lest instead of Powder Black of the Blackest, which is the Crows Bill, you have an unprofitable dry half red Precipitate, Orange-coloured, which is a certain sign of the Combustion of Flowers, or Vertue of the Vegetative Seed. On this very Rock I have stumbled, and do therefore warn you.

Thus drowned in his proper Veins of poysoned Flood.

It appears by all that hath been said, and by the undoubted Testimony of all Philosophers who have been Eye-witnesses to this Truth, that the work is not so tedious, nor so chargeable, but that in the simple way of Nature the Mastery is to be attained: for

when once the true body is Impasted with its true Leven, it doth calcine it self, and dissolve it self for the dissolution of the Body into a black and changeable coloured Water, which is the sign of the egression of the Tincture, is the Congelation of the Spirits into this lowest Period of Obscurity, which is this black Powder like unto Lamp-Black, this is the Complement of Eclipsation, which Contrition begins soon after the Colours, Yellowish, Blewish, etc.

For term of Eighty Days and Four he rotting stood.

This Calcination begins with these Variation in Colour about the two and fortieth day, of fiftieth at the farthest, in a good Regimen: After which comes putrefying Corruption, like to the Scum of boiling bloody Broath or melted Pitch; but Blackness in part, to wit, Superficial, begins about the fortieth day after the stirring up of the matter, in case of right Progress and Regimen of the Fire, or about the fiftieth at farthest. But this drowning of him in his own Poyson, and stewing him in his own Broath, is the intire Blackness and Cimmerian utter Darkness of compleat Rottenness, which according to the Author, is for the space of eighty four days. This time is not certainly agreed upon by Authors: But in this they all agree, they prescribe so long time until the Complement. One writes, That this Blackest Black indures a long time, and is not destroyed in less than five months. Another writes, That the King when he enters into his Bath pulls off his Robe, and gives it to Saturn, from whom he receives a Black Shirt, which he keeps forty two days: And indeed it is two and forty days before he put on this Black Shirt instead of his Golden Robe, that is, be destroyed as touching his Solary Qualities, and become instead of Fixt, Citrine, Terrene, and Solid, a Fugitive, Black, Spiritual, Watery, and Flegmatic Substance: But Putridness begins not till the first Forms be put off; for so long as the Body may be reduced into its former Nature, it is not yet well ground and imbibed: grind therefore and imbibe, till thou see the Bodies to become no Bodies, but a Fume and Wind, and then circulating for a season, thou shalt see them settle and putrifie.

Saturn then will hold the Earth, which is Occidental, Retentative and Autumnal, in the West; then proceed to the North, where Mercury holdeth the Water, where the Matter is Watery and Flegmatick, as it is Winter, and the North expulsive. But they who divide the Operation into Saturn's Rule, and after him succeeding Jupiter, ascribe to Saturn the whole of Putridness, and to Jupiter the time of variety of Colours. After Jupiter, who holds but twenty or two and twenty days, comes Luna, the third Person, bright and fair, and she holds twenty good days, sometimes two over and above: In this Computation it is good to count from the fortieth or fiftieth day of the first beginning of the Stone, to the fourteenth or sixteenth day of Jupiter's Reign, wherein in the washing of Laton there is still Blackness, though mixed with variety of gay Colours, which amounteth to the sum of days allowed by the Author in Putrifaction, to wit, Eighty four days. Accounting intire Blackness, with Augurellus, after four times eleven days and nights, which make four and forty: Or, according to another Philosopher, which saith, In the first Fifty Days there appears the True Crow, and after it in Threescore and Ten Dayes the White Dove; and after in Fourscore and Ten Days the Tyrian Colour.

By Tryal then this Venom to expel I did desire;
For which I did commit his Carkass to a gentle Fire.

Which done, a Wonder to the sight, but more to be rehearst;
The Toad with Colours rare through every side was pierc'd;

And White appear'd when all the sundry hews were past:
Which after being tinted Ruddy, for evermore did last.

I shall add my own Sentence: Mix thy two Natures well, and if thy matter be pure, both the Body, and the Water, and the internal Heat of thy Bath as it ought to be, and the external Fire gentle, and not violent; yet so that the Matter may circulate, the Spiritual Nature on the Corporal, in six and forty or fifty days expect the

beginning of intire Blackness; and after six and fifty days more, or sixty, expect the Peacocks Tayl, and Colours of the Rainbow; and after two and twenty days more, or four and twenty, expect Luna perfect, the Whitest White, which will grow more and more glorious for the space of twenty days, or two and twenty at the most: After which, in a little more increased Fire, expect the Rule of Venus for the space of forty days, or two and forty; and after it the Rule of Mars two and forty days more; and after him the rule of Sol flavus forty days, or two and forty: And then in a moment comes the Tyrian Colour, the sparkling Red, the fiery Vermilion, and Red Poppy of the Rock.

Then of the Venom handled thus a Medicine I did make,
Which Venom kills, and saveth such as Venom chance to take.

Thus onely by Decoction these Natures are changed and altered so wonderfully to this blessed Tincture, which expelleth all Poyson, though it self were a deadly Poyson before the Preparation, yet after it is the Balsam of Nature, expelling all Diseases, and cutting them off as it were with one Hook, all that are accidental to Humane frail Body, which is wonderful.

Glory be to Him the Grantor of such secret Ways,
Dominion and Honour both, with Worship, and with Praise.
Amen.

Now God only is the Dispenser of these glorious Mysteries: I have been a true Witness of Nature unto thee, and I know that I write true, and all Sons of Art shall by my Writings know that I am a Fellow-Heir with them of this Divine Skill. To the Ignorant I have wrote so plain as may be, and more I had written if the Creator of all things had given me larger Commission. Now to Him alone, as is due, be all Honour, and Power, and Glory, who made all things, and giveth knowledge to whom he listeth of his Servants, and conceals where he pleaseth: To Him be ascribed, as due is, all Service and Honour. And now, Brother, whoever

enjoyeth this rare Blessing of God, improve all thy strength to do him service with it, for he is worthy of it, who hath created all things, and for whose sake they were and are created.

The Bosom Book of Sir George Ripley

**The Bosome-Book
of Sir George Ripley,
Canon of Bridlington.**

Containing

**His Philosophical Accurtations in the making
the Philosophers Mercury and Elixirs.**

**London,
Printed for William Cooper, at the Pelican in Little Britain.
1683.**

The Bosome-Book of Sir George Ripley. The whole Work of the Composition of the Philosophical Stone, of the great Elixir, and of the first Solution of the gross Body.

First take 30 pound weight of Sericon or Antimony, which will make 21 pound weight of Gum, or near thereabouts, if it be well dissolved, and the Vinegar very good, and dissolve each pound thereof in a Gallon of twice distilled Vinegar when cold again, and as it standeth in Dissolution in a fit Glass Vessel, stirr it about with a clean Stick very often every day, the oftner the better, and

when it is well moulten to the bottom, then filter over the said Liquors three several times, which keep close covered, and cast away the Feces, for that is superfluous filth which must be removed, and entreth not into the Work but is called Terra damnata.

The making of our Gum or green Lyon.

Then put all these cold Liquors thus filtered into a fit Glass Vessel, and set it into Balneo Mariae to evaporate in a temperate heat, which done our Sericon will be coagulated into a green Gum called our green Lyon, which Gum dry well, yet beware thou burn not his Flowers not destroy his greeness.

The Extraction of our Menstue, or blood of our green Lyon.

Then take out the said Gum, and put it into a strong Retort of Glass very well Luted, and place it in your Furnace, and under that at the first, make sober Fire, and anon you shall see a faint Water issue forth, let it waste away; but when you see a white Smoak or fume issue forth, then put too a Receiver of Glass, which must have a very large Belly, and the mouth no wider then it may well receive into that the Neck of the Retort, which close well together that no fume issue forth of the Receiver. Then encrease your Fire by little and little till the fume which issueth be reddish, then continue the greater Fire, until drops like blood come forth, and no more fume will issue forth, and when that leaveth bleeding let it cool or assuage the Fire by little and little, and when all things are cold, then take away the Receiver, and close it fast suddenly, that the Spirits vanish not away, for this Liquor is called, our blessed Liquor, which Liquor keep close stopped in a Glass till hereafter. Then look into the Neck of the Retort, and therein you shall find a white hard Ryme as it were the Congelation of a Frosty vapour or much like sublimate, which gather with diligence and keep it apart, for therein are contained

great Secrets which shall be shewed hereafter, after the great Work is ended.

The Creation of our Basis.

Then take out all the Feces which remaineth in the Retort, and are blackish like unto Soot, which Feces are called our Dragon, of which feces Calcyne one pound or more at your pleasure in a fervent hot Fire in a Potters or Glass-makers Furnace, or in a Furnace of vente (or a Wind Furnace) until it become a white Calx, as white as Snow, which white Calx keep well, and clean by it self, for it is called the Basis and Foundation of the Work, and it is now called Mars, and our white fixed Earth or ferrum Philosophorum.

The Calcination of the black Feces called our black Dragon.

Then take all the rest of the aforesaid black Feces or black Dragon, and spread them somewhat thin upon a clean Marble, or other fit Stone, and put into the one side thereof a burning Coal, and the Fire will glide through the Feces within half an Hour, and Calcyne them into a Citrine Colour, very glorious to behold.

The Solution of the said Feces.

Then dissolve those Citrine Feces in such distilled Vinegar, as you did before, and then filter it likewise, three times as before, and after make or evaporate it to a Gum again, and then draw out of it more of our Menstruum, called now, Dragons Blood, and iterate this Work in all points as afore, until you have either brought all, or the most part of the Feces into our Natural and blessed Liquor, all which Liquor put to the first Liquor or Menstrue called the Green Lyons Blood, and set that Liquor then altogether in one Vessel of Glass fourteen days in Putrifaction, and after proceed to the Separation of Elements, for now have you all the Fire of the Stone in this our blessed Liquor, which before

lay hidden in the Feces, which Secret all the Philosophers do marvellously hide.

The Separation of the Elements whereof the first is the Air, and is also counted our Ardent-Water, and our Water Attractive.

Then put all the said putrified Menstruum into a Still of fine Venice Glass fit for the quantity thereof, put on the Limbeck, and close it to the Still with a fine Linnen Cloth dipt in the White of an Egg, and then set it in Balneo Mariae, put to the Receiver, which must be of a great length that the Spirit respire not out again, and with very temperate heat separate the Elements one from another, and then the Element of Air will issue forth first, which is an Oyl.

Our Ardent Water or Water Attractive is thus made.

When all the first Element is distilled, then in another Still fit for it, rectify it, that is to say, distil it over 7 several times, and until it will burn a Linnen Cloth clean up that is dipt in it, when it is put to the flame, which then is called our Ardent Water rectified, and it is also called our Water Attractive, which keep very close stopped, for otherwise the Spirit thereof which is very subtil will vanish away.

By often rectifying the Ardent Water, there will come Aer in a white Oyl swimming above the Water, and there will remain behind a yellow Oyl which with a stronger Fire will also come over. Put Sublimate beaten small upon a Plate of Iron, and in the Cold it will dissolve into Water, and filter it then, and put upon it some of the Ardent Water, and it will draw to it self all the Mercury in the form of a green Oyl swimming aloft, which separate and put into a Retort, and distill first a Water, and afterward will come a green thick Oyl which is the Oyl of Mercury.

The Flood or Water of the Stone.

Then draw out the Flood or Water of the Stone by it self in another Receptory, which Liquor will be somewhat white, and draw it with a very gentle Fire of Balneo, until there remain in the bottom of the Still, a thick Oily substance like unto liquid Pitch, keep this Water by it self in a fit Glass very close stopped. Note when the Liquor cometh white, you must put on another Receiver, for then all that Element is come over, two or three drops of this black Liquid Oyl given in Spirit of Wine cureth all Poyson taken inwardly.

Our Mans Blood is thus made and rectified.

Then put our Ardent Water upon that Matter black and liquid, stir them well together, and let it so stand well covered, for 3 Hours then decant and filter it, put on fresh Ardent Water and repeat this Operation 3 times and then distil it again with a moist lent Fire of Balneo, and so do three times, and then it is called Mans blood rectified, which the Workers in the Secrets of Nature do so seek, and so hast thou the Elements exalted in the virtue of their quintessence, namely the Flood that is Water and the Air, let this Blood be kept for a season.

The Oyl or Fire, or the Earth of the Stone.

Then put up the Flood or Water upon the black and soft matter or Earth of the Stone, let them be well mingled together, and then distil the whole until there remain in the bottom, an Earth most dry and black which is the Earth of the Stone, save the Oyl with the Water for a season close stopt in any wise.

The Fiery Water.

Then beat this black Earth into Powder, and mingle it with Mans blood, and so let it stand 3 Hours, after that distil it on Ashes,

with a good Fire, and Reiterate this work 3 times, and then it shall be called Water of the Fire rectified, and so hast thou three of the Elements exalted into the Virtue of the quintessence, namely, Water, Air and Fire.

The Earth.

Then Calcine the Earth black and dry, in a Furnace of Reverberation, until it become a very fine white Calx.

The Water of Life which is our Mercury and our Lunary.

Then mingle with this white Calx the Fiery Water, and distil it with a strong Fire all off as before, and Calcine the Earth again that remaineth in the bottom of the Still, and then distil it again with a strong Fire as before, and again Calcine it, and thus distil and Calcine 7 times until all the Substance of the Calx be lifted up by the Limbeck, and then hast thou the Water of Life rectified and made indeed Spiritual, and so hast thou the 4 Elements exalted in the Virtue of their quintessence. This Water will dissolve all Bodies and putrefy them and Purge them, and this is our Mercury and our Lunary, and whosoever thinketh that there is any other Water then this, is Ignorant and a Fool, and shall never be able to come to the effect.

A grand secret or Accurtation of Sr. George Ripley, for the help of those which have made the Philosophers Mercury and whose Poverty disables them to proceed to either the Red or White Elixir.

Take the Cerus or Cream of the finest and purest Cornish Tinn moulten, reduce it into fine white Calx, put it into a fit Glass Still, and thereupon pour a convenient quantity of our Mercury, when it is our Lunary perfect, then distil that Mercury from the Calx again, and imbibe it therewith again, and again distill and reiterate this work until the Calx is become subtil and Oyly, yea and so

subtil indeed, that it will flow upon a Plate of Copper Fiery hot as Wax, and not evaporate, which then will convert Copper into fine Silver, for the softness and neshness of the Tinn is taken away by the benefit of our Mercury confixed unto it by Virtue of which, it is made indurate and clean that it may agree with hard Bodies in fusion and in Malleation even as pure Silver. This work is very gainful and easie to be dealt withal, use it therefore until thou be Rich, and then I pray thee for our Lords sake go to the great work, which is hear truly set forth unto thee, according as by Practice I have wrought and proved the same. For the which thank God.

The Oyl which is the Element of Fire, and our red Mercury.

The Flood with the Oyl afore reserved shall be distilled with a most lent Fire of Balneo, and the red Oyl which remaineth in the bottom shall be diligently kept by it self, for it is the Element of Fire, and the Water shall be rectified again, and the same work iterated, until no more of our said red Lunary will remain in it.

The work of Putrifaction.

When all your Elements be thus separated, then take the white Calcined Feces first of all reserved, called Mars, and put so much thereof into a Chymia as will scarcely fill half the Glass, and thereupon pour so much of our Ardent Water rectified as may but well cover the Calx which done incontinent stop close the Glass with a Blind-head, and set it into a cold place, until the Calx have drank up all the Liquor, which it will do in 8 days, then imbibe it again with the like quantity of the same Water and let it stand eight days more, and so Reiterate the work, from 8 days to 8 days, until the same Calx will drink no more; but stand Liquid still, then Seal up the Glass with a Hermes seal and set it in Balneo Mariae in a temperate heat to Putrifaction.

The digestion of the white Stone.

Then in that temperate Balneo let your Glass stand unremoved by the space of fully 150 days, and until the Stone within the Glass become first Russet, and after whitish green, and after that very white like unto the Eyes of Fishes, which then is Sulphur of Nature flowing, and not evaporating in Fire, and our white Stone ready to be firmented.

Another Secret Accurtation of Sr. George Ripley.

Take the above said Sulphur of Nature, and project a quantity upon a Plate of Glass fiery hot, and the Glass shall be converted into a Silver Colour, and that Colour shall not be removed by any Art.

The digestion of the Red Stone.

Then take out the white Stone and divide it in to two, and know the true weight of each half, the one half reserve to the white work, the other half put into the Glass, and seal it up again with Hermes Seal, and then remove the Glass into a Cinerition which is somewhat a hotter Fire, and let it stand there likewise unremoved in that digestion, until it become Red, and of a Purple Colour, so have you the red Stone also ready to be fermented.

The Preparation of the Ferment to the white-Stone.

Then take Silver well purged from all Metalls, and other filth that may be joyned with it, and dissolve it in as much of our Lunary, which is our Mercury as the quantity of your Silver is, and in no greater quantity as near as you may, and set it upon warm Ashes close covered, and when it is thoroughly dissolved, the whole Liquor will be green, then rectifie our Mercury, clean from it again twice or thrice, so that no drop of our Mercury be left with it, then seal up the Oyl of Luna in a Chemia, and set it in Balneo

to putrefie, until it shew all Colours, and at the last come to be Christaline white, which then is the white Ferment of Ferments.

The Fermentation of the white-Stone.

Then put that half of the white Stone before reserved, for the white-Work into a fit Glass, and know his weight, and put so much of the foresaid Lune Ferment into the Glass with the Stone as may contain the 4th part of the said Stone, and in the said Glass well luted fix them together, in a fixatory Vessel under the Fire, which will be well done in 2 or 3 days.

The Inceration of the White-stone.

When they are thus fixed together, and become one very fine Powder, incerate, that is to say, imbibe it with the white Oyl of our Stone, which is our Lunary by pouring on as it were drop after drop, until the Stone be Oylish, then congeal it, and again imbibe it, and in this manner iterate this work, until this Stone will flow in Fire like Wax, when it is put upon a Plate of Copper Fiery hot and not evaporate, and congeal it up until it be hard, white and transparent clear as Chrystal, then it is the Medicine of the third degree, and the perfect white Stone, transmuting all Metaline Bodies, and chiefly Copper and Iron, into pure and perfect Silver.

The Preparation of the Red-ferment.

Then likewise take Gold very purely, first purged from all other Metals that may be joyned with it, with ten parts of Antimony, and then dissolve it in our Mercury or Liquor Solutive, as before you did the Lune, and when it is perfectly dissolved the Liquor will be Citrine; then in like manner, rectifie from it again our Mercury or Liquor Solutive, and then Seal up the Oyl of Gold Ferment in a Chemia fit for it, and set it in Balneo to Putrefie, which likewise will become black, and must stand still unremoved in digestion, until it become white, which then

remove into a stronger Fire without opening the Glass, and then keep it until it change Colours and become Citrine, which then is also Ferment of Ferments for the Red-work.

The Fermentation of the Red-stone.

Then to the other half of the Stone before rubified, digested, and reserved for the Red-work, put so much of the foresaid Gold Ferment as may contain the 4th part of the said Stone, and then fix them as you did the white-Stone, under Fire in a fixatory Vessel which will be then very well done in two or three days.

The work of Inceration for the Red.

When they are thus fixed together, and thereby become one very fine Powder, incerate, that is imbibe it with the Red Oyl of our Stone, then congeal it again, and again imbibe, and congeal and iterate this work so often until it will flow in Fire as Wax; but not evaporate when it is put upon a Plate of Copper Fiery hot, which then congeal up until it be clear transparent hard, red in Colour like a Ruby or Jacinth, which is then the Medicine of the third Degree, and the perfect Red Stone, transmuting all Bodies, and especially Mercury, Lead and Silver into pure Gold, as any of the Natural Mine.

Thus have you the making of the Philosophers Stones, both White and Red, which is the great Secret of Philosophers. These Stones must be kept by themselves in several Glasses, or fair Boxes in a warm place, or dry at the least, as you would keep Sugar, because they are of so tender and Oily Substance, as they are apt to dissolve in every moist place which therefore preserve as is here shewed.

The Multiplication or Increase of the Vertue and Goodness of the aforesaid White and Red Stones.

If you list to exalt your Medicine or Stone in quantity or

goodness, then put your aforesaid white or red Stone, or part of each into a several Vyol of Glass fit for the quantity, close well the Viol, then hang up your Glass or Glasses in Balneo Mariae vaporoso so that it touch not the Water, in this warm fume or breath, the Stone which was congealed before in the Glass will now be dissolved, which then congeal again upon warm Ashes, and again thus dissolve and congeal, and so iterate this work of dissolution and congelation until at last the Stone within the Glass dissolved will be congealed, as soon as he cometh out of the Pot or Balneo, and feeleth the cold Air, without any other manner of Congelation to be used, and note that how often in this work you do dissolve and congeal your said Medicine or Stone, so many times doth he increase his Virtue ten times in projection, so that if at the first one ounce will convert 100 ounces, after the second Solution, the same one shall convert 1000, after the third 10000, after the fourth time 100000, and after the fifth 1000000 parts of any imperfect Metal into pure and true Gold and Silver in all Examinations as any of the Natural Mine.

The way of Projection.

Because it is very combersom to melt a thousand thousand parts of any Body, when you will make Projection thus do. Take 100 ounces of Mercury first washed with Salt, and Vineger, and put it into a Crucible, and set it over the Fire, and when that doth begin to Wax hot, put in one ounce of your Elixir or Medicine thus prepared as afore taught you, upon that hundred parts of the cleansed Mercury, and all the said Mercury shall become Medicine, project, one ounce of that Medicine upon another 100 ounces, of other washed Mercury, and it shall all also be converted into Medicine, again the 3 time project one ounce of this congealed Mercury, upon another 100 ounces of washed Mercury, and all shall be converted into Medicine, then project, the 4th time 1 ounce of this, last congealed Mercury, upon another 100 ounces of other washed Mercury, and all that shall be

converted into Gold or Silver, according as your Stone was prepared, to the white or red, praised be God.

Accurtation of the great Work which saved half the Work and Labour in the Work revealed by Sr. George Ripley.

The white Frosty Ryme or Powder whereof I told you in the beginning, being found in the Neck of the Retort, after the drawing of the Menstrue is like Sublimate, and is perfect Sulphur of Nature, and therefore needeth neither Putrifaction nor Digestion unto white, of this Sulphur take either the half, or the whole if you list, and also take so much of the Lune Ferment, when it is Firment of Ferments as may contain the 4th part of the said Sulphur, seal them up both together in a Chemia and fix them together under the Fire in a fixatory Vessel, which will be well done in three days, and when they are become one very fine White Powder, then Incerate, that is to say, Imbibe it with the White Oyl of our Stone, which is our Mercury, congealed, and imbibe and iterate this Work, and in all points do as you did in the White Work, in the great Elixir before, for this Sulphur is of the same Nature, and thus shall you have the white Work perfectly made, and the Stone in half the time, and with half the Labour; which is not only a precious Jewel, but a great secret also.

The like Accurtation of the Red-work done by the aforesaid Sulphur.

Take either the one half or the whole of this abovesaid Sulphur of Nature, and dissolve it once with our red Mercury congeal it again, and then Seal it up in Chymea and set it in Cinerition (or Ashes) till it be thoroughly digested, and until it hath put on his Purple Colour or Fiery Chariot, then put thereunto so much of the Ferment of Soll, when it is Ferment of Ferments, as may contain the 4th part of the said Sulphur, then fix them together under a Fire in a fixatory Vessel, which will be well done in 3 days, and when they be become one very fine Red Powder, then Incerate,

that is, Imbibe it with the red Oyl of our Stone, which is our red Mercury and red Lunary, and Fire of the Stone, and continue in doing in all points as in the great Work aforesaid until the Stone be hard, transparent in Colour like a Ruby or Jacinth flowing in Fire, and not evaporating, then have you with less Labour and Expense of time the perfect Red-Stone for the which thank God. This is the pleasant and dainty Garden of the Philosophers, which beareth the sweet smelling Roses white and red, abbreviated out of all the Work of the Philosophers, containing in it nothing superfluous or diminished, teaching to make infinitely Gold or Silver according as the Medicine was prepared, having Vertue to heal also all Griefs and Sicknesses as well proceeding of cold as of hot Causes through the subtilty of his Nature, above all other Medicines of Physitians, for it comforteth the Healthy, strengthneth the weak, and maketh the Aged seem Young, and driveth away all Grief, and putteth venom from the Heart, it moysteth the Arteries and joynts it dissolveth all things in the Lungs, it cleanseth the Blood, it purgeth the Pipes, and keepeth them clean, and if the Sicknes be of one Months continuance, it healeth it in one day, if of one Years continuance, it healeth it in 12 days, and if the grief be very old, it healeth in one Month. To conclude, whosoever hath this Medicine, he hath an incomparable Medicine above all Treasures of the World, Praise God.

Le Livre de Bréviaire Canon de Bridlington Contenant Avec le Raccourci philosophique dans la fabrication du Mercure Philosophique et des Elixirs.

