

“Aureus:”

THE
GOLDEN TRACTATE
OF
HERMES TRISMEGISTUS.

*Concerning the Physical Secret of the
Philosopher's Stone.*

In Seven Sections.

WITH AN INTRODUCTORY ESSAY BY JOHN YARKER, ESQ.

*“If that which thou seekest thou findest not within thee, thou wilt never
find it without thee.”*

ALPILL.

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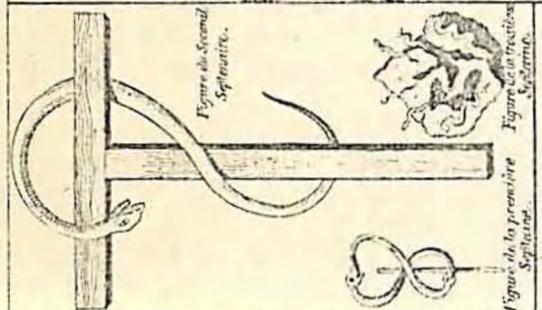
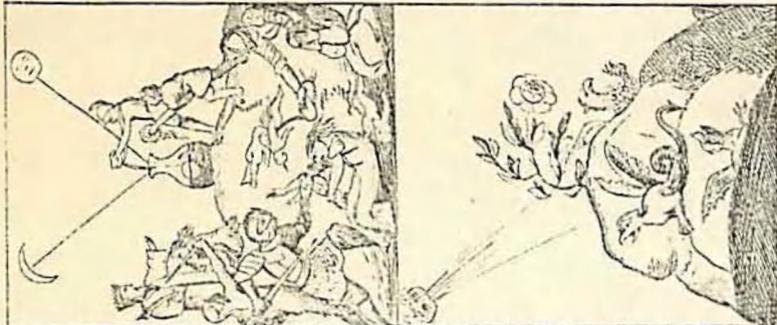
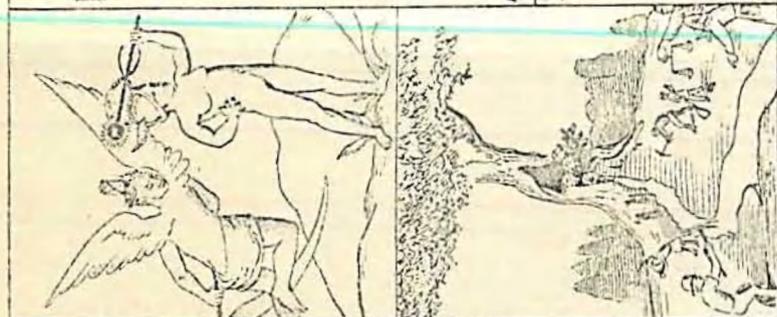
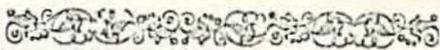


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Septuaginta.

Figure de la premiere
Septuaginta.

From the Key.
to the
GRAND MYSTERIES
by
Eliphas Levi.





Introduction.

IN order to form a just estimate of the following Treatise, attributed to Hermes Trismegistus—as the Greeks termed Thoth—it will be necessary to consider that in all time there has been two opposing schools of science, or, as we may perhaps be permitted to term them, the positive and negative schools of thought—Theosophical and Materialistic Science.

The Grand old Egyptian *culte* proceeded in its researches upon the axiom that as all things were produced from primordial or first matter by the will and meditation of the One eternal mind, so all things were again resolvable to their first principle. The Father, of all Being, was the Sun, symbolising Spirit, the Mother the Moon, symbolising first matter and generation; and from these all nature had birth. It was the belief of the Adepts that in immense cycles everything would again be resolved into first principles. It was upon this basis that Theosophic Science proceeded, and sought by art the mode of transmuting one thing into another, or, to take one instance, to transform the baser metals into pure gold.

Amongst the occult sciences carefully studied by the Egyptian priesthood were Astrology and Alchemy. It is not possible, in our present knowledge, to assign an approximate date when Alchemy, the father of modern Chemistry, became a recognized science, or even to follow its development with precision. But whether we accept the Hebrew story of the Golden Calf as a literal fact, or an allegory of the time of Solomon, it at any rate proves that if Moses, or a later priest, could resolve gold to powder, the Egyptians, from whom that chemical problem was derived, were advanced in the science. This assumed qualification of Moses was greedily seized upon by the old Alchemists as a proof that the ancient lawgiver was an Adept of their secret fraternity; and they even gave out that an apocryphal work on the science was written by the Jewish king,
[Solomon.]

Solomon. They also applied the legend of Jason and the Golden Fleece * to allegorise transmutation.†

We consider that there is internal evidence in the works attributed to Hermes to prove that, though garbled by the later Greeks, they yet enshrine, with perhaps some redundancy, the actual doctrine of the Egyptian Thoth. The Egyptian priests are said by various writers to have preserved the original Scriptures down to the period of Greek domination; but those that have come down to us under the name of Hermes are the oral versions received in the course of secret initiation. The original books of Thoth, being in a language known only to the priests of Mizraim, have hence become lost to our generation.

These remarks, upon the Hermetic writings generally, apply equally to the following Tractate. The nature of the doctrine, as we have enunciated it, necessitates that Alchemical Science should be taught by Theosophical Symbolism; so consistently is this form continued throughout the Ages, that in some cases it is problematical whether even practical Alchemy is intended, and it is clear that in some later instances of the use of Alchemical jargon the object was entirely Theosophical instruction.

The language of this Tractate is Osirian, and much less complicated than the works of the later Alchemists. Thus, where they use the planets to typify the Metals, and qualify the trinity of being, as Salt, Sulphur, Mercury, the following Tractate adopts theological qualifications used by the people, or the priests for them, of the trinity of Osiris, Isis, and Horus. Thus: we must marry our Crowned King to our Red Daughter, who conceives an excellent and supernatural Son. But our Son, the King begotten, takes his tincture from the fire. Our dead Son lives. The Son

* See Ancient Pagan and Modern Christian Symbolism, by Dr. Inman, 2nd edit., pp. 69, 70.—*Ed.*

† This statement has usually been attributed to Dionysius of Mitylene, 50 n.c.; but Mr. H. C. Bolton, "Bizarre Notes and Queries" (Gould, Manchester, New Hampshire), Vol. III., No. 7, has shewn that it originated at least 200 years later with Charax, who is quoted by Suidas in the 10th century, thus:—"This was not as stated by the Poets, but was a book written on parchment, describing how gold can be produced by alchemy."

already vivified is become a warrior in the fire. Venus begets light, liquifies, her brother being conjoined. Join the Son to the daughter of water, which is Jupiter and a hidden secret. The King: I am crowned with a Royal Diadem; . . . rest with gladness in the arms of my mother. It needs a very superficial acquaintance with the legends of Osiris, Isis, and Horus, to discover the parallel Symbolism, by which this metallic son of the Sun was compared with the son of Isis and Osiris. It is also noteworthy and curious that the magnet was termed the bones of Horus.

