

THE TERRESTRIAL HEAVEN

EXCERPTED FROM THE WRITINGS OF EUGENE CANSELIET

Translated by Gregory "Bears" Hamilton

There is a sole corporal Spirit, which Nature created first, which is common and hidden and is the precious Balm of Life, which preserves that which is good and pure and destroys that which is impure and corrupt. This Spirit is the end and beginning of all creatures; triple in substance, it is composed of Salt, Sulphur and Mercury, or pure water, which on high coagulate, unites, join and water all the lower regions with a fat dry, water.

It is proper and seemly to have received the form and shape which it did, and which Art could not accomplish; by the aid and assistance of Nature it is rendered visible for our eyes.

It hides and conceals in its belly an infinite force and virtue; for it is the one thing which is fully and completely the property of heaven and earth. It is hermaphroditic and nurtures all things, mingling with them indifferently, inasmuch as it contains within itself the seeds of the Ethereal Sphere. Because it is full of a subtle and powerful fire, and descends from Heaven, it has an effect over and imprints its force on the earthly bodies, and its belly, which is very porous, is very hot, and the father of all things. This belly then replenishes itself with more of the vaporous fire, and without cease it receives its nourishment of radical humour which, in the vast body, clothes itself with the water of minerals, which it produces by the digestion of its burning fire.

This Water, which can be coagulated, and which generates all things, becomes a pure earth, which by a

strong union, holds the virtues of the highest heavens enclosed within; and because in this same earth it is united and conjoined with heaven, I give it this beautiful name: ***The Terrestrial Heaven.***

In the same way that at the beginning the first cause made use of separation to bring order and arrangement to the confused and chaotic mass, Art, which loves perfection, imitates Nature. Nature removes substantial impurity, either by an earthy silt, which it converts to water, or by digestion. Art makes use of purification and digestion, either by Water or by Fire, and separates the flith and impurity, purifying and cleansing the spirit of all blemish. He who knows then the way to use water and fire, knows the real path that leads him to the highest secrets of Nature.

The Water, that grand substance, that first creature of God, which is replete with the spirit of fecundity, is the origin of all forms and seeds; and in vivifying by motion it animates all things, and produces all things by the light of Heaven and Earth. This Water is the nourishment of all things that live in the two realms: in the Earth, it is a vapor; in Heaven, it is more properly a fire, triple in its substance and first matter; because in a threefold manner and of a threefold nature all bodies proceed from and differentiate themselves from Nature. It contains a Balm which has for its Father the Sun and for its Mother the Moon. Through the air it radiates to the lower plane, and it seeks the high levels and stately strongholds; the Earth is nourished in its fiery belly, and it is the cause of all perfection.

Great God, who gives life to all, has established two medicines for the Spirits and for the Bodies, that is to say, two things which cleanse and purify them of their impurities, and are the causes of disposing of corruption and rebirth to a new life.

The Metals have two things in them, and the two things are the causes of restoration, and they partake of Heaven and Earth, in order that they might unite and join together the two extremes. This is why the two are descended from Heaven, and afterwards return to Heaven, in order to manifest their power over the Earth.

As the Sun penetrates the clouds and illuminates the earth, in this manner the Spirit being prepared of this sort and separated from its clouds, illuminates all which is obscure.

Within this Spirit there are two forms to consider, in its moisture and in its poison; its moisture is double, and conserves all bodies, with a bitter salt; its poison is likewise double and consumes and destroys them.

Those are the faculties that are shut up in the veins and in the 'cahos', that have the same effects when you take it from the earth; but when it is prepared by the separation of the good from the bad its force must manifest itself and its power over the perfect and the imperfect.

RIDDLE

I live in the mountains and on the plain; I was father before there were sons; I have engendered my mother, and my mother has carried me in her womb and given birth to me without need of nourishment.

I am hermaphroditic and I have two natures; I am victorious over all the strong, and I am unvanquished by the most feeble and small; there is nothing so beautiful under heaven nor anything with a form so perfect.

There proceeds from me an admirable Bird, which from its bones, which are my bones, makes a small nest where, flying without wings, it re-vivifies itself in death. By

Art, surpassing even the abilities of Nature, it is at last transformed into a King, which surpasses infinitely the other six.

This is the true Miracle of the Terrestrial Heaven by the Art of the Sages.