[French version of **The Bosom Book**]

¶ Le Livre de Bréviaire de monsieur George Ripley, Canon de
Bridlington. Contenant Avec le Raccourci philosophique dans la
fabrication du Mercure Philosophique et des Elixirs. Londres,
Imprimé pour le tonnelier William, au pélican en
Grande-Bretagne. 1683¶

Le Bréviaire de monsieur George Ripley. Le travail de la totalité de la composition de la pierre philosophique, du grand élixir, et de la première solution du corps brut. Prenez en premier lieu le poids de 30 livres de Sericon ou d'Antimoine, ce qui fera 21 livres de Gomme environ, à condition que ce soit bien dissout, et que le vinaigre soit très bon, et dissoudre chaque livre en un gallon de vinaigre deux fois distillé alors qu'il est encore froid, et tant qu'il est en dissolution dans un vaisseau de verre convenable, remuez-le avec un bâton propre très souvent chaque jour, plus ce sera souvent, meilleurs ce sera, et quand il est bien débarrassé de sa gangue au fond, filtrez alors la liqueur trois fois, que vous conserverez en la couvrant étroitement, et jetez les résidus, parce que ce sont des saletés superflues qui doivent être enlevées, et qui n'entrent pas dans le travail mais s'appellent « Terra damnata » (terre damné). La fabrication de notre gomme ou Lyon vert. Mettez alors toutes ces liqueurs froides ainsi filtrées dans un vaisseau de verre convenable, et placez-les au Bain-marie pour l'évaporation à une chaleur tempérée, cela fait, notre Sericon sera coagulé en forme d'une gomme verte appelée notre Lyon vert,

laquelle gomme séchez bien, pourtant prenez garde de ne point brûler ses fleurs pour ne pas détruire sa verdure.

L'extraction de notre Menstrum, ou sang de notre Lyon vert. Extraire alors ladite gomme, et mettez-la dans une cornue de verre épais, très bien lutée, et placez-la dans votre four, et sous elle un premier feu tempéré, et par la suite vous verrez une eau faible passer, laissez-la s'épuiser ; mais quand vous verrez passer une fumée ou une vapeur blanche, alors mettez ainsi un récepteur de verre, qui doit avoir un ventre très grand, et la bouche pas plus large que ce qu'il faut pour s'adapter au cou de la cornue, de manière à ce qu'aucune fumée ne s'échappe du récepteur. Puis augmentez votre feu petit à petit jusqu'à ce que la fumée sortante soit rougeâtre, continuer alors le feu le plus grand, jusqu'à ce que passent des gouttes comme du sang et qu'il n'y ait plus de vapeur qui passent, et quand ce saignement sera terminé laissez refroidir ou diminuez le feu petit à petit, et quand toutes les choses seront froides, prenez alors le récepteur, et fermez-le très rapidement, que les esprits ne disparaissent pas, parce que cette liqueur s'appelle, notre liqueur bénie, laquelle liqueur, vous devez enfermer étroitement dans du verre pour après. Regardez alors dans le cou de la cornue, et là-dedans vous trouverez un duvet dur blanc, car c'est la Congélation d'une vapeur givrée qui s'est toute sublimée, recueille-la avec diligence et conserve-la soigneusement, car elle contient de grands secrets qui seront montrés ci-après, après que le grand travail soit fini. La création de notre Base. Sortez alors tous les résidus qui restent dans la cornue, et sont noirâtre comme la suie, ces résidus s'appellent notre dragon, de ces résidus, Calcinez une livre ou plus selon votre plaisir, dans un feu chaud et ardent dans un four de potiers ou de verriers, ou dans un four à vent jusqu'à ce qu'elles deviennent une chaux blanche, aussi blanche que la neige, laquelle chaux blanche vous conserverez bien, et propre, parce qu'elle s'appelle le fondement et la base du travail, et s'appellera maintenant Mars, et notre terre blanche fixe ou fer philosophique.

La calcination des résidus noirs appelé notre dragon noir. Prenez alors tout le reste des résidus noirs susmentionnés ou dragon noir, et écrasez-les aussi finement que se pourra faire sur un marbre propre, ou tout autre pierre, et mettez sur l'un des côtés un charbon brûlant, et le feu glissera au travers les résidus en une demi-heure, et les calcinera jusqu'à une couleur citrine, très glorieuse à voir. La solution de lesdits résidus. Dissolvez alors ces résidus de couleur Citrine dans un bon vinaigre distillé, comme vous avez fait auparavant, et filtrez-les alors de même, trois fois, et après faites les évaporez jusqu'à une consistance de gomme, et tirez-le, ajouter alors plus de notre dissolvant, appelé maintenant, sang de dragon, et réitérez ce travail dans tous les points comme avant, jusqu'à ce que vous ayez changé tout ou la plupart des résidus en notre liqueur bénie, toutes ces liqueurs étant ajoutées à la première liqueur ou Menstrue, appelée le sang du Lyon vert, et placez toute cette liqueur dans un vaisseau de verre pendant quatorze jours à Putréfier, et ensuite procédez à la séparation des éléments, parce que maintenant nous avons tout le feu de la pierre en cette liqueur bénie, qui avant vivait cachée dans les résidus, lequel secret tous les philosophes cachent merveilleusement. La séparation des éléments de quoi le premier est l'air, et est également comptée notre Feu-Eau, et notre eau attrayante. Mettez alors tout le dit dissolvant putréfié dans un distillateur du verre fin de Venise adapté pour la quantité, mettez dessus le chapiteau, et luttez le distillateur avec un fin tissu de lin trempé dans du blanc d'œuf, et puis placez le tout au bain-marie, mettez un récepteur, qui doit être d'une grande longueur que l'esprit ne puisse s'exhaler vers l'extérieur, et avec une chaleur très tempérée, séparez les éléments les uns des autres, et alors l'élément Air passera en premier lieu, qui est une Huile. Notre Eau-Feu ou l'Eau attractive ainsi faite. Quand tout le premier élément est distillé, alors dans un autre distillateur adapté, rectifiez-le, c'est-à-dire distillez-le 7 fois de plus, et jusqu'à ce qu'il brûle un tissu de Lin propre trempé dedans, quand il est mis à la flamme, qui alors s'appelle notre eau ardente rectifiée, et s'appelle également notre

eau attractive, qu'il faut conserver dans un récipient très (hermétiquement) étroitement fermé, autrement l'Esprit qui est très subtil s'échapperait. En rectifiant souvent l'eau ardente, là viendra l'AER en une huile blanche surnageant au-dessus de l'eau, et qui laissera derrière-elle une huile jaune qui avec un feu plus fort viendra également. Mettez un peu de sublimé finement broyé dans un plat de fer, et au froid il se dissoudra en eau, et puis filtrez-le, et versez dessus une partie de l'eau ardente, et il attirera à lui-même tout le mercure en forme d'une huile verte surnageant, que vous séparerez et mettez dans une cornue, et distillerez d'abord une eau, et après viendra une épaisse huile verte qui est l'Huile du Mercure. L'Humidité ou l'eau de la pierre. Ensuite, extrayez alors, l'humidité ou l'eau de la pierre dans un autre récipient, laquelle liqueur sera très blanche, et extrayez-la ensuite avec un feu très doux de Bain, jusqu'à ce qu'il ne reste dans le fond du distillateur, qu'une substance huileuse épaisse comme de la poix, conservez cette eau dans un récipient en verre convenable hermétiquement clos. Notez que quand la liqueur devient blanche, vous devez brancher un autre récepteur, jusqu'à ce que tout cet élément soit passé, deux ou trois gouttes de cette huile liquide noire donné dans de l'eau de vie soigne tout les poisons intérieurs. Notre Sang d'Homme est ainsi fait et rectifié. Alors mettez notre eau ardente sur cette matière noire et liquide, remuez-les bien ensemble, et laissez-les ainsi bien couverts, pendant 3 heures alors décantez et filtrez, mettez-y dessus l'eau ardente fraîche et répétez cette opération 3 fois, et ensuite distillez-la encore avec un feu tempéré de Bain, et ainsi faites cela trois fois, et alors elle s'appellera le Sang de l'Homme rectifié, lequel les travailleurs dans les secrets de la nature recherchent, et ainsi les éléments sont exaltés dans la vertu de leur quintessence, à savoir l'Humidité qui est l'eau et l'air, laissez ce sang conservé pendant une saison. L'Huile ou le feu, ou la terre de la pierre. Ensuite, mettez alors l'Humidité ou Eau sur la matière noire et molle ou terre de la pierre, laissez-les afin qu'ils soient bien mélangés ensemble, et distillez alors le tout jusqu'à ce qu'il reste dans le fond, une terre

plus sèche et noire qui est la Terre de la pierre, conservez l'Huile avec l'Eau pour une saison, dans tous les cas fermez hermétiquement. L'Eau Ardente. Réduire alors cette terre noire en poudre, et mélangez-la avec le sang de l'homme, et ainsi laissez-les 3 heures, ensuite distillez-les sur des cendres, avec un bon feu, et réitérez ce travail 3 fois, et alors elle s'appellera l'Eau de feu rectifiée, et ainsi trois des éléments seront exaltés dans la vertu de la quintessence, à savoir, l'eau, l'air et le feu. La Terre. Alors calcinez la terre noire et sèche, dans un four de réverbère, jusqu'à ce qu'elle devienne une chaux blanche très fine. L'eau de la vie qui est notre mercure et notre Luna. Ensuite, mélangez avec cette chaux blanche de l'eau ardente, et distillez-les avec un feu fort tout comme avant, et calcinez encore la terre que reste au fond du distillateur, et distillez-les alors encore avec un feu fort comme avant, et calcinez-les encore, et distillez ainsi et calcinez 7 fois jusqu'à ce que toute la substance de la chaux se soit élevée vers le haut, ainsi avez-vous l'eau de vie rectifiée et rendue en effet plus spirituelle, et ainsi se trouvent les 4 éléments exaltés dans la vertu de leur quintessence. Cette eau dissoudra tous les corps et les putréfiara et les purgera, et c'est notre mercure et notre Luna, et celui qui pense qu'il y a une autre eau, est ignorant et imbécile, et ne sera jamais capable d'aboutir à cet effet. Le grand secret ou Particulier de Sr George Ripley, pour l'aide de ceux qui ont fait le Mercure des Philosophes et dont la pauvreté les empêche pour procéder à l'élixir rouge ou blanche Prenez de la Céruse ou Crème du plus fin Etain de Cornouailles, réduisez-la en fine chaux blanche, mettez la dans un alambic de verre adapté, et versez dessus une quantité convenable de notre mercure, qui est notre Luna parfaite, alors distillez le mercure de la chaux et réimbibez la avec, et re-distillez, et réitérez jusqu'à ce que la chaux devienne subtile et huileuse, et si subtile qu'elle coulera comme de la cire sur une lame de cuivre chauffé, sans s'évaporer, et changera le cuivre en fin argent, car la malléabilité et la blancheur de l'étain sont enlevé par l'intermédiaire de notre mercure, puis fixées en lui, par la vertu duquel il se fait dur et propre et peut

s'allier à des corps durs en fusion et est presque aussi malléable que le pur que l'argent. Ce travail est très rentable et facile à mener. Utilisez-le jusqu'à être riche, et je prie pour vous notre Seigneur, de vous laisser parvenir au grand Œuvre, et que son cœur soit disposé envers vous, selon la pratique que j'ai écrite et prouvée de la même façon. Pour cela, remerciez Dieu. L'Huile qui est l'élément du Feu, et notre mercure rouge. L'Humidité et l'Huile réservées ci-dessus seront distillées avec un feu tempéré de Bain, et l'Huile rouge qui restera au fond sera diligemment gardé dans un récipient en verre fermé hermétiquement, parce que c'est l'élément du Feu, et l'Eau sera encore rectifiée, et le même travail réitéré, jusqu'à ce qu'il ne reste plus de notre Luna rouge en elle. Le travail de Putréfaction. Quand tous vos éléments sont ainsi séparés, prenez alors tous les résidus calcinés blancs réservés en premier, appelés Mars, et mettez-en suffisamment dans un récipient en verre de façon à le remplir à peine à sa moitié, et versez-y dessus autant de notre eau ardente rectifiée afin de recouvrir la chaux blanche, et cela fait, fermez aussitôt avec un chapiteau aveugle, et placez-le dans un endroit froid, jusqu'à ce que la chaux ait bu toute la liqueur, ce qu'il fera en 8 jours, puis imbibe-la encore avec la même quantité de semblable eau ardent (aqua ardens) laissez-la huit jours de plus, et réitérez ainsi le travail, de 8 jours en 8 jours, jusqu'à ce que la même chaux n'en boive plus ; mais reste encore liquide, alors scellez le haut du récipient en verre Hermétiquement et placez-le au Bain-marie avec une chaleur tempérée de Putréfaction. La digestion de la pierre blanche. Alors dans ce Bain tempéré laissez votre composé dans le récipient de verre sans le bouger l'espace de 150 jours entiers, et jusqu'à ce que la pierre dans le verre devienne la première reinette, et après vert blanchâtre, et après cela très blanche comme des yeux de poissons, qui est alors notre Soufre de Nature coulant, et n'est pas évaporée dans le feu, et notre pierre blanche est prête à être fermentée. Autre particulier secret de Sr George Ripley. Prendre le Soufre de Nature ci-dessus, et projeter une quantité sur un plat de verre très chaud, et le verre

prendra une couleur argentée, et cette couleur ne sera enlevée par aucun Art. La digestion de la pierre rouge. Sortez alors la pierre blanche et divisez-la en deux parties, et connaissez-en leur vrai poids de chaque moitié, une moitié est réservée pour le travail au blanc, l'autre moitié est mise dans le récipient en verre, et scellez-le encore avec le sceau d'Hermès, et mettez-le récipient en cinération qui est un feu plus chaud, et laissez-le se là sans le bouger dans cette digestion, jusqu'à ce qu'elle deviennent rouge, et d'une couleur pourpre, ainsi vous aurez la pierre rouge également prête à être fermentée. La préparation du ferment pour la Pierre Blanche. Prenez alors de l'argent bien purgé de tous les Métaux, et autres impuretés qui peuvent lui être jointes, et dissolvez-le dans autant de notre Luna, qui est notre mercure, que la quantité de votre argent, et pas plus, aussi précisément que vous pouvez, et la placer bien couverte sur les cendres chaudes, et quand elle est complètement dissoute, la liqueur entière sera verte, puis rectifiez notre mercure encore deux fois ou trois fois de plus, de sorte qu'aucune quantité de notre mercure ne soit gardée en elle, puis scellez l'Huile de Luna, et vous la placerez au bain à putréfier, jusqu'à ce qu'elle montre toutes les couleurs, et au final viendra la blancheur cristalline, qui est alors le ferment des ferments blancs. La fermentation de la Pierre Blanche. Ensuite mettez cette moitié de Pierre Blanche réservée auparavant, pour le travail au blanc dans un flacon convenable en verre, et connaissant son poids, mettez autant du ferment de Lune mentionné ci-dessus dans le flacon en verre avec la pierre, comme peut en contenir la 4^e partie de ladite pierre, et dans ledit flacon en verre bien luté fixez-les ensemble, dans un vaisseau fixateur clos sous le feu, ce qui se fera bien en 2 ou 3 jours. L'Incération de la Pierre Blanche. Quand ils sont fixés ainsi ensemble, et deviennent une poudre très fine, faites l'incération, c'est-à-dire, imbibe la poudre fine avec l'Huile Blanche de notre pierre, qui est notre Luna en la versant dessus goutte-à-goutte, jusqu'à ce que la pierre soit huileuse, alors congelez-la, et imbibe-la encore, et de cette manière réitérez ce travail, jusqu'à ce que cette pierre devienne

liquide dans le feu comme de la cire, quand elle est mise sur un plat chaud de cuivre et ne s'évapore pas, et congelez-la jusqu'à ce qu'elle soit dure, blanche et transparente comme le cristal, alors c'est une médecine du troisième degré, et la pierre blanche parfaite, transmutant tous les corps métalliques, et principalement cuivre et fer, en argent pur et parfait. La préparation du ferment Rouge. Prenez alors de même, de l'or très pur, d'abord purgé de tous autres métaux qui peuvent lui être joint, avec dix parts d'antimoine, et puis le dissolvez en notre mercure ou liqueur dissolvante, comme ci-dessus quand vous avez fait la Lune, et quand c'est parfaitement dissout, la liqueur sera de couleur citrine ; puis de manière semblable, rectifiez encore notre mercure ou liqueur dissolvante, et scellez alors toute l'Huile du ferment de l'or dans un récipient adapté, et placez la au Bain-marie à Putréfier, qui de même deviendra noire, et ne doit jamais être bougée durant la digestion, jusqu'à ce qu'elle devienne blanche, et ensuite sera replacée alors dans un feu plus fort sans ouvrir le récipient en verre, et puis gardez-la jusqu'à ce qu'elle change de couleur et devienne citrine, ce qui est aussi le ferment des ferments pour le travail au rouge. La fermentation de la Pierre Rouge. Ensuite avec l'autre moitié de la pierre avant la rubéfaction, la digestion, et réservée pour le travail au rouge, mettez autant de ferment d'or mentionné ci-dessus que la 4^e partie de ladite pierre peut en contenir, et puis fixez-les comme vous avez fait pour la Pierre au blanc, sous un feu dans un vaisseau fixateur ce qui sera très bien fait en deux ou trois jours. Le travail d'Incération pour le rouge. Quand ils sont ainsi fixés ensemble, et deviennent de ce fait une poudre très fine, incérez, c'est-à-dire imbiblez-là, afin qu'elle boive l'Huile rouge de notre pierre, alors congelez-là encore, et imbiblez-là encore, et congelez, réitérez ce travail souvent jusqu'à ce qu'il coule comme de la cire dans le feu ; mais ne s'évapore pas quand il est mis sur un plat chaud de cuivre, et puis congelez alors jusqu'à ce qu'il soit dur, transparent, rouge clair en couleur et comme un rubis ou un Jacinthe, qui sont alors la médecine du troisième degré, et la pierre rouge parfaite,

transmutant tous les corps, et particulièrement le mercure, le plomb et l'argent en or pur, comme celui qui provient de la mine. Ainsi avez-vous réalisé la fabrication de la pierre des philosophes, blanche ou rouge, qui est le grand secret des philosophes. Ces pierres doivent être gardées dans plusieurs flacons en verre, ou des boîtes dans un endroit chaud, ou au moins sec, comme vous conservez le sucre, car ce sont des substances tellement tendres et huileuse, qu'elles sont susceptibles de se dissoudre dans un endroit moite dont il faut les préserver comme je l'ai montré. La multiplication ou l'augmentation de la Vertu et de la qualité des pierres blanches et rouges susmentionnées. Si vous êtes prêt d'exalter votre médecine ou pierre en quantité ou en qualité, alors mettez votre pierre blanche ou rouge susmentionnée, ou une partie de chacune dans plusieurs flacons en verre adaptés à la quantité, fermez bien le flacon, alors accrochez-le sur un bain-marie vapoureux de sorte qu'il ne touche pas l'eau, en cette vapeur ou souffle chaud, la pierre qui a été déjà congelée dans le flacon en verre sera maintenant dissoute, puis congelez-la encore sur les cendres chaudes, et ainsi dissolvez encore et congelez, et ainsi réitérez ce travail de dissolution et de congélation jusqu'à ce qu'enfin la pierre dissoute dans le flacon en verre soit congelée, dès sa sortie hors du pot du Bain-marie, et sente l'air froid, sans utiliser aucune autre façon de congélation, et notez le nombre de fois dans ce travail que vous dissolvez et congelez votre médecine ou pierre, selon le nombre effectué il augmentera sa vertu de dix fois dans la projection, de sorte que si à la première once convertira 100 onces, après la deuxième solution, même conversion 1000, après les 10000 troisième conversion, ensuite la quatrième fois 100000, et après la cinquième 1000000 parties de n'importe quel métal imparfait en or et argent purs et vrais dans tous les examens autant que n'importe lequel de la Mine. La manière de la projection. Puisque c'est très compliqué de fondre un millième de millième de part de n'importe quel corps, vous ferez ainsi la projection : Prenez 100 onces de mercure d'abord lavées avec du sel, et du Vinaigre, et mettez-le dans un creuset, et

placez-le au-dessus du feu, et quand ce corps commencent à devenir comme de la cire chaude, mettez dedans une once de votre élixir ou la médecine préparée comme je vous l'ai enseigné, sur ces cent parts de mercure nettoyé, et tout ledit mercure deviendra médecine, projetez une once de cette médecine sur encore 100 onces de l'autre mercure lavé, et il sera tout également converti en médecine, projetez encore 3 fois une once de ce mercure congelé, sur encore 100 onces de mercure lavé, et tout sera converti en médecine, pour la 4^e fois 1 once de ce dernier mercure congelé, sur encore 100 onces de l'autre mercure lavé, et tout cela sera convertis en or ou argent, selon que votre pierre a été préparée, au blanc ou au rouge, félicitez-en Dieu. Particulier du grand travail qui a sauvé la moitié du travail et du labeur indiqué par M. George Ripley. Le dépôt blanc givré ou la poudre dont je vous ai parlé au commencement, est trouvée dans le cou de la cornue, après l'extraction du Menstrues, est comme un sublimé, et c'est le Soufre parfait de la Nature, et donc n'a pas besoin ni de Putréfaction ni de digestion au blanc, de ce soufre prenez-en la moitié, ou le tout si vous le voulez, et prenez autant de ferment de Lune, lequel est le Ferment des ferments qui peut contenir la 4^e partie dudit soufre, les sceller les deux ensemble dans un vase et les fixer ensemble sous le feu dans un vaisseau fixateur, ce qui sera bien fait en trois jours, et quand ils sont devenus une fine poudre blanche, alors Incérez-les, c'est-à-dire, imbibe-les avec l'Huile blanche de notre pierre, qui est notre mercure, congelez, et imbibe et réitérez ce travail, et dans tous les points faites comme vous avez fait dans le travail au blanc, comme avec le Grand Elixir, parce que ce soufre est de la même nature, et vous aurez ainsi votre travail au blanc parfaitement fait, et la pierre en moitié moins de temps, et avec la moitié du travail ; ce qui est non seulement un bijou précieux, mais un grand secret aussi. Autre Raccourci du travail au rouge fait par le soufre mentionné ci-dessus. Prenez une moitié ou la totalité de ce soufre de nature, et dissolvez-la une fois avec notre mercure rouge, congelez encore, et alors la sceller dans le Vase et placez-le en

Cinération (sur cendres) jusqu'à ce qu'il soit complètement digéré, et jusqu'à ce qu'il s'habille de sa couleur pourpre ou Chariot ardent, mettez dedans autant de ferment du Soleil, quand il est le ferment des ferments, et jusqu'à ce qu'il puisse contenir la 4^e partie dudit soufre, fixez-les alors ensemble au feu dans un vaisseau à fixer, qui sera bien fait en 3 jours, et quand ils sont devenu en poudre rouge très fine, alors incérez, c'est-à-dire, imbibe-la avec l'huile rouge de notre pierre, qui est notre mercure rouge et Luna rouge, et le Feu de la pierre, et continuez en faisant dans tous les points comme dans le grand travail susmentionné jusqu'à ce que la pierre soit dure, transparente en couleurs comme un rubis ou Jacinthe entrant dans le feu, et ne s'évaporant pas, Ainsi avez-vous avec moins de travail et de dépenses d'heure, la Pierre Rouge parfaite, pour laquelle remerciez Dieu. C'est le jardin plaisant et savoureux des philosophes, qui apporte la douce senteur des roses blanches et rouges, aboutissement de tout le travail des philosophes, ne contenant rien en lui de superflu ou diminué, enseignant à faire infiniment d'or ou d'argent selon que la médecine a été préparée, ayant aussi la Vertu de guérir également toute les peines et les maladies procédant aussi bien de causes froides que chaudes, grâce à la subtilité de sa nature, au-dessus de toutes les médecines des docteurs, car elle renforce la santé, fortifie ce qui est faible, et donne au vieux l'apparence de la jeunesse, chasse tout souci, et ôte le venin du cœur, elle assouplie les artères et les jointures, dissout toute chose dans les poumons, nettoie le sang, purge les vaisseaux, et les garde propres, et si une maladie dure depuis un mois, elle la soigne en un jour, et si depuis un an, elle la soigne en 12 jours, et si le problème est très vieux, elle le soigne en un mois. Pour conclure, quiconque possède cette médecine, possède un incomparable trésor au-dessus de tous les trésors du monde, et Dieu soit loué.

A short work of George Ripley

'A short Worke That beareth the Name... of George Ripley', is included in Elias Ashmole's *Theatrum Chemicum Britannicum*, 1652, pages 393-396.