It is clear that we have here the most ancient form of teaching Alchemy as a secret science and also an Egyptian form; and it may not be without interest to our readers to take a short review of the trials and progress of Alchemical literature.

In A.D. 296, the Emperor Diocletian sought out and burnt all the Egyptian works on Alchemy and other occult sciences. In A.D. 320 we find Julius Firmicius, the Astrologer, attributing a good or bad constellation of the heavens to the professors of Alchemy. Zosimus, the Panopolite, has an express Treatise, "Of the Divine Art of Making Gold and Silver." Synesius, about A.D. 400, has Alchemical references. Cedrenus (A.D. 491) gives an example of a magician who professed Alchemy. Morienus (a Hermit, whose works were translated from Arabic into Latin as early as A.D. 1182) learned the Art of Transmutation, or the Great Elixir, at Rome of Adsar, an Alexandrian and a Christian, and afterwards taught it to Calid, or Evelid, the son of Gizid the Second, who was king of Egypt about the year A.D. 725. Successors continued the science. Geber, about A.D. 730, devoted his life to Alchemy. His true name was Abou Moussah Djafar—*Al Sofi*, or "The Wise." He was born at Houran, in Mesopotamia, and we are indebted to him for the first mention of corrosive sublimate, red oxide of Mercury, and nitrate of Silver. In the 10th century flourished Alfarabi, who enjoyed the reputation of being the most learned man of his age. Another great Alchemist—born at Bokara A.D. 980, died 1036—was Avicenna, whose real name was Ebu Cinna. After this

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time but few Arabian philosophers of note are mentioned by name, but Alchemy began to attract attention in Spain, into which country the Moors had introduced it, and it engaged the attentive study of Arnould de Villeneuve, Raymond Lulli, and Roger Bacon, who, in common with like philosophers, sought, he says, "to hide the discoveries of the wise from a multitude unworthy to possess them."

Other students of Alchemy and the occult sciences may be named:—Artephius wrote, in the 12th century, the "Art of Prolonging Human Life," and is understood to intimate that he had attained 1,025 years of age, and had paid a visit to Hades. Alphonso, King of Castile, is said to have written the *Tesoro* in A.D. 1272, but many believe the work to be a later forgery. It is a small parchment volume of about ten leaves, of which no less than 62 paragraphs consist of unintelligible cyphers, and the book fastens with a curious double lock. William de Lorris began the *Roman de Rose* about A.D. 1282, and was assisted by Jean de Meung, who wrote the "Remonstrance of Nature to the Wandering Alchemist" and the "Reply of the Alchemist to Nature." We may also mention Albertus Magnus (born 1234, died 1314), the actual designer of Cologne Cathedral,

Isaac Hollandus wrote in the 14th century "*De Triplizi Ordini Elixiris et Lapidis Theoria*" and "*Mineralia Opera Seu de Lapide Philosophico*." Bernard of Treves (born 1406, died 1490, at Rhodes) was author of several treatises, of which the chief are "The Book of Chemistry," "Verbum Dimissum," and an essay, "De Natura Ovi." Nicholas Flammel had by chance purchased in the year 1357 an old book, written in Latin, by "Abraham, Patriarch, Jew, Prince, Philosopher, Priest, Levite, Astrologer." It was written with a steel instrument upon the bark of trees, and contained 3 × 7 leaves. Each seventh leaf was a picture. The first had a serpent swallowing rods; the second, a cross with a serpent crucified; the third represented a desert, in which was a fountain, with serpents crawling from side to side. The first page had a picture of Mercury attacked by Saturn; the reverse side represented a flower growing on a mountain top, and around it a number of dragons. The first page of the fifth leaf had a rose-tree

in full bloom, supported by the trunk of a gigantic oak, at the foot of which was a fountain of milk-white water; the reverse had a royal person superintending the execution of a number of children, whose blood being collected into a large vessel, two allegorical figures of the sun and moon are bathing therein.* The account of Flammel is that until 1382, being then near 80 years of age, he made little progress when he accomplished a projection on Mercury and had some excellent silver. He wrote the "Philosophic Summary," three treatises upon Natural Philosophy, and an Alchemical allegory, entitled "Le Désir Désiré," and died in 1415, aged 116 years, having from a poor scrivener enriched himself with great wealth, which he applied to charitable purposes.

Basil Valentine (born 1414) is well known in his "Triumphal Chariot of Antimony." Other Alchemists of this century were Thomas Norton, who wrote the *Ordinal*; Sir George Ripley was accused of providing means for the Knights of St. John by means of the Philosopher's Stone, and in 1477 dedicated to King Edward IV. his "Compound of Alchemy," or the twelve gates. Sandivogius (born about 1550, died 1636) was a well-known Alchemist to whom all later writers deferred. We may mention a few other occultists here of less note: Peter d'Apona (born near Padua 1250) wrote several works on Magic, and was accused by the Inquisition of possessing seven spirits, each enclosed in a crystal vessel, who taught him the seven liberal arts and sciences. He died upon the Rack. Alain de Lisle, of Flanders, had the name of the "Universal Doctor," was born about 1188, and died a Friar of the Abbey of Citeaux in 1298, aged 110 years. Pope John XXII. was a friend of Arnould de Villeneuve, wrote a work on Transmutation, and had a famous laboratory at Avignon. Robert Grostete, Bishop of Lincoln, 1235, and Michael Scott, of Balwirie, county of Fife, labours under the imputation of Magic, Astrology, and Alchemy. Gower says that Grostete made a head of brass, which was able to

* See Frontispiece.

foretell future events ; he was the patron of Roger Bacon, of whom, as well as of Albert Magnus, is told a similar story. In the year 1256 Picatrix, of Spain, compiled a *Magical Work*—a summary of 224 old works on the occult sciences. Cecco d'Ascoli was burnt at Florence in 1327. John Dowston, an Englishman, lived in 1315, and wrote two treatises on the Philosopher's Stone. Peter, of Lombardy, in 1330, wrote a complete treatise on Hermetic Science. John de Rupicissa flourished in 1357, and wrote several works. Charles VI., of France, wrote the "Treasury of Philosophy." Robert, of York, lived 1350, and wrote "*De Magia Coeremoniali*," "*De Mysteris Secretorum*," and "*De Mirabilibus Elementorum*." John Aurelio Augurello (born 1441, died 1524) dedicated to Pope Leo X. an Alchemical work, entitled "*Chrysopeia*." The Abbé Trithemius, the friend and master of Cornelius Agrippa, wrote works on Geomancy, Sorcery, Alchemy, and the Government of the World by Presiding Angels. About 1488 Kofftsky wrote the "*Tincture of Minerals*." Henry VI. of England patronised Alchemy, and gave a permit to two Lancashire Alchemists, named Trafford and Ashton.

