



A Breviary of *Alchemy*;
OR A
COMMENTARY
UPON
Sir GEORGE RIPLEY'S
RECAPITULATION:
BEING A
Paraphrastical Epitome of his XII Gates.

Stanza I. Position I.

That the Art is m^{ost} certainly true.



*Each wittily conceiv'd, thou
must not Work in vain.
Whence observe the Truth
and Certainty of the Art;
So Father Hermes, It is true
(saith he,) without falshood,
certain and most true; That which is above,
is like that which is beneath; and that which*

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*which is beneath, is like that which is above,
to bring about the Miracles of one thing.
So Trevisan, Flammel, Dionys. Zachary,
and others, affirm upon their own Expe-
rience: And so this our Author in his
Epistle to King Edward; his Conclusion
of the Admonition concerning errone-
ous Experiments, and other places of these
his Twelve Gates, that I need not enlarge
on this Subject.*

Stanza II. Position II.

Our Work is made of Three Principles.

*Where the Red Man and the White Wo-
man are made one, &c. Thence it is
evident, that our Operations are made of
Three Principles, yet of one Essence; the
Red Man, the White Wife, and the Spirit
of Life: By the latter, the two former
are Espoused or made One. This is that
which Trevisan calls his One Root, and
Two Mercurial Substances, crude at their
taking, and extracted out of their Mine-
ra's: This our Author else-where calls
his Trinity and Unity; the Trinity respect-
ing the Substances as they are severall;
the*

*Distillation of
Red man
white woman
A: ♀
also
* : C
♀ ♀
connected
by vert. line
to ♀ = union
mer produce
Hermaphrodite
input*

TRANSFER
CELESTIAL FIGURES
TO TERRESTRIAL

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 the *Unity* respecting their Essence, which
 is intirely Homogenial; Therefore it is
 added, that they live in love and rest
 without repugnancy, which could not be
 were they not Essentially and Radically
 the same; For likeness of Nature is the
 Cause of Love, and Oneness of Essence
 the true ground of Union; among dif-
 ferent Substances can only be expected
 Confusion, if not Destruction.

Position III.

*Three Substances make only Two Natures,
 Earth and Water.*

*E*arth and Water equally proportion'd,
 that is best Here it is evident, that
 these Three Substances make up but Two
 Natures of Earth and Water: The Man
 and Wife are both Bodies or Earths; the
 one fixed and ripe, the other Volatile
 and unripe, and by Mixture make a brit-
 tle black Hermaproditical Body or Earth
 called the *Philosophers Lead*, as Ripley in
 his *Preface* expresseth it. The *White Wo-*
man, or Female, is otherwise called the
Moon by all Philosophers; and by this
 Author

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 Author in his *Doctrine of Proportions*
One of the Sun, and Two of the Moon,
till altogether like Pap be done.

Position IV.

*From equal Pondus of Earth and Water,
 Three of Water to One of the Earth is
 good, but equal is best.*

*T*hen make the Mercury Four to the Sun,
 Two to the Moon, &c. as it should be.
 in *Figure of the Trinity*. And so we come
 to take notice of the Doctrine of Propor-
 tion between the Earth and Water, e-
 qual that is best; the same saith our Au-
 thor in his Chapter of *Calcination*. This
 is the surest and best proportion, speaking
 of equal *Pondus* of Earth and Water; and
 gives the Reason, because Solution will
 be sooner made, viz.

*The more thy Earth, the less thy Water be,
 The sooner and better Solution shalt thou see.*

And here he affirms the same of *Calci-*
nation, which goes before *Solution*. Yet
 Three of the Water to One of the Earth,
 will do well, lest the Tincture should not
 have

TABLE
 of PROPORTIONS
 (from Moon)

TRIANGULATE
 △

SPECIFIC
 GRAVITY
 EQUIPOISE

LOW TIDE

5. straight line
 A PENCIL LINE -
 BLACK
 SP. NEGRO
 P. 100

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have room to be sufficiently dilated in the Water, and the Body opened by it; and this is the *Pondus* of *Roger Bacon*, which requires a longer time before the quick be kil'd; and by consequence, the reviving of the dead must be longer in doing; For *Calcination* is nothing else, but a killing the moist with the dry; till which be done, there is no reviving of the dry by the moist, but they have one and the same Operation and Period of time; for one dies not, but the other revives: nor doth the *Dragon* die, but with its Sister.

