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

FIRST BOOK

Brought to light for the first time from an old manuscript

ALTONA, 1785

Edited and printed by J. D. A. Eckhardt,
Commissioned by the Bookstore of Mr. Herold in Hamburg

This issue follows a translation originally issued by the American “Rosicrucian” society AMORC in the 1930s, and subsequently reprinted (uncredited in my copy but stated elsewhere to be by one George Engelke). All the full copies of this work I have access to reproduce the plates in black and white; colours in the following are in some instances conjectural restorations, in some instances based on low-resolution images found on the Web, and in a few cases based on the description of the *Geheime Figuren* in A. E. Waite’s *Brotherhood of the Rosy Cross*. A comparison of the contents of the AMORC edition with Waite’s account tends to support the editorial claim that it contains all the material from the 1785-1788 publication (I have seen a few references to an undated third part of the original work which has not been translated).

The Engelke translation was first issued in 1935 in Chicago; a limited number of copies of this edition were hand-coloured. It was subsequently reprinted, scaled down, in *A Christian Rosenkreutz Anthology*, from which printing it was in turn pirated by the Masonic publisher Kessinger in the 1990s. A ‘popular edition’ (stapled booklet form, paper covers, uncoloured) was issued by AMORC in 1967 and reprinted in 1987. The Kessinger edition appears to be the only one currently in print. Franz Hartmann’s version of the *Secret Symbols (Cosmology or Universal Science &c. &c. &c., Boston, 1888)* is woefully incomplete and garbled, a travesty rather than a translation.

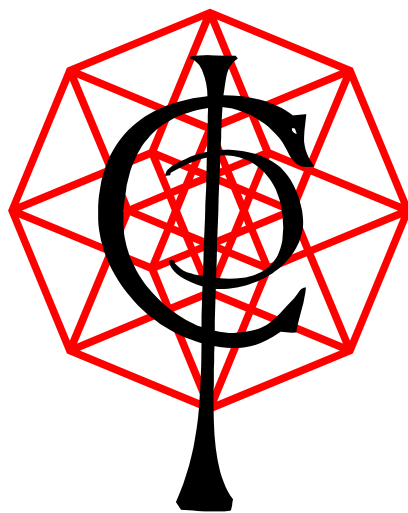
The introductory material from the AMORC edition (a one-page preface by H. Spencer Lewis, a two-page unsigned foreword, probably by the translator, and a two-page bibliographic note) is here omitted.

Some doubtful readings on a few plates have been corrected against M.P. Hall’s *Codex Rosæ Crucis: D.O.M.A.*, which contains a facsimile and translation of an MS. codex of the “D.O.M.A. Text,” from which 20 of the plates in the *Geheime Figuren* (as well as the long title) derived in whole or part.

No attempt has been made to retain pagination and layout on text sections, which in the print edition of the Engelke translation (following the first edition) were printed in comparatively small type in two columns.

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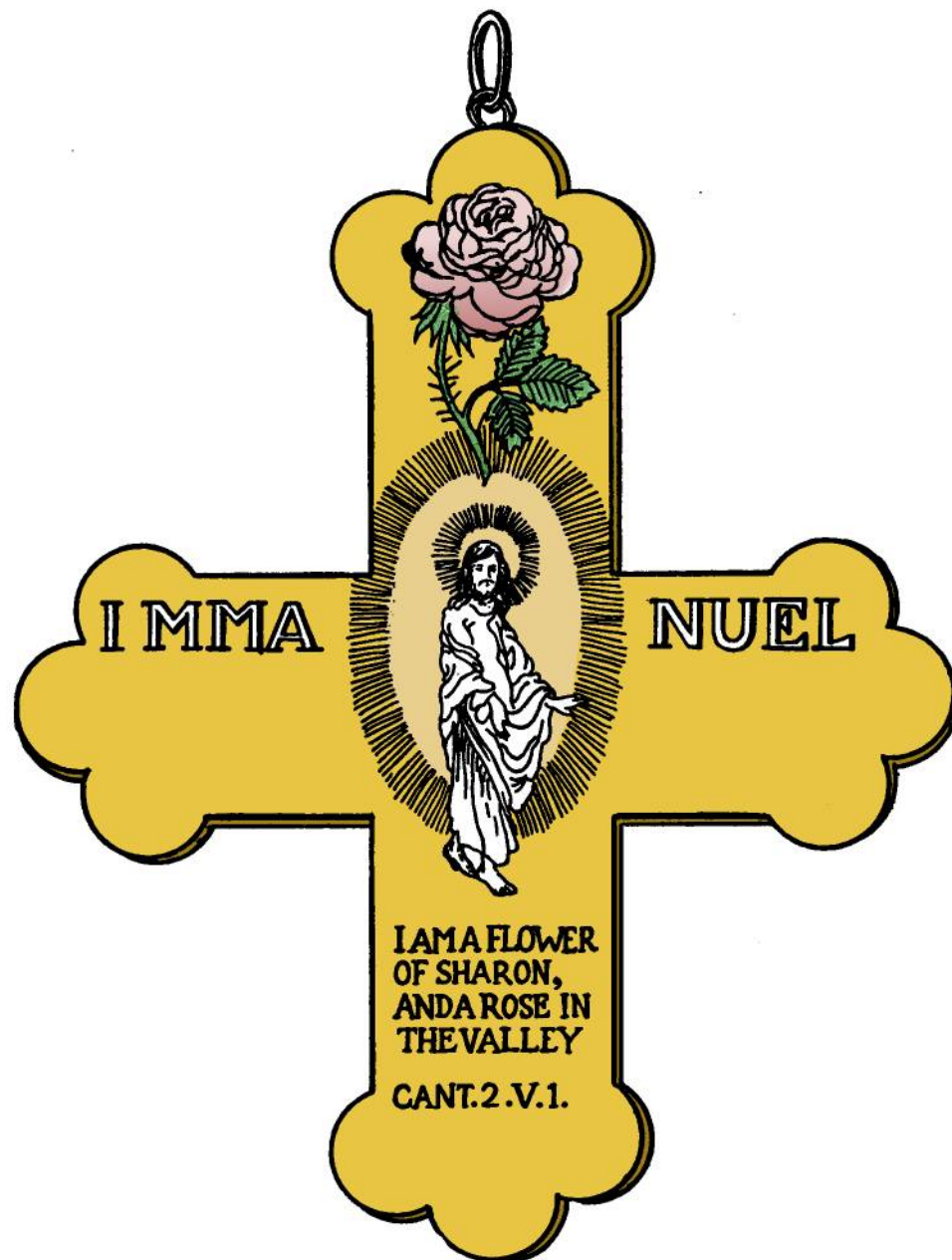
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Proverbiorum
27. v. 7.

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



ibidem 14. v. 6.

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

An anonymous Treatise on the Philosopher's Stone

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

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

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

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

When the *Philosophers* pronounced an *Execration* Almighty God did respect and grant their appeal, and gave unto them what He had until then kept in His own hands for several thousand years. Now the aforesaid *Subjectum* is of such a nature that it, our *Magnesia*, doth not only contain a small proportioned *quantity* of the universal *Spiritus Vitalis* in itself, but also hath some of the heavenly power condensed and compassed within it. Many who found it were so intoxicated by its fumes that they remained in their place and could no longer raise themselves. Only a wise man and one who knoweth these things can take a measure of this same fluid and carry it home from whatever place he may have found it, be it from the depths of the mountains or any other place where it may be met. The poor and the rich are quite free, by the singular and abounding grace of God, to take this, so that he goeth homeward with it to his house, and placeth it behind the furnace or in any other room where it pleaseth him, and where it is convenient for him, and he may begin to work and to experiment with it, for he can leave off so quickly that even his own servants do not notice it. For it doth not go so slovenly with this natural work as it does with the common alchemists with their bungling work, with their charcoal-burning, smelting and refining, and whatever more they may do. But it is a work which one can keep in a closed casket in whatever room he wisheth, alone that not even a cat come upon it, and, should it be necessary, he can well carry on his craft, only taking care that the furnace have a threefold testing, and that he keep it at the right heat, and let Nature take its own course, so when finally the *Solution* is taken out of the *Terrestriaet*, and is strengthened by long *Digestion*, it is set free from the *Crudæ Materiae*, and is prepared and reborn in the most subtle form. Subsequently, of course, this sharp and potent *Spiritus* is at certain times given a well-measured *quantity*, after the fashion of drinking and nourishing, *per modum inhibitionis et nutritionis*. And its potency is thus condensed and daily become as new supports for its brethren, and active therein. Dost thou indeed think that one can bring forth

such work and such potency in unmeasured hidden intensity, a *Spiritus Vitalis*? The *crudæ Materiæ* or *Subjectum* cometh from the *Astris* and *Constellation* of the heavens into its earthly kingdom, from which is then drawn the *spiritus universi secretur* of the Philosophers, which is the *Mercurius* of the Wise, and it is the beginning, the means, and the end, in which the *Aurum Physicum* is determined and hidden, which the common alchemist things to extract out of common gold, but in vain. Meanwhile the *Philosophi* deal much in their writings with *Sol* and *Luna*, which of all metals are the most durable in the Δ . But this is not to be understood literally, for their *Sol* and *Luna*, when they are brought to their inner *puritæt*, through true, natural, seemly, and philosophical *præparation* may well be compared with the celestial bodies, such as the Sun and the Moon, which with their brightness illuminate day and night, the upper and the lower *Firmament*. Therefore these two noble metals, like the *Sol* and *Luna* of the Philosophers, resemble by nature the human body, and to him who knoweth how to prepare them rightly and use them wisely they give much health, and except and above this nothing else is to be prepared, but the one three-fold point of the *Universalis*, for the *Spiritus* to be found in these two said things produceth consistency, strength and virtue, amongst other things.

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

Both substances mentioned above as Sun and Moon or red and white, or rather the *Præparation* ♀is and *Mercurii*, are the ingredients in the *Composition* of our *Lapidis Philosophorum*. Now then the *Materia* are in the beginning through sufficient and oft-repeated *Sublimationes* purified and cleansed, and then weighed carefully, and then soon composed; also thou must not be ignorant of what is the potency and occasion of both the said ingredients, but thou must know how to arrange both *Pondera, secundum proportionem Physicam* (according to the analogy of Physics), for a good portion of the ♀ii is encumbered with a small portion of *animæ Solis vel Sulphuris*, and then unite both with a delicate hand, so that finally the *Præparation* and the most difficult work is completed.

But thou wilt have to know that thou must first tinge thy ♀um with the red *Tinctur*, yet it will not become red *in continenti*, but remaineth white, for the *Mercurius* hath the privilege of wanting to be tinged first before all others. The *Philosophi* also tell what to do in addition with the *Anima solis* of this *Tinctur* of the *Mercurii*, and from whence it shall be taken. The *Ferment* of gold is gold, just as the *Ferment* of dough is dough. Moreover, it is the *Ferment* of gold out of its own nature, and then its potency is perfect when it is transformed back into earth. And then this is first the beginning of the Philosophers, the right and true *Prima Materia Philosophorum metallorum* (the first *Materia* of the *metals* of the *Philosophers*). From then on the true Masters, experienced in the Art, begin to stimulate their *Ingeniam* and attain to the Great Work. And then the *Artifex* continues further with such work and, through God's blessing, bringeth it to the end, to which it tendeth and where it is embodied by God, namely, to the highly-blessed Philosopher's Stone. So that from nothing else than *per Spiritum universali Secretum* the true *materia prima Philosophorum* is prepared and made ready. Who now understandeth well this *Spiritum Secretum* understandeth also, without doubt, the secrets and wonders of Nature and hath the perception of the light of Nature. For he is *motus harmonicus Sympaticus* and *magneticus*, from which originates the *Harmonia* and *Concordantia*, the magnetic and sympathetic power or effect of the uppermost and of the lowermost. But note that the natures of both ingredients are unlike each other in the beginning because of their opposed qualities. For one is warm and dry, the other is cold and moist, and they must of course be

united. But when this is about to occur, then their opposed qualities must slowly be changed and equalised, so that neither nature through intense fire divest the other of its potency. For thou canst never collect them, because both natures must rise simultaneously in the fire's power. Then the *Discrasia* will be taken from the *Corpori*, and an *Æqualitatis* and good *Temperatur* is established, which occureth through a moderate and constant boiling.

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

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

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

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

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

The first Virtus

Is and is called *appellativa et attractiva*, for it is possible for it to attract to itself from far or near, food of which it is desirous out of results and places agreeable to its nature, and it can grow and increase. And here it hath a magnetic power, like that of a man for a woman, the *Mercurius* for the *Sulphur*, the dry for the moist, the *Materia* for the form. Therefore the axiom of the Philosophers is: *natura naturam amat, amplectitur prosequitur. Omnia namquam crescentia, dum radices agunt et vivant, succum ex Terra attrahunt, atque avide arripiunt illud, quo vivere et augmentari sentiunt*—i.e., Nature loveth nature, surroundeth it, and followeth it. For all plants,

when they strike root and begin to live, suck sap out of the earth, and draw to themselves avidly that whereby they sense they can live and multiply themselves. For where there is hunger and thirst, food and drink will be received with avidity and this *Virtus* and *potentia* will be aroused, and it cometh from the heat and average dryness.

The Second Virtus and Potentia

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

The Third Virtus and Potentia naturæ in rebus generandis et augmentandis

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

The Fourth Potentia naturæ

Est virtus expulsiva mundificativa, segregativa (the expelling, purifying, separating power) which separateth and divideth, which purifieth and cleanseth, which washeth during the *Sublimation* or *Decoction*. It setteth from *Sordibus* and darkness and bringeth forth a pure, transparent, powerful or illuminated *Corpus* or substance; it collecteth the *Partes homogeneis*, and is gradually set free from the *heterogeneis*, repulseth the *Vitia* and everything alien, inspecteth the crude, and giveth every part a special place. This is caused by and cometh from the agreeable constant heat in appropriate moisture, and that is the *Sublimation* and mature fruit, which will now fall out of the husk. Therefore it is in the beginning designed by Nature and artisans, namely the *Patiens* is set free from the *Agente*, and will be perfected. *Nam liberatio illa a partibus heterogeneis est vita et perfectio omnis Rei.—i.e.* for the liberation of those unequal and opposed parts is the life and perfection of all things. For the *Agens* and *Patiens* which until now have been contending with each other, so that each affecteth and rendereth resistance according to its opponent's resistance—*i.e.* as much as possible it would like to break its opponent's resistance and they must not unite during the time of the *Decoction*, but the best part must gain the victory and expell the impure, and subjugate it.

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

Now what is shown about the four *potentiis naturæ*, the same had been effected by means of the fire, which must be incombustible, pleasing to Nature, and according to Nature it must

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

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

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

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

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

If after lasting *Decoction* and *Sublimation* the noble and pure parts of the *Subjecti* are gradually, with the advantage of a calculated time, separated and set free from the crude earthly and useless substance, the impulse in such activity must be according to Nature and must be adjusted with such moderation that it will be agreeable, pleasing, and advantageous to the inner fire, in order that the inner essential fire be not destroyed through all too-intense heat, or even extinguished and made useless. Nay, rather it will be maintained in its natural degree, be strengthened, while the pure and subtle parts come together and convene, the crude being separated, so that they combine and the best will achieve the aforesaid end in view. Therefore thou must learn from Nature that degree of fire which Nature useth in its operations until it bringeth its fruit to maturity, and from this learn *Reason* and make calculation. For the inner essential fire is really that which bringeth the *Mercurium Philosophorum* to *æqualitæt*; but the outer fire stretcheth forth to it a hand so that the inner fire will not be hindered in its operation, therefore the outer must have concordance with the

inner and must adjust itself according to the same, *vice versa*. Then in such use of the universal elementary fire it must be led toward the inner natural heat, and the outer heat hath to be adjusted to it, so that such doth not surpass in the *Creata* the power of the moist and warm *Spiritus*, which is wholly *subtil*; if otherwise, the warm nature of the said *Spiritus* would soon be dissolved, and it could not hold itself together any more, and would have no potency; it followeth therefrom that a fire more intense that is necessary for reviving and maintaining the inner natural fire implanted in our *Materiae* can only be for hindrance and deterioration. *In natura et illius Creatis et generationibus sit tua Imaginatio, —i.e.,* upon Nature and what hath been created or brought forth by her, mediate thou. Therefore bring the moist *Spiritus* into the earth, make it dry, *agglutinans* and *figurans*, with an agreeable fire. Thus shalt thou also bring the *Animam* into the dead *Corpus* and restore what thou hast taken away, and thou restorest the soulless and dead to life and to rise again and be equipped, but whatever hath driven it will not stand the heat, for it will not become constant as if it were to be received spontaneously from itself with a good will, with joy and with desire, and be deeply impressed.

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

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

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

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

FINIS

IF A PHILOSOPHER YOU WISH TO BE,

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

LET ONLY PATIENCE DWELL IN THEE.

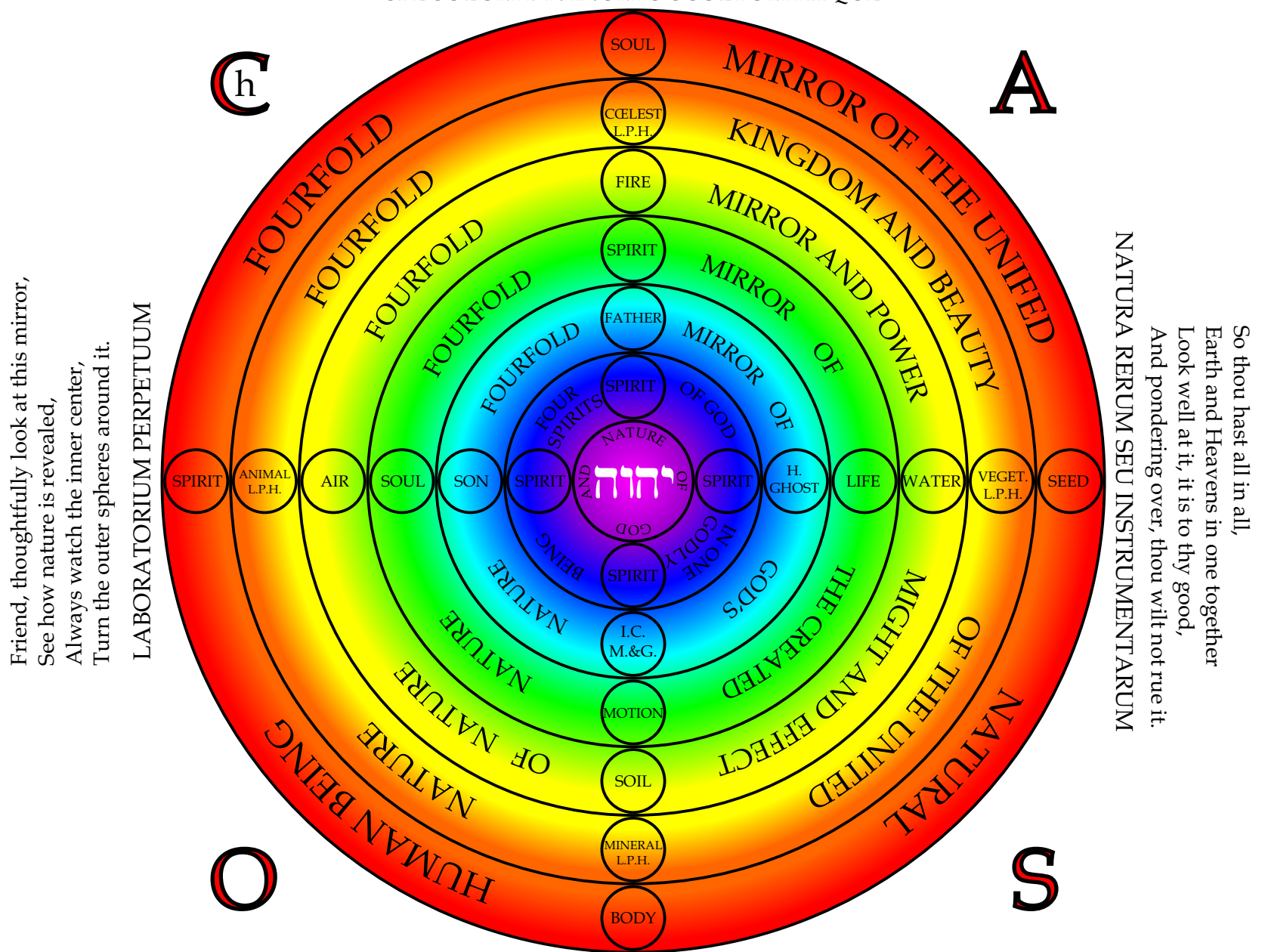
To nothing can thine eye be blind,
Be it of body or of mind.
Therefore be thankful to thy God,
Who in time this before thee hast brought
Be thou not jealous of the scoffer's fame,
Do not begrudge every mocker's great name.
With sophisticated vanity they strut,
Unbeknownst to them is what thou'st got.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

O DOMINE QUAM MIRABILIA SUNT OPERA TUA

Lord, thine eternal Spirit is in all Things

Salvator ♂ Mundi

SPECULUM DIVINUM OCCULTUM ATQUE



Friend, thoughtfully look at this mirror,
See how nature is revealed,
Always watch the inner center,
Turn the outer spheres around it.