Take Heavy, Soft, Cold, and Drye;
Clense him, and to Calx grind him subtilly:
Dissolve him in Water of the Wood;
If thou can do any good
Thereof, take a Tincture
And Earthly Calx good and pure.
Of this maist thou have with thy travaile,
Both Mercury, Water, and Oyle;
Out of the Ayre with Flames great,
Fire into the Earth doth Creepe;
In this Worke if thou wilt winn,
Take heed wherewith thou dost begin,
And in what manner thou dost work,
For loosing thy way in the darke;
And where, with what, and how, thy matter shal end;
I tell and Councell thee as my Frend:
Make Water of Earth, and Earth of Water;
Then art thou well onward in the matter.
For thou shalt find hid in the myre,
Both Earth, Water, Ayre, and Fire:
I tell thee my Brother, I will not flatter,
Of our Earth is made our Water:
The which is cleere white as Snow;
And makes our Earth Calcine and growe.
Blackness first to thee doth shew,
As by thy practise thou shalt know:
Dissolve and Calcine, oft, and oft;

With Congelation till the Body to whitnes be brought:
 Make the Body fluxible, and flowing;
 With the Earth, perfect, and teyning.
 Then after Ferment is once done;
 Whither thou wilt with Sunne or Moone,
 Dissolve him with the Water of life,
 Ycalled Mercury withouten strife:
 Put the Soule with the Body, and Spirite
 Together in one that they may meete
 In his Dammes belly till he wax great,
 With giving Drinke of his owne sweate:
 For the Milke of a Cow to a Child my brother
 Is not so sweete as the Milke of his Mother:
 This Child that is so marveilously wrought,
 Unto his Heritage must be brought:
 His livelyhood is so worthy a thing,
 Of abilitye to spend with a King:
 He that beareth all this in minde,
 And understandeth these Parables all;
 With Seperation he may finde,
 Poore and Rich, great and small;
 With our Sulphur we make our Antimony, White and Red;
 And thereof we make our Mercury quick, and dead.
 This is a Mettall that I speake of one of the seaven,
 If thou be a Clerk read what I meane.
 There is no Plannet of six neither great nor small,
 But if he be put to them, he will Calcine them all.
 Unto red blood he must be brought;
 Else of him thou gettest right nought:
 Reach him then with the Wood Water,
 Man, and Woman Clothed under one hatter,
 In and of them is conceived a Child
 Lovely of beauty, meeke and mild;
 Out of the Earth with dropps stronge,
 Nourish the Child in his Mothers wombe;

Till he be come to full age;
And then make thou a Mariage,
Betweene the Daughter, and the Sonne,
And then thou hast the Mastery wonn.
The beginning of this Worke, if thou wilt crave,
In holly Writ thou shalt it have:
Both in Masse Booke and in Psalter
Yea wrighten before the Preest at the Alter:
And what is Antimony that thou shalt worke,
I have written to thee if thou be a Clerke;
Looke about before if thou canst finde
Plainely written, which maketh men blind:
Our Werke is bringing againe our Mercury,
And that Philosophers call Solucion;
And if thou loose not the uncleane body,
Thou werkest without discretion;
The Inbibition of Water, is not the loosing;
But bringing the Body into water againe turning:
That is to say into such water,
That is turning the Body into his first Matter:
The second Werke is to bring,
Earth and Water to Congealing;
The cleansing of the Third is another
Unto Whiteness; my owne Brother;
With this Water of his owne,
That is full marvalous to be knowne:
The fourth werke is distilling
Of Water, and Earth upsweating.
And thus hast thou by one assent,
Earth, Ayre, Water, and Fire; the foure Elements:
The Ashes that are in the bottome of the Vessell,
Looke thou dispise them not though left,
For I tell thee right well,
There is the Diadem of our Craft.

Verses from the Ripley Scrowle

The verses from the *Ripley Scrowle* are included in Elias Ashmole's *Theatrum Chemicum Britannicum*, 1652.

Verses belonging to an emblematicall scrowle:
Supposed to be invented by Geo: Ripley.

I shall you tell with plaine declaracion,
Where, how, and what is my generacion:
Omogeni is my Father,
And Magnesia is my Mother:
And Azot truly is my Sister:
And Kibrick forsooth is my Brother:
The Serpent of Arabia is my name,
The which is leader of all this game:
That sometyme was both wood and wild,
And now I am both meeke and mild;
The Sun and the Moone with their might,
Have chastised me that was so light:
My Wings that me brought,
Hither and thither where I thought
Now with their might they downe me pull,
And bring me where they woll,
The Blood of myne heart I wiss,
Now causeth both Joy and blisse:
And dissolveth the very Stone,
And knitteth him ere he have done;
Now maketh hard that was lix,
And causeth him to be fix.
Of my blood and water I wis,
Plenty in all the World there is.

It runneth in every place;
Who it findeth he hath grace:
In the World it runneth over all,
And goeth round as a ball:
But thou understand well this,
Of the worke thou shalt miss.
Therefore know ere thou begin,
What he is and all his kin,
Many a Name he hath full sure,
And all is but one Nature:
Thou must part him in three,
And then knit him as the Trinity:
And make them all but one,
Loe here is the Philosophers Stone.

The Bird of Hermes is my name,
Eating my wings to make me tame.

In the Sea withouten lesse,
Standeth the Bird of Hermes:
Eating his Wings variable,
And thereby maketh himself more stable;
When all his Fethers be agon,
He standeth still there as a stone;
Here is now both White and Red,
And also the Stone to quicken the dead,
All and sume withouten fable,
Both hard, and nesh and malliable
Understand now well aright,
And thanke God of this sight.

Take thou Phoebus that is so bright,

That sitteth so high in Majesty;
With his beames that shineth soe light,
In all places where ever that he be,
For he is Father to all living things,
Maynteyner of Lyfe to Crop and Roote,
And causeth Nature forth to spring;
With his wife being soote,
For he is salve to every sore,
To bring about thys precious worke;
Take good hede unto his lore,
I say to learned and to Clerk,
And Omogeny is my Name:
Which God shaped with his owne hand,
And Magnesia is my Dame;
Thou shalt verily understand,
Now heere I shall begin,
For to teach thee a ready way:
Or else litle shalt thou wyn,
Take good heed what I say;
Devide thou Phoebus in many a parte;
With his beames that byn so bright,
And thus with Nature him Coarte,
The which is mirroure of all light:
This Phoebus hath full many a Name,
Which that is full hard for to know;
And but thou take the very same,
The Philosophers Stone thou shalt not know,
Therefore I councill ere thou begin:
Know him well what it be,
And that is thicke make it thin;
For then it shall full well like the.
Now understand well what I meane,
And take good heed thereunto,
The worke shall else litle be seen:
And tourne thee unto mikle woe,

As I have said in this our Lore,
Many a Name I wiss it have,
Some behinde, and some before;
As Philosophers of yore him gave.

On the Ground there is a Hill,
Also a Serpent within a Well:
His Tayle is long with Wings wide,
All ready to fly on every side,
Repaire the Well round about,
That the Serpent pas not out;
For if that he be there agone,
Thou loosest the vertue of the Stone,
What is the Ground thou mayst know heere,
And also the Well that is so cleere:
And eke the Serpent with his Tayle
Or else the worke shall litle availe,
The Well must brenne in Water cleare,
Take goog heede for this thy Fyre,
The Fire with Water brent shalbe,
And Water with Fire wash shall he;
Then Earth on Fire shalbe put,
And Water with Air shalbe knit,
Thus ye shall go to Putrefaccion,
And bring the Serpent to reduction.
First he shalbe Black as any Crow,
And downe in his Den shall lye full lowe:
Iswel'd as a Toade that lyeth on ground,
Burst with bladders fitting so round,
They shall to brast and lye full plaine,
And thus with craft the Serpent is slaine:
He shall shew Collours there many a one,
And tourne as White as wilbe the bone,
With the water that he was in,

Wash him cleane from his sin:
And let him drink a litle and a lite,
And that shall make him faire and white,
The which Whitnes is ever abiding,
Lo here is the very full finishing:
Of the White Stone and the Red,
Lo here is the true deed.

The Mistery of Alchymists

The Mistery of Alchymists,

Composed by Sir Geo: Ripley
Chanon of Bridlington.

When Sol in Aries and Phoebus shines bright,
The Elements reviving the new Year springing
The Son by his Vertue gives Nature & Light,
And moysture refresheth all things growing:
In the season of the Yeare when the Sun waxeth warme,
Freshly and fragrante the Flowers doe grow,
Of Natures subtill working we cannot discerne,
Nor yet by our Reason we can it not know,
In foure Elements is comprehended things Three,
Animalls, Vegetabills, Mineralls must be,
Of this is our Principle that we make our Stone,
Quality and Quantity is unknowne to many one.
Quality (Father) would I faine know, Son.
Of what nature it is and what it hath in his kinde.
As Colours divers which on the ground do grow, Father.
Keep well this secret (Son) and marke it in thy minde.
Without Proportion (Father) how should I it know, Son.
This working now is far from my minde
Nature and kinde (Son) together do grow, Father.
Quality by waight (Son) shalt thou never finde.
To Separate Elements (Father) I must needes know, Son.
Either in Proportion which be more or less.
Out of our Principle foure Elements thou shalt draw, Father.

Thou shalt neede nothing else that needefull is;
Our Principle in quality is so perfectly mixed,
By vertue of the Son and his quality,
So equally Joyned, so well mixed may be.

This Principle (Father) is but one thing, Son.
Good (Father) tel me where it doth grow.

In every place (Son) you shall him well finde; Father.
By Tast and by Colour thou shalt him well know;
Fowle in the Ayer with it doe fly,
And Fishes doe swim there with in the Sea,
With Reason of Angels you may it diserne,
Both Man and Woman to governe,
With our fixed Body (Son) we must thus begin.
Of him make Mercury and Water cleare,
Man and Woman is them within,
Married together by vertue of our Fire,
The Woman in he working is full wild,
Be well aware she goe not out;
Till she have conceived and borne a Chylde,
Then all his kin on him shal lout;
In their workes they be unstable,
The Elements they be so raw;
And their Colour so variable,
As sometyme like the head of a Crow,
When he is black ye may well like,
Putrefaction must go before,
After Blacke he wilbe White,
Then Thank ye God the Chyld is borne.
This Chyld is both King and Emperour,
Through his region both far and neere;
All the World doth him honour,
By the vertue he hath taken of the Fire:
His first Vertue is White and pure,
As any Christall shining cleere,
Of White tincture then be you sure;

By vertue taken of our Fire,
 His first Vesture that is so White,
 Betokeneth his Virginitie,
 A similitude even thereto like,
 And according to the Trinity:
 Our Medicen is made of things Three,
 Against which the Philosophers cannot say nay,
 The Father, the Sone in one degree,
 Corpus, Spiritus & Anima.
 When Nature is with Nature, thou mayst fruite finde,
 By proportion more or lesse,
 In practice hereof many men be blinde,
 Because they understand not what Nature is;
 His second Vesture as Gold is Red,
 In his Vessel bright shining,
 A Daidem set on his head,
 Richer than any earthly thing.
 His third Vesture is Purple pure,
 Like Sun-beames he shineth bright and clere,
 Of Red tincture then be you sure:
 By the vertue he hath taken our Fire.
 My beloved Son I command thee,
 As thou wilt have my love and blessing,
 That unto God kneele on thy knee,
 Unto him give laude and thankeing;
 For theis guifts of grace geuen unto thee,
 To have trew knowledge of this worthy Scyence,
 That many men seeke by land and sea,
 And cannot finde it for any expence:
 I shall shew thee my Son a hid Secret,
 Because thou art vertuous in thy living,
 Of me else shouldst thou never it weet,
 And for thou art wise in thy Councell keeping,
 And therefore I charge thee on my blessing,
 Not to shew it to any man living,

For it is the first Principle of our blessed Stone,
 Through which our noble worke is releevd,
 Note well that I shew now to thee my Son,
 If Sulphur be absent our worke is deprived;
 Our Sulphur my Son is Water and Fire,
 Constraining the Body till it be dead,
 Oh hem thou hast never thy desire,
 Till he be bloe as any Lead,
 After all this he doth revive,
 That in his Vessel before was dead;
 I can no better in my reason contrive,
 Then to figure him to the greate God head.
 For as there dyedno more then One,
 Howbeit that there be persons Three,
 The Father, The Sone by might is one:
 The holy Ghost make full our Trinity:
 A similitude like unto our Stone,
 In him ben things three which be concluded all in one,
 Our Sulphur is likened to the holy Ghost,
 For he is quick, called the Spirit of Slyfe,
 In his working of might he is most.
 He raiseth our Body from death to lyfe,
 Many (my Son) with him do rife,
 The holy Gospell therein is expert,
 The number of my reason cannot contrive,
 Multum & quantum fructum adsert:
 I liken our Sulphur to the Adamant Stone,
 That Steele drawes to him naturally,
 So doth our Sulphur the woman,
 When she from her husband would flye.

I muse greatly (Father) and mervaile in minde, Son.
 Whereof this Stone is ingendered,
 And also of what manner of kinde,
 For I have traveled many a Country,
 In vallies low and on hills high,

And spurred therefore of foes and freind,
Yet could I never that Sulphur see,
Nor in any place wat I where him to finde.

Son he is made of the Elements, Father.
That God hath given both soule and lyfe,
From Mettall he may never be absent,
For he rules both man and wife.

Father I pray you for charity, Son.
Where shall I this Sulphur finde,
For perfectly I know him not by quality,
Nor yet to fore know him by kinde.

In our Water Son keep this in minde, Father.
For there he will appear as white as snow.

Gramarcy Father to me ye be full kinde, Son.
For through your teaching full well I it know,
Now Father I pray you for charity,
The while it is in your minde,
To ken the red Sulphur that you will teach me,
And then I trust your Doctrine to finde.

White and Red Son be both one in kinde, Father.
Now hast thou all thy desire,
Keepe well this secret and close it in thy minde,
His tincture and growing is by vertue of our Fire,
For in our Fire our Stone will grow,
And there his riches he doth encrease,
And so doth no Stone that I do know,
That in the fire will put him in prease;
We liken him therefore unto the Sun,
That to all Elements giveth light.
Never sith the World was begun,
Was any but he of so much might,
Were he never of so high degree,
Saphir, Diamond or Emarald Stone,
The Turcas, or the rich Ruby,
Of all vertuous Stones set ower alone,

The greatest Carbuncle that is full of light,
May not with our Stone Compaire,
For if they in the Fire should fight,
The Carbuncle of vertue should be full bare,
To destroy our Stone, Son that will not be,
The Elements in him be so equall;
He is an Oyle incumbustible,
And of all things most imperiall.

In which Elements (Father) is our Sulphur in? Son.
Is he in all, or in any one?

In all (Son) he needes must be, Father.
For Seperation of Elements make we none,
Sulphur in Elements Son we may not see,
By Nature in them he is so privily mixed,
In Elements he is a quality,
Our Stone will never else be perfectly fixed.
Quality (Son) growes also in fire,
Betwixt the White Stone and the Redd,
For many Colours there will appere,
While the tyme the Woman be dead.

Father must the Woman needes be dead? Son.

Our Stone else my Son will never be Redd; Father.
For whereas a Woman is in presence,
There is much moysture and accidence,
Wetnes and humours in her be,
The which would drown'd our Quality;
Perceive well (Son) by Noahs flood,
To much moysture was never good.
Like as quality is hid in quantity,
So must our Erth in Waters be,
The riches in him thou shalt finde,
After alteration of kinde,
His Oyle in him is congelate,
This makes our Body liquefact,
Sulphur and Oyle all of one kinde,

Which makes oure Stone rich and couloring,
I cannot tell thee Son a richer thing,
Then he is in the Fire during,
The Fire to him may do no wrong,
Sulphur of Nature makes him so strong.

How to make our Stone (Father) I would faine know. Son.

In soft heates my (Son) Elements will meete, Father.
Hast not to fast whilst they be rawe,
In the Vessell (Son) the better thou shalt him keepe,
Rule well the Fire and beware of the Lawe,
Shut well the Vessell for going forth of the Spirit;
Soe shall you all things the better keepe;
For how to get him againe it is strange to know,
It is hard for some men to make Elements meete,
Keepe well this Secret Son and God daily praise,
Put into tht Vessell Water cleare,
And set it in Fire full forty dayes,
And then in the Vessell blackness will appeare,
When that he is black he will change tyte,
Many Colers in him then will appeare,
From coulour to colour till it be white,
The it is tyme Son to change the Fire,
And melt the heat to your desire,
And if you will have him White still,
Then must you your Medicine apply,
A dry Fire put him till,
And a moyst Fire naturally,
Till he be made fixed,
For to take Mercury before his flight,
As he is by nature privily mixed,
Of fusion then he shalbe light,
And if you to his proportion take,
Fine Luna then will he make,
So micle of piercing will he be,
Both fluxible with penetrabilitie;

And (Son) if thou wilt have thy Medicine Red,
In a dry Fire thou shalt him keepe,
Ever still in one steed,
That never your Vessell come to wet.

So hard, so heavy and so peircing, Son.
(Father) this a wonderous thing,
So hot, so moyst, so light, so wet,
This greate Secret Father will I keepe,
So white, so red, so profitable,
Of all Stones most incomparable.

He may do more than any King, Father.
He is so rich Son in his working,
Gould and Silver men would faine have,
Poore and rich for it do crave,
Thay that of it have most aboundance,
Of the people have most obaisance,
To serve them both day and night,
And in the feeld will for it fight,
Therefore Son upon my blessing,
Keepe secretly this precious cunning,
Of thy Councill make neither King nor Knight,
If they knew they would set it light;
For when they have what they will,
God's curse wil come they say the untill,
For had I wist and had I wend,
That commeth evermore behinde,
Our Mercury my (Son) is white and thin,
In our Vessell shining bright and cleere,
Our Sulphur is in him within,
Burning him more then our dry Fire,
He fixes him more in one yeare,
By his naturall working I understand,
Then doth the Sonne by his dry Fire,
The years a long thousand,
In short space we may have done,

When our Medicine thou wilt assay,
Thou maist make both Sol and Lune,
In lesse space then in one day.

Father is it Water in the well springing, Son.
Or is it the Water in the river running?
Other Water (Father) can I not finde.

Noe (Son) it is of another kinde,
Howbeit it is Water cleere,
Our Sulphur in him is soe cleaving,
He may not be departed by any fire,
I tell thee the throath in this thing.

By no fire (Father) how may that be? Son.
Fire he is ever brenning, Father.
Our Sulphur is made of the Sun and such humidity
That in the Fire he is ever during.

The tyme of our working would I know, Son.
In what space might be made our Stone,
By Corne and Frut (Son) thou maist it wel know.
Once in a yeare it is afore thee done;
The Sun in the Zodiak about doth gonne,
Though the twelve Signes once in a yeare,
Soe long it is ere we can make our Stone.

Haste not too fast but rule well thy Fire, Father.
The vertue of our Stone few men can tell,
The Elements in him be so mighty,
Aboundance of treasure in him do dwell;
For in riches all Stones exceeds he.

Finis.

George Ripley's Epistle to King Edward unfolded

Sir George Riplye's Epistle to King Edward unfolded.

This Epistle as it was imediately written to a King, who was in his generation, both wise and valiant, so it doth comprise the whole secret, both learnedly described, and yet Artificially vailed, yet as the Author testifieth, that in this Epistle he doth plainly untie the main knot. So I can and do testifie with him, that there is nothing desirable for the true attaining of the mysterie, both in Theory and Practick of it, which is not in this short Epistle fully taught. This then I intend as a key to all my former writings, and assure you on my faithful word doubtfully or mystically, as I have in all my other writings, seeming to aver some things which taken without a figure, are utterly false, which we did onely to conceal this Art: This key therefore we intend not to make common; and shall intreat you to keep it secret to your self, and not to communicate it, except it be to a sure friend, who you are confident will not make it publick. And this request we make upon very good grounds, knowing that all our writings together, are nothing to this, by reasons of the contradictions wch we have woven into them, which here is not done in the least measure. I shall therefore in this Epistle take up a new method, and that different from the former, and shall first draw up the substance of the Philosophy couched in this Epistle, into several Conclusions, and after elucidate the same.

The first Conclusion is drawn from the nineth stave of this Epistle, the eight first staves being only complemental, and that is, That as all things are multiplyed in their kind, so may be

Mettals, which have in themselves a capacity of being transmuted, the imperfect to perfect.

The second Conclusion in the tenth stave is, That the main ground for the possibility of transmutation, is the possibility of reduction of all Mettals, and such Minerals as are of Mettallick principles, into their first Mercurial matter.

The third Conclusion is in the eleventh stave, That among so many Mettaline or Mineral Sulphurs and so many Sulphurs there are but two that are related to our work, which Sulphurs have their Mercuries essentially united to them.

The fourth conclusion from the same stave is, That he who understands these two Sulphurs and Mercuries aright, shall find that the one is the most pure red Sulphur of gold, which is Sulphur in manifesto and Mercurius in occulto, and that other is most pure white Mercury, which is indeed true quicksilver, in manifesto and Sulphur in occulto, these are our two principles.

The fifth Conclusion from the twelfth stave is, That is a mans principles be true, and his operations regular, his event will be certain, which event is no other than the true mystery.

These Conclusions are but few in number, but of great weight, the amplification, illustration, and ilucidation therefore of them will make a Son of Art truly glad.

For the first, Forasmuch as it is not for our purpose here to invite any to the Art, onely intending to lead and guide the Sons of Art; we shall not prove the possibility of Alchimy, by many arguments, having done it abundantly in another Treatise. He then that will be incredulous, let him be incredulous, he that will cavil, let him cavil; but he whose minde is perswaded of the truth of the Art, and of it's dignity, let him attend to what is in the Illustration of these five Conclusions discovered, and his heart shall certainly rejoyce.

We shall therefore briefly Illustrate this first Conclusion, and insist there are more largely, where the secrets of the Art are most couched.

For this first then which concluded in effect the truth of the Art,

and its reality, he that would therein be more satisfied in it, let him read the Testimony of all Philosophers, and he that will not believe the Testimonies of so many men, being most of them, men of renown in their own time, he will cavill also against all other Arguments.

We shall onely hold to Riplyes Testimony in this our key, who in the fourth stave, assures the King that at Lovain he first saw the greatest and most perfect secrets, namely the two Elixers; And in this following verse, craves his confident credit, that he hath himself truly found the way of secret Alchimy, and promiseth the discovery of it to the King, onely upon condition of secrecy.

And in the eighth stave, though he protests never to write it by pen, yet proffers the King at his pleasure, to shew him ocularly the red and white Elixer, and the working of them, which he promiseth will be done for easies costs in time. So then he that will doubt the truth of the Art, must account this famous Author, for a most simple mad Sophister, to write and offer such things to his Prince, unles he were able in effect to do what he promised, from which imputation his writings, and also the histories of him, of his fame, gravity, and worth will sufficiently cleer him.

We now come to the second Conclusion, the substance of which is, that all Mettals and bodies of Metaline principles, may be reduced to their first Mercurial matter, and this is the main and chief ground for the possibility of transmutation. On this we must insist largely & fully, for (trust me) this is the very hinge on which our secrets hang.

First, then know that all the Mettals, and severall Minerals have Mercury for their next matter, to which (for the most part, nay indeed always) there adheres, and is concoagulated an external Sulphur, which is not Mettaline, but distinguishable from the internal kerne of the Mercury.

This Sulphur is not wanting even in common Argent vive, by the Mediation of which, it may be precipitated into the form of a dry powder. Yea and by a liqour (the Alchahest) well known to us, (though nothing helping of this Art of transmutation) it may be so

fixed, that it may endure all fires, the Test and Coppel, and this without the addition of any thing to it, the liquor (by vertue whereof it is fixed) coming away intire, both in its Pondus and vertue.

This Sulphur in gold and silver is pure, in the other Mettals it is less pure, therefore in gold and silver it is fixed, in others it is fugitive, in all the Mettals it is coagulated; in Mercury or Argent vive, it is coagulable; in gold, silver and Mercury, this Sulphur is so strongly united, that the Antients did ever judge Sulphur and Mercury to be all one, but we by the help of the liquor, (the Alcahest) the invention of which, in these parts of the World we owe to Paracelsus (though among the Moors and Arabians it hath been and is (at this day) commonly known to the acuter sort of chemists) but this I say we know that the Sulphur which is in Mercury coagulable, and in the Mettals coagulated, is external to the nature of Mercury, and may be separated in the form of a tintured Metallick Oyle, the remaining Mercury being then void of all Sulphur, save that which may be called its inward Sulphur, and is now incoagulable of it self (Though by our Elixer it is to be coagulated) but of itself, it can neither be fixt nor precipitated, nor sublimed, but remains unaltered in all corrosive waters, and in all digestions of heat. One way then of Mercury azating all Mettals and Minerals, is by the liquor Alcahest, which out of all such bodies as have Mercury in their constitution, can separate a running Argent vive, from which Argent vive all its sulphur is then separated, save that onely which is internal and central to the Mercury, which internal Sulphur of Mercury no corrosive can touch, Next to this way of universal Reduction, there are also some other particular wayes, by which Lead, Tin, Antimony, yea, even Copper, and Iron may be reduced into a running quicksilver, by the help of Salts, which because (being corporeal) they pierce not so radically as the forenamed liquor doth, they therefore do not spoile the Mercury of its Sulphur but that as much Sulphur as there is in common Mercury, so much also there is in this Mercury of the bodies, onely this Mercury hath specificated

qualities according to the nature of the Metall or Mineral, from which it was extracted, and from that reason (as to our work, which is to dissolve perfect species of Mettals) it hath no more vertue than common Argent vive: There is then but only one humidity, which is applicable unto our work, which certainly is neither Tin nor Copper, nor is drawn from any thing, which nature hath formed, but from a substance compounded by the Art of the Philosopher. So then, if a Mercury drawn from the bodies, have not onely the same deficiency of heat and superfluity of foeces as common Mercury hath, but also a distinct specificated form, it must (by reason of this its form) be so much the farther remote from our Mercury then common Argent vive is.

