

Spirit's Day Studies

The Writings of Jane Lead

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*Shake, shake your earthly dust away
Now it's the Spirit's Day,
that will admit of no delay.*

The Eight Worlds

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Abbreviations used in this study
[www.janelead.org/SDS Abbreviations.pdf](http://www.janelead.org/SDS%20Abbreviations.pdf)

A

Thorough Philosophical Letter

(missive)

of the Right and True

Stone of the Wisdom

(Stone of the Wise):

Written by John Pordage,
Medical Doctor.

Ein
Philosophisch Sendschrei-
ben vom wahren Steine der Weiß-
heit / an eine nach solchem zwar
mit Ernste grabende ; jedoch
Ihre Ruhe und Freude zu
frühzeitig darinnen su-
chende Seele.

Printed in the year of Christ 1694 (1698), and can be found at Amsterdam with Henrich Werstein. Now, however, brought to print anew by Friedrich Roth-Scholtzen / Herrenstadio-Silesium, Nuremberg, by Adam Jonath, blessed heir of Felßecker, 1733.

17th Century Version

Transcribed and Translated by Andy Turner
and offered to www.JaneLead.org,

With additional translation by *Anonymous*.

A
Thorough Philosophical Letter
(missive)
of the Right and True
Stone of the Wisdom
(Stone of the Wise):

To Someone who digs for it with seriousness, however,
their soul seeks rest and joy within too prematurely.

In which the entire process of the philosophical work, or how one should properly begin the work of true rebirth, to proceed happily therein, and to bring it to a perfect and blessed end, is thoroughly instructed and explained (literally “carried out”).

To teach and warn a good soul, who has searched and dug with great earnestness for the first matter of this (hearty) marvellous stone of the divine tincture, who has actually (really) found and tasted it, but out of a lack of sufficient light, has all too prematurely imagined to perfectly possess it and to have come to complete rest.

Now, (To warn and to teach) to the instruction of all those who are likewise engaged in this process, translated from English and brought (literally being given) to light.

Dear Madam.

§.Because it is known to me that you have found the matter of the stone, indeed the right matter of the true stone of Wisdom (the Wise); So, I feel moved and impelled in myself to send these few lines to you for your comfort. Now, matter, as you know, is the eternal nature of the Son; it is the essence and nature of divine love; it is the paradise of souls; it is the heavenly blood of the Virgin; it is the heavenly tincture; it is the seed of pure nature, which has its life within itself; it is the impregnating body through which you will be able to sing songs of praise and thanksgiving to the holy Trinity in unity. However, this is not enough. You must not remain stuck here: because there is still no rest for you here; You do not have to rejoice in the fact that you have the matter of the great miracle, namely the fat oil of the divine tincture, which is the divine essence, and that you also know it and enjoy its first fruit. Rather, I now want to encourage you further and instruct in the manner in which you should make out and shape the stone, or to work it out how it should exist in water and fire, which is the Wonder of all Wonders, and the secret of all secrets; in which the true blessing and bliss of eternity consists. According to this, ignite yourselves fervently in this fire of love, so that, because you have found such a precious oil of life, such a precious treasure, and such divine matter within yourself, you may now continue to go further, and learn to recognize the art and way how you are to make the composition of the stone, work it out and should shape it; within which you will attain the knowledge of the eternal world’s wonders.

§.Believe me, it is not an easy thing to make the divine stone of power, even if we have already acquired its true matter. A. Pontanus practiced and tried it five hundred times, after he had already recognized the true matter in which he should work, and before he was able to find it he did not stop trying and attempting until he had overcome it. So also let your virginal mind even do, and do not cease searching for the pearl until you have found it.

§.The matter is, as you know, the red earth, which is found only in paradise; It is the red tincture, the purest, sweetest blood of eternal virgin humanity, which is called the virgin seed, the virgin nature, from which the virgin life, from a virgin mind, flows from its roots.