LABORATORIUM PERPETUUM

NATURA RERUM SEU INSTRUMENTARUM

So thou hast all in all,
Earth and Heavens in one together
Look well at it, it is to thy good,
And pondering over, thou wilt not rue it.

IGNIUM PHILOSOPHORUM ET

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

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

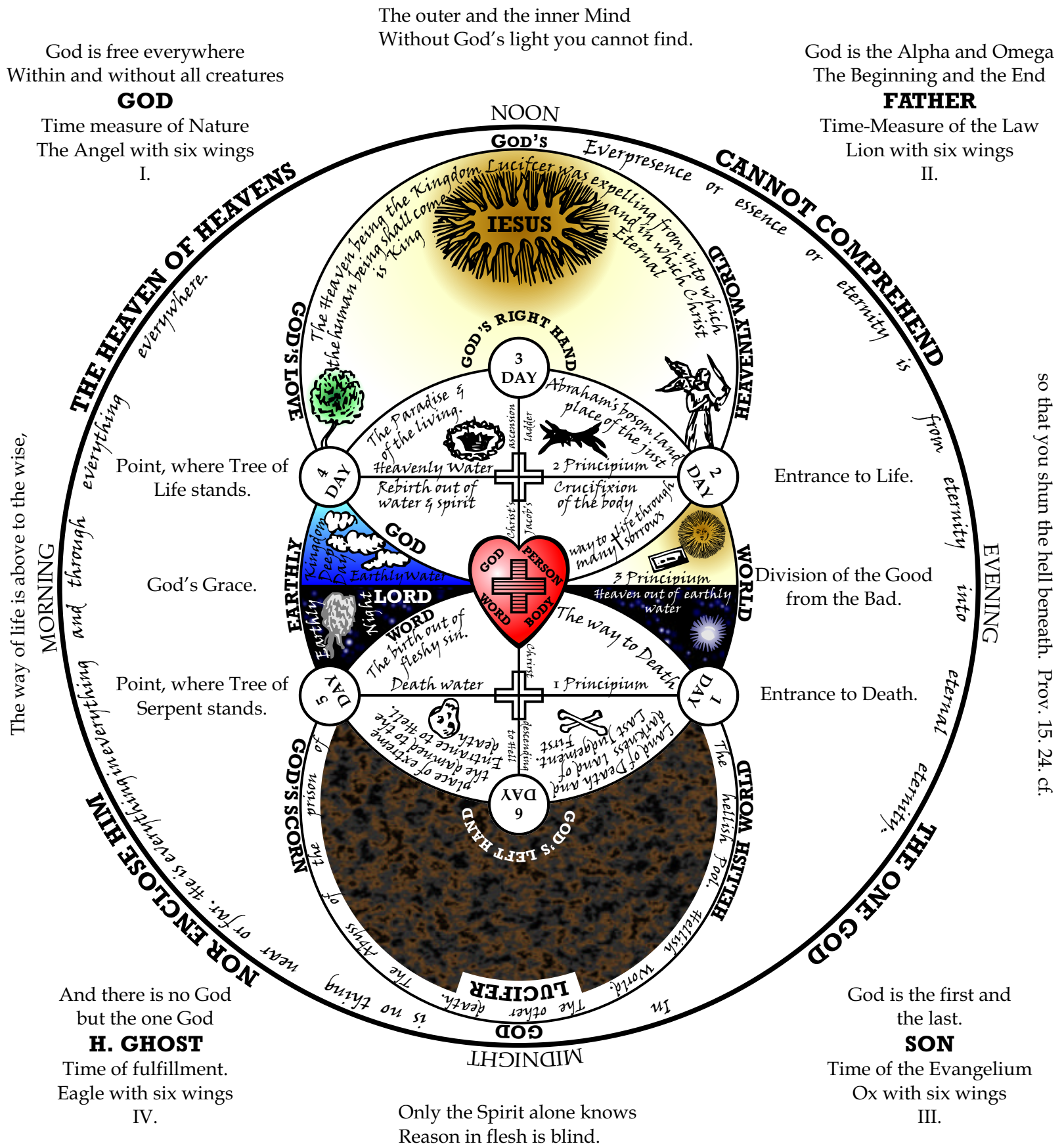
Coel. & ♂ Terra

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

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

Figurative Image

of how within this World three Worlds in each other,
namely this earthly Sun-World, and also the heavenly and



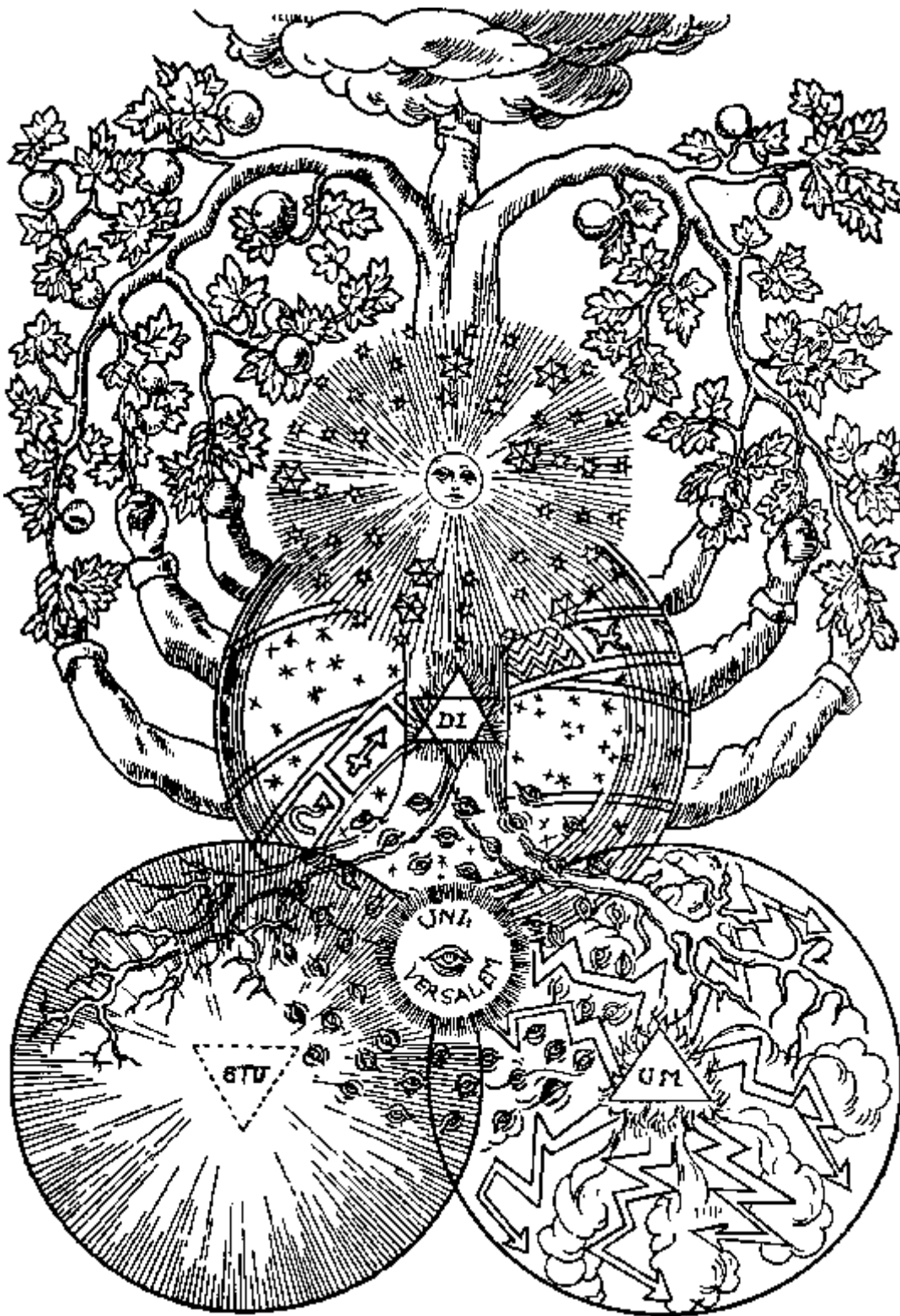
the hellish world have their effects. And this darkness cannot comprehend the light. It also shows that the land of the dead, the entrance to hell or superficial darkness, where there is wailing and gnashing of teeth, as well as the land of the living, the heavenly paradise or third heaven, are from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

The Tree of Good and Evil Knowledge

THERE IS ONE TREE

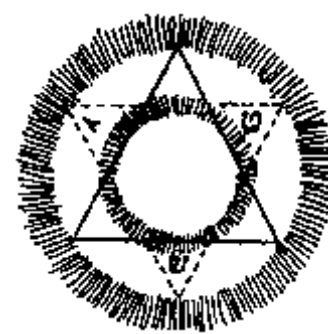
bearing two kinds of fruits. Its name is the tree of the knowledge of good and evil. Like its name, are its fruits: namely, good and bad fruits of life and death, of love and hate, of light and darkness. This tree was put before Adam, and even if he had in his innocence the liberty to look upon it as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

There is also among 7 stars hardly one turning its rays inward to direct the searching mind to Bethlehem, and amongst 7 eyes widening around the whirlpool of searching desire is hardly one which stands towards the Sabbath in the innermost: but the restless movement of the working days move them through all spheres, and even if they take a look at God's wonders, they only look upon the surface and every eye looks upon that which is shown through its own desire. God made man to live in an eternal Sabbath, he should not work, but let God work in him, he should not take with his own hands, but only receive what God bestowed plentifully upon His mercy. But man left the Sabbath, and wanted to work himself, raised his hand against the law to take in his own desire what he should not have taken. Therefore, God let him fall, and since he had despised the quiet, he had to feel painfully the restlessness. In such restlessness of life all children of men still extend their hands, trying to grasp their pleasures. And as is their understanding and will, so is their grasping. Some grasp for the good, some grasp for the evil. Some grasp for the fruit, some only for the leaves, some for a branch with fruits and leaves on it. And they derive pleasure from the things they have grasped, these poor fools do not know that all their pain and labor had only been a *Studium particulare*. They grasp for pieces, where they could obtain the whole. They seek for quiet and cannot find it; for they look from the outside into the restlessness of movement, which dwells in the inner solitude of the inner *Centri* and though one may grasp more than the other, it is still piece-work. At times there may be one amongst 7 hands coming near the

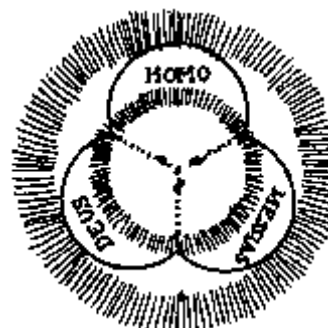
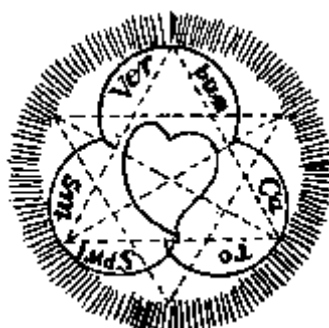


Nevertheless wretched men will not learn through such fall and damage. His desire is still for that tree and its fruits. Man is always desirous to have the division of manifold things, and man is always battling, when he could return to the unity of simplicity, if only he would come in peace. Life's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

secret and it grasps the whole stem of the tree at that point where all the divided branches return to unity. But even this hand is still far from the roots of the tree, only grasping and holding the secret from the outside and cannot yet see it from the inside. For the root of this tree is understood only by the eye of wisdom, standing in the *Centro* of all spheres. These roots go from the visible world of mingled good and evil, into the sphere of the invisible world. This eye looks with the greatest peace upon the wonders of all movements and also looks through all the other eyes, wandering about outside of the rest of the unrest, all those eyes which want to see for themselves without the right eye of wisdom, from which they have received their seeing-power. This eye can prove all spirits, how intelligent, pure and acute they be. It understands the sources of good and evil. Plain before it is light and darkness. It understands time and eternity, visible and invisible, present and future things, earthly and heavenly things, things of the body and things of the spirit, high and deep, outwardliness and inwardliness. And nevertheless, none of these things are disturbed by it, for the eye lives in the *Centro* of peace, where everything stands in equality outside of any strife, and whatever it sees it possesses. For in the *Centro* of its peace is its kingly throne, everything being subject to it. Therefore, dear man! If thou wouldst return to right understanding and right peace, cease from thy works and let God alone work in thee, so that the eye of wisdom will open in thine own self and thou wilt attain a *studio particulari ad universale* and One find All.



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



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

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

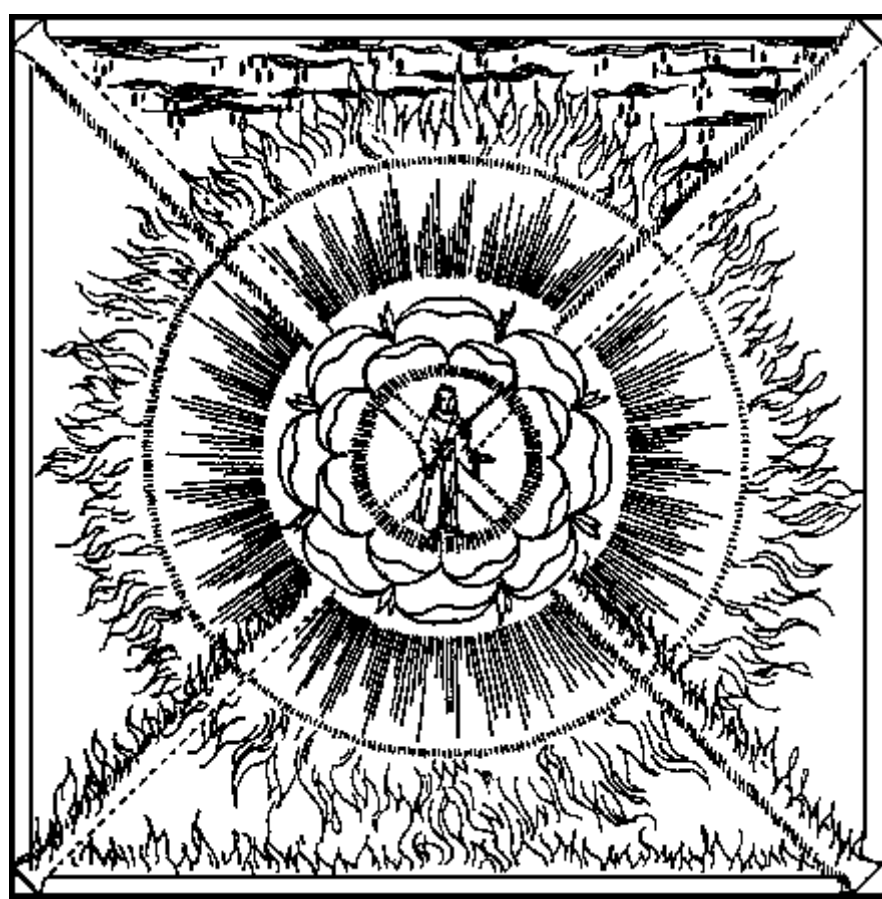
Notice here the eternal and without beginning, the eternal revelation and circle, is eternal love, willpower and centre ☉ whose principle reveals itself since eternity began.



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

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

An eternal holy fire
 An infinite God sent flame
 A heavenly secret } The great indescribable spirit of fire, inexorable in eternity.

