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A true & faithful relation of what passed for many yeers between ... John Dee ... and some spirits tending (had it succeeded) to a general alteration of most states and kingdomes in the world ...

Dee, John

London, 1659

Stiftung der Werke von C.G.Jung, Zürich

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Libri Cracoviensis mysticus Apertorius, Iulii, 12. 1584.

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LIBRI CRACOVIENSIS MYSTICUS
APERTORIUS,

Julii, 12. 1584.

PRÆTEREA PROOEMIUM MADIMIANUM,

Libri primi, Pragense Casareique, Anno 1584.

Augusti 15. Stilo Novo.

*Liber 5. Cracoviensium Mysteriorum Apertorius.
Thursday, Julii 12. Anno 1584.*



ARRY

to the providence

Yár ry.

ID*UIGO *O

Δ. Note the wicked power dazeled so the eyes of E. K. that he could not well discern this O, but staying at it a while concluded it to be an V: which afterward, and by and by, he corrected.

of him that sitteth on the holy Throne

Id ui-go.
I d oi go.

The Curtain being plucked.

He. *Have Patience.*

Δ. As we were talking of the name of God *Idoigo* in *Enoch* his Tables, a voice said.

A voice *Where the most force was, the Devil crept most in. Herein the Devil thought to deceive you.*

Δ. It must be then *I doigo?*

OD

and

Od.

TORZULP

rose up

Tor zulp.

IAODAF

in the beginning

Y
Ia ó daf.

GOHOL

saying,

Go hól.

CAOSGA

The earth,

Ca óf ga.

TABAORD

let her be governed

Ta ba ord.

SAANIR

by her parts,

Sa á nir.

OD

and

Od.

CHRISTEOS

let there be

Chris té os,

YRPOIL

division

Yr pó il,

TIOBL

in her,

Ti óbl.

BUSDIRTILB

that the glory of her

Buś dir tilb.

NOALN

NOALN	<i>Maybe</i>	No aln.
PAID	<i>alwayes</i>	pa id.
ORSBA	<i>drunken</i>	Orf ba.
OD	<i>and</i>	Od.
DODRMNI	<i>vexed</i>	Dodrumni.
ZYLNA	<i>in it self.</i>	Zyl na.
ELZAPTILB	<i>Her course,</i>	El zap tilb.
PARMGI	<i>Let it run</i>	Parm gi.
PIRIPSAX	<i>with the Heavens,</i>	Pe rip sax.
OD	<i>and</i>	Od.
TA	<i>as</i>	Ta.
QURLST	<i>an handmaid.</i>	Kurlst.
<i>Il. Have patience a little.</i>	<i>E. K.</i>	Qurlst.
<i>E. K. Now they are here again.</i>		
BOOAPIS	<i>Let her serve them</i>	Boo a pi s.
LNIBM	<i>one season;</i>	Lnib m.
		Chofe.
OUCHO	<i>Let it confound</i>	O v Cho.
SYMP	<i>another,</i>	Symp.
OD	<i>and</i>	Od.
CHRISTEOS	<i>let there be</i>	Chris te os.
AGTOLTORN	<i>no Creature</i>	A g tol torn.
		Mirk.
MIRC	<i>upon,</i>	Mirc.
Q	<i>or</i>	Q.
TIOBL	<i>within her</i>	Ti ob l.
LEL	<i>the same</i>	Lel.
TON	<i>..... one and the same.</i>	Ton.
	<i>All</i>	
PAOMBD	<i>her members</i>	Pa Ombd.
DILZMO	<i>let them differ</i>	Dil zmo.
ASPIAN	<i>in their qualities,</i>	As pi an.

OD	and	Od.
		Long, or short.
CHRISTEOS	Let there be	Chris te os.
AGLTOLTORN	no one Creature	Ag l ter torn.
		Ah.
PARACH	equal	Ach.
		Pa rach.

The wicked spake behinde E. K.

Note.

ASYMP	with another.	A symp.
CORDZIZ	The reasonable Creatures of the earth, or Man.	Cord ziz.
DODPAL	Let them see	Dod pal.
OD	and	Od.
FIFALZ	weed out	Fi falz.
LSMNAD	one another.	Ls mnad.

E. K. Now the Curtain is drawn.

A voyce..... Read.

Δ. I read it ... ter from the beginning hitherto.

Ile. Whereat doubt you.

Δ. Is it true, that before the Creation of man this kinde of Malediction was pronounced, or when else shall we understand it to have been spoken?

