

Alchemical Manuscript Series

Volume Thirteen

Aphorismi Urbigerus

by Baron Urbigerus

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Published by the English Grand Lodge, Rosicrucian Order, AMORC,
Rosicrucian Park, 1342 Naglee Avenue, San Jose, California, 95191

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Alchemical Manuscript Series

Volume One: Triumphal Chariot of Antimony, by Basil Valentine

Triumphal Chariot of Antimony by Basil Valentine is considered to be a masterpiece of chemical literature. The treatise provides important advances in the manufacture and medical action of chemical preparations, such as, metallic antimony, solutions of caustic alkali, the acetates of lead and copper, gold fulminate and other salts. Accounts of practical laboratory operations are clearly presented. Instructions in this book are noteworthy, as they provide weights and proportions, a rarity in alchemical literature.

Volume Two: Golden Chain of Homer, by Anton Kirchweger, Part 1

Frater Albertus was once asked if he could only have one book on alchemy, which would it be? He answered that it would be the *Golden Chain of Homer*. This collection of books written by several authors and printed in various editions, was first printed in 1723. Concepts of Platonic, Mosaic, and Pythagorean philosophy provide extensive instruction in Cosmic, Cabbalistic, and laboratory Alchemical Philosophy.

Volume Three: Golden Chain of Homer, by Anton Kirchweger, Part 2

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Volume Four: Complete Alchemical Writings, by Isaac Hollandus, Part 1

Complete Alchemical Writings was written by father and son Dutch adepts, both named Isaac Hollandus. The details of their operations on metals are said to be the most explicit that have ever been presented. Extensive and lucid descriptions of preparations of tinctures, elixirs, vegetable stones, mineral work, and the Philosopher's Stone provide a rich treasure in Alchemical work and medicinal recipes.

Volume Five: Complete Alchemical Writings, by Isaac Hollandus, Part 2

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Volume Six: Compound of Alchemy, by George Ripley

George Ripley was born in England and studied science, alchemy, and religion. He spent part of his life in Rome, and returned to England with the secret of transmutation. This work was one of the most popular books on Alchemy during the middle ages. It was first printed in London in 1591, having circulated widely in manuscript form for many years. It is said to contain the best on how to make the Philosopher's Stone, the "potable" Gold.

Liber Secretissimus, by George Ripley

The treatise, *Liber Secretissimus*, provides a philosophical description of the Composition of the Philosophical Stone and the Great Elixir. Explanation of the White and Red Work is described in archaic English. A good knowledge of Alchemy is recommended in order to follow the Alchemical Process described in the work.

The Marrow of Alchemy, by George Ripley

The Marrow of Alchemy is translated from Latin by William Salmon (1644-1713), a professor and medical doctor living in London. This treatise by George Ripley sets out to make plain the Secrets of Alchemy and to reveal the Hidden Mysteries of Nature. This discourse on the Philosopher's Mercury provides an important and clear description of tinctures and the process of making vegetable, mineral, and animal stones.

Volume Seven: Correct Usage, by Anonymous

Correct Usage is a "how to" book of Alchemy. It contains 73 recipes on how to artificially clear and polish stones such as agate and lapis lazuli; how to make beautiful pearls; and how to make pleasantly scented, glowing candles. The recipes come from an old German Alchemical manuscript which is translated into very readable English. Recipes include how to separate gold or silver from steel or iron; how to make copper like gold; how to make tin which will not crush; how to prepare Sal Ammoniac; how to make oil of Tartar; and purify and refine sulphur.

Volume Eight: Compendium, S. Bacstrom, M.D., (Editor), Part 1

Bacstrom's *Compendium*, Part 1, is a collection of extracts of alchemical books that are interpreted by Bacstrom and include notes that provide the alchemical theory and explanation of symbols used in the manuscripts. Bacstrom's comments provide a clear interpretation of the alchemical recipes and processes. He discusses the occult relationship to metal such as gold and antimony and provides procedures to produce tinctures and medical products.

Extracts include:

- The Work with the Butter of Antimony
- Chemical Moonshine
- Alchemical Aphorisms
- Instructions Respecting the Antimonial Labors for the Sophie Mercury
- Aphorisms Concerning the Universal Salt of Nature
- The Tincture of Antimony

- Sir Kenelm Digby's *Sal Enixum* and Abbe Rousseau's *Primum Ens Salis*
- Neuman on Nitre: The Nature and Difference of Salt Petre
- Process for the Lapis with Nitre and Salt
- *Conserva Fontinalis*
- Letter by Joel Langlottus, M.D.
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- The Epistle of Arnoldus de Villa Nova to the King of Naples
- An Anonymous Letter to Mr. Ford on the Lapis Philosophorum
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- The Work with Wolfram
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- Three Processes for Obtaining the Tincture from Nitre and Sulphur
- A Thought of Dr. Bacstrom, Saturday Night, 1/2 Past 8, 6th of April 1805
- The Mineral Gluten or The Philosophical Double Mercury

Volume Nine: **Compendium**, S. Bacstrom, M.D. (Editor), Part 2

Extracts include:

- The Short Processes Indicated
- Le Febre's *Philosophical Lamp Furnace*
- Secret of Secrets, or, Magistery of Philosophy
- On Short Processes
- A Second Experiment on the Same Principal
- Baron von Reusenstein's *Chemical Processes*
- Baron von Reusenstein's *Universal and Particular Processes*
- Annotations on the Hermetical Triumph
- Mineral and Metallic Processes
- The Process of Alexis Piemontese
- Lapis de Tribus
- A Thought of Sig. Bacstrom concerning Platina
- Extract from Joh. Becher Explaining the Process of Paracelsus Explaining The Mercury of Venus
- Extract from Isaac Hollandus
- Rhenaues' *True Preparation of Philosophical Mercury*
- Becher: *Animated Mercury of Claveus*
- 79 Wonders of a Certain Subject (Bismuth)
- Discourses on the Philosopher's Stone-John Clerke
- Extract from Henricus Madasthanus
- Extract from Rhenanus
- Preparation of the Alkahest
- Thoughts upon Jugel's Particular Process

- Extracts from Wilson's Complete Chemistry Course
- Extract from Fachsens' *Art of Assaying*
- Extract from Digby's *Chemical Secrets*
- The Science of Alchemy (from an old manuscript)
- The Practice of the Philosophers
- Extract from *Solis e Puleo Emergentis* J. Rhenan
- Extract from *Practice & Work of Brothers of R.C.*
- Conversation with Mr. B. and Mr. Ford April 1805
- Further Notes to Mr. Ford
- Recapitulation of the Whole Process
- Universal Process of the Abbott Clairai
- Various Notes
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Volume Ten: Of Antimony Vulgar, by Alexander Van Suchten

Alexander van Suchten was a chemist who lived in Dantzic from 1546 - 1560 where he wrote extensively on antimony. *Of Antimony Vulgar* provides the alchemical recipe for working with and deriving sulphur, salt, and mercury. This work includes a useful addition from Basil Valentine on how to make and use the salt of antimony for alchemical and medical purposes.

Volume Eleven: Coelum Philosophorum, Translated by S. Bacstrom, M.D.

Coelum Philosophorum is an excellent treatise thought to have been written in the 14th century by John Cremer who devoted over 30 years to the study of alchemy. It was translated by Dr. S. Bacstrom, M.D. in 1787 from a German alchemical book published in 1739. Elaborate directions are provided to obtain powerful and safe medicines from each of the seven metals and various minerals. The treatise gives the procedures to obtain tinctures, oils, and elixirs using both the dry and humid way to obtain the Hermetical Treasure.

Volume Twelve: Theoricus Degree, by Anonymous R+C

Theoricus Degree, was translated from German and contains a section on the Rosicrucians, their teachings, oaths, laws, customs, prayers, along with philosophical instruction to the Brothers on creation and the four elements. A discussion on metals, plants, man, and medical cures are described. Instructions regarding the operation of the Third Degree (Practicus) on the mineral work are included. The preparation of the mineral stone in the dry way is presented using laboratory techniques.

Volume Thirteen: Aphorismi Urbigerus, by Baron Urbigerus

Aphorismi Urbigerus is a recapitulation of the whole alchemical process, written by combining many philosophical works. The first edition appeared in London in 1690. The second edition was published in 1671 in German and then translated into English. The work contains the alchemical rules demonstrating three ways of preparing the Grand Vegetable Elixir of the Philosophers. Urbigerus'

work is considered to be a clear and complete explanation of the Opus Minus and provides the process of the vegetable circulatum.

Volume Fourteen: Last Will and Testament, by Basil Valentine

Last Will and Testament is a compilation of five books and became a "best seller" among the alchemical fraternity in the seventeenth century. Sound chemical information is expressed in clear terms and provides directions for the preparation of oil of vitriol. The description is written in such a way that only one who had actually carried out the practical operations could have written it. A table of Alchemical symbols is provided for the convenience of the reader. In addition, a gematria dictionary provides a convenient reference for those interested in pursuing the possibility of numerical codes in alchemical writings. A practical treatise together with the XII keys of alchemy is included to derive the Great Stone of the Ancient Philosophers.

Volume Fifteen: Acetone, by Johann Becker

Johann Becker (1635-1682) is not only famous in the history of chemistry for his theory of combustion, but also as a technologist, miner and metallurgist. *Acetone* provides an explanation of chemical laboratory practice, including descriptions of the properties of substances used in alchemical work for chemical experiments.

Volume Sixteen: Secret Book (Liber Secretus), by Artephius

Secret Book (Liber Secretus) was written in the Twelfth Century by Artephius, translated into English in 1624 and printed in Amsterdam in 1578. The book provides an explanation of alchemical laboratory processes, including antimony and the process to make a great arcanum.

APHORISMI URBIGERUS

Baron Urbigerus



APHORISMI URBIGERUS

WITH ANNOTATIONS and EXPLICATIONS by

Dr. Sigismond Bacstrom

Taken from a large M.S. bound in white vellum

written in Wm. Aytoun's hand in the year 1880

1984 TRANSLATION: Leoné Muller

This came from the collection of Julius Kohn.