§.The oven, namely the oven of the Philosophers, was, as you know, a great mystery; they had two of them, one inside the other. The outer oven is made of clay and bricks; However, it is wonderfully made by the spirit of the great world and its constellations or stars, and is none other than your outer visible body, composed of the four elements. But if, after you have found the matter, you do not make or work out the stone before your earthen oven breaks, then you have no hope of being able to completely work out the stone after this external oven is broken.

§.The inner furnace, which the philosophers held as a high, hidden secret, was their Balneum Mariæ, a glass vial into which they put their matter, a substance and existence that is more precious and worth more than the whole world. They enclosed this and sealed it with the Sigillo Hermetis (Hermetic Seal) under lock and key, so that nothing of the power of the matter could be smoked/wasted away, nor could any foreign matter, which was contrary to its nature, penetrate into it. This holy oven, this Balneum Mariæ, this glass vial, this secret oven is the place, the matrix or mother-womb, and the centre from which the divine tincture emanates, swells up and has its origin.

§.I do not need to remember the location or place where the tincture has its dwelling and residence, nor do I need to mention its name, but rather to urge (exhort) you only to knock at the base. Solomon tells us in his Song of Songs that its inner dwelling is not far from the Navel, which is like a round cup filled with the holy liquor of the pure tincture. ¹

§.You know the fire of the philosophers, this was the key which they kept hidden because they believed and knew that the knowledge of this fire was the key of the secret, which could unlock all things and discover the work itself; so that nothing else would be required of the artist, than diligence and vigilance. The fire is the love-fire-life that flows out of the divine Venus, or love of God, the fire of Mars is too hot, too sharp and too fierce, so that it would destroy and burn the matter: therefore, alone the love fire of Veneris has the properties of the right true fire.

§.With this, so allow from me to encourage and (grace) inspire you, so that you may be a serious seeker. May you reaffirm your virginal will so that you become one of the true seeking artists; For now, that you have known and recognized these three great secrets, which serve to obtain the stone, as the true matter, the true furnace, and the true fire, do you want to keep your talent or pound in your handkerchief and be an useless maid (servant)? God forbid you let that happen! Rather, pursue Him, so that you may know Him, so you will know Him; go away and seek Him, and you will find Him, for it is a gift from God, given to earnest seekers.

§.You see that the heaviest and most labourious work is still behind, and that consists in the composition and shaping/forming of the stone. The hidden treasure lies in the consummation and completion of the work. But in order to compose this heavenly stone, you must learn the heavenly or divine philosophy, which will end in true theology: otherwise, you cannot think that you will ever bring to an end the

¹ Song of Songs 7 verse 2

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philosophical work in your oven. But the true philosophy is not the vain and empty philosophy that is read in books and taught through art, which Paul warns us about, but it is to recognize God in the pure restored nature, it is the art and way of knowing and recognizing, how the deity inserts and pours itself in every characteristic (property) of nature. And this true philosophy will incentrate you in the knowledge of the Holy Trinity, which is the true fixed stone for which the wise of all times have researched and searched.

§.This true philosophy will teach you how you should know yourself, and if you know yourself correctly, you will also know pure nature; because pure nature is within you. And when you recognize the pure nature, which is your true selfhood, freed from all evil, sinful selfhood, then you also recognize God; because the deity is hidden and wrapped up in pure nature, as a kernel in the nutshell. True philosophy will teach you the right mixture, it will teach you the right quantity in weight and measure, what you should add and what you should take from it.

§.True philosophy will teach you what is meant and understood by descension and what by ascension, what by distillation, what by sublimation, and what by circulation of matter; for the ancient philosophers expressed their secrets through different words and ways of speaking. The true philosophy will teach you who is the father and who is the mother of this magical child? Likewise, what is the food and abode through which you must feed and sustain us? Just as, no less, what are the colours that this noble stone must attract/absorb/put on before it can be shaped, fully prepared and made out. Here you see that the end of the work is crown and glory: go away therefore, and let your heart bless the work that has begun in your souls. And while you are a young artist in the work, I will prescribe a process for you in it, so that when you plough with my calf, you will understand my riddle, and not otherwise.