A voyce. True it is that one man weedeth out another. To avoid which fault it is said, and after God thy brother as thy self.

One Kingdom riseth up against another, the servant against his Master, the wicked son disdaineth his father. All which fell upon man when God cursed the earth: For, perfect love was taken from amongst them, and the spirit of malice came amongst them, to the intent they might be alwayes at variance, and one weed out another, and so must be, and shall be unto the end. Answer me, why turned God Adam out into the earth.

Δ. Because he had transgressed the Laws to be kept in Paradise.

... It is true. Then Adam offending, received punishment for his offence, in that he was turned out into the earth. If he had been turned out to a blessed place, then can you not aptly say he was turned out, for he that is turned out goeth to dishonour: Even so Adam, from innocency through his fall, was turned out to corruption into a prison prepared for him before, if he offended. God (my brother) knew he would offend: he knew also how to dishonour him.

As Jesus Christi brought all blessednesse, and comfort into the world: So did Adam, accursed, bring all misery and wretchednesse into the world, and in the same instant, when Adam was expelled; The Lord suffered the earth to be accursed for Adams sake, and placed then, said the Lord these things, and gave unto the world her time: and placed over her Keepers, Watch-men, and Princes, for years, moneths, and dayes: [I am easie, you may understand my rule.]

Δ. Note, All this was answered by a voyce, as concerning my question, or doubt heretofore expressed.

... After this, a great pause was used: In which time in my minde, I discoursed of the Ministry Angelical, not all to have been committed to their charge with their Creation, but afterward in divers times, divers offices, both toward God and man.

A voyce. To morrow morning I will meet you here the third hour.

[d d]

Δ. The

If.

Note.
In the same instant, Angelicall Watch-men, Keepers, Princes of the earth.

OD

Δ. The third hour after the Sun rising mean you?
 A voyce. I.
 Δ. Let us hartily thank the Lord and praise him alwayes: His Mercy and Grace be upon us, now and ever. Amen.

Fryday, Julii 13. Mane hora 7. † Cracovia.

Δ. *Oratione Dominica finita, &c.*

Δ. At the first looking, E. K. saw the Curtain usual to appear, and somewhat plighted, and shortly.

A voyce. Read that you have done.

Δ. I read hitherto that was written.

E. K. Now they appear, the Curtain being drawn away: But the round Table, or Globe appeared not.

E. K. Now they have drawn the Curtain over them again.

Δ. Blessed be they that are come in the name of our God, and for his service.

E. K. Now they appear, and the Table, or Globe with them.

He. The rest.

Δ. In the name of Jesus, and for his honour.

OD	<i>And</i>	Od.
		Gad.
FARGT	<i>the dwelling places,</i>	Farg t.
BAMS	<i>Let them forget</i>	Bams
OMAOAS	<i>their names,</i>	O ma oas,
CONISBRA	<i>the work of man</i>	Conis bra.
OD	<i>and</i>	Od.
AUAVOX	<i>his pomp:</i>	A ua vox.
		g dg.
TONUG	<i>Let them be defaced</i>	To nug.
ORSCATBL	<i>his buildings,</i>	Ors cat bl,
NOASMI	<i>let them become</i>	No as mi.
TABGES	<i>Caves</i>	Tab ges.
LEVITHMONG	<i>for the beasts of the field</i>	Levith mong.
		Ki.
UNCHI	<i>confound</i>	Un chi.
OMPTILB	<i>her understanding</i>	Omp tilb.
ORS	<i>with darknesse,</i>	Ors.
BAGLE	<i>for why?</i>	Bagle.
MOOOAH	<i>it repenteth me</i>	Mo o Oah.
OICORDIZIZ	<i>I made man</i>	Oi cord ziz.

