

# 34 Arnold of Villanova

Arnold of Villanova, born near Valencia, Spain, in 1235, was a renowned physician and contrarian. His abilities as a physician brought him in the the highest circles of society, and his contrarian nature got him exiled from those same circles.



His prowess as a physician is attested by the castle he was given in 1285 for treating King Peter II of Aragon so well. His contrarian nature got him diplomatically "exiled" to Paris in 1299 by King James II of Aragon. Being born to a poor family, and seeing the lifestyles of the wealthy, he became an outspoken social reformer and had to flee the Spanish Inquisition. His philosophical texts were ordered burned at the Sorbonne.

His philosophy was modern and ancient at the same time. His medicine included magic and astrology, but he believed in experiments and lamented the difficulty in performing medical experiments. Of magic and superstition he had no qualms:

“ This precious seal works against all demons and capital enemies and against witchcraft, and is efficacious in winning gain and favour, and aids in all dangers and financial difficulties, and against thunderbolts and storms and inundations, and against the force of the winds and the pestilences of the air. Its bearer is honoured and feared in all his affairs. No harm can befall the building or occupants of the house where it is. It benefits demoniacs, those suffering from inflammation of the brain, maniacs, quinsy, sore throat, and all diseases of the head and eyes, and those in which rheum descends from the head. And in general I say that it wards off all evils and confers good; and let its bearer abstain as far as possible from impurity and luxury and other mortal sins, and let him wear it on his head with reverence and honour.

If the mania was too severe then a hole should be drilled into the head to let allow the noxious vapors to escape; failing eyesight was the consequence of too frequent washing of the head. It really is astonishing what the ancients would believe, but such is the era of authority.

Arnold wrote several texts on alchemy, the longest being *The Treasure of Treasures, the Rosary of the Philosophers, and Great Secret of Secrets* (this is a single book, not three). It was popular, and started a fad of alchemical rosaries, which (I think) might be the origin of the Rose theme in later French alchemy and the idea of the "rosy cross", or Rosicrucian symbology, the use of a rosary for things other than the Church-ordered repentance. It might also be that the "rosy cross" is just an

ordinary [rosary](#) with it's cross attached.

In writing of alchemy, Arnold also says he will reveal all and hold nothing back, but warn readers they will encounter "hidden reasoning." And like all other alchemists, fails to deliver on that promise. His *Treasure of Treasures* has a theoretical and a practical side; the theory came from Plato, Aristotle and Pythagoras. He accepts the mercury-sulfur theory but had mercury as the more important constituent and holds that the sulfur is harmful to all metals. It should be possible, to Arnold, to make gold form mercury alone by removing the excess sulfur, though it will take a small amount of gold to get the reaction going. The best form of mercury is the "mercurial liquid" imported from Spain under a seal. We don't know what this liquid is, but it's used four parts liquid to one part of mercury to make the liquid, then the liquid is used twelve to one of gold or silver to make the elixir. The elixir is used 1000 to one to transmute base metals to gold. other methods of transmutation are described.

First mercury is fermented until you have all four elements. these elements are then recombined in the following ratios: 6 water, 6 air, 3 fire, 4 earth. Monitor the color changes to see if you have each step right, adding 1 air + 1 water, then 2 water + 1 fire, then 3 water to 2 earth (this must be a hidden reasoning part, and is Pythagorean in the ratios). He also says that projecting the elixir must not involve heat or the elixir will evaporate away.

It's difficult to imagine any chemical process that would account for the expected observations. Arnold equates the steps to the conception, birth, crucifixion, and resurrection of Christ, and his descriptions seem to have some basis in direct observation. But the theory is self-contradictory. Arnold does not use the excuse, as most alchemist afterward will, of having the money run out just before completion or that the sample, the "glass egg," was destroyed just before fruition.

Arnold does describe the distillation of human blood as a means of understanding it's makeup, and concludes it is made of water (the first clear fraction), air (a yellow liquid), fire (a red liquid) and earth is left behind. The description doesn't match observations. The blood might have originated over time from patients being bled to remove the red humor, and fermentation products might have been abundant. He thinks the "fire" distillate has remarkable medicinal properties, but doesn't use it as a elixir for making gold.

He is the first to observe the poisonous character of a fire in a closed room, carbon monoxide poisoning.

“ A Chymicall treatise of the Ancient and highly illuminated  
Philosopher, Devine and Physitian, Arnoldus de Nova  
Villa who lived 400 years agoe, never seene in  
print before, but now by a Lover of the Spagyrick art  
made publick for the use of Learners, printed

in the year 1611.

Transcribed from Bodleian Library, MS Ashmole 1415,  
pp.130-146, by Hereward Tilton.

Here Beginns Mr. Arnold de Nova Villa's treatise.

