

The Golden Chain of Homer

The following contains a partial synthesis of several translations of the Golden Chain of Homer.

It is known by the following names: Rings of Plato, Superior and Inferior of Hermes. There is a French translation at the French National Library under the title "Nature Unveiled". This text is certainly the best ever seen on **Alchemical Theory**. The older version seems to be dating from around 1700.

The set is based on a series of ten symbols (same as the number of Sephiroth in Qabala). With the exception of the last symbol, which contains a point in the center, these symbols contain only vertical or horizontal lines in a circle. Circles are the symbol of Venus, the universal female receptacle. Lines are the symbols of Mars, the symbol of the male seed. The vertical line is acid, the horizontal one alkali. The ten symbols represent the ten stages of Universal fertilization.

Jean DUBUIS

A DESCRIPTION OF THE NATURE OF NATURAL THINGS OF THE GENERATION OF THINGS

1. WHAT NATURE IS.

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.

2. HOW ALL THINGS PROCEED THEREFROM.

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, we say:
 - (a) 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.

1		<p>After differentiation of CHAOS, a Volatile Fire is separate</p>
2		<p>It is named Spirit of the World. Dew, hail, rain and snow and <u>all that comes from the atmosphere</u> are its devoted companions. In them is hidden the volatile Essence of the worlds of Upper Regions when it descends in the Lower Regions when it takes a palpable body visible to our eyes</p>
3		<p>Niter is known of the world but the number of its virtues is not. With Niter all things are made. The Inferior Regions are submitted to it. The Superior can do nothing without it. Niter is the Father of all of nature. It is the cause of earthquakes. Its powers were given by the Creator. It dominates in the heavens, the earth and the sea. It is the ADAM of all things of which Eve has its origin. Its aim is reached when the earth is fertilized, when ADAM has been fixed, that it can no longer fulminate and when Eve is sitting by its side. The movements of the Sun and Moon, of the Earth and of the sea continuously bring ADAM and EVE together</p>
4		<p>Through the hot and the cold and the tides of the sea, change all that comes from the rain in common salt and alkali. Feeding the children of the earth with its blood</p>
5		<p>When the male and the female meet a perfect fruit is generated</p>
6		<p>The animal kingdom demonstrates this</p>
7		<p>The hermaphrodite vegetable kingdom is between the fixed and the volatile and also shows the above.</p>
8		<p>The fixed earths, the stones, and the gems prove that they belong to the Niter and to the Salt. Air, water and earth have of the active principle Niter only</p>
9		<p>When now the noble sperm of the world has been fixed and the vapors and water have been converted in fixed earth, then is accomplished what the Wise esteem most. The volatile is now fixed and the vapors and humidity have become an earth and a Dry Red Blood. This is the highest benediction and the treasure of the world.</p>
10		<p>The perfect perfection expulses disease and poverty</p>

You have seen now 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, namely 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 Vapor, 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, for instance

- (1) burning fire; Vapor 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 Vapor 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 putrid, 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 subtle vapor or invisible most subtle Humidity, its first passive principle: It causes therein a gentle Reaction, and a general, gentle, most subtle Fermentation takes place Universally, and by this Reaction the Universal Acid is everywhere generated, which we can deem nothing else than a most subtle 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 subtle 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 Vapors, 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 Vapors, 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 forever 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 analyzing Natural things as he may easily volatilize fixed, 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 fixed. 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.

3. HOW ALL THINGS ARE FURTHER GENERATED.

We have demonstrated that the primordial Vapor, or that fire and water, are after God, the First Matter of all Things. This two-fold Vapor 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 subtle 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 subtle, into a half or less subtle, 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 fixed and fixed, 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 mercurial Quintessence.

When the water has attained to its term of putrefaction, we may separate one subtle after another; the most subtle will certainly ascend before the less subtle, 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.