LCA

L CAPIMAO	<i>one while</i>	L ca pí ma o.
IXOMA XIP	<i>let her be known,</i>	Ix o máx ip.
ODCACOCA SB	<i>and another while</i>	Od ca có casb.
Gab. Move not, for the place is holy.		
E. K. All is covered.		
E. K. Now it is open.		
GOSAA	<i>a stranger,</i>	Go fa a.
BAGLEN	<i>because</i>	Baglen.
PII	<i>she is</i>	Pi i.
TIANTA	<i>the bed</i>	Ti án ta.
ABABALOND	<i>of an harlot</i>	A bá ba lond.
ODFA ORGT	<i>and the dwelling place</i>	gt, or dgt. Od fa orgt.
TELOCVOVIM	<i>of him that is fallen.</i>	lotch, or loch. Te loc vo v im.
MADRIAX	<i>O you heavens</i>	yax Má dri iax.
TORZU	<i>arise,</i>	Tor zu.
OADRIAX	<i>The lower heavens</i>	O á driax.
OROCHA	<i>underneath you</i>	ka. O ró cha.
ABOAPRI	<i>let them serve you,</i>	A bó a pri.
TABAORI	<i>Govern</i>	Tabá o ri.
PRIAZ	<i>those</i>	Priáz.
ARTABAS	<i>that govern,</i>	Ar ta bas,
ADRPAN	<i>Cast down</i>	dir. A dr pan.
CORSTA	<i>such as</i>	Cor sta.
DOBIX	<i>fall,</i>	Dobix.
YOLCAM	<i>bring forth</i>	Yol cam.
E. K. Now the Curtain is drawn.		
PRIAZI	<i>with those</i>	Pri á zi.
ARCOAZIOR	<i>that encrease,</i>	Ar co a zior.
ODQUASB	<i>and destroy</i>	Od quasb.
	[dd 2]	QTING

Q TING	the rotten	dg Q ting.
R I P I R	No place,	Ri pí r.
P A A O X T	let it remain	Pa a oxt.
S A G A C O R	in one number.	Kor Sa gá cor.
V M L	Adde	Vml.
O D	and	Pur
P R D Z A R	Diminish	Prd zar.
C A C R G	until	cúrg Ca crg.
A O I V E A E	the Stars	A oi vé a e.
C O R M P T	be numbred;	Corrupt.
T. O R Z U	arise,	Tor zu.
Z A C A R	Move	Zacar.
O D Z A M R A N	and appear	Od zamran.
A S P T	before	Aspt.
S I B S I	the Covenant	Sib sí.

E. K. Now he hath drawn the curtain again.

B U T M O N A	of his mouth,	But mo na.
D S	which	Ds.
S U R Z A S	he hath sworn	Sur zas.
T I A	unto us	Tia.
B A L T A N	in his Justice.	Baltan.
O D O	Open	Odo.
C I C L E	the mysteries	Cicle.
Q A A	of your Creation,	Qá a.
O D	and	Od.
O Z A Z M A	make us	Ozazma.
P L A P L I	partakers	Pla plí.
I A D N A M A D	of undefiled knowledge.	Iad na mad.

There
Now
Δ. B
Δ. I
A voi
Δ. It
O thou
they sh
E.
E.
Gab
houses
worth th
But y
the tim
perfect f
See th
basty an
There
which sh
formally
E.
gether
Δ. S
Gab.
Δ. I h
Gab.
Thou st
If you
ciful unto
say, but w
E. K
The

The first Aire, is called	Lil.	
The second	Arn.	
The third	Zom.	
4	Paz.	
5	Lit.	
6	Maz.	
7	Deo.	
8	Zid.	
9	Zip.	
10	Zax.	
11	Ich ik.	
12	Loe.	
13	Zim.	
14	Uta.	
15	Oxo.	
16	Lea.	
17	Tan.	
18	Zen.	
19	Pop.	
20	Chr	kar in palato
21	Asp.	very much.
22	Lin.
23	Tor.	
24	Nia.	
25	Uti.	
26	Des.	
27	Zaa.	
28	Bag.	
29	Rii.	
30	Tex.	

There is all _____

Now change the name, and the Call is all one.

Δ. Blessed be he who onely is alwayes one.

Δ. I take these names to be as *primus, secundus, tertius*, and to 30.

A voice. Not so, they be the substantial names of the Aires.

Δ. It was said they had no proper names; but were to be called, O thou of the first Aire, O thou of the second, &c. I pray you reconcile the repugnancy of these two places, as they should seem.

E. K. The Curtain is opened.

E. E. Now Gabriel standeth up.

Gabr. Thus hath God kept promise with you, and hath delivered you the keyes of his store-houses: wherein you shall find, (if you enter wisely, humbly, and patiently) Treasures more worth than the frames of the heavens.

But yet is not August come: Notwithstanding the Lord hath kept his promise with you before the time. Therefore, Now examine your Books, Confer one place with another, and learn to be perfect for the practice and entrance.

See that your garments be clean. Herein be not rash: Nor over hasty; For those that are hasty and rash, and are lothsomely apparelled, may knock long before they enter.

There is no other reading of the Book, but the appearing of the Ministers and Creatures of God: which shewing what they are themselves, shew how they are conjoynd in power, and represented formally by those letters.

Note.
How this One
Call may serve
the 30.