A man of great notoriety and eminence was Phillipus Aurelius Theophrastus Bombastus Paracelsus de Hohenheim. He was induced to study Alchemy by a perusal of the works of Isaac Hollandus, and the Abbé Trithemius was his instructor in Metals. In his varied travels he visited Egypt, Tartary, and Constantinople, and learned the great secret at the latter place ; his works indicate an advanced knowledge of the whole science and principles of Magnetism, and he is credited with the introduction of the use of opium and mercury into medicine. Contemporary with him was the celebrated Dr. Faustus, a Pole : he is mentioned by Camerarius, Wierius, Melancthon, Gesner, and Luther. Amongst the followers of this Magnetic School we find Bodenstein and Dormius. Paracelsus says : "Every peasant sees that a magnet will attract iron ; but a wise man must enquire for himself. I have discovered that the magnet, besides the visible power of attracting iron, possesses another and concealed power." Trithemius says that he could "at any time send his soul

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to hold converse with his friends even if they were in prison." Pomponaz, Basil, 1517, writes: "There are men, who, through the power of the will, can produce most marvellous phenomena and cures. But in order to effect these perfectly you must have faith and love, and a fervent desire to help the sick, and for this every one is not qualified. The sick, too, must have faith." Jerome Cardan (born 1501, died 1576) claimed the faculty, at will, of divorcing the soul from the body.

It would have been easy to us to have vastly extended these notices of the old Alchemists, but we fear to tire the reader with dry details. The period had also arrived when, with the dissolution of Monasteries, the system of initiations with solemn ceremonies and oaths were adopted by Lay Fraternities, various Rites of Rosicrucians became general, and in some measure the fame of the individual was swallowed up by the Fraternities entitled Rosicrucians. The leaders were Fludd in England, Maier in Germany, Vaughan in England; this latter was the author of many valuable works, which it would be well to reproduce*; his Fame and Confession in English claims for the society the translation of Arabian books on Alchemy. Ashmole, in the latter part of his life, gave much attention to Alchemy, as also Wren and Boyle.

The Association of Rosicrucians sought to penetrate the secrets of the Infinite at the source of Knowledge, and, with a mighty faith, accompanied all operations of the furnace and crucible with fasting, prayer, and invocation of the invisible powers. They seem to have taught that all matter consists of three principles—Body, or Sulphur; Soul, Mercury; Spirit, Salt. This triplicity of nature is variously described by philosophers; St. Paul uses the term body, soul, spirit; St. Augustine, will, understanding, memory; one philosopher says that man is intelligence, activity, sensibility; another, sensation, sentiment, cognition; matter, spirit, force. As all proceeds from one thing, so the first matter of all metals and substances is a fixed

* Subscribers' names are solicited by the Editor for this purpose.

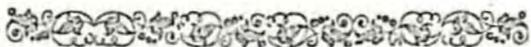
something, altered by the diversities of place, warmth, and sulphurs. This something is styled mercury, the green lion, the seed. Seminal impressions, being lodged in the earth, fire, and watery fermentations, bring forth, whence proceeds all of the three kingdoms of nature. This primordial substance is in its first stage the Alkahest, or mineral solvent; in the second stage, like clear water, having within it all the elements of physical being, and even the breath of life itself in a latent state. The Alchemical operation was to separate the mercury—soul, or water of life—from the spirit—salt, or sperm—and purify the dross body, or sulphur. The whole process was compared with the gestation of the fœtus. Hence the first was the Woman, Wife, Queen, Moon, Luna; the second, the Man, Husband, King, Sun, Sol. This conjunction was symbolized by a point within a circle, and the offspring, the purified metal, was the Son, the noble child, or Paradaisical fruit—Phoenix, Son of the Sun. The Royal Bath is the Dissolvent. As the application of heat continued, the contents of the Alembic, or Pelican, assumed different hues—black, called head of the crow, then green, white, yellow, finally red. The metals are thus designated: Saturn, lead; Jupiter, tin; Mars, iron; Mercury, quicksilver; Venus, copper; Luna, silver; Sol, gold; and these applications, as will be seen from this work of Hermes, are very ancient, and correspond again with the prismatic colours and days of the week. The symbols employed to represent the seven metals are the same as those which were used by the first Astronomers to denote the seven planets. Dr. Wall, Professor of Chemistry at Oxford, says, in 1782, that the symbol of Jupiter is his emblem, a Ram's horn; Venus the Sistrum of Isis; Saturn the Sickle; Mars the Shield and Spear; Mercury the Caduceus; and that these signs were used in Chemistry from analogy, such as brilliance or other qualities.

This symbolic language enabled the Alchemists to write their secrets in a jargon intelligible only to the fully instructed. According to the "Breviary of Philosophy," the initiate took a solemn oath on the Holy Sacrament that he would never reveal to an unworthy person the secrets of the fraternity neither for love, fear, or hope of [gain,

gain, or preferment. At his death he was permitted to select a Disciple to whom he could bequeath his knowledge, and Ashmole records that Father Backhouse on his death-bed bequeathed to him in syllables the process of the Philosopher's Stone.

In England the Rosicrucian Society, as a practical body, disappeared with the year 1700, but as a moral brotherhood connected itself to some extent with the Freemasons. In Germany they reorganized themselves in the year 1714, and printed a code of laws, and this branch, a little later, joined itself with the Freemasons, continuing their researches for the Philosopher's Stone until the end of last century, when the Society was formally dissolved. They made a very considerable collection of ancient Alchemical MSS., some of which are said to be in existence, and tend to prove that the designation of the Rosy Cross is much more ancient than supposed; that it had been under a Supreme head, President, or Emperor, and that such Grand Master continued the title until the Society closed its labours.

In spite of the failure of the organized Fraternity there has been from the year 1700 various students of Alchemy who have written upon the subject, and some of these claim to have attained very extraordinary results. Very recently there has been the reprint of an Alchemical work, Barrett's Magus, sent from the press in good style, at a reasonable price. Both in the East and the West there are to-day believers and Students of Alchemy to whom, we doubt not, this reprint of an ancient work will be acceptable. If we accept the Egyptian Theosophical axiom that all things proceed from one thing by the will of the One Being, then all metals are transmutable; but the scientific Chemist may never arrive at the perfect result by his art (*alone.*—*Ed.*).



