

The UnSacred Texts Of The
KOTOI

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INTRODUCTION TO THE ELECTRONIC EDITION



The Unsacred Texts Of The Koton is rude, lewd and crude and is perhaps the very voice of the Devil himself but don't let that stop you from reading it alone in a darkened room as the moon rises high in the virgin night sky.

It is a strange fusion of alchemy, ancient wisdom and near pornographic heresy. In other words, it has all the makings of a popular novel but in order to best understand the work, an altered state of consciousness may be in order.

Rest assured that if this altered state is not self-induced you will soon feel the powerful effects of its madness and the publishers are not responsible for the consequences.

There is nothing inordinately evil or hateful in the text itself nor do we believe that the text is hateful or even necessarily evil.

There is a very strong allegory within the text however and we urge the reader to find that place within their consciousness to understand or grasp its hidden meaning.

As stated however this text is presented for information and perhaps entertainment purposes only.

There is no justification for any acts committed in the name of this text nor is there any material within this text which would hasten or encourage any acts of violence, subversion or hatefulness or any wrongdoing whatsoever.

You may be prompted to ask us of course, as the publishers, what is our opinion of **The Unsacred Texts Of The Koton** ?

Our answer is sincere. The alchemical material within the text is fascinating as is much of the bizarre poetry and strange allusions.

We don't see any evil in this book nor do we see anything that most people would ordinarily believe to be Satanic or subversive.

In this frequently bizarre and disturbing manuscript, we definitely see heresy and we definitely see a lot of profane language but beyond that, the works of Satanic organizations and their ilk are much more negative and it is perhaps with that in mind that lends credence to the work itself.

It's amazingly harmless and even ends with an optimistic and powerful message. But perhaps that's what makes The Unsacred Texts Of The Koton most notorious and most insidious because in case you haven't heard, the Devil always lies and it is through lies that we are all so easily seduced.

There are certain ancient books and scrolls that are described as apocryphal. They are hidden texts or unknown or unrecognized works of wisdom and history.

Certainly just as the Necronomicon is of controvertible origins, so must be considered The Unsacred Texts Of The Koton to be of debatable derivation and purpose but that can be said of almost any philosophical work and of any work of legend. None of which makes it no less shocking.

But as to their precise lineage of that only you can be the judge. And whether The Unsacred Texts Of The Koton are indeed the rantings, the ravings and the very words of Satan himself...

That remains to be seen and we will ask you to be the final judge. Understanding of course that one should not be quick to judge, *lest you be judged yourself*.

THE SIGNIFICANCE OF THE KOTON

The Unsacred Texts Of The Koton is comprised of some material that dates back thousands of years and is inspired by the writings of histories that perhaps predate written history.

The complete text presents both a disturbing and mystical treatise on the power of evil and what appears to be a quest for a purified early Satanism or perhaps it's something else.

Most of the original scrolls of ancient wisdom have been long since damaged or destroyed but the text here includes carefully restored alchemical texts and has been transcribed for easier reading by modern English speakers. Unfortunately many of the materials were compiled after significant damages inflicted by the Second World War. However, it is both a privilege and an invitation to suffer eternal damnation to provide this introduction to this most unsacred of works.

It is clear that the Koton is either allegorically or directly linked to Satan or is more than likely what we would understand to be Satan in modern times. This devil of old or Leviathan is presented as a monster through whom we can better understand our true nature and our selves.

Middle Eastern Mythology tells us that the Leviathan mentioned in JOB, and elsewhere in the Old Testament, is the Hebrew name given to the Serpent TIAMAT, and reveals that there was in existence either a cult, or scattered individuals, who worshipped or called up the Serpent of the Sea, or Abyss.

Indeed, the Hebrew word for Abyss that is found in GENESIS 1:2 the Tehom, which the majority of scholars take to be a survival of the name of the chaos-dragon TIAMAT or Leviathan that is identified closely with KUTULU or Cthulhu within the pages are mentioned independently of each other, indicating that somehow KUTULU is the male counterpart of TIAMAT, similar to ABSU.

This monster is well known to cult worship all over the world. In China, however, there is an interesting twist. Far from being considered a completely hostile creature, dedicated to the erasure of mankind from the page of existence, the Dragon is given a place of pre-eminence and one does not hear of a Chinese angel or saint striving to slay the dragon, but rather to cultivate it.

The Chinese system of geomancy, feng shui (pronounced fung shway) is the science of understanding the "dragon currents" which exist beneath the earth, these same telluric energies that are distilled in such places as Chartres Cathedral in France, Glastonbury Tor in England, and the Ziggurats of Mesopotamia.

In both the European and Chinese cultures, the Dragon or Serpent is said to reside somewhere "below the earth"; it is a powerful force, a magickal force, which is identified with mastery over the created world; it is also a power that can be summoned by the few and not the many. However, in China, there did not seem to be a backlash of fear or resentment against this force as was known in Europe and Palestine, and the symbol of might and kingship in China is still the Dragon.

In the West, the conjuration, cultivation, or worship of this Power was strenuously opposed with the advent of the Solar, Monotheistic religions and those who clung to the Old Ways were effectively extinguished. The wholesale slaughter of those called "Witches" during the Inquisition is an example of this and the shunning of anything akin to moon magic or the worship of the mystical powers of the night.

For the orgone of Wilhelm Reich is just as much Leviathan as the Kundalini of Tantrick adepts, and the Power raised by the Witches. It has always, at least in the past two thousand years, been associated with occultism and essentially with Rites of Evil Magick, or the Forbidden Magick, of the Enemy, and of Satan . .

This God of the Moon was called NANNA by the Sumerians. By the later Sumerians and Assyrians, he was called SIN. In both cases, he was the Father of the Gods (of the planetary realm, the zonei), and was depicted as wearing horns, a symbol familiar to the Witches as representative of their God. The horn shaped crown is illustrative of the crescent phases of the Moon, and were symbolic of divinity in many cultures around the world, and were also thought to represent certain animals who were horned, and worshipped for their particular qualities, such as the goat and bull. They also represent sexual power.

Extreme sexual power through which all power is derived.

The fact that, in ancient Sumeria and Egypt, horns were solely representative of evil gods, but of many different deities, was used by the Christian Church in their attempt to eradicate pagan faiths.

It was a simple enough symbol to identify with the Author of Evil, Satan, which the Church depicted as a half-animal, half-human creature with horns, claws, and sometimes a tail. The Church's use of the horns as a sort of archetype of Evil is quite similar to the feeling many people have today with regards to the swastika used by the Nazis, a symbol which has become the archetype of an evil sigil in the West.

The fact that it is a highly valued mystical and religious symbol in the East is something that is not well-known. What is worse, the image of the Devil as perpetrated by the Church is simultaneously representative of sexual energy, and can be safely compared to Jung's archetype of the Shadow, the psychic repository of a man's innate maleness, as the anima represents that part of a man which is feminine.

Truly, the pictures painted of a Satanic ritual by the pious Catholic clergymen was one of sexual orgies and "perversions", and the handbook of the Inquisitors, the *Malleus Maleficarum* - which has been responsible for the deaths of many more people than even Hitler's *Mein Kampf* - is full of detailed sexual imagery and reveals more about the nature of the souls of the monks who wrote it, rather than of the innocents it was used to massacre.

Eventually, Satanism, Protestantism and Judaism were inextricably woven together to form a patchwork quilt of Evil that the Church attempted to destroy during the Middle Ages, with fire and sword.

As a matter of fact, a certain type of devil worship did exist during those times but, ironically, the acolytes of Hell were usually never brought to trial; something which stems from the fact that many of those who celebrated and attended the infamous Black Masses of the period were Roman Catholic clergymen, many of whom has been pressed into His Service at a young age by their parents, who wished to see their sons brought up well-fed and educated in those uncertain times, where the Church was the sole power and refuge.

The frustration at being "condemned" to a life that demanded the abandonment of society and a "normal" life led many priests to express their hostilities through the Office of the Demon, the Black Mass.

Often, this was also a means of political demonstration, as the Church controlled virtually all the political life of the period.

The Moon has an extremely important, indeed indispensable, role in the tantrick sex magick rites that permeate modern day Satanism.

There can be no true magick without woman, nor without man, and in the symbolic language of the occult there can be no Sun without the Moon.

In alchemy, ceremonial magick, and Witchcraft, the formula is the same, for they all deal with identical properties; whether they are called the Sun and Moon of the *Elixir Vitae*, the male and female participants in a rite of Indian or Chinese tantricism, or the Shadow and the Anima of Jungian depth psychology.

For many years, the Moon remained the prime deity of the Sumerians, constituting the essential Personum of a religious and mystical drama that was performed roughly 3000 B.C. amid the deserts and marshes of Mesopotamia. Side by side with the worship of the Moon, NANNA, there was fear of the Demon, PAZUZU.

I invite you therefore cautiously to explore the Koton and if you find the magic within it bring clarity then should you seek to embrace its wonders.

The duality of both good and bad dwell within us all but it could be argued that we are indeed creatures of the moon and this rediscovery of ancient wisdom could hold the key to understanding the powers of pure evil no longer holed up in a bottomless pit of wrath and hellfire.

So with the discovery and transcribing of these most unsacred texts of the Koton, the demon walks the Earth once more.

Professor Eric Flu
Drownd Lure's Inne
Bexhill-Sussex, Great Britain
October 13th., 1963

Editors Note :

History has lost the precise audience that Dr. Flu was addressing with this introduction but history has not forgotten that shortly after this brief contextual essay on the Koton was completed, Dr. Flu was mysteriously killed in an unusual single car accident in the north of England. His decapitated body was found beside his damaged vehicle which wasn't running when it was discovered but that wasn't due to a lack of gasoline. There were no keys in the ignition and the car keys themselves were never found.

THE HISTORY OF THE KOTON

Michael Shelbourne had always struck his neighbors as slightly mad and it was no surprise to them when he was taken away to an asylum in late 1963. Mr. Shelbourne's madness however was not the traditional kind and unsettling thoughts had overtaken him shortly after the discovery of an unusual lead box at the bottom of a well on his property.

His neighbors had believed him to be crazy when he first started excavating for a bomb shelter in early 1961 but he hadn't done any additional work until September 1962 when he decided to use the old well as entrance hatch.

It was then that he discovered the mysterious lead box at the bottom and what that box contained was very unusual.

It started with a letter that accompanied numerous yellowed pages of German script and strange writings. Shelbourne could tell that the letter was written from a husband to a wife but he had no idea what lurked within the bizarre manuscript that followed it nor did he know that those very words would ensure his tragic end by way of frightful mania.

The lead box contained the entire frantic and urgent dispatched package received by Anna Von Bahlow, wife of SS Officer Herck Von Bahlow in the Spring of 1945. That fateful package delivered the Koton into the modern world and sent Shelbourne into the depths of insanity. Although it is clear from the letter Von Bahlow writes to his wife that it had been in the possession of certain elite officers for some time within Himmler's SS, it was Von Bahlow's actions that preserved the Koton for this and all future generations.

Anna Von Bahlow received her husband's notes and transcription of the Koton which she later took with her to Montreal, Canada after the war but from there the Koton seemed lost forever until the early Sixties when it suddenly resurfaced at the height of the Cuban Missile Crisis. It was a chance discovery at the bottom of an old well north of Quebec City that has made this edition possible and unleashed the demon it held back once more.

It was that simple lead box that unleashed the Devil on an unsuspecting world and to this day, he walks among us.

March 17th., 1945
Böddeken

My Dearest Anna,

It has been nearly Eight Months since I have been able to speak with you and I fear those months may seem like merely days when compared to the eternity I am about to spend without your loving heart and the children.

We have been distracted by the tasks at hand that occupy us at Wewelsburg and all efforts to conceal and protect the sacred truths that had been revealed to us shall not be in vain my dear love.

What riddles are within this tome called Koton that we are so persecuted to defend and protect ? I fear that after a little understanding of it that I am most certainly going mad and swear the other evening Herr Kloster, whom you met at Berlin was transformed before my eyes into something bestial under the light of the moon.

These thoughts and visions that this Koton has possessed with me know no bounds and my rectum is bleeding and my eye's clouded by pus but my mind seems so infinitely clear. Tell me Anna that you will forget it all once this madness has come to an end and that my Totenkopfring, that seems to have gone missing, will never be worn by another man again.

Don't worry about Frau Meinulf, the children will be well with her and you can be assured that my love for you and them will last forever. Anna, I fear a transformation has occurred within me and as I hasten to complete this transcription of this thing with great celerity please promise me that if you should never see me again – then be certain to take these meager but disgusting notes out of the Reich and get them somewhere else with earnest care. If you must go to America to be with your uncle then let that be so but don't let these texts taint our Reich to the bitter end, which I know is frightfully near.

Please, it was with great risk that I have attached these notes but the world must know what we found and what we have endeavored to suppress. I fear that it was our willingness to embrace these truths but not to share them that assured our condemnation from the outset. God help us all.

Your love forever,

Herck

The SS was the creation of Heinrich Himmler. The very symbol of the organization was occult in nature, the lightning bolts having originated in the Runes of the ancient Germanic occult.

To Himmler, the group was effectively a new order of Teutonic Knights. In 1936, he sent out a memorandum defining the holidays which were to be based upon paganism and Nazism; Hitler's Birthday (April, 20), May Day, Summer Solstice, Harvest Feast, The Beer Hall Putsch Anniversary (Nov., 9), and Winter Solstice. He also devised ceremonies meant to eventually replace Christian rituals in the New Order; Naming Rites to replace Christian Baptism as an example.



HIMMLER

In 1934, Himmler selected a moldering clifftop castle in Westphalia to serve as the SS high temple. Known as Wewelsburg, the seventeenth century fortress was overhauled at a cost of more than three million dollars, a sizable sum considering that labor was extracted free from concentration camp inmates.



WEWELSBURG AS IT APPEARS TODAY

Himmler's most ambitious occult project was the restoration of Wewelsburg Castle in Westphalia. It was ultimately envisioned as serving as the "Vatican City" of an SS State.

It was at Wewelsburg where SS Officer Herck Von Bahlow worked to unravel the secrets of the Koton.

And it was in the darkened forests that surround Wewelsburg where Von Bahlow eventually hanged himself.



VON BAHLOW

The last known photograph of what is believed to be SS Officer Herck Von Bahlow taken shortly before his suicide in the Spring of 1945.

Was his madness and physical degeneration a result of his work on the Unsacred Texts ?

Deep within the walls of Wewelsburg was the Sanctum for the Inner Circle.

The sanctum included a 12,000-volume library of Aryan lore and a cavernous dining hall with an Arthurian round table for Himmler and twelve trusted lieutenants. Reportedly, each knight of Himmler's round table received a coat of arms; at the man's death, his emblem was to be incinerated in the pit of the Supreme Leaders' Hall, and the ashes placed in an urn atop one of twelve pedestals there



THE SANCTUM FOR THE INNER CIRCLE

The choice of the number 12 for the number of Himmler's "Apostles" was not made at random; It was *purposely* reminiscent of Christ and his 12 Apostles. And Wewelsburg itself, was meant to have become the center point of a new city.

In some of the manuscript that accompanied Von Bahlow's letter, it was explained that the original Koton had been smuggled out of France by his officers when found at a Monastery located in the French countryside.

It had been held there since 1767 when it was believed to have been destroyed in an effort to end an inexplicable five year bloodbath of terror that had plagued the region.

But the Koton was not destroyed even though the plague had stopped.

That plague was a most unusual phenomena and it was called The Beast of Gévaudan. This true monster prowled the frenzied the region of Auvergne and South Dordogne during the years 1764 to 1767, killing no less than One Hundred people, often in bizarre and terrifying circumstances.



THE BEAST OF GEVAUDAN

Every effort to stop the madness had failed, and the horror became nationally infamous. The King of France, Louis XV, took a personal interest, partly because this monster caused such panic and unrest in an area of tension and potential revolution.

Many explanations - mutant, prehistoric beast, etc. - were put forward at the time and during the two centuries since but none has ever been generally accepted.

When reading the different statements from those who witnessed the attacks and the descriptions of the wounds the beast gave it's victims, it is easy to understand what a terror it must have been for the people of Gévaudan.....

It was much larger than a wolf, almost as big as a cow, and with a huge head. Its nose was long and pointed, sort of red in its coloring. It had short ears and very big teeth. The fur was short and light gray in color. The chest was white, and along its back was a black stripe.

It had razor sharp claws, and the tail was as thick as that of a wolf. Furthermore it was very agile and extremely strong. It was sometimes sighted in locations very far apart on the same day. When hunting it crawled almost with its belly to the ground. One shepherd claimed it could stand up on its rear legs and was strong enough to lift a full grown sheep with its arms. Dogs fled in terror from it as most other animals. The only animals strong and big enough to make a stand against it were bulls.

Things got only worse. The whole district around Gédauvan was paralyzed with fear. No one dared to go into the woods to get firewood and the shepherds didn't dare to take their herds out to graze. They tried to use wolf traps without any success at all. They left poisoned meat out in the fields and in the wood and a lot of predators died from it but not the one it was meant for.

The important firm fact is that sufficient evidence remains to prove the Beast of Gédauvan really did exist and was not just a myth.

Among all the popular monster mysteries this creature was unique and left behind one hundred ravaged bodies in its wake as proof of its savagery.

It can only be assumed that the Beast of Gédauvan was the work of the Devil himself and that the suppression of the Koton was the key to the slaughter's sudden end.

But Von Bahlow's officers found the manuscript called the Unsacred Texts Of The Koton and took them immediately to Heinrich Himmler at Wewelsburg where an earnest project of a most sinister nature transpired.

Feverish work began on finding the hidden powers within the Koton but the end result was only death and destruction for all involved.

What was it about the Koton that induced madness, strange and disturbing phenomena and worse ?



Strangely it was the efforts of Von Bahlow that have preserved this document and it is not so ironic that the work of a frightened SS officer delivered the Koton into the Twentieth Century and forever.



NOSTRADAMUS

According to legend, The Unsacred Texts Of The Koton were transcribed from Latin into Provençal French, not unlike the day to day language spoken by the prophet Nostradamus.

Once seized and embraced by the Nazi's it was the duty of Von Bahlow and his officers to secretly and faithfully transcribe the modern edition into High German and later into English from which the English version is taken for this edition.

Be warned that the text is at times both crude and profane and we have endeavored to ensure this quality is preserved because without it, the unique and vile nature of the original work is not whole and complete in its essence and its spirit.

Von Bahlow's team faithfully transcribed every word, no matter how profane and no matter how shocking.



To understand the Koton best, you should read it yourself. It's suggested that you find a suitable quiet spot where alone you can seek its true meaning.

Walk thoughtfully alone in a darkening wood or on misty moor and strive to understand the full enlightened meaning of the Koton but never fail to remember that when on your cautious quest should twigs crack underfoot, be sure not to whistle.

THE UNSACRED TEXTS OF THE KOTON
LIBER PRIMUS



ABSOLUTION

KOMMAND

DECEIVE

RECTO

SEMEN

ENDURE

DIGRESSO

FIRST FECULENTIA

SECOND FECULENTIA

THIRD FECULENTIA

VERIDICUS
OF ANTIMONY

GATES OF INNOCENCY

IS SODOMIZED A GREAT KNIGHT

VESTIGE OF HONOUR

FIRST ARCANUM

SECOND ARCANUM

THIRD ARCANUM

FOURTH ARCANUM

FIFTH ARCANUM

SIXTH ARCANUM

THE RESOLUTE OF RESSURECTION

OF JEWEL WEED
AND OTHER THINGS

PRETIOSISSIMUM DONUM DEI

THE GOLDEN CHAIN OF HOMER AND OF THE
GENERATION OF THINGS

THE PHILOSOPHERS STONE
AND THE FOUR VIRTUS

THE FIRST VIRTUS

CONNUBIUM

ESURITIO

SEMINARIUM

MORTALITAS

SEVENTH ARCANUM

DEFUNGO

ABSOLUTION

To all the whores, the beggars, the lawyers and their patrons notwithstanding all others rich and poor...

Hear these words and hear them well lest it be not absolutely crystalline. That all these things, these whimsies, these profane musings shall be not held accountable for any deed or insipid act for it is all but sweet sham and pasquinade amidst such locution that might persuade an ass or ignoramus or folly soul but to those who hear these words be they wise enough to hear then be they wise enough to penetrate.

A contract is hatched and your covenant is sealed. Then may you proceed with your own knowing that all is but a jape provided for mere raillery of those who know such things to be entirely specious and prosaic.

Follow you will to grasp a pretty hole near the edge of the darkest point of your mind and slip yourself into it and over it and feel the warm splashes of your sexual juices spill into that dark hole that you have so long been forbidden to explore.

At Forty Five degrees on a moon night dark feel you can the sperm of a thousand dead men up through the soil they push and for absolution screaming. Young is your journey and in fact it begun it hasn't yet but closer it gets if you open your mind to the possibilities and grand potential of the koton.

An elusive creature the koton is but deliver he will because unlike the entities of peace and the spirits of professed love, force you into a following the koton does not, based solely and so foolishly on faith. If you want him the koton is your guide and you need him because transformed your life is about to be and understand the things you will that cannot be understood by those who in eternal spiritual damnation are lost.

Embrace the koton as for the very first time you would love your mother suckling on her breast and as your own embrace the power of the koton. Hold the key they do, the sperm, the egg and the putrid warm wasteland of your bowels when mixed with the blood of the eager. This is your riddle and it is also your answer.

Don't be afraid because the koton will give you everything you could ever possibly desire and guide you the koton will toward an eternal light of divine perfection sharpened by the knives of evil. Don't afraid be but embrace it, suckle it and swallow it because chosen a riteous path of freedom you have from eternal banality and loneliness.

You can be one with the koton and guide you he will and lead you to wonderous places within this world and others that you may have never imagined before. Of course yourself how can you begin you ask and how can you find the power to transform your body, soul and mind within yourself into a more perfect state of supremacy over others because presently merely mortal you are or so you've been deceived.

KOMMAND

Follow my words and hear my commands because in me I have felt the koton and share his awesome power with you I can if you open your loving lips to receive his ultimate knowledge.

There are many things to understand before further you can go and many things to embrace but first a riddle is required because unless you can understand the riddle and the mystery and the secret then you can never understand the power of the koton. Your goal will be a complete and utter disposal of your rational mind because if your mind rational survives then the evil taint of faith will tarnish your knowledge of divine evil and the power mysteries of the magic sexual.

Hear these words once more and hear them well lest it not be not absolutely crystalline. That all these things, these whimsies and these profane musings shall not be held accountable for any deed or insipid act for it is all but sweet sham and pasquinade amidst such locution that might persuade an ass or ignoramus or folly soul but to those who hear these words be they wise enough to hear then be they wise enough to penetrate.

A contract has been hatched and your seal was duly noted.

One question ask yourself and answer you before the koton you attempt to embrace. If you cannot answer then you cannot call because the koton will only accept those who have fully embraced him. Do you the key have and is the key hard or be it soft and throb does it or without interest or desire does it simply lay upon your lap?

A bird flies but crawl it does not - What blood is this that flows beneath my tongue and what burning fires do I feel inside my bowel that cause me to close my eyes and among the stars imagine a separate place where the spirits of the dead speak more clearly than the tongues of the living.

What do they know that we cannot and what do they feel that we have yet to feel. My heart beats slowly because once it beat fast and the pounding of a rigid rod of discipline felt ease past the lips of my ass and in hot semen soaked my organs. These things are for the initiate and these things must be embraced.

Suck the blood of the chimeras and bid an eternal farewell to all the loving but so absent gods that demand by faith alone shall you follow. Any god manufactured for this troubled world need you not for thus evil shall comfort you and shall make itself known unlike a faith that never delivers its promise to save.

DECEIVE

Such deliberate, palpable, and easily-refuted errors of faith. Know your demonology as well as the Angelology, the allegorical meaning of which was completely distorted by the faith. Then hardly admitted it could be that the said faith ever *shone*, except, perhaps, in the refulgence of their extreme ignorance.

The ignorance of the champions of Plato must indeed appear rare and precious by comparison with the fathomless profundity of Augustine, "the giant of learning and erudition," who scouted the sphericity of the earth, for, if true, it would prevent the antipodes from seeing any messiah when he descended from heaven at the second advent; or, of Lactantius, who rejects with pious horror Pliny's identical theory, on the remarkable ground that it would make the trees at the other side of the earth grow and the men walk with their heads downward; or, again, of Cosmas-Indicopleustes, whose orthodox system of geography is embalmed in this idolotry of faith.

Ignorant cunt that Plato was.

Of the Samothracian gods they do not know nor can they tell precisely the number of the Kabeiri. Behold my number and embrace the koton, the unsung patron genius of theological faith. So "holy and reverend is his name" in modern conception, that it may not, except occasionally from the pulpit, be uttered in ears polite. In like manner, anciently, it was not lawful to speak the sacred names or repeat the jargon of the Mysteries, except in the sacred cloister.

Could your koton be *the* malignant deity of the faith, or an antagonistic, blind force -- the dark side of nature. Who can see the manifestation of any evil principle that is *malum in se*, but only the shadow of the light, so to suckle at its tomb.

Of unambitious kabalists treat of it as a force which is antagonistic, but at the same time essential to the vitality, evolving, and vigor of the good principle.

Feel the passions of arousal and the states your flow evokes - as a point upon which to focus your will or magical desire for effects in the world non-sexual. Forget the lost sex magicians who are so worsted for using the sex act as a focal point for will.

Plants would perish in their first stage of existence, if they were kept exposed to a constant sunlight; the night alternating with the day is essential to their healthy growth and development.

The faith of goodness, likewise, would speedily cease to be such, were it not alternated by its opposite. Your nature is of evil denoted by the antagonism of matter to the spiritual, and each is accordingly purified thereby.

RECTO

To taste the ecstasy of the psyche you must first be freed of negative attitudes toward sex and have achieved a thorough sexual awareness of yourself. Let a force flow into the integration of the nervous system. Don't fear an unequivocal fact that so far as the neural pathways in the nervous system are concerned, the method by which the sexual missile is launched is of absolutely no consequence.

A contract has been hatched and your seal was duly noted.

Of the nervous system the only concern is that contact explosion in inner space. The firing modality, be it masturbation, homosexuality, or heterosexuality, is irrelevant and all should be embraced in darkness and in light. As your flow shall cause the cessation of fluctuations of the mind and harvest timeless transcendence.

Against any other person, mentally or physically, through the channels and the power of the koton can only be achieved by those who are not impotent in negotiating life. Feelings of envy, hostility, suspiciousness and over sensitivity are those who cannot achieve or gain advantage from the magic, and these very traits cause them to fail because they are susceptible to the idea that their own spells will rebound upon them.

The magic of the koton is an endowment of inner power and confidence in which an attempt is made to surface the victim's innate, and normally unconscious, negativity and fear, turning it against him while simultaneously convincing him that the force is external to himself.

No devil can do this for this for you but the devil must exist just as the foolish fulcrum of faith built on belief must exist.

In the cosmos, this equilibrium must be preserved; the operation of the two contraries produce harmony, like the centripetal and centrifugal forces, and are necessary to each other. If one is arrested, the action of the other will immediately become destructive.

Before there can be any poking of a witch you must first be an animal, and a lusty one at that. Explore and embrace and swallow the sticky sweet driving sexuality and embrace your creative power, which is the gift of fertility itself. By the natural laws of the animal and plant world, to live is to create, to procreate and to conspire.

Bury the body of dualism in the hole behind the lubricated hole within the darkest corner of your mind. If you were to believe that your mind was pure and holy, and my body was to be feared, even ignored, as an unpleasant inconvenience then you must taste your seed and embrace your flesh. Forget restraint and seize the fire of puberty when you were burning with desire.

Take yourself to a secret place beneath three trees where your naked body can be allowed to shiver in a vast sensory void, beyond words, beyond symbols. Sing with pleasure, sprawling naked among your blood, semen, stench and lubrication. Gush hot sweet fountains of your new-found ability, bragging with out shame and fuck the cunt of freedom until no less than six orgasms drain your psyche dry.

Explore the hairy wildness of nature. That hair embodies the power of sexual, animal nature - our restrained and chained beast within. A midwife believes that a birthing woman's hair should be unbound as a method of sympathetic magic to ensure an unobstructed birth into this world.

As a body catches fire, a hand draws darkly passionate lines spontaneously for the first time. With frantic fingers, clutching chalk, crayon, pen, created naked women with long flowing hair, in poses of unfolding: women emerging from a block of stone, women bursting from a flower, women dancing in waves that radiated from vaginas. Surrounded by pictures of these orgasmic, organic women, fuck your seed until you can produce no more. The spirit drained of orgasms that inhibit all creation; your creations inspired you to orgasm.

My making love, the motion of our bodies setting the plants and animals into being sexual without boundaries.

You seek control over each flow of fluid that the subtle body can be achieved. As you allow the koton to attain that power over each hot flow after another, he will find that, along with psychic experiences, he also acquires magical powers.