God his pro-
mise fulfilled
before August.
Counsel for
preparation.
The reading
of the Book.
The letters.

E. K. Now he taketh the Table, and seemeth to wrap it up together.

Δ. Seeing I have moved the doubt of their names I pray you to dissolve it.

Gab. You play with me childishly.

Δ. I have done.

Gab. Thinkest thou that we speak any thing that is not true? Thou shalt never know the mysteries of all things that have been spoken.

If you love together, and dwell together, and in one God; Then the self-same God will be merciful unto you: Which blesse you, comfort you, and strengthen you unto the end. More I would say, but words profit not. God be amongst you.

The mysteries
of this Book
Dwell toge-
ther.

E. K. Now they both be gone in a great flame of fire upwards.

Δ. Laudibus

Aug 10
dom O A
hor
Deo

Δ. Laudibus te celebrabo Domine Deus quoniam non prevaluerunt Inimici mei super me. Domine exercituum clamavi ad te, & tu salvasti me. Convertisti dolorem in gaudium mihi, dissolvisti luctum meum & circumdedisti me lætitia. Misericordias tuas in æternum cantabo. Notam faciam veritatem tuam in vita mea. Os meum narrabit Justitiam tuam omni tempore beneficia tua: certè non novi numerum. Sed Gratias agam donec mors rapiat, tibi psallam quamdiu fuero. Laudem tui loquetur os meum: & omne vivens celebret nomen tuum Sanctum, in perpetuum & semper. Laudate Dominum, O vos Angeli ejus, potentes virtute facientes jussus ejus, obedientes voci verbi illius. Collaudate Deum Universi exercitus ejus, Ministri ejus qui facitis voluntatem ejus. Omne quod vivit laudet te Domine, Amen.

Relandus pene
in tuus.

1584. Remember that on Saturday, the fourteenth day of July, by the Gregorian Calender, and the fourth day of July, by the old Calender, Rowland my Childe (who was born Anno 1583. January 28. by the old Calender) was extreemly sick about noona, or midday, and by one of the Clock ready to give up the Ghost, or rather lay for dead, and his eyes set and sunk into his head, &c.

I made a vow, if the Lord did foresee him to be his true servant, and so would grant him life, and confirm him his health at this danger, and from this danger I would (duriug my life) on Saturdayes eat but one meal, &c.

Remember on Wednesday night the eighteenth of July, as I walked alone about nine of the Clock in the evening, in the Chamber before my Study, (above) in divers places of that Chamber appeared flashes of fire, and did not lighten abroad.

Munday, Julii 23. Mane Circiter 8. † Cracovix.

Oratione Dominica finita.

Δ. I read *Mapfama* his first words of the book to be prepared of 48 leaves to be silvered, and would gladly know what I was now to do. By and by at the first looking into the stone.

E. K. There appeared ten Pikes, all black on the ground in a Circle as it were, and 1 in the middle, a great Pike, standing up. And *Vera, falsis, falsa*, seemed to be written in the middle of that Circle, somewhat blacker then all the rest, which seemed to be as new molten Pitch.

A voyce. *Qui non in 7. vivant in undecimo.*

Δ. I made a short discourse to God of my sincere, and just dealing, hitherto of the book of *Enoch*, written, of the book to be silvered, how hardly I can get it performed to my contentment: (the books being laid on the Table, that of *Enoch*, and that as it were silvered) &c. I craved therefore the exposition of this dark shew, and as yet nothing pleasant, or plain: My conscience is clear, and I trust in the Lord his mercies.

E. K. After this appeared a man all black, naked all over.

..... *O thou that art just, and hast a clear conscience, answer me.*

Δ. In the name of Jesus.

..... *Who commanded thee to be gone?*

..... I take the Commandment to have been from God.

..... *Thou hast broken the Commandment of God.*

Δ. I can in no case yield thereunto.

..... *You have dishonoured the Lord: which is just in the bottom of his own breast, and gave you warning, and commanded you to go: which is the Lord of Heaven and Earth.*

May 21. Mane.
Et à Meridje
per Mapfama.
.. 27 Junii, per
AVE.

Δ. O Lord, my first charge was in these words: Thou shalt go from hence with him to the Emperour: It was also said that he should make provision for this one voyage, and for the rest God had provided. So that seeing I was to go with him, and he hath not yet provided (doing what he can) what shall I say, or do?