“AUREUS;”
OR THE
GOLDEN TRACTATE.*

SECTION I.

EVEN thus saith Hermes: Through long years I have not ceased to experiment, neither have I spared any labour of mind, and this science and art I have obtained by the sole inspiration of the living God, who judged fit to open them to me His servant, who has given to rational creatures the power of thinking and judging aright, forsaking none, or giving to any occasion to despair. For myself, I had never discovered this matter to anyone, had it not been from fear of the day of judgment, and the perdition of my soul, if I concealed it. It is a debt which I am desirous to discharge to the faithful, as the Father of the faithful did liberally bestow it upon me.

Understand ye then, O Sons of Wisdom, that the knowledge of the four elements of the ancient philoso-

* In accordance with the Editor's* preliminary intimation in the second Volume of the "Hermetic Series," the "Virgin of the World," this Tractate completes the Bath Occult Reprints of the Works of "Hermes Trismegistus."

* "A valuable and penetrating antiquary, and a man of distinctly pronounced 'Art Culture.'"—*Hargrave Jennings*.

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phers was not corporally or imprudently sought after, which are through patience to be discovered according to their causes and their occult operation. But, their operation is occult, since nothing is done except the matter be decomposed, and because it is not perfected unless the colours be thoroughly passed and accomplished. Know then, that the division that was made upon the water, by the ancient philosophers, separates it into four substances ; one into two, and three into one ; the third part of which is colour, as it were—a coagulated moisture ; but the second and third waters are the Weights of the Wise.

Take of the humidity, or moisture, an ounce and a half, and of the Southern redness, which is the soul of gold, a fourth part, that is to say, half-an-ounce ; of the citrine Seyre, in like manner, half-an-ounce ; of the Auripigment, half-an-ounce, which are eight ; that is three ounces. And know ye that the vine of the wise is drawn forth in three, but the wine thereof is not perfected, until at length thirty be accomplished.

Understand the operation, therefore. Decoction lessens the matter, but the tincture augments it ; because Luna in fifteen days is diminished ; and in the third she is augmented. This is the beginning and the end. Behold, I have declared that which was hidden, since the work is both with thee and about thee ; that which was within is taken out and fixed, and thou canst have it either in earth or sea.

Keep, therefore, thy Argent vive, which is prepared in the innermost chamber in which it is coagulated ; for that is the Mercury which is celebrated from the residual earth.

He, therefore, who now hears my words, let him search into them ; which are to justify no evil-doer, but
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to benefit the good: therefore, I have discovered all things that were before hidden concerning this knowledge, and disclosed the greatest of all secrets, even the Intellectual Science.

Know ye, therefore, Children of Wisdom, who enquire concerning the report thereof, that the vulture standing upon the mountain crieth out with a loud voice, I am the White of the Black, and the Red of the White, and the Citrine of the Red, and behold I speak the very truth.

And know that the chief principle of the art is the Crow, which is the blackness of the night and clearness of the day, and flies without wings. From the bitterness existing in the throat, the tincture is taken, the red goes forth from his body, and from his back is taken a thin water.

Understand, therefore, and accept this gift of God which is hidden from the thoughtless world. In the caverns of the metals there is hidden the stone that is venerable, splendid in colour, a mind sublime, and an open sea. Behold, I have declared it unto thee; give thanks to God, who teacheth thee this knowledge, for He in return recompenses the grateful.

Put the matter into a moist fire, therefore, and cause it to boil, in order that its heat may be augmented, which destroys the siccidity of the incombustible nature, until the radix shall appear; then extract the redness and the light parts, till only about a third remains.

Sons of Science! For this reason are philosophers said to be envious, not that they grudged the truth to religious or just men, or to the wise; but to fools, ignorant and vicious, who are without *self-control* and benevolence, lest they should be made powerful, and able to perpetrate sinful things. For of such the philo-
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phers are made accountable to God, and evil men are not admitted worthy of this wisdom.

Know that this matter I call the stone ; but it is also named the feminine of magnesia, or the hen, or the white spittle, or the volatile milk, the incombustible oil, in order that it may be hidden from the inept and ignorant, who are deficient in goodness and self-control ; which I have nevertheless signified to the wise by one only epithet, viz., the Philosopher's Stone.

Include, therefore, and conserve in this sea, the fire, and the heavenly bird, to the latest moment of his exit. But I deprecate ye all, Sons of Philosophy, on whom the great gift of this knowledge being bestowed, if any should undervalue or divulge the power thereof to the ignorant, or such as are unfit for the knowledge of this secret. Behold, I have received nothing from any to whom I have not returned that which had been given me, nor have I failed to honour him ; even in this I have reposed the highest confidence.

This, O Son, is the concealed stone of many colours, which is born and brought forth in one colour ; know this and conceal it. By this, the Almighty favouring, the greatest diseases are escaped, and every sorrow, distress, and evil and hurtful thing is made to depart ; for it leads from darkness into light, from this desert wilderness to a secure habitation, and from poverty and straits to a free and ample fortune.





SECTION II.

MY Son, before all things I admonish thee to fear God, in whom is the strength of thy undertaking, and the bond of whatsoever thou meditatetest to unloose; whatsoever thou hearest, consider it rationally. For I hold thee not to be a fool. Lay hold, therefore, of my instructions and meditate upon them, and so let thy heart be fitted also to conceive, as if thou wast thyself the author of that which I now teach. If thou appliest cold to any nature that is hot, it will not hurt it; in like manner, he who is rational shuts himself within from the threshold of ignorance; lest supinely he should be deceived.

Take the flying bird and drown it flying, and divide and separate it from its pollutions, which yet hold it in death; draw it forth, and repel it from itself, that it may live and answer thee; not by flying away into the regions above but by truly forbearing to fly. For if thou shalt deliver it out of its prison, after this thou shalt govern it according to Reason, and according to the days that I shall teach thee: then will it become a companion unto thee, and by it thou wilt become to be an honoured lord.

Extract from the ray its shadow, and from the light its obscurity, by which the clouds hang over it and keep away the light: by means of its construction, also, and fiery redness, it is burned.

Take, my Son, this redness, corrupted with the water, which is as a live coal holding the fire, which if thou shalt
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withdraw so often until the redness is made pure, then it will associate with thee, by whom it was cherished, and in whom it rests.

Return, then, O my Son, the coal being extinct in life, upon the water for thirty days, as I shall note to thee; and henceforth thou art a crowned king, resting over the fountain, and drawing from thence the Auripigment dry without moisture. And now I have made the heart of the hearers, hoping in thee, to rejoice even in their eyes, beholding thee in anticipation of that which thou possessest.