He speakes to his Scholars thus, Know my deare Sonne that this is a Booke of  
the Secrets of nature,  
and I shall devide it into six parts. In the first discourse what the stone is,  
secondly why the  
Stone is naturall, thirdly why the Stone is animal like our blood, fourthly why it is  
called  
herball or Radicall, fifthly I'll relate its true and constant preparation, and sixtly I  
shall  
truly and without lies give you an account of the augmentaion of our growing  
stone, to the end that  
fooles may bee derided, and wise and understanding men taught. This art is  
nothing else but a  
knowing of the secret and hid things of naturall masterrs and Lovers of the  
naturall art and  
wisdome, therefore no body should approach to this art, unlesse he has heard  
before some Logick,  
which teaches to distinguish truth from falsehood, and withall the naturall art  
which teaches the  
things of nature, and the property of the elements, otherwise he troubles his  
minde and body and  
life in vaine, it is a Stone and no Stone, and is found by every body in plane  
fields, on  
Mountaines, and in the water, and is called Albida, heerein all physitians agree,  
for they say that  
Albida is called Rebio, they name it in hid and secret words, because they  
perfectly understand the  
materiam, some say it is blood, others say it is mans hair, others say it is eggs,  
which has made  
many fooles and unwise men, that understand no more then the letter, and the  
meere sound of words,  
seeke this art in blood, in eggs, in hair, in the Gaull, in Allum , in salt, but they  
have found  
nothing for they did not rightly understand the sayings of naturalists, who spake  
their words in  
hid language, should they have spoken out plainly, they would have done very ill  
for divers reason,  
for all men would have used this art and the whole world would have been  
spoiled, and all

agriculture perisht; seeing it is so that a man must give an account of his  
workes, I desire god,  
that he would give me reason, and wisdom, and direct me how I may estrange  
or conceale this noble  
art from fooles, which made me say what this stone is; Know my sonne that our  
Stone as Hermes  
speakes is in a living thing, out of which saying the true attempt of this art may  
bee knowne, and  
because of this saying some according to their folly have sought this stone in  
beasts, in herbs, in  
Allum, but they have remained fooles; now I'll tell you what our stone is, Sol,  
Luna, Azoth, now  
there are three stones and they are dead upon earth, and end the thing afore in  
Lunam by the  
carefull understanding and preparation of man; out of this stone is made true  
gold and silver the  
same with naturall; the Scholar sayd how can this bee, for the philosophers say  
that art is weaker  
then nature, and you say, out of that stone is made gold and Silver the same  
with naturall. The  
Master answer'd wee doe not make it, as nature makes it, but we helpe nature  
with our art, in  
which respect it is naturall and not artificiall; there are three things in the  
naturall art and  
wisdom as Hermes says, when the Stone is in a thing that has a Soule, as the  
Soule is spirituall  
when it goes away in Smoak, for which cause its call'd a fugitive servant, and a  
finite Spirit, for  
in the world there is no other spirit to this art, and it is of an Ayry nature, which  
is a sign of  
perfection, and that it is not in Salt or Allum; he is not wise that seekes in a thing  
what is not  
in it, and because neither gold nor Silver is in Allum or Salt, wee must not seek  
them there but in  
such things where gold and silver is to bee found.

But that our Stone is not in beasts, heare how Hermes saith. All things are made  
according to their  
nature. Out of man another man is made, and out of a living creature another  
living Creature is  
produced, and one thing produceth another like it selfe. How then can the  
medicine helpe man, it  
being not fit for man? The Master answeres thus, Understand the Sayings of  
Wise men. The Medicines  
which are given to man doe not make man, but drive away his distempers, and

so it is here. Our  
Medicine given to him to whom wee ought to give it, makes true gold and Silver  
which is subject to  
no defect, and changes the man into the Woman, and the Woman into the man,  
and the man into an  
angell; how can that bee saith the Scholar? Thou hast heard it in the preparation  
only, perceive  
well the words of the Naturalists and bee wise and not unwise, it being  
necessary that our Stone  
must bee of an incombustible nature

and matter it is evident, that it is not found in salt, or animals, or any of the  
other mentioned,  
but that Mercury is alone an incombustible spirit, and therefore necessarily must  
bee an object of  
our science; so then it is manifest what the Stone is, and how much, and how it  
is not. Know my  
Son, that our Stone is naturall, for many reasons; first it is naturall because  
nature in the like  
manner makes man and woman as the wise may know, but the unwise doth not  
understand this. Secondly  
it is called naturall by Hermes the father of all Naturalists, a man who is to bee  
beleived.  
Thirdly the medicine is found naturally, the things which are under the Circle of  
the Moone being  
foure elements.  
And therefore our Stone is joyned together by the 4 elements, and among the 4  
elements one is cold,  
another drye, some warme, some moist. The Scholar here saith, Then our Stone  
is cold, moist, dry  
and hot. The Master answeres: Understand plainly. The Seven planets are  
Stones. Mercury is warm and  
dry because of the Sunne, cold and moist because of the Moone, for he is of the  
nature of water, of  
aire, of earth and of Fire. Therefore he is as the thing to which you joined him,  
Good with the  
good, and bad with the bad, which makes Aristotle say, when thou hast Water  
out of the aire, and  
aire out of the fire, and fire out of the earth (open thy eares and understand the  
sayings of the  
wise) Then thou hast the whole Art.