§.The father of this child is Mars, he is the fire of life that emanates from Mars, as the Father's Characteristic (property). His mother is Venus, who is the gentle fire of love and emanates from the son's own nature. Here you see male and female, the man and the woman, the bride and the groom, the first wedding or marriage of Galilee² in the characteristics (properties) and forms of nature; which occurs between Mars and Venus when they return from their state of apostasy. Mars, or the husband, must become a divine man, otherwise, pure Venus will not marry him or take him into the holy (sacred) marriage bed. Venus must become a pure virgin, a virgin woman, otherwise the angry, jealous Mars will not marry her in the wrathful fire, nor will he live in union with her; but instead of unity and harmony, there will be nothing but strife, jealousy, discord and enmity among the creatures of nature; But if there is no union between them, then there can be no marriage either; and if there is no marriage between them, no conception can take place. And if there is no conception, then there can be no vivification, and if there can be no vivification, nor the birth of this magical child, then there can be no stone, and so all labour is lost.

§.If you therefore wish to become a learned artist, look for the union of your own Mars and Venus with earnestness, so that the marriage bond is properly tied and the marriage between them is truly consummated. You must ensure that they lie together in the bed of their unity and live in sweet harmony, then Virgin-Venus will give you her pearl, her water spirit, to soothe the Mars fire spirit and the Mars wrath-fire will willingly merge entirely in love and gentleness with the love-fire of Venus, and thus both properties, as fire and water, will mix with one another, agree with one another and flow into one another; from whose unity and union the first conception of the magical birth, which is called tincture, the love-fire tincture, and it will arise.

§.And now even if the tincture has been conceived in the Mother-womb of your humanity and brought to life, there is still a great danger in this and it is to be feared that it will become neglected be-

² Conversion, Return, Remorse, Repentance.

cause it is still in the body or in the mother's womb, or before it is brought to light in good time. With this in mind, you must now look for a good child-guardian, who will take good care of it in its childhood and who will look after it properly: and such must be your own pure mind and your own virginal will.

§.Furthermore, you must maintain the tincture only with such a nutriment or food and drink as is appropriate to its nature and is proper: Therefore it must be maintained solely with the nutriment from its own mother, that is, with the water of life, with the milk, with the oily tincture, and with the heavenly blood that flows from the breasts of the virginal Venus: For if you want to nourish it from Mars, its nutrition is too tart and too bitter, too sour and too sharp, it is as a poison and death to the tender tincture of life, and the wrathful fire of Mars would suffocate and kill the tender child in the womb of mankind; since, on the other hand, the love fire of Venus will nourish it well, strengthen it to life, and make it grow and increase. And if you nourish, nurture and take care of the delicate tincture of life so carefully, and if you do not give to do anything that goes against or is contrary to its nature, but rather only with that which maintains what is pleasant to it, then you will see the little child grow nicely and thrive. But here you must be vigilant and take good care not to irritate the tincture. Nor cause the child any annoyance, but go kindly and friendly with it, treat it gently and tenderly, indeed do nothing to it that goes against its pure nature. For otherwise you will cause great suffering and hardship to it, which could be a great danger that you might deprive the tender child of life and kill it, or through negligence, ruin the virgin seed again after it has already been accepted, conceived and brought to life.