Observe, then, that the water was first in the air, then in the earth; restore thou it also to the superiors by its proper windings, and not foolishly altering it; then to the former spirit, gathered in its redness, let it be carefully conjoined.

Know, my Son, that the fatness of our earth is sulphur, the auripigment sirety, and colcothar, which are also sulphur, of which auripigments, sulphur, and such like, some are more vile than others, in which there is a diversity, of which kind also is the fat of gluey matters, such as are hair, nails, hoofs, and sulphur itself, and of the brain, which too is auripigment; of the like kind also are the lions' and cats' claws, which is sirety: the fat of white bodies, and the fat of the two oriental quicksilvers, which sulphurs are hunted and retained by the bodies.

I say, moreover, that this sulphur doth tinge and fix, and is held by the conjunction of the tinctures; oils also tinge, but fly away, which in the body are contained, which is a conjunction of fugitives only with sulphurs and albuminous bodies, which hold also and detain the fugitive ens.

The disposition sought after by the philosophers, O Son, is but one in our egg; but this, in the hen's egg, is
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much less to be found. But lest so much of the Divine Wisdom as is in a hen's egg should not be distinguished, our composition is, as that is, from the four elements adapted and composed. Know, therefore, that in the hen's egg is the greatest help with respect to the proximity and relationship of the matter in nature, for in it there is a spirituality and conjunction of elements, and an earth which is golden in its tincture. But the Son, enquiring of Hermes, saith, The sulphurs which are fit for our work, whether are they celestial or terrestrial? To whom the Father answers, Certain of them are heavenly, and some are of the earth.

Then the Son saith, Father, I imagine the heart in the superiors to be heaven, and in the inferiors earth. But, saith Hermes, It is not so; the masculine truly is the Heaven of the feminine, and the feminine is the earth of the masculine.

The Son then asks, Father, which of these is more worthy than the other: whether is it the heaven or the earth? Hermes replies, Both need the help one of the other; for the precepts demand a medium. But, saith the Son, if thou shalt say that a wise man governs all mankind? But ordinary men, replies Hermes, are better for them, because every nature delights in society of its own kind, and so we find it to be in the life of Wisdom, where equals are conjoined. But what, rejoins the Son, is the mean betwixt them? To whom Hermes replies, In everything in nature there are three from two: the beginning, the middle, and the end. First the needful water, then the oily tincture, and lastly, the fæces, or earth, which remains below. But the Dragon inhabits in all these, and his houses are the darkness and blackness that is in them, and by them he ascends into the air, from his rising, which is their heaven. But whilst the fume
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remains in them, they are not immortal. Take away, therefore, the vapour from the water, and the blackness from the oily tincture, and death from the fæces ; and by dissolution thou shalt possess a triumphant reward, even that in and by which the possessors live.

Know then, my Son, that the temperate unguent, which is fire, is the medium between the fæces and the water, and is the Perscrutinator of the water. For the unguents are called sulphurs, because between fire and oil and this sulphur there is such a close proximity, that even as fire burns so does the sulphur also.

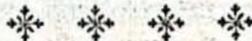
All the sciences of the world, O Son, are comprehended in this my hidden Wisdom ; and this, and the learning of the Art, consists in these wonderful hidden elements which it doth discover and complete. It behoves him, therefore, who would be introduced to this hidden Wisdom, to free himself from the hidden usurpations of vice ; and to be just, and good, and of a sound reason, ready at hand to help mankind, of a serene countenance, diligent to save, and be himself a patient guardian of the arcane secrets of philosophy.

And this know, that except thou understandest how to mortify and induce generation, to vivify the Spirit, and introduce Light, until they fight with each other and grow white and freed from their defilements, rising as it were from blackness and darkness, thou knowest nothing nor canst perform anything ; but if thou knowest this, thou wilt be of a great dignity so that even kings themselves shall reverence thee. These secrets, Son, it behoves thee to conceal from the vulgar and profane world.

Understand, also, that our Stone is from many things, and of various colours, and composed from four elements which we ought to divide and dissever in pieces, and
[segregate,

segregate, in the veins, and partly mortifying the same by its proper nature, which is also in it, to preserve the water and fire dwelling therein, which is from the four elements and their waters, which contain its water ; this, however, is not water in its true form, but fire, containing in a pure vessel the ascending waters, lest the spirits should fly away from the bodies ; for by this means they are made tinging and fixed.

O, blessed watery form, that dissolvest the elements !
Now it behoves us, with this watery soul, to possess ourselves of a sulphurous form, and to mingle the same with our Acetum. For when, by the power of the water, the composition is dissolved, it is the key of the restoration ; then darkness and death fly away from them, and Wisdom proceeds onwards to the fulfilment of her Law.





SECTION III.

K NOW, my Son, that the philosophers bind up their matter with a strong chain, that it may contend with the Fire; because the spirits in the washed bodies desire to dwell therein and to rejoice. In these habitations they vivify themselves and inhabit there, and the bodies hold them, nor can they be thereafter separated any more.

The dead elements are revived, the composed bodies tinge and are altered, and by a wonderful process they are made permanent, as saith the philosopher.

O, permanent watery Form, creatrix of the royal elements! who, having with thy brethren and a just government obtained the tincture, findest rest. Our most precious stone is cast forth upon the dunghill, and that which is most worthy is made vilest of the vile. Therefore, it behoves us to mortify two Argent vives together, both to venerate and be venerated, viz., the Argent vive of Auripigment, and the oriental Argent vive of Magnesia.

O, Nature, the most potent creatrix of Nature, which containest and separatest natures in a middle principle. The Stone comes with light, and with light it is generated, and then it generates and brings forth the black clouds or darkness, which is the mother of all things.

But when we marry the crowned King to our red daughter, and in a gentle fire, not hurtful, she doth conceive an excellent and supernatural son, which permanent

[life

life she doth also feed with a subtle heat, so that he lives at length in our fire.

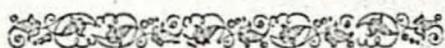
But when thou shalt send forth thy fire upon the foliated sulphur, the boundary of hearts doth enter in above, it is washed in the same, and the purified matter thereof is extracted.

Then is he transformed, and his tincture by help of the fire remains red, as it were flesh. But our Son, the king begotten, takes his tincture from the fire, and death even, and darkness, and the waters flee away.

The Dragon shuns the sunbeams which dart through the crevices, and our dead son lives; the king comes forth from the fire and rejoins with his spouse, the occult treasures are laid open, and the virgin's milk is whitened. The Son, already vivified, is become a warrior in the fire, and of tincture super-excellent. For this Son is himself the treasury, even himself bearing the Philosophic Matter!