Our Art therefore is to compound two principles (one in which the salt, and another in which the Mercury of nature doth abound) which are not yet perfect, nor yet totally imperfect and (by consequence) may therefore (by our Art) be exalted which that (which is totally perfect) cannot be: and then by common Mercury to extract not the Pondus, but the celestial vertue out of the compound, which vertue (being fermental) begets in the common Mercury an off-spring more noble than it self, which is our true Hermaphrodite, which will congeal it self, and dissolve the bodies; observe but a grain of Corn in which scarce a discernable part is sprout, and this sprout, if it were out of the grain, would dye in a moment; the whole grain is sowed, yet the sprout onely produceth the herb: So is it in our body, the fermental spirit that is in it, is scarce a third part of the whole, the rest is of no value, yet all is joyned in the composition, and the faeculent corporeous, part of the body comes away with the dreggs of the Mercury. But beyond the example given of a grain it may be observed that the hidden and spiritual vertue of this our body, doth purge and purifie its matrix of water, in which it is sowed, that is, it makes it cast forth a great quantity of filthy earth, and a great deal of Hydropical saline moisture. For instance thy washings (for a tryall) with pure clean fountain water, weigh first a pint of the same water, and take the exact weight of it, then

wash thy compound eight or ten times, save all the faeces, weigh thy body and Mercury exactly, weigh thy faeces being very dry, then distill or sublime all that will sublime a very little quick Mercury will ascend; then put the Residue of the faeces in a crucible, set them on the coals, and all the faeculency of the Mercury will burn like a coal, yet without fume; when that is all consumed, weigh the remaining faeces, and thou shalt find them to be two thirds of thy body, the other being in the Mercury, weigh the Mercury which thou sublimedst, and the Mercury prepared by itself, and the weight of both will not recompence thy Mercury weight by farre. So then boile up thy water to a skin, in which thou madest thy Lotions, for that is a thick water: and in a cool place thou shalt have Christals, which is the salt of Mercury Crude, and no way fit for Medicines: yet it is a content for the Artists to see how the Heterogeneyties of Mercury are discovered, which no other Art save the liquor of Alcahest can do, and that in a destructive, and not a generative way as this is, for this operation of ours is made between male and female, within their own kind, between which there is a ferment which effecteth that which no other thing in the world could do. In all truth, I tell you, that if you should take our imperfect compound body, per se, and Mercury, per se, and them alone, though you might bring out of the one a most pure Sulphur, and out of the other a Mercury of Mercury, which is the nut of Mercury, yet with these thou couldst effect nothing, for fermental virtue is the wonder of the World, and it is by it, that water becomes Herbs, Trees, and Plants, Fruits, Flesh, Blood, Stones, Minerals, and everything, look then for it onely, and rejoyce in it as in a deservedly invaluable treasure; Now know that fermentation, works not out of kind, neither do salts ferment Mettals; Wilt thou know then whence it is that some fixt Alcalyes do extract a Mercury out of Minerals, and out of the more imperfect Metals, consider then, that in all these bodies the Sulphur is not so radically mixt and united, as it is in Silver and Gold. Now Sulphur is of Kin to divers Alcalyes, that are ordinarily dissolved or melted with it, and by this means the

Mercurial parts are disjoyned, and the Argent vive is by fire separated. The Mercury thus separated, is spoyled of its Sulphur when as indeed there needs onely a depuration of the Sulphur by separating the impure from the pure; but these salts having separated the Sulphur do leave the Mercury worse, that is, more estranged from a Metallick nature, than it was before, for in its composition that Sulphur of Saturn will not burn, but though it be sublimed, calcined, made sugar, or vitrefied, yet by fire and fluxes it still returns to the same it was in before, but its Sulphur being (as is aforesaid) separated, will take fire, if joyned with Salt-peter, even as common Sulphur doth, so that the Salts act on the Sulphur of which they rob the Mercury; they act not on the Mercury for want of ferment which is not to be found, but onely among Homogeneall things. Therefore the ferment of bread leavens not a stone, nor doth the ferment of anyanimal or vigetable, ferment a mettal or mineral.

So then, though our Gold thou mightest obtaine a Mercury by the help of the Liquor, of that first ens of Salt, yet that Mercury would never accomplish our work, whereason the otherside Mercury made out of Gold by our Mercury, though there be three parts of our Mercury to one of the Gold, This Mercury I say will (by continual digestion) accomplish the whole work; marvell not then, that our Mercury is more powerfull, which is prepared by Mercury; for certainly the ferment, which commeth between the compound Body and the Water, causeth a death, and a regeneration, it doth that, which nothing in the world can do, besides it severs from Mercury a terrestreity, which burns like a Coale, and an Hydropical humor melting in common water, but the residue is acuated by a Spirit of life, which is our true embryonated Sulphur of our water, not visible, yet working visibly. We conclude, that all operations for our Mercury but by common Mercury, and our body according to our Art are erroneious, and will never produce our mystery, although they be otherwise never so wonderfull. For as the Author of the Newlight saith, No water in any Island of the Phylosophers, was

wholesome, but that which was drawn out of the reins of the Soll and Luna. Wilt thou know what that meanes? Mercury in its pondus and incombustibility is Gold fugitive, our Body in its purity, is called the Phylosophers Luna being farre more pure than the imperfect mettals and its Sulphur also as pure as the Sulphur of Soll, not that it is indeed Luna, for it abides not in the fire, now in the composition of these three (1) our common Mercury and the two principles of our compound there interceeds, the ferment of Luna, out of which though it be a Body, proceeds yet a specificating odor: yea and oft the pondus of it is diminished: If the compound be much washt, after it is sufficiently clean. So then the ferment of Soll and Luna interceeds in our composition, which ferment begets an offspring, more noble than it self a 1000 fold, wheas should'st thou work on our compound Body by a violent way of Salts, thou should'st have thy Mercury by farre less noble, than the Body, the Sulphur of the Body being separated and not exalted by such a process.

We now come to the third conclusion, which is that among all metaline and mineral Sulphur there are onely two, that belong to our work, which two have their Mercuries essentially united with them. This is the truth of our secrets, though we (to seduce the unwary) do seem to aver the contrary, for do not think that (because we do insinuatetwo waies, therefore) we really mean as we say, for verily (as witnesseth Ripley) There is no true principle but one. Nor have we but one matter, not but one regimen of heat, and one linear way of proceeding.

These two Sulphurs as they are principles of our work, they ought to be homogeneal, for it is onely Gold spiritual that we seek, first white, then red, which Gold is no other then that which the vulgar see, but they know not the hidden spirit that is in it. This principle wants nothing but Composition, and this composition must be made, with our other crude white Sulphur which is nothing but Mercury vulgar, by frequent cohobation of it upon our Hermaphroditical Body, so long till it be come a fiery water. Know therefore that Mercury hath in its self a Sulphur, which

being unactive, our Art is to multiply in it a living active Sulphur, which comes out of the loyns of our Hermaphroditical Body, whose father is a metal and his mother a mineral, Take then the most beloved daughter of Saturn, whose armes are a circle Argent, and on it a sable cross on a blackfield, which is the signall note of the great World, espouse her to the most warlike God, who dwells in the house of Aries, and thou shalt find the Salt of Nature, with this Salt acuate thy water, as thou best knowest, and thou shalt have the Lunary bath, in which the Sun will be ammended.

And in all truth I assure thee, that although though hadst our body Mercurialized (without the addition of Mercury of any of the metals) made per se, that is without the addition of Mercury, it would not be in the least profitable unto thee, for it is Mercury onely, which hath a Celestial form and power, which it receives, not onely, nor so much from the compound body, as from the fermental virtue which proceeds from the composition of both the body and the Mercury, by which is produced a wonderfull Creature: So then let all thy care be to marry Sulphur with Suphur, that is our Mercury which is impraegnated, which Sulphur, must be espoused with our Sol then hast thou two Sulphurs married and two Mercuries of one off spring, whose father is the Sol, and Luna the mother.

The fourth Conclusion makes all perfectly plain, which hath been said before, namely that these two Sulphurs are the one most pure red Sulphur of Gold, and the other of most pure clean white Mercury.

These are our two Sulphurs, the one appears a coagulated body, and yet carries its Mercury in its belly: the other is in all its proportions true Mercury, yet very clean and carries its Sulphur within its self, though hidden under the form and fluxibilitie of Mercury.

Sophisters are (here) in a labyrinth, for because they are not acquainted with metalline love, they work in things altogether heterogeneal, or if they work upon metalline bodies they yet

either joyne males with males, or females with females, or else they work on each alone, or else they take males, which are charged with natural inabilities, and females whose matrix is vitiated. Thus by there own inconsideration they frustrate their own hopes, and then cast the blame upon the Art, when as indeed it is onely to be imputed to their own folly, in not understanding the Phylosophers.

I know many pittifull Sophisters do dote on many Stones, vigitable, animal, and mineral, and some to those add the firey Angelical, Paradaical Stone, which they call a wonder working essence, and because the mark they aim at, is so great, the Waies also, by which they would attain their Scope, they make also a double, one Way they call the Via Humida, the other, the Via Sicca, (to use their languages).

The latter way is the labirinthian path, which is fit onely for the great ones of the earth to tread in, the other the dedalean path, an easie way of small cost for the poor of the world, to enterprize. But this I know and can testifie that there is but one Way, and but onely one Regimen, no more Colours than ours, and what we say or write otherwise, is but to deceive the unwary, for if every thing in the world ought to have its proper causes, there cannot be any one end, which is produced from two waies of working on distinct principles. Therefore we protest and must again admonish the Reader that (in our former writings) we have concealed much, by reason of the two waies we have insinuated, which is the play of children, and the work of women, and that is decoction by the fire, and we protest that the lowest degree of this our work, is that the matter be stirred up, and may hourly circulate without feare of breaking the vessel, which for this reason ought to be very strong, but our linear decoction is an internal work, which advances every day and hour, and is distinct from that outward heat, and is therefore invisible and insensible. In this our work, our Diana is our body when it is mixed with the water, for then all is called the Moon, for Laton is whitened, and the woman beares rule, our Diana hath a wood, for in the first dayes of the Stone, our body

after it is whitened grows vegetably. In this wood, are at the last found two Doves, for about the end of three weeks, the soul of the Mercury ascends, with the soul of the dissolved Gold, these are in folded in the everlasting armes of Venus, for in this season the confection are all tinted with a pure green colour, these Doves are circulated seven times, for in seven is perfecton, and they are left dead, for they can rise and move no more, our Body is then black like to a Crowes bill, for in this operation all is turned to pouders, blacker than the blackest. Such passages as these we do oftentimes use, when we speak of the preparation of our Mercury, and this we do to deceive the simple, and it is also for no other end that we confound our operations speaking of one, when we ought to speak of another, for if this Art were but plainly set down, our operations would be contemptible even to the foolish. Therefore believe me in this, that because our workes are truly Natural, we therefore do take the liberty to confound the Phylosophers work, with that which is purely Natures work, that so we might keep the simple in ignorance, concerning our true Vinegre, which being unknown, their labor is wholly lost. Let me then (for a close) say onely thus much; Take our Body which is Gold, and our Mercury which is seven times acuated by the marriage of it, with our Hermaphroditicall Body, which is in a Chaos, and is the splendor of the soul of the God Mars, in the earth, and water of Saturn, mix these two in such a pondus as nature doth require, In this mixture you have our invisible fires, for in the water of our Mercury is an active Sulphur or mineral fire and in the Gold a dead passive, but yet actual Sulphur now when that Sulphur of the Gold is stirred up and quickened, there is made between the fire of nature, which is as the Gold, and the fire against nature, which is in the Mercury, a fire partly of the one and partly of the other, for it partakes of both, and by these two fires thus united into one, is caused both Corruption (which is Humiliation) and generation (which is Glorification and Perfection:) Now know that God onely governs this way of the internal fire, man being ignorant of the progress thereof, onely by

his reason beholding its operations, he is able to discern that it is hot, that is, that it doth perform the action of heat, which is decoction, In this fire there is no sublimation, for sublimation is an exaltation, but this fire is such an exaltation, as that beyond it, is no perfection.

All our work then is onely to multiply this fire, that is to circulate the body so long until the vertue of the Sulphur be augmented. Again this fire is an invisible Spirit, and therefore not having dimentions, is neither above nor below, but everywhere in the Sphere of the activity of our matter in the Vessel: So that though the material visible substance do sublime and ascend by the action of the elemental heat, yet this spiritual virtue is alway as well as in that which remains in the bottom, as in that which is in the upper part of the Vessel. For it is as the soul in the body of man, which is everywhere at the same time, and yet bounded or terminated in none.

This is the ground of one Sophisus of ours, (viz.) when we say that in this true Philosophical fire, there is no sublimation, for the fire is the life, and the life is a soul, which is not at all subject to the dimensions of Bodies, Hence also it is that the opening of the Glass or cooling of the same during the time of working kills the life or fire, that is in this secret Sulphur, and yet not one grain of the mettal is lost. The elemental fire then is that which any child knowes how to kindle and govern, but it is the Philosopher onely, that is able to discern the true inward fire for it is a wonderful thing, which acts in the body, yet is no part of the body. Therefore the fire is a celestial virtue it is uniformed, that is, it is alwaies the same until the period of its operation is come, and then being come to perfection it acts no more, for every Agent, when the end of its action is come then rests.

Remember then that when we speak of our fire which sublimes not, that thou do not mistake and think that the moisture of the compound which is within the Glass ought not to sublime, for that it must do uncesantly, but that the fire that sublimes not, is the metalline love, which is above and below and in all places alike.

Now then for a close to all that hath been said, learn and be well advised what matter you take in hand, for an evil Crow laies an evil Egg, as the proverb hath it, let thy seed be pure, the shalt thou see a noble offspring, let the fire without be such, as in which our confections may play to & fro uncessantly, & this (in a few daies) will produce that which thou most longeth for, the Crows Bill.

Ripley's Treatise of Mercury and the Philosophers' Stone

This is contained in *Aurifontina Chymica: or, a collection of fourteen small treatises concerning the first matter of philosophers, for the discovery of their (hitherto so much concealed) Mercury. Which many have studiously endeavoured to hide, but these to make manifest, for the benefit of Mankind in general.* London, 1680.

A Treatise of Mercury and the Philosophers Stone.

by Sir George Ripley.

I will, my dearest Son, instruct thee in this Blessed Science, Which was hid from the Wise of old, to whom God was pleased to shew so much favour. Know therefore, that our Matter is the chiefest of all things in the Earth, and of least estimation and account, as will hereafter more plainly appear. For if Water incorporate it self with Earth, the Water will be lowest of all, and will (if it be not kept down) with Fire, ascend higher; and thus it may be seen, how Water will be highest and lowest. Yet true it is, that it is of least estimation, for in our Earth and Water, and in that drossie Earth, you may find some very pure and clear, which is our Seed and fifth Essence, and then that foul and drosse Earth is good for nothing else, and of no estimation. But that Water, as I said, is the chiefest, will appear many ways: Know, Son, that without Water we cannot make make Bread, nor anything else, which God hath created in Nature; and hence you may easily perceive, that Water is the first Matter of all things which are born

or generated in the World: for certainly 'tis manifest unto thee, that nothing grows or receiveth increase without the four Elements; therefore whatsoever is Elemented by virtue of the four Elements, it must of necessity be, that original of all things that are born or grow, should be of Water: Yet ought you not to understand, this before spoken of Water, but of that Water which is the Matter of all things, out of which all Natural things are produced in their kind. Know therefore, that the first of all Air is engendered of Water; of Air, Fire; of Fire, Earth. Now will I more familiarly and friendly discourse with thee; I'll further manifest this Mystery unto thee by degrees, lest by too much haste it happen to us according to the Proverb, That he that makes too much haste, oftentimes comes home too late. Now therefore that I may satisfie thy desire, I will discourse of the first Matter, which Philosophers call, the fifth Essence, and many other names they have for it, by which they may the more obscure it. In it for certain are four Elements, pure in their Exaltation: Know therefore, that if you would have the fifth Essence, Man, you must first have Man, and you must have nothing else of that Matter; and see that you observe this well. This I say, that if you desire to have the Philosophers Stone, you must of necessity first have the fifth Essence of that same Stone, whether it be Mineral or Vegetative; joyn therefore species with species, and Gems with Gems, and not the one without the other, nor anything contrary, which may be other than the species or proper Gems; beware therefore of all that is not Essential: For of Bones, Stones cannot be made, neither do Cranes beget Geese; which if you will consider, you'll find the profit of it, by the help of the Divine Grace; by the assistance whereof let us further proceed to speak of this blessed Water, which is called the Water of the Sun and Moon, hidden in the concavity of our Earth. Concerning which Earth know, that all that is generated must of necessity have Male and Female, from which action and passion arise, without which Generation never is. But you will certainly never receive profit from things differing in kinds. Notwithstanding, if you have this

Water of the Sun and Moon, it will draw other Bodies and Humours to its own kind, by the help of the virtue and the heat of the Sun and Moon, and will make them perfect. As an Infant in the womb of its Mother, decoction of temperate heat helping it, turneth the Flowers into its Nature and kind, that is, into Flesh, Bloud, Bones, and Life, with the other properties of a living Body, of which 'tis needless to say any more. And hence you may understand, that our water changeth it self into a perfect kind, which things of its own kind: For first it will congeal it self into a substance like Oyl; then it will change that Oyl, by the means of temperate heat, into Gum; and lastly, by the help of the perfect heat of the Sun, into a Stone. Now therefore know, that out of one thing you have three, that is Oyl, Gum, and a Stone. Know also, that when the Water is turned into Oyl, then you have a perfect Spirit; when the Oyl is turned into hard Gum, then you have a perfect Spirit and Soul; and when the Spirit and Soul are turned into a Stone, then you have a perfect Body, Soul and Spirit together: Which as it is called the Philosophers Stone and Elixir, and a perfect Medicine of mans Body; so also that which is leavened with its genus, and the fifth Essence. Know, Son, that fifth Essences are divers, one whereof is to Humane Bodies, another to Elixir, and to the imperfect Bodies of Metals: For you must consider, that the generation and growth of Metals, is not as the growth of mans Body; for a genus agrees with its genus, and a species with its species. Moreover, know that the first Matter of man, which begetteth the Flesh, Bloud, Bones and Life, is a Spermatick Humour, which causeth generation, through a vital Spirit included therein: And when the Matter is generated and congealed into a Body, extract thence the fifth Essence of that Body, wherewith you may nourish the Body. Yet Son, will I tell thee moreover, that Water, or Matter, or Seed whereof Man is begot, is not the augments of the Body. Know, Son, that if the Body be fed with its Natural food, then its first Matter will be increased, and also the Body, (viz.) the first Matter in quality, and the Body in quantity; the first Matter is that which is called the

fifth Essence. Yet Know, Son, that the fifth Essence is one thing, and that the Matter of augmentation is another: and, as I said before, the increase of Metals, is not like the increase of mans Body. Although the fifth Essence, which causeth the augmentation of the Metals, may be a fit Medicine for Humane Bodies; as also the fifth Essence, which causeth the augmentation of mans Body, may be a fit Medicine for the Bodies of Metals: and therefore, as before is said, the fifth Essence is one thing, and augmentation another. You see therefore for what reason our Water is called, the first Matter and the Seed of Metal;, viz. because of it all Metals are generated. Therefore you will have need of it in the beginning, middle, and end, for as much as it is the cause of all generation, because by its Congelation, it is turned into all sorts of Metals, to wit, into the first Matter of the sorts. Thence it is called, the Seed of Metals, and the *Metallick Water of Life: [*So it is in the Latine, though perhaps the words should be Vita Metallica, that is, the Water of Metallick Life, that is, of the Life of Metals] because it affords Life and Bloud to sick and dead Metals, & joyneth in Matrimony the Red man and the White woman, that is, the Sun and the Moon. It is called also Virgins Milk; for as long as it is not joyned with the Sun and the Moon; nor with anything else, except only those which are or its own kind, so long it may be called a Virgin. But when it is joyned with a Male and Female, and married with them, then it is no longer a Virgin, because it adhereth to them, and becomes one with them to whom it is joyned with to generation. But as long as it remains a Virgin, it is called Virgins Milk, the Blessed Water, and the Water of Life, and by many other Names.

And now, my Son, that I may say something of the Philosophers Mercury, know that when thou hast put thy Water of Life to the Red man, who is our Magnesia, and to the White woman, whose name is Albifica, and they shall all have been gathered together into one, then you have the true Philosophers Mercury. For after that in this manner all is joyned with a Male and Female, then it is called the Philosophers Mercury, the Philosophers Water of Life,

the Bloud of Man, his red Flesh, his Body and Bones. Know therefore, that there are many sorts of Milk, (viz.) Virgins Milk, Womans Milk, and also Mans Milk: For when first they are joyned in one, and she is big, having conceived, then the Infant must be nourished with Milk: But then you may know, that this Milk is not Virgins Milk, but rather the man and the womans Milk, wherewith it is always to ne nourished, till it is grown to that strength, that it may be brought up with stronger and fuller food. That food which I mean is the leavening of it which gives it form, that it may perform Virile work: For until the Infant, that is, this our stone, be formed and leavened with its like, the Bloud of the green Dragon, and the red Bloud of the Red Dragon, whether it be the white Stone or the red, it will never do a perfect work. Know therefore, Son, that the first Water is that Water Rebar, which God made of Nature, and it is the cause of Generation, as I said before; but when after the conjunction which ariseth from the Marriage, it begets the Water of Life, and the Philosophers Milk, with one of which, or both, you must augment and feed your Stone perpetually.

Much more could I say to thee, Son, concerning this first Matter, but let this suffice, that setting aside impertinencies of words, we may now, Divine Grace favouring of us, proceed to the practice it self of the Philosophick Stone. See therefore, my Son, that thou diligently putttest all these Matters(which though they are three things, yet are they but one only) in a Glass Vessel, and letttest them quietly putrefie: then put an Alembick upon your Vessel, and by distillation draw out all the Water, which may be thence distilled. Try this first in Maries Bath. Then place the the Vessel in Ashes, and make a gentle Fire for 12 hours: then take the Matter out of the Vessel, grind it well by it self, without the foresaid Water, then put it again into the Vessel with Water, and stop the Vessel close. Put it in the Bath for three days, and the distill the Water as before in the Bath, and the Matter will be more black than before. Do thus three times over, and then grind it no more; but afterwards as often as you distill it, so oft pour

Water on the top: but between each distillation give it so much Fire fore six hours or more, till it become indifferent dry; then pour Water on the top again, and dissolve it again in the Bath under a blind Alembick. Also in every distillation separate the Flegm, by casting away siw or seven drops of Water in he beginning of each distillation. And observing this order, cause it to drink its proper Water, till it hath drink of it seven times its weight which it had at the first. But then it will be of a white colour, and so much whiter, by how much the more of its own Water it hath drank. This is white Elixir.

Moreover, this our Water is called Homogeneal, and by many other names. Besides, know that this Water and Matter generate as well the Red Stone, as the White: Know also, when this first Matter is brought to its compleat whiteness, then the end of one, is the beginning of the other; that is, of the Red Stone, which is our Red Magnesia, and Virgins Brass, as we said at first: Son, see thou well understand these words. Our Virgins Brass, is our Gold; yet I do not say, that all Brass is Gold: also our Brass, is our live Brimstone; but all Brimstone, is not our live Brimstone: also Quicksilver, is Mercury; but I do not say, that common Quicksilver, is our Silver: as I said before, that Water of Life which is our Seed and first Matter, is our Mercury and our Spirit of Life, which is extracted out of the blessed land of Aethiopia, which is called Magnesia, and by many other names. Besides, my Son, know that there is no perfect generation, without corruption; for corruption causeth cleanliness, and cleanliness corruption. Consider therefore, Son, our dying poison, which dyeth and is dyed perpetually; and this is our Body, or Soul, and our Spirit, when they are joyned together in one, and become one thing, which with its parts ariseth also out of one thing, besides which there is not any other, neither ever shall be. Wherefore, my Son, great folly it is for any one to believe, that any other Medicine can be turned into Gold or Silver; which Medicine will little profit thee of it self, except it be mingled with a Body, for then shall it perfect its work according to its form which it is born: For it is

never born that it may of it self become a Body. Moreover, know that there is as much difference between the first Matter, which is called the Seed of Metals, and the Medicine, as is between the Medicine and Gold: For the Seed will never be the Medicine without Body, neither will the Medicine ever be a Metal without a Body. Much difference also there is between Elixir and the Medicine, as between the Masculine and Feminine Seed, and also an Infant which is generated of those in the Matrice. Now you may see, that the Seed is one thing, and the Infant another; though they be one and the same in kind, one thing, one operation, the Vessel finally one, though it be called by divers names: For a Man and Woman, is an Infant born, when as yet the Man is one thing, and the Woman another, though they be one and the same in kind: which you ought to understand in our Stone. But what I said before, that corruption is the cause of generation, and of cleanliness, is true: For you must know, that every thing in its first Matter is corrupt and bitter, which corruption and bitterness is called dying poison, which is the cause of Life in all things, as will be sufficiently manifest, if you with right reason do weigh the Natures of things. Consider well, O Son, that when Lucifer the Angel of Pride, first rebelled against God, and prevaricated the Command of the most High, be assured that this was made corrupt, bitter, and harsh to him: No less was the fall and prevarication of our first Parents Adam and Eve, whom death and condemnation followed, made to them corruption and bitterness, and likewise to us in whom the same corruption is propagated. Many more like examples I could recite, if need were: But setting aside these, to come to what is proper to our discourse; consider well, that of all precious Fruits which grow out of the Earth, their first Matter is bitter and harsh, as still retaining some footstep of the former corruption and putrefaction; which bitterness, by the means of continual action of natural heat, is with great virtue turned into sweetness. Now therefor, Son, if thou wilt be ingenious, this little will suffice whereby to find out much more, and to perceive my meaning: Consider therefore well, Son, that

according to the old Proverb,

He sweet deserves not, who no bitter tastes.