§.However, after you have brought the virgin seed in the properties of Venus to strength by carefully nurturing it, and have sustained it every day with the virgin milk and the virgin blood, so that it is strong enough to endure harder nourishment, this child, this impregnated life must be confronted(challenged), tested, and tried in the properties of nature. Great worry and danger will arise again with it; it may suffer damage in the body and mother-womb of temptation, and therefore, you may be deprived of the birth. For here the delicate tincture, the delicate child of life, must descend into the forms and properties of nature, so that it may suffer and endure the temptation and may succeed; It must necessarily descend into the divine darkness, into the dark Saturnu, in which no light of life is seen: inside it must be imprisoned and bound with the chains of darkness, and must live from the food which the stinging (prickly) Mercury will give to eat; which to the divine tincture of life is nothing else but dust and ashes, poison and gall, fire and brimstone. It must enter in the fierce, wrathful Mars, by which it must be devoured (as Jonæ was in the belly of the hell), and must feel the curse of God's wrath, and must also be tempted by Lucifer and by millions of devils who dwell in the fire of wrath. And here the divine Artist sees in this philosophical work the first colour in which the tincture now appears in its blackness, it is the blackest blackness; the learned philosophers call it their black crow, or their black raven, or also the consecrated and blessed blackness; for in the darkness of this blackness is hidden, in Saturn's own nature, the light of light; and in this poison and gall is hidden in Mercury the most precious remedy against poison, the life of life: and in the anger or wrath and curse of Mars is hidden the blessed tincture.

§.All this makes the artist think that all his work has been lost. What happened to the tincture now? Here there is nothing that can be seen, recognized or tasted, but darkness, as the most painful death, as a hellish, fearful fire, nothing but the wrath and curse of God, he does not see that in this putrefaction or dissolution and destruction of the tincture of life, that in this darkness, there is light, in this death there is life, in this rage and anger there is love, and in this poison the highest and most precious tincture and medicine against all poison and disease. The ancient philosophers called this work or labour, their descension, their cineration, their pulverization, their death, their putrefaction of the matter of the stone, their corruption, their caput mortuum. You must not despise this darkness, or black colour, but endure it with patience, with suffering and in silence, until its forty days of temptation are over, until the days of its suffering are completed, then the seed of life will awaken itself to life, resurrect, sublimate or glorify itself, transform itself into white, purify and sanctify itself, give itself the redness, that is, transfigure

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itself and shape itself. Therefore, if the work has been brought this far, it is an easy labour: for the learned philosophers said that making the stone would then be a woman's work and child's play. So that when the human will has been surrendered or left, has become quiet, still and as a dead nothing, then the tincture will do and work everything in us and for us; when we can stand still and or celebrate and rest from all our thoughts, movements and imaginations. But how difficult, hard and sour is this work for the human will until it can be brought into this form, so that it may stand still and calm when all fire-trials to sift it are let loose and all kinds of temptations assail it!

§.As you can see, there is great danger here, and the tincture of life can easily be neglected and the fruit in the mother-womb corrupted if it is surrounded and attacked from all sides by so many devils and so many trying essences. But if it can endure or survive this fiery test and severe temptation and bring the victory from it, then you will see the beginning of its resurrection from the Hell, Sin, Death, and from the Grave of Mortality, and first of all you will see it appear in Venus's Characteristic (property): for then the tincture of life will break out with power from the prison of the dark Saturnus, through the hell of the poisonous Mercury, and through the curse and painful death of the wrath of God himself burning and flaming in Mars, and the gentle love-fire in Venus's own Characteristic (property) will get the upper hand, and the love-fire tincture will have the preference and supremacy (overlordship) in the government. And then the gentleness and love fire of the divine Venus reigns here as the lord and king in and over all (Characteristics) properties. Nevertheless, there is still a danger here that the work of the stone may still fail. That is why the artist has to wait until he sees the tincture covered with its other colour, with white and the whitest whiteness, which he expects to see after long patience and silence; which also really appears when the tincture rises in lunar properties: considered Luna gives the tincture a beautiful white, indeed the most perfect white colour and a brightly shining brilliance. And here darkness is transformed into light, and death into life. And over this bright, shining whiteness, joy and hope tend to rise in the artist's heart that the work has been so successful and turned out so well. For now, the white colour reveals to the enlightened eye of the soul purity, innocence, holiness, simplicity, unity of will, heavenly mindedness, holiness and justice, with which the tincture is now clothed over and over, as with a garment: it is bright like the moon, beautiful like the dawn. Now the divine virginity of the tingling life appears, and there is not a spot or a wrinkle nor a blemish to be seen in her.