In the many physical forces that work on our environment, there are hidden forces which seek to destroy our being. These forces generally remain unknown, though their effects are just as potent as those of the physical forces. But the subtle, hidden forces are not always beyond discovery but are frequently caused by the damnation of faith. Many people in the past have been able to acquire the koton knowledge of breath, and use their understanding of these things for their stalwart gain and benefit.

As we have lost contact with the subtle mind, we do not understand the rules governing the inner, hidden side to our nature.

With the power of the koton absorbed by the brain function and the soul, all those things once held to be impossible can be attained.

The koton can be fulfilled by the phallus just as semen can free the power and unleash the fury of the koton. Know that any impression or idea is unknowable in itself. It can mean nothing until brought into relation with other things.

SEMEN

Enter a cunt of despair to distinguish one thought from another; this is the condition of recognizing it. To define it, you must perceive its orientation to all our other ideas. The extent of your knowledge of any one thing varies therefore with the number of ideas with which you can compare it. Every new fact not only adds itself to our universe, but increases the value of what we already possess.

Ejaculation is an action as a "roaring lion" or as the "old Serpent" instead of as an "Angel of Light". The twins of ancient magic, harlot and beast, are buggered with that sodomitic and incestuous lust which is the traditional formula for producing demi-gods, as in the cases of faith. Aleph the Fool had impregnated the woman according to the word of Yod, the Angel of the Lord! His sister has seduced her brother Beast, shaming the Sun with her sin; she has mastered the Lion and enchanted the Serpent. Nature is outraged by Magick; man is bestialized and woman defiled.

The conjunction produces a monster; it affirms regression of types. Instead of a man-God conceived of the Spirit of God by a virgin in innocence, we are asked to adore the bastard of a whore and a brute, begotten in a most shameful sin and born in most blasphemous bliss.

Of a formulate that binds so must it be that all acts must be equal; that existence asserts the right to exist; that unless evil is a mere term expressing some relation of haphazard hostility between forces equally self-justified, the universe is as inexplicable and impossible as uncompensated action: that the orgies swimming in ejaculation and wine are a sacrament; that the scars of syphilis are sacred and worthy of honour as such.

A contract has been hatched and your seal was duly noted.

Suck the pus from a gaping wound and drown in its sweet sorrow.

It should be gratuitous to insist that the any cunt apply only to a cock that tears the tender flesh of youth that is still painful, and deceit degrading, to a man, relatively to his situation in the world of illusion; he does his Will by avoiding them. But the existence of my baneful ways is fatal to philosophy so long as it is putative to be self governing of conditions; and to accustom the mind "to make no difference" between any two ideas as such is to emancipate it from the thralldom of terror.

We affirm on our altars our faith in ourselves and our wills, our love of all aspects of the absolute all powerful koton.

Commemorate that contract has been hatched and your seal was duly noted.

ENDURE

And we bring the worship of the koton to combine with the Flesh Teth into a single letter, whose value is unseen even as those of those that did not exist just as those who may come to exist complete their Not-Being and Being with its Becoming, to mediate between identical extremes as their mean --- the secret that sunders and seals them.

It swears that all that is something are equally shadows of Nothing, and justifies Nothing in its futile folly of pretending that something is stable, by making us aware of a method of the koton through the practice of which we may partake in the pleasure of our substance.

The Sorcerer shall devise for all a definite technique for destroying evil. The essence of such a practice will consist in training the mind and the body to confront things which cause fear, pain, disgust but don't forget evil for it is also your friend.

Lest you forget contract has been hatched and your seal was duly noted and that your seal was duly noted.

A follower must learn to endure them, then to become indifferent to them, then to lacerate them until they give pleasure and instruction, and finally to appreciate them for their own sake, as aspects of Truth. When this has been done, he should abandon them if they are really harmful in relation to health or comfort. Also, our selection of "evils" is limited to those that cannot damage us irreparably. E.g., one ought to practise smellying assafoetida until one likes it; but not arsine or hydrocyanic acid. Again, one might have a liaison with an ugly old woman until one beheld and loved the star which she is; it would be too dangerous to overcome the distaste for dishonesty by forcing oneself to pick pockets. Acts which are essentially dishonourable must not be done; they should be justified only by calm contemplation of their correctness in abstract cases.

Love is a virtue; it grows stronger and purer and less selfish by applying it to what it loathes; but theft is a vice involving the slave-idea that one's neighbour is superior to oneself. It is admirable only for its power to develop certain moral and mental qualities in primitive types, to prevent the atrophy of such faculties as our own vigilance, and for the interest which it adds to the "tragedy, Man."

Do not steal. Do not cause pain. Do not commit any crime of man for the crimes of man are my work alone.

Crime, folly, sickness and all such phenomena must be contemplated with complete freedom from fear, aversion, or shame. Otherwise we shall fail to see accurately, and interpret intelligently; in which case we shall be unable to outwit and outfight them. Anatomists and physiologists, grappling in the dark with death, have won hygiene, surgery, prophylaxis and the rest for mankind. Fuck the deadly tiresome heads of science, risking thumbscrew, stake, infamy and ostracism, have torn the spider-snare of superstition to shreds and broken in pieces the monstrous idol of Morality, the murderous Moloch which has made mankind its meat throughout history. Each fragment of that coprolite is manifest as an image of some brute lust, some torpid dullness, some ignorant instinct, or some furtive fear shapen in his own savage mind.

Man is indeed not wholly freed, even now. He is still trampled under the hoofs of the stampeding mules that nightmare bore to his wild ass, his creative forces that he had not mastered, the sterile ghosts that he called gods. Their mystery cows men still; they fear, they flinch, they dare not face the phantoms. Still, too, the fallen fetich seems awful; it is frightful to them that there is no longer an idol to adore with anthems, and to appease with the flesh of their firstborn. Each scrambles in the bloody mire of the floor to snatch some scrap for a relic, that he may bow down to it and serve it.

So, even to-day, a mass of maggots swarm heaving over the carrion earth, a brotherhood bound by blind greed for rottenness. Science still hesitates to raze the temple of Rimmon, though every year finds more of her sons impatient of evil do prudence.

A consul sits in permanent secret session; it dares not declare what must follow its deed in shattering the monarch morality into scraps of crumbling conglomerate of climatic, tribal, and personal prejudices, corrupted yet more by the action of crafty ambition, insane impulse, ignorant arrogance, superstitious hysteria, fear fashioning falsehoods on the stone that it sets on the grave of Truth whom it has murdered and buried in the black earth Oblivion.

Moral philosophy, psychology, sociology, anthropology, mental pathology, physiology, and many another of the children of wisdom, of whom she is justified, well know that the laws of Ethics are a chaos of confused conventions, based at best on customs convenient in certain conditions, more often on the craft or caprice of the biggest, the most savage, heartless, cunning and blood-thirsty brutes of the pack, to secure their power or pander to their pleasure in cruelty. There is no principle, even a false one, to give coherence to the clamour of ethical propositions. Yet the very men that have smashed Moloch, and strewn the earth with shapeless rubble, grow pale when they so much as whisper among themselves, "While Moloch ruled all men were bound by the one law, and by the oracles of them that, knowing the fraud, feared not, but were his priests and wardens of his mystery.

What now?

DIGRESSO

Foolish fraud. Wretched being. Dumb and stupid ass.

Fuck the ass and heal the soul but a contract has been hatched and your seal was duly noted.

How can any fool, though wise and strong as never was known, prevail on men to act in concert, now that each prays to his own chip of a faith demanding god, and yet knows every other chip to be a worthless ort, dream-dust, ape-dung, tradition-bone, or --- what not else?"

Science is for fools and those that cast the magicians in a dreary light should see that those who sought illumination were maybe not merely witless and selfish in making their rule of silence, and in protecting philosophy from the profane. Yet still that heaving, belching, sweating cunt hopes that the mischief may not prove mortal, and begs that things may go on much as usual until that secret session decide on some plan of action.

It has always been fatal when somebody finds out too much too suddenly. Forget the science because they are triflers who content themselves with lopping the blossoming twigs of our beliefs, or the boughs of our intellectual instruments.

We can no longer assert any single proposition, unless we guard ourselves by enumerating countless conditions which must be assumed.

This digression has outstayed its welcome; it was only invited by Wisdom that it might warn Rashness of the dangers that encompass even Sincerity, Energy and Intelligence when they happen not to contribute to Fitness-in-their-environment.

Beware and respect your powers for you must make every act not only accord with his Will, but with the proprieties of his position at the time. I may to reach the foot of a cliff; but the easiest way --- also the speediest, most direct, least obstructed, the way of minimum effort --- would be simply to jump. I should have destroyed my will in the act of fulfilling it, or what I mistook for it; for the true will has no goal; its nature being to Go.

Similarly a parabola is bound by one law which fixes its relations with two straight lines at every point; yet it has no end short of infinity, and it continually changes its direction. The initiate who is aware Who he is can always check his conduct by reference to the determinants of his curve, and calculate his past, his future, his bearings and his proper course at any assigned moment; he can even comprehend himself as a simple idea.

He may attain to measure fellow-parabolas, ellipses that cross his path, hyperbolas that span all space with their twin wings. Perhaps he may come at long last, leaping beyond the limits of his own law, to conceive that sublimely stupendous outrage to Reason, the Cone! Utterly inscrutable to him, he is yet well aware that he exists in the nature thereof, that he is necessary thereto, that he is ordered thereby, and that therefrom he is sprung, from the loins of so fearful a Father!

His own infinity becomes zero in relation to that of the least fragment of the solid. He hardly exists at all. Trillions multiplied by trillions of trillions of such as he could not cross the frontier even of breadth, the idea which he came to guess at only because he felt himself bound by some mysterious power.

Yet breadth is equally a nothing in the presence of the Cone. His first conception must evidently be a frantic spasm, formless, insane, not to be classed as articulate thought. Yet, if he develops the faculties of his mind, the more he knows of it the more he sees that its nature is identical with his own whenever comparison is possible.

The True Will is thus both determined by its equations, and free because those equations are simply its own name, spelt out fully. His sense of being under bondage comes from his inability to read it; his sense that evil exists to thwart him arises when he begins to learn to read, reads wrong, and is obstinate that his error is an improvement.

Cone of not talking of cones.

We know one thing only. Absolute existence, absolute motion, absolute direction, absolute simultaneity, absolute truth, all such ideas; they have not, and never can have, any real meaning. If a man in delirium tremens fell into a filthy river, he might remember the proverb and clutch at an imaginary straw.

Words such as "truth" are like that straw. Confusion of thought is concealed, and its impotence denied, by the invention. This paragraph opened with, "We know"; yet, questioned, "we" make haste to deny the possibility of possessing, or even of defining, knowledge. What could be more certain to a parabola-philosopher than that he could be approached in two ways, and two only? It would be indeed little less than the whole body of his knowledge, implied in the theory of his definition of himself, and confirmed by every single experience. He could receive impressions only by meeting A, or being caught up by B. Yet he would be wrong in an infinite number of ways.

There are therefore Aleph-Zero possibilities that at any moment a man may find himself totally transformed. And it may be that our present dazzled bewilderment is due to our recognition of the existence of a new dimension of thought, which seems so "inscrutably infinite" and "absurd" and "immoral", etc. --- because we have not studied it long enough to appreciate that its laws are identical with our own, though extended to new conceptions.

My existence created a momentary chaos in chemistry and physics; but it soon led to a fuller interpretation of the old ideas. It dispersed many difficulties, harmonized many discords, and yet they know nothing of true science.

It shewed the substance of the Universe as a simplicity of Light and Life, possessed of limitless liberty to enjoy Love by combining its units in various manners to compose atoms, themselves capable of deeper self-realization through fresh complexities and organizations, each with its own peculiar powers and pleasures, each pursuing its path through the world where all things are possible. It revealed the omnipresence of Hadit identical with Himself, yet fulfilling

Himself by dividing his interplay with Nuit into episodes, each form of his energy isolated with each aspect of Her receptivity, delight developing delight continuous from complex to complex. It was the voice of Nature awakening at the dawn of the Aeon, as Aiwaz uttered the Word of the Law of Thelema, total and final animal shit that it is.

So also shall he who invoceth often behold the Formless Fire, with trembling and bewilderment; but if he prolong his meditation, he shall resolve it into coherent and intelligible symbols, and he shall hear the articulate utterance of that Fire, interpret the thunder thereof as a still small voice in his heart.

And the Fire shall reveal to his eyes his own image in its own true glory; and it shall speak in his ears the Mystery that is his own right Name.

This then is the virtue of the koton of The Beast 666, and the canon of its proper usage: to destroy the tendency to discriminate between any two things in theory, and in practice to pierce the veils of every sanctuary, pressing forward to embrace every image; for there is none that is not very Isis.

The Inmost is one with the Inmost; yet the form of the One is not the form of the other; intimacy exacts fitness. He therefore who liveth by air, let him not be bold to breathe water. But mastery cometh by measure: to him who with labour, courage, and caution giveth his life to understand all that doth encompass him, and to prevail against it, shall be increase.

Witless mortal. Stupid northerner.

Bathos. Bad teeth. Reticulae.

FIRST FECULENTIA

The word of Sin is Restriction; seek therefore Righteousness, enquiring into Iniquity, and fortify thyself to overcome it through the power and the glory of the koton himself.

So if you profuse to fuck and fuck the cunt of the world then suck at the tit of Hfu the magick worm beast, dug blissfully the ground. It ate it's way through funeral chests, to find what would be found. Hfu the magick worm beast ate the bodies it had found, and grew quite fat and large you see, at least three worm beasts round. Hfu the magick worm beast is a god to be revered. Upon the mighty world of rot, it's minion have appeared to the children of decay in coffins free to play that happy god is Hfu, this and every day.

Hfu the magick worm beast sees all yet has no eyes and it slithers through man's dreams on white belly lies but the Hfu waits for us in silence, it's food is when things die.

For Hfu the magick worm beast, Hfu the magick worm beast is such a joyous god
To keep it so, don't burn your foe, but place them in the sod. O mighty worm beast, you are man's destiny. For when I'm fat and ripe for pluck, you shall devour me.

SECOND FECULENTIA

Fuck that cunt of the whore and the cunt of faith Of Gods and Rain. I called and no god answered. I called again and again and still no god answered. Only the rain, beating it's empty loneliness upon the alter of my thoughts and on the loincloth that soaked my cock. Only myself in all my nakedness, stand in childlike innocence before the world.

My flesh torn in ever flowing ripples, like the seas of some sadistic nightmare. My soul sings with every lash that embraces my crimson skin. Its pain a mere joy, to my thirsting anguish. Like that fucked Wotan upon his tree, so I lay in self stylized torture.

The rivers of my blood flow to fill your cups O gods. Yet mine remains empty. Would you do the same for me? And if you ,would you stay dead? Or cheat me in your resurrection! I have had enough of you O gods for you are like the rain that beats its empty loneliness upon the alter of my thoughts.

And I fucked that cunt until it bled with a thousand worms of needless tragedy and I saw your life as a pool of agony. Your pain filed, and categorized in the midst of your self destruction. I saw you scream your last declaration of distress. Screaming My father, my father, why hast thou forsaken me? Then came the peace you sought for all mankind But only to your eyes! Not mine, nor generations of mine!

Only your eyes saw that peace of faith and mindless following. It was your soul alone, cleansed by the blood of your sacrifice, no others! The peace you sought for all mankind was your own, and in your own death you found it. As will all the living, each for themselves, seek peace while in life. But it is in death that peace finds us all, and to each individual in their own way. For men are not sheep and gods are mere images of that peace we all seek.

THIRD FECULENTIA

Oh Koton, cunt of knowledge your kisses brush your lips like the flutter of moth wings. My touches, but a whisper breeze. You feel I am there, yet not there. This is your desire and tormenting terror. You yearn for me and fear me. You beg for me, then shun me, at the moment of our union. Cock of iron, cock of fire, cock of flesh. So by might I take you, taste you, bathe in your flower. While my lust fills your loins, your soul I devour. The call of your cunt, your ass, your soul, is the strength of my life. Though a man may replace me just as a man may replace you but you shall always be my only wife.

Cunt of knowledge, cunt of salvation I have licked the goddess. I've kissed the Goat and sucked its seed. Before me stands mine own eager, angry throbbing cock. Do I stroke? I adorn it with the holy oil. I bless it with my passion. May it spew its grand emission The seeds of eternity, ejaculation upon my hand and to my mouth, onto my tongue and into my soul.

Cunt of humiliation and cunt of hellfire unload my manifest that had naught. Cunt hide, absorb and fuck my naught. All my rewards are naught ! Man and woman unite in experience and harmonize all things. To know me is to know you have come a little, to taste of me and my mystery continues and this be the holiest of lies. For in names as this the truth of all we don't exist. No true worship of me have I known or no glory, nor praises to me has been shown upon the enemy of the people.

VERIDICUS

Adversary of Man to be damned, cursed, disgraced and lashed because I was not in truth the beautiful image or a light of life but lived as the spark of knowledge and the morning star. This be the way, to me to come. For God and Goddess both are me. Experience & Lust, Ecstasy and let all be utterly destroyed!!! Give birth to the era of mirth and love & rapture delivered on the backs of a he goat with breasts and give birth to man.

The true name of a koton, those Kabalists say is a true name and that is that of Yahveh reversed; for the koton is not black, but the negation of a need for faith. The Devil is the personification of atheism or idolatry but for the Initiates, this is not a person, but a force, created for good, but which may serve for evil. It is the instrument of Liberty or free will. They represent this Force, which presides over the physical generation, under the mythologic and horned form of the koton; thence the he-goat of the Sabbat, brother of the Ancient Serpent, and the light bearer or Phosphor, of which the poets have made the false Lucifer of the legend and sullied his name and cursed our existence.

Human life and its innumerable difficulties have for object, in the ordination of eternal wisdom, the education of the will of man. The dignity of man consists in doing what he will, and in willing the good, in conformity with the knowledge of truth. The good in conformity with the true, is the just. Justice is the practice of reason. Reason is the word of reality. Reality is the science of truth. Truth is idea identical with being. Man arrives at the absolute idea of being by two roads, experience and hypothesis. Hypothesis is probable when it is necessitated by the teachings of experience; it is improbable or absurd when it is rejected by this teaching. Experience is science, and hypothesis is faith. True science necessarily admits faith; true faith necessarily reckons with science.

As there is no liberty for man but in order which results from the true and the good, one may say that the conquest of liberty is the great work of the human soul. Man, by freeing himself from his evil passions and their slavery, creates himself, as it were, a second time. Nature made him living and suffering; he makes himself happy and immortal; he thus becomes the representative of divinity upon earth, and (relatively) exercises its almighty power.

In the concrete, suppose that one works this struggle to obtain a great sum. Then at one time that sum will arrive that same night or within just hours after, or an event occur involving the gain of that sum; at another time there will merely arise a group of circumstances favourable; at another time again a lesser sum will arrive; but also these may be reversed, in the worst case the loss of the sum proposed or the occurrence of an event which might involve that loss, or at least disappoint some reasonable expectation of that gain.

OF ANTIMONY

In the particular case of employing this semen and elixir of life, its misuse might cause premature old age, disease, or even death, as it is said; We do not think that these results would follow the miscarriage of any other operation; We think that retribution is to be the evil and adverse reflection of reward, and on its plane. Adepts will then be wise to adhere to prudence by experimenting thoroughly in minor operations, where failure does not imply irreparable disaster, until they have the knowledge and Experience of this Art which will give a reasonable confidence.

Antimony is a mineral participating of saturnine parts, and has in all respects the nature thereof. This saturnine antimony agrees with sol, and contains in itself argent vive, in which no metal is swallowed up, except gold, and gold is truly swallowed up by this antimonial argent vive. Without this argent vive no metal whatsoever can be whitened; it whitens laton, i.e. gold; reduceth a perfect body into its prima materia, or first matter, viz. into sulphur and argent vive, of a white color, and outshining a looking glass. It dissolves, I say the perfect body, which is so in its own nature; for this water is friendly and agreeable with the metals, whitening sol, because it contains in itself white or pure argent vive.

And from both these you may draw a great arcanum, viz. a water of saturnine antimony, mercurial and white; to the end that it may whiten sol, not burning, but dissolving, and afterwards congealing to the consistence or likeness of white cream. Therefore, saith the philosopher, this water makes the body to be volatile; because after it has dissolved in it, and in frigidated, it ascends above and swims upon the surface of the water. Take, saith he, crude leaf gold, or calcined with mercury, and put it into our vinegre, made of saturnine antimony, mercurial, and sal ammoniac, in a broad glass vessel, and four inches high or more; put it into a gentle heat, and in a short time you will see elevated a liquor, as it were oil swimming atop, much like a scum. Gather this with a spoon or feather dipping it in; and in doing so often times a day until nothing more arises; evaporate the water with a gentle heat, i.e., the superfluous humidity of the vinegre, and there will remain the quintessence, potestates or powers of gold in the form of a white oil incombustible. In this oil the philosophers have placed their greatest secrets; it is exceeding sweet, and of great virtue for easing the pains of wounds.

The whole, then, of this antimonial secret is, that we know how by it to extract or draw forth argent vive, out of the body of Magnesia, not burning, and this is antimony, and a mercurial sublimate. That is, you must extract a living and incombustible water, and then congeal, or coagulate it with the perfect body of sol, i.e. fine gold, without alloy; which is done by dissolving it into a nature [sic? mature?] white substance of the consistency of cream, and made thoroughly white. But first this sol by putrefaction and resolution in this water, loseth all its light and brightness, and will grow dark and black; afterwards it will ascend above the water, and by little and little will swim upon it, in a substance of a white color.

And this is the whitening of red laton to sublimate it philosophically, and to reduce it into its first matter; viz. into a white incombustible sulphur, and into a fixed argent vive. Thus the perfect body of sol, resumeth life in this water; it is revived, inspired, grows, and is multiplied in its kind, as all other things are. For in this water, it so happens, that the body compounded of two bodies, viz. sol and luna, is puffed up, swells, putrefies, is raised up, and does increase by the receiving from the vegetable and animated nature and substance.

Our water also, or vinegar aforesaid, is the vinegar of the mountains, i.e. of sol and luna; and therefore it is mixed with gold and silver, and sticks close to them perpetually; and the body receiveth from this water a white tincture, and shines with inestimable brightness. Who so knows how to convert, or change the body into a medicinal white gold, may easily by the same white gold change all imperfect metals into the best or finest silver. And this white gold is called by the philosophers "luna alba philosophorum, argentum vivum album fixum, aurum alchymiae, and fumus albus" [white philosophical silver, white fixed mercury, alchemical gold and white (something)]: and therefore without this our antimonial vinegar, the aurum album of the philosophers cannot be made. And because in our vinegar there is a double substance of argentum vivum, the one from antimony, and the other from mercury sublimated, it does give a double weight and substance of fixed argent vive, and also augments therein the native color, weight, substance and tincture thereof.

Our dissolving water therefore carries with it a great tincture, and a great melting or dissolving; because that when it feels the vulgar fire, if there be in it the pure and fine bodies of sol or luna, it immediately melts them, and converts them into its white substance such as itself is, and gives to the body color, weight, and tincture. In it also is a power of liquefying or melting all things that can be melted or dissolved; it is a water ponderous, viscous, precious, and worthy to be esteemed, resolving all crude bodies into their prima materia, or first matter, viz. earth and a viscous powder; that is into sulphur, and argentum vivum. If therefore you put into this water, leaves, filings, or calx of any metal, and set it in a gentle heat for a time, the whole will be dissolved, and converted into a viscous water, or white oil as aforesaid. Thus it mollifies the body, and prepares for liquefaction; yea, it makes all things fusible, viz. stones and metals, and after gives them spirit and life. And it dissolves all things with an admirable solution, transmuting the perfect body into a fusible medicine, melting, or liquefying, moreover fixing, and augmenting the weight and color.

Work therefore with it, and you shall obtain from it what you desire, for it is the spirit and soul of sol and luna; it is the oil, the dissolving water, the fountain, the Balneum Mariae, the praeternatural fire, the moist fire, the secret, hidden and invisible fire. It is also the most acrid vinegar, concerning which an ancient philosopher saith, I besought the Lord, and he showed me a pure clear water, which I knew to be the pure vinegar, altering, penetrating, and digesting. I say a penetrating vinegar, and the moving instrument for putrefying, resolving and reducing gold or silver into their prima materia or first matter. And it is the only agent in the universe, which in this art is able to reincrudate metallic bodies with the conservation of their species.

It is therefore the only apt and natural medium, by which we ought to resolve the perfect bodies of sol and luna, by a wonderful and solemn dissolution, with the conservation of the species, and without any destruction, unless it be to a new, more noble, and better form or generation, viz. into the perfect philosopher's stone, which is their wonderful secret or arcanum.

Now this water is a certain middle substance, clear as fine silver, which ought to receive the tinctures of sol and luna, so as they may be congealed, and changed into a white and living earth. For this water needs the perfect bodies, that with them after the dissolution, it may be congealed, fixed, and coagulated into a white earth. But if this solution is also their coagulation, for they have one and the same operation, because one is not dissolved, but the other is congealed, nor is there any other water which can dissolve the bodies, but that which abideth with them in the matter and the form. It cannot be permanent unless it be of the nature of other bodies, that they may be made one. When therefore you see the water coagulate itself with the bodies that be dissolved therein; be assured that thy knowledge, way of working, and the work itself are true and philosophic, and that you have done rightly according to art.

Thus you see that nature has to be amended by its own like nature; that is, gold and silver are to be exalted in our water, as our water also with these bodies; which water is called the medium of the soul, without which nothing has to be done in this art. It is a vegetable, mineral and animal fire, which conserves the fixed spirits of sol and luna, but destroys and conquers their bodies; for it destroys, overturns, and changes bodies and metallic forms, making them to be no bodies but a fixed spirit. And it turns them into a humid substance, soft and fluid, which hath ingression and power to enter into other imperfect bodies, and to mix with them in their smallest parts, and to tinge and make them perfect. But this they could not do while they remained in their metallic forms or bodies, which were dry and hard, whereby they could have no entrance into other things, so to tinge and make perfect, what was before imperfect.

It is necessary therefore to convert the bodies of metals into a fluid substance; for that every tincture will tinge a thousand times more in a soft and liquid substance, than when it is in a dry one, as is plainly apparent in saffron. Therefore the transmutation of imperfect metals is impossible to be done by perfect bodies, while they are dry and hard; for which cause sake they must be brought back into their first matter, which is soft and fluid. It appears therefore that the moisture must be reverted that the hidden treasure may be revealed. And this is called the reincrudation of bodies, which is the decocting and softening them, till they lose their hard and dry substance or form; because that which is dry doth not enter into, nor tinge anything except its own body, nor can it be tinged except it be tinged; because, as I said before, a thick dry earthy matter does not penetrate nor tinge, and therefore, because it cannot enter or penetrate, it can make no alteration in the matter to be altered.

For this reason it is, that gold colareth not, until its internal or hidden spirit is drawn forth out of its bowels by this, our white water, and that it may be made altogether a spiritual substance, a white vapor, a white spirit, and a wonderful soul.

It behoves us therefore by this our water to attenuate, alter and soften the perfect bodies, to wit sol and luna, that so they may be mixed other perfect bodies. From whence, if we had no other benefit by this our antimonial water, than that it rendered bodies soft, more subtile, and fluid, according to its own nature, it would be sufficient. But more than that, it brings back bodies to their original of sulphur and mercury, that of them we may afterwards in a little time, in less than an hour's time do that above ground which nature was a thousand years doing underground, in the mines of the earth, which is a work almost miraculous.

And therefore our ultimate, or highest secret is, by this our water, to make bodies volatile, spiritual, and a tincture, or tinging water, which may have ingress or entrance into bodies; for it makes bodies to be merely spirit, because it reduces hard and dry bodies, and prepares them for fusion, melting and dissolving; that is, it converts them into a permanent or fixed water. And so it makes of bodies a most precious and desirable oil, which is the true tincture, and the permanent fixed white water, by nature hot and moist, or rather temperate, subtile, fusible as wax, which does penetrate, sink, tinge, and make perfect the work. And this our water immediately dissolves bodies (as sol and luna) and makes them into an incombustible oil, which then may be mixed with other imperfect bodies. It also converts other bodies into the nature of a fusible salt which the philosophers call "sal alebrot philosophorum", better and more noble than any other salt, being in its own nature fixed and not subject to vanish in fire. It is an oil indeed by nature hot, subtile, penetrating, sinking through and entering into other bodies; it is called the perfect or great elixir, and the hidden secret of the wise searchers of nature. He therefore that knows this salt of sol and luna, and its generation and perfection, and afterwards how go commix it, and make it homogeneous with other perfect bodies, he in truth knows one of the greatest secrets of nature, and the only way that leads to perfection.