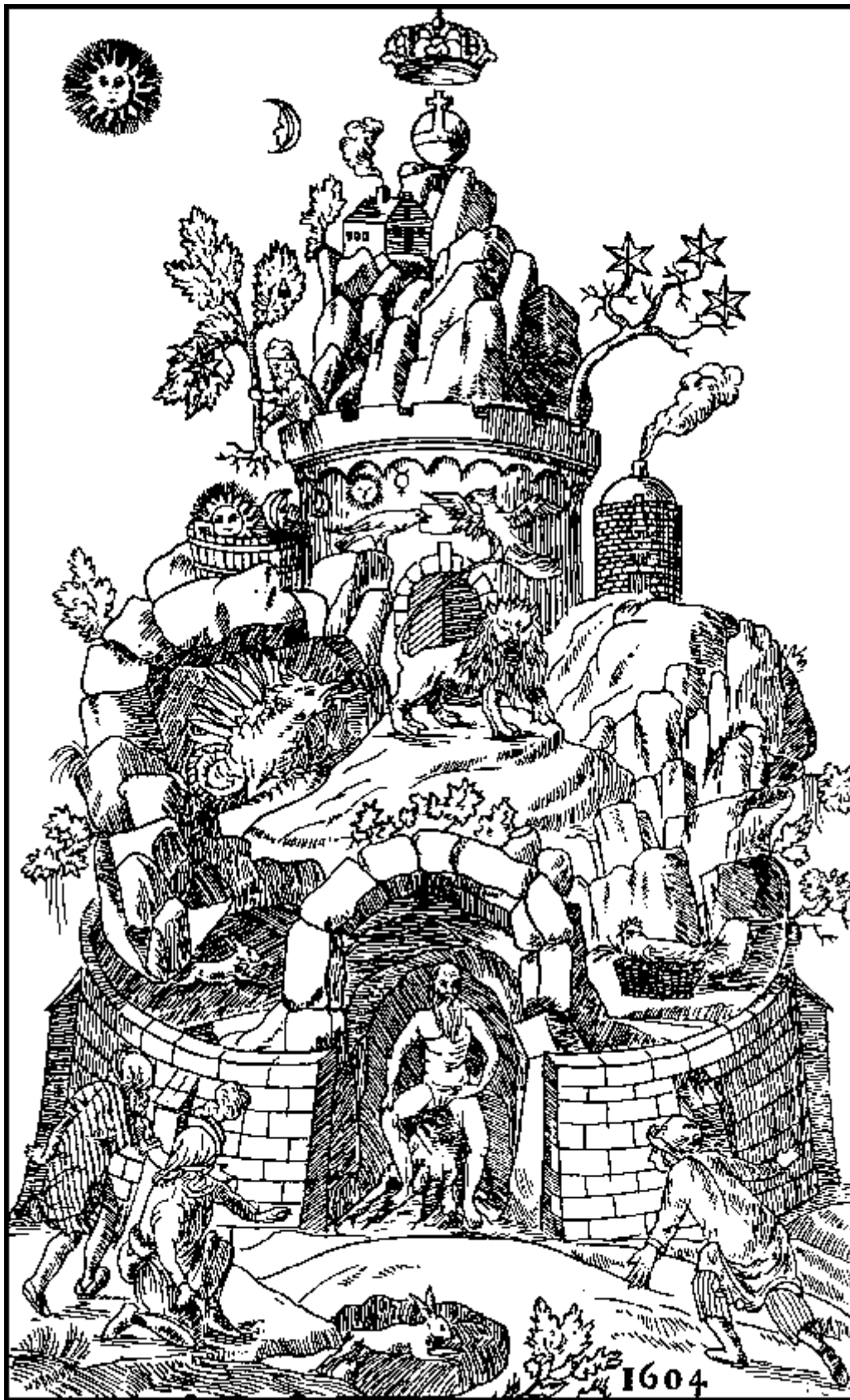


Harmonious Conception of the Light of Nature

FROM WHICH YOU CAN DEDUCE THE RESTORATION & RENOVATION OF ALL THINGS EMBLEMATIC

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

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



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

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

MONS PHILOSOPHORUM

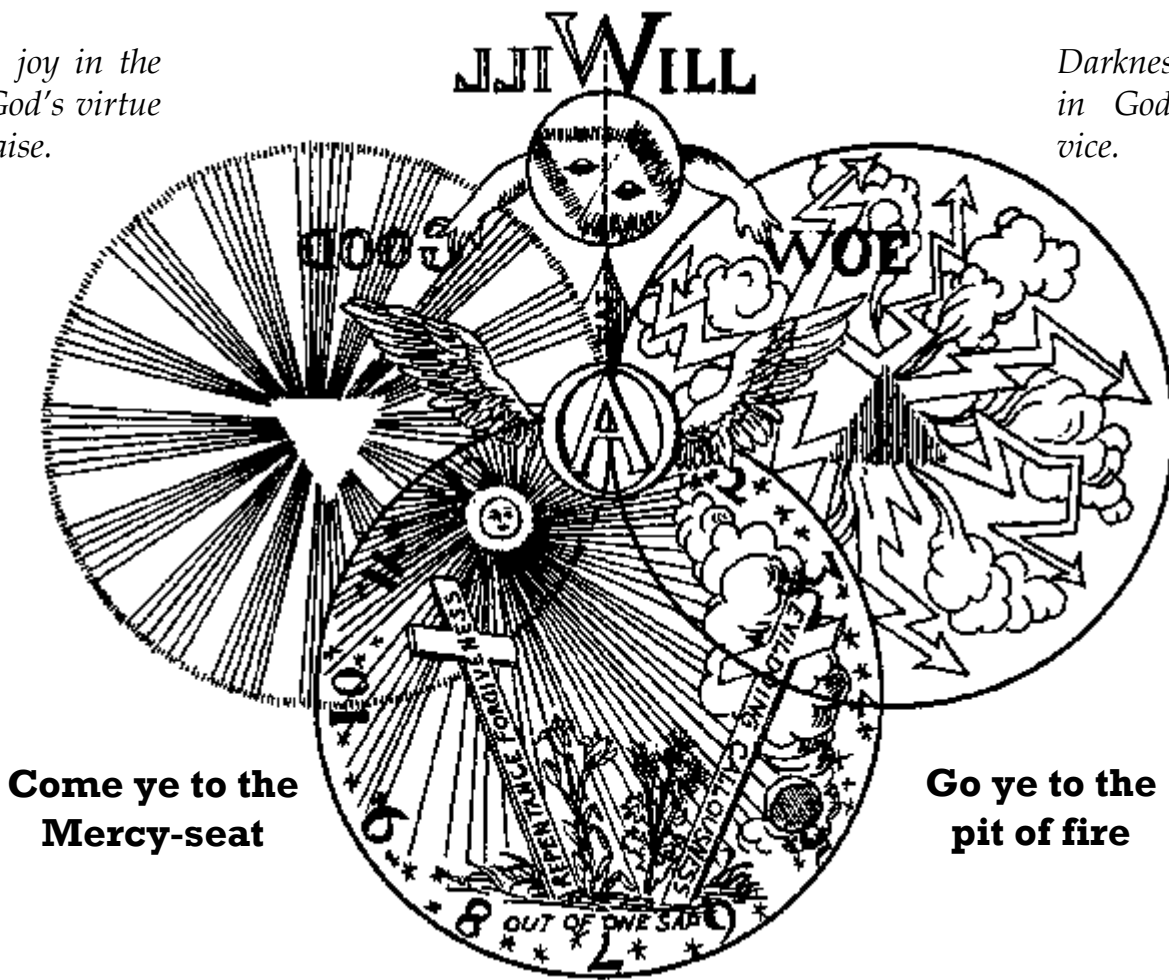
The soul of man everywhere was lost through a fall, and the health of the body suffered through a fall. Salvation came to the human soul through IEHOVA, Jesus Christ. The bodily health is brought back through a thing not good to look at. It is hidden in this painting, the highest treasure in this world,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

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

Mercy – Choice

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

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



Come ye to the Mercy-seat

Go ye to the pit of fire

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

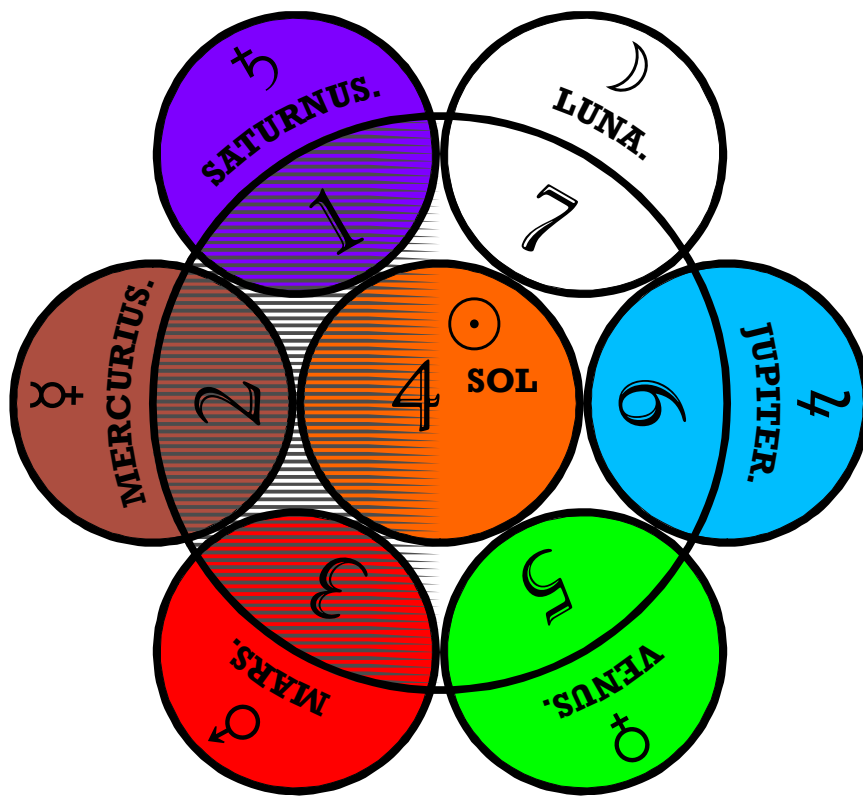
☉ Fire or life, half in darkness, half in light, is the setting alight and the goal of separation.

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

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

♂ Fear, heat, therein consist the sensibilities.

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



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

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

☽ In the power from the life of light, love, fire, which burns light, in it is fulfilled God's word of the cognition, soul, call and tone.

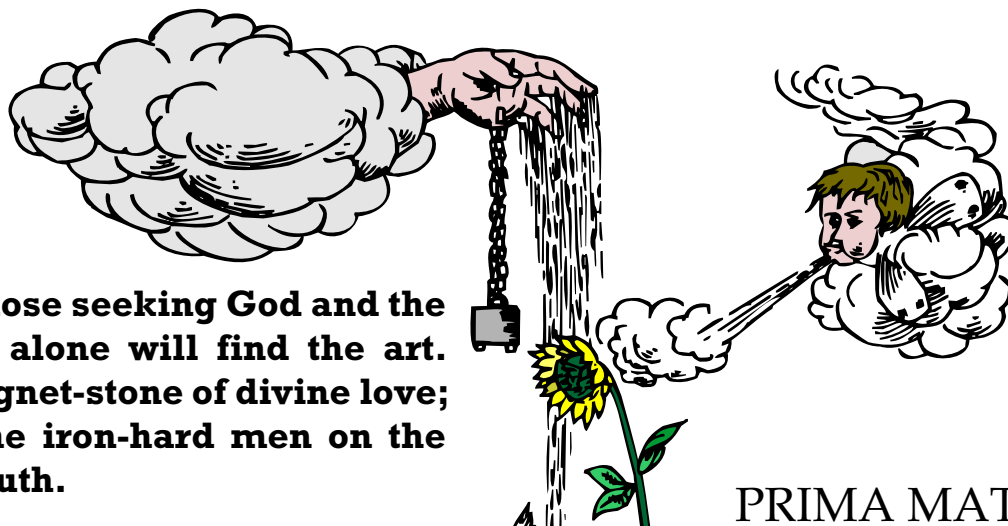
☽ Light, love, fire, which burns in the oil of Mercy, in which consists the heavenly life.

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

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

The Hermetic Philosophy

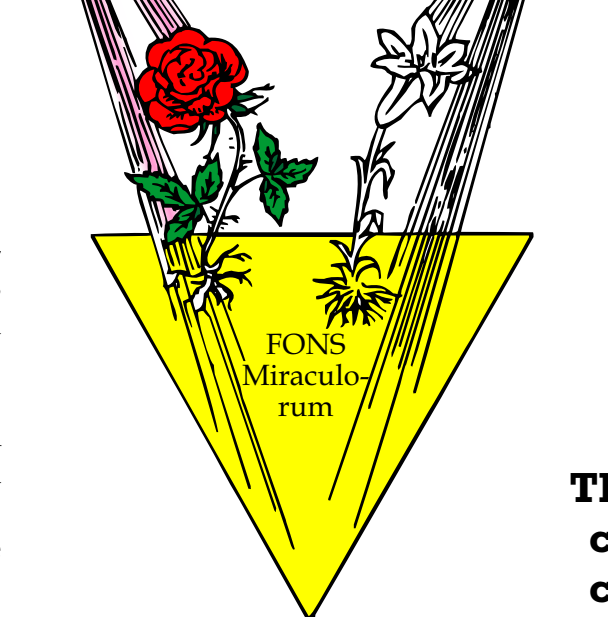
I attract all those seeking God and the truth; those alone will find the art. I am the Magnet-stone of divine love; attracting the iron-hard men on the road to the truth.



PRIMA MATERIA

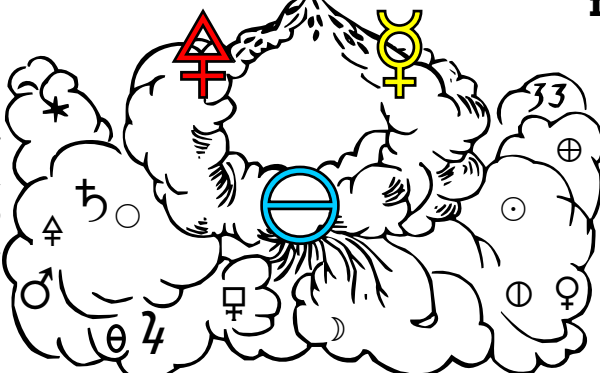


Sanguinalis animala Rosa Hierichuntis
Spirutalis Lucida, argentes,
lactea-stillata ex candida Lilia
in Valle Josophant



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

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



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

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

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

Deus vendit sua dona pro labore.

LIGHT OF THEOLOGY

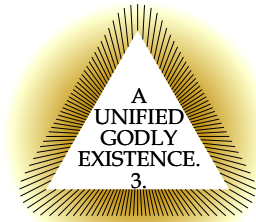
O Man, know God and thyself: so thou mayest know what is in Heaven and on Earth.

What God was without beginning. Without beginning.



Without middle. Without end.

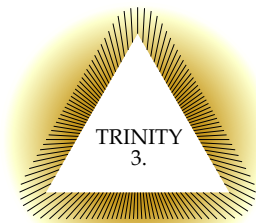
What God was before the beginning in eternity.
Spirit. God.



Spirit. Person. Spirit. Word.
Un. ad Trin. Trin. ad. Un.

What God was in the beginning.

ELOHIM



Spirit. Person. Word.

What God is in time..

FATHER.



H. GHOST.

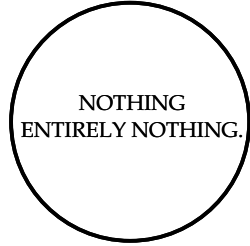
What God is after time.

FATHER.

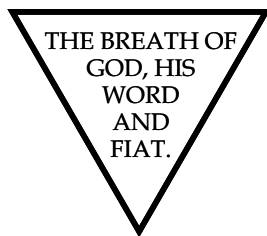


H. GHOST. MAN. SON.

What man was without beginning.



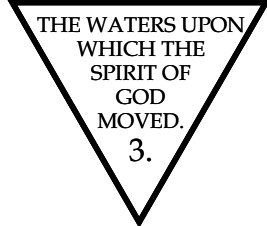
What man was before the beginning in eternity.



Omnia sunt non Ens, & Omnia sunt Ens.

What man was in the beginning. OUT OF NATURE.

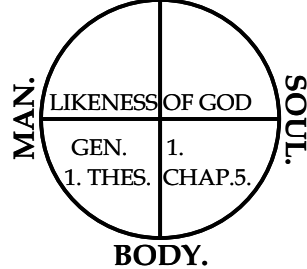
Sulphur. Mercur.



Sal.
Dust of the ground.

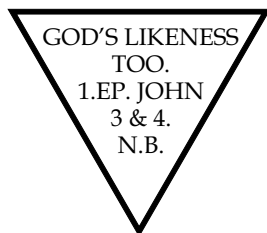
What man is in time.

SPIRIT.



What man is after time.

BODY and SPIRIT.



NEW CREATURE.

THREE WORLDS INHABIT ONE WORLD

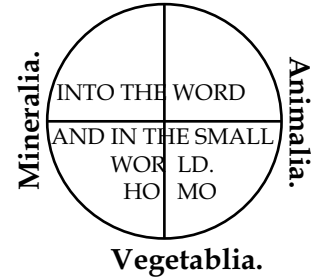
The eternal heavenly world. The great world with all its creatures.

GOD FATHER.

Cœlestia.



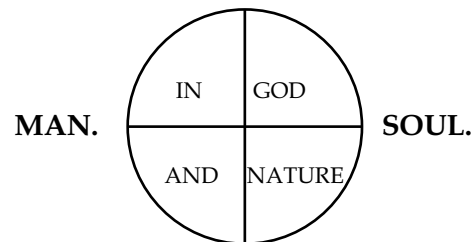
GOD H. GHOST.



Vegetabilia.

The small world as the human being.

SPIRIT.



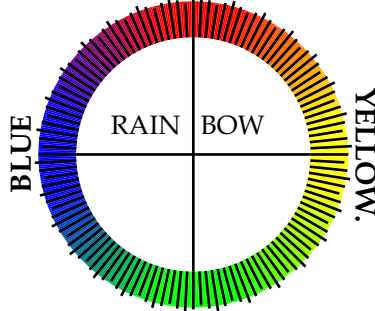
BODY.

THREE NATURAL SUNS IN THE WORLD

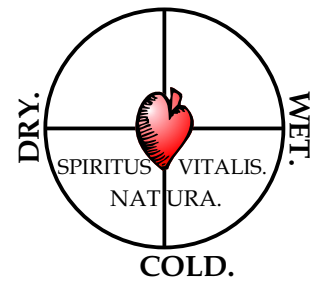
The great Sun in heaven. The small Sun within the Father and mother of all creatures. The human being.

RED.

WARM.



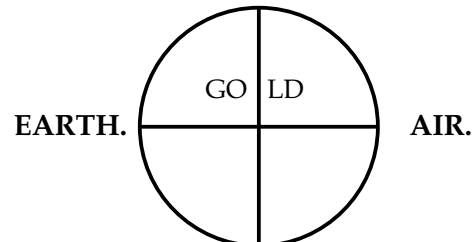
GREEN.



COLD.

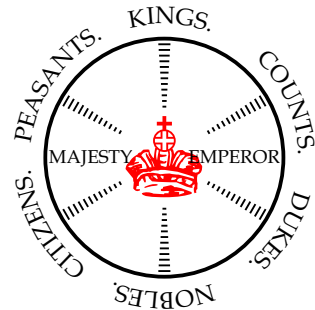
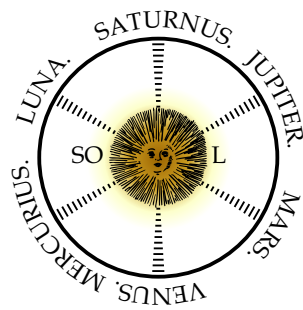
The lowest Sun in the earth.

FIRE.



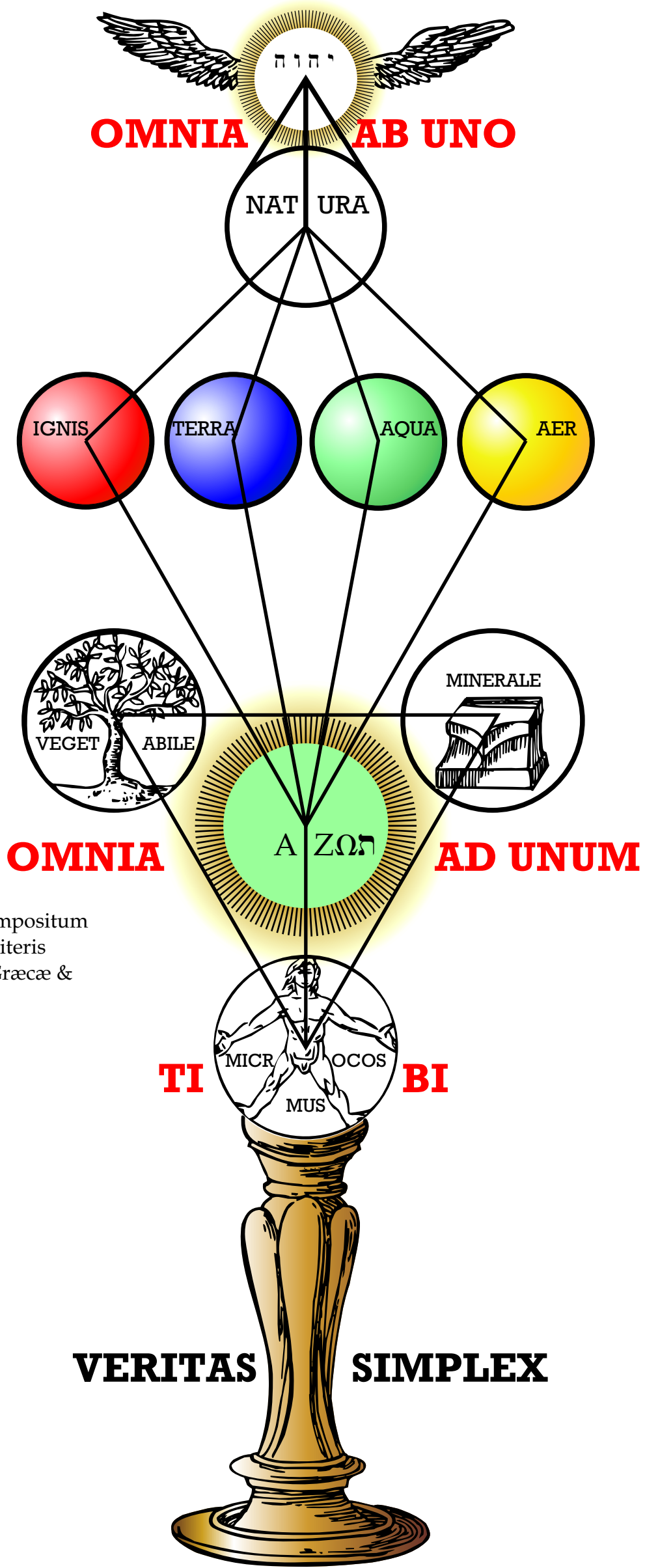
7 PLANETS.

7 RANKS.



7 METALS.





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

POCULUM PANSOPHIÆ

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

GOD

This scripture must be understood out of

the innermost and unto the outer most.