§.This work the ancients used to call their white swan, their albification, or whitening, their sublimation, their distillation, their circulation, their purification, their separation, their sanctification, and their resurrection; because the tincture is made white like a brightly shining silver; It is sublimated or exalted and transfigured through its frequent descension into Saturn, Mercury, and Mars, and through its frequent reascension into Venus and Luna. This is its distillation, its Balneum Mariæ: because through the frequent distillation of the water, blood and heavenly dew from the divine virgin Sophia, the tincture is purified in the properties of nature, and, through the manifold circulation of the in-out and the passing through of the properties and shapes of nature, is made white and pure like brightly shining polished silver.

§.And here is all the impurity of the blackness, all death, hell, curse, wrath, and all poison, which arise from the properties of Saturn, Mercury and Mars, are separated and secluded, wherefore they called it their separation, and when the tincture in Venus and Luna had achieved their whiteness and brilliance, they called this their sanctification, their purification and whitening. They called it their resurrection; because the whiteness rises here from the blackness, and the divine virginity and purity from the poison of Mercury, and from the red, fiery fury and wrath of Mars. Here now fear and hope are mixed together in the artist's mind. At times he is overcome with fear that the work still might go wrong under his hand and that he might make a mistake; But soon he regains courage and hope that this will not happen, but that it will have a happy outcome, and therefore he takes care with all diligence, that he may behold and see the yellow colour that is reflected in Jove's characteristic (property); and in Jove the white colour of Luna is transformed into a brightly shining yellow colour. Luna in its white colour gave

essence and a white body to the tincture of life; but the yellow in Jove shows that it is enlivened (animated) with a new soul and has received life in the body and mother-womb of eternal nature. Here the Artist will become aware that the blind property can see; the deaf hear; the speechless speak; the dead are raised to life, and joy arises out of sadness.

§.After the tincture of life is impregnated with a body in Luna's Characteristic (property), and animated with a living soul in Jove's Characteristic (property), the Artist rejoices because a jovial, divine, joyful, tingling life appears; Nevertheless, he still has reason to be afraid: the birth of the tincture is not yet fully established and something is still missing. For whether God became man in those properties of nature; Man, in the properties of nature, has not yet been deified or God. The tincture of life still lacks the spirit of the Holy Spirit to ride in its chariot. According to this, it works within itself for fixation in Sol's property; for Sol gives the tincture spirit, it gives the tincture colour, fixation and perfection. The colour that Sol gives is a crimson scarlet colour, a deep garnet red, or a brightly shining burnished gold, or like the clear glow of the sun, or even the raisin-coloured blood. This is the solid and stable colour of the tincture, which Sol gives it, it is the majestic glow and bright colour, like the shine of the sun or pure burnished gold. And here all the colours are transformed and intertwined into this one colour, because it is the unchanging, stable colour.

§.Now the stone is shaped, the elixir of life is prepared, the love child or the child of love is born, the new birth is accomplished, and the work is entirely and perfectly formed. Vanish (go) away Fall, hell, curse, death, dragon, beast, and serpent! Goodnight mortality, fear, sadness, and misery! For now the redemption, salvation and restoration of everything that was so lost will find itself again from the inside and outside, because you now have the great secret and mystery of the entire world; You have the pearl of love; you have the unchangeable, enduring essence of divine joy, from which all healing virtue and all multiplying power comes; from which the working power of the Holy Spirit truly emanates. You have the seed of the woman, which has crushed the head of the serpent. You have the seed of the virgin, the white and red, the milk of the virgin and the blood of the virgin in one essence and characteristic (property).

§.Wonders of all wonders! You have the tinging tincture, the pearl of the virgin, which has three in one essence or property; it has body, soul, and spirit; it has fire, light, and joy; it has the property of the Father, it has the property of the Son, and it also has the property of the Holy Spirit, and all these three in a fixed and permanent essence and being. This is the Son of the Virgin, this is her firstborn, this is the noble hero, the serpent-treader, and the one who casts the dragon under his feet and crushes it. The ancient philosophers call Him their white and red lion. The scripture calls Him the lion of the house of Israel or Judah and David.