THE WHOLE BOOK WAS LISTED AS: *SIGISMOND BACSTROM, alchemy.*



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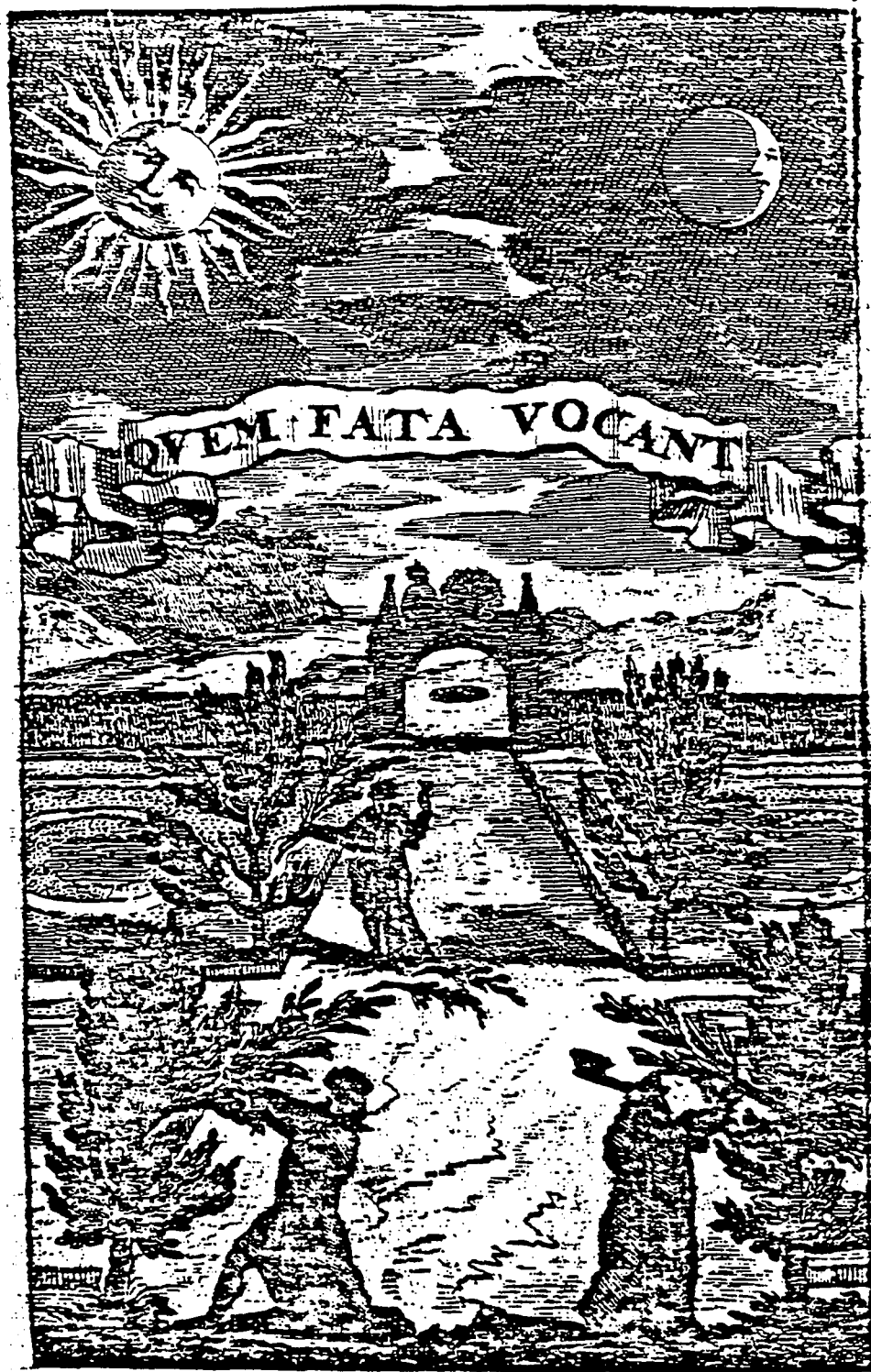
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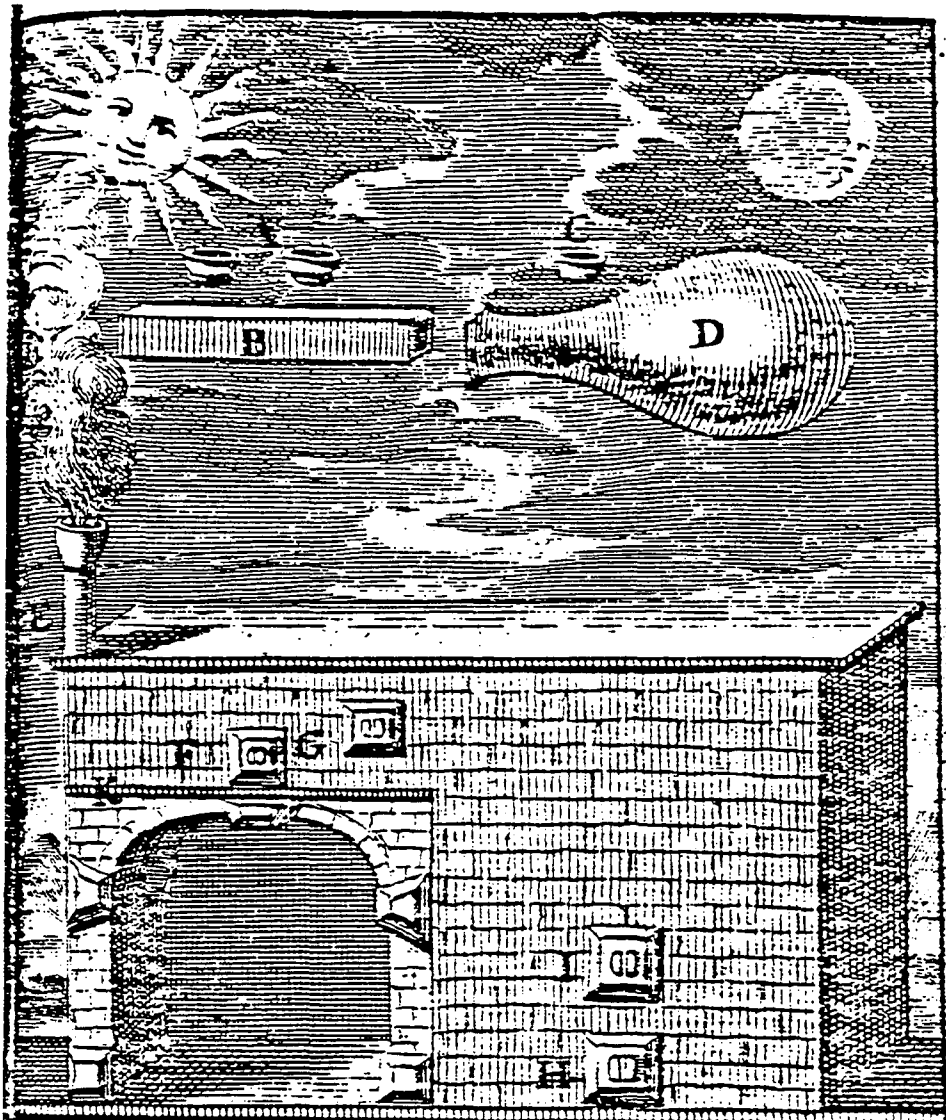
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*Tourneau particulier pour raffiner et distiller
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*A Tasses pour s'en servir dans le B. B. Espece de
Retorte pour séparer les Esprits des Mineraux.*

*C Cupelle. D Recipient. E Cheminée. F Trou pour raffiner.
G Trou pour distiller. H. lieu des Cendres. I. lieu du feu.
K Platine de Fer*

FORWARD

TO OUR DISCIPLES, HONORED FELLOW-JOURNEYMAN AND ALL
GOOD PATRONS OF OUR

HERMETIC ART

Because, dear Sons (who have received the right comprehension of our *prime matter* through our instruction), we find you worthy to be further instructed in the rest of our process, thereby to eradicate all those doubts which may have crept into you during our absence, and also to carefully advance your labor to the highest perfection of the work; therefore, we hereby disclose to you, and for your sake to the whole world, all the infallible rules which may serve to avoid mistakes in such an important matter. We are not afraid of your reprobation, honored fellow-adepts, although you have until now not allowed that the full practice of our Secret Art, together with its theory, be disclosed to the world, while we are doing everything merely for love of our neighbor. Because of this, we have arranged our writings in such a way that those who do not know our person can understand them and sufficiently judge that they contain not only the Essential Truth of the whole Hermetic theory and practice, but also that every work mentioned therein has frequently been done by our own hands. Otherwise it would be impossible for us to have the ability to direct such completely organize and infallible instructions for a clear understanding of all dark and confused riddles (or: puzzles), and as a warning of all accidents and frauds in the Hermetic Art, over which many a righteous mind usually stumbled and was laid astray by persons wrongly assumed to be the possessors of the natural secrets. Now then, dear Sons, you will (provided God has favored you with the blessed knowledge of our *prime matter* through our Aphorisms, or in another manner) certainly obtain

the fulfillment of your desire in the production of the Great Elixir (whose matter in all three ways indicated by us is only one and the same thing) and rejoice with us in the Divine Mercy shown to men as those who have already done, to whom we gave the same instructions orally during our travels, because they evidenced good principles in philosophy and theology, thereby bringing them to greater perfection and comprehension of all heavenly and earthly things which cannot be rightly understood without our Heavenly Art.

And in the selection of persons we had used our freedom by becoming obliged for our science and Art solely to the Divine Blessing and our work, and, to no living soul, and we will continue thus everywhere and as often as we encounter some well-qualified person, the following Aphorisms - which we will publicize in print in most European languages - will replace, separate others' lies from the truth, and bring our neighbor to the true service of God and the right knowledge of Nature, both of which can alone obtain for man the highest bliss in this world and the next.

DEDICATION

TO HIS SERENE HIGHNESS, LORD FREDERICK, Duke of Saxony, Julich, Cleve and Bergen, and Engern and Westphalia, Landgrave in Thuringia, Margrave of Meissen, Count possessed of princely rights in Henneberg, Count of the Marck and Ravensberg, Lord of Ravenstein and Tonna.

TO MY MOST GRACIOUS PRINCE AND LORD.

Just as your Serene Highness has always proved Yourself excellent in all Your actions, so You also know with special wisdom how to use Your time in a laudable way by applying that part of time which is left over from inevitable affairs of State and Government not to hunting, shooting, playing and other similar time-wasting practices but in the thoughtfull and heroic investigation of all divine and natural mysteries, illumining your otherwise highly enlightened mind by such sharp considerations that they caused amazement in France as well as in other countries in the course of Your most recent travels. Therefore, I rightly offer to Your Serene Highness the following Aphorisms in which the most hidden secrets of created Nature are contained and explained, in the most humble and obedient devotion, especially as I have also received various favors from Your Serene Highness during Your travels, and am therefore obliged not only to make the present offering, but, aside from it, also a clear explanation of the booklet offered. As I will fulfill my duty in this and other matters always according to my ability, and remain for life with the most humble respect, of Your Serene Highness,

The most humble and obedient

Baro Urbigerus

THE FIRST PART

One hundred and one reliable rules or brief
Aphorisms for preparing, in three ways, the
great Elixir Philosophorum. (Being the Cir-
culatum Majore annotated with explications
by Dr. Sigismond Bacstrom.

APHORISMI URBIGERANI

or Certain Rules Clearly Demonstrating the

Three Infallible Ways of Preparing the

GRAND ELIXIR

of the Philosophers



1. The Hermetic Science consists only in the right Knowledge of the first matter of the Philosophers; which is in the mineral kingdom, not yet determined by Nature.

1. *NOTE: That this is the process of Artephius, Flamel and Monte-Snyder. Artephius and Monte-Snyder point out that the mineral subject most clearly is ☉.*

2. The undetermined matter, being the beginning of all metals and minerals, it follows that as soon as any one shall be so happy as to know and conceive it, he shall easily comprehend also their natures, qualities and properties.

2. The undetermined matter is ☉.

3. Although some persons possessed of foolish notions dream that the *First Matter* is to be found only in some particular place at *such and such time of the year* and by the virtue of a Magical Magnet; yet we are most certain (according to our Divine Master

Hermes), that all these suppositions are false. Because it is to be found everywhere, in all time, and only by our science.

4. The *Hermetic Art* consists in the true manipulating of our undetermined subject (\odot), which before it can be brought to the highest degree of perfection, must of necessity undergo all our chemical operations.

3 & 4. The original first matter, which animates atmospheric Air and causes it to be Vital Air, is Δ manifested in heat and light. Further into spiritual incorporeal $\textcircled{1}$ & $\textcircled{+}$. This undoubtedly is best attracted while the \odot is in γ , δ and Π , as does appear by the "HERMETICAL TRIUMPH" by Sendivogius and other Philosophers. Note here, that the Hermetical Triumph is an excellent commentary on these Aphorisms of Urbigerus, which it illustrates as much as can reasonably be desired.

Artephius points out very clearly a properly made and well rectified Butyrum Antimonii Martiale, which afterwards must flow per deliquium, whilst the sun is in γ , δ , or Π in order to attract the astral \odot - vide "Hermetical Triumph".

5. Our chemical operations are these: Amalgamation, ($\bar{a}\bar{a}\bar{a}$ tion), sublimation, dissolution, filtration, cohobation, distillation, separation, reverberation, imbibition and digestion.

6. When we call all these operations **ours**, they are not all to be understood according to the common operations of the sophisters of metals, whose industry consists only in disguising of subjects from their form and their nature, but ours are really to transfigure our subject, yet conserving its nature, quality and property.

7. This, our subject, after its having passed through all those artificial operations, which always imitates nature, is called the **Philosopher's Stone** or the *Quint Essentia* (Q.E. = Fifth Essence) of metals, being compounded of the essence of the four elements.

7. Terminating in corporified Δ , or corporified universal Agent.
8. The metals and minerals which Nature has already determined, although they should be retrograded into running ♀ , ∇ , and Vapour: yet can they by no means be taken for the first matter of Philosophers.
9. Our true and real matter is only a Vapour impregnated with the metallic seed, yet undetermined, created by God Almighty, generated by the concurrence and influence of the *Astra* contained in the bowels of the earth as the matrix of all created things.
9. Butyr: ♂ is a Vapour - it is a highly concentrated ⚡ of sea \ominus which carries over the m ♂ ♂ stellata which is called ♀ vitae. Hints at the necessary magnetisation and attractions (or union) of the superiors with the inferiors.
10. This *Our Matter* is called undetermined, being a medium between a metal and a mineral and being neither of these, it has in it, power to produce both, according to the subject it meets withal.
10. ♂ is a Marcasite. A Marcasite is undoubtedly a Medium between Minerals such as ⚡ , ⊕ , ⊖ , ⚡ , Cobalt, Nickel and metals, i.e., fusible, malleable and ductile metals.
11. Such a metallic Vapour, congealed and nourished in the bowels of the Earth is called the "undetermined", and whence it enchants the serpent with the beauty of its internal yet added Δ , it is then called the *Green Dragon* of the Philosophers. Without the true knowledge and right manipulation of it, nothing can be done in our art.

11. The metallic vapour in the mines is called *WEATHER* and generates all metals, whose life is Δ but the body is ♀ .

Enchanting the serpent (♀) I believe means the union of ♀ with the ♀ of ♂ . The serpent is ♀ sometimes ♂ when he proceeds to the butyrum.

The determined Green Dragon is the Butyrum after animation and the Green Dragon is the Sophic Δ .