But now to speak something more of our Brass; know, that Brass signifies continuance, or continuing Water: But what is farther to be considered in the nature of the name of Brass, you may easily gather from its English Tetragrammate name, that is, its name consisting of four letters, to wit, B.R.A.S. First therefore, by B. is signified the Body of our Work, which is sweet and bitter, our Olive and our Brass continuing in its form: by R. is signified the Root of our Work, and the Spring of continuing Radical Humours, which is our Red Tincture, and Red Rose which purifieth all in its kind: A. signifies our Father Adam, who was the first man, out of whom was born the first woman Eve; whence you understand, that therein is Male and Female. Know therefore, that our Brass is the beginning of our Work, our Gold and Olive, for it is the first Matter of Metals, as Man is the first Man and Woman. S. signifies the Soul of our Life, and Spirit of Life, which God breathed into Adam, and all the creatures; which Spirit is called the fifth Essence. Moreover, Son, by these four Letters, we may understand the four Elements, without which nothing is generated in Nature. They also signifie Sol and Lune, which are the causes of all Life, Generation, and augmentation of all things born in the World. In this name therefore of four letters, consisteth our whole Work: For our Brass is Male and Female, of which ariseth he who is called begot. Therefore, Son, take good notice what is signified by our sweet Brass, what is called our Sandiver, or the Salt of our Nitre, or Nitre; what also by the Bloud of the Dragon, what Sol and Lune, our Mercury, and our Water of Life, and many other things, concerning which Philosophers have spoken darkly, and in Riddles. Know therefore, Son, that our first Matter is neither Gold, nor common Silver, nor is it of corrosives, or such like outward things, which Denigrators groping in the dark now-a-days do use. Take heed therefore, Son, that by no

means you admit any thing contrary in kind; for be assured, that what a man shall have sowed, the same shall he reap. Moreover, know that when our Stone is compleated in its proper kind, then it will be a hard Stone, which will not easily be dissolved; yet if you add his Wife to him, he will be dissolved into Oyl, which is called Philosophers Oyl, incombustible Oyl, and by many other names. Know therefore, Son, that there are diverse leavenings, as well as Corporal as Spitual, (viz.) Corporal in quantity, and Spiritual in quality: Corporal leavening increaseth the weight and quantity of the Medicine, yet is not of so great power as the Medicine it self, as is Spiritual leavening; for it only encreaseth the Medicine in quantity, not in virtue: but Spiritual leavening increaseth it in both; and where the Corporal ruleth above an hundred, the Spiritual above a thousand. Moreover, as long as the Medicine is leavened with the Corporal substance, it is called Elixir. There is therefore a divers manner of leavening, and a difference between the Medicine, and the Elixir; for the Spiritual is one thing, the Corporal another. Know also, that as long as it is Spiritual leavening, it is liquid Oyl and Gum, which cannot conveniently be carried about from one place to another; but when it is Corporal, then it will be a Stone which you may carry about in your Pocket. Now therefore you see what is the difference between the Medicine, and the Elixir; nor is the difference less between Elixir, and Gold and Silver, for Gold and Silver are difficult to melt, but Elixir not so, for it easily dissovles at the flame of a Candle: thence you may easily perceive, how various the differences of our composition and temperament are. Lastly, that we may say something concerning their food and drink, know that their food is of airy Stones, and their drink is drawn out of two perfect Bodies, namely out of the Sun and Moon; the drink that is drawn out of the Sun, is called liquid Gold, (or Potable, that is, that may be drank;) but that out of the Moon, is called Virgins Milk. Now, Son, we have discoursed plainly enough with thee, if Divine Grace be not wanting to thee; for that drink that is drawn out of the Sun, is Red, but that out of the Moon, is white;

and therefore one is called liquid Gold, but the other Virgins Milk; one is Masculine, the other Feminine, though both ariseth out of one Image, and one kind. Son, ponder my words, otherwise if thou wanderest in the dark, that evil befalls thee from defect of light: See therefore that thou beest diligent in turning the Philosophick Wheel, that thou mayst make Water out of Earth, Air out of Water, Fire our of Air, and Earth out of Fire, and all this out of one Image and Root, that is, out of its own proper kind, and natural food wherewith its Life may be cherished without end. He who hath understanding, let him understand.

Glory to God Omnipotent.

FINIS.

TRAITÉ DU MERCURE ET DE LA PIERRE DES PHILOSOPHES

DE GEORGES RIPLEE

[French version of **A Treatise of Mercury and the
Philosophers' Stone**]

Mon très cher fils, je vous instruirai en cette bénite science qui a été cachée par les anciens Philosophes, auquel Dieu a bien daigné accorder une faveur si grande en considération de leurs bonnes œuvres, et en vertu de leurs prières, et au nom duquel après lui avoir adressé plusieurs fois les nôtres, nous allons commencer de vous révéler un secret si important. Concevez donc que notre matière est le premier Etre de toutes les choses qui sont en terre, et quelle est estimée de vil prix et de très peu de conséquence, comme vous le connaîtrez plus clairement par la suite, car si l'eau s'incorpore avec la terre, elle sera néanmoins estimée de toutes les autres choses que nous voyons, mais si elle est fixée avec le feu, elle montera au suprême degré de la Nature, et par ce moyen vous pouvez connaître la manière par laquelle l'eau devient le plus considérable et le plus vil de tous les Etres créés, d'autant que c'est une maxime très constante, comme nous avons dit ci-dessus, qu'elle est de très vil prix, parce que notre terre contient en elle ladite eau, et que dans cette terre sale et puante, vous trouverez une eau pure et claire, qui est notre Sperme et notre Quintessence, laquelle terre sale et puante pour lors peut être d'aucun usage et ne vaut en quoi que ce soit. Quant à

ce que j'ai dit que l'eau était le premier des Etres, nous le pouvons prouver en diverses manières. Concevez, mon fils, que sans cette eau nous ne pouvons faire de pain ni autre chose quelconque que Dieu ait créé dans la Nature. Déjà vous comprenez aisément que l'eau est la première matière de toutes les choses qui naissent ou qui s'engendre dans le monde. Et vous connaîtrez aisément que rien ne croit ou s'augmente sans le secours des quatre Eléments. Et par conséquent tout ce qui est élémenté, doit avoir été fait par la vertu des quatre Eléments, en la même manière que l'origine de toutes choses naissantes ou croissantes se fait par le moyen de l'eau. Cependant ne croyez pas que cela s'entende e l'eau commune, mais de cette eau qui est la matière de toutes les choses naturelles, et de laquelle chacune d'icelles est produite en son genre, et par conséquent comprenez que l'air s'engendre premièrement de l'eau, le feu de l'air, et la terre du feu. Maintenant pour vous parler plus familièrement et en ami, et passant encore plus outre, je vous déclarerai peu à peu ce magistère des Sages, de peur que par notre précipitation il ne nous arrive ce que porte le commun Proverbe : *Que celui qui va trop vite, souvent arrive trop tard à la maison.* C'est pourquoi pour satisfaire à votre désir, je parlerai maintenant de la première matière que les Philosophes appellent Quintessence, et à laquelle ils donnent beaucoup d'autres noms pour la mieux cacher, parce qu'il est très certain que les quatre Eléments se rencontrent en elle dans leur plus grande exaltation. De là vous devez comprendre que si vous voulez avoir la Quintessence de l'homme, il est premièrement nécessaire que vous ayez l'homme, et de cette matière vous n'aurez rien autre chose. Prenez garde de bien observer cette vérité. Car je vous dis que si vous désirez avoir la Pierre des Philosophes, il faut que vous ayez auparavant la

quintessence de la Pierre minérale, végétale ou animale. Assemblez donc chaque espèce et chaque genre avec son semblable, en sorte que l'un ne soit pas sans l'autre, et qu'il n'y ai rien de contraire aux espèces, ou impropre au genre. Prenez donc garde de vous servir de choses étrangères et éloignées, car des os, il ne se fait point de pierres, de même que des Grues il ne s'engendre point des Oies. Certainement si vous considérez ceci, vous en recevrez un fruit considérable par la grâce de Dieu, au moyen de laquelle nous passerons encore plus outre pour vous parler de cette eau bénite, que l'on appelle eau de Soleil et de la Lune, laquelle eau est cachée dans le profond de notre terre, touchant laquelle terre vous devez remarquer que tout ce qui s'engendre a nécessairement besoin d'un mâle et d'une femelle pour recevoir l'être desquels l'agent et le patient sont produits, et sans le secours desquels il ne se peut jamais faire aucune génération. D'où s'ensuit que vous ne pouvez prétendre aucun fruit des choses dont les genres sont différents. Toutefois si vous avez cette eau du Soleil et de la Lune, elle convertira en elle les autres corps et leurs humidités naturelles par l'entremise de la chaleur du Soleil et de la Lune, et les rendra parfaits comme eux, ainsi qu'un enfant dans le ventre de sa mère par le moyen de la cuite d'une chaleur tempérée convertit les menstrues en sa nature et en son genre, c'est à dire en chair, en sang, en os et vie, avec toutes les autres propriétés d'un corps vivant, dont il n'est pas à propos d'en dire présentement d'avantage. Et par ainsi vous comprendrez que notre eau se convertira en un genre parfait avec les choses de son genre, car elle se congèlera premièrement en une substance huileuse, laquelle par le moyen d'une chaleur tempérée se convertira ensuite en gomme, qui pareillement par le moyen d'une parfaite chaleur du Soleil se tournera enfin en pierre. C'est

pourquoi comprenez maintenant que d'une seule chose, vous en avez trois, je veux dire, une huile, une gomme et une pierre. Apprenez aussi que quand l'eau est tournée en huile, vous avez alors un esprit parfait, mais lorsque l'huile s'est convertie en une gomme dure, vous avez alors une âme et un esprit parfaits. Et quand cet esprit parfait et cette âme se sont tournés en pierre, alors vous avez un corps parfait, ensemble une âme et un esprit. C'est ce que les Philosophes appellent leur Pierre, leur Elixir et la parfaite Médecine du corps humain, pourvu qu'elle soit fermentée avec son genre et sa Quintessence. Sachez mon fils, qu'il y a diverses quintessences, dont l'une sert pour les corps humains, et l'autre à l'Elixir, pour la conversion des corps imparfaits des métaux. Car vous devez remarquer que la génération et l'augmentation des métaux, n'est pas semblable à l'accroissement du corps humain, parce que chaque genre convient à son genre, et chaque espèce à son espèce. Remarquez encore, que la première matière de l'homme, par laquelle s'engendrent la chair, le sang, les os et la vie, est l'humeur spermatique qui est la seule cause de génération, au moyen de l'esprit vital qui s'y trouve enfermé. Et lorsque la matière s'engendre et se congèle en corps, tirez la quintessence d'icelui, avec laquelle vous nourrirez ce corps. Toutefois, mon fils, pour vous dire quelque chose de plus, remarquez que l'eau ou la matière, ou bien le sperme dont l'homme est engendré n'est pas ce qui fait l'accroissement du corps, parce que s'il est bien nourri de son élément naturel, alors la première matière s'en augmentera, aussi bien que le corps même, savoir la première matière en qualité, et le corps en quantité. La première matière est celle qu'on appelle Quintessence : mais cependant apprenez que la Quintessence est une chose, et la matière de l'accroissement en est une autre, et que

l'augment des métaux (comme je l'ai déjà dit ci-dessus) n'est pas la même que l'accroissement du corps humain. Quoi que la Quintessence qui fait l'accroissement du corps humain, peut aussi devenir une Médecine utile au corps des métaux, et partant, ainsi qu'il a été dit, la Quintessence est une chose, et l'augmentation en est une autre. Vous voyez donc pour quelle raison notre eau est appelée la première matière et le sperme des métaux, puisque c'est d'elle que tous les métaux sont engendrés, et par conséquent vous avez besoin d'elle au commencement, au milieu et à la fin de votre opération, puisqu'elle est la cause de toute génération, vu que par sa congélation elle se convertit en toute sorte d'espèces de métaux, c'est à dire, en la première matière de leurs espèces, c'est pourquoi on l'appelle le sperme des métaux, et l'eau de vie métallique, d'autant qu'elle donne la santé et la vie aux métaux malades et à ceux qui sont morts, et qu'elle marie l'homme rouge avec la femme blanche, je veux dire le Soleil et la Lune. On l'appelle encore lait virginal, car jusqu'à ce qu'elle soit unie avec le Soleil et la Lune, ou avec quelque autre corps que ce soit, excepté seulement à ceux qui son de son genre, elle peut être toujours appelée Vierge, mais aussitôt qu'elle est jointe avec le mâle et la femelle, et qu'ils font une espèce de mariage ensemble, au même temps elle cesse d'être vierge, parce qu'elle adhère à eux, et qu'elle devient une et même chose avec le Soleil et la Lune, qu'elle conjoint ensemble, et auxquels elle s'unit pour leur génération. Mais autant de temps qu'elle demeurera vierge, on l'appellera lait virginal, eau bénite, eau de vie, et de plusieurs autres noms encore.

Maintenant mon fils, pour vous dire quelque chose du Mercure des Philosophes, apprenez que quand vous aurez mis votre eau de vie avec l'homme rouge (qui est notre

Magnésie) et avec la femme blanche, qu'on appelle Albifique, et qu'ils seront tous conjoints ensemble, en sorte qu'ils ne fassent qu'un même corps, assurément c'est alors que vous avez le Mercure des Philosophes,. Car après qu'il est joint en cette matière avec le mâle et la femelle, on nomme cette eau non seulement le Mercure des Philosophes, mais leur eau de vie, le sang de l'homme rouge, sa chair, son corps et ses os. Concevez donc qu'il y a plusieurs sortes de lait, savoir lait de vierge, lait de femme, et aussi lait d'homme, lesquels aussitôt qu'ils sont alliés ensemble, et que la femme sera devenue grosse par la conception, c'est pour lors que cet enfant se doit nourrir de lait. Ainsi il est aisé de concevoir que ce lait n'est pas un lait de vierge, mais plutôt c'est le lait de l'homme et de la femme, avec lequel l'enfant se doit toujours nourrir jusqu'à ce qu'il soit devenu plus robuste, auquel temps il lui faut continuer une plus forte et plus ample nourriture. La nourriture que j'entends, c'est la fermentation qui lui donne sa forme, en vertu de laquelle il puisse espérer une œuvre virile. Car jusqu'à ce que l'enfant, c'est à dire, notre pierre, ait tout à fait reçu sa forme, et qu'elle ait été fermentée avec son semblable, ce qui s'entend, avec le sang du Dragon vert, et le sang rouge du Dragon rouge, soit que la Pierre soit blanche, soit aussi qu'elle soit rouge, elle ne pourra jamais faire un ouvrage parfait. Concevez donc, mon fils, que la première eau est cette eau et ce lait que Dieu a formé de la Nature, et qu'elle est véritablement cause de génération, comme nous l'avons remarqué ci-dessus. Pour lors, après la conjonction qui se fait de ce mariage, ils engendrent l'eau de vie et le lait des Philosophes, avec lequel ou avec lesquels vous augmenterez et nourrirez sans cesse votre Pierre.

Je pourrais vous en dire beaucoup plus d'avantage sur cette première matière, mais ce que je vous en ai dit, est suffisant pour éviter toute sorte d'obscurités en mes paroles ; venons enfin, avec l'aide de Dieu, à la pratique de cette Pierre des Philosophes. Remarquez donc, mon fils de mettre exactement ces trois matières (qui ne sont pourtant qu'une même chose) dans un vaisseau de verre, et que vous les laissiez doucement putréfier. Mettez enfin l'alambic sur votre vaisseau, et tirez en toute l'eau que vous pourrez distiller. Laquelle distillation vous ferez au bain-marie, mettant ensuite votre vaisseau sur le feu de cendre, y faisant un feu lent pendant douze heures : alors retirez votre matière du vase, et la broyez seule, sans y mêler de l'eau que vous aurez tirée par distillation. Ensuite étant bien broyée, remettez-la dans le vase, y versant par-dessus l'eau distillée, et après l'avoir bien bouché, mettez-le dans le bain pendant trois jours, puis la distillez au même bain, comme vous avez ci-devant fait, alors elle sera beaucoup plus noire qu'auparavant. Ce que vous réitérerez par trois fois, et ne la broyant plus ensuite, vous y verserez toujours par-dessus l'eau que vous en distillez ; et à chaque distillation, vous y donnerez un feu convenable pendant six heures ou d'avantage, jusqu'à ce qu'elle devienne médiocrement sèche. Alors mettez-y derechef votre eau, et la dissolvez encore au bain avec la chappe aveugle. Et à toutes les distillations que vous en ferez, vous devez séparer le flegme, c'est à dire, rejetant au commencement les six ou sept premières gouttes d'eau de la chaque distillation. Observant cet ordre, vous ferez en sorte qu'elle boive de sa propre eau, sept fois autant qu'elle pesait au commencement. Alors elle sera d'une couleur blanche, et d'autant plus blanche qu'elle aura bu d'avantage de sa propre eau. Et c'est ce qu'on appelle l'Elixir blanc.

Outre que notre eau s'appelle Homogène, et de plusieurs autres noms, remarquez encore que cette eau et cette première matière engendrent tant la Pierre rouge que la blanche. Apprenez aussi que quand cette première matière est poussée jusqu'à une parfaite blancheur, alors la fin de l'un est le commencement de l'autre ; c'est à dire, de la Pierre rouge, qui est notre Magnésie rouge, et le cuivre vierge, comme nous l'avons marqué au commencement. Faites en sorte, mon fils, de bien comprendre le sens de ces paroles. Notre cuivre vierge est notre or : je ne dis pas néanmoins que le cuivre soit or. Pareillement, notre cuivre est notre soufre vif : mais tout soufre vif n'est pas le nôtre. De même l'Argent vif, c'est notre Mercure : je ne dis pas pourtant que l'argent vif vulgaire, soit notre argent vif : mais comme j'ai dit ci-dessus, cette eau de vie, qui est notre Sperme et notre première matière, est notre Mercure et notre esprit de vie, lequel se tire de cette bénite terre d'Ethiopie, qu'on appelle Magnésie, et à laquelle on donne encore beaucoup d'autres noms.

Au reste, remarquez mon fils, qu'il n'y a point de parfaite génération sans corruption, car la corruption cause la pureté, et la pureté la génération. Considérez donc que notre venin teignant, donne teinture et la reçoit pareillement sans cesse, et c'est ce que nous appelons notre corps, notre âme et notre esprit ; et lors qu'ils sont joints et unis ensemble, ils ne deviennent qu'une seule et même chose, hors laquelle il n'y aura jamais rien. C'est pourquoi nous tenons que celui-là ne doit pas passer entièrement pour sage qui croit qu'il se puisse trouver une autre Médecine transmutable en Sol ou Lune. Laquelle Médecine à la vérité ne nous sera pas d'une grande utilité, si elle n'est

mêlée avec le corps, car alors elle perfectionnera son ouvrage suivant la forme à laquelle elle est née ; car elle n'a jamais reçu l'être que pour devenir corporelle. De plus, sachez qu'il y a autant de différence entre la première matière (que l'on appelle Sperme des métaux) et la Médecine, qu'il y en a entre ladite Médecine et l'or. Car le Sperme ne sera jamais Médecine sans corps, ni la Médecine métal sans se corporifier. Il y a encore beaucoup de différence entre l'Elixir et la Médecine, de même qu'entre le Sperme de l'homme et la femme, avec l'enfant qui s'engendre d'eux dans la matrice. Vous voyez maintenant que le Sperme est une chose et l'enfant un autre, quoi qu'ils proviennent tous deux d'une même racine et d'un même genre, et qu'ils soient une seule chose, une seule opération et enfin un seul vaisseau, qu'on lui donne divers noms. Etant véritable que l'enfant naît de l'homme et de la femme, quoi que l'homme soit une chose et la femme une autre, encore bien que tous ne soient que d'un même genre. C'est aussi ce que vous devez entendre en la composition de notre Pierre. Quant à ce que j'ai dit ci-dessus, que la corruption est cause de la génération, c'est une vérité, car vous devez savoir que toute chose en sa première matière est corrompue et amère, et que cette amertume et cette corruption s'appelle venin teignant, qui donne pourtant la vie à toutes les choses vivantes. Ce que vous connaîtrez clairement, ai avec juste raison vous examinez les natures des choses. Et faites, mon fils, une sérieuse réflexion, que quand Lucifer, cet Ange de superbe, se révoltât principalement contre Dieu, et qu'il eut transgressé le commandement du Très-haut, ce coup lui devint fâcheux, très dur et amer, ne plus ne moins que la chute et l'infidélité de nos premiers Pères Adan et Eve, qui fut bientôt punie de la mort qui s'en ensuivit, laquelle leur causa une corruption

et une amertume insupportable, aussi bien qu'à nous, en cette même corruption s'est étendue. Je pourrais vous rapporter beaucoup d'autres semblables exemples, s'il en était besoin. Mais les passant sous silence pour parler de ce qui ait plus à notre propos, remarquez avec soin que tous les fruits précieux qui naissent de la terre, leur première matière est amère et âpre, en sorte qu'elle retient encore quelque marque de cette première corruption, et précédente pourriture, laquelle amertume néanmoins par le moyen de l'action continuelle d'une chaleur douce et naturelle est convertie en une extrême douceur. Maintenant, mon fils, si vous avez de l'entendement, ce que je viens de vous dire en peu de paroles vous doit suffire, pour pouvoir pénétrer plus avant dans les mystères cachés de la Nature, et concevoir ma pensée. Souvenez-vous donc bien que suivant le Proverbe ancien, celui qui n'a pas goûté les choses amères, n'a pas mérité de goûter celles qui sont douces et agréables.

Pour vous dire maintenant quelque chose de plus touchant notre Airain, sachez que le mot Airain signifie une chose stable, ou eau permanente. Et ce qu'il faut encore considérer dans la nature de notre Airain, sont les quatre lettres mystérieuses de son nom, qu'on appelle B.R.A.S Lequel mot proprement est Anglais, et signifie en notre Langue, *Airain*. En premier lieu, la lettre B, signifie le premier corps de notre œuvre, lequel est notre olive douce et amère, et notre airain permanent en sa forme. Secondement l'R, marque la racine de notre œuvre et la source de l'humeur radicale, permanente, qui est notre teinture et rose rouge, qui putréfie toutes choses pour leur donner l'être conformément à leur origine. Ensuite l'A, vous donne à connaître notre père Adam, le premier des hommes, duquel

est née Eve, la première des femmes. D'où vous pouvez apprendre que dans notre magistère, il y a pareillement un mâle et une femelle. Remarquez donc que notre airain est le commencement de notre œuvre, notre or et notre olive, d'autant qu'il est la première matière des métaux, de même que l'homme est l'origine de l'homme et de la femme. Enfin l'S, signifie l'âme de notre vie, je veux dire cet esprit de vie que Dieu inspira dans Adan, et dans toutes les autres créatures, lequel est appelé quintessence.

D'avantage, je vous dis, mon fils, que par ces quatre lettres nous entendons les quatre Eléments, sans lesquels rein ne s'engendre dans la Nature. Ces lettres signifient encore le Soleil et la Lune, qui sont la cause de toutes les choses vivantes, de leur germe et accroissement. Et partant dans ce nom composé de quatre lettres consiste toute notre opération, parce que dans notre airain se trouve le mâle et la femelle, desquels, nait celui que l'on appelle *Engendré*. Remarquez donc bien, mon fils, ce qui est signifié par notre airain doux, que l'on appelle notre *Sandiver*, ou notre Sel nitre, qu'on nomme aussi sang de dragon, Sol et Lune ; enfin notre Mercure et notre eau de vie, et de divers autres noms dont les Philosophes ont parlé obscurément et sous des Enigmes. Vous devez donc savoir que notre première matière n'est ni l'or ni l'argent commun, ni de la nature des corrosifs, ni d'aucunes autres choses étrangères desquels se servent aujourd'hui ceux qui sont dévoyés, et qui ne semblent marcher qu'en tâtonnant dans les ténèbres. Donnez-vous garde enfin de ne vous servir d'aucune chose de genre différent, parce que vous devez être assuré que l'on ne peut recueillir que ce que l'on aura semé. Au reste, concevez que notre Pierre est parfaite et achevée dans son propre genre, elle sera pour lors une pierre dure qui ne se

dissout pas facilement. Toutefois si vous y joignez sa femelle, elle se tournera en huile, qu'on appelle l'huile des Philosophes, l'huile incombustible, et de plusieurs autres noms.

Sachez aussi qu'il y a diverse sorte de fermentation, les unes corporelles, les autres spirituelles. Les corporelles en quantité, et le spirituelles en qualité. La fermentation corporelle augmente le poids et la quantité de la Médecine ; toutefois elle n'a pas tant de force que la Médecine même, ou que la fermentation spirituelle, car elle augmente la Médecine seulement en quantité, et non en vertu : mais la fermentation spirituelle l'augmente en l'une et l'autre manière, en force que là où la corporelle à pouvoir sur cent, la spirituelle a puissance sur mille. Outre que toutes les fois qu'elle est fermenté par des qualités spirituelles, elle retient toujours le même nom de Médecine ; mais lorsqu'elle est fermenté avec une substance corporelle, on la nomme Elixir. Il y a donc diverses façons de fermenter, ce même qu'il y a de la différence entre la Médecine et l'Elixir ; car l'un est spirituel, et l'autre est corporel. Apprenez aussi que pendant que le ferment sera spirituel, il sera toujours en gomme et huile liquide, qu'on ne peut aisément transporter d'un lieu en un autre : mais lorsque votre Pierre sera en Poudre, ce sera une Pierre que vous pourrez porter partout dans votre bourse. Par conséquent vous voyez maintenant la différence qu'il y a entre la Médecine et l'Elixir. Il n'y en a pas moins entre l'Elixir, l'or et l'argent ; d'autant que l'or et l'argent sont de difficile fusion, au contraire de l'Elixir, qui se fond en même temps et facilement à la flamme d'une chandelle. D'où vous ne connaîtrez que trop bien il y a de différence de notre composition, au tempérament d'icelle.

Enfin pour dire quelque chose du boire et du manger qui leur sert de nourriture, concevez que leur viande se prend des Pierres aériennes, et leur breuvage se tire de deux corps parfaits, qui sont le Soleil et la Lune. La boisson qui se tire du Sol s'appelle Or potable ; celle qui se tire de la Lune se nomme le lait de la Vierge.

Maintenant, mon fils, nous vous avons parlé assez clairement si la grâce divine ne vous manque point ; car la boisson qui se tire du Sol est rouge, et celle qui se tire de la Lune est blanche, et partant l'un s'appelle Or potable, et l'autre Lait Virginal ; l'un aussi est mâle et l'autre est femelle, quoi que l'un et l'autre prenne son origine d'une même source et d'un même genre. Pensez donc aux paroles que je viens de vous dire, autrement si vous vous égarez dans les ténèbres, il ne se peut qu'il ne vous en arrive du mal faute d'intelligence. Faites en sorte que vous soyez diligent à la circulation de la roue Philosophique, c'est à dire, afin que vous sachiez tirer l'eau de la terre, l'air de l'eau, le feu de l'air, et la terre du feu, et que toutes ces choses enfin soient extraites d'une même tige et racine, c'est à dire, de leur propre genre, et que vous les nourrissiez de leur propre viande et nourriture naturelle, dont leur vie puisse être entretenue sans cesse. Quiconque donc a de l'entendement, comprenne ce que j'ai dit, ne m'étant pas permis d'en dire d'avantage. Et toi mon fils, si tu as bien entendu et compris ce que j'ai représenté ci-dessus, je ne doute point que tu ne cache avec soin des secrets si grands et si considérables.