§.And so, you see where the true philosophy will lead you; namely, into a divine body in which you will find the life of the deity wrapped up in pure nature, in which you will recognize God in nature. Now paradise is found again in nature, the six-day labor of the souls under the curse has reached its end and has now entered into the rest of complete perfection: Because fixation is born, it is completely life, without any shadow of change; it is a constant day without night, an everlasting joy without sadness; an unceasing life without death: for now the paradise human being is clear, as a transparent glass in which the divine sun shines through and through, as gold that is completely bright, pure and clear, even without any blemishes or spots. The soul is now a confirmed seraphinic angel, she (it) may make herself a physician, a theologian, an astrologer, a divine mage, she (it) may make of herself whatever she (it) wants, do whatever she (it) wants, and have whatever she (it) wants: because all creatures have only one will in unity and harmony. And the same single will is God's eternal, infallible will: and now the divine man has become one with God in his own nature.

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§.If you do not understand me, then do not judge what you do not understand. Judge nothing before the time, because the judge is standing at the door. It is enough for me if you recognize and understand so much from what I have written here that it was done out of pure love for you. You can at least recognize and judge that someone else has revealed and tasted the tincture in himself, and another person has discovered and perfected the tincture in its work in all and every feature of nature. Accordingly, I will remain with my love for you: Your fellow artist in search of the true Stone of divine Wisdom (Stone of the Wise).

J.P.

Note of Translator: The following is Chapter 4 of the Treatise on the Union of Natures and Essences. Pordage must have included it as merely an excerpt here. This much longer work is currently being translated and will be provided soon! (A.T.)

§.The natural and philosophical mixing of seeds. (a)³

§.Which shows how one should look for and find the philosopher's stone.

§.1. The next circumstance required is to explain nature; how the seeds penetrate one another, without which no natural production can ever take place. Nothing is more certain, than that both seed tinctures are necessarily mixed with one another and must coagulate together, by means of an intimate penetration of one into the other, as far as the external human being is to be brought into this visible world. What St. Job is talking about is: Did you not milk me like milk and let me curdle like cheese? Cap. 10 v. 10.

§.2. These now, after they have been unanimously united and thereby congealed into a lump, through the affection that has been implanted in them by the poison of this world, form and thicken in the woman's mother-womb, as in an oven: that they may be secured and guarded therein, preserved and nourished, until they come forth in the form of a perfect child. Because there is nothing else to do here than to seal the mother-womb with the seal of Hermetis, and in truth, the mother-womb is really sealing itself away. Now the seeds themselves are enlivening and form themselves into a flesh body, a living one soul, and to make the spirit alive.

§.3. No more work or skill is required of either the father of the male seed or the mother of the female seed or nature than to pour them together, and after they have been poured together, let them mix and mingle with each other, and after this has happened, gather them together in their proper places, as in the Mother-womb, and let them do their own generating work there. Let them be generated and maintained in their own glass oven, sealed with the seal of Hermes (the Hermetic Seal), with a constant fire day and night, with an equal temperature heat, by the natural and central fire and warmth of the Mother-womb so at the end of the ninth month a young, living child will come forth, who will break the furnace and bring itself forth, to the joy of its father and its mother. Now you have a New relationship: and therefore a new name is given to man and woman; for as soon as the child is born, he becomes a father and she is called a mother.

§.4. You, therefore, if you are one of those noble philosophers, who seek the external tincture, and the external seed, which is to be the matter of the external stone, and who is to transform imperfect metals and make them perfect; Allow me to introduce you to this mixing of seeds in the womb of the mother, as a figure. I believe that there is an external stone that belongs to this external world, which may be made by art, to transform the other metals. But here, a real process is presented to you.

³ (a) See his Sophia page 218 til page 222.