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

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

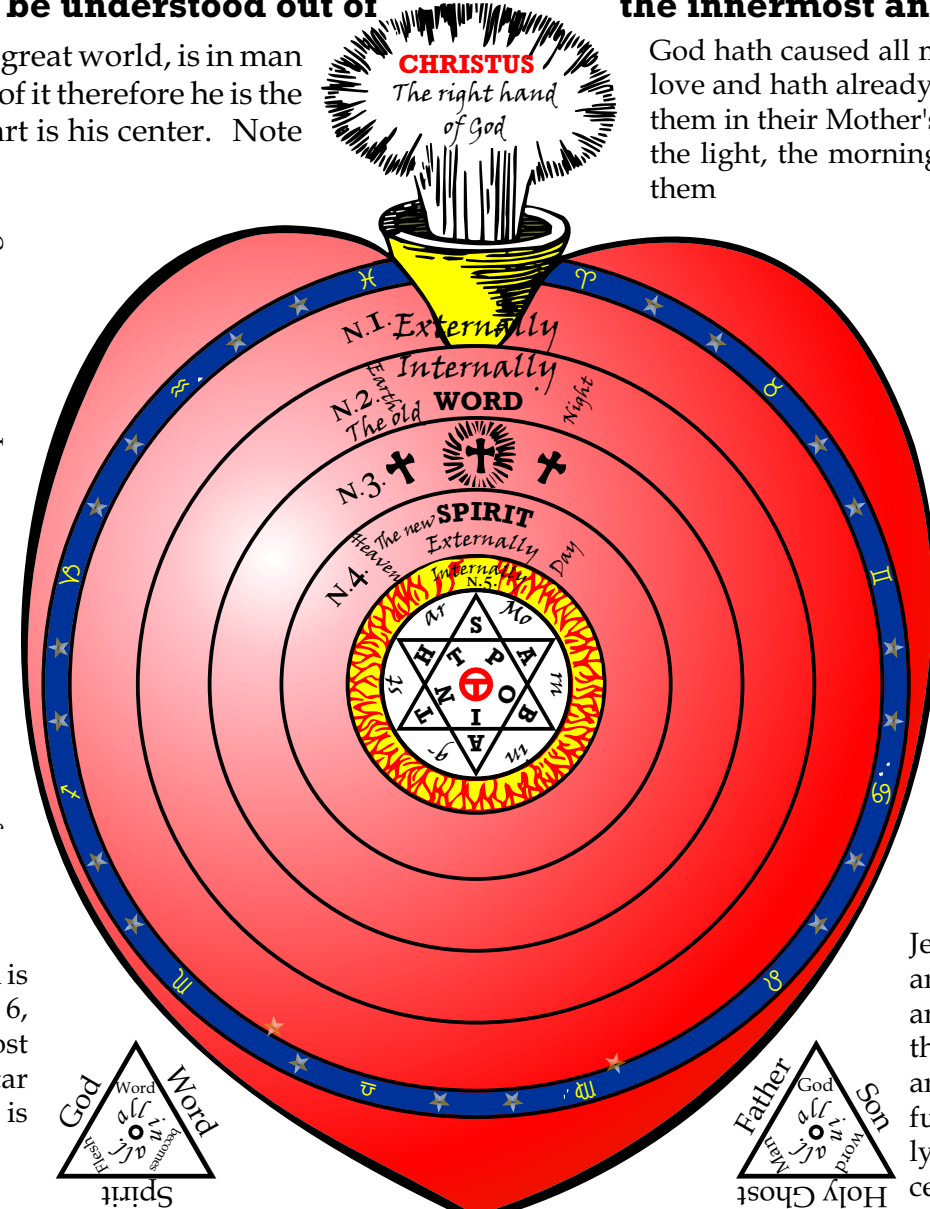
This figure explains the 1. Epistle of John, and the same explains this figure.

The starry heaven in the heart with its powers and might is

subject to vanity, and time being past, the everything will be again in eternity.

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

God is threefold, the Word is threefold and 2 times 3 is 6, pertaining to the inner-most person and morning-star within our heart, which is Jesus Christ, the one point.



Jesus Christ yesterday, today and in eternity. Who there is and as, who there cometh, the beginning and end, Alpha and Omega, in Him is the fullness of the Godhead bodily. Hallelujah, Gloria in Excelsis Deo. Amen.

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

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

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

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

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

TABULA SMARAGDINA HERMETIS



VERBA SECRETORUM HERMETIS

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

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

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

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

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

INTERPRETATION and EXPLANATION of the TABULA SMARAGDINA HERMETIS

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

The Lion likewise by its colour and power
 Showeth its nature and its property.
 In the Eagle yellow and white are manifest.
 Mark my words well, for there is need of care;
 The imperial orb doth exhibit
 The symbol of this highest good.
 Heaven and earth, four elements,
 Fire, light, and water, are therein
 The two hands do testify with an oath
 The right reason and the true knowledge,
 And from what roots are derived
 All of the metals and many other things.
 Now there remain only the seven words,
 Hear further what they mean:
 If thou dost now understand this well
 This knowledge shall nevermore fail
 Every word standeth for a city
 Each of which hath but one gate.

- ⊙ The first signifieth gold, is intentionally yellow.
- ☽ The second for fair white silver.
- ♁ The third, *Mercurius*, is likewise grey.
- ♃ The fourth, for tin, is heaven-blue.
- ♁ The fifth for iron, is blood-red
- ♀ The sixth for copper, is true green
- ♄ The seventh for lead, is black as coal.

Mark what I mean, understand me well
 In these city gates, indeed,
 Standeth the whole ground of the Art.
 For no one city alone can effect anything,
 The others must also be close at hand.
 And as soon as the gates are closed
 One cannot enter any city.
 And if they had no gates
 Not one thing could they accomplish.
 But if these gates are close together
 A ray of light appeareth from seven colours.
 Shining very brightly together
 Their might is incomparable.
 Thou canst not find such wonders on earth,
 Wherefore hearken unto further particulars:
 Seven letters, and seven words,
 Seven cities, and seven gates,
 Seven times, and seven metals,
 Seven days, and seven ciphers
 Whereby I mean seven herbs
 Also seven arts and seven stones.
 Therein stands every lasting art.
 Well for him who findeth this.
 If this be too hard for thee to understand
 Hear me again in a few other particulars.
 Truly I reveal to thee
 Very clearly and plainly, without hatred or envy,
 How it is named with one word
 VITRIOL, for him who understandeth it.
 If thou wouldst oft figure out
 This Cabbalistic way with all diligence,
 Seven and fifty in the cipher
 Thou findest figured everywhere.
 Let not the Work discourage thee,
 Understand me rightly, so shalt thou enjoy it,
 Besides that, note this fully,
 There is a water which doth not make wet.
 From it the metals are produced,
 It is frozen hard as ice.
 A moistened dust, a fuller wind doth raise
 Wherein are all qualities.

If thou dost not understand this,
Then I may not name it for thee otherwise.
Now I will instruct thee
How it should be prepared.
There are seven ways for this art,
If thou neglectest any of them thou workest in vain.
But thou must, before all things else, know
Thou hast to succeed in purification.
And although this be twofold,
Thou art in need of one alone.
The first work is freely done by it
Without any other addition,
Without distilling something in it
Simply through its putrefication.
From all of its earthliness
Is everything afterwards prepared.
This first way hath two paths,
Happy is he who goeth on the right path.
The first extendeth through the strength of fire,
With and in itself, note this well.
The second extendeth further
Until one cometh to treasure and to gain.
This is done by dissolving,
And again by saturating, I inform you:
This must be undertaken first of all,
So comest thou to the end of the fine art.
After the whole purification hath been completed
It will be prepared and boiled in the sun
Or in the warm dung of its time
Which extendeth itself very far
Until it become constant and perfect,
And the treasure of the Wise is in it.
The other ways are very subtle
And many mighty ones fail therein,
For here is the purpose of the distillation
And the sublimation of the Wise Men.
The separation of the four elements
Is also called by the Wise Men
Air, water, and rectified fire.
The earth on the ground hath misled many,
Having been deemed a worthless thing,
Although all the power lieth in it.
Some know not how to separate it
From their *Cortibus*, therefore they fail.
It was cast behind the door,
But the Wise Man taketh it up again,
Purifieth it snow-white and clear:
This is the ground, I say in truth.
But if thou dost wish to separate it,
Note that it is of no little importance,
For if they are not prepared
Then you are in error, that I swear.
Therefore thou must also have some vinegar
Which is revealed to the Wise Men,
Wherewith thou wilt effect the separation,
So that nothing earthly remaineth in it any more,
Till body and soul have to be separated
Otherwise called fire and earth
And after that they are thus purified.



And thereupon followeth the mixture, observe!
And so it cometh to a wondrous strength,
The finished figures with the unfinished.
And if the fire be likewise rightly controlled,

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

AUREUM SECVLVM REDIVIVVM

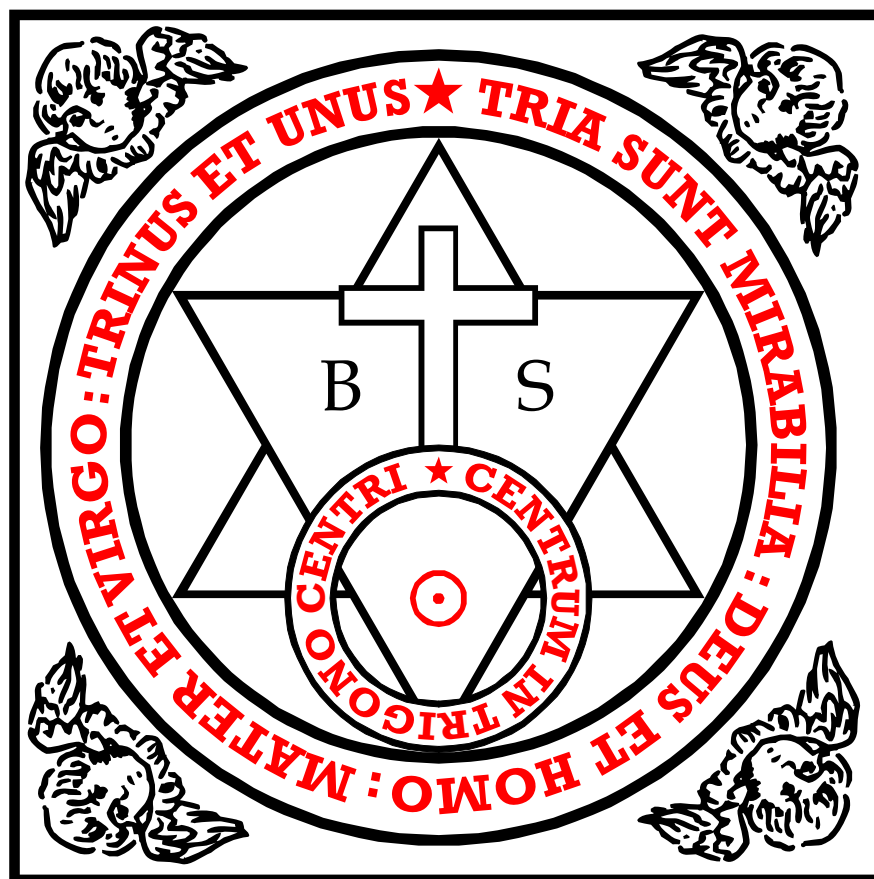
That is,

The Very Ancient Golden Age
Having Passed Away

Which now hath risen again, blossomed in loveliness, and produced
fragrant golden seed. This precious and noble seed is pointed
out and revealed to all true *Sapientix et doctrinx filiiis*

by

HENRICVS MADATHANVS, THEOSOPHVS,
Medicus et tandem, Dei gratia aureæ crucis frater.



Epistle of James, i:5:

If any of you lack wisdom, let him ask of God that giveth to all men liberally
and upraideth not: and it shall be given him

SYMBOLVM AVTHORIS
Centrum mundi, granum fundi

FOREWORD

To the Christian and Worthy Reader

Kind and God-loving Reader, and especially you *sapientiae* and *doctrinae filii*, some years ago Almighty God opened mine eyes with the enlightenment of His Holy Spirit (from Whom we receive all wisdom and Who was sent unto us through Christ from the Father), because I had prayed fervently, unceasingly, and constantly and had called upon Him many times. So that I beheld the true *Centrum in Trigono centri* the one and true *substance* of the Noble Philosopher's Stone, and although I had it in mine own hands for the length of five years, I did not know how to use it profitably, rightly, or befittingly, how to extract from it the *red lion's blood* and the *white eagle's gluten*, much less how to mix, enclose, and seal it according to the proportionate weight of Nature, or how to commit it to and proceed with the hidden fire, all of which must be done not without understanding and care. And although I searched in the *scriptis, parabolis and variis Philosophorum figuris* with special care and understanding, and laboured diligently to solve their manifold strange *ænigmata*, which existed in part in their own minds, I found out *relpsa* that this was sheer phantasy and nonsense, as also testify the *Aurora Philosophorum*. They are all foolishness, like all the *præparationes*, even of Geber and Albertus Magnus with their *purgationes, sublimationes, cementationes, distillationes, rectificationes, circulationes, putrefactiones, conjunctiones, solutiones, assensiones, coagulationes, calcinationes, incinerationes, mortificationes, revivicationes, etc.* In like manner are their tripods, *Alanthor*, reflecting ovens, smelting furnaces, putrescences, horse-dung, ashes, sand, cupping-glasses, pelican vials, retorts, fixatoriums, etc., sophisticated, futile, and useless things. Personally, I have in truth to admit this; espeically since noble Nature, which letteth itself be easily found in its own innate *substance*, doth not know of any of these things. There are those who look for the *materiam lapidis* in wine, in the imperfect body, in blood, in marcasite, in mercury, in sulphur, in urine, in stercorate, in auri-pigment, and in herbs such as chelidonium, lungwort, yew, hyssop, etc. Theophrastus, in his *Secreto Magico de Lapide Philosophorum*, rightly says of them: all this is villainy and thievery, with which they mislead other people, take their money, spend and waste their time uselessly and vainly, follow only their own fool's head, but who cannot figure out in advance the requirements of Nature. Rather tell me one thing: What dost thou think of those who burn water in the mines of the Earth, or are there also people therein who enhance the value of wine, or burn the urine of small children to make metals therewith? Or dost thou think there is any apothecary therein who hath for sale any thing with which thou canst make metals? Thou fool, canst thou not understand that thou dost err, that none of these things belong to Nature? Or dost thou want to be above God, that thou dost want to make metals out of blood? Thou mightest as well try to make a man out of a horse, or a cow out of a mouse, to give good milk in addition. This, too, would be a multiplication, but these things do not happen, and as little as they can happen, so little canst thou make metals with the above-mentioned recipes, for this is not a Nature-given art. And whatever Nature hath made, no art can effect: for if a woman hath given birth to a boy, no art can change the boy into a girl, whatever means might be employed for that purpose. After this short discourse, it should be easy for anyone to see how, and in what form, the *materia benedicta* should be sought and found. And no one should imagine, much less be persuaded by any clowns, that he really hath in his hands the *veram materiam* either through the secret revelation of God or through those who claim to be acquainted with it, and no one should imagine that he would then be able to disintegrate the said *veram materiam* proportionately, to separate the *purum ab impuro* in the highest things, that he knoweth how to purify it and completely understandeth. Nay, my dear analysts, that is by no means so: therein lies the difficulty, and to such matters belong art and a skilled mind. See me, for example: as you heard from me in the beginning, for five years I was acquainted with the *veram materiam lapidis*, but all that time I did not know how to proceed with it, and not until the sixth year was the key to its power entrusted to me through the secret revelation of Almighty God. And the old Patriarchs, Prophets, and *Philosophi* have at all times kept this key hidden and secret, for the *Monarcha in loco dicto* saith: It would be a great theft, and no longer secret, had they revealed it in their writings, so that

every cobbler and tooth-drawer could understand it, and much evil could be done that way which would be against the will of the Lord, etc. Now there are many reasons why I should write this Tract: some are mentioned here, some in the *Epilogo*, and another reason is that I do not want to appear as if I would have for my exclusive use *talentum a Deo mihi commissum* (a talent intrusted to be by God). So I have written down in this, my *Aureo seculo redivivo* (*Golden Age Restored*), as much as God and Nature have permitted me, about the great secret of the Philosophers, as mine eyes have witnesses it and my hands grasped it, and how it was revealed through the mercy of God at the right time in great might and glory: and may the pious and God-loving reader take all this in good faith and accept it, examine it skilfully, and be not perturbed if at times there are words mixed up with my sayings which seem to be contrary to the letter. I could not write otherwise *per Theoriam ad praxim*, because it is forbidden to write more exactly and clearly about this *in republica chymica*. But undoubtedly all those who read this Tract in true confidence with the inner eyes of their minds, and are able to look upon it in the right way, to study it diligently, and who pray in all things inwardly and with all their heart, will enjoy, as I did, the wondrously sweet philosophical fruit hidden therein, and partake of it, according to God's will. And then they will be and will remain true Brothers of the Golden Cross, and in eternal alliance, chosen members of the Philosophical Community.

Finally, I will be so candid as to disclose my true given and family name in the following manner to the intelligent, worthy, and Christian reader, so that no one will have a right to cry out against me. So now let it be known to everyone that the number of my name is M.DC.XII, in which number my full name was incised in the book of Nature by 11 dead and 7 living. Moreover, the letter 5 is the fifth part of the 8, and the 15 is again the fifth part of the 12, and let this suffice thee.

Datum in Monte Abiegno, die 25. Martii Anno 1621.

EPIGRAMMA

ad Sapientiæ et doctrinæ filios

*Quæ sivi: inveni: purgavi sæpius: atque
Conjuxi: maturavi: Tinctura secuta est
Aurea. Naturæ centrum quæ dicitur: inde
Tot sensus, tot scripta virum, variæque figuræ
Omnibus, ingenue fateor, MEDICINA metallis:
Infirmisque simul: punctum divinitus ortum.*

HARMANNUS DITICHIUS:

Auth. famulus.

*What I have eagerly desired, I have found: I have purified more often: and
I have united: I have brought to maturity: the resulting Tincture is
Golden: which is called the centre of Nature: then
So many sensations, so many writings of men, and manifold forms.
In all, I frankly admit, the MEDICINA in metals:
And in the feeble as well: the point risen from heaven.*

AUREUM SECVLVM REDIVIVVM

(*The Golden Age Restored*)

WHILST I was meditating upon the wonders of the Most High and the secrets of hidden Nature and the fiery and fervent love of the neighbor, I recalled the white harvest where Reuben, the son of Leah, had found in the fields and had given the mandrakes Rachel had gotten from Leah for sleeping with the patriarch Jacob. But my thoughts went much deeper and led me further to Moses, how he had made a *potable* of the solar-calf cast by Aaron, and how he had it burned with fire, ground to powder, strewed it upon the waters, and gave it to the Children of Israel to drink. And I marvelled most about this prompt and ingenious destruction which the hand of God had wrought. But after pondering over it for some time my eyes were opened, just as happened with the two disciples at Emmaus who knew the Lord in the Breaking of Bread, and my heart burned within me. But I laid down and began to sleep. And, lo, in my dream King Solomon appeared to me, in all his might, wealth, and glory, leading beside him all the women of his harem: there were threescore queens, and fourscore concubines, and virgins without number, but one was his gentle dove, most beautiful and dearest to his heart, and according to Catholic custom she held a magnificent procession wherein the *Centrum* was highly honored and cherished, and its name was like an out-ointment, the fragrance of which surpassed all spices. And its fiery spirit was a key to open the temple, to enter the Holy Place, and to grasp the horns of the altar.