Know my sonne that our Stone is animal-like. The Scholar saith, what is the  
reason of this? The

Master replyes, because hee hath a Spirit, and therefore a soul which makes it animal-like. The  
Scholar: how hath it a Soule? The Master: dost not thou know that there are 4  
Spirits, Sulphur,  
Arcenicum, Salmoniac, and Mercurius, you see it is under the number of these 4  
spirits and  
therefore it is a Spirit, and the Soule, and because it is a Soule it must needs bee  
animal-like,  
for animals have soules, here abouts marke well as I have told thee of spirits  
and of the Soule and  
of the animal-like to the animal-like, this is the reason why our Stone is animal-  
like, and Hermes  
in Libro Senator saith, our Stone is of a thing that hath a Soule that is of a Spirit  
or fugitive  
thing, but the fooles and unwise men who thought, as some yet think that it is in  
beasts, finde and  
loose tyme and labour and spoil both their bodies and goods. The Scholar sayes:  
why is our Stone  
blood? Because Arcaglaus sayes take the Stone which the ancients bid you take  
and rub him so long  
till he be rub'd to blood, that is, till he become red, and because of the rednesse  
he is called  
blood, and when our Stone becomes red, then he has in him the nature of fire,  
and out of it all  
secrets may be drawn, mark and perceive what I say, and thou wilt have the  
whole art, fools who  
thought that he was blood, did labour in blood and found nothing, for things are  
made according to  
their nature. The naturall Master says: make out of the Stone flesh and blood,  
that he may bee red  
and thou wilt have the whole art, Make of the Milk that is of white Stone flesh  
and blood, that it  
may bee white like milke and may flow. The Scholar saith: how is this stone  
made white, and how is  
it made red? The Master answeres, Take the Stone and rubb him with blood, and  
it will bee red,  
However I declare the Art to thee otherwise, and clearer. Take the small and  
inconsiderable and rub  
it with the most amiable and the best, and it will be made red by the help of the  
Fire, Observe  
here that the fire causes them to joyne and purgeth them, and adornes them.  
But the unwise, who  
perceive not the Speeches of the Naturall Masters, try the art according to the  
outward Letter, and  
finde nothing and then cry It's a Lye, and the art is false, for wee have tryed it

and found  
nothing. Thus they despaire, and raile against the books and the Art. The  
Scholar saith, why is  
this Stone Herball? The Master answers: because as the herbe hath a moveable  
soule, so our stone  
hath a Soule, for Hermes saith our Stone is of a thing having a Soule, but the  
unwise thought it  
was in herbs yet did not finde it there, and so have renounced the art. Some say  
that Mercury  
should bee compounded or coagulated with the herbs and so have sought him in  
the herbs and found  
nothing, Yet this I doe not say as if the Mercurius could not bee compounded or  
coagulated with the  
herbs, but I say that the coagulation is good for nothing, and when they have  
thus coagulated him,  
they think they have done great matters, yet have done nothing that's worth  
anything, nor finished  
any thing; it being inconstant they talke, I can coagulate the Mercurius, but they  
might rather  
say, I can spoile the Mercurius. And what is it that Mercurius is to bee  
coagulated with? They make  
him of herbes, and make so fragil, that he is worth nothing. Mercurius, if hee bee  
rightly  
coagulated hee must bee as heavy in weight as gold though hee bee white in  
colour, for the  
Whitenesse is a Signe of perfection. This done, there needs no more but only to  
give him the color,  
and so it is gold. The Scholar saith, why is our Stone called the red Servant? The  
Master answeres:  
because hee soon turnes red. The Scholar: why doe the philosophers say, that  
Mercury doth not dye,  
unlesse it be killed with its Brother? The Master: Hermes saith That the Dragon  
dyes not, unlesse  
you kill him with its Brother the Sun, or Sister the Moone. Therefore saith  
Avicenna, Make the  
blind to see, and the seeing blind, and thou wilt have the Art.  
Another saith, in the Herball Stone are Haire, Blood, Eggs, and this hee said to  
shew in these  
words, the 4 Elements, beleeve not mee but the naturall philosophers, who may  
bee beleaved, nor  
give an credit to common foolish recipes. For those that have made recipes  
found nothing of this  
art, but they had some books of the philosophers, who speake in riddles of this  
art (For they  
framed these bookes with such hid words as with allum and Salt, and with other

things

unintelligible to the simple, though intelligible enough to the prudent) that they have deceived

the whole world. I saw a Monck who had laboured in this Art very neere twenty yeares, and could

finde nothing notwithstanding of this, however like a base raskall hee made a booke which hee

called, The Flowers of Paradise, in which were above

100 recipes, and this booke he suffered to come into every man's hand, and by these meanes much

people was deceived, for hee was a Coxcomb and knew nothing.

In this Chapter I will teach the preparation of the Philosophers Stone, but the way of its

preparation which I know, I have not of myselfe, but a part of this Labor, I have of one of my

brethren, and a part of a German Moncke. Therefor I desire God that he take away from mee the sin

of envy, that I may bring every body into the way of truth. In the beginning of this labour, I'll

say, that the most excellent Hermes teaches the way in plain words to rationall men, but in occult

and hid speeches to the unwise and fools. I say that the father son and holy ghost are one, and yet

three, so speaking of our Stone I say three are one, and yet are divided. Mark well, the World was

lost by a Woman, therefore necessarily must it bee restored by a Woman. Take therefore the mother

very pure and lay her into a bed with the Servant, and putt them up close into a Prison, till they

bee purified of their sins, and shee'll beare a son, which will bee a blessing to all people.

Signes have been manifested in the sun and in the moone. Then take the son and beate him that he

may be punished and its pride may come down, and he forsake his pride, and abide in humility.

Therefore, saith Geber, out of Mercury everything is made. The same Chapter saith further, The

common Sulphur is found in Sol and Luna, in Mercury more fugitive, in the body water. And the same

in another chapter saith, Afterward the Tincture becomes Water, that it may become better in its

nature. Therefore take the punished son and lay him into a bed and there hee'll



begin to delight  
himselfe, then take him and give him to the Jewes to bee crucified. Being  
crucified hee growes  
pale, then take him, and turne him, and if you cannot see him well, you take  
away the vaile from  
the Temple, whereupon a great earth quake ariseth and you'le see various  
changes, and hee'le leape  
up and downe because of his great tortures, then hee'le fall downe; therefore  
stirr him below more,  
and hee'le give up the ghost. Thus all necessary things are accomplished, and  
many Workmen have  
erred in this.