Position V.

The White Wife in the first Conjunction is to be Three to One of the Red Man.

Three of the Wife, and one of the Man thou take, &c. From the *Pondus* between the *Earth* and *Water*, come we to view the Proportion between the *Man* and his *Wife*; Here the *Pondus* is laid down Three to One, and so there are Four parts of *Earth* to Four of *Water*, or more, until Twelve; that is, Three of *Water* to One of the *Earth*. This also is clear

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clear from the Chapter of *Conjunction*, where the *Woman* is allow'd 15 Veins to 5 of the *Man*, as to the Act of their Fecundity, which is interpreted of the first *Conjunction* by himself, that the *Man* must have but 3 of *Water*, and his *Wife* 9, which is 12 of *Water* to 4 of the *Earth*; by which it is evident, that the *Woman* is to exceed her *Husband* in a three-fold Proportion.

Or Two to One after Reymund: Or Four to One according to Alanus; but Three to One is best.

However, in *Reymund's Doctrine of Proportions* cited by our Author in his *Gate of Calcination*, One of the *Sun* is joyn'd with Two of the *Moon*, which make Three of the Body; and to these are added Four of *Mercury*, which is One more of the Spiritual than of the Corporal part; and this the Author compares to *Trinity* and *Unity*, both are good; Yea, and *Alanus* prescribes Four parts to One, which may be done, but *Three to One* is best and equal *Pondus* of *Spirit* and *Life*, for compleating of the Marriage between this *Royal Pair*. the *Sun* the *Husband*, and the *Moon* the *Wife*: Of this speaks this Author

Chemical marriage

TIDAL PERIODS

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Author in his *Gate of Solution*; One in Gender they be, but in Number not so; The Father is the *Sun*, and the *Moon* the Mother, the Mover is *Mercury*.

This Compound according to its various Considerations, hath many Relations, and as many Denominations; *Sun* and *Moon*, *Man* and *Wife*, *Body*, *Soul* and *Spirit*, *Earth* and *Water*, *Sister* and *Brother*, *Mother* and *Son*, with many others; but its Proper Name is *Magnesia*.

Quest. *What is the Red Man? what his White Wife? What the Spirit of Life?*

It may be here questioned, what this *Red Man* is? what his *White Wife*? and what the *Spirit of Life*? for that is the only knot in understanding the Writings of Philosophers, whose various Expressions, and seeming Contradictions herein, do obscure the Art wonderfully: Yet however they seem to differ in their Writings, they mean all one thing, if well or rightly understood.

Answer 1st. *What the Red Man is?*

The *Red Man* betokens the perfect Body of the *Sun*, or his Shadow the *Moon*; For *Lune* the *Body*, which is one of the *Seven*, is a Male, and a perfect Bo-

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dy, and fixed, only wants a little Digestion; and therefore the Red is hid under its visible White, as White is hid under the visible Red of *Sol*: Therefore our Author in his Work of *Albification*, saith, that the Sun appeareth White and Bright: And *Trevisan* saith, our King, who is cloathed in Garments of pure Gold, after he is once in the Bath, appears no more till after one hundred and thirty days; and then he appears White, and wonderfully bright and shining. And an old Philosopher saith, *Honour our King at his return from the East in Glory and admirable bright whiteness*. Therefore saith *Artesius*, *Our Water is of kin to the perfect Bodies, to the Sun, and to the Moon; but more to the Sun then to the Moon*; (Note this well.) And in all his Books he joyns the Sun and Moon the perfect Bodies Gold and Silver for the work. So doth *Ripley*, and so all Philosophers; by which it is evident, that either of the perfect Metals or Luminaries with our *Aqua Vita*, will compleat the work; as *Arnold* expressly saith in his *Questions & Answers to Boniface*; and *Jodocus Gre-*

B

verus

*Blashed
in albigion*

QUEST. 15

UNION

verus in his Treatise, confirms the same in these words; *If so be (saith he) thou be so poor that thou canst not take Gold, then take so much Silver; yet Gold is the better, as being nearer of kin to our Water and Mercury.*