12. The *Green Dragon* is the natural gold of the Philosophers, exceedingly different from the vulgar, which is coporeal and dead, being come to the period of its perfection, according to Nature, and therefore incapable of generating, unless it be first re-generated by our Mercurial ∇ ; but *ours* is spiritual and living, having the generative faculty in itself and in its own nature, and having received the masculine quality from the Creator of all things.

12. When fine \odot is dissolved in our ♀ simplex, it is therein re-generated which is the long way of Urbigerus & Treaneaus Philaletha. "Come to perfection" meaning it becomes *OUR* \odot .

13. Our \odot is called natural because it is *not made by Art*, and since it is known to none but the true disciples of Hermes, who know how to separate it from its original chaos. It is also called **Philosophical**; and if God had not created this first chaos to our hand, all our skill and art in the constitution of the Great Elixir would be in vain.

14. Out of this our \odot or *Undetermined Green Dragon* without the addition of any other created thing whatsoever, we know how, thro' our Universal Menstruum (Δ) to extract all our elements of principles necessary for the performance of our Great Work; which is our first way of preparing the Grand Elixir. Since this our first chaos (♂) is to be had without any expense, as costing on the trouble of digging it out of the mines (♂), this is not unfitly called "The only way of the poor".

14. "Undetermined Green Dragon" is the crude subject ♂ , which contains a ♀ or ♂ , and by means of ♂ , two Mercuries, i.e.,

of ♂ and ♂ . By the "UNIVERSAL MENSTRUUM" he means here the Universal Agent, Light, Δ , in Lunar Humidity, which beccomes our ♀ simplex, wherewith he extracts- (sic - HWN)

15. The operations in this our first way being in a manner the same with those of our second, which is, when we join our under-terminated Dragon (♂) with our serpent; we shall (to avoid repetitions) in the subsequent aphorisms give instructions for them both together.

15. When we joyn our undertermined Dragon, crude ♂ , with our Serpent, with ~~♀~~ corrosive, if you use crude ♂ and ~~♀~~ , you obtain the Cinnabar of ♂ , which contains the external ♀ of ♂ . If you use the ~~♂~~ ♂ ♂ , and ~~♀~~ , you get no Cinnabar of ♂ , because the external ♀ of ♂ has been separated and is contained in the first scoria when the ~~♂~~ ♂ ♂ is made. It seems that Urbigerus has used only crude ♂ and not the ~~♂~~ ♂ ♂ .

16. Our Serpent (♀) which is also contained in the bowels of the earth, being of all created things whatsoever, the nearest subject of a feminine nature to our Dragon, through their copulation, such an Astral and Metallic Seed, containing our elements, is brought forth, which can, though with somewhat more expense and time, perform the whole Magistery of Hermes.

16. Our Serpent, i.e., ♀ and ~~♀~~ corrosivus. Our Dragon, i.e., crude ♂ . ♀ is contained in the mines of Cinnabar ore, and in a running form. N.B. is sublimed by Art.

N.B. ~~♀~~ is ♀ sublimed by Art.

17. Since our Serpent is of all created things, the nearest subject of a feminine nature to our Dragon, she is, after her copulation, to be taken for the basis of our Philosophical work. For out of her bowels, without the help of any other metal or mineral, we must extract our principles or elements, necessary to our Work, being retrograded by our Universal Menstruum. (by the Δ , or rather, by the Solar Light and Luna humidity)-

17. Our Serpent ♀ -or- ♂ . "Our Dragon" is ♂ .
The last sentence above means the vital principle in the ⚡ descending from the Sun, Moon and Stars. Astral influences.

18. This feminine subject (♀) cannot be retrograded unless we free her from her impurities and heterogeneous qualities, which must be effected by her homogeneous ones (by her equals). So that she may be in a better capacity to receive the Spiritual Love of our Green Dragon (♂).

18. ♀ . This purification is done by sublimation. The impurities of ♀ are ∇ and arsenical ⚡ . ♀ is a fluid — . — remains — in ♀ but is ♀ in ♀ and ☉ and ☾ .
The union with ♂ or with ♂ ♂ to form a butyrum.

19. After our Serpent has been bound with her chain, penetrated with the blood of the Green Dragon and driven 9 or 10 times by the combustibile ⚡ into the elementary ⚡ , if you do not find her exceeding furious and extremely penetrating, it is an apparant sign that you do not hit our subject, or do not understand the notion of the Homogenea or their proportions.

19. After ♀ has been sublimed (the chain is the ⚡ of sea ☉ - In sea ☉ lays the universal ♀ , as is ☉ the ♀ Naturae. Penetrating: i.e. united to the ♀ vitae, distilled into butyrum and that butyrum rectified 9 or 10 times becomes exceedingly furious i.e., poisonous and penetrating. (The proportion is āā).

20. If this furious serpent, after she has been dissolved by the Universal Menstruum, filtrated, evaporated and congealed 9 or 10 times, does not come over in a cloud and turn into our Virgin's Milk or metallic argentine ∇ , not at all corrosive and yet insensibly and invisibly devouring and altering everything that comes near it, is plainly to be seen that you err in the notion of your Universal Menstruum. (the ⚡).

20. The furious Serpent is the rectified butyrum in Chrystals, which must be magnetised and attract the Universal Principle from the Sun, Moon and Stars in the Spring Season during serene days and nights so as to flow *per deliquium*.

The furious serpent or fuming butyrum must be carefully animated with the Cinnabar of ♂, or with the scoria primoe, if you use the ♀♂. Then rectify till the butyrum is of an orange or deep red tint.

NOTE: THE BELOW COMMENT BY DR. BACSTROM WAS CROSSED OUT IN THE ORIGINAL MANUSCRIPT. WE INCLUDE IT FOR COMPLETENESS' SAKE.

This no. 20 is difficult to explain. It means, after he has attracted, and the butyrum has flowed *per deliquium*, he filters it through paper, then evaporates the superfluous humidity from it and congeals it, *i.e.*, he obtains again the chrystallised butyrum, but this is VERY dangerous as the fumes proceeding from the ♂ and the ♀ are ~~MORTAL~~ on the spot when received into the lungs and therefore this evaporation must be done by distillation.

21. The Serpent of which I now speak, is our true *Water of the Clouds*, or the real Eagle and Mercury of the Philosophers, greatly different from the vulgar ♀, which is corporeal, gross, dead and full of heterogeneous qualities, and is a subject fallen from its sphere, like unripe fruit from a tree. Our water is *Spiritual, Transparent, living, residing in its own sphere like a king on his throne.* (♂ Monte Snyder's character.)

21. That is, the magnetised, attracted, putrified and distilled butyrum like a vapour which is the Real Eagle and Mercury of the Philosophers, *i.e.*, ♀ simplex, and it must come over without humecting the alembic like S.V.R.

"Spiritual, Transparent, living, residing in its own sphere (in the Glass)" ♂ Universal ♂ descending from above ♂ into the centre of the butyrum ♂ *ii*.

22. Though the vulgar ♀ is such an unripe fruit, corporeal and

dead; yet if you know how to amalgamate it with our Dragon (♂) and to retrograde it with the Universal Menstruum (♁), you may assure yourself that out of this also you shall be able to prepare a Sophic ♀ , with which you shall certainly produce the Great Elixir, discover the *Secret of Secrets*, unlock the most difficult of locks and command all the Treasures of the World.

22. This is only a repetition of aphorisms 18 & 19. To āāāte with our Dragon (♂) is to mix ~~♂~~ with crude ♂ or with ~~♂~~ ♂♂ in order to distill a butyrum therefrom, which must be animated with a ♁ retrograding with the Universal Menstruum, is the magnetisation, impregnation or liquification of the Chrysatailline butyrum by the ♁ , by Sun and Moon and Stars, digested and fermented or putrefied. This Aphorism 22 proves that this is his 2nd Way. His 1st Way is of ♂ per se. (Vide at end of 2nd M.S.)

23. Our ♀ is called the ♀ of the Philosophers. which is not to be found ready prepared to our hands, for it must of necessity be made by our philosophical preparations out of the first chaos, and although it is artificial, yet it is naturally prepared. Nature, which is imitated in the preparation of it, contributes likewise thereunto by magnetisation.

23. Our ♀ , i.e., ♀ simplex. The "first chaos" is the putrefied, magnetised, liquified butyrum, which, by putrefaction, becomes a True Chaos. The first Chaos is the mixture of crude ♂ or ~~♂~~ ♂♂ with ~~♂~~ corros.: Nature, by the attraction, liquification and putrefaction contributes to the attainment of the ♀ simplex of the Philosophers.

24. Since our subject cannot be called the fiery serpent of the Philosophers, nor have the power of overcoming any created thing, before it has received such virtue and quality from our Green Dragon and the Universal Menstruum; by which itself (♀), is first overcome, devoured and buried in its bowels, it follows that such a Virtue of Killing and Vivifying is natural to ♂ our Dragon and Universal Menstruum ♁ . (Our Dragon ♂ contains a ♀ , i.e.,

M , or ♀ Vitae.)

24. Our subject, i.e., our ♀ ; he means here the butyrum. From our Green Dragon, i.e., ♂ or M ♂ ♂ stellatus. Ripley's Green Lion and the Universal Menstruum, i.e., the Sea of the Philosophers, the atmosphere, the ⚡ .

Our subject, our ♀ receives its virtue from the M or ♀ Vitae in the butyrum and from the astral ☉ or universal agent Δ , communicated to it by attraction.

25. The Universal Menstruum of the Philosophers is that Celestial one, without which nothing can live nor subsist in the World. It is also that noble Champion (Perseus) who delivers the uncorrupted Virgin, Andromeda, who was with a strong chain fettered to the rock in the power of the Dragon. And whose spiritual love, having admitted for fear of being externally ruined and devoured by the Dragon, (which could not have been avoided, if this noble champion Δ , Light, ⚡ had not come to her assistance). She is to be delivered of a child, which will be the wonder of wonders, and a prodigy of nature (R)

25. This confirms that I am right in explaining the universal menstruum dilated in the ⚡ . An allegory in Ovidus describing the liquification of the butyrum ♂ii .

Perseus is the universal agent Δ manifested in Light, sent to us by the ☉ and to remoter worlds by the fixed stars or Suns. The Virgin Andromeda is the sophic ♀ contained in the butyrum in the concentrated ⚡ of ☉ of the M and in the ♀ Vitae, or the volatized M .

This ANDROMEDA is simplex, duplex & triplex as you will find by the sequel.



SIMPLEX: It is the metallic sophic ♀ .

DUPLEX: When it is tinged with the red ♀ , or internal Δ hidden in ♀ Vitae, and becomes blood red (i.e. GOLDEN WATER)






TRIPLEX: When the fixed ☉ is united therewith and is become the medicine of the first order R . The sophic ♀ is fastened to the rock (♂) with a strong chain with the ⚡ of sea ☉ in the M corros: which concentrated ⚡ of ☉ holds and suspends the M of ♀ Vitae and has volatized it.


Before magnetisation, or liquefaction but by putrefaction, this ♀ Vitae at last settles at the bottom, whilst Andromeda or ♀ Sophorum Simplex is set at liberty by distillation. Mind the subtlety and invention of the ancient philosophers.

26. If our Virgin in her confinement, before she is set at liberty does not manifest her extreme beauty, with all her internal divers delicate natural colours, wonderfully charming and very pleasing to the eye, it signifies that she has not sufficiently engaged the spiritual company of the Dragon (♂).

26. Our Virgin, the sophic ♀ Simplex. Whilst you distill and rectify the butyrum, you see all the beautiful and delicate colours of the rain-bow in the neck of the  and sometimes in the receiver, which I have often beheld with great delight. That the butyrum has not fully carried over the  or ♀ Vitae, which contains internally the tinging ♀ or ♀ of ♂ or of ♂ and ♂. This ♀ causes those beautiful colours. ♀ is the father of all colours and tinctures.

27. If the Universal Menstruum has not totally delivered the Virgin from the Claws of the Dragon, it is a sign either that she was not sufficiently free from her heterogeneous qualities, or that she had not received from the external heat a sufficiently penetrating quality or that the Universal Menstruum was too weak to perform its intentions.

27. If the Universal Menstruum, the , or rather, the universal agent , Light, Heat and Lunar Cold or Lunar Humidity, causing the  to be Vitae, has not delivered the Virgin, the sophic ♀ Simplex, by your attraction and liquefaction, from the claws of the Dragon, from the corrosive butyrum, which keeps the sophic ♀ imprisoned , it is a sign  that the universal menstruum was too weak. i.e. that you have not attracted and liquified long enough or often enough. Thus Van Outer is wrong in Digby (page 8) where he speaks of one hour's attraction.

28. To know whether the ation, sublimation, dissolution, filtra-

tion, coagulations and distillations, have been natural and philosophical, the *whole body* of the Serpent must come over spiritual and transparent, leaving only some few and very light faeces at the bottom . Which can by no art be reduced either into a running ☿ , or any other kind of metallic substance.