The Scholar said, these words I understand not. The Master answered, I must  
necessarily hide the  
Secrets of Secrets of the naturall art, as other Natural Masters have done, for it  
is not with this  
art as it is with others. Hence it is said, whatsoever is written, is written for our  
Learning,  
that through patience and comfort of the holy ghost, wee may have the  
Scripture. Amen.

I came one day into a great Master's house to recreate my selfe with him in this  
art for sport, yet  
with magisteriall words, and I sat at his right side; There were two men with him.  
The one I knew,  
but the other I did not know. These two began to speake of this art, neither  
being ashamed of mee,  
nor taking any care of mee. Then understood I by their speeches that which I  
had sought a great  
while. Yet did they wonder what I sought there and were amazed at the speech,  
which they had had  
together. Then turned the honest old man his face towards mee and said, The  
wise and prudent  
Mercurius (to speake the common way) is comprehended in these words. Take  
leade and whatsoever is  
like lead, and take Azoth. This is the right ordering of the art, which the  
Egyptians have  
acknowledged and that's their riddle, their reason, their vertue, and their  
meeknesse. Here are  
foure things, two are manifest which hee named the lead, and that which is like  
lead. Then said one  
of the men, how many are the things, to which the other said, there are foure,  
and said moreover:  
These art words of the prudent and wise, and have a darke obscurity in them,

and are taken out of the apparent sentences of the wise. Then the one asked, how is this? to which the other answering said the wise man understands but two. The one asked againe, which are they two? The man answered and said, The hidden thing after this hee adds two words and they signifie foure, and foure signifie but two, and hee changed the words of the wise before mentioned and said foure. And the wise men say but two. Then he answered and said as it was said before, In these words is a hidden obscurity and they are taken out of the illustrious sayings of the wise. Hereby meanes the Master nothing else then that out of the foure things two should bee set together, man and wife. And having thus used diverse words among the rest he said, Take Fire and water, and mingle these two together, and there will bee one thing out of it. After this he said, Take Lead and that which resembles lead, and he changed these words and said, Take Azoth and that which resembles Azoth; with such hidden words doe they hide their words to all unwise men. Perceive therefore and trust God, that thou mayst perceive the better the aforesaid saying of the wise. Of this I'll give thee an example when the Master saith, Take Lead, according to a philosophical sense or meaning. The word lead is a manly name and word, and so one of the number of the names of men. Hereby mayst thou truly know the name of the man. And he saith further, That which resembles lead, that is, that which resembles the man. So hee hides the name of the Woman, and the reason why he mentions the man's name first is because shee is of him, and not hee of her. Therefore said the master, That which resembles Lead. After this one said, Take Azoth and that which resembles Azoth. The Masters hereby meane the wife. Here he names the Woman, and mentions not the name of the man, for hee had named him before in the beginning of these words, where he saith, Take Adam and what resembles Adam. Afterwards hee changeth this Speeche againe, to make it more occult to him that is not altogether wise, and said, Take Eva, and what resembles Eva, here thou namest Eva and not the man, and this thou

doest, because thou didst begin in the first speech with the man. That these Speeches doe not at all hinder a wise man in his reason, but make him more ingenious, and more intelligent.

When they had talk'd together a great while, they began againe in a great feare another way and language. Mingle the warme with the cold, for so an equall mixture will arise out of it, which is neither warme nor cold, and mix the moist with the dry, and you'll have an equall mixture, which is neither moist nor dry. The Speech now uttered, is manifest from 4 things, and out of these foure are numbered and terminated Man and Wife. The man is hot and dry, the wife cold and moist, but when they come together, and unite themselves naturally, there is made an equall mixture of the warme and the cold, of the moist with the dry. And of this a wise Philosopher doth not doubt, and the artificiall conjunction cannot bee unlesse the things belonging thereunto be totally prepared, every one according to its kind. For as Joseph saith, Mix together fire and water, and there will be two, Mix together aire and earth, and there will bee foure, Afterward of foure make one, then thou art come to what thou wouldst bee att. And when this is done make out of that body a non-corpus, that is a Spirit, as out of the non-corpus or Spirit make a body againe, which may bee constant on the fire, and not remove any way from it. Already, thou hast comprehended the Wisdom. Doe in this as Joseph hath said. Before thou beginnest the labour of this Artificiall treasure which is true, prepare all things, each in their kind and nature, begin thence to the end, and when thou hast done this thou hast made a water which is warme and not warm, cold and not cold, moist and not moist, dry and not dry according to its nature, and it is fixed, that it cannot fly, and it is the thing which reveales and opens to thee the tincture, and if it were not for this Artificiall water, all hope would bee in vaine.