Answer 2. *What is the White Wife?*

Secondly, The *White Wife*, otherwise called the *Moon*, is a Female; it is a Coagulated *Mercury*, but not fixt: A spiritual Body, fluxible in nature of a Body, yet Volatile, in nature of a Spirit: It is called therefore *Mercury of the Philosophers*; Our *Green Lyon*; Our *immature or unripe Gold*: 't is *Pontanus's Fire*, *Artephius's middle substance*, clear like pure Silver, which ought to receive the Figures of the Sun and Moon, his *sharp Vineger*, his *Antimonial-Saturnine-Mercurial Argent Vive*, without which *Laton* cannot be whitened; of which an old Philosopher saith, whiten the red *Laton*, by a white, tepid, and suffocated Water; of which testimony *Trevifanus* affirms, that nothing could be said better or clearer. This is that which is intimated in the Vision of *Aristlaus*, who found a People that were Married, yet had no Children, because

causethey married two Males together: Such are they who mix *Sol* and *Lune*, both Corporal and fixt together, whom the Spirit will never revive, because there is not conjugal Love. Joyn therefore *Gabritius* to his beloved Sister *Egea*, which is a tender Damsel, and straight-way *Gabritius* will die; that is, will lose what he was; and from that place where he appeared to have lost what he was, he shall appear what he was not before.

Ans. 3. *What is the Spirit of Life?*

Thirdly, The *Spirit of Life* is *Mercury*; The Mover saith this Author is *Mercury*, with which the Stone is to be multiplied when it is made: And it must be true: *Mineral Mercury*, without any forreign mixture, as *Arnold* resolves expressly in his Answer to *Poniface*: And so *Ripley* saith, some can multiply *Mercury* with *Saturn*, and other substances, which we desire; Distil it therefore till it be clean, &c. It moreover must have all the proportions of *Mercury* its ponderosity, otherwise it could not be Metalline; its Humidity, otherwise the Feminine *Sperm* would be deficient, and its siccity, not to wet the hand;

*Gabritius
to his
Sister
Egea*

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hand; which it can no sooner lose by Corrosives or otherwise; but it straightway loseth its first Mineral Proportion, and so is no longer an Ingredient of our true Tincture.

Position VI.

As the West Latitude is the entrance, so in the North is the first alteration.

Proceed then forth to the North by observation, &c. Looking them, and altering them, &c. The Materials being found, and mixt according to the Proportions taught before, is called the *West Latitude*; because in it the Sun sets, and afterwards appears no more in his Red Robes, till he first be cloathed with a White girdling Robe, and be Crowned with a very bright Oriental Diadem. Now the progress into the North, is a discovery of the Profundity of the Stone, and is compared to the Winter, which is in the North, (chiefly) long, tedious, cold and slabbery; so will it be in this Work; the Signs are *Capricorn*, *Pisces*, and *Aquarius*; In this there

is

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is a retrogradation of *Sol* into its first matter, in which alteration the old Form dies, the Matter rots and putrifies; and is after renewed in the East.

This Operation (saith Flammel) is not perfected in less then Five Months; and the Colours of the Compound are dark, obscure, waterish, and at length black like Pitch; in which blackness the Body is rotted into Atoms; which intire blackness, and height of corruption lasts but 2 or 3 days; and therefore saith Ripley in his Epistle, the third day he shall arise; the same saith Dastin in his Rosary, where he allows four days for Putrefaction: The same saith Esserarius the Monk in his intire Treatise published with Dastin; However, the whole time of blackness, in coming, continuing, and going away, is 150 days, although the Sun begins to appear in 130 days, if you work aright. This I have added for the sake of many who expect black of the blackest in 40 or 50 days, mistaking Flammel herein; who saith, the colour must be black of the blackest, and like to the colour of the Dragons in 40 days, which Dragons were blackish, blewish, and yellowish,

B 3

lowish,

CONVERSION OF
POLE



SUN - EAST

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lowish, which colours shew that the Matter begins to rot into Atoms; which rottenness is not perfected in less than 150 days. (so as to let the *Sun* appear with its Rays;) First in a small Circle of Heir of a whitish Citrine; which increaseth, and changeth hue day by day, till whiteness be fully compleated.

Position VII.

The East denoting Whiteness, is the beginning of the Stones Altitude.