28. This concerns the last distillation of the attracted, digested, dephlegmed and distilled ☿ simplex. This is to come over as a cloud or cloudy vapour, and is then the ☿ simplex. (not corrosive at all, says the aythor: Yes, it is right!)

During this last distillation for obtaining the sophic ☿ , i.e., the Virgin Andromeda, there are to remain no faeces. At least not such as can be reduced into a running ☿^{ial}, or a metallic substance.

29. After all these above mentioned operations and the separation of our Serpent, being āāā-ed with any metal, pure or impure, cannot suffer the fusion. It will be in vain for you to go any further with it, for you may assure yourself that you do not walk in the true paths of the Hermetic Art.

29. After the separation of the Sophic ☿ simplex from its own precipitated, Snow White ♁ , which ♁ is a ☿ Vitae, or delicate highly pure ~~☿~~ containing the sophic ♁ , a fixed metallic ☹ for the Great Work, per se, without common gold, if our serpent, or the ☿ Vitae, or ♁ , cannot suffer fusion, etc. (I know for certain that it can be melted with any metal).

30. Our philosophical distillation consist only in the right separation of our spiritual and ☿^{ial} ▼ , from all its poisonous, oily substance. (from the corrosive ☿) Which substance is of no use at all in our art, and from the ☹ which is left behind after the first distillation (when you made the butyrum ☿ at first)

30. This is very explanatory. Our spiritual ☿^{ial} ▼ , i.e., our attracted ☿ simplex, the Virgin must be separated by the most gentle distillations, from the poisonous, oily butyrym. Then I believe that this ☿^{ial} spiritual ▼ need no longer be corrosive,

provided it is free from the m or ♀ vitae, which is the very thing that renders the butyrum: ♂ so very poisonous and dangerous when hot and whilst united to the ⚚ of seas ⊖ .

31. If after the first distillation an exceedingly corrosive and extremely penetrating red oil does not ascend (which, as soon as it begins to appear in the neck of the ⤿ , the receiver must be changed) it signifies that the distillation has not been rightly performed, and by consequence, that the internal Δ , (♀), of our metallic vaporous ∇ is still mixed with its own ☉ , and has been corrupted by the poisonous fume and external Δ , and therefore is not fit for this labour.

N.B. If you use crude ♂ and ⚚ corrosive: you obtain a red Cinnabar of ♂ , which ascends like a *sublimate*, but I have never seen it in form of a red oil, but that signifies not much - It is however, a proof that Baron Urbiger: has made use of ♂ crudum, and not the m ♂ ♂ where no such Cinnabar can be obtained. The metallic vaporous ∇ is the butyrum ♂ , beyond any doubt. (the internal Δ or ♀ of our metallic vaporous ∇ , i.e. butyrum, means the ♀ ♂ ii auratum, which must ascend in the form of Cinnabar of ♂ and must not remain below). (This N.B. is actually commentary-HWN)

31. It appears that he wants the Cinnabar of ♂ absolutely to ascend into the neck of the ⤿ , and that it is not to remain in the ☉ .

Certainly he distilles the Cinnabar of ♂ over in the form of a corrosive red oil - This animated Butyrum he magnetizes.

32. (Very Plain!) In case you should commit so great an error in this first distillation, although it will never be in your power to prepare the ♀ duplex of the Philosophers, unless you commence the whole work from the beginning, yet, if you partially comprehend our Art, you may easily prepare our ♀ simplex, wherewith you may effect great and miraculous things.

32. As I have never seen the red oil of Aphorism 31 because I always took m ♂ ♂ , he certainly must mean the Cinnabar of ♂ , which he says if it does not ascend, the distillation has not been

rightly performed. Therefore, it appears that the Cinnabar is to ascend in the neck of the ☿ which will always happen if you employ crude ♂ and ♀, but if you use the ☿ ♂ ♀, you never obtain Cinnabar, and if you get no Cinnabar, you must animate your butyrum with the scoria primae, or with ☉.

33. The above blood-red oil (an ☉ potable - he means animated butyrum), penetrates with its fume every part and atom of all metals and minerals and principally of ☉, out of which dissolution one may easily extract the right ☿ or essence with highly rectified S.V. and bring the ☉ which is indeed a great medicine for human bodies. (The author of "The Hermetical Triumph", Leona Constantia, and Irenaeus Philalethas have positively made a ☿ ♂ ♀.)

33. The blood red oil can be obtained if you collect the Cinnabar of ♂, mix it with the ☿, pour the clear transparent butyrum upon this Cinnabar and distill it over again by 5 or 6 such distillations and cohobations. The butyrum: will come over blood-red, being tinged with the ☿ of ♂, contained in the Cinnabar and your butyrum: is animated with sophic ☉, and so it must be, and this is Urbigerus' animated butyrum: - animated by the ☿ of ♂.

34. A deep blood red ☿ of excellent virtue may also be extracted with SVR out of the above mentioned ☿ when that ☿ by accident or misfortune has been mixed with the internal ☿ of our ☿^{ial} ☿ and with the red oil. (When the ♂ Cinnabar stays mixed with the ☿). With which extraction after it has been evaporated to a ☿, that ☿ imbibed (☿) and philosophically digested, you may assure yourself of having a grand medicine next to the Great Elixir, wherewith you may, to the great astonishment of all Galenists and vulgar chemists, quickly cure all sorts of diseases. It is one of the best medicines, next to the Elixir.

34. Another great medicine, when the Cinnabar or the red oil remains with the ☿ (That is, when the Cinnabar of ♂ is mixed with the ☿ of ♂.) after the butyrum has been distilled and remains clear without redness. Then from this ☿ a deep red ☿ can be extracted from that mixture with SVR. That mixture containing the Cinnabar of ♂, which he calls here the internal ☿ of our ☿^{ial}

▽ i.e., butyrum ☿ⁱⁱ: (I believe you can easily comprehend all of this) ♁ imbibed with rectified SV and digested then the SV is distilled from it, after filtration, and extracted again.

I am convinced that this would be a glorious medicine after the dulcification: otherwise it would be corrosive, but, having been extracted and digested 2 or 3 times until it is perfectly sweet on the tongue, it would be a glorious internal medicine without doubt. KERKRINGIUS teaches these dulcifications with Tartarial SV better than any other author.

35. Most part of the philosophers, whilst their intention was to go further to the noblest perfection of our Celestial Art, either employed the above red oil brought to a potability for internal medicines, or for external ailments without any further preparation of it, until they had obtained the great elixir.

35. The red oil, i.e., the Cinnabar of ☿ distilled over into a red oil - otherwise, the Cinnabar alone is not corrosive, but when the butyrum: has carried it over, and is united therewith, that red oil becomes then highly corrosive and caustic.

36. If the ☹ has not the magnetic quality in attracting *Spiritus Mundi* into itself from the Astra, it is a sign that at the end of the distillation of the red oil, the external Δ has been so violent as to burn up the magnet totally, which is contained in the first faeces of our ☿^{ial} ▽.

(Use no more heat than is necessary in all your chemical labors!)


36. The remaining ☿ vitae however, must absolutely be magnetical and eager to attract light, Δ and humidity, which I believe it will and must do.


37. After the first distillation (after the red butyrum: has been magnetised, etc.) if the least part of the Virgin ☿^{ial} ▽ can by any Art whatsoever be brought to a running ☿, or any other kind of a metallic substance, it is an evident sign that either, the subject, or its preparations and reduction into ▽ has not been real, natural or philosophical.



37. This must be attended to and, I believe, easy and true.



38. (☆) - Mr. Clark of Bermondsey -

Although the above mentioned *Spiritus Mundi* is of no use at all in this our Great Work, yet it is a great menstruum to extract Tinctures out of metals, minerals, animals and vegetables, and can perform great things in the Art in volatising all fixed bodies, principally Gold.


38. The above mentioned attracted  Mundi which appears under the form of a very volatile spiritual ∇ , and is a Lunar Humidity impregnated with Light and Δ , is of no value in this our Great Work, say Urbigerus, because the remaining butyrum: is certainly (sic - HWN) Mr. Clark at Bermondsey his process and secret to volatise dissolved Gold.

(☆) Here I am wrong: the whole butyr: must be universalised and become  simplex first.

39. A great many pretenders prepare menstrea to dissolve common  and to convert it into a water by several ways and by additions of salts, sulphurs, metals and minerals, but as all those preparations are sophistical, anyone, expert in our Art, will be able to reduce it again to a running .

39. Count Bernhard Trevisan, Iren, Philaletha and Monte Snyders, all condemn these methods, yet Lamspring has worked so, and Theo. Paracelsus had a ^{ial} ∇ made of ~~☿~~ corrosive. Becher and Stahl recommend such ^{ial} ∇ s highly. Who can say what is impossible to bountiful nature? Although some Adepts condemn it.

40. (Mr. Clark of Bermondsey)

The quality of our ^{ial} ∇ is to volatise all fixed bodies and to fix all those that are volatile, fixing itself with thise that are fixed according to the proportion of it, and when it dissolves its own body, it unites inseparably with it, and yet conserves always, its own qualities and properties, and receieves no augmentations from any other created thing, but only from its crude body.

40. This quality is attested to by Mr. Montesnyders.

"Its own body" means the fixed \ominus obtained by calcining the white ∇ .
"From its crude body" means from ♀ or from ♂ or ♀ vitae.

41. Our ♀^{ial} ∇ has such a sympathy with the Astra, that, if it is not kept very close and hermetically sealed, it will in a very short time, like a winged serpent, fly away in a wonderful manner to its own sphere carrying along with it all the elements and principles of metals and not leaving so much as one single drop behind.

41. He means by this principally the magnetized butyrum and ♀ simplex, although Boerhaave says that the butyrum: ♂ , principally when hot, is extremely volatile and ready to evaporate, and those vapors are mortal (fatal) when received into the lungs by inspiration - when cold, there is no danger.

42. Several pretenders to the Magical Science, prepare Magical Magnets to draw from the air, as they pretend, from the Astra, such menstrua as they think necessary for the production of the Great Elixir, but their magnets being composed of determinate things, although their menstrua be great dissolvents, yet we do on certain knowledge affirm they can not perform any real experiment in our Art.

42. No commentary.

43. Some are of the opinion that the Magical Science and all its experiments are necessary to produce the Great Elixir. We do not deny that Magic IS necessary (!!!-HWN) to attain to the highest degree of perfection and knowledge, yet we are most certain that it is not at all necessary to the elaborating of the Grand Elixir upon animals, metals, precious stones and vegetables.

43. No commentary.

44. The WORK. (per se)

Our virgin milk or metallic ∇ , being brought to a perfect spirituality and excellent diaphaneity (the original ms. is illegible here, but I think this is what he meant) is called the true CHAOS of the Philosophers, for, out of that alone, without any addition of any created or artificially prepared thing, we are to prepare and separate all the elements which are required to the formation of our philosophical microcosm.

44. The Butyrum: or metallic ∇ , when highly rectified is THE True CHAOS of the Philosophers, and is the same as the $m \delta \delta$, by Irenaeus Philaletha, likewise called the Chaos, and by Monte Snyder 'Lac Virginis', out of the attracted, magnetised, distilled and digested butyr:. The Great Work can be made per se, without any common \odot .

45. To understand rightly, how out of this Chaos we are to form our philosophical microcosm, we must first, of necessity, rightly comprehend the great mystery and proceeding in the creation of the macrocosm; it being necessary to simulate and make use of the same method in our labour which the Creator of all things has used in the formation of the macrocosm.

45. This comparison is rather overstrained.

46. Where our Chaos or Celestial Water has purified itself from its own gross and palpable body, it is then called the Heaven of the Philosophers, or the palpable body of the earth, which is void, empty, and dark; and if our Divine Spirit, which is carried upon the face of the waters, did not bring forth out of the palpable body, that precious metallic seed, we should never be able by any Art whatsoever to go any further with the perfect creations of our microcosm, according to our intention.

46. When our Chaos, i.e., the attracted or magnetised, liquified butyrum has, after due putrefaction, in a gentle heat, (VIDE: DIGBY, Page 117) deposed its own body, i.e., its own animated δ vitae. This is better explained elsewhere.

47. This Heaven of the Philosophers, after it has separated itself from the Earth, containing our Philosophical Seed, as well as the Magnet of our Salt of Nature, and after it has been separated from the superfluous waters or phlegma, it is then called the Mercurius Simplex of the Wise.

For whosoever attains it, at the same time attains also the

Knowledge and Power of retrogradating metals, minerals, etc. so as to reduce them to their first *ens*, to perfect imperfect bodies, and to vivify dead ones, conserving always its property and quality to itself and to produce the great Elixir, according to the usual way of the Philosophers.

47. The attracted, liquified, animated butyrum (which NB must be animated with the Cinnabar of ♂, if you have used ♂ crudum, or with the first scoria, if you have used ♀ ♂ ♂) by digestion and putrefaction, lets go its own ♀ or ♂ us vitae animatum, which falls down as a slime or moist ♀.