Approach, ye Sons of Wisdom, and rejoice; let us now rejoice together, for the reign of death is finished, and the Son doth rule. And now he is invested with the red garment, and the scarlet colour is put on.





SECTION IV.

UNDERSTAND, then, O Son of Wisdom, what the Stone declares ; Protect me, and I will protect thee ; increase my strength that I may help thee ! My Sol and my beams are most inward and secretly in me, my own Luna, also, is my light, exceeding every light, and my good things are better than all other good things. I give freely, and reward the intelligent with joy and gladness, glory, riches, and delights ; and them that seek after me I make to know and understand, and to possess divine things.

Behold, that which the philosophers have concealed is written with seven letters ; for Alpha and Yda follow two ; and Sol, in like manner, follows the book ; nevertheless, if thou art willing that he should have Dominion, observe the Art, and join the son to the daughter of the water, which is Jupiter and a hidden secret.

Auditor, understand ; let us use our Reason ; consider all with the most accurate investigation, which in the contemplative part I have demonstrated to thee ; the whole matter I know to be the one only thing. But who is he that understands the true investigation and enquires rationally into this matter ? It is not from man, nor from anything like him or akin to him ; nor from the ox or
[bullock ;

bullock ; and if any creature conjoins with one of another species, that which is brought forth is neutral from either.

Thus saith Venus : I beget light, nor is the darkness of my nature, and if my metal be not dried all bodies desire me, for I liquify them and wipe away their rust, even I extract their substance. Nothing therefore is better or more venerable than I, my brother also being conjoined.

But the King, the ruler, to his brethren, testifying of him, saith : I am crowned, and I am adorned with a royal diadem ; I am clothed with the royal garment, and I bring joy and gladness of heart ; for being chained, I caused my substance to lay hold of, and to rest within the arms and breast of my mother, and to fasten upon her substance ; making that which was invisible to become visible, and the occult matter to appear. And everything which the philosophers have hidden is generated by us. Hear, then, these words, and understand them ; keep them, and meditate thereon, and seek for nothing more. Man in the beginning is generated of nature, whose inward substance is fleshy, and not from anything else. Meditate on these plain things, and reject what is superfluous.

Thus saith the philosopher : Botri is made from the citrine, which is extracted out of the Red Root, and from nothing else ; and if it be citrine and nothing else, Wisdom was with thee ; it was not gotten by thy care, nor, if it be freed from redness, by thy study. Behold, I have circumscribed nothing ; if thou hast understanding, there be but few things unopened.

Ye Sons of Wisdom ! turn then the Breyrn Body with an exceeding great fire ; and it will yield gratefully what you desire. And see that you make that which is volatile, so that it cannot fly, and by means of that which flies not. And that which yet rests upon the fire, as it

[were

were itself a fiery flame, and that which in the heat of a boiling fire is corrupted, is cambar.

And know ye that the Art of this permanent water is our brass, and the colouring of its tincture and blackness is then changed into the true red.

I declare that, by the help of God, I have spoken nothing but the truth. That which is destroyed is renovated, and hence the corruption is made manifest in the matter to be renewed, and hence the melioration will appear, and on either side it is a signal of Art.





SECTION V.

MY Son, that which is born of the crow is the beginning of this Art. Behold, how I have obscured the matter treated of, by circumlocution, depriving thee of the light. Yet this dissolved, this joined, this nearest and furthest off, I have named to thee. Roast those things, therefore, and boil them in that which comes from the horse's belly for seven, fourteen, or twenty-one days. Then will the Dragon eat his own wings and destroy himself; this being done, let it be put into a fiery furnace, which lute diligently, and observe that none of the spirit may escape.

And know that the periods of the earth are in the water, which let it be as long as until thou puttest the same upon it. The matter being thus melted and burned, take the brain thereof and triturate it in most sharp vinegar, till it becomes obscured. This done, it lives in the putrefaction, let the dark clouds which were in it before it was killed be converted into its own body. Let this process be repeated, as I have described, let it again die, as I before said, and then it lives,

In the life and death thereof we work with the spirits, for as it dies by the taking away of the spirit, so it lives in the return and is revived and rejoices therein. Being arrived then at this knowledge, that which thou
[hast

hast been searching for is made apparent in the Affirmation, I have even related to thee the joyful signs, even that which doth fix the body. But these things, and how they attained to the knowledge of this secret, are given by our ancestors in figures and types ; behold, they are dead ; I have opened the riddle, and the book of knowledge is revealed, the hidden things I have uncovered, and have brought together the scattered truths within their boundary, and have conjoined many various forms ; even I have associated the spirit. Take it as the gift of God.





SECTION VI.

IT behoves thee to give thanks to God, who has bestowed liberally of his bounty to the wise, who delivers us from misery and poverty. I am tempted and proven with the fulness of his substance and his probable wonders, and humbly pray God that whilst we live we may come to him.

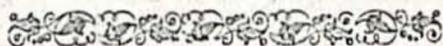
Remove thence, O Sons of Science, the unguents which we extract from fats, hair, verdigrease, tragacanth, and bones, which are written in the books of our fathers. But concerning the ointments which contain the tincture, coagulate the fugitive, and adorn the sulphurs, it behoves us to explain their disposition more at large! and to unveil the Form, which is buried and hidden, from other unguents; which is seen in disposition, but dwells in his own body, as fire in trees and stones, which by the most subtle art and ingenuity it behoves to extract without burning.

And know that the Heaven is to be joined mediately with the Earth; but the Form is in a middle nature between the heaven and earth, which is our water. But the water holds of all the first place which goes forth from this stone; but the second is gold; and the third is gold, only in a mean which is more noble than the water and the fæces.

[But

But in these are the smoke, the blackness, and the death. It behoves us, therefore, to dry away the vapour from the water, to expel the blackness from the unguent, and death from the fæces, and this by dissolution. By which means we attain to the highest philosophy and secret of all hidden things.





SECTION VII.

K NOW ye then, O Sons of Science, there are seven bodies, of which gold is the first, the most perfect, the king of them, and their head, which neither the earth can corrupt nor fire devastate, nor the water change, for its complexion is equalised, and its nature regulated with respect to heat, cold, and moisture; nor is there anything in it which is superfluous, therefore the philosophers do buoy up and magnify themselves in it, saying that this gold, in relation of other bodies, is, as the sun amongst the stars, more splendid in Light; and as, by the power of God, every vegetable and all the fruits of the earth are perfected, so gold by the same power sustaineth all.

For as dough without a ferment cannot be fermented so when thou sublimest the body and purifiest it, separating the uncleanness from it, thou wilt then conjoin and mix them together, and put in the ferment confectioning the earth and water. Then will the Ixir ferment even as dough doth ferment. Think of this, and see how the ferment in this case doth change the former natures to another thing. Observe, also, that there is no ferment otherwise than from the dough itself.