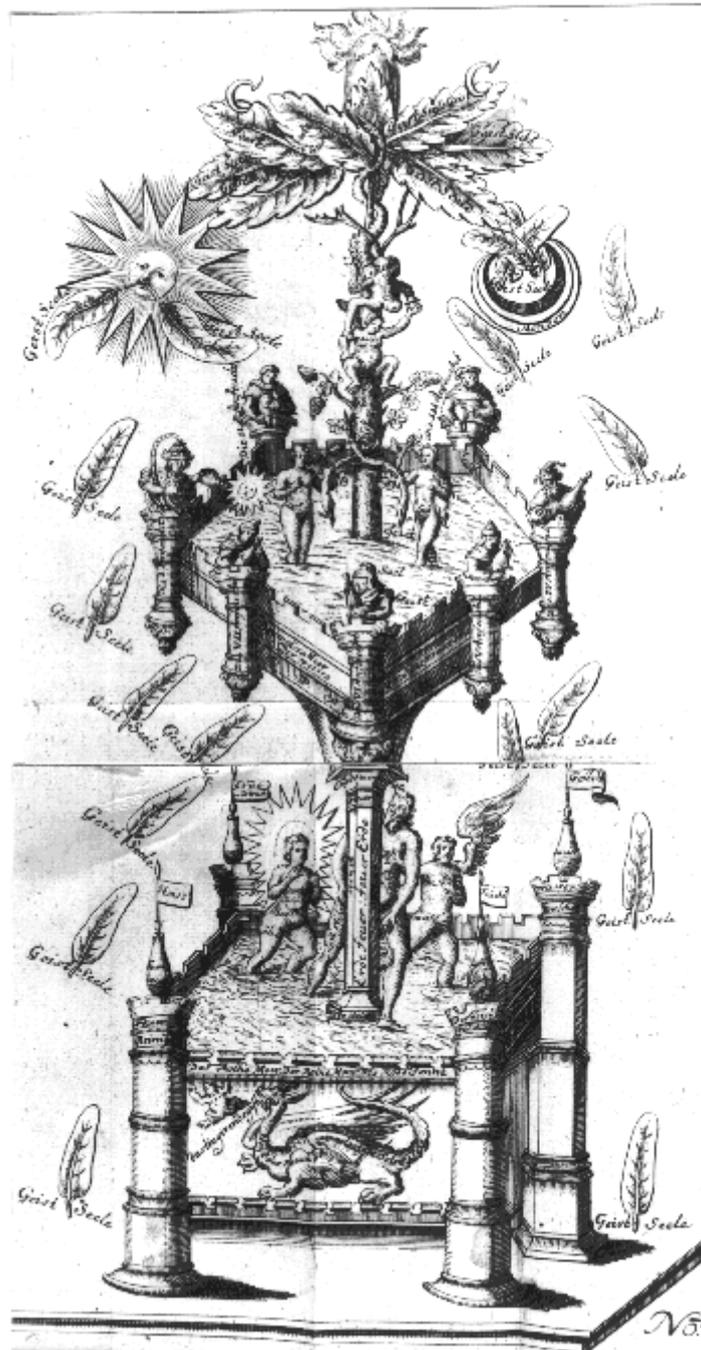
FIN

The Ripley Scroll

The Ripley Scroll is an important 15th century work of emblematic symbolism. Twenty one copies are known, dating from the early 16th century to the mid-17th. There are two different forms of the symbolism, with 17 manuscripts of the main version, and 4 manuscripts of the variant form. There are very wide variations in the English text on the different manuscripts, and for the text here I have modernised and unified a number of versions. This is not a properly researched edition, but a reworking of the text into a modern readable form. I add the engravings of the Scroll printed in David Beuther, *Universal und Particularia...* Hamburg, 1718.

Of the son take the light
The Red gum that is so bright
And of the Moon do also
The which gum they both trowe
The philosophers Sulphur vive
This I call it without strife
Kybright and Kebright it is called also
And other names many more
Of them drawe out a tincture
And make of them a marriage pure
Between the husband and the wife
Espoused with the water of life
But of this water thou must beware
Or else thy work will be full bare
He must be made of his own kind
Mark thou now in thy mind
Acetome of philosophers men call this
A water abiding so it is
The maidens milk of the dew
That all the work doth renew
The Serpent of life it is called also
And other names many more
The which causeth generation
Betwixt the man and the woman
But looke thou no division
Be there in the conjunction
Of the moon and of sun
After the marriage be begun
And all the while they be a wedding
Give to them their drinking
Acetome that is good and fine
Better to them then any wine
Now when this marriage is done
Philosophers call it a stone

The which hath a great nature
To bring a stone that is so pure
So he have kindly nourishment
Perfect heat and decoction
But in the matrix when they be put
Let never the glasse be unshut
Till they have ingendred a stone
In the world there not such a one

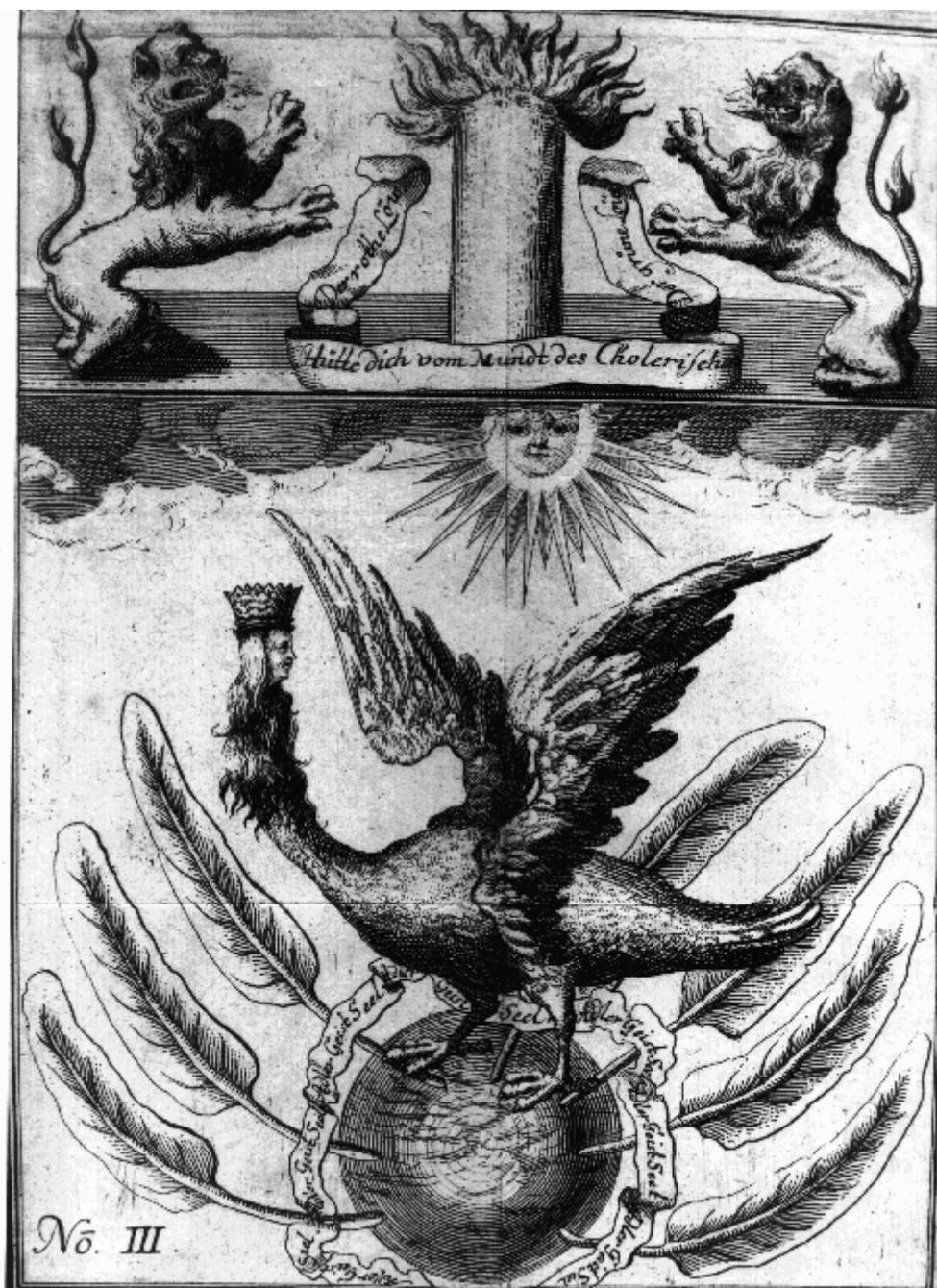


The Red Lune. The Spirit of Water. Red Sol. The Red Sea.

On the ground there is a hill
 Also a serpent within a well
 His tail is long with wings wide
 All ready to flee by every side
 Repair the well fast about

That thy serpent pass not out
For if that he be there a gone
Thou lose the virtue of the stone
Where is the ground you must know here
And the well that is so clear
And what is the dragon with the tail
Or else the work shall little avail
The well must run in water clear
Take good heed for this your fire
The fire with water bright shall be burnt
And water with fire washed shall be
The earth on fire shall be put
And water with air shall be knit
Thus ye shall go to purification
And bring the serpent to redemption
First he shall be black as a crow
And down in his den shall lie full low
Swelling as a toad that lieth on the ground
Burst with bladders sitting so round
They shall to burst and lie full plain
And this with craft the serpent is slain
He shall shine colors here many a one
And turn as white as whale's bone
With the water that he was in
Wash him clear from his sin
And let him drink a little and a light
And that shall make him fair and white
The which whiteness be abiding
Lo here is a very full finishing
Of the white stone and the red
Lo here is the very true deed.

**The Red Lion. The Green Lion. The Mouth of Choleric
beware.**



**Here is the last of the Red, and the beginning to put away the
dead. The Elixir Vitae.**

Take the father that Phoebus so high

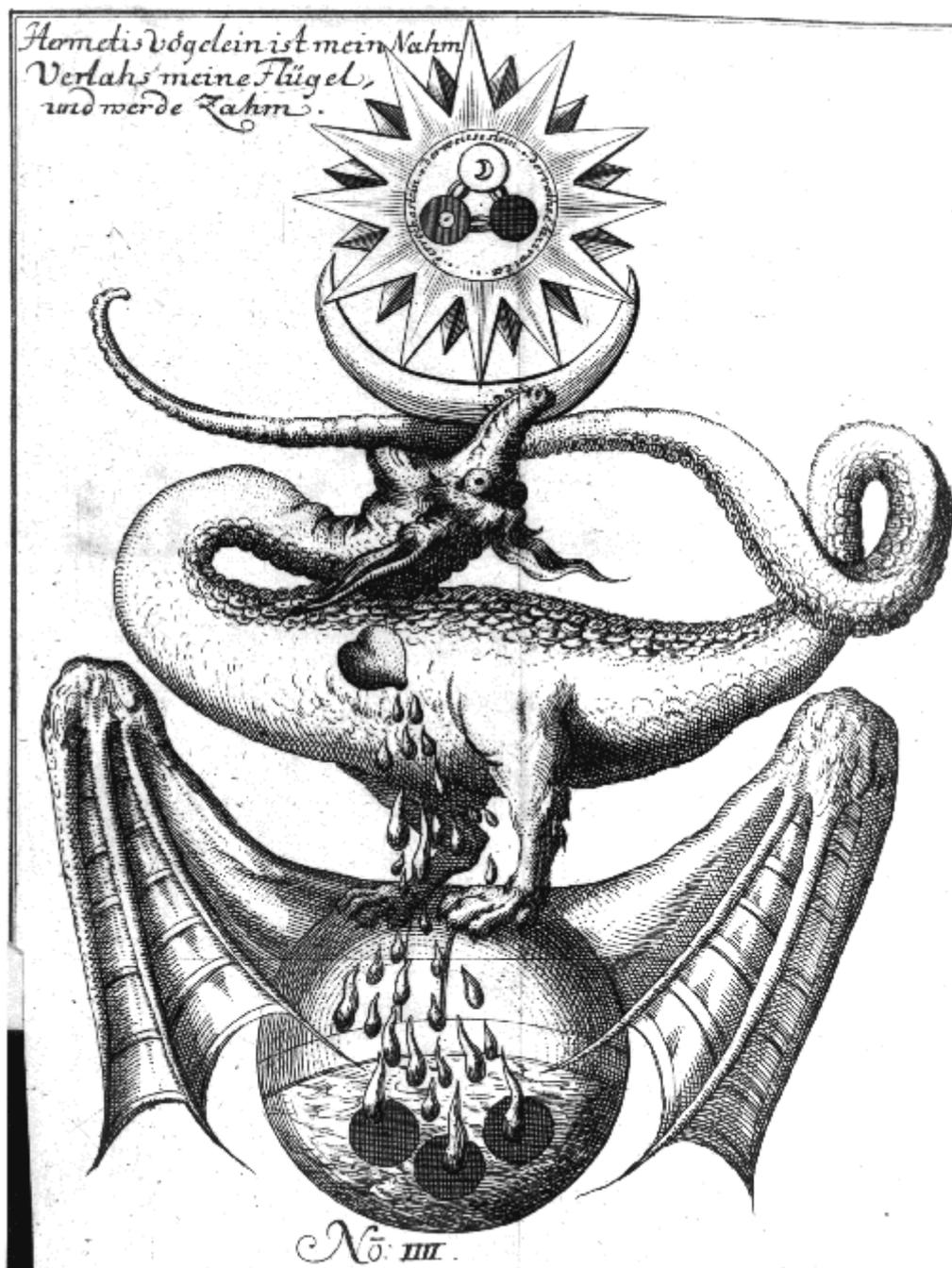
That sit so high in majesty
With his beams that shines so bright
In all places wherever that he be
For he is father to all things
Maintainer of life to crop and root
And causeth nature for to spring
With the wife beginneth soothe
For he is salve to every sore
To bring about this prosperous work
Take good heed unto this lore
I say unto learned and unto clerk
And Homogenie is my name
Which God made with his own hand
And Magnesia is my dame
You shall verily understand.
Now I shall here begin
For to teach thee a ready way
Or else little shall thou win
Take good heed what I do say
Divide thou Phoebus in many parts
With his beams that be so bright
And this with nature him convert
The which is mirror of all light
This Phoebus hath full many a name
Which that is full hard to know
And but thou take the very same
The philosophers stone ye shall not know
Therefore I counsel ere ye begin
Know it well what it should be
And that is thick make it thin
For then it shall full well like thee
Now understand what I mean
And take good heed thereto
Our work else shall little be seen
And turn thee to much woe

As I have said this our lore
Many a name I wish he hath
Some behind and some before
As philosophers doth him give

In the sea without lees
Standeth the bird of Hermes
Eating his wings variable
And maketh himself yet full stable
When all his feathers be from him gone
He standeth still here as a stone
Here is now both white and red
And all so the stone to quicken the dead
All and some without fable
Both hard and soft and malleable
Understand now well and right
And thank you God of this sight

**The bird of Hermes is my name eating my wings to make me
tame.**

**The Red Sea. The Red Sol. The Red Elixir Vitae.
Red Stone. White Stone. Elixir Vitae. Luna in Crescent.**



I shall you tell with plain declaration
Where, how, and what is my generation
Omogeni is my Father
And Magnesia is my Mother

And Azot truly is my Sister
And Kibrick forsooth is my Brother
The Serpent of Arabia is my name
The which is leader of all this game
That sometime was both wood and wild
And now I am both meek and mild
The Sun and the Moon with their might
Have chastised me that was so light
My wings that me brought
Hither and thither where I thought
Now with their might they down me pull,
And bring me where they will
The Blood of mine heart I wish
Now causeth both joy and blisse
And dissolveth the very Stone
And knitteth him ere he have done
Now maketh hard that was lix
And causeth him to be fix
Of my blood and water I wish
Plenty in all the World there is
It runneth in every place
Who it findeth he hath grace
In the World it runneth over all
And goeth round as a ball
But thou understand well this
Of the worke thou shalt miss
Therefore know ere thou begin
What he is and all his kin
Many a name he hath full sure
And all is but one Nature
Thou must part him in three
And then knit him as the Trinity
And make them all but one
Lo here is the Philosophers Stone



LE MANUSCRIT DE RIPLEY

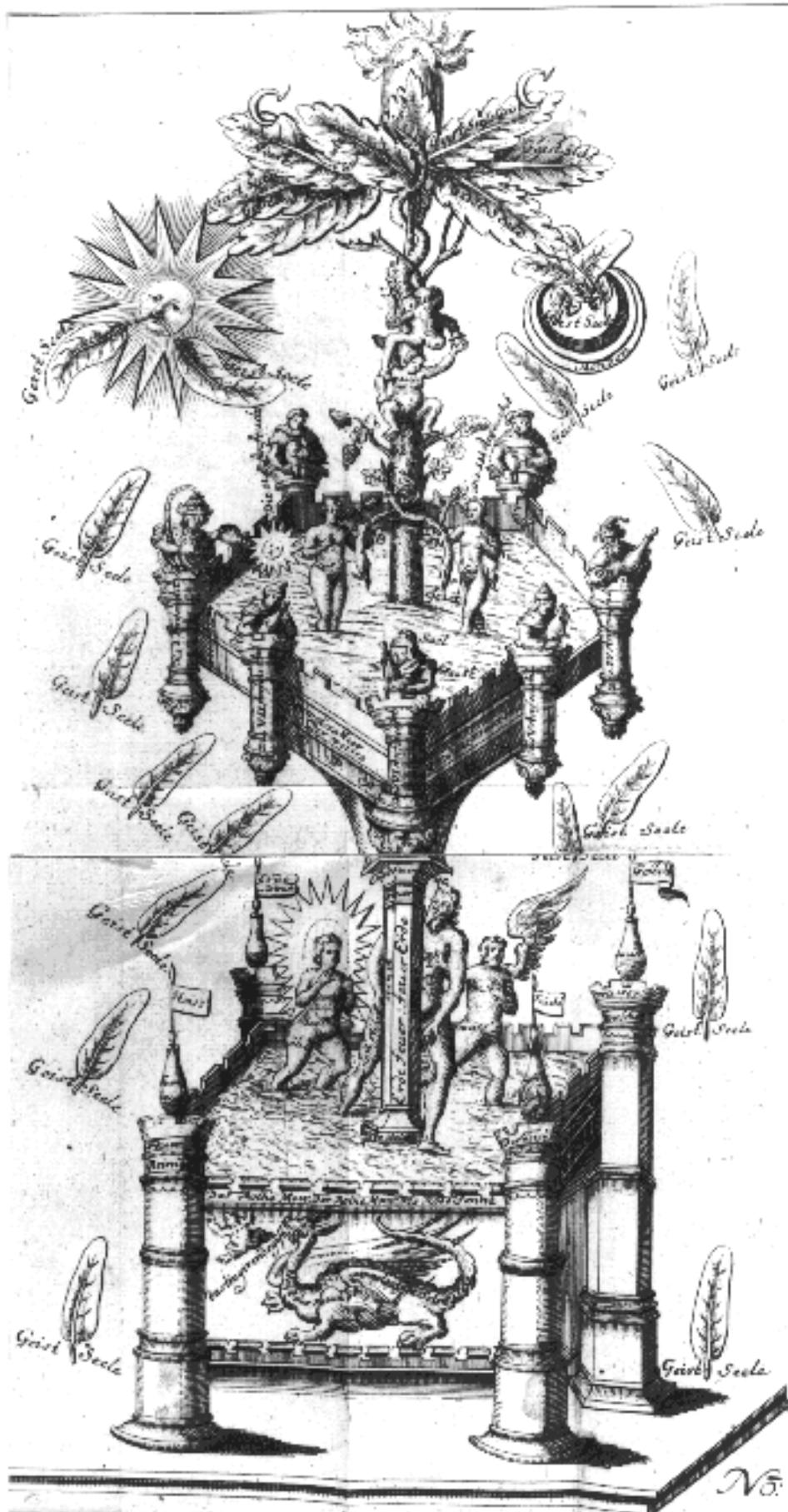
[French version of **The Ripley Scroll**]

*Vous devez faire l'Eau de la Terre, et la Terre de l'Air,
et l'Air du Feu, et le Feu de la Terre. La Mer Noire. La
Lune Noire. Le Soleil Noir.*

Voici la fin de la Pierre Blanche et le commencement de la Rouge.

Du fils prenez la lumière,
La gomme rouge qui est si éclatante,
Et de la Lune faites aussi,
De laquelle gomme ils tous deux parés,
Le Soufre philosophique vif,
Ceci je l'appelle sans lutte,
On les appelle aussi Roi et Reine
éclatants,
Et de plusieurs autres noms,
D'eux extrais la teinture,
Et fait d'eux un mariage pur,
Entre le mari et la femme,
Epousés par l'eau de la vie,
Mais de cette eau vous devez prendre
garde,
Ou autrement votre travail sera pure
perte,
Elle doit être faite de leur propre genre,
Marquez cela maintenant en votre
esprit,
Les hommes l'appelle l'Acetome des
philosophes,
Elle est une eau permanente,
Le lait des vierges de la rosée,
C'est tout ce que le travail renouvelle,
On l'appelle aussi le Serpent de la vie,
Et de beaucoup d'autres noms,
Laquelle provoque la génération,
Entre l'homme et la femme,
Mais voyez qu'il n'y ait point de division,
Dans la conjonction,
De la Lune et du Soleil,

Dès que le mariage est commencé
Et pendant qu'ils feront mariage,
Donner leur, leur boisson,
« Acetome » qui soit bon et fin,
Meilleur pour eux que tout vin,
Maintenant lorsque ce mariage est fait,
Le Philosophe l'appelle une pierre,
Laquelle a grande nature,
Amener une pierre qui est si pure,
Qu'il a nourri patiemment,
Chaleur parfaite et décoction,
Mais dans la matrice quand elles sont
mises,
Ne laissez jamais le verre non fermé,
Jusqu'à ce qu'il aient engendré une
pierre,
De part le monde il n'y a pas une pierre
semblable.



***La Lune Rouge. L'Esprit de l'Eau. Le Soleil Rouge.
La Mer Rouge.***

Sur le sol il y a une colline,
Ainsi qu'un serpent dans un puits,
Sa queue est longue et ses ailes
déployée,
Prêt a s'envoler par les côtés,
Réparez le puis promptement,
Afin que les serpent ne s'en échappe,
Car si il s'en allait,
Vous perdriez la vertu de la pierre,
Où est le sol que vous devez ici
connaître,
Et le puits ce n'est pas si clair,
Et quel est le dragon avec la queue,
Ou autrement le travail sera de peu
d'utilité,
Le puits doit donner de l'eau claire,
Prenez bien garde à ceci, votre feu,
Le feu avec l'eau brillante devra être
brûlé,
Et l'eau avec le feu devra être lavée,
La terre sur le feu doit être mise,
Et l'eau avec l'air doit être unie,
De cette façon vous ferez la purification,
Et amener le serpent à la Rédemption,
En premier il doit être noir comme un
corbeau,
Et au fond de sa tanière il devra être
étendu,
Gonflé comme un crapaud étendu sur le
sol,

Avec des vésicules le couvrant de toutes
parts,
Elles doivent s'éclater et s'étaler
pleinement,
Et c'est par cet artifice que le serpent est
mis à mort,
Il doit briller de plusieurs couleurs,
Et devenir aussi blanc qu'un os de
baleine,
Avec l'eau en laquelle il était,
Lavez le parfaitement de son péché,
Et laissez le boire légèrement,
Et cela devrai le rendre beau et blanc,
Laquelle blancheur doit demeurer,
Voyez ici est l'accomplissement final,
De la pierre blanche et de la pierre
rouge,
Voyez ici la vrai manière d'opérer.

Le Lion Rouge. Le Lion Vert. La Bouche de la mise en garde cholérique.