This earth contains the Philosophic Seed, i.e., the ♀, and the magnet for attracting the fixed ♂ out of the fire during calcination. This putrified, attracted, animated butyrum must be distilled and dephlegmated in balneo vaporis.

The ♀ simplex conserves its own property, and is the solvent or menstruum to extract the sophic ♀ out of the dried black or ruddy ♀ and afterwards, the fixed ♂ out of the empty ♀, after due calcination in the wind furnace.

48. (Very plain and satisfactory)

After we have separated the ♀ ial ∇ from the Waters, by which I mean the ♀ ial, celestial (attractive) water from the superfluous water, which is phlegma; by the Blessing of God, and the infusion of our Holy Spirit, we shall be able to bring forth out of the earth, such fruits and subjects, with which we shall certainly perform the whole creations and carry our work to the highest degree of perfection.

48. After having separated the ♀ ial celestial, attracted spirit from the phlegma, i.e., this highly volatile attracted, spiritual, or ethereal ∇ comes over first by a most gentle heat. Like the S.V. after this comes a phlegma, which phlegma must be rejected, and the ♀ remains behind. The whole must be converted into ♀ simplex except the phlegma or superfluous ☉^r ∇.

49. (Quality of the ∇)

Our ♀ ial ∇ being of the same brightness with the heavens (and our ponderous, palpable body, which did separate itself from our

celestial water) having the same properties and qualities with the ☿, none but ignorants will deny them to be the right-heaven and true ☿ of the philosophers.

49. This ☿^{ial} ∇, or ☿^{us} simplex, is to be perfectly clear, transparent, and as bright as the firmament, and as the author has said before, is to be NOT corrosive at all!

Therefore it seems to be a universalized, dulcified, spirit of Sea ☉ which has left its animated ☿ vitae, or ∇ behind during the last distillations as observed in APHORISM 48. Here, thus we have two subjects.

1. Our ☿ simplex, impregnated with Light, or universalized, i.e. dulcified ☿ of Sea ☉, and.....

2. Our ☿, or animated ☿ vitae containing sophic ☿, our ☉ and the fixed ☉.

50. (A Paradox)

If (after the separation of the spirit from the superfluous waters) the WORLD *, in which it is contained does not appear extremely clear and full of Light, and of the same brightness with our Celestial ∇, it is a sign, that the separation is not fully performed, the spirit being still intermixed with the waters of phlegma.

50. (A Paradox)

After you have dispelled the first volatile ☿^r ∇ or ☿ and afterwards the superfluous phlegma, both over a balneum vaporosum, the remaining gluten or universalized butyrum must appear very clear and full of Light, and of the same brightness as the first highly volatile attracted ☿^r ∇.

If you do not find it so, you have not rectified carefully or sufficiently.

* Perhaps the WORLD is the phlegma. The "world" seems to mean a remaining gluten, (See Digby) but in that case, the whole butyrum has not been universalized, and if that is not done, I cannot conceive how the ☿ can be separated from the World or Gluten.

51. (Digestion or Putrification)

If, in the space of 9 or 10 weeks, or two philosophical months (12 weeks) at longest, our ☿^{ial} ∇ has not done separating itself from all its own earth, containing the metallic seed, it is an evi-

dent sign that you have either erred in the working of it, of that N.B., its digestion having been too violent, has confounded and burned up the principal subject of the Creation---the earth!

51. In the space of 9 or 10 or 12 weeks at longest, whilst you digest the magnetized, attracted, liquified, animated butyrum in a most gentle warmth, so that the glass only 'feels comfortable warm' on the face, the liquified butyrum must putrefy and become black and turbid, which causes a separation of the elements, the glass being close shut N.B., that you may lose nothing. All the ☿, i.e., the animated ☿ vitae must separate itself and fall to the bottom of the digesting glass (NOTE: a drawing of a figure like a Florence Flask is inserted here--HWN) like a dark slimy ☿ or sediment, which earth contains the metallic seed, the sophic ☿, the magnet for attracting the fixed ☊ out of the ☿, by the last calcination.

The sophic ☿ simplex remains suspended in the liquid Chaos in the World. (see # 50). This is the digestion and putrefaction after the attraction and liquification of the animated butyrum, previous to the separation of the elements by distillations. Do not attempt to distill before the liquid is become perfectly clear and transparent and all the ☿ has settled.

52. (This clears up the Paradox of Aphorism #50)

This Philosophical ☿ containing our principal subject after it has been separated from all the Waters (phlegma) must be dried with a gentle heat to liberate it from its extraneous humidity, that it may be in a proper capacity to receive the celestial moisture of our Argentine Water, to which it unites its most noble fruits with which principles our philosophical, microcosm is generated, nourished and saturated.

52. The remaining slimy ☿ or sediment, after it has been separated from all the waters, i.e., after the Chaos has been distilled over a bal. vaporo.: First the most volatile lunar humidity, i.e., the ☿ simplex, second the superfluous phlegma, all over a bal. vap. the next day and you possess our ☿ simplex and the animated ☿ sediment or ☿ vitae animatus is left behind. The ☿ simplex must be rectified 3 or 4 times.

53. If after the ☿ has been reverberated (*i.e.*, gently dried). humected with our Celestial moisture, it does not presently enrich *Our Air* with the Divine expected fruits, you may certainly believe that, in the drying of it, the external heat has been too violent, so as to burn up the internal heat and nature of the ☿, and consequently spoil your undertaking in regard to performance of the whole Mystery of the Creation according to the noblest, richest, shortest, most natural and secret way of the Philosophers. (*i.e.*, *per se*, by its own elements, without common ☉).

53. The ☿ must be dried in a glass with a moist, gentle heat, according to Aphorism #52. "Our Air" is the ☿ simplex, "our Δ " is the ☿ duplex or ☿ animatus.

i.e.: Δ , Light Anima, or
 animated with-
 ☿ , & is all from one
 & the same principle.

"Our ☿ " is the clarified ☿ or fixed ☉ , the basis and foundation of the whole building.

Aphorism #53 cautions against too much heat, when you dry your, as yet, volatile, animated ☿, that you do not burn and destroy it, or the work, *per se*, without using common ☉ , is at an end here.

54. (Digression)

In case the ☿ should be totally destroyed by the violent external heat, although it is most certain you cannot carry on our whole Creation any further with it, yet if you know how to āāā our ☿ simplex with common pure ☉ , which is dissolved, vivified and renewed by it, you may be sure of effecting the Great Elixir, although neither so quick, so natural, nor so rich as you might have done without ☉ . This is our *Third Way*.

54. Digression for a work with common fine ☉ . If you have destroyed the sophic ☿ , or our ☉ , contained in the ☿ or sediment, the work is with common, yet fine, pure ☉ . N.B. That this is the work of Artephius, Kalid, Flamel, Zacharias and Monte Snyder, Vide Digby, pages 16-117, etc etc.

If you know how to dissolve common pure \odot in our ♀ simplex, putrify and regenerate it, you may also obtain the Lapis Philosophorum, although not so natural, etc etc. No! Because the sophic \odot sophic ♀ , our \odot , is already open and volatilized, whilst the common \odot must, by length of time, be opened and volatilized and converted into sophic ♀ or our \odot , as Irenaeus Philalthes has rightly observed.

55. (The work with common \odot)

The $\bar{a}\bar{a}\bar{a}$ of our ♀ simplex with common \odot , consists only in the right proportion, and in the indissoluble union of both, which is done without any external heat in a very short time, without which exact proportion and right union, nothing of any moment is to be expected from their marriage.

55. "The ♀ simplex dissolves \odot without any external heat in a very short time". I am sure that a dulcified \sim of Sea \ominus does dissolve a subtle calx of \odot , but as the author's ♀ simplex has separated itself from the volatilized M i.e., ♀ vitae, and therefore is become a universalized, dulcified \sim of Sea \ominus , which is a universal ♀ . I cannot conceive that so mild a solvent should have a power to dissolve \odot in filings, as the author asserts here. Aphorism #56.

56. Know then that this right proportion is 10 parts of our ♀ simplex to one part of the finest common gold in filings, which is dissolved in it, like ice in common ∇ , after an imperceptible manner, and as soon as the dissolution is over, the coagulation and putrification (must be promoted by a gentle heat) presently follow, which effect, if you find not, is a sign the ♀ exceeds its due proportions.

Now, when your \odot has been thus well $\bar{a}\bar{a}\bar{a}$ -ted (i.e. dissolved) united, putrified and inseparably digested with our ♀ simplex, you will then have only our philosophical ♀ (so says Ir. Philalethes), in which time one might have easily performed the whole work, working without common \odot .

56. Boerhaave says that Butyrum ♂, on accounts of its ♀ vitae, dissolves ☉ in filings, but the dulcified ♀ of Sea ☉ dissolves only a subtle calx of ☉ in filings, although I may be wrong.

57. Although our ♀ simplex is exceedingly spiritual and volatile, yet, since it is the *right agent* (as Pontanus calls it) digesting the seed or essence of all metals and minerals, it will, though undigested, naturally adhere to any of them, although corporeal (although a butyrum) that shall come near it, and will never leave it unless it be forced away by the test, 'tho kept in great fusion for many hours.

57. (Our ♀ simplex is exceedingly spiritual and volatile, and is the 'right agent'). Boerhaave attests its volatility whilst hot and fuming, which invisible fumes **ARE MORTAL ON THE SPOT**, when an atom thereof is received into the lungs by inspiration, says Boerhaave and warns the operator. (Do NOT breathe these deadly fumes -HWN)

This character of ♀ simplex or duplex, adhering so strongly to metals, so as not to foresake them although kept in a great fusion or Δ, is a proof that this property cannot belong to the first highly ☽ⁿ humidity much. (At this point, Bacstrom inserts the following line: WHAT I SAY HERE BELOW IS ERRONEOUS) less to the succeeding phlegma, but must appertain to the remaining universal gluten or metallic butyrum, which is to be distilled over in a cloud - N20. When the slimy ♀ or ♀ vitae animatus is left behind in the ☾.

58. This ♀ simplex, which before its retrogradation, was of a feminine nature, and before it had left all its own earth, was Hermaphrodite, being powerful in both sexes, is now become of a feminine quality again, and although it has lost the masculine visible Δ (contained in the ♀), yet it has conserved its own fire, which is invisible to us, and with which it performs visible operation in digesting of imperfect metals, after its determination with any of them. (If you work with common ☉ or ☽)

58. NB: This ♀ simplex, before its retrogradation, i.e. whilst it was the first butyrum, before it was magnetized and liquified by attraction of Solar Light and Lunar Humidity - which he calls retro-

gradation or universalization, and before it had deposed its own ∇ by a digestion of 10 or 12 weeks, during which time, the attracted Chaos or liquified butyrum is centrally opened, and its elements are separated and this is performed by the attracted Δ or Light (Oxygen) and Lunar ∇ , with the closed glass, outwardly assisted by a gentle warmth which stirs up the inward agent to move, to putrify and to separate the elements in the Chaos.

This butyrum was at first a feminine nature, but after magnetizations is hermaphrodite, and after the separation of the elements, and distillations into ♀ simplex, becomes of a feminine quality again. Otherwise, it could NOT be ♀ simplex. The Woman eager to be impregnated with the sophic Δ , to become tinged as red as blood when it is ♀ duplex, or ♀ animatus, i.e., a married woman in which union the husband acts the principle part, the active part. The ♀ simplex, although it has lost the volatile masculine Δ (contained in the animated ∇ or ♀ vitae, NB: ♀ of life). Yet it has conserved its own Δ , certainly the universal ♀ contained in the ⚚ Sea \ominus , dulcified and universalized.

59. (NB: A particular R or abbreviation)

If this our ♀ (the proportion rightly observed) should be $\bar{a}\bar{a}\bar{a}$ with any imperfect metal, being first determined with a fixed one, it will regenerate and perfect the same, not losing the least particle of its virtue or quantity - Which metal, after the digestion of a philosophical month (6 weeks) will be able to resist all manner of trials, and will be far better than any natural one.

59. This is a particular abbreviation of the work, or a gradating ♀ duplex, which fixes ☉ into ☉ , and confirms Yardley's Work in Via Sicca; who fixes ♀ into ☉ or ☉ .

60. (Gradating Oil, a profitable, particular labor)

The determination of our ♀ simplex with any of the fixed bodies, is to be done by dissolving a small quantity of filings of red or white according to the color and quality of the metal which you desire to ameliorate and if you do not err in the separation and union of the subjects, you may assure yourself of obtaining your desire after a philosophical digestion. (Of 40 ♂♀).