Observe, moreover, that the ferment whitens the confection and hinders it from turning, and holds the

Finis

tincture lest it should fly, and rejoice the bodies, and makes them intimately to join and to enter one into another, and this is the key of the philosophers and the end of their work : and by this science, bodies are meliorated, and the operation of them, God assisting, is consummate.

But, through negligence and a false opinion of the matter, the operation may be perverted, as a mass of leaven growing corrupt, or milk turned with rennet for cheese, and musk among aromatics.

The sure colour of the golden matter for the red, and the nature thereof, is not sweetness ; therefore we make of them sericum—*i.e.*, Ixir ; and of them we make the enamel of which we have already written, and with the king's seal we have tinged the clay, and in that have set the colour of heaven, which augments the sight of them that see.

The Stone, therefore, is the most precious gold without spots, evenly tempered, which neither fire, nor air, nor water, nor earth is able to corrupt ; for it is the Universal Ferment rectifying all things in a medium composition, whose complexion is yellow and a true citrine colour.

The gold of the wise, boiled and well digested with a fiery water, makes Ixir ; for the gold of the wise is more heavy than lead, which in a temperate composition is a ferment Ixir, and contrariwise, in our intemperate composition, is the confusion of the whole.

For the work begins from the vegetable, next from the animal, as in a hen's egg, in which is the greatest help, and our earth is gold, of all which we make sericum, which is the ferment Ixir.*

* The Translation here used and followed is from that notable work, "A Suggestive Inquiry into the Hermetic Mystery." (London, 1850).

THE
SMARAGDINE TABLE
OF
HERMES TRISMEGISTUS.

(Said to be found in the Valley of Ebron, after the Flood.)

- 1.—I speak not fiction, but what is certain and most true.
- 2.—What is below is like that which is above, and what is above is like that which is below for performing the miracle of one thing.
- 3.—And as all things were produced from one by the Meditation of one, so all things are produced from this one thing by adaptation.
- 4.—Its father is the Sun, its mother was the Moon, the wind carried it in its belly, its nurse is the earth.
- 5.—It is the cause of all perfection throughout the whole world.
- 6.—Its power is perfect if it be changed into the earth.
- 7.—Separate the earth from the fire, the subtle from the gross, gently and with judgement.
- 8.—It ascends from earth to heaven and descends again to earth; thus you will possess the glory of the whole World, and all obscurity will fly away.
- 9.—This thing is the fortitude of all fortitude, because it overcomes all subtle things, and penetrates every solid thing.
- 10.—Thus were all things created.
- 11.—Thence proceeds wonderful adaptations which are produced in this way.
- 12.—Therefore am I called Hermes Trismegistus, possessing the three parts of the philosophy of the whole World.
- 13.—What I had to say concerning the operation of the Sun is complete.

A KEY

EXPLANATORY OF THE PRINCIPAL PLATES

ILLUSTRATING

THE TARO,

AND THE

BATH OCCULT REPRINT EDITION

OF THE WORKS OF

“HERMES TRISMEGISTUS.”

COMPILED BY REQUEST.

BATH:
ROBT. H. FRYAR.

1886.



KEY TO THE PLATES

Illustrating the Works of "HERMES."

TAKING these for completeness in the order arranged in the collected Volume, comprising the "Divine Pymander," "Virgin of the World," &c., and "Aureus; the Golden Treatise,"—the First Plate is that of the 22nd Card or Leaf of the Tarot,* or perhaps more properly speaking the 21st, as that Card itself, viz., the "Uninitiated," correctly has no number.

Eliphas Levi identifies this marvellous Instrument with the "Bembine Table."

* Anticipating the digest of the Works of that Master of the Tarot, Eliphas Levi (the Abbe Constant), by the competent pen of Arthur Ed. Waite, and in view of the admirable initiative in the same direction, by the Theosophists, this outline is designedly but as illustrative only of the "Tableau des LAMES du Livre de Thot, qui etait Place dans le MEMPHIS."

See Plate No. 3.

“ Absolute Hieroglyphical Science had for base an alphabet in which all the gods were letters, all the letters ideas, all the ideas numbers, all the numbers perfect signs.

“ This Hieroglyphical alphabet, of which Moses made the great secret of his Kabbalah, and which he recovered from the Egyptians; for, according to the Sepher Jezirah, it came from Abraham: this alphabet, we assert is the famous book of Thoth, suspected by Count de Gebelin to be preserved to our days under the form of the game of those strange cards which are called the Taro; badly guessed at afterwards by Etteilla,^a with whom a perseverance of 30 years could not make up for the good sense and the early education which he lacked; existing still, really, amongst the ruins of the Egyptian monuments, and of which the key, the most curious and the most complete, is found in the great work of father Kircher, upon Egypt. It is the copy of an Isiac table which belonged to the celebrated Cardinal Bembo. This table was of brass, with figures of enamel; it has unfortunately been lost; but Kircher has given an exact copy of it, and this learned Jesuit guessed, without being always able to push his explanation further, that it contained the Hieroglyphical Key of the sacred alphabets.

“ This table is divided into three equal compartments; above are the 12 celestial mansions, below, the 12 laborious stations of the year, in the centre the 21 sacred signs corresponding to the letters.

“ In the middle of the central region sits the image of the Jynx, multiform, emblem of the universal entity, corresponding to the Hebrew yod, the one letter from which all the others are formed. Around the Jynx, we

^a Alliette.

see the serpent triad corresponding to the three mother letters of the Egyptian and Hebrew Alphabets; to the right of the two triads, the ibis-form, and the serapian, to the left, the nephtean triad and that of Hecate, figures of the active and the passive, of the volatile and the fixed, of the fecundating fire, and the generative water.* Each couple of triads, combined with the centre, gives a septenary; the centre itself contains one. Thus the three septenaries give the absolute numeral of the three worlds, and the complete number of the primitive letters, to which is added a complimentary sign; as, to the nine characters of numbers, is added the Zero.