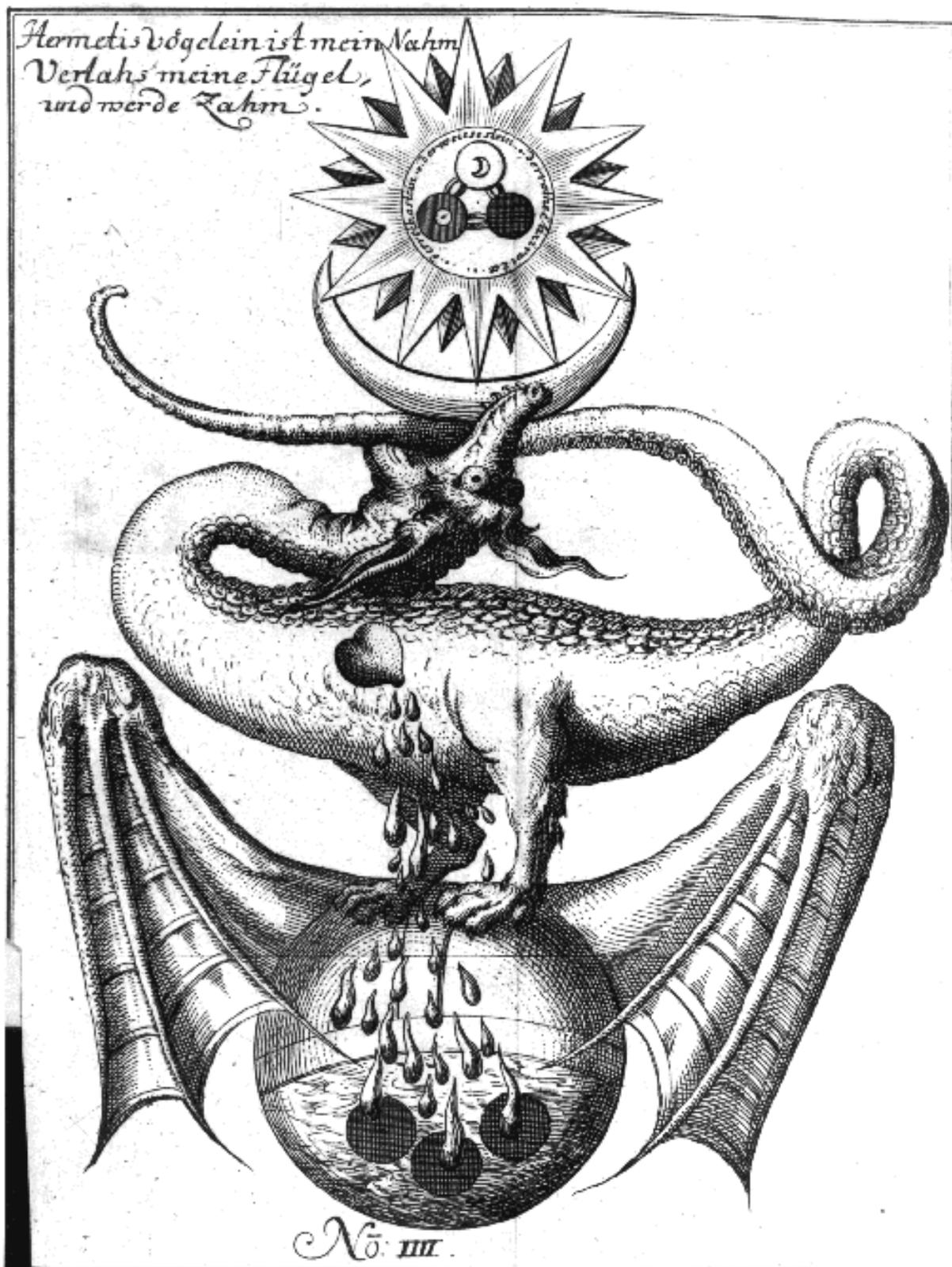


***Voici la fin du Rouge, le commencement pour
écarter le mort. L'Elixir de Vie.***

Prenez le père que Phoebus si haut,
Qui siège si haut en majesté,
Avec ses rayons et son éclat si brillants,
En toutes places qu'il puisse être,
Car il est le père de toute chose,
Mainteneur de la vie des plantes et des
racines,
Et qui force la nature au printemps,
Avec la femme début de l'apaisement,
Car il est esclave de toute douleur,
Pour déterminer ce travail prospère,
Prenez garde à ce savoir,
Je le dis au savants et aux clercs,
Et Homogénie est mon nom,
Que Dieu fit de ses propre mains,
Et Magnésie est ma dame,
Comprenez très bien.
Maintenant je dis ici commencer,
Pour vous enseigner une voie facile,
Car autrement vous gagnerez peu,
Prenez bien note de ce que je dis,
Divisez donc Phoebus en plusieurs
parts,
Avec ses rayons qui sont si brillants,
Et par lequel la nature est convertie,
Lequel est le miroir de toute chose,
Ce Phoebus qui a plein de noms
différents,
Qu'il est difficile de tous connaître,
Mais prenez exactement le même,

Les philosophes de la pierre vous ne
devez le connaître,
Par conséquent je vous conseille avant
de commencer,
Connaissez vraiment ce qu'il doit être,
Et ce qui est épais faite le délié,
Car à présent il devra être comme vous,
Maintenant comprenez ce que je dis,
Et prenez bien note de ceci,
Ou en travaillant autrement on verra
peu de chose,
Et vous aurez grand chagrin,
Comme j'ai déjà dis notre science,
Plus d'un nom j'aimerai qu'elle ait,
Certain derrière certain devant,
Comme les philosophes aime lui donner,
Dans la mer sans lie,
Se tient l'oiseau d'Hermès,
Dévorant ses ailes changeantes,
Et se stabilise lui-même,
Lorsque toute ses plumes ont disparues,
Il se tient toujours là comme une pierre,
Il est maintenant blanc et rouge,
Et tout autant la pierre pour accélérer la
mort,
Toute et quelque sans fable,
Tous les deux dur et mou et malléable,
Comprenez bien et correctement
maintenant,
Et remerciez Dieu de cette vision.

L'oiseau d'Hermès est mon nom, je dévore mes aile pour m'adoucir.



***La Mer Rouge. Le Soleil Rouge. L'Elixir de Vie
Rouge.
La Pierre Rouge. La Pierre Blanche. L'Elixir de
Vie. La Lune en son Croissant.***

Je doit vous dire par explication claire,
Où, comment et quelle est ma
génération,
Omogeni est mon père,
Et Magnésie est ma mère,
Et Azoth vraiment est ma sœur,
Et Kibrick en vérité est mon frère,
Le Serpent d'Arabie est mon nom,
Qui est le meneur de tout ce jeu,
Qui quelquefois est à la fois bois et
sauvage,
Et maintenant je suis à la fois humble
et doux,
Le Soleil et la Lune avec leur puissance,
M'ont purifié moi qui été si léger,
Mes ailes qui m'ont amenée,
Ici et là où je pensais,
Maintenant avec leur puissance me
terrasses,
Et m'amène où elles veulent,
Le sang de mon cœur j'espère,
Maintenant apporte à la fois joie et
béatitude,
Et dissolvent cette pierre,
Et le noue plus avant qu'il a fait,
Maintenant faites dur ce qui était mou,
Et le faites devenir fixe,
De mon sang et mon eau je désire,
Qu'il y en ait plein le monde,

Il cours en toute place,
Qui l'a trouvé a la grâce,
Dans le monde il couvre tout,
Et tourne comme une balle,
Mais vous entendez bien ceci,
De travail vous ne manquerez,
Par conséquent sachez avant de
commencer,
Ce qu'il est et son espèce,
Plein de nom il a pour sûr,
Mais tous sont d'une même Nature,
Vous devez le partager en trois,
Puis le nouer en une Trinité,
Et n'en faire plus qu'un,
Voyez voici la Pierre Philosophale.



Liber Secretisimus

Transcribed by Robert Nelson.

Liber Secretisimus

by

Sir George Ripley

The Whole Work of the Composition of the Philosophical Stone and grand Elixir, and of the First Solution of the Grosse Bodies:

Take our Artificial Antimony, but not the Natural Antimony as it comes out of the Earth, for that is too dry for our work, and hath little or no humidity, or fatness in it, but take as I say, our Artificial Antimonial Compound, which is abundantly replenished with the Dew of Heaven and the fatness and unctuousness of the earth, wherein precious Oils and rich Mercuries are by Nature closely sealed up, and hidden from the eyes of all ignorant deriders of the great and wonderful mysteries of Almighty God, to the end that seeing they should not see, nor understand, what he hath enclosed in the most obvious, common, and contemptible beginnings of all Things in the whole World.

This our Antimonial Compound is only to be revealed to the Children of Art, who firmly believe the constant truth thereof, and whom in all fraternal love and charity we say, that it is made of one Sulphur, and of two Mercuries, which otherwise by the wise Philosophers are called, the Sun, Moon, and Mercury, or as some

of them will more plainly have it, Salt, Sulphur, and Mercury, which are the three several and distinct substances and bodies, although for the most part we term them but one Thing, because in the conclusion of our work they make but one Thing, that is our admirable Elixir, and they have alone original, and tend altogether but to one end. For if we had not in our Work a triune aspect of these Planets, and did not begin it with a Trinity, all would be lost labour and inutilous profile.

Wherefore if thou wilt thrive in our Art, we wish thee to begin with our Mineral Trinity, whereof this our Artificial Antimonial compound is made. Take then first in the prime beginning of thy Work, these three noble Kinsmen, who are immediately indued with all the strong and subtile qualities of the four Elements, and in their due and most natural proportions, (in which proportions see thou do not erre, for if thou do, thou shalt never reduce those bodies into our true Chaos, and so thou wilt be constrained to begin again, which will be a most tedious discouragement unto thee). Put them into a good and strong cucurbit, or glass body, and close it well on the Top, that none of the spirits exhale, for if they find a Vent to evaporate, thou art undone, because thereby thou loosest and wasteth the flowers of our Gold. When thy Vessel is well closed, put it in the Philosophers' Oven, and set it in Ashes or sand, with a temperate fire under it, for the space of a Philosophers' Month, which is six whole weeks, and in that time our grosse bodies will be dissolved and mortified and made fit to begin a more royal generation.

In this time of dissolution and putrefaction our three noble Kinsmen, most unnaturally become the immane homicides of each other, for they spare not with all cruelty to extract each others vital blood, and are stewed in their own proper gores, and become soft and tender, like unto butte, and are made all one thing without any difference, or distinction. When thou hast brought thy work to this pass, thank God, and be glad that through his Grace and mercy thou hast obtained our Chaos dark and

mistie, which is the true one Thing written of by all the Philosophers, our confused mass, and the prime ground of all our Secrets, for therein lieth invisible couched, our Gold and Silver, our Sulphur and Mercuries, our Christalline Water, our Oils and Tinctures, and our four Elements which thou must make visible and apparent to all seeing eyes, else can nothing be effected, neither shalt thou ever obtain thy wished for silvery and golden desire.

These Mercuries, Waters, Oils, Tinctures, and Elements, make visible then and conspicuous thus. After the aforesaid months end, thy vessel being cold, open the mouth thereof, and set on the top thereof a head of glass well fastened thereunto, and place it in our Bath, and close well a receiver to the mouth of the helmet, and draw out all the insipid and faint water, which take away and reserve it close by itself, then fix your receiver on again, and with a stronger fire in ashes, and draw out all the White fume, which is called our Air, silverie Tincture and Virgins Milk, which also remove and keep it likewise most close stopped by itself. Then last of all put to another receiver, and in sand, with the strongest fire thou canst make, separate the red fume, which is called our natural fire, our golden Tincture, and radical humidity of our Elemental bodies, and continue thy fire so long until it leave bleeding, then assuage the fire by degrees, and suddenly close it well with wax, that the spirits vanish not away, for this is called our blessed Liquor, and trust me there is not a stronger poison in all the World than it, therefore keep it close and meddle not with it till hereafter.

Thus now the work of Art, for Division and Separation, is the sole work of Art and of the Artist, and not of nature; for here Nature is forced by the Skill of the Workman, to forego and part with her beloved Elements, which she so straightly kept chained and enclosed in her bosome, and which by violence by external fire, are even as it were forcibly rent and torn from her. Indeed, the first Work of Solution and Mortification is the Sole operation of

Nature, for the Materials being enclosed in the dungeon there nature attenuates them, there she dissolves and putrefies them, and causeth them to run a retrograde course into their own first mater again, that is, into a slimie and viscous mass and substance, whereof at first out of the four Elements they were formed and begotten. And in that first work, the Artist is but only a fire maker, which only giveth Nature strength and power to work in and upon the materials, for without an exciting fire Nature were not able to effect anything, but she would wholly remain idle and void of course, and that in regard to the extreme coldness of the Mercury, for where cold predominates, heat must needs lie fettered and immoveable, but when the external fire stirreth up and provoketh the fierce indignation of the Salt Menstrue, she presently seizeth upon the fat unctuous body of the sulphur, and extracts his natural heat and fiery element, and then both of them together do so ardently encircle and work upon the cold Mercury, that they dissever and scatter all his members into smaller atomes than fly in the beams of the Sun, and then heat beginneth to get the supereminence.

Therefore in this **FIRST WORK** the Operator is but the Trustie administrator of Nature, which in this case, the most illiterate and simple man in the World may be.

But in the Secret Work of the conjunction of our Elements, both Nature and Art, hand in hand accompanying each other, for there the artist Findeth and imbibeth, and Nature fixeth and congealeth, which we will show hereafter, when we handle that work.

The **FIRST WORK OF SOLUTION** reduceth our Trinity and Antimonial Compound into a green gum, called the Green Lyon, which gum dry moderately well, but beware thou burn not his flowers, nor destroy greenness, for therein lieth his Soul, which is our main Secret.

And our SECOND WORK manifests those things which were before hid from sight, namely, it makes our four Elements to appear visibly, and to be had generally and distinctly. But in this Second Work if thou extract our Air and our Fire with the phlegm water, they will the more naturally and easily be drawn out of their infernal prison, and with less losse of their Spirits, than by the former way before described.

After division is perfectly celebrated, thou shalt find in the sides of the Cucurbit, and also in the head o the Alembick a white hard Rye much like the Congelation of a frosty vapour, or like unto Mercury sublimate, which keep charily by itself in a clean glass well closed, for therein lieth hid a great secret, for therewith thou mayest abbreviate the work, in half the time, and with half the labour that else it would be done in, which will prove a greater ease and benefit, and shorten expenses.

The Cleansing of Our Base.

It is most certain, that the external fire is a great friend to us, and his nature is such, that he can endure no impurity in anything, therefore at the day of Judgment, the Elemental fire shall purifie, cleanse, and burn up all the impure earth that we tread on, and purge it from all dross and filth.

So likewise must it do in our work. Wherefore after the separation of our Water, Air and Fire out of our Earth; Take out the black faeces which remain in the bottom of our Vessel, called our Dragon, and grind it into small powder, and calcine it in two crucibles luted together, in a potter's furnace, or in a glass, or wind furnace, until it look whitish or something grey, which Calx keep by itself, for it is called the Base and Foundation of our Work, and it is now called Mars, and our White Fixed Earth.

The Purification of Our Faint Waters.

But that thou mayest lose no time nor be idle, while the Earth is calcining, distil the Water that was first drawn out of the Compound, seven times, until it be clear as Crystal, but do it by itself alone, not intermixing any other thing therewith, and then hast thou our pure river of Water of Life, which hath power and virtue to revive the dead body from whence it sprung, and to make it white and Shining like a pure Alabaster. As for our other Arie and fiery Waters, they are so fixed and permanent, that no fire will again elevate their substances, and they would stand in the fire, till Doomsday without any wasting or exhalation.

All things being now purified without and within, now beginneth the Work of Art and Nature, wherein, the one must inseparably aid the other, for if either refuses to help the other, all the former sweats and Toiles are to no purpose, for Nature cannot bring our dissevered elements together without the assistance of the expert Artist; neither can the Artist coagulate the elements put together without Nature, wherefore Nature implores the aid of the Artist with an *Adjuna me, et ego adjunabose*. And the Artist finding before, what good Nature had done him, in dissolving and putrefying the bodies, is as ready to help her, thus.

The Work of Conjunction of Our Elements.

Take the abovesaid calcined faeces called Mars, or Our Dragon which devoureth his own Tail, and put thereof so much into a glass body, as scarcely fill half of it, and pour thereon so much of our rectified water of Life, as well may but cover the Calx made into powder, which done, incontinently stop the glass with a blind head well luted to the body, and set it in hot ashes, until the Calx have drunk up and congealed all the Liquor, which it will do in eight days, and so from eight days to eight days imbibe the said Calx with his own water, and that he will drink no more, but is very white and shineth as the Eyes of Fishes, and be full of

Chrystalline Plates, then, the said Calx being very dry, take it out of the glass, and separate from it, all the Chrystalline Plates, and make them only into Powder, put that powder, which we call **SULPHUR OF NATURE**, or **FOLIATED EARTH** into another glass, and pour thereon some of our White Arie fume called Virgins Milk, upon a lent fire congeal them together, and continue this Work until it have drunk almost all his Air, and is become fixt and permanent. Then take it out, make it into powder and increate it with part of his reserved Air by drops, until it become like liquid honey, and that will melt and flow like Wax, on a coal fire, and not evaporate, thus thou has the perfect White Stone, and Silverie Medicine, which transmuteth all imperfect metalline bodies into true, solid and perfect Luna.

The Red Work.

When thou hast once obtained our White Stone in manner and form aforesaid, divide it into two equal parts, and to the one of them put the 4th part of Mercury sublimate both of them pulverized, mix them well together, and put them into a glass which stop close, and set it into your furnace, and there let it stand for the space of a month, in a temperate fire, until it be one body, then take part of it to project for your necessitie, and the other part you may still multiply with sublimate, or Quicksilver purified with Salt and Vinegar, unto your life's ed, and so subtract and multiply at your pleasure.

But for the Red, take the other half of your reserved White Stone, and pulverize it, and put it into a glass, and pour thereon a little of our fiery water, or Golden Tincture, and congeal them together upon a slender fire lest your glass break, by force of the venome and insuperable power of our Red and fiery Mercury, do so once or twice, until it be perfectly fixed, then take it out, make it into red powder, and increate it in a crucible with his said red Oil, or fiery Water, until it flow like Wax, as you did the White Medicine, then have you our **DARK RED STONE** somewhat like

the powder of an Haematite, which is able to do miracles upon earth, but we intend not to reveal them at this time, leaving it to be experienced by those, whom Almighty God shall think worthy to teach, by this our little and brief, but pithie and true book, unto whom we perpetually owe all thanks and praise, for endowing us with the Knowledge thereof.

The Accurtation of the Great Work, which Saveth Half the Time and Labour.

The White Rogue, or powder, whereof we spake before, and willed thee carefully to reserve it, which is perfect Sulphur of Nature, and foliated Earth, which needs neither imbibing, nor digesting unto the white.

Take it therefore, and being ground fine and small, imbibe it with a fourth part of our before said Air, or Virgins Milk.

But observe by the Way, that thou must have great store of our Water, Air and Fire, and those extracted out of five or six several Compounds, or Chaos, so that after you have driven one Chaos out of the Oven, you must presently set in a new one, and so successively one after another, and then separate their elements, for else you will want waters and oils for imbibition, inceration, and multiplication, and if thy work be discontinued for want of such materials, all is spoiled and will come to nothing, for if thou once begin, thou must proceed without stay or interruption unto the full end.

But to the matter, having imbibed the said Ryme, congeal the whole on a soft fire, until it be drunk up, then imbibe and congeal it twice more until it be fixed, after that powder it, and increate it, with some of our Air by drops, as thou didst thy white medicine before, until it flow like wax upon a red hot iron, and fly not away, thus shalt thou have the White Stone perfectly made in half

the time, and with half the labour which is a precious Jewel, and a great Secret.

The Accurtation of the Red Work.

Take the whole, or the half, of this our White Stone, made of the said Ryme, and being pulverized, put it into a strong egg glass, and imbibe it with a little of our Red fiery Mercury, and set it on a weak fire for fear of breaking the glass, congeal it into a dry powder, then imbibe it and congeal it so twice more until it be strongly fixed, then take it out, pulverize it, and increate it with our said fiery Oil by drops in a strong crucible, on a gentle fire until it flow like wax as is before said. Then hast our the Red Stone perfect with less labour, expense of time and costs, for the which ever thank God.

This Secret was never before discovered by any of the Ancient Philosophers, for they were ever envious of their rare Mysteries, which we have now fully disclosed, for the honour of God, and for thy good, that thereby thou mayst perform holy Works of Charity and Mercy, plentifully supplying and relieving the fatherless and widowers, redeeming prisoners and captives, especially such as suffer for our Blessed Lord and Saviour, Christ Jesus' sake.

Our White Stone is Multiplied by reiterate imbibition, congelation, and inceration, with our Airie Virgins Milk, for the more and oftener you put that to it, the more it increaseth in quantity, and it is thereby made the more subtile and penetrating, and converteth the more metal, with the lesser of its quantity.

In like manner our Red Stone is also multiplied by reiterate imbibition, congelation, and Inceration with our fiery Oil, or Red mercury, and therewith thou mayst so actuate it, that it shall be able, not only to penetrate metals, but also the hardest Stone and whatsoever other said Things in the Whole World.

Whosoever then shall obtain these Medicines, he shall have incomparable Treasures, above all the Treasures of this World.

Finis.

LIBER SECRETISSIMUS

GEORGE RIPLEY

[French version]

Tout le travail de la composition de la Pierre Philosophale et du Grand Elixir et la première solution des corps grossiers.

Prenez notre Antimoine Artificiel, et non pas l'Antimoine naturel tel qu'il vient de la terre, car il est trop sec pour notre travail, et a trop peu d'humidité, ou onctuosité en lui, mais prenez dis-je notre Antimoine Artificiel, qui est abondamment rempli de la Rosée des Cieux et de la graisse et onctuosité de la terre, dans laquelle des Huiles précieuses et de riches Mercures sont par nature étroitement enfermés, et cachés aux yeux de tous les ignorants qui se raillent des merveilleux et grands mystères du Dieu tout Puissant, pour qu'ils ne puissent pas voir, ni comprendre, ce qu'il à caché dans le plus évident, commun et méprisable commencement de toutes Choses par tout le Monde.

Car notre Corps Antimonial ne doit être révélé qu'aux enfants de l'Art, qui croient fermement en la permanente vérité de cela, et par amour fraternel et charité nous disons, qu'il est fait d'un Soufre, et de deux Mercures, qui sont appelé autrement par les Sages Philosophes, Soleil, Lune et Mercure, ou comme certains d'entre eux disent plus clairement,

Sel, Soufre et Mercure, qui sont les trois différentes et distinctes substances et corps, bien que pour la plupart nous les appelons une seule Chose, car au terme de notre ouvrage ils sont fait une seule chose, qui est notre admirable Elixir, et ils ont chacun d'eux une origine, et tendent ensemble à une même fin. Aussi si nous n'avions pas dans notre œuvre un aspect ternaire de ces Planètes, et ne commencions notre œuvre par une Trinité, tout serait travail inutile et sans profit.

Aussi si vous désirez bien œuvrer en notre Art, nous vous souhaitons de commencer avec notre Trinité minérale, et par cela notre Antimoine Artificiel est fait. Prenez alors dans le premier commencement de cet ouvrage, ces trois nobles Parents, qui sont immédiatement imprégnés des qualités fortes et subtiles des quatre éléments, et dans leurs mûres et naturelles proportions, dans lesquelles proportions vous ne devez pas vous égarer, car si vous le faites, vous ne pourrez jamais réduire ces corps en notre Chaos véritable, et vous serez contraint de recommencer à nouveau, ce qui vous sera un découragement pénible). Mettez-les dans une bonne et forte cucurbite ou vaisseau de verre, et fermez le bien en haut, de façon qu'aucun esprit ne s'exhale, car s'ils trouvent une ouverture pour s'évaporer, vous échouerez, car vous perdrez et dissiperez les fleurs de notre Or. Lorsque ce Vaisseau est bien clos, mettez-le dans le four des Philosophes, dans les Cendres ou dans le sable avec un feu tempéré dessous, pendant l'espace d'un Mois Philosophique, qui est de six semaines entières, et durant ce temps nos corps grossiers seront dissous et mortifiés et seront prêts à une génération plus royale. Durant le temps de cette

dissolution et putréfaction nos trois nobles Parents, assassins contre nature de chacun d'entre eux, ne se ménageront pas toute cruauté pour s'extraire le sang vital de chacun d'entre eux, et donc sont cuits dans leur propre sang versé, et ils deviennent doux et tendres, comme du beurre, et sont fait une seule chose, sans différence ou distinction. Lorsque vous avez amené votre œuvre à ce point, remerciez Dieu et soyez heureux que par sa Grâce et Merci vous avez obtenu notre Chaos noir et ténébreux, qui est la Chose véritable écrite par tous les Philosophes, notre masse confuse, et le sol primordial de tous nos Secrets, car en lui gît invisible, notre Or et notre Argent, notre Soufre et Mercures, notre Eau Cristalline, nos Huiles et Teintures, et nos quatre Eléments que vous devez rendre visible et apparent aux yeux de tous, car autrement rien ne peut s'accomplir, et jamais vous ne pourrez obtenir l'espérance de votre désir argenté et doré. Ces Mercures, Eaux, Huiles, Teintures, et Eléments, rendez-les visibles et évidents. Après que les Mois ci-dessus soient écoulés, votre vaisseau étant froid, ouvrez-le, et coiffez-le d'un chapiteau, placez-le dans notre Bain, ajustez le récipient à l'ouverture du chapiteau, fermez bien les jointures, et tirez toute l'eau insipide et fade, que vous mettrez à part dans un flacon bien bouché, mettez un nouveau récipient, et au bain de cendre et par un feu plus fort, tirez-en toute la fumée Blanche, qui est appelée notre Air, Teinture d'argent et Lait virginal, que vous garderez aussi à part dans un flacon bien bouché. Puis enfin mettez un nouveau récipient, et au bain de sable avec le feu le plus fort que vous puissiez faire, séparez la fumée rouge, qui est appelée notre feu naturel, notre Teinture dorée et humidité radicale des corps

Elémentaux, continuez le feu aussi longtemps qu'il n'y ait plus de gouttes ou vapeurs rouges, puis diminuez le feu par degrés, fermez bien le récipient avec de la cire, pour que les esprits ne puissent s'enfuir, car ceci est appelé notre Liqueur bénite, et croyez moi il n'y a pas de plus puissant poison dans tout le Monde que celui-là, par conséquent tenez-le fermé, et ne le touchez pas jusqu'à ce que nous l'indiquions. C'est maintenant le travail de l'Art, car la Division et la Séparation, est le seul travail de l'Art et de l'Artiste, et non point de la Nature ; car ici la Nature est forcée par l'adresse de l'Ouvrier, de renoncer et de se séparer de ses Eléments bien aimés, qu'elle garde précieusement enchaînés et enclos dans ses entrailles, et qui par la violence du feu extérieur ont été par force extrait d'elle. En vérité le premier Ouvrage de Solution et de Mortification est la Seule opération de la Nature, car les Matières étant encloses dans leur donjon, là la Nature les atténue, les dissous et les putréfient, et les force à rétrograder à nouveau en leur propre première matière, qui est une humeur et substance visqueuse, d'où au commencement les quatre éléments ont été formés et engendrés. Et dans ce premier travail, l'Artiste n'est rien d'autre qu'un faiseur de feu, qui donne à la Nature la force et le pouvoir d'œuvrer sur les matières, car sans le feu pour exciter la Nature ne pourrait rien effectuer, mais elle resterait inutile et en attente, et ceci en regard à la froideur du Mercure, car le froid prédomine, la chaleur demeure enchaînée et impassible, mais quand le feu extérieur active et provoque l'indignation de l'ardent Menstrue Salé, elle s'empare du corps gras et onctueux du Soufre, et extrait sa chaleur naturelle et sa partie ardent, et alors tous deux s'embrassent et travaille le froid Mercure, et ils broient et dispersent

tous ses membres en plus petits atomes qui volent dans les rayons du Soleil, et alors la chaleur devient prédominante.