60. The ☿ simplex is to be animated (not by its own sophii ♀ or sophii ☉, for the work, per se) but by dissolving a small quantity of filings of ☉ therein, in order to obtain a ☿ duplex, of ☿^s animated, which is a gradating ☿, as well as Vardley's animated ☿ - Only this is per viam humidam, whilst Vardley's is per via siccam. This gradating oil must become blood red. If that does not happen, it can certainly not enrich filings of ☾ or ☿ vivum with ☉.

61. To examine rightly whether the ☿ simplex is rightly prepared, or come to its perfection, one only drop put upon a red-hot plate of copper, must tinge or whiten it through and through, and must not part with it, although brought into a fusible heat, i.e., not even when melted. If you find it not so, your ☿ simplex is not well elaborated, or has not yet done separating itself from its own ♀.

61. Examination and trial on the ☿ simplex.

62. (The Work PER SE)

If your ☿ simplex, when put upon its own dried ♀ does not presently unite with the essence of metals, appearing deeper than any blood, and shining brighter than any fire, which is a mark of the reception of its own internal △ (Sophii ♀) and that the Eagle, the rectified, magnetises, spiritual ☿ simplex (has sucked the blood of our red lion) the ♀ or rather the sophii ♀ (our ☉) or fire contained in the ♀, it is an evident sign that you have erred in the manipulation of the ♀.

62. This again concurs the great work per se without common ☉. After the remaining animated ♀ or ☿ vitae, probably of a dark or ruddy color, has been gently dried with the utmost care so as not to hurt it, a small quantity of the rectified ☿ simplex (by way of experiment) must presently unite with the dried ♀ and tinge itself of a deep red bloodcolor, by receiving the Sophii ♀ (our ☉) shining brighter than △, i.e., of a △^y ruby red color.

If this does not appear, you have erred somewhere. But when this ☿ is perceived, all the sophii ♀ (our ☉) is to be extracted out of the dried animated ♀ or ☿ vitae, as long as there

is any \overline{R} left in it, and until the ∇ appears perfectly void. This red \overline{R} is your ☿ simplex animated with the Sophii ♂ or Δ our ☉ , and is, or ought to be, of a Δ^y ruby red color. This I would purify, not by filtering, but by test and pouring it off, if there be any subtle ∇ on the bottom. This ruby red Δ^y perfectly transparent \overline{R} is the double or animated ☿ of the Philosophers, when the work is done *per se*, by its own internal elements, without common ☉ in forma humida, viscosa, whilst Irenaeus and Yardley worked in forma sicca, with a running ☿ animated or impregnated with the same sophii ♂ (our ☉).

63. The process PER SE without ☉ .

This ☿ , thus impregnated with its essence, or ♂ of metals, is called the ☿ duplex of the Philosophers, which is of a far greater quality than the simplex (surely!) with whose imbibitions in the \ominus of Nature after that fixed \ominus has been saturated with the ☿ simplex, the whole mystery of the Creation of the Philosophical Microcosm is maintained and perfected.

63. Describes candidly and truly the whole process of the Stone, after the preparatory labors are happily ended.

64. To know whether your ☿ duplex is philosophically prepared, and sufficiently impregnated with its own internal natural fire, (extracted out of the dried earth) with the Sophii ♂ (with our ☉), put one single drop upon a red-hot plate of pure silver, and if the silver is not by this drop penetrated through and through with a deeper red \overline{R} enduring the greatest fire of fusion, it does signify that you either fail in the preparation of it, or that you have not given it time enough to receive a full saturation out of its own earth.

64. Examinations and trial on the ☿ duplex or ☿^s animatus. Fine ☾ so treated and melted, then flattened in the mill, cut into shreds and separated by ∇ , there will be left a black calx, which when melted with borax, will prove to be fine ☉ of 24 carats. (!-hwn) because the volatile, spiritual ☉ , or "our ☉ " finds a body in the ☾ , and becomes corporified, maturated and fixed ☉ by means of the ♂ Naturae, or the Δ , oxygen concealed in ① in the ∇ .

65. This deep red \overline{R} , extracted out of our philosophical ∇ is called our ∇ , our undigested, essentificated \odot , our internal elementary Δ , and our red Lion, for, without its help and concurrence, our philosophical world cannot be nourished, digested, or accomplished, being the right ground and the true essence of the whole work of our creation.

65. This deep red \overline{R} , which has tinged our \wp simplex, animated it and made it \wp duplex animatus, is our ∇ the sophii ∇ , or Δ , our essentificated \odot and internal Δ and our Red Lion. (Does this not show a probability of de La Brie's process with ∇ and \odot ? Is not \odot full of Δ ?) It is the life active element Δ , the principle of all \overline{R} s, multipliable by its own principle, like a spark of Δ or light, collected in the Tinder box. N.B.

66. When the ∇ has lost its Soul (the red Sulphur), the remainder of it is the true Magnet, attracting the \ominus of Nature from the combustile Δ after a violent calcination in the wind furnace for several hours.

Which (fixed) \odot after its purification and clarification is called the clarified ∇ or \ominus of the philosophers, which uniting itself with our single and double \wp s after their digestion, is called by HERMES, the universal spirit converted into ∇ by Art.

66. This is as clear and intelligible as any philosopher (with an unprejudiced mind) can desire it, and therefore wants no comment.

The fixed \ominus is purified, etc, by the clear \wp simplex employing the feminine principle. This is first imbibed by the \wp simplex until the \overline{R} alba flows like wax without the least fume. Then, imbibe the \overline{R} alba with your ruby red \wp duplex, and saturate it fully, until the \overline{R} rubra flows like wax, without fuming and the red sophii \overline{R} is accomplished all but the last fermentation or vitrification of fine \odot .

∇ Before the vitrification of fine \odot , the red \overline{R} is multipliable ad infinitum in quality and power or pondus, and is the universal Medicine, or \odot potable. ~~99~~ the tinging solar glass is not soluble in liquids, but in the Δ only. The universal red sophic \overline{R} or ∇ Naturae is soluble in S.V.R, and makes \odot potable for curing indiscriminantly, all diseases.

67. The extraction, purification and clarification of our ☿ or ☊ of Nature, is performed by our ☿ simplex, which being put upon the calcined, reverberated ☿, will instantly draw the fixed ☊ to itself and unite itself with it and is inseparable by gentle distillation, after which the clarified ☊ of the philosophers is at hand.

67. *This is, again, as plain and intelligible as I can make it and requires no commentary.*

68. Although we use our ☿ simplex for the extraction of its own Soul (the red ♀, our ☉, out of its (☿) body), and for the clarification of the ☿, yet, as it is a philosophical and perpetual menstruum, it loses nothing of its innate power, nor does in the least diminish in quantity, it being our true *ALKAHEST* as Paracelsus called it.

68. *This is plain enough! (The profound Boerhaave suspected that the Alcahest of Paracelsus, and J.B. van Helmont proceeded from the butyrum: ☿ although his time did not permit him to examine deeply into this subject, and Boerhaave was NOT wrong)*

69. The above mentioned three principles and elements of our chaos, perfectly separated from their impurities and brought to their highest perfection, are rightly called the three (3) Herculean Works, for after the preparation of them, all the labour, trouble and danger will be passed.

69. *This wants no illustration.*

70. Some foolish operators pretend that our Great Elixir is to be prepared in a very easy manner without and trouble at all, to whom we answer that such imposters neither knows our matter, nor the right preparation of it. Yet we do not deny, but any healthy person, of what age soever he may be, may undergo all our labours necessary to the performance of it.

70. *Some adepts, for instance, those of primitive times, such as Maria, or rather, Miriam, prophetissa, whose sentences occur in the Turba Philosophorum, others who have worked with the n 5; Vier*

Qurt who conversed with Helvetius, whose processes differ totally from this, as well as their subject, although no foolish operators have written concerning the facility of the work, and indeed, so say Count Bernhardus Trevisan. They all spoke of their own works, not of all the works possible in Nature, and know nothing of this.

71. These, our operations (labours) are called Herculean in respect to the rest of the work, which is exceedingly easy and without the least trouble or danger, being for that reason, called children's play, because a child or woman that has any sense, may easily work it and bring it to the highest perfection according to the saying of all true philosophers.

71. (A child could not possibly accomplish the digestion. A woman may, -such an one as was Pironelle, Nicholas Flamel's wife. But a woman is not always a child.)

72. Although all the above mentioned operations are, according to the common opinion of the philosophers, esteemed, difficult and dangerous, yet we can and in conscience say and assure you, that we have ourselves alone, without assistance, prepared them all on a common kitchen fire, as it is very well known to several co-Adepts, who could not but admire our industry.

72. This I cannot concieve!

73. No true Adept or a perfect Artist can deny, but that the whole work of the Great Elixir, may, from the very beginning to the end be performed in one only furnace, in one only sort of vessel, and by one person alone, at a very small charge.

73. At a very small charge one hundred years ago!

74. Some imposters would persuade the vulgar that gold, silver and many other ingredients are required in the making of the Grand Elixir, according to our noblest way; which the doctrine of all the philosophers and our own infallible rules clearly show to be false; for it is most certain that we neither use any of their ingredients, nor yet any silver or gold, unless we have mentioned in our third way or until we have come to the fermentations of our Elixirs.

74. Artephius was no imposter, yet he used ☉ and ☾ with the butyrum. Monte Snyder uses ☉, Siebald Schwartz and Hollander were no imposters. They have used ☉ and ☾ and corrosive menstruums in their preparatory solutions, and have succeeded. Everyone praised the path that conducted him safe to the Hesperian Apples, or to Colchos, and it seems that Urbigerus, ALIAS Baron Sorbiger, altho' a true Adept and possessor, knew very little else but his own works. I could never find that any of the Adepts were very eminent in their theory. Some of them reasoned like asses!

75. We do, with all true Philosophers assure you, that all things necessary for our philosophical work, besides the fuel, vessels and some few instruments, belonging to the furnace, are to be purchased for less than the expenses of a guinea, and that everywhere and at all times of the year.

75. A hundred years ago, but not at present.

76. Since neither ☉ nor ☾ are to be used at all in the formation and cibation of your philosophical work, it follows that the old and common saying of some authors, viz, "That without working with gold, it is an impossible thing to make ☉", proves to be only a false notion of men, who understands not our art.

76. Siebald Schwartz, Hollandus, Kunkel and several others do say so with great truth in regard to their own processes. What does Irenaeus Philalethes say - P.1? Paracelsus says "with metals by metals and in metals, metals are perfected".

77. When our Herculean works are brought to perfection, which is when our 3 principles or elements are prepared, purified and perfected, unless the philosophical and unseparable union of them is exactly performed, the Magistracy of our Creation is not to be expected.

77. All right and true.

78. Our principles or elements, being brought to a perfect and inseparable union and digestion is called the triple ☿ of the Phil-

osophers, which being finished, the whole Creation and formation of our Work is crowned.

78. When the red elixir is accomplished, before fermentation with ☉ in the ☿ it is called ☿ Philosophorum Triplex as consisting of ♀ , △ or Light, ☿ humidity and Salt, ☿ or basis, wherein the △ is corporified.

79. All our work of the Creation from its very beginning to its perfect end, may, to our certain knowledge, be perfected in less than 9 months, by any skillful and careful artist, that follows our rules, unless some accident should happen in the preparation of our Herculean Works: which to prevent, we wrought them ourselves in an **earthen vessel** which we count far safer and better than any glass, and which is most agreeable to the practice of the most ancient Philosophers.

79. *Very good! (He has used an earthern ☿)*

80. Before you come to the union of your elements, your clarified ☿ , (the fixed ☉) is before all things to be digested in a moderate and continual heat of ashes, to free it from any unnatural moisture, which it might have attracted after its purification, to be in a fit capacity to receive your ☿ simplex, by which the clarified ☿ must be nourished in its infancy.

80. *Beginning of the last Work of imbibition for the White ☿ .*

81. If your clarified ☿ (the fixed ☉) after it has been digested the space of a whole month, does not appear exceedingly dry, subtle and frangible, it does signify that you have failed in the purification or clarification of it, or that the external moisture it had attracted, is not yet parted from it.

81. *Caution concerning the work.*

82. Take great care that you do not begin your imbibitions of your ☿ , before you find it to be very well purified, clari-

fied dried and brought to be very subtil, and extremely frangible; for it would be a great detriment to your Work as well as to your ☿ and although it should not spoil your Work, yet it would be to you a great loss of time.

82. *Necessary Cautions.*

83. After our clarified ☿ (or fixed ☹) has been brought to a perfect purity, dryness and frangibility or brittleness, it is to be imbibed with the eight part of your ☿ simplex, or Vrgin's Milk which will, in a very short time, be worked into it, as into a sponge which shows the hungry state of our Infant, and then the fire must be continued until the Infant is hungry again.