..... *True it is, thou hast had the victory, and thou, and thy Children have tasted mercy. Thou art one of those, that when I command thee to leave nothing with life, yet thou savest the fallings to offer before him that abhorreth such sacrifice.*

Δ. Lord, I know no such act of mine: The Lord be mercifull to me. For when it should come to such a case, God knoweth, I would spare none.

..... *O thou just man [shaking his head] thou art become a Saul.*

..... *Wherefore did God (answer me) take the Kingdom out of Saul his hands?*

Δ. It appeareth in the Bible, because obedience was better then sacrifice.

Reg. 1. cap. 15.

..... *Even so, if thou hadst been obedient, thy obedience had been regarded. But I say unto thee, the Lord oweth thee nothing for thy labour: he hath payed thee to the uttermost.*

As f
that his
But
the Com
desert)
things
But
All W
Heaven
have se
Δ. C
A. Lask
he seen
.....
be com
which
Laskie
Δ. I
shall I c
.....
Δ. M
Orat
Ave, M
ram in
Afte
stone a
He sa
Δ. I
.....
Δ. I
.....
Δ. I
willed t
for A. I
.....
I hav
When
Am n
my peop
I hav
I hav
vented n
And
world th
[Δ.]
.....
fall in t
Mon
.....
[Δ.]
Δ. W
.....
upon you
E. K
king.
.....
shalt ch
sell my n
Notwi
saken you
As

As for Lasky, I will give him over to the spirit of error: and he shall become more poor, so that his own Children shall despise him.

A. L. His plague threatened.

But it shall not come to passe in these dayes: For I will keep my promise with you. You do the Commandment of Princes, and Lords, and Masters: But when the God of Justice (without your desert) entertaineth you, and placeth you, and dwelleth amongst you, (which is able to give you all things) commandeth you to go, and that for your own profit, you think it nothing to offend him.

Δ. O most mercifull and just God.

But true it is, That, Obedience pleaseth the Lord for thererin, his Creatures glorifie him most. All Worship, all Honour, all Loves, all Faith, all Hope, all Charity, all the knitting together of the Heavens consisteth in Obedience. For if you had been obedient, the very stones of the earth should have served your necessity. For the Lord will not be found a lyar.

Obedience.

Δ. O Lord, be mercifull to me: I could not do thy Commandment in going without A. Laskie, and him I was not able to cause to goe without provision: And to our judgement he seemeth marvellously to be carefull to make provision: but still he hath hinderance.

..... Thou (hearest thou?) the Lord forgiveth thee: but from henceforth, he commandeth thee that thou open not the secrets and the judgements, which the Lord shall open unto thee of the times to come, unto Laskie.

Dee, Is pardoned. No more secrets of God to be opened to A. L.

Δ. I pray you to say somewhat unto us, as concerning this book to be filvered: Else what shall I do, if I have not direction herein, the case being so hard.

..... As concerning the book, when thou art at the end of thy journey it shall be told.

Δ. Misericordias Domini in aeternum Cantabo, Amen. Hallelujah. Amen.

Tuesday, Julii 31. Mane hora 7. † Cracoviae.

Oratione Dominica finita, & variis ejaculationibus factis tam ad Gabrielem, quam Nalvage Ave, Mapfama, & Ilemer, quam maximè ad Deum ipsum pro suo lumine, auxilio & protectione: tam in ipsa actione quam itinere presenti, futuro, versus aulam Cæsaris.

After a great hour attendance. At length appeared one all naked, black, and about the stone a Circle of black.

He said, Were you not commanded to go after ten dayes?

Δ. It is true.

..... And what followeth?

Δ. I appeal unto the mercy of the highest, for that I have not offended upon wilfulnesse.

..... Say what followeth.

Δ. It followeth that we may drink of a Cup, which we would not, &c. And also we were willed to provide for this journey, which provision onely now is made for us two, and not yet for A. L. himself.

..... Thus sayeth the Lord, I have stretched out my hand, and you have hindred me.

I have brought things unto their course, but you have thrust your selves between.

When I appointed you 10 dayes, did I not also tell you that the earth was mine.

10 Dayes.

Am not I the God of heaven and earth, by whom you breath. The same which also forsaketh not my people in the time of need.

I have opened my wings, but you have refused my cover.

I have brought in madnesse into the house of the unjust, but you have prevented my judgement.

Δ. Fortè. Madnesse procured in the K. and he is now recovered.

And because you have done so, and have trusted more in the mallices of the world then in my power.

[Δ. Lord we have not done so: to our knowledges.]

Δ. A scourge to follow unto us: Lord be mercifull.