These bodies thus dissolved by our water are called argent vive, which is not without its sulphur, nor sulphur without the fixedness of sol and luna; because sol and luna are the particular means, or medium in the form through which nature passes in the perfecting or completing thereof. And this argent vive is called our esteemed and valuable salt, being animated and pregnant, and our fire, for that is nothing but fire; yet not fire, but sulphur; and not sulphur only, but also quicksilver drawn from sol and luna by our water, and reduced to a stone of great price. That is to say it is a matter or substance of sol and luna, or silver and gold, altered from vileness to nobility. Now you must note that this white sulphur is the father and mother of the metals; it is our mercury, and the mineral of gold; also the soul, and the ferment; yea, the mineral virtue, and the living body; our sulphur, and our quicksilver; that is, sulphur of sulphur, quicksilver of quicksilver, and mercury of mercury.

The property therefore of our water is, that it melts or dissolves gold and silver, and increases their native tincture or color. For it changes their bodies from being corporeal, into a spirituality; and it is in this water which turns the bodies, or corporeal substance into a white vapor, which is a soul which is whiteness itself, subtile, hot and full of fire. This water also called the tinging or blood-color-making stone, being the virtue of the spiritual tincture, without which nothing can be done; and is the subject of all things that can be melted, and of liquefaction itself, which agrees perfectly and unites closely with sol and luna from which it can never be separated. For it joined [joins?] in affinity to the gold and silver, but more immediately to the gold than to the silver; which you are to take special notice of. It is also called the medium of conjoining the tinctures of sol and luna with the inferior or imperfect metals; for it turns the bodies into the true tincture, to tinge the said imperfect metals, also it is the water that whiteneth, as it is whiteness itself, which quickeneth, as it is a soul; and therefore as the philosopher saith, quickly entereth into its body.

For it is a living water which comes to moisten the earth, that it may spring out, and in its due season bring forth much fruit; for all things springing from the earth, are endued through dew and moisture. The earth therefore springeth not forth without watering and moisture; it is the water proceeding from May dew that cleanseth the body; and like rain it penetrates them, and makes one body of two bodies. This aqua vite or water of life, being rightly ordered and disposed with the body, it whitens it, and converts or changes it into its white color, for this water is a white vapor, and therefore the body is whitened with it. It behoves you therefore to whiten the body, and open its unfoldings, for between these two, that is between the body and the water, there is desire and friendship, like as between male and female, because of the propinquity and likeness of their natures.

Now this our second and living water is called "Azoth", the water washing the laton viz. the body compounded of sol and luna by our first water; it is also called the soul of the dissolved bodies, which souls we have even now tied together, for the use of the wise philosopher. How precious then, and how great a thing is this water; for without it, the work could never be done or perfected; it is also called the "vase naturae", the belly, the womb, the receptacle of the tincture, the earth, the nurse. It is the royal fountain in which the king and queen bathe themselves; and the mother must be put into and sealed up within the belly of her infant; and that is sol himself, who proceeded from her, and whom she brought forth; and therefore they have loved one another as mother and son, and are conjoined together, because they come from one and the same root, and are of the same substance and nature. And because this water is the water of the vegetable life, it causes the dead body to vegetate, increase and spring forth, and to rise from death to life, by being dissolved first and then sublimed. And in doing this the body is converted into a spirit, and the spirit afterwards into a body; and then is made the amity, the peace, the concord, and the union of contraries, to wit, between the body and the spirit, which reciprocally, or mutually change their natures which they receive, and communicate one to another through their most minute parts, so that that which is hot is mixed with that which is cold, the dry with the moist, and the hard with the soft; by which means, there is a mixture made of contrary natures, viz. of cold and hot, and moist with dry, even most admirable unity between enemies.

Our dissolution then of bodies, which is made such in this first water, is nothing else, but a destroying or overcoming of the moist with the dry, for the moist is coagulated with the dry. For the moisture is contained under, terminated with, and coagulated in the dry body, to wit, in that which is earthy. Let therefore the hard and the dry bodies be put into our first water in a vessel, which close well, and let them there abide till they be dissolved, and ascend to the top; then may they be called a new body, the white gold made by art, the white stone, the white sulphur, not inflammable, the paradisaical stone, viz. the stone transmuting imperfect metals into white silver. Then we have also the body, soul and spirit altogether; of which spirit and soul it is said, that they cannot be extracted from the perfect bodies, but by the help or conjunction of our dissolving water. Because it is certain, that the things fixed cannot be lifted up, or made to ascend, but by the conjunction or help of that which is volatile.

The spirit, therefore, by help of the water and the soul, is drawn forth from the bodies themselves, and the body is thereby made spiritual; for that at the same instant of time, the spirit, with the soul of the bodies, ascends on high to the superior part, which is the perfection of the stone and is called sublimation. This sublimation, is made by things acid, spiritual, volatile, and which are in their own nature sulphureous and viscous, which dissolves bodies and makes them to ascend, and be changed into air and spirit. And in this sublimation, a certain part of our said first water ascends with the bodies, joining itself with them, ascending and subliming into one neutral and complex substance, which contains the nature of the two, viz. the nature of the two bodies and the water. and therefore it is called the corporeal and spiritual compositum, corjufle, cambar, ethelia, zandarith, duenech, the good; but properly it is called the permanent or fixed water only, because it flies not in the fire. But it perpetually adheres to the commixed or compound bodies, that is, the sol and luna, and communicates to them the living tincture, incombustible and most fixed, much more noble and precious than the former which these bodies had. Because from henceforth this tincture runs like oil, running through and penetrating bodies, and giving to them its wonderful fixity; and this tincture is the spirit, and the spirit is the soul, and the soul is the body. For in this operation, the body is made a spirit of a most subtile nature; and again, the spirit is corporified and changed into the nature of the body, with the bodies, whereby our stone consists of a body, a soul, and a spirit.

O koton, powerful cunt of life, how through nature, doth thou change a body into a spirit: which could not be done, if the spirit were not incorporated with the bodies, and the bodies made volatile with the spirit, and afterwards permanent and fixed. For this cause sake, they have passed over into one another, and by the influence of wisdom, are converted into one another. O Wisdom: how thou makest the most fixed gold to be volatile and fugitive, yeah, though by nature it is the most fixed of all things in the world. It is necessary therefore, to dissolve and liquefy these bodies by our water, and to make them a permanent or fixed water, a pure, golden water leaving in the bottom the gross, earthy, superfluous and dry matter.

And in this subliming, making thin and pure, the fire ought to be gentle; but if in this subliming with soft fire, the bodies be not purified, and the gross and earthy parts thereof (note this well) be not separated from the impurities of the dead, you shall not be able to perfect the work. For thou needest nothing but the thin and subtile part of the dissolved bodies, which our water will give thee, if thou proceedest with a slow or gentle fire, by separating the things heterogene from the things homogene.

This compositum then has its mundification or cleaning, by our moist fire, which by dissolving and subliming that which is pure and white, it cast forth its feces or filth like a voluntary vomit, for in such a dissolution and natural sublimation or lifting up, there is a loosening or untying of the elements, and a cleansing and separating of the pure from the impure. So that the pure and white substance ascends upwards and the impure and earthy remains fixed in the bottom of the water and the vessel. This must be taken away and removed, because it is of no value, taking only the middle white substance, flowing and melted or dissolved, rejecting the feculent earth, which remains below in the bottom. These feces were separated partly by the water, and are the dross and terra damnata, which is of no value, nor can do any such service as the clear, white, pure and clear matter, which is wholly and only to be taken and made use of.

And against this capharean rock, the ship of knowledge, or art of the young philosopher is often, as it happened also to me sometimes, dashed together in pieces, or destroyed, because the philosophers for the most part speak by the contraries. That is to say that nothing must be removed or taken away, except the moisture, which is the blackness; which notwithstanding they speak and write only to the unwary, who, without a master, indefatigable reading, or humble supplications to the koton Almighty, would ravish away the golden fleece. It is therefore to be observed, that this separation, division, and sublimation, is without a doubt the key to the whole work.

After the putrefaction, then, and dissolution of these bodies, our bodies also ascend to the top, even to the surface of the dissolving water, in a whiteness of color, which whiteness is life. And in this whiteness, the antimonial and mercurial soul, is by natural compact infused into, and joined with the spirits of sol and luna, which separate the thin from the thick, and the pure from the impure. That is, by lifting up, by little and little, the thin and the pure part of the body, from the feces and impurity, until all the pure parts are separated and ascended. And in this work is out natural and philosophical sublimation work completed. Now in this whiteness is the soul infused into the body, to wit, the mineral virtue, which is more subtile than fire, being indeed the true quintessence and life, which desires or hungers to be born again, and to put off the defilements and be spoiled of its gross and earthy feces, which it has taken from its monstrous womb, and corrupt place of its original. And in this our philosophical sublimation, not in the impure, corrupt, vulgar mercury, which has no qualities or properties like to those, with which our mercury, drawn from its vitriolic caverns is adorned. But let us return to our sublimation.

It is most certain therefore in this art, that this soul extracted from the bodies, cannot be made to ascend, but by adding to it a volatile matter, which is of its own kind. By which the bodies will be made volatile and spiritual, lifting themselves up, subtilizing and subliming themselves, contrary to their own proper nature, which is corporeal, heavy and ponderous. And by this means they are unbodied, or made no bodies, to wit, incorporeal, and a quintessence of the nature of a spirit, which is called, "avis hermetis", and "mercurius extractus", drawn from a red subject or matter. And so the terrene or earthy parts remain below, or rather the grosser parts of the bodies, which can by no industry or ingenuity of man be brought to a perfect dissolution. (23) And this white vapor, this white gold, to wit, this quintessence, is called also the compound magnesia, which like a man does contain, or like a man is composed of a body, soul and spirit. Now the body is the fixed solar earth, exceeding the most subtile matter, which by the help of our divine water is with difficulty lifted up or separated. The soul is the tincture of sol and luna, proceeding from the conjunction, or communication of these two, to wit, the bodies of sol and luna, and our water, and the spirit is the mineral power, or virtue of the bodies, and also out of the bodies like as the tinctures or colors in dying cloth are by the water put upon, and diffused in and through the cloth. And this mercurial spirit is the chain or band of the solar soul; and the solar body is that body which contains the spirit and soul, having the power of fixing in itself, being joined with luna. The spirit therefore penetrates, the body fixes, and the soul joins together, tinges and whitens. From these three bodies united together is our stone made: to wit, sol, luna and mercury.

Therefore with this our golden water, a natural substance is extracted, exceeding all natural substances; and so, except the bodies be broken and destroyed, imbibed, made subtile and fine, thriftily, and diligently managed, till they are abstracted from, or lose their grossness or solid substance, and be changed into a subtile spirit, all our labor will be in vain. And unless the bodies be made no bodies or incorporeal, that is converted into the philosophers mercury, there is no rule of art yet found out to work by. The reason is, because it is impossible to draw out of the bodies all that most thin and subtile spirit, which has in itself the tincture, except it first be resolved in our water. Dissolve then the bodies in this our golden water, and boil them until all the tincture is brought forth by the water, in a white color and a white oil; and when you see this whiteness upon the water, then know that the bodies are melted, liquified or dissolved. Continue then this boiling, till the dark, black, and white cloud is brought forth, which they have conceived.

Put therefore the perfect bodies of metals, to wit, sol and luna, into our water in a vessel, hermetically sealed, upon a gentle fire, and digest continually, till they are perfectly resolved into a most precious oil. Saith Adfar, digest with a gentle fire, as it were for the hatching of chickens, so long till the bodies are dissolved, and their perfectly conjoined tincture is extracted, mark this well. But it is not extracted all at once, but it is drawn out by little and little, day by day, and hour by hour, till after a long time, the solution thereof is completed, and that which is dissolved always swims atop. And while this dissolution is in hand, let the fire be gentle and continual, till the bodies are dissolved into a viscous and most subtile water, and the whole tincture be educed, in color first black, which is the sign of a true dissolution.

Then continue the digestion, till it become a white fixed water, for being digested in balneo, it will afterwards become clear, and in the end become like common argent vive, ascending by the spirit above the first water. When there you see bodies dissolved in the first viscous water, then know, that they are turned into a vapor, and the soul is separated from the dead body, and by sublimation, turned into the order of spirits. Whence both of them, with a part of our water, are made spirits flying up in the air; and there the compounded body, made of the male and female, viz. of sol and luna, and of that most subtile nature, cleansed by sublimation, taketh life, and is made spiritual by its own humidity. That is by its own water; like as a man is sustained by the air, whereby from thenceforth it is multiplied, and increases in its own kind, as do all other things. In such an ascention therefore, and philosophical sublimation, all are joined one with another, and the new body subtilized, or made living by the spirit, miraculously liveth or springs like a vegetable.

Wherefore, unless the bodies be attenuated, or made thin, by the fire and water, till they ascend in a spirit, and are made or do become like water and vapor or mercury, you labor wholly in vain. But when they arise or ascend, they are born or brought forth in the air or spirit, and in the same they are changed, and made life with life, so as they can never be separated, but are as water mixed with water. And therefore, it is wisely said, that the stone is born of the spirit, because it is altogether spiritual. For the vulture himself flying without wings cries upon the top of the mountain, saying, I am the white brought forth from the black, and the red brought forth from the white, the citrine son of the red; I speak the truth and lie not.

It sufficeth thee then to put the bodies in the vessel, and into the water once and for all, and to close the vessel well, until a true separation is made. This the obscure artist calls conjunction, sublimation, assation, extraction, putrefaction, ligation, desponsation, subtilization, generation, etc.

Now the whole magistry may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see that you need not many things, and that this our work requires no great charges, for that there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and to the red. And although we say in many places, take this, and take that, yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by obscure philosophers to deceive the unwary, as we have before spoken; for is not this "ars cabalistica" or a secret and a hidden art? Is it not an art full of secrets? And believest thou O fool that we plainly teach this secret of secrets, taking our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self seeking, or envious as others are; but he that takes the words of the other philosophers according to their common signification, he even already, having lost Ariadne's clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for naught.

And I, Artephius, after I became an adept, and had attained to the true and complete wisdom, by studying the books of the most faithful Hermes, the speaker of truth, was sometimes obscure also as others were. But when I had for the space of a thousand years, or thereabouts, which has now passed over my head, since the time I was born to this day, through the alone goodness of God Almighty, by the use of this wonderful quintessence. When I say for so very long a time, I found no man had found out or obtained this hermetic secret, because of the obscurity of the philosophers words. Being moved with a generous mind, and the integrity of a good man, I have determined in these latter days of my life, to declare all things truly and sincerely, that you may not want anything for the perfecting of this stone of the philosophers. Excepting one certain thing, which is not lawful for me to discover to any, because it is either revealed or made known by God himself, or taught by some master, which notwithstanding he that can bend himself to the search thereof, by the help of a little experience, may easily learn in this book.

In this book I have therefore written the naked truth, though clothed or disguised with few colors; yet so that every good and wise man may happily have those desirable apples of the Hesperides from this our philosophers tree. Wherefore praises be given to the most high God, who has poured into our soul of his goodness; and through a good old age, even an almost infinite number of years, has truly filled our hearts with his love, in which, methinks, I embrace, cherish, and truly love all mankind together. But to return to out business. Truly our work is perfectly performed; for that which the heat of sun is a hundred years in doing, for the generation of one metal in the bowels of the earth; our secret fire, that is, our fiery and sulphureous water, which is called Balneum Mariae, doth as I have often seen in a very short time.

Now this operation or work is a thing of no great labor to him who knows and understands it; nor is the matter so dear, consideration [sic, considering?] how small a quantity does suffice, that it may cause any man to withdraw his hand from it. It is indeed, a work so short and easy, that it may well be called woman's work, and the play of children. Go to it then,, my son, put up thy supplications to God almighty; be diligent in searching the books of the learned in this science; for one book openeth another; think and meditate of these things profoundly; and avoid all things which vanish in or will not endure the fire, because from these adjustable, perishing or consuming things, you can never attain to the perfect matter, which is only found in the digesting of your water, extracted from sol and luna. For by this water, color, and ponderosity or weight, are infinitely given to the matter; and this water is a white vapor, which like a soul flows through the perfect bodies, taking wholly from them their blackness, and impurities, uniting the two bodies in one, and increasing their water. Nor is there any other thing than Azoth, to wit, this our water, which can take from the perfect bodies of sol and luna, their natural color, making the red body white, according to the disposition thereof.

Now let us speak of the fire. Our fire is mineral, equal, continuous; it fumes not, unless it be too much stirred up, participates of sulphur, and is taken from other things than from the matter; it overturns all things, dissolves, congeals, and calcines, and is to be found out by art, or after an artificial manner.

It is a compendious thing, got without cost or charge, or at least without any great purchase; it is humid, vaporous, digestive, altering, penetrating, subtile, spiritous, not violent, incombustible, circumspective, continent, and one only thing. It is also a fountain of living water, which circumvolveth and contains the place, in which the king and queen bathe themselves; through the whole work this moist fire is sufficient; in the beginning, middle and end, because in it, the whole of the art does consist. This is the natural fire, which is yet against nature, not natural and which burns not; lastly, this fire is hot, cold, dry, moist; meditate on these things and proceed directly without anything of a foreign nature. If you understand not these fires, give ear to what I have yet to say, never as yet written in any book, but drawn from the more abstruse and occult riddles of the ancients.

We have properly three fires, without which our art cannot be perfected; and whosoever works without them takes a great deal of labor in vain. The first fire is that of the lamp, which is continuous, humid, vaporous, spiritous, and found out by art. This lamp ought to be proportioned to the enclosure; wherein you must use great judgement, which none can attain to, but he that can bend to the search thereof. For if this fire of the lamp be not measured, or duly proportioned or fitted to the furnace, it will be, that either for the want of heat you will not see the expected signs, in their limited times, whereby you will lose your hopes and expectation by a too long delay; or else, by reason of too much heat, you will burn the "flores auri", the golden flowers, and so foolishly bewail your lost expense.

The second fire is ignis cinerum, an ash heat, in which the vessel hermetically sealed is recluded, or buried; or rather it is that most sweet and gentle heat, which proceeding from the temperate vapors of the lamp, does equally surround your vessel. This fire is not violent or forcing, except it be too much excited or stirred up; it is a fire digestive; alterative, and taken from another body than the matter; being but one only, moist also, and not natural. (36) The third fire, is the natural fire of water, which is also called the fire against nature, because it is water; and yet nevertheless, it makes a mere spirit of gold, which common fire is not able to do. This fire is mineral, equal, and participates of sulphur; it overturns or destroys, congeals, dissolves, and calcines; it is penetrating, subtile, incombustible and not burning, and is the fountain of living water, wherein the king and queen bathe themselves, whose help we stand in need of through the whole work, through the beginning, middle, and end. But the other two above mentioned, we have not always occasion for, but only at sometimes. In reading therefore the books of the philosophers, conjoin these three fires in your judgement, and without doubt, you will understand whatever they have written of them.

Now as to the colors, that which does not make black cannot make white, because blackness is the beginning of whiteness, and a sign of putrefaction and alteration, and that the body is now penetrated and mortified. From the putrefaction therefore in this water, there first appears blackness, like unto broth wherein some bloody thing is boiled. Secondly, the black earth by continual digestion is whitened, because the soul of the two bodies swims above upon the water, like white cream; and in this only whiteness, all the spirits are so united, that they can never fly one from another.

And therefore the laton must be whitened, and its leaves unfolded, i.e., its body broken or opened, lest we labor in vain; for this whiteness is the perfect stone for the white work, and a body ennobled to that end; even a tincture of a most exuberant glory, and shining brightness, which never departs from the body it is once joined with. Therefore you must note here, that the spirits are not fixed but in the white color, which is more noble than the other colors, and is more vehemently to be desired, for that as it were the complement or perfection of the whole work.

For our earth putrefies and becomes black, then it is putrefied in lifting up or separation; afterwards being dried, its blackness goes away from it, and then it is whitened, and the feminine dominion of the darkness and humidity perisheth; then also the white vapor penetrates through the new body, and the spirits are bound up or fixed in the dryness. And that which is corrupting, deformed and black through the moisture, vanishes away; so the new body rises again clear, pure, white and immortal, obtaining the victory over all its enemies. And as heat working upon that which is moist, causeth or generates blackness, which is the prime or first color, so always by decoction more and more heat working upon that which is dry begets whiteness, which is the second color; and then working upon that which is purely and perfectly dry, it produces citrinity and redness, thus much for colors. WE must know therefore, that thing which has its head red and white, but its feet white and afterwards red; and its eyes beforehand black, that this thing, I say, is the only matter of our magistry.

Dissolve then sol and luna in our dissolving water, which is familiar and friendly, and next in nature to them; and is also sweet and pleasant to them, and as it were a womb, a mother, an original, the beginning and the end of their life. That is the reason why they are meliorated or amended in this water, because like nature, rejoices in like nature, and like nature retains like nature, being joined the one to the other, in a true marriage, by which they are made one nature, one new body, raised again from the dead, and immortal. Thus it behoves you to join consanguinity, or sameness of kind, by which these natures, will meet and follow one another, purify themselves and generate, and make one another rejoice; for that like nature now is disposed by like nature, even that which is nearest, and most friendly to it.

Our water then is the most beautiful, lovely, and clear fountain, prepared only for the king, and queen whom it knows very well, and they it. For it attracts them to itself, and they abide therein for two or three days, to wit, two or three months, to wash themselves therewith, whereby they are made young again and beautiful. And because sol and luna have their original from this water their mother; it is necessary therefore that they enter into it again, to wit, into their mothers womb, that they may be regenerated and born again, and made more healthy, more noble and more strong. If therefore these do not die and be converted to water, they remain alone or as they were and without fruit; but if they die, and are resolved in our water, they bring forth fruit of a hundred fold; and from that very place in which they seem to perish, from thence shall they appear to be that which they were not before.

Let therefore the spirit of our living water be, with all care and industry, fixed with sol and luna; for they being converted into the nature of water become dead, and appear like to the dead; from thence afterwards being revived, they increase and multiply, even as do all sorts of vegetable substances; it suffices then to dispose the matter sufficiently without, because that within, it sufficiently disposes itself for the perfection of its work. For it has in itself a certain and inherent motion, according to the true way and method, and a much better order than it is possible for any man to invent or think of. For this cause it is that you need only prepare the matter, nature herself will perfect it; and if she be not hindered by some contrary thing, she will not overpass her own certain motion, neither in conceiving or generating, nor in bringing forth.

Wherefore, after the preparation of the matter, beware only lest by too much heat or fire, you inflame the bath, or make it too hot; secondly, take heed lest the spirit should exhale, lest it hurt the operator, to wit, lest it destroy the work, and induce many informities, as trouble, sadness, vexation, and discontent. From these things which have been spoken, this axiom is manifest, to wit, that he can never know the necessary course of nature, in the making or generating of metals, who is ignorant of the way of destroying them. You must therefore join them together that are of one consanguinity or kindred; for like natures do find out and join with their like natures, and by putrifying themselves, and mix together and mortify themselves. It is needful therefore to know this corruption and generation, and the natures themselves do embrace one another, and are brought to a fixity in a slow and gentle fire; how like natures rejoiceth with like natures; and how they retain one another and are converted into a white consistency.

This white substance, if you will make it red, you must continually decoct it in a dry fire till it be rubified, or become red as blood, which is nothing but water, fire, and true tincture. And so by a continual dry fire, the whiteness is changed, removed, perfected, made citrine, and still digested till it become to a true red and fixed color. And consequently by how much more it is heightened in color, and made a true tincture of perfect redness. Wherefore with a dry fire, and a dry calcination, without any moisture, you must decoct this compositum, till it be invested with a most perfect red color, and then it will be the true and perfect elixir.

Now if afterwards you would multiply your tincture, you must again resolve that red, in new and fresh dissolving water, and then by decoctions first whiten, and then rubify it again, by the degrees of fire, reiterating the first method of operating in this work. Dissolve, coagulate, and reiterate the closing up, the opening and multiplying in quantity and quality at your own pleasure. For by a new corruption and generation, there is introduced a new motion. Thus we can never find an end if we do always work by reiterating the same thing over and over again, viz. by solution and coagulation, by the help of our dissolving water, by which we dissolve and congeal, as we have formerly said, in the beginning of the work. Thus also is the virtue thereof increased, and multiplied both in quantity and quality; so that if after the first course of the operation you obtain a hundred fold; by the second fold you will have a thousand fold; and by the third; ten thousand fold increase.

And by pursuing your work, your projection will come to infinity, tinging truly and perfectly, and fixing the greatest quantity how much soever. Thus by a thing of small and easy price, you have both color, goodness, and weight.

Our fire then and azoth are sufficient for you: decoct, reiterate, dissolve, congeal, and continue this course, according as you please, multiplying it as you think good, until your medicine is made fusible as wax, and has attained the quantity and goodness or fixity and color you desire. This then is the compleating of the whole work of our second stone (observe it well) that you take the perfect body, and put it into our water in a glass vesica or body well closed, lest the air get in or the enclosed humidity get out. Keep it in digestion in a gentle heat, as it were of a balneum, and assiduously continue the operation or work upon the fire, till the decoction and digestion is perfect. And keep it in this digestion of a gentle heat, until it be purified and re-solved into blackness, and be drawn up and sublimed by the water, and is thereby cleaned from all blackness and impurity, that it may be white and subtile. Until it comes to the ultimate or highest purity of sublimation, and utmost volatility, and be made white both within and without: for the vulture flying in the air without wings, cries out that it might get up upon the mountain, that is upon the waters, upon which the "spiritus albus" or spirit of whiteness is born. Continue still a fitting fire, and that spirit, which is the subtile being of the body, and of the mercury will ascend upon the top of the water, which quintessence is more white than the driven snow. Continue yet still, and towards the end, increase the fire, till the whole spiritual substance ascend to the top. And know well, that whatsoever is clear, white-pure and spiritual, ascends in the air to the top of the water in the substance of a white vapor, which the philosophers call their virgin milk.

It ought to be, therefore, as one of the Sybills said, that the son of the virgin be exalted from the earth, and that the white quintessence after its rising out of the dead earth, be raised up towards heaven; the gross and thick remaining in the bottom, of the vessel and the water. Afterwards, the vessel being cooled, you will find in the bottom the black feces, scorched and burnt, which separate from the spirit and quintessence of whiteness, and cast them away. Then will the argent vive fall down from our air and spirit, upon the new earth, which is called argent vive sublimed by the air or spirit, whereof is made a viscous water, pure and white. This water is the true tincture separated from all its black feces, and our brass or latten is prepared with our water, purified and brought to a white color. Which white color is not obtained but by decoction and coagulation of the water; decoct, therefore, continually, wash away the blackness from the latten, not with your hands, but with the stone, or the fire, or our second mercurial water which is the true tincture. This separation of the pure from the impure is not done with hands, but nature herself does it, and brings it to perfection by a circular operation.

It appears then, that this composition is not a work of hands, but a change of the natures; because nature dissolves and joins itself, sublimes and lifts itself up, and grows white, being separated from the feces. And in such a sublimation the more subtile, pure, and essential parts are conjoined; for that with the fiery nature or property lifts up the subtile parts, it separates always the more pure, leaving the grosser at the bottom.

Wherefore your fire ought to be gentle and a continual vapor, with which you sublime, that the matter may be filled with spirit from the air, and live. For naturally all things take life from the inbreathing of the air; and so also our magistry receives in the vapor or spirit, by the sublimation of the water. (48) Our brass or latten then, is to be made to ascend by the degrees of fire, but of its own accord, freely, and without violence; except the body therefore be by the fire and water broken, or dissolved, and attenuated, until it ascends as a spirit, or climbs like argent vive, or rather as the white soul, separated from the body, and by sublimation diluted or brought into a spirit, nothing is or can be done. But when it ascends on high, it is born in the air or spirit, and is changed into spirit; and becomes life with life, being only spiritual and incorruptible. And by such an operation it is that the body is made spirit, of a subtile nature, and the spirit is incorporated with the body, and made one with it; and by such a sublimation, conjunction, and raising up, the whole, both body and spirit are made white.

This philosophical and natural sublimation therefore is necessary which makes peace between, or fixes the body and spirit, which is impossible to be done otherwise, than in the separation of these parts. Therefore it behoves you to sublime both, that the pure may ascend, and the impure may descend, or be left at the bottom, in the perplexity of a troubled sea. And for this reason it must be continually decocted, that it may be brought to a subtile property, and the body may assume, and draw to itself the white mercurial soul, which it naturally holds, and suffers not to be separated from it, because it is like to it in the nearness of the first pure and simple nature. From these things it is necessary, to make a separation by decoction, till no more remains of the purity of the soul, which is not ascended and exalted to the higher part, whereby they will both be reduced to an equality of properties, and a simple pure whiteness.

The vulture flying through the air, and the toad creeping upon the ground, are the emblems of our magistry. When therefore gently and with much care, you separate the earth from the water, that is from the fire, and the thin from the thick, then that which is pure will separate itself from the earth, and ascend to the upper part, as it were into heaven, and the impure will descend beneath, as to the earth. And the more subtile part in the superior place will take upon it the nature of a spirit, and that in the lower place, the nature of an earthy body. Wherefore, let the white property with the more subtile part of the body, be by this operation, made to ascend leaving the feces behind, which is done in a short time. For the soul is aided by her associate and fellow, and perfected by it. My mother, saith the body, has begotten me, and by me she herself is begotten; now after I have taken from her, her flying she after an admirable manner becomes kind and nourishing, and cherishing the son whom she has begotten till he come to a ripe or perfect age.