83. *First imbibitions of the purified, clarified ☿ i.e., the fixed ☹ metallorum with the ☿ simplex, the 1/8th part of ☿ simplex, i.e., one part of ☿ simplex to be imbibed on 7 parts of the fixed ☹ and then gently digested during 3 or 4 ☿ until the infant is hungry again. This must be done in a glass closely shut, otherwise you lose your volatile ☿ simplex.*

84. If in the space of 2 or 3 days, or 4 at furthest, the Infant does not show itself to be extremely hungry, be becoming very dry and brittle again, it will be an evident sign that you have overcome it by your excessive feeding of it.

84. *Do not overdo the imbibitions. Do it drop by drop, out of a small phial containing some ☿ simplex. (Use an eyedropper - HWN)*

85. Great care is to be taken in the feeding of the noble Infant (the clarified ☿ , or fixed ☹) for, if you do not well observe our infallible rules, you will never be able to bring it to a perfect maturity, for, in the notion and proportion of our imbibitions and the management of them, the prosperous and unfailable end of our Work is to be expected.

85. *Consult Nicholas Flamel and Artephius.*

86. It is always to be observed that the fire be very gentle as long as you are making your imbibitions for fear of forcing any part of your ☿ simplex to leave the earth. For, as a moderate or pleasant heat makes the union between the soul and the body and perfects our Work, so, on the contrary a strong heat disunites and destroys it.

86. *This must be carefully attended to.*

87. The Infant being dry, the imbibition is to be repeated again, and this method is to be followed, until the ♀ or fixed ☉ has received its proportional weight of the ☿, but then if you do not find it to flow like wax, and be whiter than snow, and perfectly fixed, you must proceed with your imbibitions, until all these signs appear.

87. *[i.e., until the ♀ is fully saturated and flows like wax, without emitting any fumes. Beware and be very careful as not to overload it]*

The signs, etc., are plain enough to understand as expressed.

88. The imbibitions are not to be made any oftener than once every 3 or 4 days, in which time you will find your matter having soaked up all your added ☿ simplex, to be in great want of food, which must be supplied until it be saturated. The sign of this will be when it flows like wax again.

88. *[All very intelligible] Also observe here, how often Ubigerus opens the glass and seems not afraid of interrupting or suspending the operations of Nature. i.e., of Nature's Universal Agent.*

89. Your matter being brought to a perfect flexibility, incomparable Whiteness, and unalterable fixedness (so that it flows like wax without emitting any volatile fumes), know then that you have perfected the White Elixir, which being fermented with fine ☽ in filings, will be able to transmute all inferior metals into the finest ☽ in the world!

89. (TINCTURA ALBA) ♀ Naturae Alburna. A Fixed Light URIM
not yet THUMIM.

90. Before the White Elixir is fermented with common ☾, you
may multiply it as well in virtue as in quantity by the continua-
tion of the Imbibitions with the ☿ simplex, by which it may, by
degrees, be brought *ad infinitum* in its virtue.

90. This multiplication in virtue or quantity differs from
the former Imbibitions. During the Imbibitions or Incorations, the
White ♀ Naturae, preponderating over the added ☿ simplex, the
coagulation and fixation is soon effected, but during the multipli-
cation the composition must become liquified again, must die and
putrefy, become black and white fixed and friable, which must take
some weeks. Then, if once Snow White and fixed again, you may im-
bibe again as before, every 2 or 3 days, until it flows again like
wax without fuming. Then it can be fermented with fine ☾ in a ♀
for the transmutation into ☾.

91. The White Elixir being brought to its degree of maturity,
if you desire to go on with it to its highest degree of perfection,
in the room of fermenting it with ☾, it must be cibated with its
own blood, with the ☿ duplex, by which, being nourished, multi-
plied in quality and quantity, the whole work is accomplished.

(C. Cramer says of this work: If you want to perfect it to the
red ♂, it must not grow cold.)

91. But if you want with one of your glasses to proceed to the
RED ♀ Naturae, do not take the glass out, nor suffer the subject
to become cold, but imbibe it with the ruby red ☿ duplex, and pro-
ceed every 3 or 4 days with your imbibitions as you did before with
the ☿ simplex, always in a gentle heat, night and day, until the
red ♀ or undetermined red ♂ is obtained, which must be fusible
and fixed, i.e., it must flow like wax without fuming.

92. As soon as you have made the first imbibition with your
duplex, you will see a great alteration in your glass, for, there
will be seen nothing but a cloud, filling the whole space of the

vessel, the fixed principle being in re-action (in Brait:) with the volatile and the volatile is conqueror at the beginning, but at last, by its own internal Δ , conjoined with the external heat, both are united and fixed inseparably together (to be multiplied or imbibed further with the \wp duplex.)

92. During the first imbibitions, which is always longest, a second death and putrefaction will take place before re-generation can be effected, because in spiritual and material things, all nature is amended by sufferings and death in order to resuscitate in a glorified body

This first imbibition of the perfected White K , or the White A of Nature, with the \wp duplex, as the Work must again pass through the Black, White and perfect red, may probably require 3 months time or a little more until the red substance is perfectly fixed and fusible. When the red fixed and fusible A Naturae is accomplished the 2, 3, 4 or 5 imbibitions will then be accomplished every 3 or 4 \wp until it is fixed again. Perhaps each imbibition (N.B. after the first) may perhaps be accomplished in 24 hours; because this red A Naturae is no longer concentrated and fixed Light, but it is now agitated and concentrated Light manifested in Δ or THUMIM which fire is corporified in the V of the substance. Therefore, this is Urim and Thumim, that is, Light and Perfection in one body which before was divided in two.

93. The glass must be oval with a neck six (6) inches long and very strong, of a proper bigness, that the matter when it is put into the glass may fill only the third part of it, leaving the other two thirds empty. For, if it should be too big, it would be a great hindrance in performing the work, and, if it be too little, the glass would break into a thousand pieces.

93. The advice concerning the glass being roomy and yet not too large must be minded. I would warm the glass prior to using and it will never burst.

94. After you have cibated the noble Elixir with your \wp duplex, before it can come into its perfect fixity, it must of necessity pass through all the states and colours of nature, whereby we are to judge its temperment.

94. This is a repetition or confirmation of what I have said in my notes on No. 92.

95. The constant and essential colours which appear in the digestion of the matter, and before it comes to perfection, are three, viz: **Black**, which signifies the putrefaction and conjunction of the elements. **White**, which demonstrates its purification, and **Red**, which denotes its maturation. The rest of the colours that appear and disappear in the progress of the Work are only accidental and inconstant.

95. The same is here very intelligible and comprehensible.

96. By every cibation with its own flesh and blood (with the red ☿ duplex), regeneration of its colours and digestion, the Infant will grow stronger and stronger so that at last, being fully saturated and digested, it is become the Great Elixir of the Philosophers, with which you will be able to perform wonders in all the regions, as well, animals, vegetables and minerals.

96. These are the imbibitions after the first and longest imbibition with ☿ duplex, its own blood, which I suspect will be all performed in a few days and nights, on account of the fixity of the matter being now corporified Δ , manifested by its redness, the THUMIM (perfectum est) of Aaron and Solomon, This red ♀ Naturae is all in all, universal, undetermined and is the Universal \mathbb{R} for establishing perfect harmony in the diseased bodies of vegetables and animals, and by wonderfully corroborating nature, Nature herself becomes sufficiently powerful to drive out every malady by the root in a short time, but as we may be killed by lightening, or a too violent shock of electricity, which is the very self-same Universal agent, so we may be killed and extinguish life by this most powerful corporified universal agent, or red ♀ of Naturae, if not previously sufficiently lowered by S.V.R. into a Ruby-red essence, universal and potable, further weakened by White Urine, because we may be turned to ashes in a large fire, and by a moderate heat we may be warmed, and make that heat subservient to us.

97. When your Elixir is brought to perfect fusibility and fixity, if you desire to make a medicine upon metals, you must determine or ferment it with common fine \odot in filings, in which de-

terminations it will vitrify the gold, and then you possess an incomparable medicine capable of transmuting all imperfect metals into the purest \odot , according to the doctrine of all the philosophers, though we ourselves never intended but an universal remedy for the cure of all curable diseases incident to the human body. (The good Baron sought only to relieve his fellow man of suffering by curing bodily ills. He indicates he did NOT seek to transmute base metals into gold and thereby implies he never tried this very important operation. - HWN)

97. - 99. This is very candid, plain and intelligible - if it so, and must be so, if you reason and reflect on the stupendous effects and power of the corporified Δ or Universal Agent of God and Nature!! The more you consider and reason upon it, the more you will be convinced that it MUST be so and be no otherwise. Depend upon it, modern chemistry will gradually be obliged to return to this truth known in the primitive ages! --

1° Omnipresent, invioable, tranquil, unmanifested, Universal Agent, contained in the flint and steel and surrounding air by night as well as by day, filling boundless space in every atom of matter in Space.

2° Manifested in Light, by electrical motion, by the \odot and fixed stars or suns, and by comets, likewise by electrical machines, by the diamond in the dark, by friction, by the flint and steel, and further by concentration manifested in warmth and heat - and---

3° By further agitations and circular motion, manifested in burning flames of Δ as we find by burning glasses and by the flint and steel, but the omnipresent universal Agent, the unmanifested tranquil Δ must not be withdrawn but must be admitted to feed or support the Δ , and it must be supplied with a subject to act upon, i.e., fuel, or else it returns to its first omnipresent state of universality, from whence nevertheless, it may be re-manifested by motion, by the electrical machines, or by the flint and steel, or by any other suitable motion or action, in straight lines, by friction, or by hammering or by circular motion - that principle will re-appear everywhere provided it is not excluded by excluding atmospheric Δ

and it is manifested in Heat, in Δ , or in Δ and Light.

This is the vital principle that animates atmospheric Δ in the character of spiritual or incorporeal \textcircled{O} , by Sendivogius called oxygen. When extended in humidity, it becomes universal aerial † and when it meets with a suitable magnet, it becomes corporified \textcircled{O} .

98. It must be observed in the fermentation that the Elixir exceeds not the ferment in quantity. Otherwise the sponsal ligament of it cannot actually be performed, and when the ferment is too predominant over the Elixir, the whole Massa will be turned into dust.

99. The best method of fermentation is to take one part of the Elixir and put it into the middle of 10 parts of fine gold in filings, cast through \textcircled{O} , to free it from all its impurities, and to keep it in a circulatory fire for the space of 6 hours, increasing the fire by degrees, so that the two last hours it may be in good fusion, and when cold you will find all your matter exceedingly brittle and frangible and of the colour of granite stone.

100. An $\bar{a}\bar{a}\bar{a}$ of common \textcircled{O} with lead is counted the most proper subject for making projections, which being in fusion your fermented matter, enveloped in wax, is to be flung upon $\bar{a}\bar{a}\bar{a}$, and presently cover the ∇ .

Continue the Δ until you hear the noise of the separation and union and keep it for two hours in the fire of fusion.

101. Whosoever shall presume to prepare the Great Elixir according to our most secret way, without following and observing all these our infallible rules, will find himself mightily mistaken at last, having after a great deal of trouble, charges, and pains, reaped nothing but discontent. On the contrary, they that shall walk in our true and infallible paths, shall with very little trouble and expenses, attain to the desired end.

A D D E N D U M

The following is an addendum
to the foregoing aphorisms,
and it is not clear if they
are the author's or comments
by Dr. Bacstrom.

The ☾ receives *the cold Solar Rays of Light*, and the then rarified atmosphere of the ☾ probably concentrated those rays sufficiently to give a suitable warmth to its inhabitants, which must be greater when the ☾ is between the ☉ and the earth (new ☾) when they have summer, then in the opposite point - when the earth is between the ☉ and the ☾ (full ☾), when they have winter there.

These ☾^r rays or ☾^r light reflected on earth, are the humecting or imbibing universal ♀ y Nature, and when collected, produce cold and lunar humidity, which I myself have proved, and his Kenelen Digby before me. I believe this humidity (as the universal female) to be as necessary for the production of vegetables as the Solar Light, or worked or collected Light (warmth) the universal whole, which is the universal ♂ y Nature chiefly manifested in corporified ☉, but before that, in unincorporified ☉, as the universal ☾♀ is corporified in sea ☊, but both united in ☉ for the generation of Marcasites, and in ♂ for metals.

The Solar rays of Light falling on the ☾ are by the then rarified atmosphere of the ☾, much weakened and very little concentrated or collected, and therefore the ☾ Light is cold and produces ☾^r humidity, whilst our atmosphere being more watery and further extended from the earth, the Solar rays are more copiously

collected and concentrated *into heat*, and even into burning flame, which cannot be done by the ☾ rays, which on the contrary, produce cold and humidity.

Pure Lunar humidity or elementary ∇ is the universal ♀, or ♀ simplex Nature. The imbibing, humecting principle of Nature ☉, ♀, ∇, ∇. As the Solar Light generates the Tinging, warming, maturating, sulphur Nature, ☉, ♂, △, △; but when both act in concert, they are ♀ Nature duplicaters, i.e. The wife married to her *natural husband*; Lunar cold humidity united *with solar dryness*; and by motion, collection and concentration, from thence *occasioned or generated warmth and heat*, which impregnating cold and ☾ humidity, they become universalis duplicatus ⚬ sive animatus.