De par cela en ce PREMIER ŒUVRE l'Opérateur n'est rien d'autre que le fidèle administrateur de la Nature, qui en ce cas, peut être effectué par l'homme le plus simple et le plus illettré du Monde.

Mais dans le travail secret de la conjonction de nos Eléments, la Nature et l'Art, s'accompagnent ensemble main dans la main, car ici l'Artiste trouve et imbibe, et la Nature fixe et congèle, ce que nous montrerons ci-après, lorsque nous parlerons de cet ouvrage.

Le premier ŒUVRE DE LA SOLUTION réduit notre Trinité et notre composé Antimonial en une gomme verte, appelée le Lion Vert, laquelle gomme se sèche modérément, mais prenez bien garde de ne point brûler ses fleurs, ni de détruire sa verdure, car en elle demeure son Ame, qui est notre principal Secret. Et notre SECOND ŒUVRE manifeste ces choses, qui étaient auparavant cachées à la vue, et rend visible et distinct nos quatre éléments. Mais dans ce second œuvre, si vous extrayez notre Air et notre feu avec l'eau flegmatique, ils seront plus naturellement et aisément tiré de leur prison infernale, et avec moins de perte de leurs Esprits que par la première voie décrite.

Après que la division soit parfaitement célébrée, vous devez trouver sur les côtés de la Cucurbite, et aussi dans le haut de l'Alambic, un givre blanc comme la congélation d'une vapeur, ou comme du Mercure

sublimé, que vous garderez avec circonspection en un flacon de verre bien bouché, car en lui gît caché un grand secret, par lequel vous pourrez abrégé votre ouvrage, de moitié de temps, et en moitié moins de labeur, qu'on pourrait le faire autrement, ce qui permettra de le faire avec un plus grand bénéfice et facilité et à moindre dépense.

De la Purification de notre Base.

Il est plus que certain, que le feu extérieur est pour nous un grand ami, et sa nature est telle, qu'il ne peut endurer aucune impureté en toute chose, par conséquent au jour du Jugement, le feu Elémentaire purifiera, nettoiera et brûlera toute la terre impure sur laquelle nous marchons, et la purgera de toutes ses crasses et immondices.

Ainsi doit-il en être de même en notre œuvre. C'est pourquoi après la séparation de notre Eau, Air et Feu hors de notre terre, enlevez les noires fèces qui demeurent au fond de notre Vaisseau, que l'on appelle Notre Dragon, et broyez-les en poudre subtile, dans deux creusets lutés ensemble, dans un four à potier, ou de verrier, ou fourneau à vent, jusqu'à ce qu'elle soit blanchâtre ou grise, cette Chaux devra être gardée à part, car elle est la Base et la Fondation de notre Œuvre, on l'appelle maintenant MARS, et notre Terre Blanche Fixe.

De la Purification de notre Eau Défaillante.

Mais afin que vous ne perdiez point de temps et que vous n'attendiez pas, pendant que la Terre est calcinée, distillez l'Eau qui fut premièrement tirée de

notre Composé, et cela sept fois, jusqu'à ce qu'elle soit claire comme le Cristal, mais faites cela avec elle seule, et n'y ajoutez aucune autre chose, et alors vous aurez notre pure rivière d'Eau de Vie, qui le pouvoir et la vertu de revivifier le corps mort d'où elle fut tirée, et le rendre blanc et brillant comme de l'Albâtre pur. Comme pour nos autres Eaux ardentes, elles sont si fixes et permanentes, qu'aucun feu ne pourra de nouveau les élever de leurs substances, mais elles demeureront dans le feu, jusqu'au jugement dernier sans aucune perte ni exhalaison.

Toutes choses étant désormais purifiées à l'extérieur comme à l'intérieur, maintenant commence le travail de l'Art et de la Nature, en lequel, l'un doit inséparablement porter secours à l'autre, car s'ils refusent de s'aider mutuellement, toutes les sueurs et labeurs précédant ne sont d'aucune utilité, car Nature ne peut joindre nos éléments disjoints sans l'assistance d'un Artiste expert ; ni l'Artiste ne peut coaguler les éléments mis ensemble sans la Nature, c'est pourquoi la Nature implore l'aide de l'Artiste avec un *Adjuna me, et ego adjunabose*. Et par conséquent l'Artiste ayant vu auparavant ce que la Nature a fait pour lui, en dissolvant et purifiant les corps, est prêt à l'aider.

Du Travail de la Conjonction des Eléments.

Prenez les fèces mentionnées ci-dessus appelées MARS, ou Notre Dragon, qui dévore sa propre queue, et mettez-les dans un vaisseau de verre sans crainte d'en remplir la moitié, et versez dessus de notre eau de Vie rectifiée en quantité suffisante pour recouvrir la Chaux en poudre, cela fait, fermez incontinent le

vaisseau avec un chapiteau aveugle, dûment luté au reste du corps, et mettez-le dans les cendres chaudes, jusqu'à ce que la Chaux ait bue et coagulée toute la Liqueur, ce qui sera fait en huit jours, alors de huit en huit jours, imbiblez ladite Chaux de sa propre eau, et lorsqu'elle n'en boira plus, mais est très blanche et brille comme les Yeux des Poissons, et sera pleine de Lames Cristallines, alors, ladite Chaux étant très sèche, sortez-la du vaisseau, et séparez d'icelle, toutes les Lames Cristalline, et broyez-les en Poudre ; mettez cette poudre que nous appelons le SOUFRE DE NATURE, ou la TERRE FOLIÉE, dans un autre vaisseau, et versez dessus notre fumée Blanche appelée Lait Virginal, par un feu modéré coagulez-les ensemble, et continuez ce Travail jusqu'à ce que presque tout l'Air ait été bu, et soi devenue fixe et permanente. Puis sortez la matière, et mettez-la en poudre et incéré-la goutte à goutte avec la partie de son Air réservé, jusqu'à ce qu'elle devienne liquide comme du Miel et fonde et flue comme de la Cire, sur un charbon et ne s'évapore point, alors vous avez la parfaite Pierre Blanche, et la Médecine Argentée, qui transmute tous les corps des métaux imparfaits en Lune véritable et parfaite.

Du Travail au Rouge

Lorsque vous aurez obtenu notre Pierre Blanche de la manière dite ci-dessus, partagez-la en deux parts égales, et sur l'une d'elle mettez la quatrième partie de Mercure sublimé, tous deux étant pulvérisé, mélangez-les bien ensemble, et mettez-les en un vaisseau bien luté, et mettez en votre four, et laissez-le là l'espace d'un mois avec un feu tempéré, jusqu'à ce qu'il ne fasse plus qu'un corps, puis prenez en une partie que vous pourrez projeter pour votre besoin,

quant à l'autre partie vous pourrez toujours la multiplier avec du sublimé, or de l'Argent-vif qui ait été purifié par le Sel et le Vinaigre, jusqu'à la fin de vos jours, soustrayant ainsi et multipliant suivant votre plaisir.

Mais pour le Rouge, prenez l'autre part réservée de votre Pierre Blanche, pulvérisez-la, et la mettez en un vaisseau, versez dessus un peu de notre eau ardente, ou Teinture Dorée, et coagulez-les ensemble sur un feu modéré, de crainte que votre vaisseau ne se rompe par la force du venin et pouvoir insurmontable de notre Mercure Rouge et ardent, faites cela une ou deux fois, jusqu'à parfaite fixité, puis sortez la matière et mettez-la en poudre, et incérez-la dans un creuset avec ladite Huile rouge, ou Eau ardente, jusqu'à ce qu'elle flue comme de la Cire, comme il fut fait avec la Médecine Blanche, alors vous avez notre PIERRE ROUGE SOMBRE semblable à la couleur de l'Hématite, qui est capable de faire des miracles sur la terre, mais il n'est point de notre intention de les révéler à cette heure, laissant cela pour être expérimenté par ceux que le Dieu Puissant pense être digne d'être enseigné, par ceci notre bref et petit livre petit, mais concis et substantiel, Dieu à qui nous devons perpétuellement remerciement et louanges, car tu nous as doté de ce Savoir.

Du Raccourci du Grand Œuvre, qui épargne la moitié de l'Ouvrage et du Temps.

La poudre Blanche, dont nous avons parlé précédemment et dont nous vous avons dit de réserver, qui est le parfait Soufre de la Nature, et la Terre Foliée, qui ne nécessite ni imbibition, ni

digestion pour le blanc ; prenez la et broyez la finement, puis imbiblez-la avec quatre parties de notre susdit Air ou Lait Virginal.

Mais observez en même temps, que vous devez avoir grande provision de notre Eau, Air et Feu, et ceux-ci extrait hors de cinq ou six composés différents, ou Chaos, de façon qu'après que vous ayez conduit un Chaos hors du Four, vous devez présentement en mettre un nouveau, et cela successivement l'un après l'autre, et séparer leurs éléments, car autrement vous voudrez des eaux et des huiles pour l'imbibition, incération, et multiplication, et si votre œuvre doit être interrompue par manque de telles matières, tout est perdu et vous n'arriverez à rien, car dès que vous commencez, vous devez procéder sans arrêt ni interruption jusqu'à la complète fin.

Mais pour notre sujet, ayant imbibé le Givre susdit, et coagulez le tout à un feu doux, jusqu'à ce que tout soit bu, imbiblez et coagulez alors deux fois de plus jusqu'à fixité, après cela mettez en poudre, et incérez, avec un peu de notre Air par goutte, comme vous avez fait pour la médecine blanche précédemment, jusqu'à ce qu'il flue comme de la cire sur un fer porté au rouge, et ne s'évapore point, alors vous avez la parfaite Pierre Blanche, faite en moitié de temps, et avec moitié mois de labeur, ce qui est un précieux joyau et un grand Secret.

Du Raccourci de l'œuvre au Rouge.

Prenez le tout, ou la moitié, de notre Pierre Blanche, faites à partir du Givre mentionné, et pulvérisiez-la, mettez dans un fort œuf de verre, et imbiblez-la avec

un peu de notre ardent Mercure Rouge, et mettez sur un faible feu, par crainte de casser le verre, coaguler en une poudre sèche, puis imbibe et coaguler deux fois encore jusqu'à ce que tout soit fortement fixé, puis prenez la matière et pulvérisiez-la, et incérez-la avec notre susdite Huile goutte à goutte dans un fort creuset sur un feu modéré, jusqu'à ce qu'elle flue comme de la cire, comme précédemment mentionné. Alors vous avez la parfaite Pierre Rouge avec moins de travail, dépense de temps et d'argent, et ce Secret n'a jamais été dévoilé auparavant par aucun des Anciens Philosophes, car ils étaient envieux de leurs rares Mystères, que nous avons maintenant entièrement dévoilé, pour l'honneur de Dieu, et pour votre bien, de façon que vous puissiez effectuer le saint Œuvre de Charité et Merci suppléant abondamment et soulageant les orphelins et les veuves, rachetant les prisonniers et les captifs, spécialement ceux qui ont souffert pour l'amour de notre Saint Seigneur et Sauveur, Jésus Christ.

Notre Pierre Blanche est Multipliée par imbibition réitérée, coagulation, et incération, avec notre Lait Virginal, car plus vous faites cela, plus elle s'accroît en quantité, et elle devient de cette façon plus subtile et pénétrante, et converti plus de métal avec une moindre quantité.

Notre Pierre Rouge est multipliée de la même manière, par réitérée imbibition, coagulation, et incération avec notre Huile ardente, ou Mercure Rouge, et ce cette façon vous pouvez l'accuer tellement, qu'elle sera capable nous seulement de pénétrer les métaux, mais aussi les Pierres les plus dures, et n'importe autres Choses dites dans Tout le Monde.

N'importe qui obtiendra ces Médecines, aura des Trésors incomparables, surpassant tous les Trésors de ce Monde.

FINIS

Five Preparations of the Philosopher's Mercury

Transcribed by Robert Nelson.

Five Preparations of the Philosopher's Mercury

Sir George Ripley

I. Take the green lion without dissolution in vinegar (as sometimes the custom is), put it in a large earthen retort, which can endure the fire, and distil the same way as you distil aqua fortis, putting a receiver under it, and luting the joints well, that it may not respire: --- then distil first with a gentle fire, till you see white fumes appear, then change the receiver, stopping it well, and distil first with a gentle fire, till you see white fumes appear, then change the receiver, stopping it well, and distil with a great fire so, as aqua fortis is distilled, thus continuing twenty-four hours, and if you continue the fire the space of eight days, you will see the receiver always full of white fumes, and so you will have the blood of the green lion, which we call secret water, and acetum acerrimum, by which all bodies are reduced to their first matter, and the body of man preserved from all infirmities. --- This is our fire, burning continually in one form within the glass vessel, and not without. Our dunghill, our aqua vitae, our balneo, our vindemia, our horse-belly, which effects wonderful things in the works of nature, and is the examen of all bodies dissolved, and not dissolved; and is a sharp water, carrying fire in its belly,

as a fiery water, for otherwise it would not have the power of dissolving bodies into their first matter. Behold! This is our mercury, our sol and luna, which we use in our work. Then will you find in the bottom of the vessel faeces black as coals, which you must for the space of eight days calcine with a gentle fire, etc. --- *Libro Accurt.*, p. 383.

II. Take adrop, that is, the green lion, which we spoke of before, and dissolve it in distilled vinegar for the space of seven days, shaking well the vessel which the matter is in, three times daily, then empty the dissolved liquor, and distil through a filter three times from its faeces, till it be clear as chrystal, and evaporate the vinegar with a gentle fire, till it be thick as bird-lime, which you cannot stir by reason of its viscosity, and being cold, take it out of the vessel, and keep it; --- and again make more of it, and this do, till you have twelve pounds of this green lion or adrop reduced to the form of a gum, then you have the earth extracted from the earth. Then take a pound of that gum, and put it in a glass vessel of the bigness of a bottle, well luting the joints of the alembic with glue made of the white of eggs and filings well mixed together. --- *Libro Accurt.*, p. 381.

Weidenfeld. --- This Receipt in the treatise of the philosophical adrop (which is in the sixth volume of *Theat. Chem.* and inscribed to an anonymous disciple of the great Guido de Monte, but differs not from the books of Ripley, namely, the present *de Accurtationibus*, and the *Clavis Aurea Portae*, the greatest part of which is ascribed to the famous Dunstan, Archbishop of Canterbury) is altogether the same as to the sense, though these words run better in the Translation, thus: Now take three pounds of the aforesaid gum, and putting on an alembic, lute the joints with luting made of ale, the white of an egg, and wheat-flour, page 552, Volume 6. *Theat. Chem.* Which is confirmed with the process or receipt of the *Clavis Aurea Portae*, where thus: Put three pounds of this milk (thickened or gummed) into a glass, page 257, *Clavis aurea portae*; and distil in a sand furnace, and let

the sand be the thickness of two fingers under the vessel, or until the matter be covered: put a receiver to it, making at first a gentle fire, but not luting the receiver, till the phlegm be gone over, and this continue, till you see fumes appear in the receiver white as milk; then increasing the fire change the receiver, stopping it well, that it may not evaporate, and so continually augment the fire, and you will have an oil most red as blood, which is airy gold, the menstruum foetens, the philosophers sol, our tincture aqua ardens, the blood of the green lion, our unctuous humor, which is the last consolation of man's body in this life, the philosophers' mercury, aqua solutiva, which dissolves gold with the preservation of its species, and it hath a great many other names. And when first the white fumes appear, continue your fire twelve hours, in which space if the fire be strong, will all the oil be distilled, which keep well stopped to prevent respiring.

III. Take of lead calcined or rubified, or the best minium, that is, mineral antimony, prepared, what quantity you please, yet with this consideration, that you must have so many quarts of distilled vinegar, as you have pounds of the aforesaid calcined lead; to this vinegar pour the aforesaid lead in a large earthen vessel well glazed, then for the space of three days stir the matter strongly with a wooden spatula six or seven times a day, cover it well from dust, and let it not be put to the fire by any means during all this time, after which separate all that is clear and crystalline by a filter into another vessel, then put it into a brass skillet to a gentle fire, that all the phlegmatic water may evaporate, till a very thick oil is left in the bottom of the vessel, which suffer to cool; which being done, the matter will become like gum, so as to be cut with a knife, hereof put four pounds into a glass cucurbit with an alembic, the joint being well luted with a paste made of the scales of iron, flour, and the whites of eggs well beaten together: --- put the vessel in a furnace of sand, and not in the ashes, and let the vessel be buried in the sand even to the middle of it, and let the sand be two fingers thick under the bottom of the vessel; --- then

put a receiver to it, but not luted, till you have drawn out all the phlegmatic water with a most gentle fire, which matter throw away. When you see a white fume appear, then lute the receiver, which must be two feet long; which being drawn out, strengthen the fire as much as you can, and continue it till you have distilled all that can be extracted in twelve hours, and so will you have the blood of the red lion, most red as blood, which is our mercury, and our tincture now prepared, to be poured upon its ferment, that is, upon the calxes of most pure gold, etc. But if you would use it for the white work, you must distil your mercury three times with a slow fire, always reserving the faeces apart in every distillation, and then you will have you mercury most white as milk. And this is our virgin's milk, whitened menstruum, and our argent vive philosophically exuberated; with which by circulation make an oil out of the calxes of luna, and proceed in all things, as you did with the red mercury upon the calxes of gold, and you will have a white elixir, which will convert any metal into perfect luna. --- But the golden oil ought to be perfected and tempered, and well united with artificial balsom, by the way of circulation, till out of them is made a most clear and resplendent golden liquor, which is the true aurum potable, and elixir of life, more precious for mens' bodies, than any other medicine of the world. --- *Pupilla Alchimia*, p. 303.

IV. Take the sharpest juice of grapes, and being distilled, dissolve into a clear crystalline water, the body being well calcined to a redness, which is by the philosophers called sericon; of which make a gum, which is like alum in taste, and is by Raymond called azoquean vitriol. Out of this gum with a slow fire is drawn first a weak water, which hath in its taste no sharpness, no more than spring-water; --- and when a white fume begins to appear, then change the receiver, and lute strongly, that it may no way expire; and so you will have your aqua ardens, aqua vitae, and a resolvative menstruum, which before was resolvable. This is the potential vapour, able to dissolve, putrify, and also purify bodies,

divide the elements, and by its attractive virtue exalt its own earth into a wonderful salt; and they that think there is any other water, besides this which we speak of, are mistaken in this work; this water hath a most sharp taste, and partly also a stinking smell, and therefore is called stinking menstruum; and it being a very airy water, it therefore ought to be put upon its calxes in less than an hour after it is distilled or rectified; --- but when it is poured upon the aforesaid calxes, it begins to boil up, and then if the vessel be well stopped, it will not leave working, though no fire be administered to it from without, till it be dried up in the calx; --- wherefore you must apply no greater quantity of it than scarce cover the calxes; --- then proceed to the full completing of it, as in the work of the compounded water. And when the elixir is reduced to a purple colour, let it be dissolved in the same menstruum, being first rectified into a thin oil, upon which fix the spirit of our water by circulation, and then hath it the power of converting all bodies into most pure gold, and to heal all infirmities of man's body, more than all the potions of Hippocrates and Galen, for this is the true aurum potable, and no other, which is made of artificial gold elemented, turned about by the wheel of philosophy, etc. --- *Medulla Phil. Chem.*, p. 170.

V. Take of sericon or antimony thirty pounds, out of which you will have twenty pounds or thereabouts of gum, if the vinegar be good; --- dissolve each pound of that sericon in two measures (a gallon) of vinegar twice distilled, and having stood a little while in digestion, stir the matter often every day, the oftener the better, with a clean stick, filter the liquor three times, throw away the faeces, to be taken away as superfluous, being no ingredient to the magistery, for it is the damned earth: Then evaporate the filtered liquors in balneo mariae with a temperate heat, and our sericon will be coagulated into a green gum, called our green lion, dry that gum well, yet with care, lest you burn the flowers, or destroy the greens of it; --- then take the said gum, put it in a strong glass retort well luted, and with a moderate fire distill a weak water to

be cast away: --- But when first you perceive a white fume ascending, put to it a glass receiver large, and of sufficient capacity, whose mouth is exactly joined to the neck of the retort, which must be very well luted, lest any of the fume be lost or evaporate out of the receiver; --- then increase the fire by degrees, till a red fume ascends, and continue a stronger fire, till bloody drops come, or ascends, and continue a stronger fire, till bloody drops come, or no more fume appears; --- then abate the fire by degrees, and all being cold, take away the receiver, and forthwith stop it, that the spirits may not exhale, because this liquor is called our blessed liquor, to be kept in a glass vessel very close stoppered; then examine the neck of the retort, where you will find a white and hard ice, in the form of a congealed vapour, or mercury sublimate, which gather carefully, and keep, because it contains great secrets, of which lower: --- then take the faeces out of the retort, being black as soot, which are called our dragon, whereof calcine one pound, or more, if you please, in a potters, glass-makers, or philosophical furnace, into a white snowy calx, which keep pure by itself, it being called the basis and foundation of the work, Mars, our white fixed earth, or philosophers iron. Now take the residue of the faeces, or black dragon, and sift it on a marble, or any other stone, and at one of the ends light it with a live coal, and in the space of half an hour the fire will run all over the faeces, which it will calcine into a very glorious citrine colour; these citrine faeces dissolve with distilled vinegar, after the aforesaid manner, filter also three times as before, then evaporate the dissolution into a gum, and distil the menstruum, which is now called sanguis draconis, or dragon's blood, and repeat this work in all things as before, till you have reduced all, or the greater part of the faeces into our natural or blessed liquor, all which liquors pour to the first liquor or menstruum, called the blood of the green lion; --- the liquor being thus mixed, putrify it in a glass vessel for the space of fourteen days; then proceed to the separation of the elements, because in this blessed liquor you have now all the fire of the stone, hidden before in the faeces;

which secret has been hitherto kept wonderfully close by the philosophers. Now take all the menstruum being putrified, put it in a Venice glass of a fit size, put an alembic to it, and lute with linen rags dipped in the white of eggs; the receiver must be very spacious, to keep in the respiring spirit, and with a temperate heat separate the elements one from another, and the element of air, which is the oil (ardent spirit, containing a little white oil at the top) will first ascend; the first element being distilled, rectify it in another vessel fit for it, that is, distil seven times, till it burns a linen cloth, being dipped in it and kindled; then is it called our rectified aqua ardens, which keep very well stopped, for otherwise the most subtile spirit of it will vanish away. In the rectifications of the aqua ardens, the air will ascend in the form of a white oil, swimming upon the aqua ardens, and a citrine oil will remain, which is distilled with a stronger fire: mercury being sublimed, and reduced into powder dissolved per deliquium, upon iron plates in a cold place, pour a little of the aqua ardens to the liquor being filtered, and it will extract the mercury in the form of a green oil swimming atop, which separate and distill by a retort, and there will ascend first a water, and then a thick oil, which is the oil of mercury; --- then distil the flood or water of the stone into another receiver, the liquor will be whitish, which draw off in balneo with a moderate heat, till there remains in the bottom of the cucurbit a thick oily substance well stopped. Take notice, when first the liquor riseth white, another receiver must be put to, because that element is wholly distilled. Two or three drops of that black liquor being given in the spirit of wine, do cure any poison. Now to this black and liquid matter pour our aqua ardens, mix them well together, and let the mixture settle three hours, then decant, and filter the liquor, pour on new aqua ardens and repeat the operation three times, then distil again in balneo with a gentle heat, and this reiterate thrice, and it will come under the denomination of the rectified blood of man, which operators search for in the secrets of nature. Thus you have exalted the two elements, water, and air, to the virtue of a quintessence; keep this

blood for occasion. Now to the black and liquid matter or earth, pour the flood or water of the stone, mix them well together, and distil the whole, till the earth remains very dry and black, which is the earth of the stone; keep the oil with the water for occasion. Reduce the black earth to a powder, to which pour the aforesaid man's blood, digest three hours, then distil in ashes with a fire sufficiently strong, repeat this work three times, and it will be called the rectified water of life, and so have you exalted the three elements, namely, water, air, and fire, into the virtue of a quintessence; then calcine the earth being black and dry, in the bottom of the reverberatory, into a most white calx, with which mix the fiery water, and distil with strong fire as before; the remaining earth calcine again, and distil, and that seven times, or till the whole substance of the calx be passed thro' the alembic, and then have you the rectified and truly spiritual water of life, and the four elements, exalted to the virtue of a quintessence: this water will dissolve all bodies, putrify and purge them. This is our mercury, our lunary, but whosoever thinks of any other water besides this, is ignorant and foolish, never attaining to the desired effects. --- *Vade Mecum* or *Bosom-Book*.