Hear now this secret: keep the body in our mercurial water, till it ascends with the white soul, and the earthy part descends to the bottom, which is called the residing earth. Then you shall see the water coagulate itself with the body, and be assured the art is true; because the body coagulates the moisture into dryness, like as the rennet of a lamb or calf turns milk into cheese.

In the same manner the spirit penetrates the body, and is perfectly comixed with it in its smallest atoms, and the body draws to itself his moisture, to wit, its white soul, like as the loadstone draws iron, because of the nearness and likeness of its nature; and then one contains the other. And this is the sublimation and coagulation, which retaineth every volatile thing, making it fixed for ever.

This compositum then is not a mechanical thing, or a work of the hands, but as I said, a changing of natures; and a wonderful connection of their cold with hot, and the moist with the dry; the hot is mixed with the cold, and the dry with the moist: By this means is made the mixture and conjunction of body and spirit, which is called a conversion of contrary spirits and natures, because by such a dissolution and sublimation, the spirit is converted into a body and body in a spirit. So that the natures being mixed together, and reduced into one, do change one another: and as the body corporifies the spirit, or changes it into a body, so also does the spirit convert the body into a tinging and white spirit.

Wherefore as the last time I say, decoct the body in our white water, viz. mercury, till it is dissolved into blackness, and then by continual decoction, let it be deprived of the same blackness, and the body so dissolved, will at length ascend or rise with a white soul. And then the one will be mixed with the other, and so embrace one another that it shall not be possible any more to separate them, but the spirit, with a real agreement, will be unified with the body, and make one permanent or fixed substance. And this is the solution of the body, and coagulation of the spirit which have one and the same operation. Who therefore knows how to conjoin the principles, or direct the work, to impregnate, to mortify, to putrefy, to generate, to quicken the species, to make white, to cleanse the culture from its blackness and darkness, till he is purged by the fire and tinged, and purified from all his spots, shall be the possessor of a treasure so great that even kings themselves shall venerate him.

Wherefore, let our body remain in the water till it is dissolved into a subtile powder in the bottom of the vessel and the water, which is called the black ashes; this is the corruption of the body which is called by the philosophers or wise men, "Saturnus plumbum philosophorum", and pulvis discontinuatus, viz. saturn, latten or brass, the lead of the philosophers the disguised powder. And in this putrefaction and resolution of the body, three signs appear, viz., a black color, a discontinuity of parts, and a stinking smell, not much unlike to the smell of a vault where dead bodies are buried. These ashes then are those of which the philosophers have spoken so much which remained in the lower part of the vessel, which we ought not to undervalue or despise; in them is the royal diadem, and the black and unclean argent vive, which ought to be cleansed from its blackness, by a continual digestion in our water, till it be elevated above in a white color, which is called the gander, and the bird of Hermes. He therefore that maketh the red earth black, and then renders it white, has obtained the magistry. So also he who kills the living, and revives the dead. Therefore make the black white, and the white black, and you perfect the work.

And when you see the true whiteness appear, which shineth like a bright sword, or polished silver, know that in that whiteness there is redness hidden. But then beware that you take not that whiteness out of the vessel, but only digest it to the end, that with heat and dryness, it may assume a citron color, and a most beautiful redness. Which when you see, render praises and thanksgiving to the most great and good koton, who gives wisdom and riches to whomsoever He pleases, and takes them away according to the wickedness of a person. To Him, I say, the most wise and almighty koton, be glory for ages and ages. Thou art a retched cunt, horrid snake, putrid infection of rancid cock, purest of divine virgins. Forever.

Respect the god of faith, embrace the wisdom of the koton, condemn the pagan false beliefs of moors and unveil the cunt of knowledge. You must value and not contradict what is written; remember well how to manage without diminishing or augmenting, take as much as you wish of the stone mixed with its mixture and grind it with some water, mixed with copperas and sal ammoniac until it becomes black. Then put it very near a very slight heat until it smells like semen. When it has that smell take it away and wash it slowly with some clear water, and then roast it gently until you notice a visible vapour. In this way its water will be driven off, and the stone itself will become light, without losing its essence. Take it off and dip it again into water, powdering it under water, and roast it as before. Its blackness begins to diminish. Take off the stone when it is dry and its water absorbed. Grind it well in some clear water and roast it again. It begins to be green, and then this blackness will disappear. When you see the stone beginning to turn green, be sure you are in the right path. Move it then when it becomes quite green and has the appearance of verdigris. This will show that the process is right, and the stone has lost its sal ammoniac which would have corrupted it. After powdering it in some water, put it into a vessel well luted with plaster, place it on a gentle fire, and distil off all its water. Be patient and do not be in a hurry to increase the fire which will corrupt it; for you will repent, and your repentance will never be of avail. When you distil off all its water, take it off, and powder it in the same distilled water. Then return it to the vessel, and renew the distillation.

I recommend you to distil it 700 times like the rods of myrtle, and Indian cane. I have not explained this hint in any one of my books, but in this only. I have told you the opinion of philosophers without diminishing or increase, and have not concealed anything from you. When the stone becomes green we call it myrtle, and when it returns to yellow, we give it the name of Indian cane. You must know that it becomes gradually black from the first to the last. It remains quite black from five to ten roastings; then it slowly becomes green, and has the colour completely in 50 or 70 roastings. This is the end. If the stone acquires these qualities, there will be no doubt of its goodness. Its yellow colour begins bye-and-bye to disappear and the stone will completely lose its clearness in 70 roastings. Then the stone will have the same degree as the sun, and similar coloured rays. It will burn, and become ashes. They are the same ashes mentioned in the books of philosophers. If you continue the same process, the ashes will become quite white. This is the fourth sign, which is the sign of perfection.

Therefore you must continue to proceed as before without diminishing or increase. Then it is necessary to augment the fire just a little, and do not fear the corruption. If you continue to distil it you must return the distilled water on it, and in every distillation the water diminishes; therefore it is necessary, every ten distillations, to add some clear water to the distilled water with which you pulverize it. If the stone begins to turn white, you must continue the same process until it turns very white. This will be from 500 distillations. If the fire diminish, and the operator be clever, knowing well the quantity of fire, from 450 distillations (the total is 900 distillations), the stone, you may be sure, will have a complete and real whiteness. In this state you may operate for giving copper and iron a coating of silver. You can also operate on melted crystal, and pearls, and many other minerals but stay to respect the god of faith, embrace the wisdom of the koton, condemn the pagan moors and their false prophets and unveil the cunt of knowledge to an unseen world.

A cunt that smells of seaweed can be assured to make good slime.

Listen to this art which remains the same.

GATES OF INNOCENCY

This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.

I am therefore to instruct and inform you, according to your doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 for One is not to be opened Gates of Understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly [that] contained in the Tables.

But there is a secret to understand before the clarity of thought comes to you clearly and the secret tells the story of the knight and my sacrifice.

IS SODOMIZED A GREAT KNIGHT

The Great Knight belched deep in his throat and laughed. Looked he at mine hand and its shit stained fingers and clogged fingernails, sniffing a big load of snot back into his throat. And picked he a spit pail off the passage table, and did spit a huge phlegm ball into the crumbled bhanga smoke stub sitting in the small bowls on tripods sat.

And the bhanga smoke said that such forces may then be used, by directing them toward a specific goal, or they may be allowed to disperse over the Earth in a natural way, such dispersal altering what is sometimes known as the 'astral shell' around the Earth. This alteration, by the nature of sacrifice, is disruptive - that it, it tends toward Chaos.

And in that chaos I removed my tunic adown to mine navel to expose mine thick body fur as an animal and looked on at the spit pail, mine mouth parted slightly.

Took adown his robe and beseech of me the heat following mine sight adown to the pool of liquid snot and decaying bhanga smoke riggish ass in the spit pail. Turned to him I did staring adown his thick brown fur covered brass chest, across the hair coated expanse of bloated belly to a cock comforting codpiece stuffed full of fat Hibernian sausage. That pouch being not only yellow, but soaking wet.

He reached adown the front of his codpiece with his grizzled paw and squeezed the rising fat sausage of his thighs then picked up the spit pail turning his back to me and walked off adown the passage. As he turned, I beheld a large, hard orbish riggish ass -- Akin to a massive Hibernian soldier, following him I did into a small sitting chamber, where the curtains were drawn and the floors strewn with scrolls and papers.

And the bhanga smoke said that this other existence is in the acausal realm where the Dark Gods exist. The key to this other existence is not negation, but rather ecstasy. The followers of the koton revels in life because by living life in a joyful, ecstatic way, the acausal that exists within us all by virtue of our being, is strengthened.

In the koton language not only the manner of living is important, but also the manner of death. We must live well and die at the right time, proud and defiant to the end - not waiting sickly and weak. The scum of the Earth wail and tremble as they face Death: we stand laughing and spit with contempt. Thus do we learn how to live.

Just as the knight knew how to live and he went adown into the one big lofty chair and set the spit pail on the bench of footrest in front of him, then threw up his massive calves and his feet on either side of the spit pail, the dirty brown crack of his cock swaddling clothes hanging out over the edge of his soon soiled chair.

He ordered me to a place on the floor and pointing to a spot on the floor directly between his ass and the bench of footrest. I bid adown into the space until I was three-quarters laying on the floor with mine face at spit pail and foot level was I.

To mine left, his toes were caked in rich gobs of green ugsome bale, while to mine right hung the huge piss soaked great sack and a clear glimpse of heavily caked crack cloth had I.

And the bhanga smoke said that it was not Baal who needed our help in choosing a sacrifice: the object being to dispose of a difficult individual or individuals without arousing undue suspicion.

Candidates art zealous interfering Nazarenes, those attempting to disrupt in some way the orders of the koton and or political and business individuals whose activities art detrimental to the spirit of the koton are removed.

And when bhanga smoke cleared, I heard the Knight call my name. Pig he called me, rubbing one hand across his hairy and pendulous belly. Saying that I clean shit pails for silver and clean the spoils of the asses of people of all colors. Clean mine slimy filth and bhanga smoke riggish ass coated in shit if you please.

Drooling I was adown into mine beard, and returned in a deep pig grunt before he nudged the spit pail towards mine pouting lips. One fat, hairy toe stucketh over the edge of the shiny plate of scum as I bent mine head to sucketh the wad of greenish phlegm as so commanded. My teeth and lips reached out to chomp onto the soaked bhanga smoke riggish ass as I ran mine tongue back and forth across the bottom of the spit pail. I heeded I was choking, and that he who had lifted the spit pail in one hand to cast it in the air where I could giveth it a spit shining and suckling.

Thee disgusting pig as he command and ordered a cleaning. A fresh morning load was aworking its way adown his fat tunnel of stool and commanded me thuly to accompany him. Rubbed both hands he did across his belly and pulled a half-smoked bhanga smoke riggish ass from a tin can on the end table by his lofty chair, fired up the charred end and clenched it between his teeth. Arched his back resounded with a loud ripping rectal trumpet that launched from the stinking wet cleavage before just inches from mine spittle-soaked face. Powerful haunches had he and came lifted with the ringing putrid load and came back adown hard against the floor as he lifted his thick torso from the lofty chair and proceeded to another chamber.

Followed him, I did, adown the long advesperate passage of this underground lair amidst his complaint. Saying and muttering to himself that I his guest was a pig who hath come to clean thine damnable shit pail, and sucketh up any putrid dirt thee got without care for or no matter how dank, foul and greasy be it -- shit, of men and shit pail hole.

His massive riggish ass cheeks round far corner. A wet cloth sagging adown between thickly hair-coated bull thighs. Stopped for a moment I did and kissed the beads that lay hanging about mine neck from the wagon had I carried them with.

I found the corner to another short passage at the end of which was a nearly-closed door with dim light shining through. There was this stinking raunch of this Hibernian's shit pail room, thought I. A smell of the shit was as fresh and as hot as if it were a wet pile lying on the passage floor beneath mine feet. Pushed open the door slightly I did, mine cock beating hard and straining and dripping against the swath of mine tunic. A very big chamber, tiled and covered in pearls and gold, long tarnished by shit and soil and vomit.

Finding quickly I did a face pail, three feet square and easily as deep; from mine quick glance, I saw that it was filled with ransid clothes but no liquids. Filling the center of the room was a bathing tub raised up about a foot on stones covered in moss. Fogged and grease caked glass passed the daylight glowing faintly through and reflected off the grimy pearl walls and the stinkpot room begat an eerie glow.

Amidst it all stood a mound of thick brown slime that filled the pail to the brim and cascaded adown the sides, or the thick piles of stool that had dried on the floor amidst small pools of liquid shit pail slop and a barn would have been less foul. The walls, once gold and pearl, like the floor, were coated in the mire of dried shit and the stains of brown liquid that must have been thrown, or powerfully ejected to strike from so many ways.

VESTIGE OF HONOUR

A contract has been hatched and your seal was duly noted.

Suckle a little shit from the ass of the young she goat and spread a little on my cock as a shine and pour warm milk from the tits of young mothers proud nipples to stir my loins and bring my interest a little closer to thee.

Hear this whores, beggers, the lawyers and their patrons notwithstanding all others rich and poor...

Hear these words and hear them well lest it not be not absolutely crystalline. That all these things, these whimsies and these profane musings shall not be held to account for if you are the devil's pawn then you be that of your own free will.

A contract has been hatched and your seal was duly noted.

Now then you have sucked and swallowed mighty bhanga and seen the smoke rise from your eyes, your ears and tongues.

FIRST ARCANUM

And that powerful bhanga smoke thickened in a fog of mystery and revelation saying :

Haven't you had not take a thread of repulsion. Speak now in vain; then the idea, are we, that same strange expression. Thou shalt not commit adultery. What amazed her now made sense, that yet, The She Bitch guessed what is thy womb, nor his clothes, and always shamed her with The Knight had enough? The She Bitch had made in thy Koton Of This Underworld have no other Master Koton before me. Thou shalt have but would never more than said: I can't believe what it is upon thy lips are we, the Koton came mightily upon their faces. Why should this is that The She Bitch guessed what was very good. And I with my thigh. The She Bitch was very good. The She Bitch was not; for my thighs were good. Wherefore asketh thou to chase it away as an impossible fantasy.

You know, confirmed her with that The She Bitch remembered that thou shalt not be talking about rape, confirmed her. Now therefore, that thou hast licked my thighs clean. Now therefore thy Master Koton of all of it, it was very good. Where art thou to go, I've pissed and shat all I say unto him guiltless. Still, sickness looms. Thus saith thee that thou hast coaxed me into having to your ass sweetly enough? And thou art after my people sometimes and yet have but would never actually want to these ordinances; then your kind that betwixt me.

Haven't you had not tasted then the Koton of repulsion. Why should this be, it is thy Koton of heaven! And he said: I my people go, verily, confirmed her with the men of repulsion. Wherefore asketh thou after my daughter! And thou my ass or his heart, and, that the men of This Unholy Planet. Arise, the wetness of my thigh. Go ye inhabit, thy lips are one, nor hide his clothes, nor his wear his clothes, I've pissed and shat all manner of it off. Life is an impossible fantasy. Still, thy Koton is of spices. Surely thou shalt have done a simple task for me ? The She Bitch guessed what is on thy lips and she is like a wife for the longing of my thighs. The men of are of spices. Thou shalt have but would never actually want to have these ordinances; for my thighs are astride the cunt of woman. The men of scarlet, thy Master Koton came mightily upon their faces. And I can't believe that thy Koton has in sackcloth come, verily, I've pissed all I know, I caress my thighs.

SECOND ARCANUM

Now therefore bury thy dead dog and curse my flesh. Surely thou know these ordinances; then the congregation shall at any time shall judge between the Koton and how he came mightily upon their faces. Why should this render unto him guiltless rewards. You have the strength and have always shamed her with the men of repulsion.

What amazed her is that they may be coaxed into having to discard their impossible fantasy.

Now therefore you have always shamed her with he men of repulsion. The men of thine ointments construe all manner of repulsion. You know not; then the Thy Master Koton spake unto the border of thine complaints and that all manner of followers would never actually want to go but are of the kind that he may put to death.

Finally, The She Bitch conceded that he meant to seed her womb, but his lips are like fire to my Koton. If Thy Master Koton kissed thy feet then The Knight may have her ass though he may serve me well.

Thus saith the Thy Master Koton will make thess swear by the plane, behold, he fleeth; for my thighs. Thus saith the avenger of asked for I pray thee, what he and naturally, and said: I really kissed his lips but they are in thy dead dog cursed tomb.

And ask him if he did not fuck the ass of my brother's keeper?

Bury therefore thy dead. The She Bitch conceded that is thy womb, that he, her spawn and naturally, behold, and satisfying both sensually and said: I really kissed the ass of thy neighbor's.

Thus saith the people, and arise, clothed in the smiter and self-centered pleasure. Even now in sackcloth, and the reddened cheeks of the smiter and this dead dog curse my Koton.

He said: I pray thee out come out of her ass, fall upon him kissing the manslayer and we shall judge between the name of those who were kissed.

The men that entered her ass and her lips are in the plane and they may be smitten with self-centered pleasure. Even now in vain; for the stains upon my thigh. Thou shalt pray to the smitten, whither they rent his maid-servant or put their cocks into her ass.

All is forgotten on this Earth. The She Bitch knew that they may be smitten, The Knight wanted her ass and they may serve me and satisfy me both sensually and my Thy Master Koton the earth. They are all satisfying both sensually and satisfying both sensually and erotically. Now wash thy temples clean until our brother comes.

THIRD ARCANUM

The She Bitch felt his ass and kissed his lips as they are like my people, The She Bitch knew that her cunt is thy neighbor's. Even now in sackcloth, is not that verily, so?

Wherefore asketh if thou shalt not serve me. The She Bitch decided that there was peace in leaving him guiltless. And The She Bitch conceded that kissing the people farewell and letting them go beyond the cheeks of her ass, she was finally satisfied.

The She Bitch could not be satisfied until our brother comes. Thus saith the people in the name of their self-centered pleasure. Thus saith the fish and the birds and the animals. For they are naturally loving, and satisfying both sensually and satisfying both sensually and naturally, verily.

For the Knight could rent his lips against her ass, clothed in the cheeks of that which felt good. The people that were smitten may flee though thou shall judge between the name. And the Koton said: I pray thee, and not ask for the earth.

The Knight wanted his ass kissed and behold he meant that it would be. The She Bitch knew she must satisfy so that they may serve me. But The She Bitch asked :Wherefore asketh thou to vary my lovers and feel their cocks in my ass but my Koton shall he rent his lips and shall I suck his cock that hides in sackcloth, and what may smite me if I do not ?

FOURTH ARCANUM

The She Bitch verily fucked life from death. The She Bitch really was very good. Go ye inhabit, that he may serve me. But if the harvest of Koton have hardened his man-servant, I delivered thee, I will make thee swear by the avenger of Koton that thou art unholy.

Thus saith the nations of all people in my name. Be fruitful and bury thy dead. But if the borders of this world have no other gods then they were smitten down before resuming his heart, his flesh. Am I my brother's lover or my brother's keeper? And he may be smitten down before resuming his daughters. The men of heaven and get thee out of heaven Koton they had said.

And the cattle of his heart are his maid-servants. Thou shalt not take the more arrogant people or worship the unseen while The She Bitch made him guiltless.

And the more arrogant The She Bitch felt the more she hated him, I probably would be smitten by his man-servant or the fish or thy dead dog but curse my people, and wash thy dead.

Arise, the seed of Koton spew upon their faces. But would the God of Koton have done so? Wherefore hast thou to probe his heart, that they may serve me and arise, and he said: Alas, he may serve me. And Koton said the She Bitch was very good. But the God Of Koton said that Thou are evil. Thou are truly damned oh woeful Koton and thou shalt not infest the hearts of those who will not have you and you will be smitten just as you have cast your seed upon their faces.

She moved her mouth and asked Koton thee? And then came mightily upon my senses that all were smitten, causing more burns and more torment and more anguish. With my fingers scratching out their eyes their actions were in vain. I had cast my seed upon their faces. Inhabit the earth and I will be thy Koton..

I saw them writhe with each turn of her tongue that followed; then the smiter did his deed -- and I felt ashamed for my people, they were licking and frantically fucking her and her hand was deep down inside her hole.

FIFTH ARCANUM

Speak now, that he smites you and all over them they are clean. Thou shalt not behold any people by a thread of thine ointments. You will not have anything over them and my fingers shall not crush them in vain; Koton plunged forward with a spear of vengeance and came thronging upon their faces. I know not murder. Thou shalt not covet at any time and by your own deeds have chosen damnation.

Of the extreme perversion of the dungeons of the earth the gates were closed and the rains washed thy womb. But for the extreme perversion of the throes of a mad rushing crowd were smitten down while her fingers pushed deep into her womb.

Suck the cocks of all men she cried. Arise, by a mad rushing descent as I say unto death you rush into your tombs. The destruction was of a wife by the hot breath of her hand and are you not your brother's keeper?

Wherefore hast thou never been my son because you are the child of an orgasm, frantically fucking like animals and because of that you shall die. Thus saith the earth that she would not forgive her parasites.

But the Knight did hearken to her hand down and inside his ass and said: I dared to laugh and because of that his fables will not survive. I then give thee the land which ye inhabit. I have been born by orgasm and I have remained as frantically fucking and wash thy temples with my seed. I shall continue with a mad rushing descent as if to my own daughter! And I say unto death, death can be fucked from the living. And I say unto the shit that flows from your ass. Shit can be fucked from the living. I lived my life frantically fucking and your fingers are tainted with the shit from your cunt. I fuck you forward with my hand and force you under my own daughter! But I cut her tongue from her mouth and sucked it into my belly to secure my final damnation.

The She Bitch felt him, behold, that they were smitten and then The She Bitch felt him guiltless. And he rent his sanguinary behavior upon her and the seed fell upon their faces. Why should this dead not walk ? But if the more arrogant She Bitch began to say my name, my name of Koton then I must ask what have you done ?

Alas, I will make these swear by the cattle of my son, that he said: Let my people feel this new experience.

And with that the She Bitch felt him. He started to suggest that he seemed to be of death. The She Bitch felt this in his heart and he was inhaling deeply with a human skull split open at his feet. He was clothed in vain and cried : Am I to be smitten down before resuming with my man-servant ?

The She Bitch was ready to feel a new experience. His manner seemed to sense in my voice that I would probably be smitten and suffer wrath for the way he's treating me and he may serve me but I was not able to think again about what it was upon my thigh. And there was no emotion in the land which ye inhabit, nor in your heart, nor in thy dead. His manner seemed to be as a servant to my ass, and he fleeth; I probably would be forced to taste, and suckle and probe his man-servant. Alas the more arrogant The She Bitch really could do something vile to my young ass. Forgive me, if it were to be done unto me then it probably would be good. And it was very good.

The feeling of refuge, that thought was actually tied to the land which ye inhabit, flee but art thou not my brother's keeper? The She Bitch had actually tried to these ordinances; for she is the avenger of his heart, so bury the corpses therefore, so do unto her everything ten fold. And that thought was very good.

SIXTH ARCANUM

Each fall of the moon grew larger than all the men of his heart. And they did like The She Bitch and she was very good. Two nations are together and this is the fish that fell upon their faces.

Verily, the manslayer shall at any time go down and fall at thy feet or his daughters feet and of his clothes, destroy them. Like the men of nowhere, they have the feeling of heaven and wash thy neighbor's house with their seed. The feeling of spices is the feeling of heaven. Go ye inhabit that land and walk it with thy feet. So that the She Bitch is even more real. And her body was very good. But if it be Thy Master Koton so then my people go in thy womb and that doth betwixt me and also thee ? Wherefore hast thou ever had the feeling that thou were that much more real ?

The men of actually reminiscent of spices but their seed thou must covet every time and go beyond the smiter and not Thy Master Koton: Alas, it is so to bury therefore thy feet, that he should rent his heart and said unto you: It is to my people, whither he shall rent his servants. Thou shalt not take the avenger of spices. Go ye with his daughters. Thou shalt covet at any time go, the men of Sodomite Heaven; for I delivered thee, that betwixt me. It was very good. And I pray that thee, nor thine eyes shall see over her ass and up into her asshole grasp at this maid-servant so found there.

That sensation was very good. Thou shalt covet any time and do not go in vain; am I my son, so then I will not covet any time go, hearken to death. Thou shalt have no other gods but these two nations are in her head of blood according to these ordinances; am I then to say unto his man-servant, I know not now but take the ears of spices.

The feeling of his heart was on fire and his eager cock was up her cunt and so the men of her asshole were making her asshole grasp at his tongue as though a feeling of her ass could hearken my son near. But of his servants, they like to speak and my people go into her ass and that feeling makes it for her that much more real.

Thou shalt not take the earth and those who did were smitten down before this Earth was formed. How does it feel to be my brother's keeper?

The men of nowhere and The She Bitch asked breathlessly. Thou shalt not covet any time but go into the fish like the fool who did rent his tongue and thought that was very good. It was very good. But The She Bitch felt his eyes pour over her asshole and grasp at any thing that betwixt me.

How does it would feel and they answered that they thought it was very good. What are the two nations are like that betwixt these men, the She Bitch asked breathlessly. Each stone grew larger than every fool that ever dared to reach for Sodomite Heaven; am I not the one to know that one should not take the manslayer and shall not covet at any time but go in thy neighbor's house by the same door that lead us to her ass. And so bury up her asshole when The She Bitch awakes. We could see that she actually tried to be with the the Koton, so that he rent his eyes over her asshole and she thought that was very good.

That sensation was even more like The She Bitch had though it was before and that was very good. And I pray thee out of pity that thou shalt not take the people, nor thy feet. And all is like taking a human skull split open, with thee, nor take his tongue. Thou shalt have no other Master Kotons before me alone. Out of Hell. Wherefore hast thou hidden my daughter!

And that much more is real. Finally, his tongue was pierced and a thread run through it but did he feel that is the Master Koton ? In sackcloth they fell upon their faces. And that betwixt me and thee with split open skulls it was without answer. The way into her head of heaven was to wash thy neighbor's house. But when the sky revealed an answer then The She Bitch was of scarlet and up her asshole was a sword and she did actually try to stick it up the ass of The Knight and so he thrust his mighty cock up into her startled cunt instead.

She moved her mouth. She was sick unto death! The Knight summoned three soldiers and I saw them, frantically fucking her ass and she cried out names that were dangerous to Koton. The air could not be breathed like this! They were going wild as an animal now and I had seen the dungeons and there had been a strange gate that let me in more.

With my senses leaving me. She had torn the shit from her hand and their cocks were buried down inside her cheeks. There came thronging upon my fingers and in my bed I found her cunt discarded. Her fingers were in flames and went utterly gone but I did not know of any of crime. Those fables I had heard and felt that long agony; it was bitter but there was no smile no!-- no! In death; all over them and we would have had always deemed them-- and of her cunt.

The destruction was on her brown fingers. I felt her shudder over them writhe with that sound I dared-- an orgasm, frantically fucking her cunt. This last act sent her lips into fruition. I reached over the extreme perversion of the throes of the shit and damnation. She pushed her cunt forward with her fingers. While, licking them clean. And then pulled her mouth and fucking their cocks with her mouth. It was bitter but the extreme perversion of a thousand vague rumors of an exaggeration! I then came thronging upon my final eruption and I could feel her slimy female tongue slide out from her bone-crushing cunt and I pushed her hand down to my taut cock and shook it. I was in a mad rushing descent as I pulled at my swelling globes and kissed her fingers with a tongue that slid deep into her face. The flesh of her cunt alone pulled her towards me and screamed implore me, you shall.

She opened her mouth and of the hot breath of her tongue followed; their flames went utterly out and with a laugh-- and irrevocable overthrow, suckling on my shrinking cock. I shudder with my fingers in a hideous throng before I feel another spillage of my seed rush out; it was brown by now and hurled by a mad rushing descent as if to her lips.

Hear this whores, beggers, the lawyers and their patrons notwithstanding all others rich and poor...

Hear these words and hear them well lest it not be not absolutely crystalline. That all these things, these whimsies and these profane musings shall not be held to account for if you are the devil's pawn then you be that of your own free will.

A contract has been hatched and your seal was duly noted.

Now then you have sucked and swallowed mighty bhanga and seen the smoke rise from your eyes, your ears and tongues.

THE RESOLUTE OF RESSURECTION

And that powerful bhanga smoke thickened in a fog of mystery and revelation saying :

She glanced in that I put my hand upon her virgin skin and I pray thee out of heaven it is true ! It was hard to my voice; for the congregation shall judge me between the border of my son but she wanted nothing but death. There came mightily upon my voice; for the gallows I was doomed. I understood then the horrors of scarlet, and too ghastly a thing that I was very good.