When the Masters speake here and there, they still come to this Noble water. The reason is because that water is a medium between the contrary things, this comes from thence, and it is water and no water, fire and no fire, aire and no aire, earth and no earth. Because then it is and is not, according to its Noble Nature it is a right medium between the unlimited Elements. This Noble water is the beginning, middle and end of this Noble art, perceive this speech well together with the former. For the Masters speake commonly one thing, and meane it in another sense, and where they spake most hiddenly and most profoundly, there they doe mean it most simply, and where they speake most plainly and openly then they doe hide most this divine and Noble art. Out of this speech and sentences it is manifest, that this art may bee taught with all its Secretes in a few words, nor will any man be found in time to come, that will say so much in writing as is said here, unlesse one should show it to the other with hand and mouth and reveal'd and open'd all to him, for the philosophers have unwillingly discovered this amiable truth, and have reserv'd it to themselves and taken it with them downe to the Grave; and what in other Bookes is taught by examples and circumstances, that is express'd here cleerely, and thus this Noble Art is written by me truly and sincerely.

Therefore that my name and memory may for ever remaine upon the earth, I have written this small booke and made it by the help of the Holy Ghost, for all Posterities and Children of God and of this Art.

One time I sate alone in my Chamber with my Wife, and read the Bookes of the ancient deceased philosophers, and those also that have liv'd in my time, and there I found written something of Alkabrit and Zandorit, and of other strange words and things whereby one may turne every man from the right way, and he that matters it looses his time, goods and substance and last his health, and miserably robs himselfe of life; and that thou mayest believe me the better I

tell the whole  
truth, that no man can attain unto this art unlesse he retires from the world and  
converses with  
his equalls, and joyn himself to them, and though every one sayes that hee  
reveals it, yet however  
all hide it as thou seest by me that I doe reveale it, but not to the unwise and  
foolish; and if I  
truly discover this divine art, my booke will bee so profitable to them, that the  
bookes of wise  
men and my words will bee the same, my words theirs, and theirs mine; not that  
I would steale their  
words from them and make them mine owne, this would be unjust, but only my  
meaning agrees with  
theirs, and theirs againe with me. Therefore whosoever will finde out the Secrets  
of this Art, let  
him read this booke and understanding. And why? because this booke is cleere  
and known to  
understanding men and to those that observe carefully and reade with attention  
in it, but to the  
unwise and unexpert, and those that are not diligent it must needs bee hidd as it  
is from children.

Know then, that there art many who labour hard in the preparation of Sulphur,  
and in the  
Sublimation of Arsenicum, which art combustibile and corruptible. These men  
only looke to the words  
which they reade or heare, and not to the hidden sense that is in those words.  
For truly the  
Sulphur, Arsenicum, Auripigment, Zandorit, Vibrick, Mercurius, Salt, Saltpeter,  
Sala Pculi, Salmiac  
and Allum signifie in this Noble art in truth nothing but water, and the making  
white the  
Philosophers talk of, is nothing else but the purification of the Water that it may  
bee clearer and  
purer, and by the sublimation or exaltation understand nothing else, but the  
ascension of the  
vapour from the water in the Cucurbit below and above in the Alembick and  
againe through the  
Canales Laterales in the Cucurbit, and againe through the Canales laterales;

and by the washing understand The Bodies changing into water so long till out of  
the Water a part  
in it of the manifold vapours ascends, and falling downe againe are coagulated  
and consolidated  
that it may never rise againe, and the reason hereof is because the corporeal

Spirit in the  
Spirituell and the Spirituell againe in the corporeall has mixed and soaked it  
selfe, and because  
the Spirituell Spirit is stronger than the Corporeall Spirit, they both are  
vapourous and ellevate  
themselves in the height of the allembick; but when the corporeall Spirit  
overcomes the Spirituell  
he must necessarily remaine with him at the bottome in the Cucurbit, and when  
they have united  
themselves the Spirituell Ghost which is penetrable makes the corporeall Spirit  
together with  
himself penetrable and permeable, for the corporeall Spirit has in him the  
tincture, that is, the  
red and white colour, and with all the Spirituell Spirit leads the corporeall in and  
without  
hinderance just as a man does goe through a house with an open doore, and is  
not spied by any, so  
it is here; but this cannot be unlesse the body that will draw the Spirit out of the  
man, bee  
totally cleansed from all impurity, and thereby the Leprosie of the whole from  
the whole be  
perceived.  
Understand this, that is, that ashes be drawne and made, for thus the bodies are  
deprived of  
lustiness and moistness, and so the body may first become spirituell, when the  
body is turned to  
ashes according to its highest purification, and out of those ashes be made a  
Lixevium, in that  
waterish nature the body becomes spirituell; and understand this secret how the  
body has the ashes  
in it, and in the ashes is the Stone, and the Stone is the Spirit, and in the Spirit  
there is the  
tincture or colour, and in the tincture the Soul, and the Soul had in her a fiery  
permeation, and  
leads with her the colour in the body; and he that does not understand how he  
shall begin this, how  
will he come to the middle, or to the end, therefore thus speake all masters: it is  
one body, and  
yet there are many bodies, and those many are no more then one body, this  
understand allso it is  
one body because it is not beaten as soone as it is turned into ashes, each  
singular dust is a  
singular body and when the ashes are turned into water it is a water and no  
water and may with  
artificiall industry be returned into a body, but before this the body must often

rest in the belly  
of the wind under the height of the heavens; and therefore the Masters say it is  
a Stone, and  
resembles the Eagles Stone for the Eagles Stone is such a Stone that in his belly  
there is another  
Stone, and if you will pull it out from thence, you must turne the Stone into  
Ashes, and out of the  
ashes there is first another Stone made, and when that Stone does sweat right,  
its owne Water is  
made of it, and when he has well sweated, he drincks the Sweaty Water againe  
into him, and flys  
afterwards up and downe, and from the great motion which he does force up  
above his Mass in the  
aire, the water becomes of itself againe a Stone, and by the paraphrase of the  
Eagle, understand  
the evaporation of the vaporous spirit, and by their redescention understand the  
heavy falling  
downe of the body; yet there are many who call the aforesaid ashes a sowre  
masse or a Leaven, but  
they know not their water, that the corporeall nature attracts the coagulated  
nature out of those  
ashes.