..... Therefore shall you drink of a Cup that you would not: but it shall not fall in these dayes, but in the dayes to come.

[E. K. The fire cometh out of his mouth as he speaketh.]

Moreover, If you go, it is: if you go not, it also shall be.

[Δ. Make that dark speech plain, for I need you not.]

Δ. We were willed to go, but with this condition, that Laskie should make provision.

A. L.

..... I have not sealed this sin unto thee [Δ.] but yet I have measured out a plague, and it shall light upon you all. But unto Lasky I have sealed it, and it shall be heavy.

E. K. Doth not A. L. use all the means he can for provision making.

..... The time shall come when I am, and will appear unto thee in a Vision, and of seven Rods thou shalt chuse one, unto you both I speak: For I will not let passe my dishonour unpunished, neither will I sell my name like an hireling.

Notwithstanding, in the midst of my fury I will be mercifull unto you, when you think I have forsaken you, then shall the Rod break, in pieces.

Δ. Lord

Δ. Lord deal with us, as we have just cause to put our trust in thee, not onely in the principal state of our salvation, but also in this Action.

..... You go: I will not forsake you. *And what I have said, that I have said. And it is a living spirit, and shall bear witness of it self. For, great is the God of Hosts in power, and in all his works, and words most just.*

Δ. Lord, is it thy will that we shall go before this A. L. toward Prage?

..... If you tarry it is, and if you go, it shall be.

Δ. Lord make that plain unto us?

Thus sayeth the Lord, if you tarry, it is because I am, which am strength, and triumph against mine enemies, and so against the enemies of those that put their trust in me: And shall be, because I am just, and because it is.

For, that I am, I am, and my spirit is justice and truth: which before, was, is, and shall be, and after, world without end.

Δ. Lord, shew us the light of thy countenance, and be not wrathfull against us any longer, be a comforter unto us in our journey to be undertaken.

..... Move me not, for I am gone.

E. K. He is gone.

Δ. *Misericordia Domini sit super nos, nunc & in sempiterna seculorum secula. Amen.*

A N N O 1584.

On Wednesday the first day of August, at afternoon (hora 3.) we entred on our journey toward Prage, in the Kingdom of Beame, whither we came on thursday sevenight after, by three of the Clock, that is exactly in eight dayes.

We came by Coach, J. E. K. and his brother, and Edmond Hilton, so that we came to Prage Augusti 9. by the new Calender: but by the old July 30. two dayes before August the old Calender.

Miserere Nostri Deus Noster neque in eternum irascaris nobis.

P R A G E 1584.

Augusti 15. Wednesday, we began on the day of the assumption of the blessed Virgin Mary: in the excellent little Stove, or Study of D. Hageck his house lent me, by Bethlem in old Prage. Which Study seemed in times past (Anno 1518.) to have been the Study of some Student, or A-- skilfull of the holy stone: a name was in divers places of the Study, noted in letters of Gold, and Silver, *Simon Baccalaureus Pragensis*, and among other things manifold written very fairly in the Study (and very many Hierogliphical Notes Philosophical, in Birds, Fishes, Flowers, Fruits, Leaves, and six Vessels, as for the Philosophers works) these verses were over the door.

*Immortale Decus par gloriaque illi debentur
Cujus ab ingenio est discolor hic paries.*

And of the Philosophers work (on the South-side of the Study) in three lines, uppermost was this written.

Candida si rubeo mulier nupta sit marito: Mox complectuntur, Complexa concipiuntur. Per se solvuntur, per se quandoque perficiuntur: Ut duo que fuerant, unum in corpore fiant: Sunt due res primo, Sol cum Luna, tamen in imo, Confice, videbis, fit ab hiis lapis quoque Rebus.

Luna potentata, peregit Sol Rebus actu: Sol adit Lunam per medium, rem facit unam. Sol tendit velum, transit per eclipica Calum: Currit ubi Luna recurrit hunc denuo sublima. Ut sibi lux detur, in sole que retinetur. Nec abiit vere, sed vult ipsi commanere: illustrans certe defunctum corpus aperte: Si Rebus scires, quid esset tu reperires. Hac ars est cara, brevis, levis atque rara. Ars nostra est Ludus puero, labor mulierum; scitote omnes filii artis hujus, quod nemo potest colligere fructus nostri Elixiris, nisi per introitum nostri lapidis Elementati, etsi aliam viam queris, viam nunquam intrabit nec attinget. Rubigo est Opus, quod fit ex solo auro, dum intraverit in suam humiditatem. And so it ended.