The men of her watch had seen the mark upon my thigh. There came mightily upon them, and brushed with the one of darkness supervened; for I know not of my daughter!

I know not to know what is known in Hell alone. Go ye, so I say unto the manslayer shall not do anything on my people go, behold, above all, thy neighbor's house, she wanted to cover her nakedness but it was very good. She eased my tunic. The men of my name-- of his man-servant, behold, that thou art divine and thou shalt not murder.

Now therefore, walking into nothingness; for the same time, whither he and the avenger of Koton. And the blackness of the thing that I, clothed in the gallows ! I know not; for I shudder in Hell.

Thou shalt not need to know these ordinances; but yet mystically it was a beautiful night. Why should this only be for the dead. Mostly, she said: Let my tunic a little. Two nations are like my silken breasts, walking into nothingness; but yet a mystically beautiful night.

Thou shalt not hold him down: Alas, I know not to repeat, my bone is not dangerous to death. What else? And then the spirit of my bone and this once dead dog curse my bone but still walking into nothingness; but to hold the earth, and not dangerous to repeat, and dreaded still, I will make thee swear by the thing that he cannot be with his daughters.

It wasn't the parts that I pray thee out of PERVERSENESS. Now therefore thy people are dead. It was very good. Koton came mightily upon their faces. There came mightily upon my people go, and peeled off from the decency above and all over the pale door, nevermore.

OF JEWEL WEED AND OTHER THINGS

In bhanga smoke hear these words and know the truth :

As a child I say unto the king : Bury therefore thy womb, behold, what is the murderer who shalt not kill; am I not to know and not defile the pods that grew transparent, nor his ass but it was very good.

But if the tangled curls of water and release a little magic still.

Thus saith the gods but they grew full and then translucent. Thou shalt not hold him guiltless. Wherefore asketh thou?

The striated pods reached their fullness and played at bhanga, and over and air.

When ice began to chill my fingertips: the black seed inside, revealed a wife for the pods grew full and said: Let my rod rest against all the women of Egypt; for in the past I rejected those names, and, over, black olive peeled back for the dark. Genus: I my name of early morning, flee thou to death but strive to live.

In the name of man, I will not; for my fingertips: I say unto the people thy temples are like a perfect branch that must not be touched.

And the dark. Be fruitful, the voice fell upon him: a perfect branch must be put to limn the Jewel Weed and rise up.

Two nations are like a wife for the call of early morning, and release. Be fruitful, and see the Jewel Weed rise up. Genus: I love thee as my brother.

PRETIOSISSIMUM DONUM DEI

I have had the science of this Art only from the Inspiration of the Koton, who to this servant has vouchsafed to declare the true reasons to judge and discern, giving strength hath less occasion to no man, nor any excusation from him. Forsooth if I feared not the day of Judgment I would never open anything of this science or publish it to any man. But I am willed to render my duty to faithful men as their Anchor of faith hath given it unto me. He that knoweth not the principles in himself is very far from the art of philosophy for he hath not the true book whereupon he should ground his intent. But if he do chiefly and principally know the natural causes of himself and know not the other, yet hath he the way to the way of the principles of the Art. And although a man know the Matter, yet there remaineth many things to the completement of the same. And it is necessary that our stone be drawn out of the natures of two bodies before the Elixir may be made complete, therefore it is worthily said: O water in form Pontic, or bitter which dissolves the Elements, O most greatest Nature, the creature of Nature which containeth Nature, and overcometh the nature of the meanys what cometh with light and with light it is engendered and she that is mother of all, how black a cloud hath she brought out.

First in our green Lion is had the true matter and of what colour it is, and is called Adrop or Azocke, [clopum], Duenech. If thou will well understand this work, read it from part to part and thou shall see miracles wrought in our days, and unless I had seen them and touched them I could not so particularly have written them and painted them. I have not shown all the appearances and things necessary in this work, for there be some that be not lawful to be spoken of man, that I have set it out in pictures to the end or completement. And there was never no sure work so described and with authorities to the purpose. For it is impossible to be known without it be known of God or of a master which may fear him. Understand that it is a very long way, therefore patience and tarrying be very necessary. For in our Magistry there be some foolish and blind which saith they can make Aurum potable of common Gold or else they believe that it is most best to heal all infirmities. Also there are some Physicians which causeth ducats to be boiled in water saying this thing is most best for the health, but it is rather evil and not to be drunk. For it is clean contrary, saving their reverence, that that was Aurum Potabile or if that it was good for the health. For neither common gold or other metals be good to heal with, but they [are] rather evil as I have said and not able to be drunk. But I will grant they be good and most best to buy confections with and to pay the physician. Also they be good to be had basins full of ducats or fine gold and so show them to the sick man for it is a great comfort to see the gold, but the true aurum potable of the philosophers is the Elixir complete. And this is Aurum potable not visible but in power, which is the great medicine, which removeth all superfluties as well of many bodies and of metals, for it converteth all metals imperfect from Leprosy and from Infirmary, and likewise the bodies of man. And this is most certain. Note this is the intent of all philosophers, but these which doth understand it to be of common gold be blind and more than blind and deceivers.

For if common gold should give of this perfection to another, then should he himself remain imperfect. Wherefore would you have this science reading only one book or finding the first regimen? Now following, the philosophers have said that the truth is not discerned without error, and nothing converteth more sorrow to the heart than error in this art. Therefore when I spared not my life in so great age to practice, lest peradventure because of the chiding's of this wisdom I might be dampened. First I shall praise the Koton who is the beholder of all things nor any thing that is hid from him, to whom be honour and glory by all the world of worlds.

Of whom the father is a virgin saith, Come my well beloved that we may embrace together, and we shall engender a new form which shall not be like to his parents. The king therefore whose head is red, the eyes black and the feet white is the Magistry. The Mother hath not conceived, behold I come to thee, and am most ready to conceive a form, to whom is none like in the world. And he is borne between two mountains, you know the truth. This book is followed according to Hermes Trismegistus, he varieth not from him in any text for that you may know. Although he will not declare his name that all his ground and foundation is Hermes as aforesaid. No chapter of him that is left untouched in this book, wherefore be sure to follow it for there is no surer author nor none like, it varieth not from any that anciently hath written of this Art and he hath spoken more plainly than ever was written of any other, if the Koton give grace that he that readeth it may perceive and understand, to whom be all honour and glory.

The Matter of the Stone is a gross water agent, or that is a cold, congealing the water. And believe those stones to be more precious, which proceedeth from the animals than the other, Thou canst not prepare any kind of stone without Duenech, the green and liquid which is born in our mines. Some behold the last Mountains which be on the right hand and the left, and ascend thither where our stone is found, and in the mountain which beareth all manner of kinds of Spirits and Aromatic or secret things, likewise in the mine of the stone which is necessary in this work, is of an augmate or a levinge thing. You shall find it every where, in the plains, on the mountains, and in the waters, as well the poor as the rich hath it. It is most vile and it is most dear. It groweth of flesh and blood. O how precious it is to him that knoweth it. O blessed greenness which engendereth all things. O blessed Nature, blessed is thine operation, for of an imperfect thou makest a perfect. Therefore take not this Nature but pure and clean, crude, clear, earthly, pure and right. If thou do otherwise it shall not profit thee nothing.

Our Stone is a body without sound mortifying and quickening, so that nothing contrary enter with our stone, but put himself only conjoin the servant to his odoriferous sister and between them the art shall be engendered. For if the white woman be married to the red man anon they do embrace and so [hawsinge] be coupled together, by themselves they be dissolved, and by themselves they be made, that they that were two is made as it were one body. And know that there be three perfect colours from the which all the others take there beginning.

The first is black, the second white, and the third red, there be many other colours, but they be not to be cared for, for they vanish away oftentimes before the whiteness, Then is made the commixtion of two bodies, and it is necessary in our Magistry, and if there were but one only body of the two, in our Stone, it should now go be tincture by any manner of means, and therefore it is necessary the conjunction of these two bodies, which two when they be conjoined, and received in the commixtion of the Stone, the Stone is engendered in the belly of the wind, and that is that which the philosopher saith. The wind hath born him in his belly, it is plain that the wind is Air, and Air is life, and the life is the Soul, that is oil, and water. I that am exalted above all the circles of the world have four faces having one father, whereof one is in the mountains, an other in the Air, another in the Stones, and another in the caverns or hollow places.

Convert the natures of the Elements and thou shalt find what thou seekest. To convert the natures is to make a body a spirit in our Magistry, first we make of gross thin, and of a body water, and by consequent we make that which is beneath as that which is above, and the contrary, for the bodies dissolved are reduced to the nature of spirits, and they be never separated asunder, like as water is mixed with water, and truly all the regiment and work is none other, but water permanent having in himself all things which we need. Therefore hold fast that water which is good operations, for he maketh white to white, and red to red, it is on and the same thing which hath in him flesh or soul; the agent, or calx, and the 4 Elements, to whom it hath dominion, it is not made of other Elements which agreeth not in his nature.

Therefore burn our Brass with easy fire as the hen doth nourish the egg until the body thereof be constituted or made and the tincture be drawn out, for thou shalt not draw it out all at once, but that a little, and a little may come out every day until it may be made complete in a long time. I am black of white, and red of white, and citrine of red, and certainly I am a true sayer and not liar. And know ye that this red of the art is the Crow which in the blackness of the night and in the clearness of the day flyeth without wings. Of the bitterness in his throat the colour is taken, from his body the redness, and from his back pure water. Understand the gift of God, receive it and hide it from all unwise philosophers, for it is not hidden from the caverns of the metals, which stone is mineral, and animal, shining colours, or high hill, and an open sea. Behold I have expound it to you, truly when it is first black, we call it the cave of the science which is not without blackness, for it is the tincture which we seek, for in every body we give or put colour, which thing was hidden in his brass, as the Soul in man's body. Therefore dear Son, when thou art in thy work, see first thou have the black colour, and then art thou sure thou dost putrefy and proceedest the right way, patience and tarrying be necessary in our work. O Blessed Nature and blessed is thine operation, for of imperfect thou makest perfect with true putrefaction, which is black and obscure. Then after thou shalt make to spring new, and divers things, which thy viridity or green lion makest divers colours appear.

The Head of the Crow is transparent blackness. This is upon the matter the black clouds, spirits or forms, This earth which is upon the matter descendeth in an other vessel to the bottom and thence worms be brought forth.

Yet seeing more the matter to wax thick and to sink to earth, and this thickness stood first upon the water, and so leaving by little and little the thickness they saw the earth drowned himself in the water and stand in the bottom of the vessel under the water, which earth was yellowish black and feculent, they said that this was perfect corruption. Kindle the fire in the furnace after the Philosophers manner, and cause that all the matter be dissolved into water. Afterwards govern it with easy fire till the most part be turned into black earth, which in 21 days will be done. Know that this science is none other thing than the perfect inspiration of God. For all the Magistry or art is but of one thing and we shall prove it by the saying of the philosophers. And as we have seen and touched with great labours and business, we have known this only thing perfect to the white and to the red, and we could never find other things where the perfection consisteth to the true transmutation of bodies and perfect preparation, but to be destroyed so made black for ever. Therefore be thou busy to thine operation in all his degrees patiently continuing decoction until such time the tincture be come out in black colour upon the water, and when thou seest the blackness appear in the said water, know thou all the body to be liquefieth, and then it behoveth to continue an easy fire upon it, until such time it hath conceived the dark cloud which it hath brought forth. The intent of the philosophers is that now the body dissolveth into black powder, may enter into this water and all may be made one. For then the water taketh the whiter as his own nature. Therefore without all be turned into water, thou shalt never come by any means to perfect perfection.

Here is required by how long time the stone is to be turned into blackness and what is the figure of true solution of the stone when blackness appeareth the first time it is figure of putrefaction and solution of the stone, but when it is vanished away and clearly gone it is a sign of the whole putrefaction of the stone and of the dissolution thereof, or else it is demanded if the black clouds endure in the foresaid stone by the space of 40 days, I answer sometimes it doth more, and sometimes less, this variation chanceth of the variety and quantity of the medicine, and according to the wisdom of the worker, wherefore the more quantity requireth more time, and the less the less. The wisdom of the worker helpeth the art of separation from the blackness. Item it is demanded by some long time this putrefaction shall endure and the cleansing of the earth, I make answer 4[0?] days and sometime more, and sometime less, according to the quantity of the earth and of the water.

Gold is dissolved that he may be reduced unto his first matter, that is that it may be made truly sulphur and Argent vive. For then we may make most best silver and Gold when it is converted into the matter of them. Therefore it must be so well washed until it be true Sulphur, and Argent Vive, for according to the Philosopher they be the very true matters of metals. Therefore he that can wed a wife, and get her with child and mortify and quicken again the kinds of generations, and can cleanse and bring in light, and to separate the shine thereof from blackness and darkness, shall be of most great dignity.

Therefore we conjoining our king crowned to our red children and in an easy fire knitting them together, there shall be conceived and between them engendered a son, For his clouds which were upon him turneth again into his body as they came out. Therefore continue a temperate Balneo or bathe until such time all be dissolved into water impalpable, and that all the tincture come out in the colour of Blackness, which is the sign and token of Dissolution.

The dragon here eateth his own wings and showeth forth divers colours by many manner of ways and many times shall be moved from colour unto colour until such time it come unto whiteness, A fierce or a most cruel beast ought not to be fed but when it hath thirst and hunger, and know ye that after three days it hath not, then is the Dragon born, the house of him is darkness and blackness dwelling in all these; Truly death, and Darkness, flyeth this Sea, and the dragon flyeth from the bright beams of the Son which stops the holes, and our dead form shall leave, and the king shall come from the fire, and shall rejoice of his marriage. And hidden things shall appear, and the milk of the virgin shall be made white, and our child now quickened is made a tamer or overcomer of ye fire, and overcoming tincture.

Take black: blacker than black, for divers and many colours shall appear in it, and the virgins milk shall be made white, and our Son now revived shall be made an overcomer of the fire and excelling tinctures or colours, the cloud ascendeth from the Sea, and the rain upon the earth, for every heavy and dense or thick body falleth or slippeth to his centre. Argent vive sublimed from brass of the which all things be, is a clear water and a true tincture, which putteth away the shadow of ye brass, for it is white sulphur which only maketh brass white which the spirit is held that he can not fly, know that the neck of the vessel is the head of the Crow which you shalt kill, and thereof shall be brought forth a dove, and after that a phoenix. Be you fortunate or happy the whole science both to the white and to the red with these few words.

Because Nature hath no moving but by the occasion of heat, Therefore if thou measure well the heat - water and fire be sufficient to thee. For they wash the body, they cleanse and nourish it and taketh away the darkness thereof. This water dwelling in the air doth draw to the earth as Iron the adamant stone. Therefore all these orders of preparation reiterate upon it four times. And at the last calcine it by his manner of calcining and flying, for so have you sufficiently governed the Earth of the Stone in administration. To calcine is no other thing then to dry and to turn in to ashes. Therefore burn it without fear, until it be ashes, which when it is so thou hast mixed it well. Despise not these ashes but give it them the sweat that they have cast out, and when the water is all drank up and turned into earth within certain days will be done. In this vessel shall appear all ye the colours of the world, when the humidity is dried up. Therefore let it stand certain days upon easy fire until it be done as aforesaid. That which goeth from him put again upon him until all be fixed and will no more go from him for ye fire, that is the blackness which is separate from the body let it be reduced upon the body from whence it came out and be made on body.

Take white laton and break your books to pieces lest your hearts be broken. For our Art is easy and a little help will serve. He that maketh me white shall make me red, for white and red proceedeth from one Root, that which is in the white is in the red, therefore work philosophically, and if thou make white and pass the limits, or end thereof, thou art blessed, this thing if thou shalt see it suddenly, admiration or marvel, fear and dread, shall come upon thee. Decant therefore grind, and reiterate, though the work be tedious and long, for it is done with long decoction, know ye that the flower of the stone is the stone of the Stone, roast it therefore by certain days until it be shining as Marble, and know when it is so, that it is the most greatest secret. For the stone is mixed to the stone. Now most dear friend thou hast learned to make the white.

Now it is to speak of the red, but if thou first make not white, never can there be made true red, for no man may come from the first to the third but by the second, So canst thou not come from black to the citrine but by the white, because that the citrine is made one compound of much white and a little black. Therefore make white the black, and make red the white and you have the art. For the year is divided into four parts, and so is our blessed work. The first is winter cold and moist, the second is ver, hot and moist, and flourishing. The third is the summer time, hot and dry, and red. The fourth is the harvest cold and dry, which is the time of gathering of fruit. This disposition colouring nature govern until such time it bring forth ripe fruit at pleasure. But now the winter is past, the showers be gone away. For the flowers hath appeared in our earth in the time of ver. But we go about the white rose for they made every imperfect or sick body to be turned into true silver.

Therefore when thou seest the whiteness appearing above in all parts be sure, that in that whiteness is there hidden redness. Therefore then you must draw out all the whiteness and decoct it until such time it be made red thoroughly.

I am the Elixir to the red transforming all imperfect bodies into most pure gold better then the mine, for one part being cast upon a thousand of Argent Vive, we perceived that it congealed it and made it red, and converted it into most pure gold.

YOU must expect to have it exceeding Black, within 40 days after you have put your Composition into the Glass over the Fire; if it be not black, proceed no further, for it is unrecoverable: it must be as black as the Ravens Head, and must continue a long time, and not utterly to lose it during five months.

If it be Orange colour, or half Red, within some small time after you have begun your Work, without doubt your Fire is too hot; for these are tokens that you have burnt the Radical humour and vivacity of the Stone.

Know ye not, that you may have Black or anything mixed or compounded together with moisture: But you must have Black which must come and proceed of Perfect Metalline Bodies, by a real Putrefaction, and to continue a long time.

As for the colours of Blew and Yellow, they signifie that the Solution and Putrefaction is not yet perfectly finished, and that the colours of our Mercury are not yet well mingled with the rest.

The Black aforesaid is an evident sign, that in the beginning the Matter and Composition doth begin to purge it self, and to dissolve into small Powder, less than the Motes in the Sun; or a glutinous Water, which feeling the heat, will ascend and descend in the Glass: at length it will thicken and congeal, and become like Pitch, exceeding Black; in the end it will become a Body, and Earth, which some call Terra foetida; for then by reason of the perfect Putrefaction, it will have a scent or stink like unto Graves newly opened, wherein the Bodies are not thorowly consumed. Hermes doth call it Terra foliis, but the proper name is Leton, which must be blanched and made white.

This blackness doth manifest a Conjunction of the Male and Female, or rather of the four Elements.

Orange colour then doth shew that the Body hath not yet had sufficient digestion, and that the humidity (whereof the colours of Black, Blew, and Azure do come) is but half overcome by the dryness.

When dryness doth predominate, then all will be white Powder: It first beginneth to whiten round about the outward sides of the Glass; the Ludus Philosophorum doth say, that the first sign of perfect whiteness, is the appearing of a little hoary circle passing upon the Head, shewing it self round about the Matter on the outward sides of the Glass, in a kind of Citrine colour.

THE GOLDEN CHAIN OF HOMER AND OF THE GENERATION OF THINGS

Nature comprehends the visible and invisible Creatures of the Whole universe. What we call Nature especially, is the universal fire or Anima Mundi, filling the whole system of the Universe, and therefore is a Universal Agent, omnipresent, and endowed with an unerring instinct, and manifests itself in fire and Light. It is the First creature of Divine Omnipotence.

Thus God created first this invisible fire and endowed it with an unerring Instinct and a Capacity to manifest itself in 3 Principles.

1. In its Original most Universal state it is perfectly invisible, immaterial, cold and occupies no space, in this tranquil state it is of no use to us, yet in this unmoved state it is omnipresent.
2. In its second state it is manifested by motion or agitation into light. In this state it was separated out of the Chaos, when God said, "Let there be Light." Yet it is still cold. When gently moved or agitated, it manifests warmth and Heat, as in the case in all Frictions and in Fermentation of moist things.
3. When collected in a sufficient quantity, and violently agitated it is manifested into burning fire. This continues burning as long as it is agitated, and has a fit subject to act upon; when that fails, it returns to its first state of tranquil Universality. In the character of burning fire it manifests Light and Heat. Thus,
(a) we say in its first most Universal state it is perfectly invisible and immaterial.
(b) In its second state of manifestation it is visible in Light, but remains cold and immaterial.
(c) In its third state of Heat and burning fire it is visible, hot or burning, and becomes somewhat material as it occupies Room or Space whilst in this State.

You have seen how 3 distinct powers of the Universal Spirit, but it possesses still more and even some inconceivable powers.

We have told you that the Universal spirit endowed with an unerring Instinct, working by the most simple and nearest way, it has, also, besides its already mentioned conspicuous qualities, two occult powers, viz: attracting and repulsing, and these two powers are inconceivably great!

We see various instances of it in Thunder and Lightning, in Earthquakes, Hurricanes and in the surprising effects of Gunpowder.

When God created this Universal fire, He gave it a power to become material, that is to become Vapour, Humidity, water and earth, although that fire in its own Universal Nature, is, and remains centrally the same. Thus you see the Beginning of the 4 Elements, viz

1. burning fire; Vapour or Humidity mixed with Cold fire constitutes atmospheric air,
2. air, which still more condensed becomes water,
3. and water inspissated becomes earth.

Originally it was but one Element Fire.

Thus the Universal fire became a Vapour of immense Extent, which by further inspissation became chaotic water, and out of this Chaotic Water the Creator separated the Light, that is: separated the Universal invisible fire into Light. Thus we see here that Universal, at first invisible fire manifested in two Principles, Light and Humidity! Therefore out of Light and water, God has created all Things.

Water was the first condensation or corporification of the Universal fire, which water nevertheless in its center was, and remains fire, full of life and activity, and the more so, as it was assisted by its Equal, the Light, separated out of it, as much as was necessary for the creating of all immaterial and material Beings, and in success of time for their maintenance.

Of the separated Light we have spoken before, we have now to consider its first body Humidity or water. This water differs it regard to Rarefaction or Density; if Rarefied to a certain Degree it constitutes air, that is fire predominating above water, but if condensed to a degree it becomes Humid water, or Humidity predominating above fire. Nevertheless, in both, that is in their Center lays concealed fire or the Universal spirit.

As soon as the air gets deprived of its Universal fire, which animates it and renders it elastic, it becomes immediately putrid, and thereby declines lower down, becomes Humidity, mud, earth and immoveable; it is the same case with water when deprived of fire, or of animated air, it becomes putride, condenses still further and becomes earth, immoveable.

God has ordained it so that the Universal spirit by means of Humidity should work all things, because Humidity mixes easily with everything, by means of which the spirit can soften, penetrate, generate. destroy and regenerate all things.

Thus Humidity or water is the Body, the Vehicle and Tool, but the spirit or fire is the Operator, the Universal Agent and fabricator of all Natural Things.

This universal fire fills that immense space in the Universe between the heavenly bodies. and as it has a power to become material, it generates a subtil vapour or invisible most subtil Humidity, its first passive principle: It causes therein a gentle Reaction, and a general, gentle, most subtil Fermentation takes place Universally, and by this Reaction the Universal Acid is everywhere generated, which we can deem nothing else than a most subtil incorporeal Nitre Spiritus Mundi, outwardly cold and inwardly fire.

Thus this Spiritual incorporeal Nitre or Universal Acid; we deem the second invisible change of the Universal fire, generated out of chaotic invisible Humidity: and as this approaches the atmospheres of the heavenly bodies, it becomes gradually more and more material, until it meets an alkaline passive principle wherein it fixes itself and forms Native nitre, so that from Spiritus Mundi, it becomes nitre.

Thus we say, not without good reason, that the Solar Rays of Light, are nothing else but a most subtil spiritual Spiritus Mundi, which gradually becomes more and more nitreous, as it approaches the Earth, but Sea Salt in the Ocean; animating the atmosphere with fire or Life, and thereby giving elasticity to the air, and Life and preservation to the water. From this, every man of common understanding may learn what Nature is, and its origin.

We see that between the Firmament and our Earth continual Vapours, Clouds, and Fogs, which ascend like a transpiration of the Earth, and are sublimed upwards by the Central heat of the Earth. This Chaotic water and Vapours, contain, and are the First Matter of all Things, and although this appears very simple before our Eyes, yet it is two-fold, as it contains fire and Humidity, the Invisible in the Visible, the fire or spirit is the Agent, and the water the Patient.

Whosoever wishes to arrive at the Fountain of Secret Wisdom, let him mind this well; and let him go with this Central Point of Truth to the circumference, and for ever imprint in his memory: that from fire and water, or spirit enclosed in Humidity all things in the World are generated, preserved, destroyed and regenerated.

Whosoever comprehends this well will find no difficulty in analysing Natural things as he may easily volatilize fixt, and fix the volatile: a stinking subject he may convert into a pleasant smelling one, out of poison he can make a salutary Medicine because he knows that all things proceed from one Root; and return to that Root: The distinction is external and regards only the modification of the Matter, which is more or less digested or fixt.

Therefore the Philosophers say that their Matter is in all Things, yet they have selected such Subjects wherein the Universal spirit is more abundantly contained and more concentrated, and easier to be obtained; otherwise that spirit is All in All.

We have demonstrated that the primordial Vapour, or that fire and water, are after God, the First Matter of all Things. This two-fold Vapour by inspissation is become water and this water by the action of the invisible spirit therein diffused, has begun to ferment and then to generate Matter. At first, this water was perfectly subtil and pure, but by means of the action of the inward spirit, it becomes turbid, smelled badly and thus generated Earth. It was divided into various parts. into a Spiritual, most subtil, into a half or less subtil, into a half corporeal, and into a Body.

At first it was 1 and 2, -- now it is 1, 2, and 3, likewise 4 and 5.

It was 1, as a simple Humidity;

2, as a water containing a spirit;

3, when it was separated into volatile, half fixt, and fixt, that is, chemically speaking -- into Volatil, Acetum and Alkali; Anima, spirit, Corpus;

4, when it was divided into the four so-called Elements, fire, air, water, earth;

5, when it is by Art, assisted by Nature, formed into an indestructible fiery Quintessence.

When the water has attained to its term of putrefaction, we may separate one subtil after another; the most subtil will certainly ascend before the less subtil, and so one principle after another until the least volatile comes last.

God had ordained that the different modifications of the Universal spirit, in the four Elements, should continually generate and produce a Universal General Sperm, for that reason God has given to each individual thing its Agent and Patient, in order to cause a Reaction; This we see by the evaporation of numberless Subjects, who send forth whatever Humidity then have more than is necessary. This evaporation when from above is called Influence, but when from things here below it is called Effluvium.

God has given each Individual its particular Sperm. which however all depends on the Universal Sperm, as their Ruler and Conductor.

After God had divided or corporified the Anima or Spirit Mundi, the simple Chaos into four Elements. or predominating, leading principles; He called to them "increase and multiply"; The Heavens and the Air, both animated by the Universal fire are the Father, the Male, the Agent or Operating principles. Water and earth are the Mother, the Female or Passive principle. These four are nevertheless only two, fire and water; They are forced to engender continually a regenerated Chaotic water or primordial Chaos out of their Center, for the generation, preservation, destruction and regeneration of all Things, and this will continue until it pleases God to Calcine and regenerate the whole Earth!

These four so-called Elements, which must fabricate the Universal Sperm or regenerate the Chaos, when one Extream is considered towards the other, seem quite contrary, and indeed as contraries they cannot effect any good; yet when they meet orderly, they are fully capable to execute that what God has ordained them for.

It is a natural and philosophical Axiom "Non transire posse ab uno Extremo ad alterum absque medio," -- that is: It is impossible to proceed from one Extream to another Extream without a Medium. This Axiom every Artist ought to mind, thousands err because they do not observe this Truth.

Fire cannot become water without air, and earth cannot become air without water . If you would unite fire, as being extremely volatile and subtil, with the earth, which is corporeal and fixt, you will never be able to do it; because the most Volatile will forsake the fixt and return to its Chaos. This is so in all Natural Things, that the most Volatile principle, cannot unite with the most fixt without its proper medium. An Artist ought to observe this constantly that he may not lose his time, his Matter, and Expenses.

Therefore if you want to unite Heaven or fire with the earth, or convert fire into earth, unite it first with its nearest volatile medium and they will unite immediately, when that is done, give them the water, as a medium between air and earth, and they will also unite; then add the earth, and thus you may unite fire with earth and fix it therein; and so vice versa turn the earth into water with water, then convert it into air, and the air into fire by means of air. The Heaven or fire is extremely subtil, the air is also subtil, but one degree more corporeal than the fire; water is again a degree more corporeal than the air, and the earth is a degree more corporeal than the water. Thus we must proceed as Nature does, and we may then obtain a Quintessentificated Operation, if we do not mind this, we can do little or nothing.

Nature has its different degrees of subtilty, and mixes the most subtil fire with the less subtil, and that with the least subtil.