Moreover says Master Joseph their Spirit is the fusion of both bodies, by this he  
does not meane  
the dissolutions of the bodyes on the fire, but he meanes that they should bee  
turned into Mercury,  
and that out of the Mercury the flowers should be extracted, and this is the  
Stone whereof  
Aristotle spoke to his King, did men know what a great Treasure they had in  
Saturnus they would not  
give it for a small summe of Money, but they would make so much gain by it,  
that one might bring  
the whole World into his Subjection; and another Master said, take the things as  
they come out of  
their treasury, and lift them up in the highest mountains, and humble them  
again from the highest  
mountains to their roots, these are the wisest words which he has spoken openly  
without all envy  
and without any secrecy, and afterward hee hath not named the things he  
meant, in the heighth of  
the Mountaines and by the roots.  
For as in Mountaines naturall gold is made, and in the ground, so in this art, our  
gold is made in  
the heighth of the Alembick, and in the roote that is in the Cucurbit. And this is a

cleanly  
similitude which may easily be perceived, and hereby you may understand,  
when the Master speake of  
the highe mountaines or the deepe grounds that they doe not meane the heads  
of men or their feete,  
so when they speake of haire, and of blood, they only understand the  
resemblance of them. Therefore  
many men are deceived, which looke after the literall sense and seeke it where  
it is not to bee  
found. For this Art is so noble that it must be sought and found out in it selfe,  
and no thing like  
to it. As out of a man is made another man, so out of one Noble Mettall is made  
another Mettall,  
and there is no transmutation, as some idle and simple men thinke. Who doth  
not mollify and harden  
againe doth erre, therefore make the earth black, and separate her Soule from  
her, and the water,  
after that make it white that it may become as a naked Sword and when it  
growes white, give it to  
the Covetous fire so long till it growes large, and doth not fly away; Hee that can  
doe this may  
well be called happy and exalted in this World, and let him doe it in the love of  
God and in his  
feare. Amen.

The first word in this great work is the bodies transmutation into Mercury and  
this the  
Philosophers have called a dissolution. And this Artificiall and ingenious  
dissolving is the  
bullwark of this art. Hence saith Rosarey, Unlesse you dissolve the bodies, Your  
Labor is in vaine.  
Therefore the dissolving of Philosophers is not a drinking in but the bodies  
transmutation into  
water. Nor is it called a Philosophical dissolving unlesse it becomes cleere as  
Mercury, so

thou wilt have an element, which is the water.

The second word is that it be purified and filled with its terra; of this speakes  
Morienus, let the  
earth bee filled with its water, and let it bee cleansed with it, and when it is  
purified on both  
sides it ends the whole art. Aristotle sayes in generall, put the dry to the moist,  
the dry is the



terra, the moist is the water, thus thou hast earth and water each by it self, and the earth is purified with the water, and when they are cleansed one with the other, thou hast Colours cleerer then before, therefore saies Rosarius in generall, if one by day sees many starrs in the heavens, the sunne is hindered of its Lustre by moon, and when that does vanish the Sunn shines clearer then before.

The third word, that the water does lift itself in vapours which is condensed and coagulated of the earth, and thick, that is that it makes it selfe spirituall in the aire, and so thou hast Water, earth and aire, and while it hurvers in the aire Archelaous calls it the great Master Hermes bird by way of similitude; therefore sayes Alberius, make him white, or white him with the nimblenesse of the fire, so long till out of him arises the spirit which is called Hermes bird, so the earth will remaine cinerated in the ground which is of a fiery nature, so thou hast 4 elements in the earth which did remaine in the ground, and it is the fire; hence Morienus: the Earth which remaines in the ground, thou must not at all despise nor villify, understand the earth of the body, and that same earth is the right end of the permanent and constant things, after that with a good water thou must annoint and errigate the Leaven, and the Leaven is called by the Philosophers a Soul; they call also the prepared body a Leaven, for as a Leaven does make other bread sowre, so does this thing, and I tell thee freely, that there is no other Leaven but Gold and Silver, of necessity must the Leaven bee Leavened in the body, for the Leaven is the Soule of the body, and therefore says Morienus: Unlesse you purify the unclean body, and create in him a new soule, you have perceived Lesse then nothing in this art; likewise says Arnuldus, the spirit changes into the body, and cleanses and eterniseth him, about this the Spirit does tye himself, and the clear permeations of the Soul which here is mentioned is a Leaven, and rejoyces with the body, because it has cleansed it selfe with him and now the nature is changed so that the grosser things stay