4. HOW THE UNIVERSAL SPERM IS GENERATED BY THE FOUR ELEMENTS

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 subtle, with the earth, which is corporeal and fixed, you will never be able to do it; because the most Volatile will forsake the fixed and return to its Chaos. This is so in all Natural Things, that the most Volatile principle cannot unite with the most fixed 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 subtle, the air is also subtle, 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 subtlety, and mixes the most subtle fire with the less subtle, and that with the least subtle. When they are united, they influence into the most subtle water, then into the less subtle, and into the grossest. Then it mixes gradually with the most subtle earth, with the less and least subtle, until it becomes Rocks and Stones.

In a chemical Anatomy we see how the most subtle 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 subtle 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 subtle 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 subtle 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.

5. IN WHAT MANNER THE DIVIDED CHAOTIC WATER IS REGENERATED AND BECOMES THE UNIVERSAL AND GENERAL SPERM OF THINGS, CALLED ANIMA OR SPIRITUS MUNDI.

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 rarefaction, 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 Vapor 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.

6. OF THE HEAVENS AND THEIR INFLUENCE

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

This most subtle 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 subtle 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 subtle 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 volatilised and sublimed upwards by the fire, inverted fire or Central Heat, into s, 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 our superfluities grows again our food.

A Tree loses its leaves during Winter, the leaves fall to the Root, where they putrefy 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.

7. OF THE ATMOSPHERE OR AIR, AND ITS INFLUENCE

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 subtle humid 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 subtle 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 subtle 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 superfluous 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 and water, and the thicker the water gets, the better it mixes with the Earth, as on the contrary the Earth by Subtleisation 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 everyone 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.

8. OF WATER AND ITS EFFUVIUM

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 fixed 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, 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.

THE GOLDEN CHAIN OF HOMER

		CHAOS CONFUSION.
Volatile Spirit of EARTH incorporeal.		Spiritual incorporeal Nitre containing the universal Fire without a Basis or alkaline Body.
EARTHY acid spirit corporeal.		Nitre, or corporified Spiritus Mundi in earth. Sulphur ♁. Nature, <i>Male</i> .
Fixed EARTHY Spirit- ual Alkali corporeal.		Sea salt or corporified Spiritus Mundi in Water ♃ and salt. Nature, <i>Female</i> .
Primary substance of all Bodies.		Nitre and salt united.
Regnum Animale.		The most volatile.
Regnum Vegetabile sive Acidum.		Between Volatile and Fixed. The mediator.
Regnum Minerale.		Fixed. The volatile spirit is here downwards.
Pure concentrated Fixed EARTHY tincture, Extractum chaoticum.		The unfermented tincture.
Perfect concentrated universal Quintessence.		Fermented and specified with Gold or Sun. Lapis philosophorum.

9. OF THE EARTH AND ITS EFFLUVIUM

Earth is the fourth and last principle of the Chaos. It is the second passive Element, the Matrix, and Mother of all sublinary 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 extream subtlety, is of all Elements the most moveable and omnipresent; its own motion, on account of its subtlety 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 subtle Air on the outward superficies of the atmospheres of the opaque celestial Bodies. This outward subtle 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 subleisation 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 other's assistance; that I call these Vapours water and earth is, because they contain those two Elements volatilised and subtleised, and if they ascend they are still further subtleised and converted into air and fire or Heaven.

Such Vapours have been water will be easily admitted, but that they also contain a subtleised 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 subtleises the other.

Fire dissolves and subtleises air, air dissolves and subtleises water, water dissolves and subtleises 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 subtle, as that which is a thousand leagues remote from it: In the same manner, the highest atmospheric air is purer, colder and more subtle as well as dryer than that air near us, which we breathe. The superfluities of the water is also lighter, more aerial and more subtle than the thick slimy ground waters, which settle on pebbles. stones corals, and covering them with a slime or subtle mud.

The Earth has also its degrees of subtlety 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, of the very selfsame principles and substances, which 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 Universals: 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.

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