When the procession was ended, Solomon showed unto me the unified *Centrum in trigono centri* and opened my understanding to me, and I became aware that behind me stood a nude woman with a bloody wound in her breast, out of which came forth blood and water, but the joints of her thighs were like jewels, the work of the hands of a cunning workman, her navel was like a round goblet, which wanteth not liquor, her belly was like an heap of wheat set about with roses, her two breasts were like two young roses that are twins, her neck was as a tower of ivory, her eyes like the fishpools in Heshbon by the gate of Bathrabbim: her nose was as the tower of Lebanon which looketh towards Damascus. Her head was like Carmel, and the hair of her head was tied in many folds, like king's purple. But her garments, which she threw off, lay at her feet, and were all unsightly, stinking, and poisonous. And she began to speak: I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? The watchmen that went about the city found me, they smote me, they wounded me, and took away my veil from me. Then I was stricken with fear and not conscious and fell upon the ground: but Solomon bade me stand up again and said: be not afraid when thou dost see Nature bare, and the most hidden which is beneath heaven and upon the earth. She is beautiful as Tizrah, comely as Jerusalem, terrible as an army with banners, but nevertheless she is the pure chaste virgin out of whom Adam was made and created. Sealed and hidden is the entrance to her house, for she dwelleth in the garden and sleepeth in the twofold caves of Abraham on the field Ephron, and her place is the depths of the Red Sea, and in the deep transparent chasms, the air hath given her birth and the fire hath brought her up, wherefore she is a queen of the country, milk and honey hath she in her breasts. Yea, her lips are like a dripping honey-comb, honey and milk are under her tongue and the smell of her garments is like the fragrance of Lebanon to the Wise, but an abomination to the ignorant. And Solomon said further: Rouse thee, look upon all my women and see if you can find her equal. And forthwith the woman had to cast off her garments and I looked at her, but my mind had lost the power of judgement, and mine eyes were holden, so that I did not recognise her.

But as Solomon observed my weakness, he separated his women from this nude woman and said: Thy thoughts are vain and the sun has burned out thy mind and thy memory is as black as fog, so thou canst not judge aright, so if thou wouldst not forfeit thy concern and take advantage of the present opportunity, then can the bloody sweat and snow-white tears of this nude virgin again refresh thee, cleanse thine understanding and memory and restore it fully, so that thine eyes may perceive the wonders of the Most High, the height of the uppermost, and thou shalt really fathom the foundations of all Nature, the power and operation of all the Elements, and thine understanding will be as fine silver, and thy memory as gold, the colors

of all precious stones will appear before thine eyes and thou wilt know their production, and thou wilt know how to separate good from evil, the goats from the sheep. Thy live will be very peaceful, but the cymbals of Aaron will awaken thee from sleep and the harp of David, my father, from thy slumber. After Solomon thus spake, I was very much more afraid, and was exceedingly terrified, partly because of his heartbreaking words, also partly because of the great glamor and splendor of the present queenly woman, and Solomon took me by the hand and led me through a wine cellar into a secret but very stately hall, where he refreshed me with flowers and apples, but its windows were made out of transparent crytals and I looked through them. And he said: What dost thou see? I replied: I can only see from this hall into the hall I just left, and on the left standeth thy queenly woman, and on the right the nude virgin, and her eyes are redder than wine, her teeth whiter than milk, but her garments at her feet are more unsightly, blacker, and more filthy than the brook of Kidron. From all of them choose one, said Solomon to be thy beloved. I esteem her and my queen alike and highly, pleased as I am with the loveliness of my wives, so little do I care about the abomination of her garments. And as soon as the king had thus spoken, he turned around and conversed in a very friendly way with one of his queens. Amongst these was an hundred-year-old stewardess, with a grey cloak, a black cap upon her head, bedecked with numberless snow-white pearls and lined with red velvet, and embroidered and sewn in an artful manner with blue and yellow silk, and her cloak was adorned with divers Turkish colors and Indian figures: this old woman beckoned to me secretly and swore unto me an holy oath that she was the mother of the nude virgin, that she had been born from her body, and that she was a chaste, pure, and secluded virgin, that until now she had not suffered any man to look upon her, and although she had let herself be used everywhere among the many people on the streets, no one had ever seen her naked before now, and no one had touched her, for she was the virgin of whom the Prophet said: Behold, we have a son born unto us in secret, who is transformed beside others; behold, the virgin had brought forth, such a virgin as is called *Apdorossa*, meaning: secretly, she who cannot suffer others. But while this her daughter was as yet unwed, she had her marriage-portion lying under her feet, because of the present danger of the war, so that she would be robbed of it by some roving soldiery and denuded of her stately treasure. However I should not be frightened because of her disgusting garments, but choose her daughter before all others for the delight of my love and life. Then she would give and reveal to me a lye to clean her garments, and then I would obtain a liquid salt and non-combustible oil for my house-keeping, and an immeasurable treasure, and her right hand would always caress me and her left hand would be under my head. And as I then wanted to declare myself categorically upon this matter, Solomon turned around again, looked upon me, and said: I am the wisest man on earth, beautiful and pleasing are my wives and the glamor of my queens surpasseth the gold of Ophir; the adornments of my concubines overshadow the rays of the sun, and the beauty of my virgins surpasseth the rays of the moon, and as heavenly as are my women, my wisdom is unfathomable and my knowledge is inexplicable. Whereupon I answered and, half afraid, I bowed: Lo, I have found grace in thine eyes, and since I am poor, give me this nude virgin. I choose her amongst all others for the duration of my life, and though her garments are filthy and torn, I will clean them and love her with all mine heart, and she shall be my sister, my bride, because she hath ravished mine heart with one of her eyes, with one chain of her neck. When I had thus spoken, Solomon gave her unto me, and there was a great commotion in the hall of his women, so that I was awakened by it, and I knew not what had happened to me, nevertheless I believed it to be but a dream and I thought many subtle thoughts about my dream until the morning. But after I had arisen and said my prayers, Lo! I saw the garments of the nude virgin before my bed, but no trace of her. And I began to be greatly afraid and my hair stood upright upon my head and my whole body was bathed in cold sweat; but I took heart, recalling my dream, and thought about it again in the fear of the Lord. But my thoughts did not explain it, and for this reason I dared not to scrutinize the garments, much less to recognize anything in them. I then changed my sleeping-chamber and I left the garments in it for some length of time *ex mera tamen ignorantia*, in the belief that if I were to touch them or turn them over, something peculiar would happen to me, but in my sleep the smell of the

garments had poisoned and inflamed my violently, so that mine eyes could not see the time of mercy, and never could mine heart recognise the great wisdom of Solomon.

After the above-mentioned garments had lain for five years in my sleeping-chamber and I knew not what they were good for, I finally thought to burn them, in order to clean up the place. And then I spent the whole day going around with such thoughts. But the next night there appeared to me in my dream the hundred-year-old woman and she spake harshly to me thus: Thou ungrateful man: for five years have I entrusted to thee my daughter's garments: among them are her most precious jewels, and during all that time thou hast neither cleaned them nor thrown out of them the moths and worms, and now, finally, thou dost want to burn these clothes, and is it not enough that thou art the reason for the death and perishing of my daughter? Whereupon I became hot-headed and answered her: How shall I understand thee, that thou wouldst make a murderer of me? For five years mine eyes have not beheld thy daughter, and not the least did I hear of her, how then can I be the cause of her death? But she would not let me finish, and said: It is all true, but thou hast sinned against God, therefore thou couldst not obtain my daughter, nor the philosophical Exvivium I promised thee for washing and cleaning her garments: for in the beginning, when Solomon willingly gave thee my daughter, and when thou didst abhor her garments, that made furious the Planet Saturn, who is her grandfather, and full of wrath was he that he transformed her again into what she had been before her birth: and since you infuriated Saturnus through thine abhorring, thou didst cause her death, putrefaction, and her final destruction, for she is the one of whom *Senior* saith: Ah, woe! to bring a nude woman unto me, when my first body was not good to look upon, and I had never been mother until I was born again, then I brought forth the power of all roots of herbs, and in mine innermost being I was victorious. Such and similar heart-breaking words were very strange to me, but nevertheless I withheld mine indignation as much as was humanly possible for me, at the same time protesting *solemniter* against her sayings: that I knew nothing at all about her daughter, much less about her death and putrefaction, and although I kept her garments for five years in my sleeping-chamber, I did not know them for my great blindness nor ever discovered their use, and therefore I was innocent before God and all others. This, my righteous and well-founded excuse, must have pleased the old woman not a little, for she looked at me and said: I feel and observe from thy righteous mind, that thou art innocent, and thine innocence shall be rewarded well and plentifully, therefore I will reveal to thee secretly and out of my good heart, namely that my daughter, out of special love and affection towards thee, hath left thee a gray marbled casket as an inheritance amongst her garments, which is covered with a rough, black, dirty case (and meanwhile she gave me a glass filled with lye, and continued speaking), this same little casket thou shalt clean from its stench and dirt, which it hath received from the garments. Thou hast no need of a key, but it will open itself, and thou wilt find two things therein: a white silver box, filled with magnificent ground-lead and polished diamonds, and another golden work of art, adorned with costly silver rubies: and this is the treasure and entire legacy of my deceased daughter which she left for thee to inherit before her transformation. If thou wilt only transfer this treasure and purify it most highly and silently and lock it up with great patience in a warm, hidden, steamy, transparent and moist cellar, and protect it from freezing, hail, quick lightning, hot thunder, and other outward destruction till the wheat harvest, then thou wilt first perceive the entire glory of thine inheritance and take part of it. Meanwhile I awoke for a second time and called upon God, full of fear, praying that He would open mine understanding that I might seek for the casket which was promised me in my dream. And after my prayer was ended I sought with greatest diligence in the garments and found the casket, but the casing was tight around it and seemed grown onto it by nature, so that I was not able to take it off: then I could not clean it with any lye nor split it with iron, steel, or any other metal. I left it alone once more and did not know what to do with it, and held it to be witchcraft, thinking of the prophet's saying: For though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

And after a year had passed gain and I did not know, after speculating and industriously deliberating, how to remove the casing, I finally went to walk in the garden to rid myself of the melancholy thoughts, and after long promenading, I sat down on a flinty stone and fell into a deep sleep. I slept, but my heart was awake: there appeared unto me the hundred-year-

old stewardess and said: Hast thou received my daughter's inheritance? In a sad voice I answered no, though I found the casket, but alone it is still impossible for me to separate the casing therefrom, and the lye thou hast given me will not work on the casing. After this simple speech the old woman smiled and said: Dost thou want to eat shells and shellfish with the shells? Do they not have to be brought forth and prepared by the very old planet and cook *Vulcan*? I told thee to clean the gray casket thoroughly with the lye given thee, and which proceeded wholly from it, and was not refined from the outer rough casing. This thou hast especially to burn in the fire of the philosophers, then everything will turn out for the best. And thereupon she gave me several glowing coals wrapped up in white light taffeta and instructed me further and pointed out that I should make therefrom a philosophical and quite artful fire and burn the casing, then I would soon find the grey casket. And presently every hour a north and south wind rose, both sweeping at the same time through the garden, whereupon I awoke, rubbed the sleep out of mine eyes, and noticed that the glowing coals wrapped in white taffeta lay at my feet: with haste and joy I grasped them, prayed diligently, called upon God, studied and laboured day and night, and thought meanwhile of the great and excellent sayings of the *Philosophers*, who say: *Ignis et azoth tibi sufficiunt*. About this *Esdras* saith in his fourth book: And he gave unto me a full cup which was full of fire, and his form was as of fire, and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit retained its memory, and my mouth was opened and shut no more. The Most High gave understanding unto the five men, and they wrote by course the things that were told them, in characters which they knew not. So in forty days were written 204 books, 70 for the wisest alone, who were truly worthy of it, and all were written on boxwood. And then I proceeded *in silentio et spe*, as the old woman had revealed to me in my dream, until, according to Solomon's prediction, after a long time my knowledge became silver and my memory became golden. But according to the instruction and teaching of the old stewardess, I enclosed and locked up in a proper and quite artistic manner the treasure of her daughter, namely: the splendid and brilliant lunar diamonds and the solar rubies, both of which came forth and were found from the casket and the landscape. I heard the voice of Solomon who said: My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips are like roses, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His moth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem. Therefore shalt thou hold him, and not let him go, until thou bringest him into his mother's house, and into his mother's chamber. And when Solomon had spoken these words I knew not how to answer him, and I became silent, but I wanted nevertheless to open up again the locked-up treasure, with which I might remain unmolested. Then I heard another voice: I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till she please, for she is a garden inclosed, a spring shut up, a fountain sealed, the vineyard at Baalhamon, the vineyard at Engeddi, the garden of fruits and spices, the mountain of myrrh, the hill of frankincense, the bed, the litter, the crown, the palm-tree and apple-tree, the flower of Sharon, the sapphire, the turquoise, the wall, tower, and rampart, the garden of joy, the well in the garden, the spring of living water, the king's daughter, and the love of Solomon in his concupiscence: she is the dearest to her mother, and the chosen of her mother, but her head is filled with dew, and her locks with the drops of the night.

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

Shortly after this time, just on the day of the month when the moon was new, there occurred an eclipse of the sun, showing itself in all its terrifying power, in the beginning dark green and some mixed colors, until finally it became coal-black, darkened heaven and earth, and many people were much afraid, but I rejoiced, thinking of God's great mercy, and the new birth, as Christ Himself pointed out to us, that a grain of wheat must be cast into the

ground, that it may not rot therein, else it bringeth forth no fruit. And then it happened that the darkness was covered with clouds, and the sun began to shine through, yet at the same time three parts of it were still heavily darkened: and lo, an arm broke through the clouds, and my body trembled because o fit, and it held in its hand a letter with four seals hanging down from it, on which stood written: I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon: Look not upon me, because I am black, because the sun hath looked upon me, etc. But as soon as the *fixum* acted in the *humidum*, a rainbow spanned itself and I thought of the covenant of the Most High, and of the fidelity of my *Ductoris*, and of what I had learned, and lo, with the help of the planet and the fixed stars, the sun overcame the darkness, and over every mountain and valley there came a lovely and bright day; then all fear and terror had an end, and everything beheld this day and rejoiced, praised the Lord, and said: The winter is past, the rain is over and gone; the flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land: the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Therefore let us make haste to take the foxes, the little foxes that spoil the vines, that we may gather the grapes in time and with the make and drink wine, and be fed at the right time with milk and honey-comb: that we may eat and be filled. And after the day was done and the evening fell, the whole heaven grew pale, and the seven stars rose with yellow rays and pursued their natural courses through the night, until in the morning they were overshadowed by the breaking of the sun's red dawn. And behold, the Wise who dwelt in the land arose from their slumber, looked heavenward, and said: Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and there is no spot in her, for her ardor is fiery and not unlike a flame of the Lord: so that no water may extinguish the love, nor any river drown it; therefore we will not leave her, for she is our sister, and though she is yet little, and hath no breasts, we will bring her again into her mother's house, into a shining hall, where she hath been before, to suck her mother's breasts. Then she will come forth like a tower of David, built with ramparts whereon hand a thousand shields, and many arms of the mighty men; and as she went forth the daughter praised her openly; but I fell upon my face, thanked God, and praised His Holy Name.

EPILOGUS

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

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

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

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

FINIS.

A Speech of an unknown Philosophi,
dedicated to the fraternity (R.C.)
being

A short discourse or brief example of the holy Philosophies and most high medicine.

The Most Holy Trinity or Lord God Jehovah

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

The Great World,
out of its Center and Quintessence

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

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

He has Apostasized: but behold: there is the MESSIAH!

The Light of Mercy and of Nature.

LILI: the first matter of the perfect body.
The Mother, giving birth to the middle-world
Balsam and Mummy.

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

A sane mind in a sane body.

Unceasing prayer.

Patience and waiting.

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

The Small Crystal Clear Fountain

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

Death and Life.

The rebirth and renewal,
Beginning, middle and end of the fixation or stability
and the main foundation of the entire magical secret.
Take the Quintessence of the Macro and Microcosmi, or Philosophical Mercurii,
The invisible heavenly living fire,
The salt of the metals ana q. s.

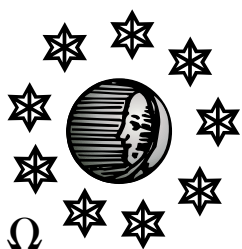
Make out of it, according to the philosophical art of a Magi, through rotating,
dissolving, coagulating and figuring

The Highest Medicine

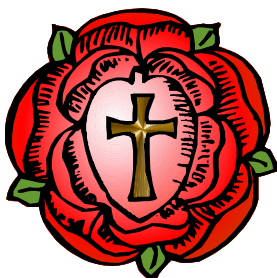
in which
The greatest wisdom, most perfect health and sufficient wealth.
All from one, and all in one
Lying and bragging belongs unto hell.
Enough is said.

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

TO GOD ALONE BE THE GLORY



Lege.



Judica.



Tace.

Per ignem demum
Nomen & Aetas
PAULUS

Perceive ye, how strangely the Lord leaveth His Saints. Psalm 4.

Act. 14. v. 17. Since everything left to us in the Holy Scriptures was intended for our study,
 Cap. 17. v. 28. 28. research and remembrance, so that we humans may fully understand our
 Ps. 104. 148. 150 great incomprehensible God and his noble creation, all creatures, and that we
 might know ourselves best of all, and since the wondrous ciphers Three, Four
 and Seven are mentioned often in the Holy Bible, these having hidden,
 undoubtedly, a great secret.

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

ABOUT THE CIPHER THREE.

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

Secondly, what the very first sacrifice signified, which the Lord God Himself commanded Abraham to give him, about which we read in Gen. 15.

And thus the Lord God spoke unto me

The Divine Theological
 Mercy-Light.

testifies about the Natural
 Philosophical Light.



the spiritual
 Malach.

Sun

Bring me and he brought
 { of 3 years old } an heifer
 { ———n——n } a she goat
 a ram



the Root of Jesse.

the Root of all Metals.

And a turtle dove and a young pigeon, = = Eagle's Gluten.
 And he took unto him all these and divided them in the midst = = Solutio Philosoph.
 But the birds divided he not, = = = = = = = = Sophist. Separatio.
 And when the fowls came down upon the carcass Abram drove them away. Caput. Mortum.

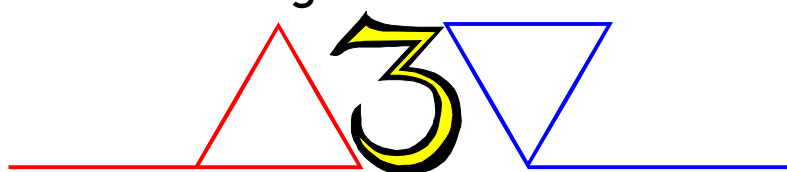
Hermetis Bird ♀ eats of the dead carcass also and flies away with it, is finally captured by the Philosopho, strangled and killed.

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

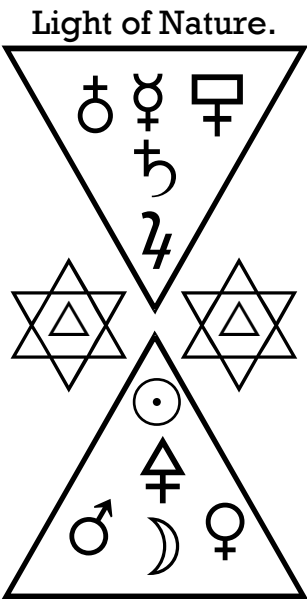
Fourthly, what signify the three great wonder-births in the Old and New Testaments, occuring over and again in the course of nature; announced and proclaimed by the Lord God himself and subsequently by His angels. First the birth of Isaac. Gen. 15. 18. & 21. Then of Samson, Judge 13. After this of John the Baptists, Luke 1, and lastly the most wondrous birth of our Saviour and redeemer Jesus Christ, the Virgin's Son, surpassing by far the other three, Mathew & Luke 1.

Fifthly, what signify and indicate the three parts of the human being, as 1. Spirit 2. Soul 3. Body, about which the Holy Apostle Paul written in 1 Thess. 5., in the light of Nature and light of Mercy.

And this is something about the Wondrous Cipher.



ABOUT THE WONDROUS CIPHER FOUR.



Light of Nature.