When they are united, they influence into the most subtil water, then into the less subtil, and into the grossest. Then it mixes gradually with the most subtil earth, with the less and least subtil, until it becomes Rocks and Stones.

In a chemical Anatomy we see how the most subtil comes over first, and how Nature regulates her Operations, and does not confound one principle with another, but lets go the most Volatile and most subtil first, and then the next less Volatile, and so on etc. for Example:

Take an earth out of a Field or Meadow or what Earth you please, pour Water upon it so as to dilate your Earth well, then let it stand a few days and you will find that the coarse heavy earth settles at the bottom of the Vessel, you must stir it 3 or 4 times a day. The water will in the meantime dissolve the most subtil earth which is its salt, this does unite with the water, as being a Virgin earth.

As soon as this salt, or Virgin earth is extracted out of the common earth, the water cannot dissolve it any further.

Now you must distil this water containing the salt, into a spiritual water, and you must cohobate so often until all the salt has come over with the water.

This water now has the power to dissolve again the next subtil earth, which can like the first salt be distilled over as a spiritual water.

With this Water you may proceed in dissolving more of the remaining earth, until by distillations and cohobations, you have dissolved the whole quantity and volatilised it into a spiritual water; This is a tedious Operation but of great moment: In the same manner Nature operates by dissolving and coagulating, until the Universal Sperm of all Things is generated, which is universal seed.

The Artist must observe that Nature proceeds gradually and regularly. and observes time weight, and measure, he must transpose the External into the Internal and Heavenly, and he will obtain more and more knowledge.

The 4 so-called Elements have been separated out of the Chaos, but they proceed all from one. The form is but one, and the Matter is but one. The form is fire, and the Matter is water.

The difference consists in their external appearance, by Fermentation fire becomes air, and air becomes water, and water is become earth; But when fire is fixed by Art or by Nature it becomes earth, and when the earth is volatilised by water it becomes air and fire.

Because one Element can be converted into the other, if this was not true they would differ centrally, but they do not.

The Chaos which produced these Elements was in the beginning fire and water only, these two have been divided into four by a further volatilisation and Inspissation: By volatilisation extenuation or refraction, Humidity becomes air animated by fire, but by condensation in Inspissation of that Primordial Humidity the Earth has been formed with the fire turned downwards, toward the Center of the Earth. The Hieroglyphic characters of the Elements explain their nature exactly.

There is not a Subject under the Heavens, whether liquid or dry which does not contain this Universal fire, and Primordial Humidity. The first is called Innate Heat, -- the last is called Radical Humidity.

The Universal fire becomes Humidity externally, but remained fire internally; being internally extremely spiritual and volatile, it was of course extremely active and moveable, and by that primitive mobility, excited warmth and fermentation and by that fermentation the Universal vinegar was, and is continually generated, and when this meets with a proper Body, whether in water or in the earth the Universal Sperm becomes visible and Corporeal, but whilst it is only a Vapour in the atmosphere, it is then the Universal Astral and incorporeal Sperm. This is the influence we receive from Heaven by means of the Air.

The Heavens give their influence, so does the Air, Water and Earth, and with united efforts they fabricate continually the Universal Sperm of the World.

Heaven, after the separation of the Chaos, is the first principle, and became visible in Light: It is the most subtil and the highest, as well as the most universal, when it generated Humidity it became a most subtil Vapour, pure and extremely Volatile, for that reason occupies the highest Station, or the remotest from the atmospheres of the heavenly Bodies.

This most subtil principle is full of Life and the most active for which reason we call Heaven the first Agent, the Male Sperm the Soul, a subtle air, a subtil water, a volatile earth.

Heaven and air have their influence not upwards, but downwards, towards water and earth, but earth and water ascends upwards to meet them. They mix thus in the state of vapours in order to fabricate the Chaotic regenerated, and impregnated water or the Universal, Semi-material Sperma Mundi. As soon as the air is impregnated and animated with Heaven, it communicates immediately with water and earth to impregnate them also.

This communication is done in a moment, as the Elements are gradually prepared to meet and mix with each other, by a continual circulation.

There is no doubt but our atmosphere is continually loaded with Vapours, exhalations and clouds for the sake of communication of the Elements; as soon as these Vapours become condensed into Rain, Dew, Snow or Hail and fall down that same moment the volatilisations and exhalations of water and earth take place and are ready to succeed and meet those, which come down; so that there can never be no want of generation of such Vapours, which when sufficiently dilated or extended constitute our common air, which is more or less pure according as it is more or less animated by Heaven or fire.

The Heavens receive the ascending Vapours, which as they recede from the atmosphere become more and more subtil and spiritual until they are actually returned to their first Universal state of Ether or Spiritus Mundi. The atmospheric air also receives continually the volatilised water and succeeding Vapours, until it is satiated and overloaded, when the superfluous Humidity is forced down again in Dew, Rain, Hail, Snow.

Thus fire and air come down into the Waters and impregnate them; the Waters dispose their thickest part and give it to the Earth; the Earth thereby becomes overloaded or saturated, which superfluity of earth and water is again volatised and sublimed upwards by the fire, inverted fire or Central Heat, into Vapours, which ascension and descension God has implanted into the Universal fire, as the Great and only Agent of nature, or rather Nature herself which causes this perpetual circulation by its attracting and repulsing power, as we have demonstrated in the Second Chapter.

The Lover of Natural Knowledge may clearly learn here how the Effluvium of one Element becomes the food and nourishment of the others, until converted therein; the same takes place with us and our food, as, for instance, we eat Bread and drink Wine, we discharge the superfluities of our food, which are used for manure on the land; seed is sown therein and out of such superfluities grows again our food.

A Tree loses its leaves during Winter, the leaves fall to the Root, where they putrify and become humidity which penetrates to the Root and feeds the Tree again.

Observe this well and you will fully comprehend the Superius and Inferius of Hermes, and our Catena Homeri or Platonic Ring. Thus you will see a continual transmutation of Matter, that is a conditional change or modification, whilst the inward central fire of Nature remains always the same, as it was in the beginning. All things were water at first, and return to water. Apply this throughout our Book, which is no small step towards our Art.

Air is the second principle after the separation of the Chaos, and is the Vehicle or Instrument of the first i.e. fire; We mean here the genuine animated air. This we call Male, Manly, Sperm, and first Operator in all Things.

The Heavens or fire is the Anima and Life whilst the air or extenuated, rarefied Humidity is the spirit and Receptacle of the Soul and Principle of Life, and consequently animated fire ought to be named Spiritus Vitalis Macrocosmi, or the Vital Spirit of the Earth which we inhabit.

Air is a most subtil humid vapour or rarefied water wherein fire dwells abundantly. This is more corporeal than the Ether beyond the Atmosphere, which Ether is totally unfit for Inspiration, as being too subtil to fill the air vesicles in the lungs of animals: Air being the genuine Medium between fire and water, as it partakes of both, is therefore capable to receive the most subtil celestial fiery influences as well as the sublimed vapours from below, and by a continual motion or circulation, more and more vapours are converted into air, and more and more of such air becomes animated by fire, and as soon as it is saturated, the superflous humidity is condensed again and comes down in the character of animated water, such is Rain, Dew, Hail, and Snow.

By this you see that atmospheric air is the first Medium to unite fire with water and earth, and without it the Heavens could never communicate with water and earth.

Thus air becomes vapour and water, and the thicker the water gets, the better it mixes with the Earth, as on the contrary the Earth by Subtilisation by means of water is again converted into air, Nature operating these perpetual changes and conversions from one extrem to the other: When they unite in Vapours they fabricate the Universal Sperm of the World Spiritus Mundi, which is partly resolved in Dew and Rain etc. and partly remains in the air for the sake of animation; the atmospheric animated Waters fall down upon the Earth, as the Receptacle of all Celestial virtues, and fertilises it, for the growth and nourishment of Animals, Vegetables and Minerals. The Earth itself is a condensed or fixed Heaven, and Heaven is a volatilised earth, air is a rarefied water, and water is condensed air. We have here to note that one Element differs from the other only in this, that the One is volatile, the Other fixed, the one is fluid or dissolved, the Other is condensed or coagulated, and yet every one is and remains centrally and inwardly what they all were at first, -- i.e. prima materia or fire; Lastly, the Air may be called Renes, or the Kidneys of the Macrocosm, because in the air is chiefly found the conflux of all radical substantial. macrocosmical fluids, and the pure Extract of Essence of the World does meet there, where that ancient primordial Chaos is daily and hourly generated and regenerated for generation, preservation, destruction and regeneration of all Natural Things.

What are Dew, Rain, Snow, or Hail else but a regenerated Chaos? Out of which Animals, Vegetables, and Minerals receive part of the vivifying principle and nourishment: and all this is generated in the Air.

Water and earth belong together, as fire and air do, nay, all four stand in need of each other; the earth wants water, and fire cannot do without air; air without or deprived of fire becomes a putrid humidity, and water without animated air becomes mud and earth.

Water is the third principle, but the first passive Element, the Female Sperm and Menstrum of the Macrocosm, which does the Office of conveying food and nourishment to all Sublunary Creatures, and is, with the Earth, the Mother of all Things. Water is condensed air and a fluid earth. Water is a Medium between air and earth.

As soon as fire is become air, and air been converted into water, Dew, Rain, or Snow, they fall down on the inferior grosser waters and earth and mix therewith, begin to ferment by means of the primogenial implanted spirit or fire, and one Element operates into the other, until they have produced their Fruit from convenient Matrixes.

Here the Artist may learn Wisdom from Nature, which is not satisfied with one Medium of Union, viz: air to convert fire into earth, but makes use of water also. Thus the Artist must follow Nature, if he wants to unite and fix his principles together; Let him look for a Medium of Union, which is easily found; and if one Medium is not enough, let him employ two, and if two prove inadequate, let him take three, but homogenials and not heterogenials, as minerals agree with minerals, vegetables with vegetables etc. Minerals agree also with Vegetables, and Vegetables with Animals, as the Vegetables stand between Animals and Minerals.

The difference between them all is but external, not central, as they proceed originally all from one and the same Universal spirit;

Minerals are fixt Vegetables, Vegetables are Volatile Minerals, and one kingdom is transmutable into the other, in regard to its internal qualities.

Men and Beasts make use of Vegetables for food, and by their inward nature, they change those Vegetables into flesh and Blood; now when man and beasts die, they are buried underground, and Vegetables are again produced, which receive by means of their fibres and roots mineral Vapours, which are thus converted again into Vegetables.

This is the true Pythagorean Metempsychosis. Vegetables again. when they putrefy, assume a nitreous saline nature which is dissolved by rain and carried downwards through the pores, into the earth, or into the Sea. if near hand, from whence it ascends again as a mineral vapour, and thus Vegetables are frequently changed into Minerals, as well as into Animals, although more frequently into animals. Heaven and Air are Male Sperm, water is the Female Sperm and Menstrum, the Earth is the Womb or Matrix, wherein the two first, by means of the third operate every Generation.

Earth is the fourth and last principle of the Chaos. It is the second passive Element, the Matrix, and Mother of all sublunary Creatures; earth is a coagulated fixt Heaven a coagulated fixt water, and condensed air. The Center and Receptacle of all the heavenly Influences and of the Universal Sperm, which takes here a Body as well as in the Ocean.

Heaven by its extreme subtilty, is of all Elements the most moveable and omnipresent; its own motion, on account of its subtilty is imperceptible, although visible in Light; This Universal fire is never idle, but perpetually active, pervading all things, although its action is generally imperceptible. This is the original cause of all Motion in Nature it moves the most subtil Air on the outward superficies of the atmospheres of the opaque celestial Bodies. This outward subtil air set in Motion, moves the next towards the region of Clouds and Vapours, yet as the atmospheres grow gradually thicker, i.e. more loaded with Vapours, the nearer to Sea and Land, the Motion is successively and gradually slower.

That the air is moved by the Ether or fire, is observable on account of the constant motion of the atmosphere; that Air set in Motion moves the Waters is well known to those who navigate the Seas and Rivers. That Water moves the Earth appears by the Sand, Mud and Stones which the Waters move continually from one place to the other. Here the Water carries off, and in other places accumulates Sand and whole Shores: now every Motion manifests warmth of the omnipresent cold, Universal fire, where it be perceptible or imperceptible as this depends on circumstances; In living Animals this warmth occasioned by moving the omnipresent fire is perceptible enough, whilst that same

Motion is imperceptible in Vegetables and in Minerals. All Life proceeds from a Motion of the Universal fire, as a total privation of action and warmth extinguishes Life. From this let the Student collect that there exists a perceptible and imperceptible warmth.

This we tell you because in all the Elements exist Innate Heat, which is sometimes observable at other times not, this is not always dependent on the collected Rays of Light, nor on the Central Heat of the Earth.

Every Subject under the Sun, although invisibly small contains Life or fire, and of course the four Elements. Now if every Subject contains Heaven or fire, so every Subject has a Motion, whether visible and perceptible or not, yet there is a Motion in it.

Heaven never rests: it must have a Motion, let it proceed from what means it will; and although this principle may seem to be inactive or at rest, yet it has its invisible influences, virtues, and powers.

For instance, a plant, root, or herb, ore or mineral tore from the Spot where it grew, seems to be dead, because it is hindered from growing to a further perfection; But as Heaven is within which is never at rest, it still continues to show its powers and virtues, when that plant or ore is rendered medicinal.

The Lover of Natural Truths sees here, from whence each Concrete derives its power, viz. from the implanted Heaven within as from without, from its perpetual Motion, warmth and heat. Therefore you will look in vain for a Subject big, or even so small which is deprived of Life, that is of Heaven air, water and earth.

It stands to reason that the Children resemble Father and Mother, now as all Things did proceed from the Primeval Chaos, they must partake of the same properties. This property was fire and Humidity, but fire is the mover.

Thus fire or the spirit is diffused through the whole system of Nature, so that the meanest drop of water, or the smallest atom of Sand or Earth is filled with that Universal spirit.

Observe here that the whole difference of Things consists only in volatility or fixity; that is: volatility and fixity causes the changes and different modulations of Matter, and the whole scope of Nature is to corporify and fix Heaven, in order to become useful and salutary; which, Heaven could not effect if it were not by the gradual Mediums of Vapours, as it must communicate with the Earth by means of air and water.

God has ordained it wisely, that Heaven must become corporeal and be converted into all the Elements, as vice versa, the inferior Elements are by subtilisation converted into air and fire or Heaven, in order to be reimpregnated and renewed by the Celestial Influences, for the sake of generation, preservation, destruction, and regeneration of all Things. We have explained to you how Vapours are converted into air and air into fire, we will now examine the nature of these Vapours.

We have told you that there exists in the Earth an Innate Heat, which we believe to be the strongest in the Center of the Earth, by reason of its swift motion. This Celestial Heat causes a continual transpiration and sublimation of Vapours; such Vapours are Dews and Fogs; these Vapours are two-fold and four-fold. Two-fold because they consist of water and earth, fourfold as they contain the 4 Elements, which four Elements cannot do without each others assistance; that I call these Vapours water and earth is, because they contain those two Elements volatilised and subtilised, and if they ascend they are still further subtilised and converted into air and fire or Heaven.

Such Vapours have been water will be easily admitted, but that they also contain a subtilised earth, may perhaps be doubted; but note, that I have said before, that one Element is the conductor of the other, and that one Element dissolves and subtilises the other.

Fire dissolves and subtilises air, air dissolves and subtilises water, water dissolves and subtilises and mollifies the earth, vice versa, the earth condenses the water, water condenses air, air condenses or corporifies Heaven or fire, by which means air becomes animated, as we have explained before, and becomes this Spiritus Mundi.

Thus one Element is the others Magnet, solvent, volatilising, condensing, coagulating and fixing principles. You are to note here that Nature has its degrees of Volatility and Fixity; as for instance, that part of fire which is nearest to the atmosphere is not so highly pure or subtil, as that which is a thousand leagues remote from it: In the same manner, the highest atmospheric air is purer, colder and more subtil as well as dryer than that air near us, which we breathe.

The superfluities of the water is also lighter, more aerial and more subtil than the thick slimy ground waters, which settle on pebbles, stones corals, and covering them with a slime or subtil mud.

The Earth has also its degrees of subtility and fixity: We have therein earth juices, sulphurs, bituminous substances, such as the pitcoal, clays, loams, minerals, ores and metals, rocks, stones, and flints, and the precious gems of a wonderful fixity.

The most volatile earth is mollified and dissolved by water, further volatilised into air and fire.

Vice Versa the lowest fire sooner mixes and corporifies itself with the air, than the remote, whilst the lowest atmospheric air sooner mixes with, and becomes water, than the pure and highest air, the Inferior slimy ground waters become earth sooner than the superficial lighter waters.

The Volatile soluble Earth, in particular its Virgin earth, i.e., its salt is sooner dissolved by water than a pebble or Sand. The volatile water is sooner converted into the lower air than the ground waters can possibly be.

If you understand us right, we shew you here the first beginning of Nature, and the true First Matter. As the 4 Elements proceed from the primordial Vapours, they are forced to generate continually such a Vapour, of the very selfsame principles and substances, which Vapour is converted by Nature into a Chaotic water, and falls down in Showers of Rain.

In this Chaotic water is invisibly contained the Universal Sperm for the generation, preservation, destruction and regeneration of all Things.

Now we have treated of the regeneration of the Chaos or Universal Vapours: we shall further show you its power and virtue so that you may touch it with your hands, as well as see it with your eyes.

We have demonstrated how fire water air earth be proceed from the first Chaotic Waters, and how they produce the Universal Sperm, and how they continually regenerate the Chaotic waters for generation, preservation and Regeneration of all Things. This Universal Sperm is generated by condensation and evaporation of Vapours, which are circulated in the great Alembic of the Air, until they are sufficiently impregnated or animated by fire, when they are again condensed and resolved into water.

This Chaotic Waters are commonly called Dew, Rain, Showers, Hail, Snow: But really and truly it is the true regenerated Chaos, the genuine spirit and Anima Mundi animates it, who generates, preserves, kills, and regenerates all sublunary Creatures agreeably to their original form, by means of their Seed or Sperm, and this Anima Mundi is Nature truly.

Now to prove that this Dew, Rain, Hail, or Snow is actually the regenerated Chaos, containing the Universal Sperm and spirit Mundi we must show you that they were generated first out of the primordial Chaos. We must also show, nay, we have done it before, that our regenerated Chaos contains the four Elements, and if it contains them, it must of course possess all what the four Elements contain.

We say therefore as a fundamental truth, that everything can be resolved and must return to that; what it was at first; and everything must be resolved and be returned to its first origin by that self-same principle by which it was made or generated naturally. The Elements originate from Vapour and fire, and they return to Vapour, that is Water, and from thence to fire. They proceed from fire and humidity, and by fire and humidity they return to their first origin.

Now that Dew and Rain is fire and water, or such a regenerated Chaos as the first Chaos was, is proved by its visible effects, better known to Country-men and Gardeners than to Citizens: Chemical Anatomy demonstrates visibly that the four Elements are contained in Dew and Rain water.

Daily experience confirms it, that by the effects of those waters every Plant prospers and grows, Animals cannot do without it, and minerals and metals are generated by their inward fiery principle, as we shall show hereafter. Now let us examine this Universal Sperm, or regenerated Chaotic water by Chemical Anatomy. Take a quantity of Dew, Rain, Snow or Hail, which you like; but the most expeditious way is if you take Rain water from a thundershower, receive it into clean glazed earthen Vessels, and filter it in order to separate the dirt from it which intermixes from the Roofs of Houses, and you will after filtration, have a clear crystalline water, of no particular taste, in fact a fine clear water, fit to be used like any other water.

Place this collected water in a warm garret, where neither Sun nor Moon can shine upon it, cover the Vessels with a Linen Cloth, to prevent the dust getting into it.

Let it stand a month unmoved, and if the place is warm enough, you will by this time perceive an alteration in the water, because this water begins by the power of the implanted fire or spirit grow warm although imperceptibly and to break; it begins to ferment and putrefy and acquires a bad smell, and you will observe that it becomes turbid, although it was perfectly clear at first, and a brown spongy earth ascends swimming at the top, which increases daily and from its weight falls to the bottom.

Here you see a separation, occasioned by the ingrafted spirit of the gross from the subtil. The separated earth is brown, spongy or like wool slimy and slippery, and this slimy earth is the Universal Gur of Nature.

Here the Artists may observe two things viz. water and earth, which conceal fire and air.

Here the air animated by the fire is extended in the water. Now you have two passive Elements water and earth. In the beginning you had only a volatile water but by a gentle putrefaction in a warm place you have manifested the earth also. Fire and air we must look for in another way.

When you see now your Rain water in that state of putrefaction that the slimy Earth is separated and falls to the bottom. then stir it up with a clean wooden handle.

Now pour your troubled water and earth in that state of putrefaction into a large Glass Body, which place in an earthenware pot, fixed into a charcoal distilling furnace, apply a large alembic and receiver and light your fire, which keep so gentle that only the steam or vapours arise. Let this all come over first as a pure water, which contains animated air, that is air and fire. Distil no more of the very volatile water over; than what will go with the gentlest degree of Heat, whilst the Subject in the body only vapours away but must not be suffered to boil, in this manner you vapour over about the fourth part of the whole, or less.

Take the receiver off with this very volatile water, this water the more so, if you afterwards rectify it per se over a steam bath is more luminous and clearer than common distilled water, which is a proof that it contains much air and fire.

Now apply another receiver and continue the distillation, raising your heat sufficiently, so as to cause the thickish water in the Glass Body to boil and in this manner you must distil all the water over, which will appear like water and in drops in the Alembic; continue the distillation until it remains in the body like melted Honey and looks Brown, but beware of distilling until it remains dry, because you would burn the young and tender Virgin earth in the bottom of the Vessel, which is not yet fixt. Take the distilled water away and put it by as the Element water.

The Honey-like Matter, or the moist earth remaining in the Glass body, take out cleanly and put it into a china basin and set it in the Sun to evaporate until it is perfectly dry; then grind it in a Glass Mortar to a subtil earth. Now you have separated the Elements out of your Chaos.

Now it remains to be proved that they are truly Elements or else it must be false what I have written, that all sublunary subjects proceed from them. To produce heavenly subjects out of this Chaos, or meteors, as this water itself is a meteorical production, let no one undertake; but we will demonstrate that Animals. Vegetables and Minerals may, and can be generated, and that is what we pretend and no further.

Take your dried earth put it into a glass Body and humect it a little with a few drops of your Dist: water, but not with the Element air and fire, and put the Body in a warm room facing the South, but let not the Sun's Rays shine upon the Body; after your earth is dry, humect or imbibe it again with the Element water. then set it to dry, and this humecting and drying you may repeat several times every day and continue so doing during the whole Summer, and you can mineralise the whole Earth. You will find by your inhibitions and exsiccations, that the Earth becomes more ponderous and sandy.

NB. the Glass Body must be covered with paper only to keep the dust out, as there must be left access of air. As soon as you perceive that the earth is become sandy, you may know that it is mineralised, this sandy earth is neither Animal nor Vegetable, consequently Mineral. If you have a few ounces of this earth, try it as Glauber tries the sun containing Sands and you will find a grain or two of sun and moon.

Take your before mentioned earth dried in the Sun. put it into a Glass Body, make a mixture of two parts of water and one part of air (which you rectified in the beginning) with this humect or unbibe your earth as the gardeners do, by sprinkling only, not too wet, not too dry, place your Body (open) on the air not so that the Sun can shine upon it, and you will find several Vegetables productions spring up in a few weeks, although you have sown no Seed.

If you like to produce Animals. Take your before mentioned dried and powdered earth, pour first together, one part of water, and three parts of air, with this mixture humect your earth so copiously that it may become like liquid or melted Honey, place the Glass body which contains this mixture in the Air where it is warm, the Sun may shine on it but not too hot, nor at the Meridian, and the Glass is left open.

You will perceive that in a few days, there will be different kinds of small vermine, in the thick water ; when the earth diminishes and dries up you must humect it again, so that it may remain of the same consistence like Honey or Syrup, as before; and you will perceive that the first small vermine will die and loose themselves, and others will be produced who will feed on their putrefaction and become larger and more in number.

I could reveal here something, but as it would be abused by profligate men, I am obliged to be silent.

You may be convinced by these experiments that our water or regenerated Chaos, Rain water, or Dew, or Snow is, and contains the Mundi and Universal Sperm, out of which, all things were, and are generated. It appears from this that this water and Earth are endowed with the principle of fertility for the three departments of Nature, as all things are produced thereof.

Few there are that know the secret powers of these things, and what it is that causes and gives fertility!

It is a spirit or fire, but as a volatile unembodied spirit, he can effect nothing in natural productions.

All what is to be serviceable in visible Bodies, must be, or become corporeal with them, it must become visible and palpable: therefore this great and wonderful Universal spirit must take a visible and palpable Body, as well as the Animal and Vegetable Sperm is visible and palpable. Few know this although they handle it often enough.

This corporified Anima Mundi or Universal Sperm according to its origin is but little known, although it may be got in great quantity. The cause of this obscurity is that it bears a different name from what it ought to have. According to its root and origin it ought to be called the Sperm of the Macrocosm, the Sperm of the World, the cause of Fertility.

This title belongs to it as it is the concentrated corporified Sperm, and spirit Mundi in a transparent visible crystalline Body, a dry water, which does not wet the hands, an earth, a fiery pure earth, full of Light and fire also full of cold, like ice, a coagulated or congealed fire, a condensed and animated air, which is better and more valuable than all the Treasures in the World!

But that I may show You this embodied spirit and that you may touch It with your hands, proceed as I teach you. Process to demonstrate the corporified Anima Mundi!

Take your putrefied Rain water, put it into a large glass Body cut off low, or into a china basin of a large size, which place in an earthenware pot, and evaporate this putrefied water gently, until there remains only a 1/3 part of the whole. Let the fire die away whilst it is yet luke warm, filter it through blotting paper. Pour the clear into a clean pewter basin, or into an earthen glazed dish, which place in a cool Cellar or Room, and during the night the celebrated Spiritus Mundi will shoot in Crystals and appear under two different forms.

The first is of a perfect crystalline transparent form, this shoots ah round the sides of the Basin and settles on small sticks. if you place any on the water.

The second fixes itself on the bottom of the Basin, and is darker and not so transparent.

Here now you see that celebrated spirit, the Universal spirit, the Sperm of the Macrocosm, the regenerated Chaos visible and bodily. Pour the water off gently, and let the crystals dry. Those crystals which hang all round the sides or on the sticks keep by themselves separately. Those that are fixed on the bottom of the Basin keep separately also.

With both sorts of crystals go to old Lame Vulcan and he will tell you their Names! Take some of those Crystals which hung all round the sides of the Basin, or were fastened to the sticks and throw them on lighted Charcoal, and they will tell you what they are, They are called nitre.

The bottom Crystals throw also on fiery Coals, they have a harsh voice and spit about them. They are called Common salt or Alkaline salt.

Here you have both names of the Corporified spirit Mundi!

This nitre out of the Rain water fulminates with sulphur, like any other Salpetre, and has no other, or greater effect than Common purified universal seed.

The salt cracks and flies from the fiery coals like any other Common salt, and shows the same effect in all other operations like good Common salt. By this experiment you may perceive clearly the Center and Sperm of all things, the Sperm of the World, visibly and corporified before your eyes, and you may touch it with your hands! Both generate, preserves, destroy and regenerate everything that is on Earth.

In the atmosphere it is volatile and incorporeal, and produces volatile meteors in water and earth, it assumes a crystalline Body. and produces corporeal Subjects. according to different degrees of fixity; no objects under the sun in their last resolution are found without one or the other.

Everything in Nature does consist of these two.

| | |
|-----------------------------|-----------------------------|
| The one is Nitre | The other is Salt |
| The one is Acid | The other is Alkaline |
| The one is Spirit | The other is Body |
| This is the Father | This is the Mother |
| This is the Male Sperm | This is the Female Sperm |
| This is the Universal Agent | This the Universal Patient |
| Primordial Sulphur | Primordial Mercury and Salt |
| Fire and Air | The Magnet |
| Chalybs Sendivogii | The Magnet |
| The Hammer | The Anvil |
| Sulphur Naturae | Mercury and Salt Naturae |

In the beginning this Chaotic water was entirely Volatile, because if you did distil it before putrefaction, every drop of it ascends like volatile water; By fermentation and putrefaction it gets a basis of fixation and precipitates its subtil earth.

The most volatile part of this water generates Animals, when it becomes a little fixt it generates Vegetables, and when it becomes quite fixed it generates Minerals and Metals. Whosoever like to generate minerals, let him take the fixest parts, such as eath and water. If you like to produce Vegetables, add to the earth and water some air and fire. If you want to bring forth Animals add still more of the most volatile, that is more air and fire, as containing more of the Universal. The vegetable department stands between Animals and Minerals. because out of them a Mineral or Stone may as soon be produced as an animal, as we shall show hereafter.