Thence by Colours many into the East ascend, &c. In the Work are three Dimensions; Altitude, Latitude, and Profundity: The Altitude is the Perfection of the Bodie which is Inchoate in Whiteness, and compleat in Redness. The Profundity is the first Matter into which they are resolved; For Multiplication and the Latitude is the means through which it passeth from its Perfection to be abased; and from its abasement to its Glorification.

1. In this passage are infinite gay colours like

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like unto those as appeared before Blackness, but more glorious; For note, the Stone hath but three colours, Black, White (and Red: In the first when compleated, it stays three, or four days at most; in the second as long; in the last it reposeth it self for ever, between these Periods as the Matter is moister or dryer, purer or impurer, many intermediate colours appear, more then can be numbred; But Two, (viz.) Green and Yellow, are of long continuance, before the White and the Red: But many colours appear between the beginning of that Work, and the first colour of Blackness: And although several colours appear, yet are they dark, foggy, and foul coloured; by which it appears, that Blackness is the predominant, which for a space will appear like the *Aegyptian darkness*, and is much about the same continuance: so between Blackness and the White, although infinite colours appear; yet the Basis of them being Whiteness, they are bright, and very glorious, which being only transient, pass, and go, and others come in their place, until the White be perfected.

B 4

Position

*colours of
their
marriage*

*IN RIGHT
POSITION*

Position VIII.

The South or Redness is the complement of the Mastery.

— *Of this course in the South the Sun maketh Consummation.* After the White, the Fire being continued, the Compound will become Azure, Gray, and then Citrine, which will last a long time; and at last end in a bloody Redness.

Position IX.

He that supposeth his Work ended when the Stone is brought to its redness, is mistaken.

*B*UT yet again Two times turn about thy Wheel, &c. The Stone being by constant and long Decoction brought to this pass; he who thinketh the race quite run, reckons without his Host, and must reckon again: It is Medicine of the first Order, and must be brought to the third Order by Imbibitions and Cibation, which is a second turning round the Wheel; and by Ferment-

Fermentation, which is a third turning round the Wheel, and brings the Medicine to the third Order, and makes it then fit for Projection, which at first it is not; For till the Medicine will flow like Wax, it cannot enter *Mercury* before its flight; but the Powder as it is made at first, is like Grains or Atoms, and is congealed in a far greater heat, then will make it to fume, yet it abides in its form of Dust or Powder, which must be otherwise before it be fitted for Projection; therefore the Stone tingeth *Mercury* into a Metalline Mass in the twinkling of an eye, as our Author saith in his Preface, even as the *Basilisk* kills by sight: But the Red *Sulphur* converteth *Mercury* by a digestion of time into its own Nature, (*viz.*) Powder, if it be joyn'd in a due proportion, and digested in a due heat: Therefore saith our Author, if you give it too much, it must have a Vomit, or it will be sick too long, but the Stone will never part with any *Mercury* that is joyned to it in heat; our *Sulphur* then is a Royal Infant, which doth both hunger and thirst; and if you can but be a Nurse to it as you ought, it will repay

ECLIPTIC
+ EQUATOR
IN LINE

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repay both your Pains and cost : Leave not then where you should begin; but go on till you bring it to the third Order, which *Reymond* calls his Oyls and Unguents; and so our Author likewise.

Three Properties there are in which the White and Red *Sulphurs* of the first Order, differ from those of the third Order.

One flows as easily as any Wax in heat, or on a hot Metal : the other in a strong heat abides a Powder.

The one is like to Glass, brittle, ponderous and shining; the other a powder like to Atoms.

The one enters *Mercury* like an Oyl, and Coagulates it in an instant : the other drinks up *Mercury* only, as the Calx of a Metal would do, but will not retain it, if the Fire be increased strong, nor turn it into Metal; but if the heat and proportion be both as they ought, by a digestion of Time, it turns it into its own Nature : And so, (as *Ripley* saith truly,) you may Multiply both White and Red with *Mercury*; That if at first you had not enough to fill a Spoon, yet in short time you may be

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be stored for your whole life, were it ten times as long as it is like to be.

Position X. <

Our Stone must have a Specification to Metals before it will Project.