“The ten numbers and the 22 letters are that which is called in the Kabbalah the 32 ways of science, and their philosophic description is the subject of the primitive and reserved book, called the Sepher Jezirah, and which may be found in the collection of Pistorius and others. The Alphabet of Thoth is the original of our Taro, only in a round about way. The Taro which we have is of Jewish origin and the types of the figures do not go back further than the reign of Charles VII. The game of cards of Jacquemin Gringonneur is the first Taro of which we have any knowledge, but the symbols which it reproduces, are of the highest antiquity. This game is the attempt of some astrologer of that period to restore the king to his reason by the help of this key of the oracles, of which the responses, the result of the varied combination of the signs, are always exact as the Mathematics, and measured as the harmonies of nature. But, we must be already sufficiently intuitive to know how to avail one's self of an instrument of science and of reason;

See “Aureus.”

the poor king fallen back into infancy, can see only the play-things of an infant in the pictures of Gringonneur, and made a game of cards of the mysterious Alphabets of the Kabbalah.”*

The characteristics of the charming little vignette of “Hermes,” the Second Plate, are easily distinguished by any tyro in Mythological studies, viz., his Wings and Wand, or *caduceus*, a symbol older than Greek and Roman art, in which is associated with Esculapais and Hermes, the Gods of health and fertility, and signifying precisely the same as the sistrum and lingam.

“The *Apoxyomenos* bears a strong family likeness to the “Belvedere Antinous,” now known as “Hermes Enagonios,” in the Vatican, and has all the characteristics of Lysippus. The head is small, the figure slim and tall, and the face is of the New North-Grecian (Macedonian) type, which Lysippus chose as better suited for the expression of individual feelings than the pure Greek ideal, and is a grand example of the *genre* style in its highest form.”

The Third plate is that of the Tableau des LAMES du Livre de Thot, qui etait Place dans le MEMPHIS,† and embodies the whole Tarot. (See descriptive note of First Plate.) In the Tableau, the “Master” is clearly visible, between the memorable “Jakin and Boaz,” on this 21st Card of Macrocosmic significance.

Plate Four conveys a very good idea of the “Black Virgins,” so highly revered in certain French Cathedrals during the Middle Ages, and which proved, says

* History of Magic, page 30.

† This additional Plate (Registered) is 21/- a Copy.

King, in his "Gnostics and their Remains," "when critically examined, to be basalt figures of Isis," here personifying the "Virgin of the World," and mythologically "Night," like fabled "Baubo," whose allegorical expedient, as follows, is discreetly left under its original "Veil,"—

"*Hermes.* On nomme ainsi ceux qui n'ont point vu le con de leur femme ou de leur garce. Le pauvre valet de chez nous n'étoit donc pas *coquebin*; il eut beau le voir.—*Varro.* Quand?—*Hermes.* Attendez étant en fiancailles, il vouloit prendre le cas de sa fiancée; elle ne le vouloit pas; il faisoit le malade, et elle lui demandoit; 'Qu'y a-t-il, mon ami?' 'Helas, ma mie, je suis malade, que je n'en puis plus; je mourrai si je ne vois ton cas!' 'Vraisment voire?' 'ditelle.' Helas! oui, si je l'avois vu, je querirois! Elle ne lui voule et point montrer; à la fin, ils furent maries. Il advint, trois ou quatre mois après, qu'il fut fort malade; et il envoya sa femme au medecin pour porter de son eau. En allant elle s'avisa de ce qu'il lui avoit dit en fiancailles. Elle retourna vite, et se vint mettre sur le lit, 'puis levant cote et chemise lui presenta son cela en bella vue, et lui devoit; 'Jean regarde le con, et te guieris!'—*Le Moyen de Parvenir, c. xxviii.*"

See Higgins Anacalypsis, who quotes Montfaucon, Plate 47, and for "Isis" "Unveiled," on Page 1 of the Second Work.* See Layard, *Op Cit.*, Plate xiv. F. (from which it is adapted.)

"In the next Illustration, the Phrygian Cybele is delineated with most of the attributes of the Holy

* "Virgin of the World."

Spirit, as detailed (according to Dr. Kenealy)† in the Apocalypse. Her head is crowned with the turret emblem of the Holy City, and the walls are as separate gems or precious stones. Beneath this diadem she wears a veil. Her imperial robe is embroidered with flowers of various kinds, which symbolize spirits born of the Sun. She is seated on a cube, which we know is the form of the New City, that descends from Heaven. Her four-wheeled chariot is drawn by two Lions of God—that is, Archangels of the greatest dignity, who are thus typified as supporting this Royal Essence. In her right hand she bears the Rod, which she afterwards bestowed on the Twelfth Messenger, as mentioned in the Apocalypse: in her left is the Key which opens the Mysteries of Heaven and Earth, as they are contained in that sacred work.”

“From the same authority as that from which the foregoing is quoted, we find that our Sixth Plate is a copy of an ancient carving, which represents Etruscan Chadmal, or Chadain, the Latin Tanus, or Oanes, the Greek Hermes, and the Phœnician Mercury. This is in curious harmony with one of the 88 Plates in the *Pantheon Antiquorum*, of Chartarius. He wears the Messianic crown: he symbolizes the First Messenger and the Twelfth: he bears in one hand the Measuring Rod, which he was seen to receive in the Apocalyptic vision, and in the other, the Key of the Holy Spirit herself, which his phantom was seen to hold when it was first

† It is difficult to give any adequate description of this deceased Author's Works, they teem with learning of the most extraordinary kind, and alike to the student of the Occult Sciences, Comparative Mythology, and Archaeology, are indispensable. In years to come, they will probably be esteemed and valued, as O'Brien's "Round Towers," and the "Anaclypis," of Godfrey Higgins are now esteemed and valued.

revealed in heaven. This Key is encircled by the Spirit of Eternity, who, in this case, symbolizes the Holy Spirit, who has bestowed it on the Twelfth Messenger."

Mercury, one of the most celebrated personages in the ancient world for great knowledge and admirable talents, is here represented in the next Plate, as a young man, with a cheerful countenance and lively eyes; the Egyptians gave him a face partly dark and partly bright to signify his being employed sometimes in heaven and sometimes in the infernal regions, whence he conducted departed spirits.

—— The God who mounts the winged winds,
Fast to his feet the golden pinions binds,
That high through fields of air his flight sustains,
O're the wide earth and o're the boundless main.
He grasps the Wand that causes sleep to fly,
Or in soft slumbers seals the wakeful eye;
Then shoots from heaven to high Pæria's steep,
And stoops incumbent on the rolling deep.

HOMER'S ODYSSEY.—*Pope.*

The last Plate of the work, viz., the Frontispiece to "Aureus," is already so minutely described in the exhaustive introduction as to render any additional attempt superfluous.

In a (left-handed) connection herewith, see the admirably produced Reprint of "Hermippus Redeivus," or the "Sages Triumph," recently published by the Goldsmids, Granton, Edinburgh, as the Sixth Vol. of their "Collectanea Adamantæa."

NOTE.—This Key is Gratis to subscribers to "Aureus," and Post Free with it for 5/-, with a duplicate set of the Plates, 2/6 extra.

ROBT. H. FRYAR, BATH.