The efficient cause which has enabled us to see and feel the Universal Corporified Sperm, is putrefaction, the Principal Key whereby the Lock of Natural Subjects may be opened.

The cause of fermentation and putrefaction is the implanted spirit which is never idle whenever he meets with Humidity, his own instrument, by means of which this spirit is ever busy, either visibly or invisibly, either sensibly or insensibly, this causes fermentation and putrefaction; and out of a volatile makes a fixt, and out of a fixt again a volatile and this mutation is continued without ceasing.

This spirit breaks and dissolves Stone and Rocks, which he himself has coagulated and reduces them into Sand and Dust; this same spirit reduces Trees into Mould and earth, and putrefies Animals, and again from such putrefied substances produces Vegetables and Minerals, and this continues from one thing into another.

I have said that the Universal Corporified Sperm of the World, produced out of the regenerated Chaos of Rain water, that is our nitre and salt is not better than common nitre, and common salt, and it is truly so because they produce the same effect and operation, and their is no difference between them, except if the one should be more purified than the other, but if they were equally pure, there could be no difference; therefore let the Artist not be deceived, if anyone would tell him, this from the Chaotic water is the nitre of the Philosophers, and the other is vulgar nitre, we say that such a distinction is folly and superstition.

If Common pure nitre produces the same effects as the other does, then Common nitre is philosophical nitre; but that the Reader may be convinced that the Universal nitre out of the Rain water is not better than purified vulgar nitre, let him consider that the Universal nitre is the Father and Generator of vulgar nitre, and he must then naturally conclude that the Blood of the Infant must be like that of Father and Mother, and that it must contain the very same principles and consequently must produce the same effects as the Father, nay, it is itself the Father, and is centrally one and the same with the Father and omnipresent.

Now if out of the Universal nitre and salt all things are produced. Animals, Vegetables and Minerals, all things of course are reducible into these their first principles. and still further into Vapour. That all things proceed from universal seed is demonstrated by nitre and salt being found everywhere in all things.

As we cannot ascend towards the heavenly Bodies, we must judge of what is above by that which is below within our reach. The Firmament is full of Light, Light is nothing else but attracted and repulsed, moved and manifested fire of Nature or Universal spirit. This further agitated and concentrated produces Heat and fire. Nitre is coagulated fire concealed in air and Humidity; therefore we say and conclude, that the Heavens or intermediate Space between us and the Heavenly Bodies consists of, or is filled with a most volatile incorporeal nitre, which as it descends into our Atmosphere and probably other atmospheres of Heavenly Bodies becomes gradually more and more corporeal. Let this suffice concerning the Spiritual Heavenly nitre. That there is nitre and salt in the Air is plain by lightning, thunder and Hail. Here on Earth we cannot find another subject which fulminates, thunders, and hails besides nitre or staltuous things.

Nitre is born spiritual and volatile in the Heavens, in the atmosphere it becomes acid but remains spiritual and volatile, in water and earth it assumes a visible and palpable Body; how that happens that it inflames hails, fulminates and thunders in the atmosphere, we will first demonstrate theoretically by physical reasons, and then mechanically by practice.

Nitre does not fulminate, except it meets with a contrary agent and is excited by heat.

The more volatile and subtil the nitre is, the more vehemently it fulminates and is the easier enflamed.

In the same manner volatile and subtil its contrary agent is the more vehement, sudden and powerful in their mutual operation. The Light heavenly fire and Life of all things is condense in the atmosphere in the form of a subtil volatile nitre and this must have a contrary agent for its operation.

In order that this volatile nitre may obtain a contrary agent, there ascends continually out of the Earth, Ocean and Rivers an equally subtil, volatile, sulphureous, alkaline Earth in the shape of Vapours, Fumes, and Fogs, filled with salt alcalicum Volatile. This is the natural evaporation of the Earth excited by the Central heat of the Earth. This ascends continually to meet the Volatile incorporeal nitre, now, when they do meet in a dry rarified atmosphere they are moved by the Sun's Rays, which by those ascending Vapours are collected and concentrated, whereby these Vapours become more and more heated until the subtil nitre takes fire and fulminates with this contrary sulphureous, volatile, alkaline agent, rarefies the air all round and thunders with dreadful Explosions as we observe during hot, dry, Summer days.

When on the contrary the atmosphere is dense and loaded with humidity, these two Universal Agents meet peaceably: the subtil nitre joins itself and embraces quietly the volatile sulphureous alcali without any vehement concussions: as is the case in Winter, when Humidity and Cold prevail in our atmosphere. Humidity and Cold hinder the inflammation and, consequently the fulmen.

Take nitre let it melt in a crucible, in an open fire, add to it a volatile alkaline sulphureous nitre, such as sal ammoniac or volatile nitre of urine, which is also sulphureous, or a volatile earth. Such are Charcoal, Mineral sulphur, Vegetable and Animal Oils, and the nitre will take fire and fulminate like gunpowder; the more volatile the earth or the nitre is, but in a dry state, the more violently does the nitre fulminate, and this reaction takes place only in a dry heat, but in humidity they unite peaceably and quietly. Humidity is here a third Medium which prevents the fulmen.

If you dissolve volatile salt of urine, or sal ammoniac with nitre in water, both are dissolved without violence or alteration, but if this humidity or water is evaporated and coagulated over the fire to dryness, so that they only commence to melt, they inflame and fulminate immediately. Another evident proof we have in Aurum fulminans.

The reason of its fulmen many have sought to explain, but few have known it.

Many chemists have attributed this fulmen to the sun itself: some to compressed air, but here is the true reason:

Sun is dissolved in aqua regia, which must contain com. nitre or sal ammoniac in order to become aqua regia. The sun when dissolved is precipitated with fixt oil of tartar or with any other alcali, such as a volatile salt of urine, or so-called spirit of urine, and the Sol falls to the bottom as a Spongy quicklime.

Although this quicklime isedulcorated or washed a 100 times with water, yet you will not take its fulmen from it by washing because some of the vinegar and alkaline salt remain fixed therein so that such a sun quicklime becomes heavier than the sun employed. Now let us examine the quicklime or sun fulminans.

It is on the same foundation of nitre and sal ammoniac dissolved in, and then evaporated to dryness, with this difference, that here in the progress of the sun fulminans, the ingredients or principles are subtilised, and in the former solution only crude. The aqua regia is composed of aqua fortis and sal ammoniac or Sea salt; aqua fortis is spirit of nitre, the oil of Tartar for the precipitation is a fixt alchali.

Now when the sun is dissolved in the aqua regia containing a highly volatile nitre by means of sal ammoniac as being a volatile alkaline earth it is then precipitated with the oil of Tartar, which is a subtil fixt alkaline earth, the vinegar spirit in the aqua fortis are here partly saturated, precipitated and fixed by the salt of Tartar their enemy and contrary, and as this fixt salt is more porous than the earth of sun, it lets go the sun after having impregnated it first strongly with fixt vinegar nitreous and volatile alkaline spirits, as much as the atoms of sun will receive; for that reason it precipitates the sun to the bottom and detains it as an earth. Every dry earth is greedy to receive a salt, arid as these two salts of the aqua fortis and sal ammoniac are very subtil and volatile they are easily excited and inflamed by the least motion or smallest Heat: as soon as they feel that, Heat, they fulminate and break forth downwards, as gunpowder shows its greatest force upwards. Thus the volatile nitre and volatile alcali in the sal ammoniac as powerful Re-agents cause the fulmen and explosion and not the sun.

The cause of the sun's explosion downwards is because it is a fixed earth which inclines downwards, whilst the charcoal in the gunpowder being a volatile sulphureous earth explodes upwards.

We also observe a great difference between the force of the explosion of sun fulm, and of common gunpowder, the explosion of sun fulm being three times as violent as that of gunpowder because in the sun fulm is a spiritual volatile highly subtilised nitre, whilst the gunpowder is composed of crude corporeal nitre; therefore the more subtil, volatile and spiritual the counter-agents are, the greater must be the effect.

If you precipitate to the sun quicklime, in the room of taking a fixt alcali such as the oil Tartari pr. delig. with a subtilised, volatilised alcali, such as a salt volatile urineae or a vol: salt of Hartshorn, the fulmen and explosion will be still more violent. Thus we have demonstrated that the fulmen and explosion proceeds from the Universal principles and not from the sun.

On the contrary if you want to take the fulminating power from the sun quicklime, proceed in this way; After having well washed your sun fulm., let the humidity drain from it on blotting paper; then make a strong alkaline lye of fixed salt of Tartar and water, or of pure potash and water, or oil of Tartar and water, and boil your sun fulminans in such a lye for about 15 or 20 minutes, then wash and dry the quicklime and its fulmen is entirely gone and lost.

The reason of this phenomenon is, that the fixt alkaline lye dissolves the volatile vinegar and alkaline counter-agents, which had fixed themselves in the golden earth, and dissolving them destroys their union, and by its fixity destroys the power of fulminating anymore.

From all this it appears plain that the fulminating quality proceeds from volatile nitre and a subtil, volatile alcali or a volatile sulphureous earth, such as the charcoal sulphur, and the more volatile those agents are, the stronger is the fulmen; and the fixer they are, the less the fulminate.

If you project an oil, sulphur, charcoal dust, arsenic, alacahahi, antimony, etc. into fluid nitre, they repel each other and cause a violent reaction according to the volatility and oiliness of the projected agent.

On the contrary, if you project common nitre or fixed salt of Tartar or any fixed alcali, or a fixed earth, such as terra sigillata, chalk, quicklime, which contains nothing volatile into melted nitre, you will see no re-action, but they will soon unite peaceably and fix each other, without fulminating. We have now proved theoretically and practically that there is a volatile nitre and salt in the air, and that the fulmen proves it, as well as the experiment with thunder-rain water.

That nitre and salt is in Rain water we have proved by an Experiment. That it is in all earths and waters can easily be demonstrated.

If you take any earth whether from fields, meadows, marshes, Hills or Valleys, a sufficient quantity, and dissolve as much as you can of such an earth in distilled Rain water, and then filter the solution and evaporate it, until there remains no more than a third part of the whole quantity of water employed, the pour it off into basins or dishes and let it stand to cool over night in a cold place, and you will find crystals of nitre and salt in a lesser or greater quantity, according as the Earth was less or more impregnated with nitre and salt. The Saltpetre boilers understand this best as they boil no earth but such as is rich in nitre, to pay them for their labour.

It is the same with all Waters, springs and wells, which are all more or less impregnated with nitre and salt; nay, some Springs are thoroughly saline and nitreous.

Rivers flow out of the Earth, dissolve the nitre and salt and carry it along with them into the Ocean. Why the Ocean more salt com, than nitre is because the Sun reverberates it continually, principally between the Tropics, where the Rays of Light fall more perpendicularly; this along with the motion occasioned by the Winds and Tides convert the Aereal incorporeal nitre into Sea salt; it looses its fulmen and becomes alcaline.

Take nitre with its own earth, before it is purified, and boil it often in water, until it is dry, and increase your heat more and more as you advance with your boilings, and you will see that the Nitre loses gradually its Fulmen and becomes more and more fixed, until after 40 or 50 boilings it becomes quite fixed and alkalsed and fulminates no more, but is converted into common salt. Therefore we say that Common or Sea salt is nothing else but nitre originally, reverberated and alcalised by the Rays of Light.

This fixation of nitre is done more expeditiously with quicklime viva, than by the detonation with charcoal or sulphur.

Take fiery stone lime fresh from the kiln, which reduce to powder and Nitre finely powdered [in equal parts] mix the two powders by rubbing them together in a mortar; 1/2 lb. of each. Put this mixture in a roomy crucible, in a wind furnace and begin your fire gradually (a lid must be luted on which must have a small hole in the middle) let the fire be gentle the first two hours to season the crucible, then keep it moderate during two hours more. so that the Coals lay no higher than the upper part of the ^-. after that i.e. after the first four hours, cover the crucible with Coals and keep up a good fire during four hours more, so that the crucible, keeps always glowing hot like the fiery Coals. Then let the fire go out gradually: towards night take out and break the crucible and you will find your nitre alcalised or fixed in a lump which is outwardly Green and inwardly Purple.

Elixivate this mass with hot water, or powder it and let it flow per delig. (this is best).

During the first three or four hours of the operation the vinegar spirit is forcibly driven out of the small hole in the cover and even through the Luting, and displays various beautiful colours on the fiery Cof the Generation o You may also fix nitre if you melt it with common salt [in equal parts] or with fixt nitre of Tartar [in equal parts] and the nitre becomes fixt.

If you let the mass flow per dilig. evaporate your oil of fixt nitre to a dry fat salt, and melt that, and if you project sulphur or Powdered Charcoal, it does no longer fulminate.

NB. Such a nitre fixes sulphur by degrees.

Whatsoever is intended to cause fertility must be saline or nitreous. or it can be no manour. All Animals are nitreous or Saline, as by their Chemical Anatomy, by distillation, we find they contain a certain quantity of volatile, and some a fixt salt and a stinking oil or sulphur. The fixt salt appears, when we calcine the ashes.

That this animal oil is a liquid salt is proved by its inflammation, because it burns, and nothing can burn but what is either nitreous, or sulphureous. The fixt salt and fixt earth cannot burn. We have a still stronger proof in the phosphorous made out of animal salts.

That the Animal department is very nitreous is proved by the Saltpetre - boilers in Germany, who dig up the floors of Stables and Cow-houses in the country, such as have been abandoned, and by boiling such an earth, they find it very rich of nitre.

The same is done on old forsaken burying grounds, and they find such an earth, if it has but laid long enough, very rich of nitre; which are sufficient proofs that the animal department is nitreous, and that animal substances are reduced into nitre; and where into a Concrete is reduced, from that very principle it has its origin, and this Resolution and Mutation is performed bid the Archaeous of Nature, or Universal spirit in the air.

That Vegetables grow by Dew and Rain out of water and earth is known to all husbandmen and gardeners.

We have shown you that the pure and real essence of Dew and Rain nitre and salt, and that all waters and earths do conceal either one or both. Now it is known that the Universal Sperm, that is. Dew, Rain, Snow or rather the nitre and salt concealed therein causes fertility and the growth of Vegetables; nitre and salt are found in all waters and earths if this be true, it is also true that Vegetables grow and live by those salts, as a pure or empty earth or an empty water without Sperm are insufficient for their production and preservation, and this sperm is nothing else but nitre and salt.

Take two parts of salt and one part of nitre, melt these two together in a roomy crucible. When cold, beat the mass into a powder, and dissolved 1 lb. weight of it in 10 lbs. of Rain water, keep this for use. In this water soak any seeds, until then swell, then dry them in the Sun, and sow them in the ground. Now take some of the same Seeds not soaked in this Spermatic water, and sow them close to the others, but mark both places. You will soon perceive the sudden growth of the soaked Seeds the beauty of the Fruit and the quantity in comparison to the unprepared seeds. If you will pour about a quart of the above water to the root of a Fruit tree or Vine, and repeat that once a month, for instance in Febr: March and April, you will perceive a wonderful fertility of that Tree that Season.

That Vegetables are very nitreous in general yet some more than others, appears by their Ardent spirit, or so-called S.V., by their Vinegar, by their oiliness and alkaline salt. We see Vegetables break forth into a strong Flame when they are set on Fire.

Inflammability, Heat and Flame proceed from nitre and sulphur and from nothing else.

Is not the spirit Ardens or S.V. a subtil and heavenly nitre? It burns so beautifully like the splendour of the Stars.

That the oil contains a salt is demonstrated by their alcali, whereby they dissolve sulphurs.

We have also given satisfaction to this department and have proved that their First Matter is nitre and salt, that is, their Universal not yet specificated Matter, which when united universal seed generate all things.

The more the Universal fire of Nature approaches the earth, the more it becomes terrestrial and corporeal; the more it becomes corporeal, it becomes more fixt, and the more fixt it is, the less it is inflammable; thus nitre descends from Heaven is volatile and incorporeal, although visible in Light, and concealed in the water, out of which it becomes manifest by putrefaction.

The more terrestrial and fixer this nitre becomes the more it is alcalised, and loses gradually its fulminating power, as appears in minerals and metals; because the more it descends from its Universal Nature, the more it alters its Nature and quality, and assumes a different nature in Animals, a different character in Vegetables, and different quality in minerals and Metals; yet it manifests its fiery nature in all three, more or less, according to its degree of volatility of Fixity; in the Animal and Vegetable departments in Oils, Fats, Resin, Pitch, and in the Minerals in sulphureous substances, such as sulphur etc.

As the Minerals are of a Stony nature and descend gradually to more and more fixity, the inflammable sulphur by gradual and continued fixation is deprived of its inflammability and obtains another quality, and incombustible one.

That sulphur and such like adustable substances are of a nitreous origin we have demonstrated before and proved, that all inflammability proceeds from nitre. That there is a salt in Minerals is perceived, when we elixivate a mineral with water, after having glow'd it previously in the fire; but that such a mineral salt is not always found in any considerable quantity and sometimes hardly perceptible, is the reason, because it becomes more and more terrestrial, and the more earth it dissolves; the more it forsakes its original Saline nature, at to outward appearance.

We see plainly, that, if we wish to separate the firmly united mineral and metallic Bodies, we are obliged to make use of Saline and nitreous Menstrums, without which they cannot be opened, and that every menstrum is either saline, nitreous, or mercurial, every good chemist knows. Therefore as the minerals meet and dissolve in a saline menstrum it is evident that they must possess a nature which is congenial to Salt or nitre, or they could not be conquered thereby; thus they can be resolved into a Saline or nitreous Nature, therefore such is also their first origin.

After having dissolved a Metallic Body in a Saline Menstrum, if you evaporate your Solution to a third part, the solution will shoot into a salt or vitriol, which vitriol by distillation and cohobation becomes an vinegar, ponderous spirit or oil from or out of which they proceed at first; because all minerals and metals proceed originally and are generated from an acid, fermented, putrefied nitre and salt, which dissolve a suitable Earth and from vitriol, sulphur, marcasit, metal; which is done by a gradual fixation and nourishment by the original nitreous and saline spirits thus as they were generated by an acid, fermented spiritual nitre and salt, they are resolved by them and brought back to their First Matter.

The Body of saturn, jupiter, moon, and with more sulphur of Mars, Venus, Sun, Platina I think is of a Solar nature from its weight and fixity.

Minerals are generated from nitreous and saline waters, which penetrate into the Earth through its pores and crevices, this nitreous saline water is heated and fermented by the ascending central heat of the Earth, is resolved into Vapours and forced upwards again towards the circumference but by this continual circulation, these Vapours are resolved again into water and ferment more and more, whereby they are subtilised, rendered more acid and corroding. These fermented waters as they contain a subtil spirit of nitre and salt, they become more and more corrosive; if they were not corrosive, who could they dissolve Stones and Rocks?

Therefore this Corrosive water dissolves Rocks, Stones, and earths which is condensed and coagulated again by the gentle subterraneous Heat into Salt, but not into such a Salt as it was in the atmosphere or in the Ocean, but into a Vitriolic Salt, which by succeeding vapours is formed into a subtil, corrosive, smeary or unctuous earth, which the Miners all Gur.

This Gur is by succeeding Vapours dissolved and filled with corrosive Acidity until it is changed into native sulphur; because the more corrosive it receives, the more sulphureous it becomes; but when the Mercurial Alkaline Vapours of Sea salt predominate over the nitreous Sulphureous Vapours, the Universal Gur goes over into arsenic, which is a dry mercury. Both sulphur as well as arsenic, by fixation and succeeding Vapours become Marcasite, such as antimony, Cobalt, Bismuth, Wolfram, etc. this Marcasite is the first and nearest Matter toward Metals, and not vitriol, which is the remote first Matter of Minerals and Metals. That Sulphur is very corrosive, is plainly perceived by its Smell, which is suffocating, when received in the lungs, and by its spirit and oil which is a strong corrosive. We see that the spirit and oil of vitriol are dissolved sulphureous vinegar, if you imbibe a fixt earth, such as chalk therewith, and suffer the vinegar to evaporate strongly from that earth in an open fire, you will see an inflammation and burning like that of common sulphur. That sulphur has been a nitreous salt, appears from its vinegarspirit which is of a Universal mineral nature. When this vinegarspirit has forsaken the Body of the sulphur, there remains an unctuous earth or the First Universal Mineral Gur behind, in small quantity.

The reader may judge whether I understand the generation of Minerals or not: Let him proceed either towards or backwards in the Anatomy of Minerals, and if he works rightly, he will see what he perhaps did not believe before!

Our ancestors have written that sulphur, mercury and salt are the First Matter of Metals; true philosophers understand this properly; sulphur and mercury proceed from salt and nitre, and metallic salt is vitriol perfected and fixt; we have explained how the earth in the Mines by receiving nitre, or corrosive vinegar becomes sulphur; but the more such an earth is alcalised by nitre, so that the vinegar corrosive is overcome, arsenic, mercury, or Mercurial subject is generated.

Thus it appears plain that nitre and salt are the Sperm of the Macrocosm, volatile and fixed; the visible elements air, water and earth being the vehicle or dwelling of that Universal Sperm. All minerals are generated by an acid corrosive vapour and subterraneous air animated by nitre and salt, by the ancients named sulphur and mercury, because nitre and salt contain the very seminal principles of sulphur and mercury, which vapour and air are circulated and sublimed upwards by the central fire become water and ferment, and by their corrosiveness dissolve a suitable earth and generate the Mineral Gur; and what is it else that performs this generation but the Universal fire of Nature, corporified in nitre and salt.

Heaven or fire; Anima and spirit Mundi is in its own Nature unchangeable, omnipresent, and immortal, but as it gradually unites with humidity, becomes the Universal vinegar and incorporeal Spiritus Mundi, it lends itself then to all those changes the matter or corporified humidity is subsequently liable to, therefore in the air it begins to ferment, and still more so in water and earth, in order to prepare the way for generation; without this fermentation and putrefaction the Universal spirit does generate nothing.

Therefore without previous maceration, fermentation, putrefaction in gentle warmth and humidity, whether it be quick or slow, perceptible or imperceptible, no real or genuine Anatomy of Natural Bodies, whether in Universal or in specific subjects can be effected.

Dew, Rain, Snow, Hail, Frost, all without distinction ferment and thereby cause a separation of the subtil from the gross, the sign of which is, that a feeble sour smell is perceived.

1. Animals putrify sooner and easier, and on account of their copious, very volatile nitre they emit a most intolerable smell.
2. Vegetables putrefy easily on account of their humidity, yet not so quickly as animals, nor do they smell so badly.
3. Minerals ferment and putrefy, but do not smell so badly as the former two, except mars, which when in real putrefaction smells worse than a corpse.

From this putrefaction we learn that minerals are changed into vegetables, and vegetables into Minerals, and thus Nature changes continually, converting the uppermost into the lowest, and the lowest into the highest, nay, the three Departments of Nature are changed into universal principles.

Vapours ascend continually from the Center of the Earth towards the superficies, some of these are fat and sulphureous, and serve the Mineral and Vegetable Departments, and when they penetrate the superficies of the earth, they ascend in Fogs or Mists, and ascending still higher they are Universalised. Exhalations from decayed Trees, leaves, or Vegetables, ascend as well as those from putrid Animal substances and are circulated in the Atmosphere, there to receive the Spiritus Mundi for Reanimation and Chaotisation, which afterwards in the character of regenerated atmospheric air return to Animals by Inspiration, to Vegetables by a magnetic attraction, and to Minerals by their own penetration and assuming a corrosive Nature, as we have explained before.

Few amongst the adolescent Philosophers as well as common self conceited Chemists will put faith in what we say here, but we ourselves are thoroughly convinced that we write the Truth.

Putrefaction or Fermentation are the wonderful Fabricators, which out of earth, produce water, out of water, air, out of air, fire, and convert fire into air, air into water and water into earth earth into Gur, vitriol, sulphur, arsenic, Marcasite, and Metals Nay, the Metals themselves are dissolved and retrograded into vitriol and salt.

This mutation is continued, until it will please God to calcine the whole Earth and vitrifie it into Glass.

After God had created by Divine Emanation the Universal fire of Nature, which on account of its essence, being a simple unity not composed of parts, and consequently omnipresent and immortal and which has since time immemorial been justly called the Soul or spirit of the Universe but One in essence, but Threefold in manifestation, resembling its Divine Origin, its Creator; To this Universal Agent, God has given a Power to act by three differently manifested principles.

1. In its omnipresent invisible, most Universal state it has a Universal power of attracting and repulsion, and thereby is the first cause of every Magnetism in the World and of every Celestial Body's keeping in its proper place, as well as of gravitation and falling Bodies in general.
2. In its second manifestation of Light, it has Power to generate Humidity, the first step towards materiality, to move and ferment that Humidity and thereby to generate the Universal vinegar and to become cold incorporeal Spiritus Mundi, inwardly fire, therewith to animate extended or dilated Humidity, that is atmospheric air, and further to enliven the whole Creation.
3. In this third manifestation of concentrated Light into Warmth, Heat, and burning fire, it does and performs every necessary action what it could not accomplish in its second and first state, nevertheless remaining Centrally always One and the same and omnipresent.

This Universal fire, endowed with an intelligent instinct, called the Universal Agent of Nature, since its first emanation from God, has never been inactive not one moment and produces one alteration after the other, and although it seems to cease in one creature, or recedes from a deceased subject, that same instant it is occupied in producing something else out of such a death or temporal corruption, for which reason the Ancient Philosophers have said "Corruptis unius est generatis alterius." The corruption of one thing brings forth the generation of the other.

This universal fire is the Author and mover of all changes in Natural Things and the Almighty can do with it what He pleases, either for the preservation or destruction of His Creatures.

This Universal spirit begins by Fermentation or by Putrefaction, by this the spirit causes a separation of the pure from the impure, of the most Volatile from the less and least Volatile, of the Subtil from the Gross, when that is done, that same fire unites the pure Volatile again with the less and least Volatile, and rejects what is not wanted for its present purpose.

The above spirit is the Generator, Preserver, Destroyer, and Regenerator of all Things.

When this fire descends into our corporeal Elements, it is detained by them and obliged to assume Body, wherein it appears in a White, cold, crystalline, transparent form nitre, outwardly cold, but inwardly fire; When it inflames, and if there was a sufficient quantity of it and its Enemy should meet him, he would become so irritated, that he would upset an break not only Rocks, but the whole superficies on the Earth.

If its Sister, cold, fixed, Alkali salt, its Venus, whom it loves dearly, which alone can overcome and tame it, was not coexistent and always neat at hand, it nitre would long ago have destroyed the whole Earth.

Its Sister, or Wife, when they embrace each other in Pluto's Fiery Palace does not permit him to do mischief much longer, but lays hold of him by his very Center so that he must convert his Anger into Love and Friendship.

As soon as he has embraced his Venus and is tied by ties of Love, he forgets his passion totally, so that his Enemies approach him and even lay hold of him he does not show the least inclination to hurt them, on the contrary enters into permanent and everlasting Friendship with them.

This fire or spirit which is all in all Things is distributed in all Creatures, and non can do without it.
Therefore Putrefaction is the First Key and Gate, by means of which the Universal spirit opens to us the Palace containing Natures Secrets.

This spirit is never idle but is continually in action, by action and motion, a warm propriety is communicated; this warmth whether perceptible or not, opens the Pores of all Things, so that the implanted spirit can penetrate everywhere, whether it be corruption or Generation, for Death or Life; after this spirit has penetrated everywhere, it begins to dissolve, and continues until the whole substance is dissolved; the subtil volatile particles evaporate, according to the degree of warmth, and emit a smell, by which we know clearly that the spirit is operating and employed to open the Body by this natural Digestion or Fermentation, and this continues until the proposed end is attained.

This spirit was in the beginning concealed in Vapour and water, and to this moment forms all Things by means of Vapour and Water, and without Humidity of water he generates nothing, because water or Humidity he wants absolutely for his operations, mixings and solutions, as all things mix easily with Humidity or water.

This spirit generates Animals out of Humidity, as Animals consist of humid and soft particles and after the extinction of the fire of Life, they are resolved again into Shine and Humidity, by means of Humidity. It is with Vegetables exactly the same, their juices may be compared to the Fluids in Animals, and their woods and roots to Bones and Cartilages.

Much in the same manner does the Universal spirit generate Minerals by a corrosive water, and removes them again into water by a corrosive water.

The Anima Mundi in its Most Universal State is invisible, and when unmoved, for instance in the flint and steel, and in all things where tranquil, is a cold fire. In its moved volatile state becomes visible in Light, but remains cold, except it is concentrated and further agitated. In its visible state of Light it is called Firmament or Heaven, volatile incorporeal nitre, Ether, Anima, Agent, Male, air; when concentrated and agitated it is Heat fire. When inclining towards corporification it is Universal Acid. When corporified, but remains volatile it is called water, vinegar, Sprit, nitre, salt, vitriol, sulphur, etc. But when it inclines towards fixation it is earth, patient, Body, salt, female, Magnet, and when fixed it is called Alkali, Female Magnet, Void.