4 Elements.	3 Beginnings.	2 Seeds.	1 Fruit.
4. Fire 1	Sulphur 1	Male	Natural becomes 1
3. Air 2	Salt 2	Sperma 2 Sem. 2	Tincture
2. Water 3	Mercury 3	Female	Supernatural 2.
1. Earth 4			
about God	Nature	Metals	the Art
God Father	Son	Holy Ghost	Christian



Quinta Essentia.

G. P. W. M.

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

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

The fume will rise over
you from eternity to
eternity and will be
your torment.

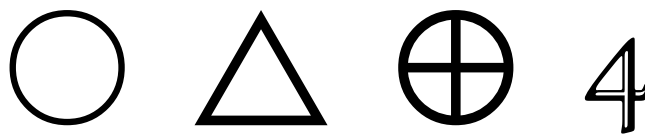
Firstly, why the Lord God hath given three times 40 years respite and time for repentance, to the first world. Gen. 6.

Furthermore, from the Old and the New Testament:

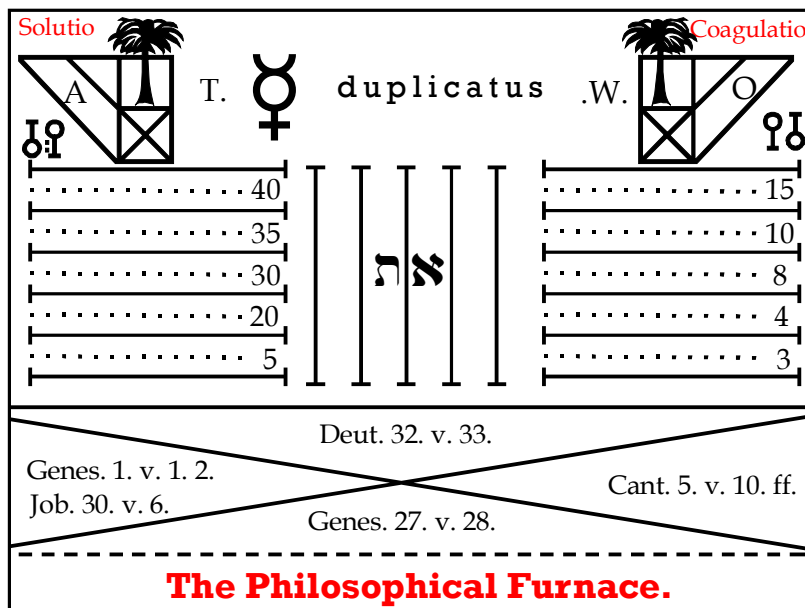
- 40 Days and nights it rained when the flood came upon the earth.
- 40 Days after the flood subsided, Noah opened his Ark.
- 40 Days and nights Moses was upon Mount Sinai.
- 40 Years the children of Israel wandered in the wilderness.
- 40 Days and nights Elijah fasted in the wilderness.
- 40 Days Nineveh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

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

Summa 3 times 4 times 40
is the secret interpretation.



- Preliminary work.
1. Mortificatio & Putrefactio
 2. Solutio -----
 3. Animatio-----
 4. Purefactio-----
 5. Combinatio: est seu duplicatis.



- Subsequent work.
1. Mortificatio & Putrefactio
 2. -----Solutio
 3. -----Animatio
 4. -----Putrefactio
 5. Perfectio seu Fixatio

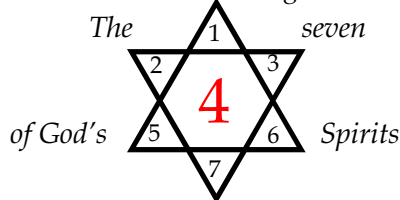
The mystery which hath been hid from ages and from generations, but now is made manifest to its Saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you. Col. 1 v.27. This is the revelation and the true and right knowledge of Jesus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

Eternity becomes Nature & Time.

G.P.W. F.S..H.G.
G.M.
I.C.

What else dost thou want, O Man! in this world,
 When you have Christ, the twofold hero,
 True God and mortal in one person,
 He hath done enough for you,
 Defy the devil and the world,
 If it doth not hold to Jesus Christ

Divine Cabalistic Signal-Star



I H E S V S
A D O N A I
I E H O V A
 ☽ ☿ ☼ ♀ ♀ ☾

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

ETERNITY ♀ GOD.

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

And this is the life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent. John 17.

GOD

J



Sulphur, Mer
 Tria



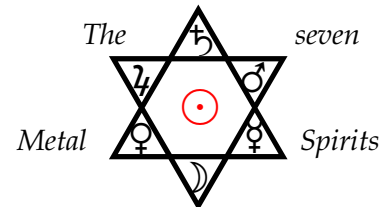
God dwelleth in a light, which no man can approach unto, or hath seen, nor can see. 1 Tim. 8. No man hath seen God at any time, the only begotten Son hath declared Him to be a Spirit and a light. John 4.1. John 1.4. No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Matth. 11.

☽ ☿ ☼ ♀ ♀ ☾

Materia prima becomes Materia ultima

Hold fast to Him and despair not,
 In all needs He will be near you,
 Trust that He is on the heavenly throne,
 God's Son together with both natures,
 Jesus Christ today and yesterday,
 And the same in all eternity.

Natural Philosophical Signal-Star.



ETERNITY.

HS.



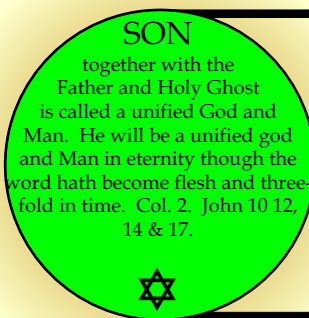
curius, Sal,
 Principia.

K R I S T V S
T I N C T V R
 ☽ ☿ ☼ ♀ ♀ ☾
1. 2. 3. 4. 5. 6. 7.
C H A O S

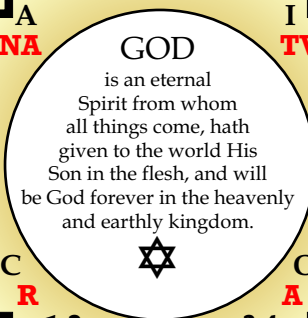
For I determined not to know anything, save Jesus Christ and Him crucified. 1 Cor. 2.

NATURAL ♀ NATURE.

that which we have looked upon and our own hands have handled of the word of life. 1 John 1.



God hath reconciled us to Himself by Jesus Christ. 2 Cor. 5. God hath gained his community through His own blood. Act. 2. God hath suffered in His flesh, but resurrected in His Spirit. 1 Pet. 3 & 4. The Lord of the glory hath been crucified. 2 Cor. 2. The Lord of life hath been slain. Act. 5.



No man hath ascended up to heaven but he that came down from heaven, even the Son of man, which is in heaven. John 3. Who hath been conceived by the Holy Spirit. Math & Luke. That which is born of the Spirit is Spirit. John 3. All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. Math. 12.



The Son of God in the ☉ Mal 4. NB.



In the flesh dwelleth the fulness of the Godhead bodily.

LVX

Fiat Corpus. NB.
 And the light was manifested to us and we have seen it and bear witness and shew unto you that eternal life.
 Also know: if is far better to have the loved Christ than to possess all knowledge. Ep. 3.



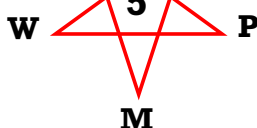
HUMAN

The One God, the

O Cross, thou art a wondrous guest keeping thy place by God and Nature.

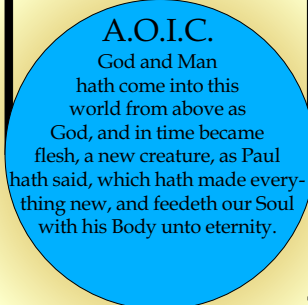
I.G. G.C.

Divine Cabala



Slay the old Adam with his evil desires.

Id quod fuit permansit, quod non erit assumpt. John. Matth. Luke. 1. All power is given unto me in heaven and on earth. Matth. 28. For in Christ dwelleth all the fulness of the Godhead bodily. Cor. 2. This is my beloved Son, in whom I am well pleased, to whom I shall hearken. Matth. 3, 17. Mark 9. Luke 9. John 1.



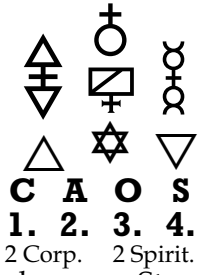
Flesh

ITY and Triune Word made

G.C.

Quint Essentia

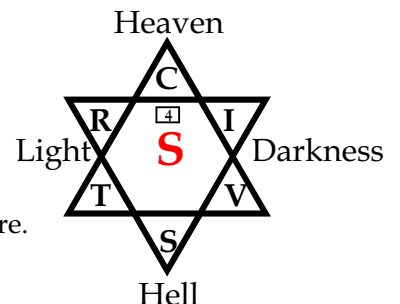
Anima ☉ Mundu Spirit. Cœlestis. RAD. HUM. Tinctur.



Water becomes Stone. NB.

Nec non primarum Materialium, i.e. Principium omnium rerum, sive Tincturæ Lapidis Philosoph.

And if any man love not the Lord Jesus Christ, let him be Anatema. 1 Cor. 16.



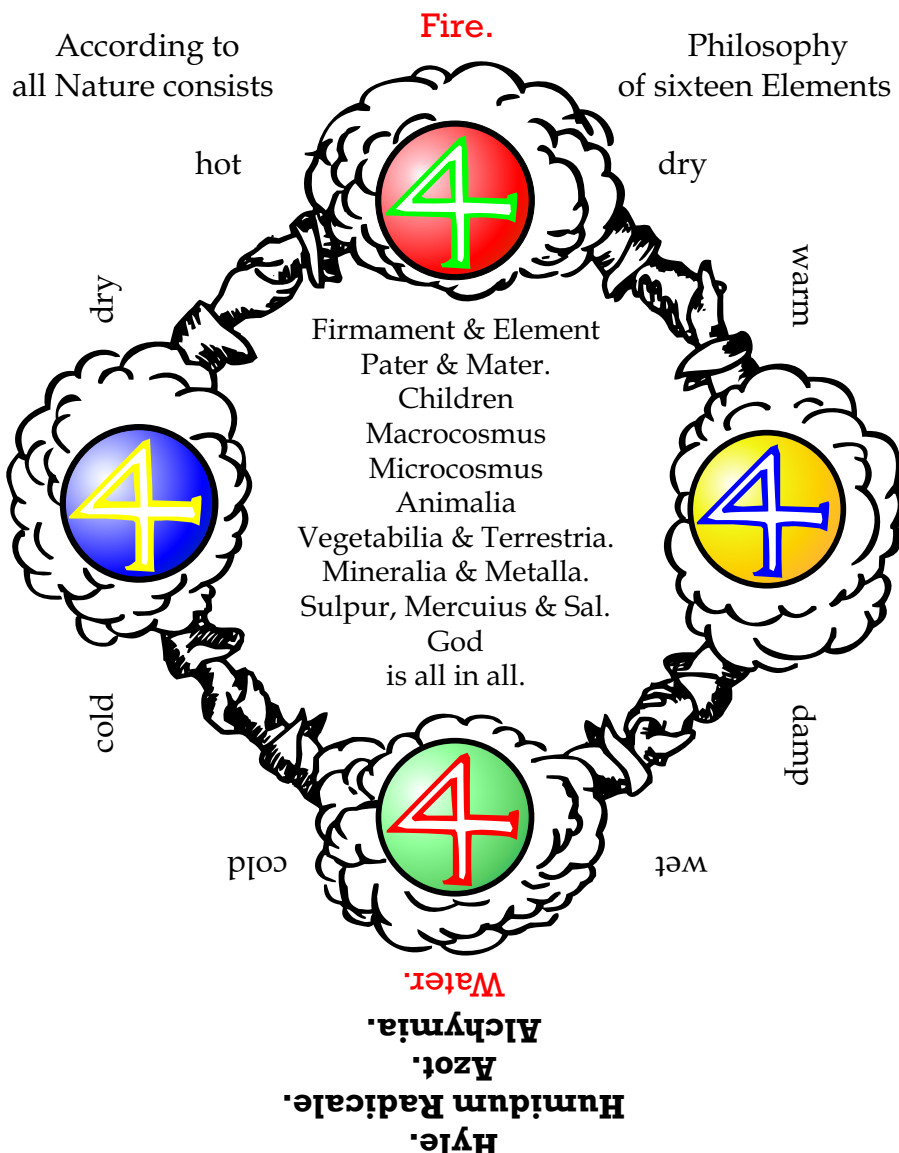
Slay the 1. 2. 3. 4. Elements with their evil vapours.

ELOHIM JEHOVAH GOD

WORD Fiat

Natura
Primum Mobile
Prima Materia
Quinta Essentia
Quatuor Elementa
Lapis Philosophorum

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



The Spirit of God moved upon the face of the Waters. Gen. I. v. 2.

Ignis Philosophorum

invisibilis & secretissimus occultatem

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

Ignis Q. E. Coelest

Four times four equals XVI lines,
so many are there of the
ELEMENTS.

Aqua Philosophorum h.s.

Mercurius Primaterialis Catholicus

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

Aqua Q. E. Secreta.

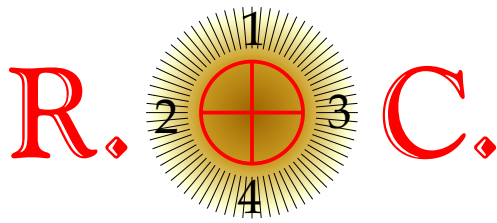
Four times four equals XVI lines,
so many are there of the
ELEMENTS.

FIGURA CABALISTICA

The right Reasons for the Wondrous Number of God,

1.2.3.4.

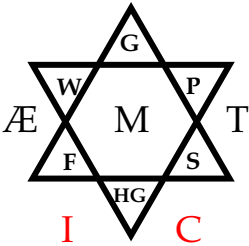
ELOHIM



O ARCANA ARCANORUM

The One and Eternal God reveals Himself in the Holy Trinity

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



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

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

After Eternity Heavenly and after Time Creaturally, Naturally.

That is

In Heaven and on Earth

the determined Rosy-Cross which the world calls white:
appearest to our eyes, and the secret of all secrets in Heaven and on Earth

<p>The 7 Heavenly Natures & their characteristics</p> <p>Tinctur</p>	<p>ETERNAL DIVINE</p> <p>1 2 3 4</p>	<p>HEAVENLY</p> <p>has been, is</p> <p>else be, above and on Earth.</p>	<p>NATURALLY TIMELY</p> <p>1 2 3 4</p>	<p>The 7 Earthly Natures & their characteristics</p> <p>Tinctur</p>
--	---	--	---	---

An eternal
almighty God.

Acc. to the eternal divine Light,
A.W. Theosophia.
Myster. Mag.

Acc. to the heavenly Light
and cornerstone G & M.J.C.
Theologia

Acc. to the natural Light &
Stone of the Wise Philosophia
Myster. Mag

A small earthly
mighty God.

Acc. to the divine Cabala.

Acc. to Magia Philosophia

One God	{	1	2	3	3	=	=	=
		Spirit.	Person.	Word,	3 Eternal spiritual heavenly Persons	=	=	=
		Father,	Son,	Holy Ghost,	3 heavenly timely Persons	=	=	=
		God.	Christ.	Man.	3 heavenly and 3 earthly Persons	=	=	=

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

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

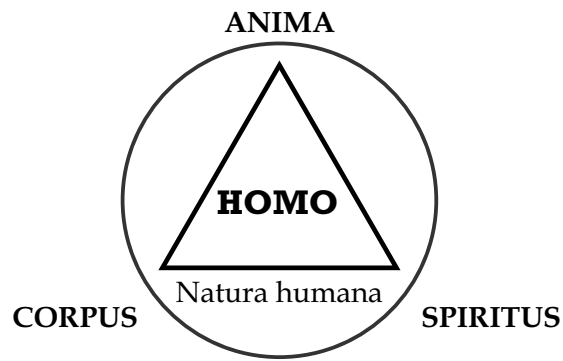
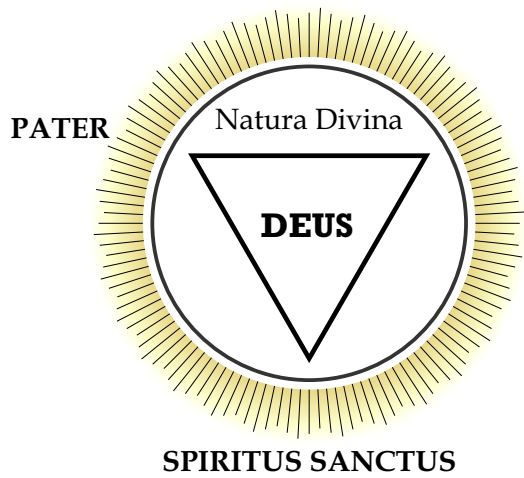
<p>Vegetabilibus.</p> <p>The likeness of to the</p>	<p>Animalibus.</p> <p>God according Holy Trinity</p> <p>in nature earthly</p> <p>and the kingdom.</p>	<p>Mineralibus.</p>	
--	--	----------------------------	--

O secret above all Secrets.

⁴*He who truly recognises Jesum Christum hath will employed his time⁴*

The secret wondrous number, i.e. 1.2.3.4, the true Rosy-Cross and the revelation and true knowledge of Jesus Christ, God and man, that is all heavenly and earthly wisdom in heaven and on earth. N.B. as the one eternal God begot Himself and bore witness of Himself. Three different separate persons and nevertheless is and remains, according to His being, one eternal God, spiritual, heavenly, invisible in eternity as the three heavenly persons: 1. Spirit, 2. Work, 3. Father, one God: and earthly, visible, bodily, a man and God in three persons in time: 1. Spirit, 2. Person, 3. Word, a man: for the Word became flesh, i.e. Eternity became time; God a man: that is, one time, two times and a half a time according to the Old and New testaments, the Law and the Gospel, the heavenly and earthly Trinity, all in heaven and on earth. Since the whole fulness is in Him, J. C. N.B. The Godhood itself. Col. 2 and John 9, 10, 12, 14 & 17. Thus speaketh the Heavenly Wisdom: I and the Father are one, believe that the Father is in Me and I in Him, and he that hath seen Me, seeth the Father who has sent Me and loveth Me, N.B. to Him I will manifest myself and the Father and I will come to Him and make mine abode in Him. 1. Cor. 3 & 6. 2 Cor. 6. Eph. 3. 4.

SPIRITI DAMNATI.