behind there; says  
Aschanos in Turba Philosophorum, the Spirit is not joyned to the body unlesse  
before it bee totally  
purified from all uncleannesse, but in the conjunction, the greatest miracles are  
made evident, for  
there are seen all the colours that a man can think of; and when the colours  
beginn to bee lighter  
and lighter so that thou seest sometimes onely as it were a little spark and  
beginns to rejoyce  
therein from thy heart and Soul, then take heed, for our basilisk prepares  
himself who kills men  
more for joy, which they conceive from him then for his poyson, for his poyson  
lasts but a moment,  
that is when the supreme power or the Quintessence of the elements does  
discover it self in so many  
wayes and colours, and the last is done in a Moment; when this is done thou  
seest the sun and  
Moone shine lovely in the heaven of his owne water, and begins to rejoyce but  
then goe away lest  
thou loosest thy life for joy, and thus the imperfect body is coloured with his best  
colours  
because of the power of the heaven, and the heaven is the soul, and the Spirit is  
with the help of  
the soul joyned to the body, and are tyed one with the other, and the body is  
changed to the colour  
of the Leaven and becomes eternally good; out of the Words prescribed and said  
any understanding  
man may know that the philosophers in dark and hidden wordes have hidde the  
whole art, for they  
say our Stone is of 4 elements, and that's a great truth, for they have compar'd  
them with 4  
elements whereof Wee have said enough, and one may know the elements by  
the coloures, he that  
knowes it, and is acquainted with it; some Philosophers have said that our Stone  
is of a body, of a  
soul, and of a Spirit, and they have said true, and wee doe yeild, and they give  
to the perfect  
body what he had not before, and it brings him into a better spirit; the Soul  
brings into the  
imperfect body a constant spirit, which is not at all fugitive before the Aire, and  
therefore it  
keeps its colour and weight unchangeably and the more you drive it the more  
noble it becomes both  
in colour and weight.  
Some also say unlesse you change the bodies into no bodies, and the nobodies

again into bodies,  
you are not come yet to the right art, for the body becomes first an aqua  
Mercury incorporal and  
afterwards the Water and the Spirit in the changing and so both become one  
body; some also say  
change the natures quite and cleane and you will finde what you seeke; and  
that's true, for we make  
of that which is grosse a subtle and quick thing, and of a body we make water,  
and of that which is  
moist we make a dry thing, of the water we make the earth, and thus wee  
change the true natures and  
make of that which is corporall a spirituall thing and of a Spirituall a corporall  
thing, and wee  
make that which is above like that which is below, and that which is below like  
that which is  
above, the Spirit is turned to a body, and the body to a Spirit; and therefore its  
said in the  
beginning, the Word was a Spirit, and that word the Spirit was with God, that is  
with himselfe, and  
God was that word, he himself was the Spirit, and the word the Spirit was made  
flesh, the Spirit  
has assumed the true body, and so that above became true as that below, the  
Spirit has become a  
mettallick in the body, and that which was below, that is, the body, is become  
mettallicke with the  
Spirit; and thus it is well known that our Stone is out of the elements and it is a  
body, a soul, a  
spirit, and not two spirits, one soul and not two soules; and the saying of  
Philosophers is true  
who say our Stone is made but of one thing, and therein they have said very  
true, for it is made  
only of water. And in the water and out of the water our whole art hath an

end, for it dissolves the bodies with the dissolution aforementioned; not with  
such a dissolution  
as unwise men fancy, that our Stone should be changed into Water, but it's  
dissolved with the true  
naturall dissolution, so that he is changed into such a water as it was from the  
beginning before  
it was a body, and that very water incinerates and turnes the body again to  
earth into ashes, and  
makes them penetrable, and does whiten and purifie them, as Morienus says:  
Azoth and the fire  
purifies Latonem, and take all his darknesse away, Laton an impure body set

together of Gold and Silver, Azoth and Mercury, and that two distinct bodies joyn the fire and Azoth together when they are ready as is said before, that no attempt against the fire or other attempts can part them, one from the other, and that same water does not sublimate neither does it exalt it self with a sublimation of fooles or exaltation as they imagine, but with the wise and understanding sublimation or exaltation; for our sublimation is making a noble thing out of an ignoble, therefore fooles take the shaved bodies and make them ascend by the heat of the fire, and mingle them with an impure spirit, as with Arsenick and Salmiack, and they make a Strong fire under it whereby the bodies ascend with the Spirit, and then they say now are the bodies sublimated; whereas they are quite Killed, for why they finde the bodies impure therefore observe that our Sublimation is not driving on and ascending, but the making of a dry thing and corrupted a sound one, a great and high one, and changing it into another nature, and making on a suddain sublime vapours, and all this does our Water together; and so understand our Sublimation and not otherwise, and take heed of the Sublimation of fooles, wherewith many are deceived; marke our water at first kills and makes alive again, and it makes white the black colour, when it's changed to earth, after that innumerable colours reflect from the whitenesse and all the colours last end is the white, for at last it turnes white; some call the Stone lead, as Gigill speakes, in our lead is the whole art, and if our lead be impure our stone is also impure, while he lyes in his mothers womb; O did the Lead Mongers know the vertue of Lead, they would not part with it for so small a price; some call our stone Cheife Copper or Clock minerall as Eximius speakes in generall. Know this all wee that seeke this art, that no tincture is made without this cheife Copper or Clock Minerall, and thus they have given it innumerable names, and yet meane no more but one thing, and this they have done for this reason, that fooles should not finde it out, for they have named it with all manner of names that