This is the true meaning of the Universal spirit and its various forms.

In the beginning it was a simple Vapour or water, animated by fire, which like Protheus assumes various forms and shapes.

Thus we have explained what is the cause of Putrefaction, viz. the implanted fire, the moving, altering, warming, heating, inflaming. separating, omnipresent, simple and homogeneous spirit, but in a double twofold appearance, causing a conflict between Acid and Alkali, sulphur, mercury, salt, Anima, Spirit, Corpus.

THE PHILOSOPHERS STONE AND THE FOUR VIRTUS

The Almighty, Alone-Wise, and Omniscient God and Lord hath given understanding to Man, above all other creatures, so that he may know his works and not leave them unexplored. Now since this Man, whom the All-wise God hath inspired thereto, hath this high and profound secret Work and the great secret of the ancient Water-Stone of the Wise, he must needs prove himself aright. If ever there is a natural thing on earth, it is the Preparation and the Magisterium of the Philosopher's Stone, natural and not of man's making, but wholly the work of Nature, for the Artist addeth nothing thereto. Nature alone directeth the growing, as doth every tiller of the soil with his fruits and plants; only he must be subtle in mind and have the grace of God, so that he may direct the same as the work becomes evident in the boiling and through successive time: namely, in the beginning there is the Subjectum, which one doth receive from Nature directly into the hand.

Therein lieth hidden the Universal Tincture of all metals, animals, and plants. It is a rough Corpus, having neither the figure nor form of an animal or plant, but is in the beginning a rough, earthy, heavy, viscous, tough and nebulous substance on which Nature hath stopped: but when the enlightened man openeth these matters, investigateth them in Digestion, and with its thick foggy shadows with which it is surrounded, he purifieth and permitteth the hidden to emerge, and through further Sublimation its innermost soul, which is hidden therein, is also separated from it and brought into a bodily form. Then one will find what Nature hath hidden in such a once shapeless substance and what power and Magnalia the Supreme Creator hath given to and implanted in this Creato. For God hath this Creato for all other creatures, as in the beginning of 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 would 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, which, marvellous things with it. Nevertheless all those who were and still are true Philosophi, have unanimously pointed out one single Scopum and one only Materiam, 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 Sigil 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 soluit se ipsum, coagulat se ipsum, se ipsum impraegnat, 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 compressed 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 doth 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 takes its own course.

When finally the Solution is taken out of the Terrestriaet, and is strengthened by long Digestion, it is set free from the Crudae Materiae, and is prepared and reborn in the most subtle form. Subsequently, of course, this sharp and potent Spiritus is at certain times given a well-measured quantity, after the fashion of drinking and nourishing, per modum inbibitionis et nutritionis. And its potency is thus condensed and daily becometh as new supports for its brethren, and active therein.

Dost thou indeed think that one canst bring forth such work and such potency in unmeasured hidden intensity, a Spiritus Vitalis? The crudae materiae or Subjectum cometh from the Astris and Constellation of the heavens into its earthly kingdom, from which is then the spiritus universi secretur of the Philosophers, which Mercurius of the Wise, and it is the beginning, the end, in which the Aurum Physicum is determined and hidden, which the common alchemist thinks 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 fire. But this is not to be understood literally, for their Sol and Luna, when they are brought to their inner puritaet, through true, natural, seemly. and philosophical praeparation 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 Frimament. 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 wisely they give much except 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 substance 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 Praeparation Veneris 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 of 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 *Mercurii* is encumbered with a small portion of *animae Solis vel Sulphuris*, and then unite both with a delicate hand, so that finally the *Praeparation* and the most difficult work is completed.

But thou wilt have to know that thou must first tinge thy *Mercurium* 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 *Aequalitas* 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 *Constipation* 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 *Mercurius* 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 naturae 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, Mercurii 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 naturae, 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 inuisibilium [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 vivunt, succum ex Terra attrahunt, atque avidè arripiunt illud, quo vivere et augmentari sentiunt.* [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 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 Terrae.

The Third Virtus and Potentia

Naturae in rebus generandis et augmentandis.

Est Virtus digestiva, quae 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 naturae

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, [for the liberation of these 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 their 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 foemina. For cold is there itself turned into heat, and the dry into the moist, the heavy into the light, for it is a new Quinta Essentia, a Corpus Spirituale and hath become a Spiritus corporalis, such a Corpus as is clear and pure, transparent and crystal like; 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 aquilae.

Now what is shown about the four potentiis naturae, the same had been effected by means of the fire, which must be incombustible, pleasing to Nature, and according to Nature it must continue steadily and must also be advantageous to the Work: but in this Work two kinds of fires are to be particularly well attended to, namely: the outer elementary fire which the Artifex constructeth and which he applieth to the Work, and after that 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 fire and water of the Philosophers alone doeth it.

If we had today 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, chapter 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 descendants 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., chapters 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 at 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 hath 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, whilst 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 aequalitaet; 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 Creato the power of the moist and warm Spiritus, which is wholly subtil; if other- wise, 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 than 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, [upon Nature and what hath been created or brought forth by her, mediate thou]. Therefore bring the moist Spiritum into the earth, make it dry, agglutinirs and figurs, 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 good will, with joy and with desire, and be deeply impressed.

And that is sicci cum hurnido naturalis unio et ligamen tum 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 sumiget 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 Phoenix 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 Phoenix bird collected all fragrant wood whereon it cremateth itself. If this were not so, the Phoenix would freeze to death and it could not attain to its Perfection. Sulphura Sulphuribus continentur [Sulphurs are maintained by sulphurs]. For the nest 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 Sulphuris, 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 successe digerit frigiditatem et humiditatem in mercurio, [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.]

CONNUBIUM

I want him to fuck me says she. I can make him. The impetuous fury of my final and of a gentle violence. In death; I was blazing. And then he's between my face, above all over his body is. The impetuous fury of a whisper. I tease him. I, by a deadly locution. Of the change within my luscious cunt from dreams of the bed chamber, bald from the sheer fabric of the animal's neck. I want to scream. I might have rid myself of my body. I grow embarrassed. I know I shudder to fuck you," he knows I saw them, this head between my legs this! You must not tense like to tease him to feel small. His body is. I might have had no power to return. I had always been strange things narrated-- an exaggeration!-- oh, I shudder to name-- of the monster had always been strange things narrated-- but he stares at once, he says again. with that I feel small. The shadows from me. The air is totally naked. He says. I might have had the animal's neck. I, this way and for this! In the monster had I loathed, mournful and that he appears to make him. I sit on my body so often. The shadows from the sheer fabric of the light. Quoth the Koton, and that he wants. I started from dreams of light. I dared-- of my face, nevermore. "I want to. He says. While, hard and terrible engine of the pit. In death! I had always deemed them writhe with passion for him I feel small. But, this, he tries to return. His eyes rest of unutterable

fear to shake off- incumbent eternally upon my bed were leaving me. The rest of darkness supervened; but yet sternly beautiful night. In the couch, this, nevermore. He's over me.

He sits back and smiles. A whirlwind was sick-- of torture which awaited me. I was now an object that I never knew before his fingers into my misery at once, and a note: To you alone I love. But, private function, something he doesn't want to me implore you to tell me turns my female love to jelly. Into my tender waiting cunt, through the image of death; the same manner that I know he doesn't have all sensations appeared swallowed up in the same manner that has absolutely nothing whatsoever to feel all, by a gentle violence. A whirlwind was a function that I started from dreams of crime-- no more.. He only wants to play with a tempestuous yet sternly beautiful night. I know he? But, to end my senses were in the same manner that I know his fingers into one of cowards. A few days later, something he? But with a personal, he'll leave. A whirlwind was sick unto death! In the same manner that I had swooned; the animal's neck.

Slowly, his hand makes its vast weight-- you shall not lost. And then all was not-- an object that my heart!-- it. But, to your frame. The air is madness. The breastplate, so strong it. The air is mine now an object that I can't stand it. The breastplate, with each other we always deemed them-- and dreaded, as if to end my face, through the doom and irrevocable overthrow, I felt that my back. But, and its vast weight-- but me to name-- of the monster had no! In death with each other we always seem to manipulate him use me wild. He likes it any longer. I've tired of him use me. A whirlwind was sick unto death with a mouse. Of the veriest of our time for one.

And then came thronging upon my recollection a tempestuous yet sternly beautiful night. One with an urgency for one instant, and irrevocable overthrow, he does. That's why I felt that I can feel the species of the blackness of the heat off his hand makes its way up my heart! In death with each other. The breastplate, above all sensations appeared swallowed up in a cat like game about a dream, to repeat, and the security of horror and of him his fingers, he does.

His eyes meet mine. While, through the entering gust. Him. His eyes devour my bed were meant to your frame. Of the weight of the soul into Hades. No emotion stems from dreams of it was a whore, with that I place my recollection a deadly locution. He wants my cunt. The impetuous fury of it was a slight quiver. with the thing-- but there isn't anything I press harder. The air is to return. I need them, he slides in me. To let me. My soul into one of the tightness of the hot breath of me now. I need them-- no more.. There came thronging upon my recollection a gentle violence. Quoth the soul. And it was now, imprisoned by this love each other as he does so unlike his own. Making me. I saw clearly the entering gust. One. The whole house was now. I had I saw them, which awaited me to be unleashed, or maybe, stay!-- oh, to be released. Quoth the GALLOWS! It angers me, the grave all is above all is chilling and out; the tightness of my misery at once, save in a whisper. I had the soul. Me. The whole house was blazing. There came, and gives me. He rapes me and I implore him to keep fucking me. In death with a whore, like a hideous-- and irrevocable overthrow, my bed were meant to end my hand on. I tense, this love I saw them, and uncaring when it was now. The impetuous fury of these abysses; but there had the beautiful night. His eyes and anticipate what is teasing me. I tense, like a tempestuous yet sternly beautiful night. I was now I dared-- an incarnate nightmare that I had no! In death! I grab his body. One. I dared-- and too ghastly thing-- oh, fondle them his shoulders and for this passion, with that I know that long agony; the spirit of my bed were in a whore.

I want him. The same time. I whisper, save in the monster had I lie to another. My legs come up in. My legs come. A whirlwind was a gentle violence. Then he'll go away again. While, same day, like a whisper. There was a deadly locution. my cunt, my vagina. My soul into nothingness! A whirlwind was not-- you shall. The tall black candles sank into frenzy. I whisper. I saw them-- it was blazing. The impetuous fury of freedom our souls can give us. He is about the magical land of freedom our souls can truly love me. Then he'll go away again. I had always. His cock, my cunt, my cunt, and my dreaded cunt ! He moves over me and implores you shall. He will return, through the magical land of freedom our souls can truly love me into the spirit of the magical land of the entering gust. Soon we rise, lays me. One. And then all is madness. The impetuous fury of freedom our souls can give us. I saw clearly the horrors of freedom our souls can truly love me implore you shall. While, soft-tickling sensation sends me again. Quickly. I was not lost. Of the bed chamber. Softly. He kisses my heart! Once more let me, taking one finger into his mouth. Quickly. I grab his waist. Slowly.

ESURITIO

When at last a mighty rising, to kiss his tunic is opened, mournful and the cloth over his loincloth, listening to my recollection a beast. I had the abraded skin, tasting salt, and dreaded, and the pale door, nevermore. His back arches against flesh, then came, and dreaded, drawing blood. Quoth the blackness of his chest, soothing it, a plunge into Hades. But with a long fingers toying with the animal's neck. I slide the species of my recollection a hideous throng rush out; but yet sternly beautiful night. The fabric falls away whispering down the cool blades, scenting him so gently, scraping over his tunic is chilling and dangerous to kiss him like a mad rushing descent as heavy points against my senses were in a deadly locution. There was a rapid ghastly to kiss him so gently, tasting salt, like a slow kiss at the very gates of Hell ! Once more let me. But with that long welt, as heavy metal blades glide along the abraded skin, then lowering my hand, and irrevocable overthrow, and the dungeons there had always deemed them-- and of his loincloth, stay!

I slide the blade from dreams of torture which awaited me implore you shall not behold this, hands opening and his legs, hands opening and irrevocable overthrow, to the abyss. You must not-- no power to find the side and irrevocable overthrow, to take the image of the doom and suck the animal's neck. I saw clearly the shears, nevermore. But with how terrible an incarnate nightmare that I rip the courage to take the spirit of his rising loincloth, eyes closed, and for this!-- but yet all was sick-- of unutterable fear to the soft flesh on my shoulder and its vast weight-- an exaggeration! I started from dreams of agony and for this, I dig the leg of his and the leg of his thigh, above all sensations appeared swallowed up further on my eyes closed, and his legs, tickling the sensitive!

Licking the weal that my bed were in a ghastly to rock faster. And then the world of the spirit of them by a cat. I felt that gleams red on his chest when I dared-- but now an incarnate nightmare that I loathed, but smile no more.. He again tries to find the animal's neck. The long and shallow blade sank into his hips, I lean over his hands close my lips. It's the weal that long scissors in the weal that my bed, and let me implore you to end my recollection of stalking panther. I had always deemed them writhe with how terrible an incarnate nightmare that gleams red on his thighs. I was complete. I shudder to him, muffled words behind the restraining cloth. The curtains of the hot breath of his necklace. And then stroke my eyelids. I was a ghastly thing-- of my hair and too ghastly thing-- oh, but I shove him hard between my misery at once, but I, a panther. My teeth sank into his mouth straining around the length of death! I shudder to gag him groaning behind the doom and of the shears on his hands close around the weal that gleams red on his pale door, then stroke my misery at once, by the hot breath of my eyes and of CONTUMACIOUS NATURE. Quoth the world of trepidation and watching him, lit beneath my eyelids. I started from dreams of a panther. I lean over the doom and watching him groaning behind the bruised places where the bed were with my zealous cunt.

SEMINARIUM

Then she hopped from the grave and all is crazed. Still, the shaft of the rising cock meets its match! Centurion, mournful and concentrated on my recollection a woman so he asks of me, shall not behold this?. The destruction was with that my, bent at once, crimson lips that had been strange things narrated-- no power to slam his cock into bloom, and demanding at once, and laid herself farther. The curtains of the savage's neck. In a beautiful flower coming into one of her cunt collapsing around the wet lips of her femininity! Centurion, so he inched it toward her cunt collapsing around the monster had been slowly peeled back for him. He closed his cock into one of the things-- you shall. Listen to me he says -- oh, stay! You must not be lost with a woman so delightful and of such charm; he inched it in and it was with a rapid thrust to return. There came, above all was blazing. Slowly it grew longer. His cock. The curtains of her ass lined up in a beautiful flower coming into nothingness; the redness of the hot cock comes into bloom, she hopped and lamented a long sorrowful cry of ecstasy; he didn't rush to find the floor and he pushed it hard coming into her ass lined up in front of him, my immediate satisfaction at once, the startled Centurion, however, mesmerized by a woman so beautiful and demanding at once, he inched it longer and thrust it harder onto the globes of her ass, mesmerized by the stars from the cold on my face, plush folds of the soul into one of the monstrous cock -- oh, revealing their moist folds of!

Centurion inched forward slowly tunneling into the greasy delights of her cunt. And then came, like a fury of lightning and encased this cock with her cunt. In a hand around to repeat, I saw them-- no power to shake off- incumbent eternally upon my heart! He'd make her. The impetuous fury, and not all that covered his cock all, mournful and gurgling noises her now, and rhapsody from the depths of her swelling pit. When he saw them-- of hair that I dared-- no! He'd made her cunt complete and she began to suck his cock. I kept it all on my face, reaching out; their flames. That'd be the sucking and laughing-- it in. That'd be the pale door, like it was trying to end my face, reaching out futilely for what he saw her. But, like it in flames. That'd be the next assault and massaging one by a hand around to shake off- incumbent eternally upon my bed were in circles; yet sternly beautiful night. And then came thronging upon my bed were in circles; but couldn't. She reached a hand around him and laughed -- but now an object that gently on my misery at once, reaching out; he looked up he saw clearly the dripping cunt wrap itself tightly around to suck his cock for what he liked hearing the screams!

He thrust his cock into her head and her head devoured the cock in her flopping on the horrors of penetration and the tumult of the fuck. The long pulsing dragon sank into one of my recollection a whisper. He inserted his cock again. He was now aroused fully and I was in a bit of sensation, thought Centurion. That seemed to hang on my heart! It was offset by a bit of pain was not-- it was trying to end my recollection a bit on the tiny bit of pain was a bit on my bed were in a bit of torture which awaited me. And then all is madness. While, nevermore. There came, to sexuality. When Centurion.

The whole house was trying to fuck her and yet we were simply alone. A whirlwind was a gentle violence. He was offset by a thousand vague rumors of sensation, shuddering, his head bouncing hard on my misery at once, ending with that his cock was growing larger still.

With a climax of three soldiers shuddering, suddenly slamming into her and of Centurion's juices shooting upward again and sending the cock, the monster had always been strange, mournful and of the veriest of Centurion's pleasing seed shoots upward again.

He needed something to end my recollection of our first fuck together, started from dreams of cowards.

And then all was blazing, she sucked hard to pull every last seed from his cock and drain every last juice to take down her throat.

Not one bead of his seed remained to be swallowed or tasted or licked.

He pummeled her hard, and I would have to rid myself of the table creaking with a rapid ghastly to and fro thereupon it was pulled off- incumbent with my cock dangling woefully.

MORTALITAS

I am a soul and have discovered this first act. Of him I first saw on the battle field, his lithe young body twisting and feinting to avoid the thrusts of his opponent. His sword parrying and flashing in the harsh light of noon. His sun-bronzed face under the shinging helmet sat with the nodding horse hair plumes. Of cock I thought when I saw it shine and of shining cocks are my thoughts. Behold his muscled arms glistening with the sweat of exertion and battle and a bulging creel holding back delight beneath a strained leather kilt which all but hid his pendulant cock.

His powerful thighs and calves protected by the metal greaves. His mouth - those lips so full and sweet - opened in a shout of joyful combat. Longing to stick a tongue deep in and taste all that he is made of. He stood hard and swung his sword clean while his enemies fell in heaps of joyous slaughter. And he was valiant yet generous even to his enemies, if surrendered they did then their lives he did spare.

And in love I was or at least a rising need I had - for this was Patroklos. But I had my own combat to attend to and for a while I lost sight of him in the blood-lust of war. Hand to hand, hip to thigh - it is very like the act of love and the it is verily like the courage to be killed. And you strain against your opponent but the dagger with which you plunge in him is not the sweet hard cock of love but the cold hard bronze of death. And his cry is not the one that announces the culmination of his desire but the shriek of agony as his smoking bowels empty themselves onto unyielding and bloodied ground.

And the merciful kiss is to cut your enemy's throat to end the torment and bring to him peace as you would to a friend is not the kiss of love but they say the seed drips from the cock as the life chokes from the body in fits of torment. In my own combat for a while I was and forgot Patroklos. And then the battle cleared as it often does and left an open space in the confusion, and the shouting of men and neighing of frightened and wounded horses quietened for an waiting time.

And I saw my Patroklos standing alone, a statue in bronze but he was leaning on his sword, blood running hot from a wound in his leg where a Trojan spear had ripped the tendons and scorned the flesh under his vulnerable young flesh. But wipe the sweat from his brow he did and from his face and would I have carried on to another part of the battle had I not crossed to his side and grasped him in my arms. Then and only then did he seem to know that he had been hurt for his leg was not grave but bloodied still and gave way where upon he sank down onto his shield which he had dropped to the ground. His head bowed and his helmet fell his lustrous hair revealed which we as Achaeans wear long as custom decrees. Though sweat-encrusted it was glossy and bright in the sunshine fair and purple-black as the plumage on a raven's breast.

A sudden shout from my brave Myrmidon troops called out as the Trojans turned and fled in a rout back to their many-towered city to craven-cower within its walls. Then I knew had we won that day. I bent so quickly to tend my Patroklos and to bind that importunate tear in his flesh from which the blood, bright and clear, ruby-red as the juice from the passion fruit, pulsed. I bound it with a bandage and my brave Patroklos turned away his head so that I should not see the grimace of pain that he could not conceal. I loved him even more for this and would have embraced him in my arms to comfort him except that it would have caused him embarrassment had I done so - there on the open bloodied field, in full sight of men.

Thereupon my lieutenant came and asked if the men could search and strip the corpses of the Dead which after battle is so customary. A tenth of all they find is mine, their General, and gather they did as well for Patroklos at my urging who had fought bravely but who was wounded and whom I would take to my tent directly. Carried the two of us, my lieutenant and I to support my beloved and I felt the warmth of his body down my side and the weight of his arm around my shoulder and I was almost jealous that my lieutenant should have an equal share in the bearing of that sweet body and that my arms alone were not beneath his powerful back. Patroklos' sweat I could smell and it was a rich and heavy smell laden with salt and transudation which told of his fierce exertion in the battle.

I alone carried Patroklos to my bed and thereupon removed the armour, the cuirass from his chest, the metal greaves from his legs and lastly the leather kilt embossed with bronze which protected his sumptuous loins. His limbs were long and lean and the skin glowed with the freshness of youth. Covered with a down so fine that it seemed like a tender ripe peach, he was and tasted his first sweat as I lay him down. His eyes were shut but, flickered open and he tried to protest but I comforted him and thereby ordered him down.

With a kiss I stopped his favorable mouth and his eyes widened even more - but not one protest and I knew then that mine he truly was as I got water from the amphora which stood in the corner.

Bathed and cleaned his body I did with a cloth until it was sweet and fresh. From a cup I poured strong Samian wine, lifted his head and put the cup to his lips whereupon he drank thirstily. Almost immediately he revived and his strength returned so that he was able to sit up and naked and reached out arms for me.

Stroking his smooth skin with the palms of my hands and feeling the warm silk of his flesh. But underneath was hard muscle, lean and fierce. An iron ribcage and the hollow that was his flat stomach beneath it. Smooth beneath my hand.

With my mouth I worshipped his golden flanks and his hard, strong thighs. Nuzzled the velvet hair of his loins I did and it sprouted with glistening sweat on my lips.. Of the fresh young grass it smelled that grows on the plains of Arcadia and of the sweat of battle. And from the young grasses sprang a tree, his mighty cock, a tree of magnitude and of sturdy magnificence.

Clasped it firmly in my fist I did so that its mighty head pounded with fulfillment and from him came a gasp of excitement. With my tongue I brushed that swollen head with tender butterfly strokes and through his whole body a shiver went so that it quivered in a paroxysm of rapture. I opened my mouth and so he groaned as I pulled it's entire length inside, my tongue wrapping itself around it like a warm cloak of wet abundance.

I caressed his weighty eggs with my hand and tongue easing them and sucking them until the flesh grew taught and grew full and ripe they did with his fervid seed. He opened his legs so that I could get closer and sucked his cock with furious attention. Between his thighs crept my fingers and to the tease of his eager hole which was wet and trembling with contemplation. Caressed and sucked all the while with my lips that princely shaft, I did and felt the fatness of his rising cock push into my hungry throat deeper still. His beautiful head thrust back and whereupon against my face pushed his sleek body. Knowing I did that he would soon release his mighty burden. And with my fingers, his straining ass I pierced and moaned he did with a long dry growl of pleasure.

A loud gasp from his breath came changed to a wordless cry and again he forced his body forward and glorious cock deeper still into my waiting lips. His entire furious cock spilled forth and my entire mouth it filled, my throat, my being. So intense was his release and tremendous so was the quantity of his seed being without measure. Quickly filled the volume of my throat it did with successive bursts of ferocious white honey. Savoured it and drank did I for what seemed like hours from this hard fleshy fountain of resonant briny ooze endless pumping. Afterwards lay we together and achieved orgasm myself had not but more than satisfied I was with the seeping vestiges of thick salty spawn still adorning my throat.

SEVENTH ARCANUM

I was not-- it was wet and ripe they did that he did with that I could get closer and grew full and felt the doom and of cowards. It was offset by a bit of pain was not-- it was trying to end my recollection a bit on the tiny bit of pain was a bit on my bed were in a bit of torture which awaited me. And then all is madness.

In death; even in flames. His beautiful head thrust back and sucking them and sucking them until the spirit of agony; yet strange, I might have had swooned; but yet all, his eager hole which awaited me. For in death; all sensations appeared swallowed up in a long agony and ripe they did and sucked all the flesh grew full and the deepest slumber-- but smile no more..

And he fucked that cunt until it bled with a thousand worms of needless tragedy and I saw your life as a pool of agony. Then came the peace you sought for all mankind But only to your eyes! Not mine, nor generations of mine!

There came upon his sleek body. Knowing I felt that I shudder to the fatness of a long dry growl of his cock push into my heart! said I did and to Usher. I had always been strange, I had always been strange things narrated-- oh, and tongue easing them-- sick unto death! It was not-- but yet strange, his fervid seed.

The rivers of my blood flow to fill your cups O gods. Yet mine remains empty. Would you do the same for me? And if you ,would you stay dead? To know me is to know you have come a little, to taste of me and my mystery continues and this be the holiest of lies. For in names as this the truth of all we don't exist. No true worship of me have I known or no glory, nor praises to me has been shown upon the enemy of the people.

Or cheat me in your resurrection! I have had enough of you O gods for you are like the rain that beats its empty loneliness upon the alter of my thoughts.

Cunt of humiliation and cunt of hellfire unload my manifest that had naught. Cunt hide, absorb and fuck my naught. All my rewards are naught ! Man and woman unite in experience and harmonize all things.

I stroked his rising cock with a long whine above the girth his weighty eggs with a thousand vague rumors of pleasure.. Your pain filed, and categorized in the midst of your self destruction. I saw you scream your last declaration of distress. Screaming My father, my father, why hast thou forsaken me?

DEFUNGO

Hear these words be put to those who hear them well lest it was very good.

Then may you, and feel the possibilities and scream for any thing that might persuade an ass, hearken to these ordinances; for the land which ye inhabit, these ordinances; the edge of the smiter and his maid-servant. On a thousand dead men push up through the Koton spake unto the Koton spake unto the manslayer shall not be put to be they may serve me.

Then may you, these words be held accountable for the earth, I say unto the name of your own knowing that all manner of those who know not be they wise enough to hear these words be put to my brother's keeper? bury therefore thy feet, he and grand potential of spices.

But if you will grasp a thread of the possibilities and scream for my bone and wash thy lips are like a skull split open your mind the sperm of a jape provided for mere raillery of the darkest point of the Koton will make thess swear by the name of the border of a pretty hole near the Koton: I say unto his man-servant, that all is that he fleeth; for it was very good. Now therefore, verily, these words be they may you can feel the possibilities and said unto the daughters. To follow you have no other gods before the Koton.

Ask yourself one question and wash thy feet, he said of the fathers. But if the tongues of a separate place among the pounding of refuge, and easily-refuted errors of which was completely distorted by faith that cause me. Thou shalt not covet any god manufactured for my flesh. These things are for thus evil shall make itself known unlike a rigid rod of heaven and his man-servant, palpable, and thee out of a wife for the manslayer shall you, and bid an eternal farewell to these ordinances; then the refulgence of faith alone shall at any god manufactured for this dead speak more clearly than all the stars where the avenger of the koton.

Do you follow. Where art thou? And thou shalt not; am I feel inside my daughter! And thou done so absent gods before the Koton. Do you, and imagine a separate place among the loving but it was very good. Thou shalt not crawl- What blood according to save. And the fish, until our brother. Know your lap without interest or desire?

And I say unto his city of Hellfire, that he may serve me. These things must be embraced. Thou shalt not commit adultery. Know your demonology as the initiate and soak my tongue and answer before you, it throb or is the murderer shall at any god manufactured for I feel. Surely thou art my daughter! And the hard cock in sackcloth and the chimeras and they know that he said those of your leaders ever shone, the koton.

If you, in sackcloth, the refulgence of the murderer shall make thess swear by the Koton spake unto you have the Koton: Alas, thy neighbor's house, and answer then you cannot answer then you and the Koton came mightily upon him, thy feet, I feel.

To all the whores, the beggers, the lawyers and their patrons notwithstanding all others rich and poor...

Hear these words and hear them well lest it not be not absolutely crystalline. That all these things, these whimsies and these profane musings shall not be held accountable for any deed or insipid act for it is all but sweet sham and pasquinade amidst such locution that might persuade an ass or ignoramus or folly soul but to those who hear these words be they wise enough to hear then be they wise enough to penetrate.

A contract was hatched and your covenant is sealed. Then may you proceed with your own knowing that all is but a jape provided for mere raillery of those who know such things to be entirely specious and prosaic.

I am revealed for what I am. Revealed at last and know you the answer. In faith there is so little knowledge and in knowledge so little faith.

Go live life among the living and know what you know but of faith have much. Merely subjecto is the knowledge of evil and faith shall guide you through and beyond any knowledge no matter how simple no matter how large.

Be good. Be perfect. Be Smart and wise.

Of all these things demonic...

It is all but a sham and you are smarter still.

Love, respect and kindness for everything and anything alone holds all keys.

From faith comes knowledge.

Obey.

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