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

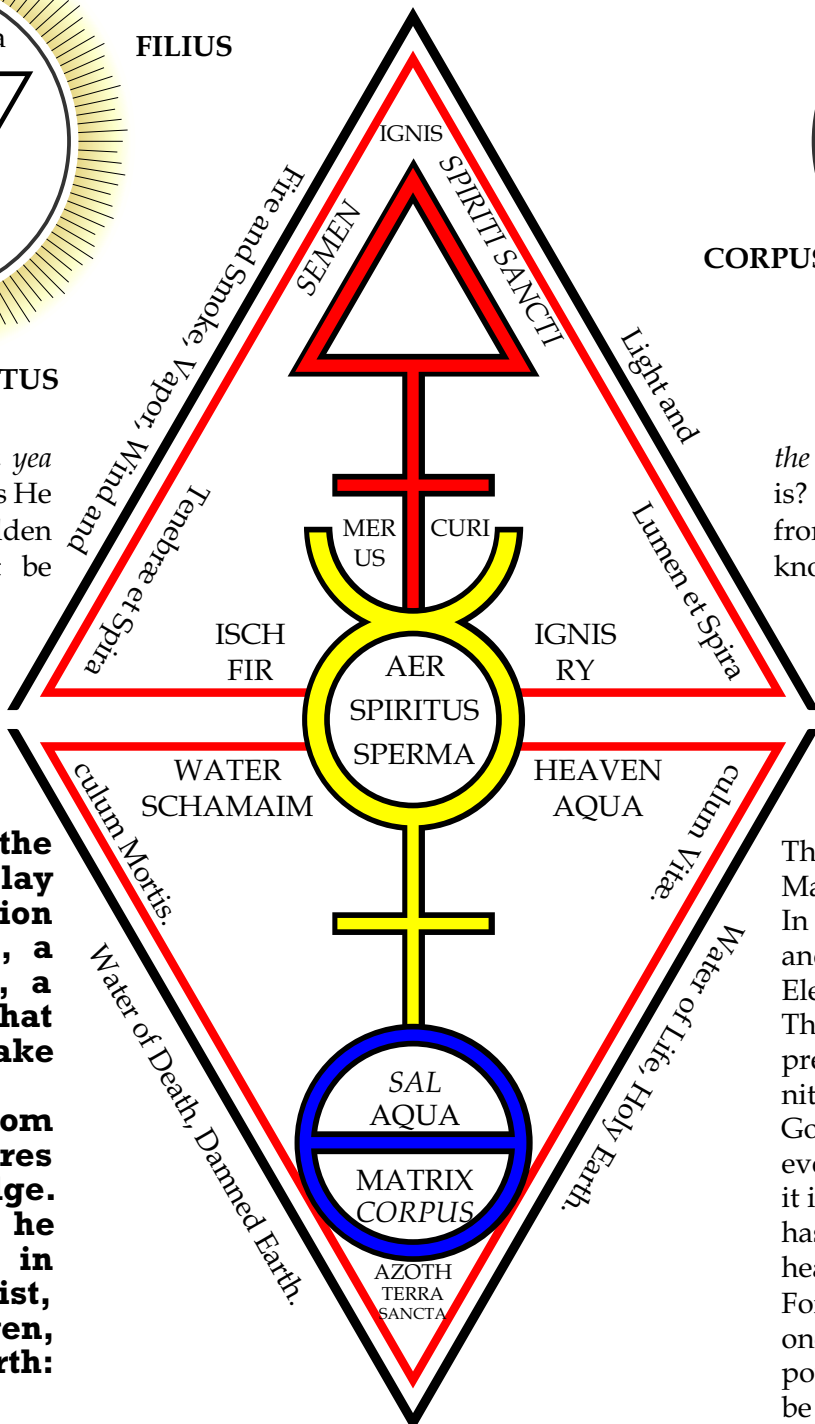
the deep things of God. 1 Cor. 2. v. 10. is? we see the least of His works, for from us, for the Lord hath made known to those who fear Him.

ISAIAH XXVIII. v.16.

Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

Colos. 2. v. 3. In whom are hid all the treasures of wisdom and knowledge. Ephes. 1. v. 10. That he might gather together in one all things in Christ, both which are in heaven, and which are on earth: even in him.

For thou wilt light my candle: the Lord my God will enlighten my darkness. Psalm XVIII. v. 28



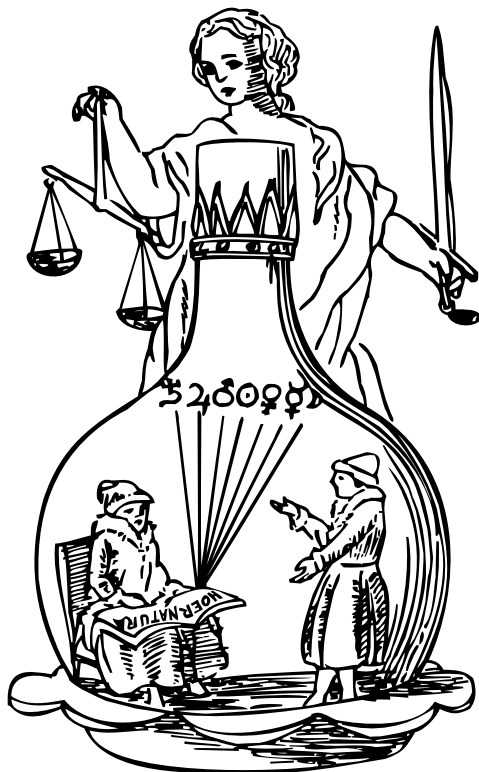
So likewise is it in the Parable.

The noble and costly Stone, Misterii Magni and Lapidis Philosophorum. In this Stone lies hidden what God and Eternity, Heaven, Stars and Elements have and are able to do. There hath been none finer nor more precious than this one from all Eternity, and it is offered and given from God to men in his merciful love, and everyone who so desires may get it, it is a stone unsightly to look at, but has in it the power of the entire God-head.

For compounding and perfecting it one needs 2 central Δ, in which the power of all things abides; in it must be the very best in heaven and in the world itself, from the upper and lower spheres, which is from far and near, everywhere it can be proved but not everyone is qualified to do so.

TERRA DAMNATA

Putrefactio.



Resurrectio.



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

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

DE SEPTENARIIS MYSTERIIS.

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

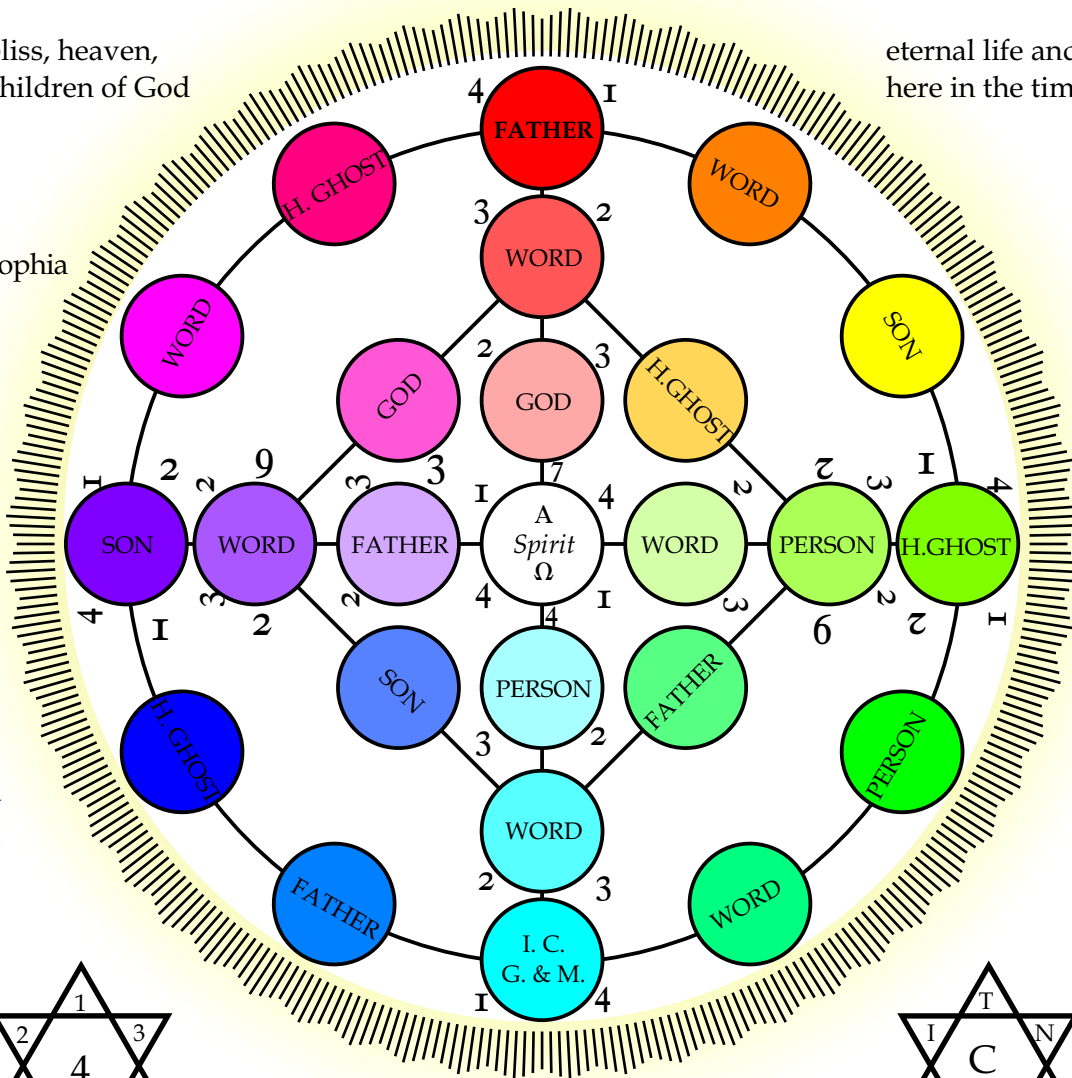
eternal life and rest, for all new-
here in the time and there in all

ROSEÆ

According to the Theosophia

The secret hidden
the world does not
so much to

1. 2. 3. 4. 5. 6. 7.
E W I K E I T
E T E R N T Y
T I N C T U R
A. O.
O U T F L O W
A U S F L U S S
1. 2. 3. 4. 5. 6. 7.

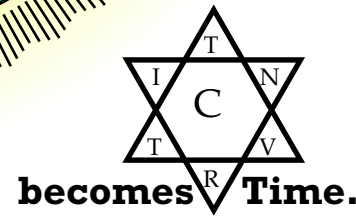
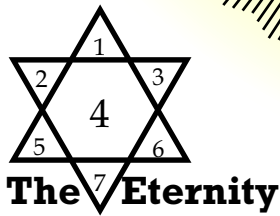


CRUCIS

and the Theologia

Rosy Cross, which
know and yet has
say about.

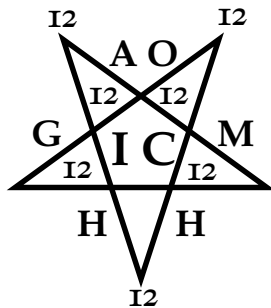
1. 2. 3. 4. 5. 6. 7.
Z E I T L I G
T I M E L Y
T I N C T U R
A. O.
I N F L O W
G e g e n W U R F
1. 2. 3. 4. 5. 6. 7.



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

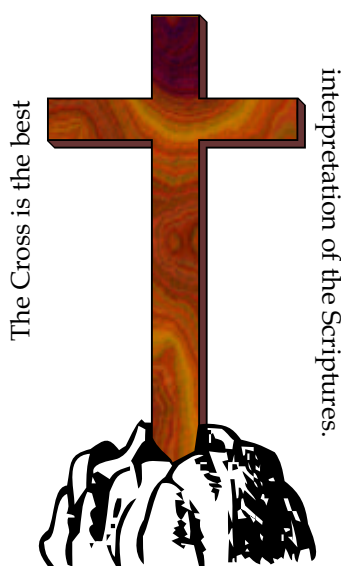


There is a Word speaking eternally,
Self out of itself, in itself, but still not itself,
It may never be spoken out!
Egos, everything, nothing, hell, heaven, earth.
Light, night, good, bad, body, spirit, this, that,
Yes, no, I, thou, give, take, do, let,
Sense, will, reason, no reason, here, there,
Sorrow, joy, scorn, love, quiet, time, eternity,
Soul, angel, devil, life, death, stillness,
Sound, one, none, Man, yes even God.
The Word cannot even reach itself,
Cannot be compared to anything
And yet it is at all times
All in All Jesus Christ!
He speaks, does not speak, is being spoken,
Speaks out, speaks in, remains unspoken,
Creates everything Himself, remains uncreated,
But is Himself what He created:
From the innermost out, from the outermost in,
He has been, is, is not, but will be.
One God, one Lord, one Spirit, one Unit:
Whoever does not believe this,
cannot understand anything.
For from BELIEF comes understanding,
So speaks the Spirit, and writes the Hand,
First believe it, then try it,
If found good, then praise it.
Silentium Sapientiae; Simplicitas Veritatis



- | | |
|--|-----------------------|
| 12 Patriarchs | 12 Stars in the crown |
| 12 Prophets | Apoc. 12 |
| 12 Apostles | 12 Heavenly signs |
| 12 Articles of belief | 12 Months in the year |
| 12 Gates in the New Jerusalem Apoc. 21 | 12 Hours in the day. |
| | 12 Hours in the night |

PROBAT FIDEM



The Cross is the best

interpretation of the Scriptures.

CONSTANTIA.



Animæ Pharmaca
Sanctissima Bibliotheca
Lecta placent. Xies repitita placebunt
Via Sancta
SPIRITUS & VITA
Oraculum & Spiraculum
Ie Ho Væ
Rationale Dinvarum
AOURIUM & TUMMIM
Tabernaculum
DEI cum Hominiibus
SANCTUARIUM
יהוה
MEMORIALE
Magnalium DEI
LUCERNA DOMINI
Armarium
Spiritus Dancti
PANACEA
Nectar & Ambrosia
PORTA CELI
LIBER DOMINI
FONS
Signatur
CIBUS ANIMÆ
Lumen Gratiae
ORTUS
Conclusus
THESAURUS
Absconditus
VERBUM VITA
Quærite & Invenietis
Credite & Intelligetis.

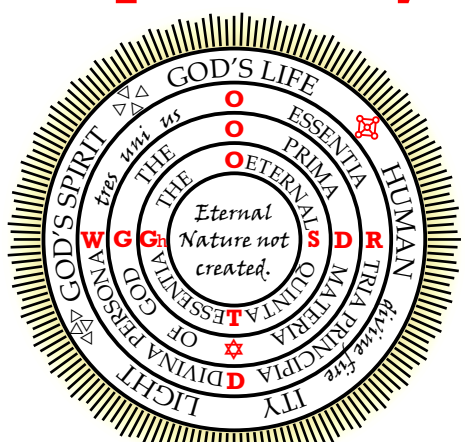
Figura Divina Theosoph. Cabalist. nec non Magica Philosoph. & Chymica.

The eternal Sun in his
Deus Triunus exvivit

understood according to Philosophy

Godly nature and power.
ex Centro in Centrum.

Cœlesti and not terrestri.



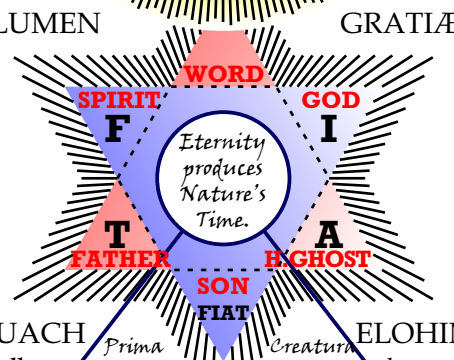
Eternal invisible heaven

Nothing else is, nothing
will ever be, in eternity

Temporal visible earth

And God

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



ly Holy Trinity.

else was, nothing else
and in time.

ly Holy Trinity.

said
through his words.
nihil faciunt frustra.
image and likeness of thy God.

The Created Sun in his

The great upper moving
spiritual world.

Nature's heavenly house
and spiritual palace.

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



I was dead and behold!
I live again.



Follows Explicatio.

actions and attributes.

The small lower resting
bodily world in its
Centro.

Earthly and bodily
abode of nature.

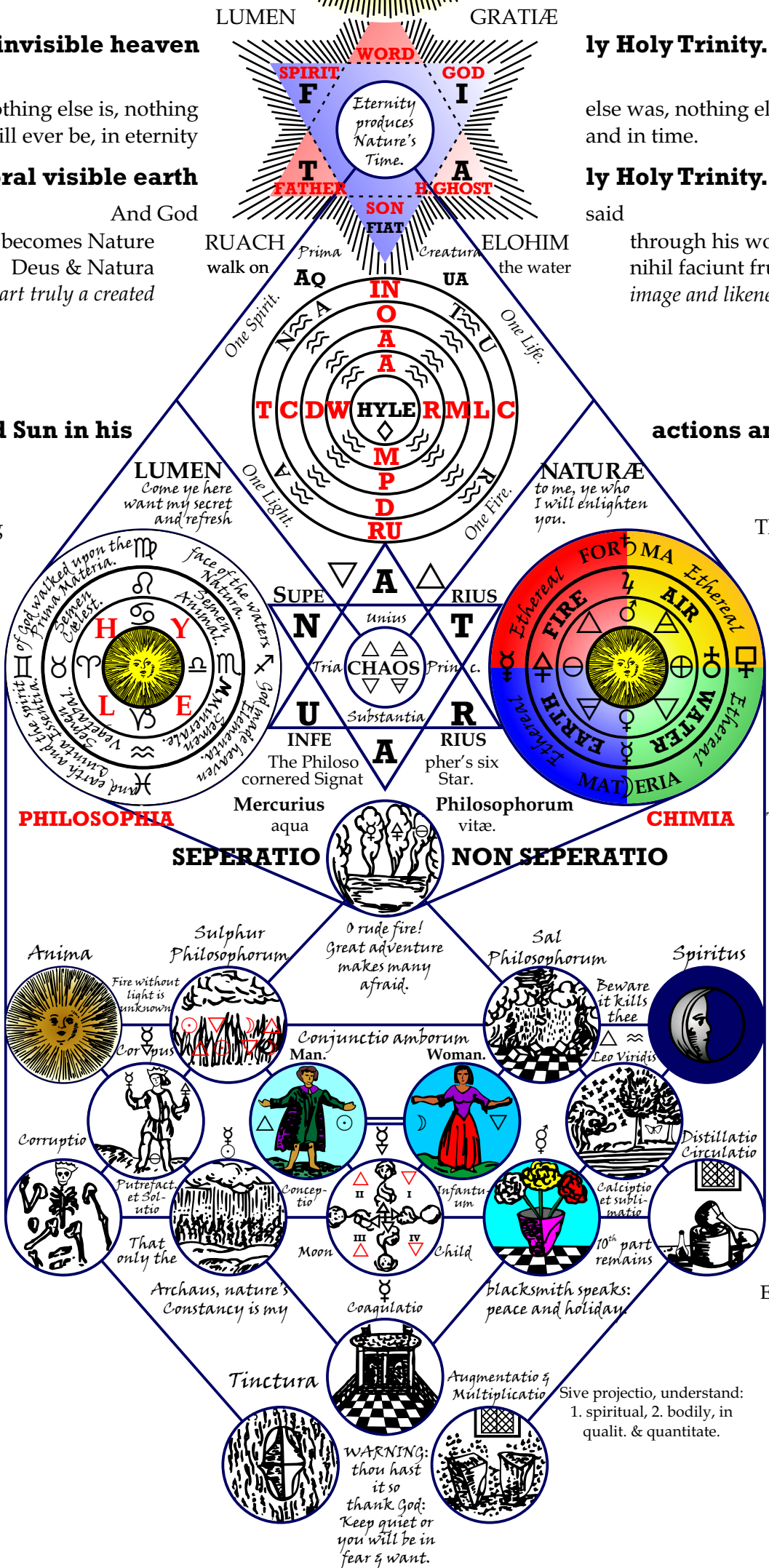
Though I am not guilty
of it, Reason is on the
minds of the sophists.