can bee named, yet they have meant but one thing; and it is no more but one thing, to witt the Philosophycall water. Our art is also compared to man making. The first is the deprivation of its chastity, the second is the conception, the third is the being with childe, the fourth is the birth it selfe, and the fifth is the bringing up of the child borne; understand also these words, our Son that comes from the privation of chastity is Mercury, for he is drawn out of a perfect body so there remaines an earth the mother of 4 elements, and when the earth begins to take somewhat in of Mercury, it's call'd unchastity, but when the man lyes with the wife it's called conception, which without the Mercury is wrought in the earth; this is what the Philosophers say, our Art is nothing else but that the man lyes with his wife, and that they mingle one with the other, so that the Water governes and has the Mastery, and that the Mercury bee more then the Earth, and so earth encreases and augments; but when the earth becomes a wife she is with Child, after that the ferment is added to the imperfect prepared body as is said before, so long till it becomes something in colour and in sight and that's called the birth; so then our Stone is born, for the Philosophers call him King and say thus, honour your King who comes from the fire crowned with a double crown, bow the knees before him when he comes to his perfect alterr, for the sun is his father and the Moone his Mother, the perfect body is Luna, the perfect body is gold; at last followes the nourishment whereby he is nourisht with a great nourishment, he is nourisht with his owne Milke, with the Seed in the beginning he is fed, to wit with Mercury, till he hath drunk enough of the Mercury. Beloved sonns by these things which are told you, You may easily perceive the darke and hidden worke of the Phylosophers and by that you may know that they all runne one way and upon one straine, and that our art is nothing else but what has beene said before, the dissolution of bodies and changing of their first matter, how it's made earth and how it becomes a light and spirituous in the aire with distilling it because of the moistnesse which is in it; thus it

becomes lusty in  
vapours, and the earth remains below incinerated and is of a fiery nature, thus  
you have truly the  
total changing of things and the mingling of the Soul with the body and with the  
Spirit, and it  
assumes such a Spirituall and powerfull increase that humane reason cannot  
fathome it, the highest  
be praised and blessed for it for evermore.

Now will I in the name of God make manifest the practice and the very sense of  
the Philosophers how  
one shall perfect that Ellixir, that is the augmentation of the true tincture and of  
Silver and  
Gold only out of the Mercury of the Sages, or the minerall Mercury and in all  
copper bodies which  
fall short of perfection, insomuch that they become perfect into a perfect Luna  
and gold above the  
naturall, which is not that common Mercury, call'd by the Philosophers prima  
materia, waterish hot  
moist and cold, an element, a constant water, a Spirit, a body, a swimming  
smoake, a blessed water,  
a water of the wise, a vinegar of Philosophers, a dew of Heaven, virgin Milke, a  
corporeal Mercury,  
besides others innumerable names whereby he is called in the Bookes of the  
Philosophers; although  
these names sound variously, yet they signifie but one thing, to witt the  
aforesaid Mercurium  
Philosophorum, for out of him, and in him and by him only are sought all the  
vertues of the whole  
art of Alchimy, and of the red and white tincture, Q and R.

Therefore saith Geber, without Mercury the art is not perfected. It is a thing, a  
Stone, a Medicine  
in which lyes the art, unto which no outward thing is to be applyed, only in the  
preparation the  
remaining or superfluous part is to bee taken of. Therefore in that and out of  
that a man may finde  
all things, needfull to this art. For it kills it selfe and revives it self, makes it selfe  
hard,  
makes it selfe weake, makes it self black white and red. And the same master in  
his discourse  
sayeth. Wee add no externall thing because of the gold and silver, for these are  
called not  
internall things, which are to bee adjoynd to the Mercury, For they are two  
Fellow Helpers whereby

the whole work of the art is perfected. And another Philosopher saith, It is a thing, whereby many have beene undone, as a whole multitude was for one mans sake.

The Mercury is also called a naturall root of a high Tree out of which innumerable branches grow, and its call'd the knowne stone of the philosophers, and in the Bookes of Philosophers the first operation. To the perfection of the aforementioned Stone or Elixir belongs a Sublimation or exaltation which must bee brought to purity. And this I shall hereafter without the least covering make manifest. But you must note that this sublimation is nothing lesse than a purification, for hereby all remaining drosse that was in the Mercury is purged away, thus this sublimation the inconstant particles are lifted up from the constant, for the inconstant ascend and the constant remaine below at the bottome, yet in the operation the inconstant become in part constant and it's particularly to bee noted. Hee that rightly sublimates our Mercury, hee hath perfected the whole art, For Master Geber saith, The whole perfection is in the sublimation in the vessel, and in the ordering of the fire, for in the already mentioned sublimation are comprehended all other particulars, which belong to our art and labour, as sublimating, dissolving, ascending, descending, cooling, mollifying, purifying, and perpetuating, washing and colouring on red and white. All is done in a vessel in order in an oven, whereof the Masters of nature have written much that the art was not to bee perfected constantly, on purpose, that the unwise might reach to it, but to the just and to the godly it becomes profitable both here and hereafter.

Now make it thus. Take in the name of God the aforementioned Mercury or the naturall Water, the first matter of the Sages, Take of it as much as you will, and putt it into its vessell which must be pure, cleare, and cleane, and Seale it well above with the Sigills Hermetis, that the Mercury may not come out above, and sett it in its prepared place, that it may have a moderate heate every moment for a month. The naturall master saith That it may have its place warme

whereby it works it  
self up and downe, so long til it ascend no more in the glasse, and begins to bee  
colle at the  
bottome, and becomes dry below in the glasse without the least moistnesse, like  
a black earth, that  
is caput Corvi, or an earthy dry element, for thus the true sublimation or  
exaltation of the  
philosophers is perfected as is said before.  
And in this sublimation is the true separation of the Elements, as the Masters  
say.

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