Our Red Man tenneth not until he teyned be, &c. Our *Red Man* or King must be teyned by Ferment, before it will tinge imperfect Metals : the Ferments are only *Sol* and *Luna*, the Proportion a fourth part to the Compound let the *Sulphurs* be, and three parts of *Sol* or *Luna* according as the *Sulphur* is : or four parts *Sol* and *Luna*, and the *Sulphur* a fifth part; then with *Mercury* digest and putrisie your Ferment, and congeal it, and again Ferment it, till it flow like Wax or Oyl; then will that Oyl fix *Mercury*, and turn any Metal into Perfection; which you may then Multiply at your pleasure, or you may multiply it before Fermentation : Then take the perfect Stone for your Body, and mix him with the White Wife in proportion as at first, and add the Spirit of Life,

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as at first, and digest it till it pass the three colours, Black, White, and Red.

Thus doth our Author conclude his Erroneous Experiments also: *I never saw true work but one*, saith he. One he did, but it was after infinite Errours, and other work no Philosopher ever yet saw, which he briefly describes.

Remember Man the most Noble Creature, &c. that is Gold; It is an errour to write it, (Remember that Man is the most Noble Creature of Earthly Composition;) For Man is not of Earthly Composition, but Stones, Metals, and Clays, &c. are. Now because we seek the Noblest of Creatures of Earthly Composition, we must be so wise as to take it for our Principle: For as he saith else-where; *as Fire of burning the Principle is, so the Principle of Gilding is Gold Iris*. In this noblest Creature he saith, are the four Elements proportioned by nature, which makes it incombustible, for were any predominant, it would not abide; but as *Trevisan* saith, the Anatomical proportioning the Elements in a metalline matter, is the very form of Gold: or that rather which gives it its form. He adds

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adds a natural Mercuriality, which costeth right nought; that is a pure, sincere Mineral Water: without adulteration, not Artificial out of *Saturn*, *Jupiter*, &c. But natural not a dear *Mercury*: but that which is common and cheap. He adds one of his *Minera's* by Art is brought, that is our green *Lyon*, for with our first Menstrue, we Calcine only perfect bodies; but none which are unclean, except one, which is usually call'd by Philosophers the *Lyon-Green*, into this the clearness of the Sun, or of the Moon, secretly descends: that is, by this the Mercuriality, or profundity of the Sun and Moon are manifested by exuberation, but is hidden from sight a long time; till after putrefaction, it exuberates and appears openly, bleeding and changing colours, and at first being cloathed in a glorious Green: of which saith the Rosary, O happy Greenness, without which nothing can spring? This exuberate-*Mercury* is our hidden Stone, that is, Potentially, for when that appears; repugnant natures are tyed to Unity, that is our *Green-Lyon*, or *Minera*, or vegetable humidity, or Mercuriality

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lity natural, which costeth right naught,
or our first Menstrue, and the noblest
Creature of Earthly composition, which
is either the Sun, or Moon, but especially
the Sun: In each of which the Mercu-
riality is invisible, and appears not to
sight; but by effect, that is, in the quali-
ty of clearness, with Whiteness in one,
and with redness in the other, these three
being United, the *Mercury* of the Sun
exuberates and appears at first green, then
is the Eclipse near, and the Northern
progress, the process after all this is short;
this one thing putrifies, then wash him in
his own broth, till he become White,
then Ferment him wisely; there is the
beginning, middle and end. *Glory be to
God.*

F I N I S.

*These Books are Printed lately for
William Cooper at the Pellican
in Little-Britain, London.*

The Philosophical Epitaph in Hieroglyphical Figures.

*A Prief of the Golden (also the Miracle
of Nature.*

*Glauber's Golden Ass, to get Gold
from Stones, Sand, &c.*

*Jehior, the Three Principles or Original
of all things*

*A Catalogue of Chymical Books in 3
parts.*

*Simpson's Philosophical Discourse of
Fermentation.*

*Æyrenaus Philalethes's Secrets Re-
veal'd, Or the Shut Pallace open'd.*

*—His Exposition upon Sir G. Ripley's
Epistle to K. Ed. IV.*

*—Upon Sir G. Ripley's Recapitu-
lation.*

These are Printing.

*Æyr. Philalethes his Exposition upon
Sir G. Ripley's Vision.*

—Upon Sir G. Ripley's Preface.

—Upon Sir G. Ripley's first 6 Gates.

F I N I S.