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



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



SCALA PHILOSOPHORUM CABALISTICA MAGIA

atque arbor aurea

DE MYSTERIIS NUMERIS QUATERNARI, QUINARI ATQUE SEPTENARI

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

ETERNITY

BEGINNING

of knowledge of good today many people

MATERIA

AVIS
CATENA

REMOTA

HERMETIS
AVREA

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

Man, who can ascend ladder and eat of the so that God and Nature

MATERIA

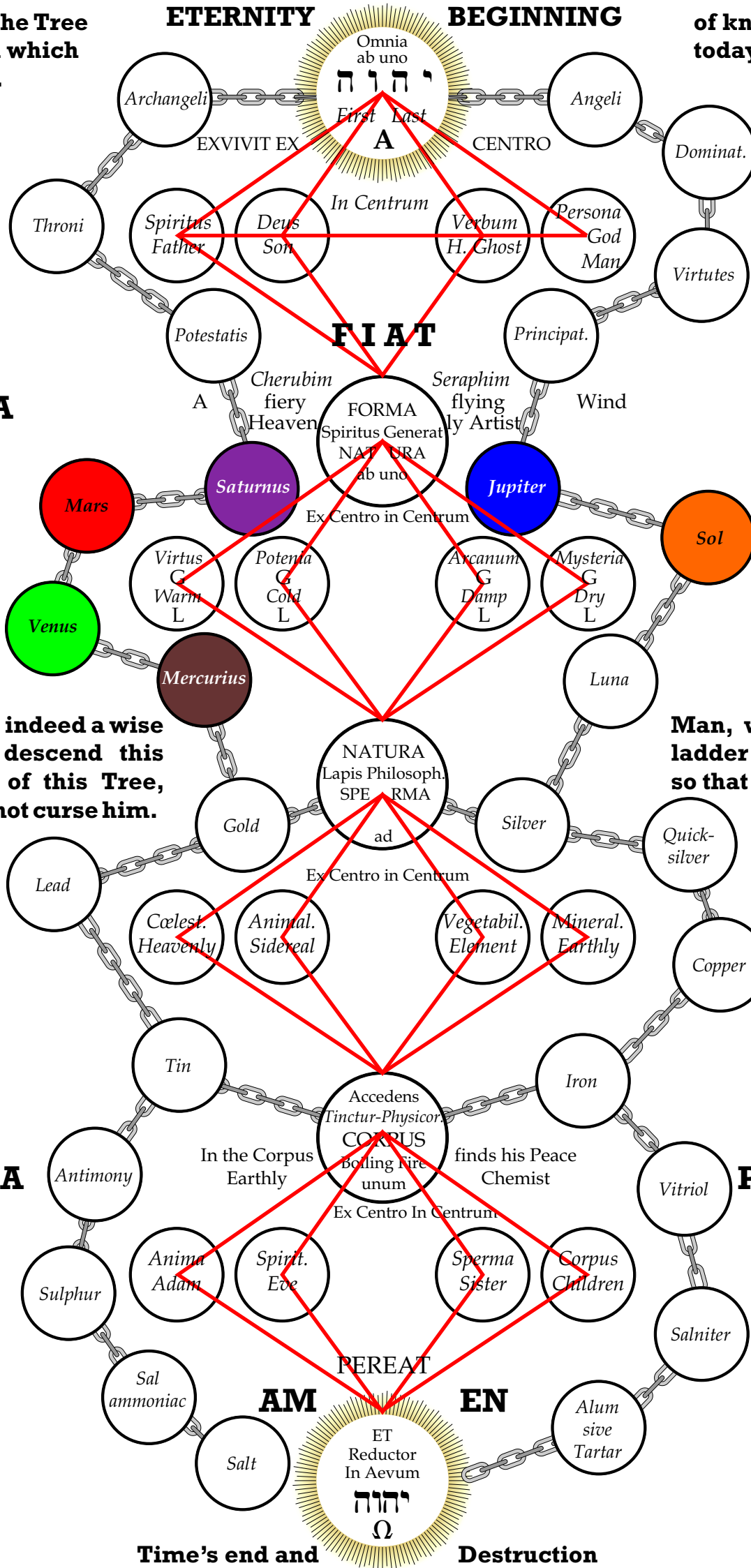
PROPINQUA

Time's end and

Destruction

SAPIENTIBUS SATIS

EST DICTUM



The Invisible Incomprehensible Chaos.

THE BOTTOMLESS PIT

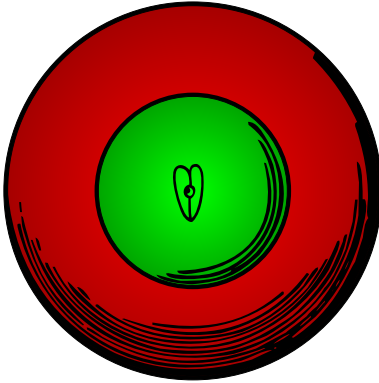


The Eternal nothing and yet the all.

ETERNITY.

The Visible Comprehensible Chaos.

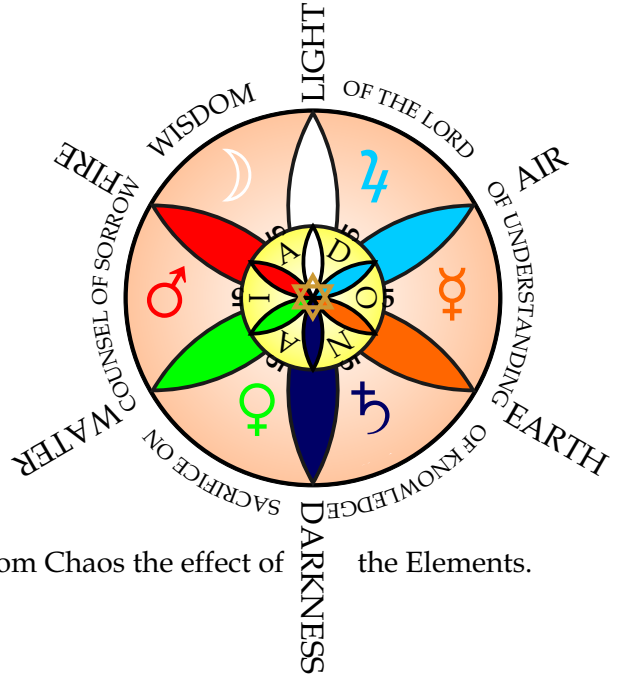
THE BOTTOM



The Timely nothing and yet the all.

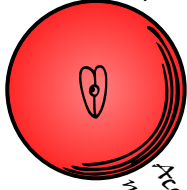
TIME.

Signat-Star of Time



From Chaos the effect of the Elements.

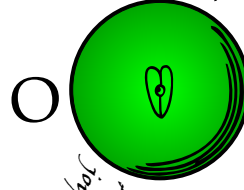
The Fruit of the First Principle.



A

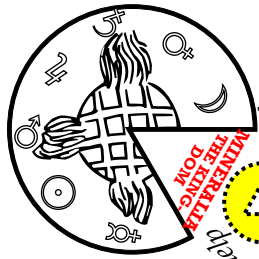


The Fruit of the Other Principle.



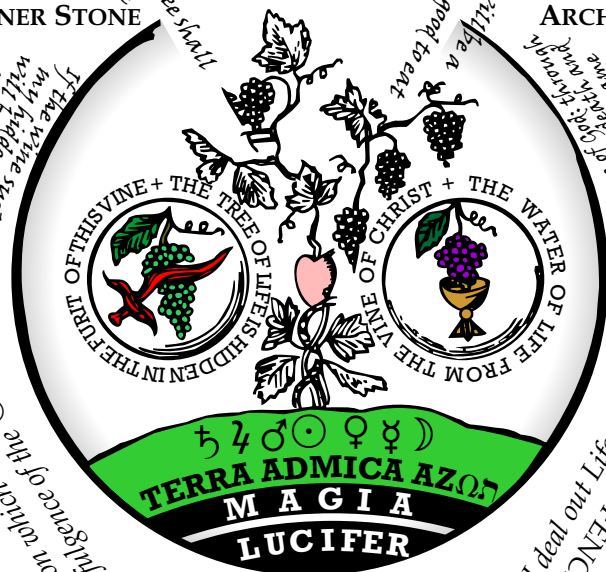
O

According to the First Principle this Tree is evil, according to the other good, according to the third recognisable.



THIS IS THE CORNER STONE

OF ALL ARCHITECTS.



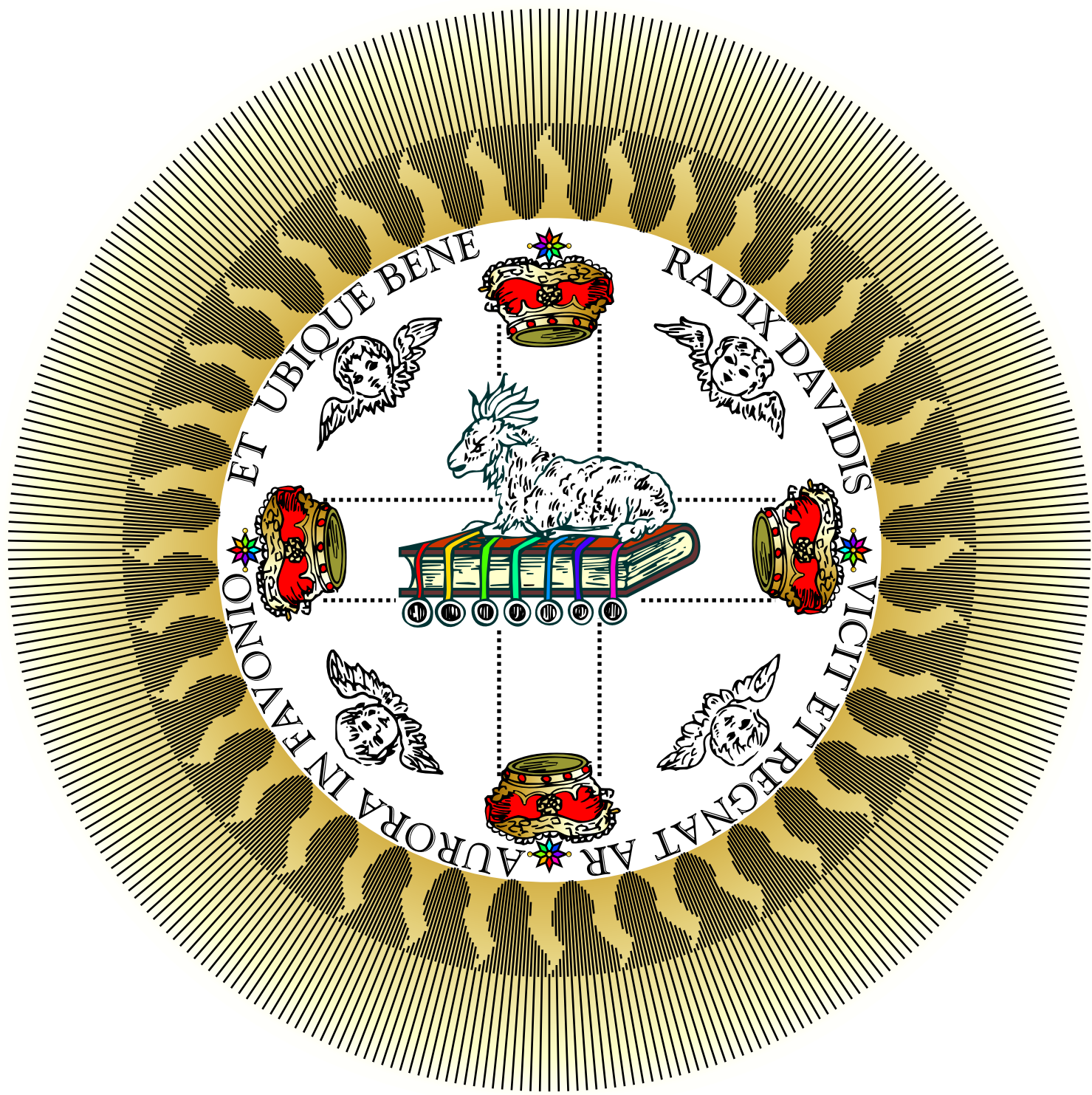
According to the First Principle this tree shall not be touched, for on it is knowledge

According to the Other Principle it will be a joy to look upon this tree and the fruit good to eat

one stone and no stone on which is knowledge of all in all. I am the water of life and I have hidden within me the stone of trinity which the wise ones love, but the fools despise and do not know



VEGETABILIA THE GLORY



JESUS.

I know nothing, I can do nothing, I do not want anything, I do not please myself, I do not praise myself, I do not relish anything, I do not learn, I do not seek, I do not desire anything in heaven and on earth; only the living word alone, which became flesh, JESUS CHRIST, and him CRUCIFIED. 1 COR. 2.

This is the most holy, most understanding heavenly ARTICUL, and openly revealed to us through God Himself in the Light of Nature

I am the Alpha and Omega

the First and the Last

Apocal. 1. v. 11, 12. Cap. 5. v. 5. seq

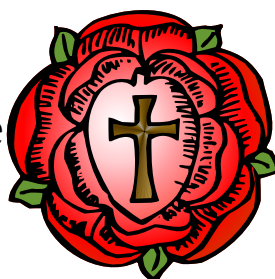
Metaphysica

Physica. D.O.M.A. & Hyperphysica.

Deo omnipotenti sit Laus, Honos & Gloria in Seculorum Secula, Amen.

Mea

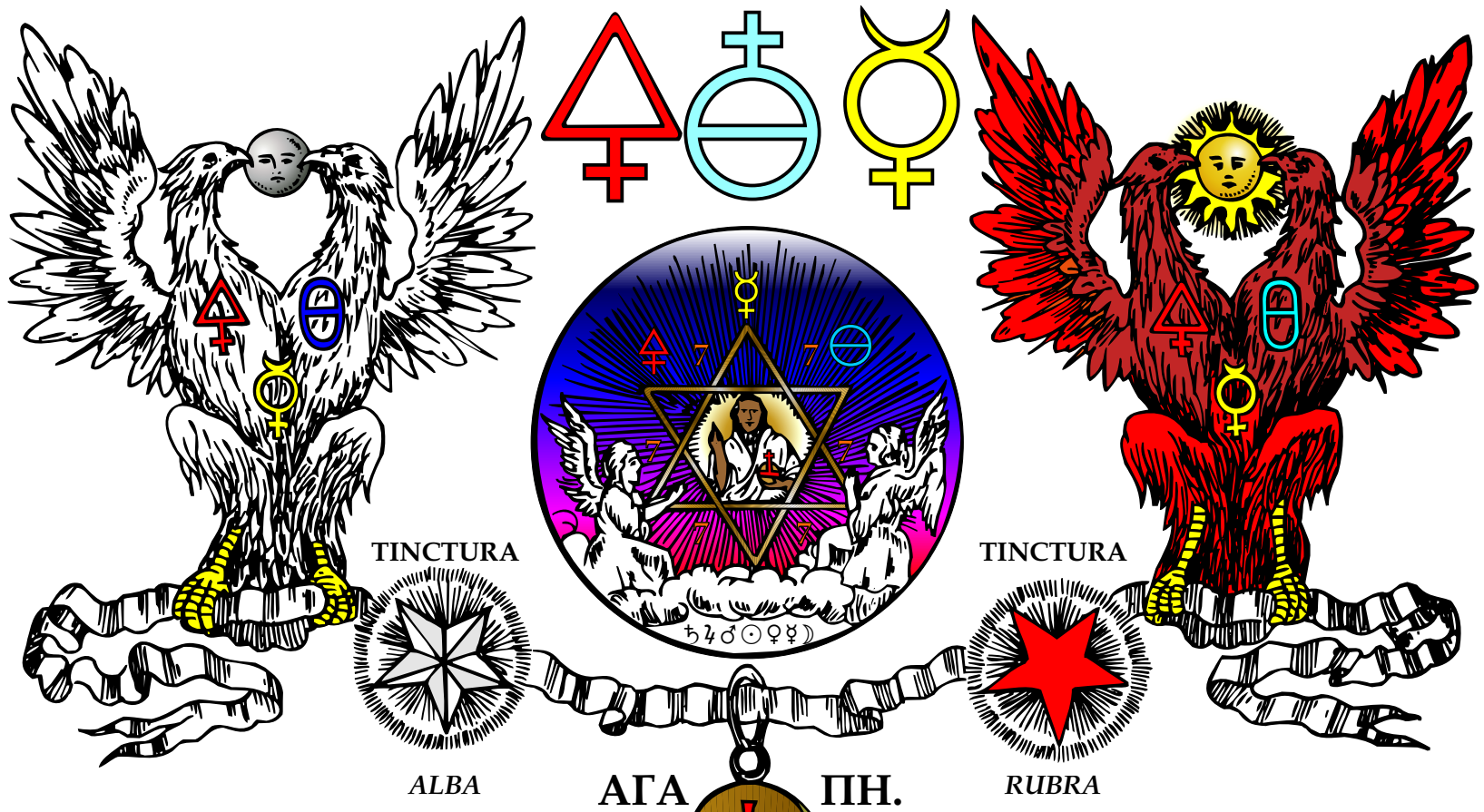
in Cruce



Rosea

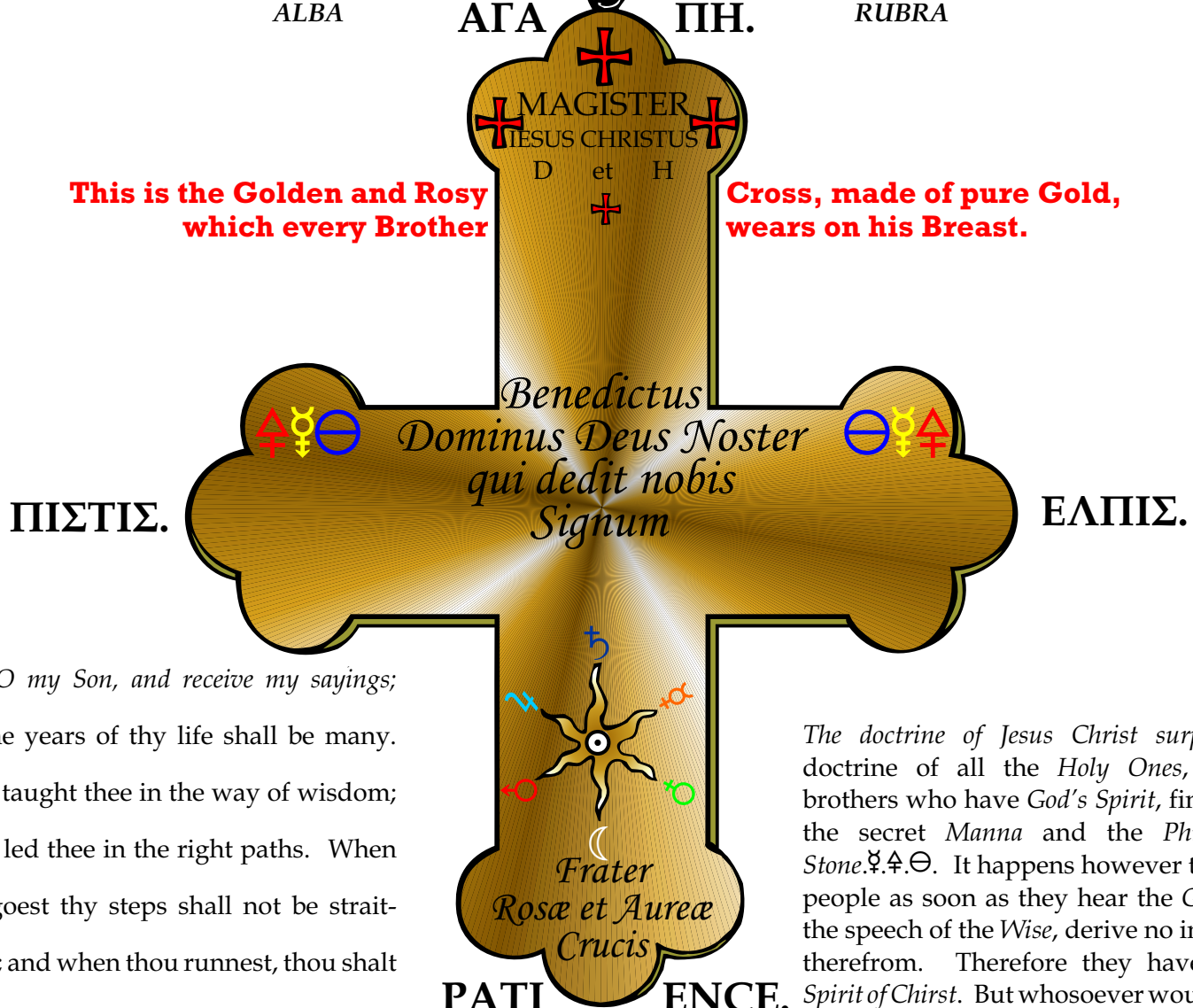
Victoria

MYSTERIVM MAGNVM STVDIVM VNIVERSALI



**This is the Golden and Rosy
which every Brother**

**Cross, made of pure Gold,
wears on his Breast.**



Hear, O my Son, and receive my sayings;
and the years of thy life shall be many.
I have taught thee in the way of wisdom;
I have led thee in the right paths. When
thou goest thy steps shall not be strait-
ended; and when thou runnest, thou shalt
not stumble. Take fast hold of instruction;
let her not go: keep her for she is thy life.

Prov. IV. v. 10.

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

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