§.5. Recognize only the seeds and matter of your stone. Know only your male and your female, your husband and your wife, your king and queen: and recognize the seeds of your stone, whether they are generative seeds or of a generative power; and are not dead seeds, but are impregnated with a living spirit and tincture: the masculine seed with the masculine tincture, and the feminine with the feminine. For where your seeds do not have their living tincture within themselves, you can never reproduce.

§.6. Then if your seed is a generative, tinged seed, unite them with each other in number, weight, and measure: then you will see them flow into each other, impregnate each other with great lust and desire, and become a coagulated lump.

§.7. Then recognize your right mother-womb and matrix, I mean your right glass oven, your philosophical oven: and seal it with the seal of secrecy. And therein let them be nurtured by their own central fire from within, and with the philosophical fire from without: so they will become one, and in their own proper time, without any external help, will form the stone itself, and present it to you, to your great joy.

§.8. The philosopher must know all these secrets: and if he lacks just one, the stone will turn out to be a miscarriage. This is what makes the formation of the stone so difficult, that there are so many wrongdoers among the philosophers themselves. If they were aware of these circumstances, it would be as easy to form and locate the red stone as it would be for a rude peasant boor to help a maid to give birth to a child. Give him only one maid, and they will produce a child through the communal union of their bodies without any academic learning and instruction. They will not make any secret out of producing a secret that is just as great, and greater than some philosophers' Philosophical Stone.

§.9. For one would be more astonished at this work of generation, or the production of a child, than at the greatest work in the world, that an image could be produced equal to himself, if it were not so common; But because it is so common and so commonplace, and people know the way in which this natural miracle is formed; It is almost not considered a miracle. But if the matter, and the place, and the mixing of the seeds with each other, were not known, or could be kept secret and hidden among a few alone; One would doubtless be highly amazed at the formation of a child.

§.10. Also if the stone itself, the seeds and the matter of it, as well as the furnace of the same, the fire of the same, and the mixtures of the same, were generally known in numbers, weights and measures; so it would be considered a common recipe, and earn as little respect as the formation of a child in the womb.

§.11. It is absolutely certain that there is a visible transforming stone that belongs to this visible creation: and it is therefore incontrovertible that the living, generating seed or sperm can be found in the vegetable, mineral and animal kingdoms through the true philosophers. Only in the extraction of the seed by fire from the plants, animals and minerals is this generating property destroyed and lost. Then, you philosophers, your work is in vain.

§.12. There is one sure and closer way: which is this, that you take your living seeds, with their tinging, generating power, from the matrix and mother-womb of the one pure holy element, and from the dust of paradise, I mean from the paradisiacal earth; then you may extract from it your living seeds with their generative and producing tinctures without using artificial fire. Then give it (if you wish) to a wise philosopher, and he will instruct you how to use it.

§.13. But who is this wise philosopher supposed to be? Do you want to entrust the matter that has been drawn from the bottom of paradise to someone else than yourself? Therefore, you must know that your own philosopher is within you: He is your brother; it is your inner eternal paradise-person. He, yes he alone, is the wise philosopher.

§.This wise philosopher of yours must be born again, and after the work of his new or other birth has been completed, you must send him to paradise; because he knows the way to it. And let him remain there for a while; so he will quickly learn the art of chemistry; and after he has learned it, the stone will

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be made quickly and without any effort by you two brothers, as the external and internal man, for both your joy and comfort.

§.14. I do not need to warn you that the external person must keep himself from being gossip; and must keep the stone secret, and compliment and praise the giver. I am not writing to cheat anyone; nor mislead anyone. He who has an ear to hear, let him hear me! I am talking to someone like that.

JOHAN-

§.The inner man is the philosopher who makes the stone, the outer man is only his lower worker. But if the external man wants to be a philosopher and a chemist before the work of rebirth is done and completed within himself, then he is a foolish philosopher and an ignorant chemist; and I reject him, and say, He is not my brother; because he is not a student of Wisdom. John-

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