The more you consider it without prejudice, forgetting that it is I who write this, you will find that I am right, and that my philosophy is founded on Natures universal agent, which has a power to generate his *once wife and his daughter* by the medium of the ☾, and probably all the other ☾ or satellites of ♄.♃, and ♀; for the sake of generating universal for their primary planetary worlds, for cooling humecting, and imbibing what the solar rays mature and fix.

Read attentively the XL and XLI chapters of Job and you will find that Job describes the universal agent most nobly under the allegories of Behemoth, Chapter XL.19. as being the chief of the ways of God, at other times as manifested in spiritual and corporeal ☉. You will find that Job agrees with

me in what I say.

Did not a stream of Δ proceed from the throne of the MOST HIGH? in Ezekiel and Daniel? Why could not those two prophets not find a better simile as proceeding immediately from God? Why not? because that stream of Δ is the chief of the ways of God, the Father of Light and Δ , of oxygen and hydrogen, of azot and of everything!

If you could divert the smoking nitrous acid in the *red fumes* of every drop of humidity which contains the universal acid, depend on it, that concentrated humid fire would escape and return to its first invisible omnipresent state of universality, and go off in a *flame*. It is the Universal Aerial \times that holds it suspended in a liquid form, in \bigcirc humidity, strongly impregnated with universal \times .

I am convinced, that whenever you can corporify Δ and fix it in a suitable magnet, for instance in \bigodot , you have the transmutation of metals and you may multiply it as you do elementary Δ , by its own principle. The principle itself wants no regeneration, because the chief of the ways of God wants no regeneration, because it is immortal and unmaterial and therefore can neither suffer nor die, but the magnet, wherein you must handle and corporify and fix it, being ∇ or ∇ , whether animal, vegetable, or universal must be regenerated by sufferings and death in order to resuscitate in a glorified Body. That the immortal principle of Δ and Light may be able permanently to dwell therein and to be multiplied therein, ad infinitum. Whilst

at every multiplication, the glorified ∇ is regenerated anew,
until after the seventh it becomes a fixed corporified \triangle in form
of a Ruby Red Oil which gives Light in the dark and is the highest
mystery attainable in Nature, and the highest possible purity in
Nature.

A N E P I L O G U E

In which is contained an interpretation of the illustration found on the cover of this book.

After having sufficiently, clearly, discussed all the difficulties in the 101 Aphorisms and disclosed the complete theory and practice of the whole Hermetic secret so extensively that every chymist can thereby not only understand the most secret writings of the Philosophers, but will also be able to work from it all the realities and experiments that occur in the course of our Heavenly Art; we have deemed it proper to explain the figure put at the beginning of this book, as a compendium of all philosophical symbols, in consideration of those who, although they are not our disciples, nevertheless study other philosophical books and ponder deeply over their dark figures, because after understanding our images, all others are easy to puzzle out. Although, if our aforesaid figure would be interpreted in detail in its secret and varied meanings in order to represent all our subjects and operations, everything written would be superfluously repeated and our Aphorisms would become useless, we have nevertheless finally decided to add the following explanation, with our usual brevity, for the common good, not only so that the often-mentioned figure will be explained but also that our Aphorisms be understood the more easily.

The tree carries the saying: Virus unita fortier. Read from the side of the snake, which, by its half-moon on its head, shows the planet under whose influence it was born. It signifies, when added to the lowest saying, that the snake alone, without other

assistance, is unable to anything in our Art. The *Green Dragon* signifies our prime undetermined materia which contains in itself all our principles (as may be seen by the half-moon on the head, the Sun in the belly and the cross in the tail). By the sentence under it, it teaches that the Green Dragon, without assistance of the addition of anything created or manufactured, can achieve everything in our Work, thereby carrying into effect our first Way. But if our dragon is forced to unite with our snake and let itself be determined by the latter, such work is called our 'dual way'. Our third way, and thereby the continuation of the first and the second, is clearly shown by Apollo with the Sun on his head, together with Diana with the Moon, embracing each other. The river into which they descend shows the condition into which they must be put before they are born again and can be completely brought into their spiritual nature and union. The Hemaprodite signified Apollo and Diana who have begin to unite and now rise from the river and go on land in a single body, so that Diana (by which we understand our Herculean labors), having become mistress of everything, can sow on it her noble seed for the production of good fruit, and continue the conjunction begun to (the state of) perfect union.

Therefore, both in this figure and in the Aphorisms, the principal articles of faith and religion of which the Old and the New Testament inform us, are put before the reader. From this it is sufficiently evident that the contemplation of Nature truly leads us to the knowledge of the Heavenly Truth which alone can bring us to the blessed eternity, toward which, as to the right goal of our creation, we will direct our thoughts and to acquire which, we will humbly use our talents bestowed on us by God.

THE SECOND PART

The Circulatum Minus annotated

By: Professor Manfred Junius.

P R E F A C E

TO

C I R C U L A T U M M I N U S

(An analysis by Prof. Manfred Junius, Ph'd)

The Circulatum Minus of Urbigerus, *per se*, is not being produced in this volume due to its availability in other publications, notably the "Golden Manuscript" series by Frater Albertus. In this book, available through the Paracelsus Research Society in Salt Lake City, he gives annotations similar to those given by Bacstrom in this volume.

However, in a desire to "round out" the writings of Baron Urbigerus, it was decided to include a paper written by Dr. Manfred Junius of Ridleyton Australia. Prof. Junius, an alchemist himself, has written a book dealing with plant alchemy, one of the very few such books extant. It came out in the Italian language, was translated by Ansata Verlag into German and is now being translated into English and will be available through Destiny Books in New York City.

The paper was given to the editor by the author, Dr. Junius, and deals with the *Circulatum Minus* with respect to making a vegetable elixir (as opposed to making a vegetable stone). The good professor gives us valuable insight into some of the more difficult meanings of the words of Urbigerus. For example, he defines what Urbigerus meant by a "suitable medium", etc. In addition to these illuminating insights, he offers very practical laboratory hints to the practitioner. Since he also takes each aphorism by itself, the style is similar to that in the Circulatum Majore and thus it was decided to include this very valuable paper by Prof. Manfred Junius.

THE CIRCULATUM MINUS OF URBIGERUS

Prof. Manfred Junius

Only a rather small section of Classical Alchemical Literature is dedicated to the Lesser Work, the *Opus Minor*, which is the alchemical work in the Plant Kingdom. This may seem surprising.

The two ways of the *Opus Minor* (*Via Sicca*, the "dry way" leading to Stones, and *Via Humida* the "wet way" leading to Circulata) are not only very suitable preparation exercises for the ways of the *Opus Majore* the Greater Work, but their results are of great value in the Art of Healing.

Johannes Isaac Hollandus in his *Opera Vegetabilia* says:
"Thus, my child, I have taught you to make the Vegetable Stone, which is the best among all the three Stones".¹

The practitant of the *Opus Minor* becomes acquainted with alchemical concepts and practice. He learns the Encheria (handwork, craft technology), and if he works with sincerity and devotion he is rewarded with either the Plant Stone in case he desires a result of fixed (solid) consistency, or with the Circulatum Minus if he prefers a liquid result of truly spectacular nature.

The first number of *ESSENTIA* reported on some of the different ways of making the Plant Stone. The present paper is dedicated to the *Circulatum Minus*, the Liquid Stone.

In 1690 there appeared a remarkable treatise on the Circulatum

Minus by Baron Urbigerus, which was printed by Henry Fairborne in London. In 1691 there followed a German edition printed by Johann Caspar Birckner at Erfurth, this was followed by a reprint in Hamburg in 1705. The original English title is: "Circulatum Minus Urbigeranum, or the Philosophical Elixir of Vegetables with The Three certain Ways of Preparing it, fully and clearly set forth in One and Thirty Aphorisms by Baron Urbigerus A Servant of God in the Kingdom of Nature".

The German title speaks of "Three other ways of preparing the Vegetable Elixir based on personal experience".

The attachment of his own name to the Circulatum Minus is an evidence that the Baron looked upon the three ways of preparing it as original and entirely his own.

The actual text consists of a dedication to all sincere souls and lovers of Hermetic Philosophy, a copper plate, the thirty one aphorisms and an appendix which is a commentary on the copper plate.

It is suggested that readers procure themselves the text of Urbigerus, if possible also the edition by Frater Albertus². This contains Frater's own valuable commentary as well as Urbigerus' aphorisms regarding the making of the Grand Elixir.

It is further presumed that readers are familiar with the Art of Separation in the Plant Kingdom.

What is a Circulatum?

CIRCULATION, according to the German Alchemist Andreas Libavius (1555-1616) means the "Exaltation (improvement, uplifting) of

a liquor (liquid) through a continuous dissolution and coagulation in the Pelican (circulation vessel) with heat as the agent (energy)."³

Circulation therefore is an improvement of liquid substances which are continuously brought from the liquid to the gaseous state and then returned to the liquid state. Various operations come together in the Art of Circulating, which may include Digestion, Sublimation, Distillation and Cohobation.

DIGESTION means a ripening in mild digestive warmth, through which a substance is made to actualize and yield its inherent forces. Maceration in mildly warm temperature may also be called Digestion. Through Digestion thick liquids become subtle, their crude state is modified and that which is opaque becomes transparent. The impure, which settles at the bottom, may then be separated.

The substance to be digested is enclosed in a suitable container, which is then put into an oven or upon some suitable heating equipment. In hot climates Digestion in the Sun is also practiced. The old masters often digested in horse dung. The time required for Digestion may involve a few days, a Philosophical Month (fourty days and nights) or even longer.

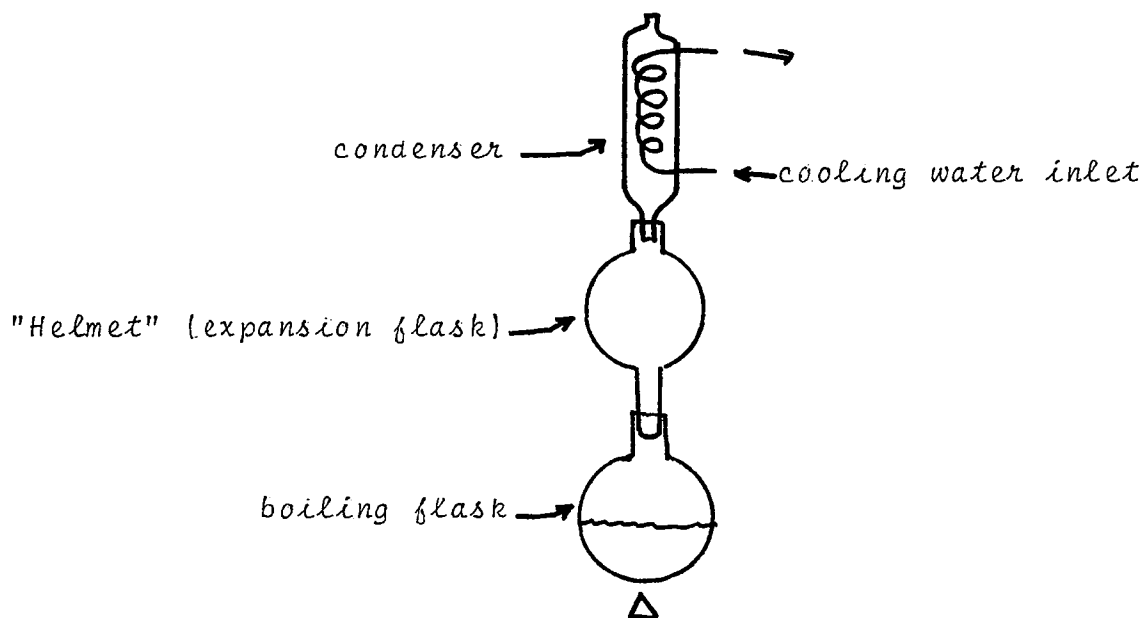
Specially suitable for Digestion is the so called Pelican.



Into this container the substance is given, it should fill about two thirds of the lower half. The Pelican is then set into horse dung up to its "waist line" (or upon some other suitable heating equipment). A thermostatically controlled sand bath or ash bath does very well. The liquid evaporated into the upper portion of the Pelican where it condenses again because of the lower outside temperature, it then flows back through the arms and along the walls.

The modern Alchemist may use a suitable reflux system (boiling flask with a condenser mounted on top), or even a Soxhlet Extractor. If the equipment can be thermostatically regulated it can be left without attendance for considerable time.

It is important that there is sufficient space for expansion in the upper part of the reflux system. The moment of expansion which is followed by contraction is the main cause of the Exaltation of the liquid. The following sketch suggests a suitable equipment for Circulation.



SUBLIMATION takes place when an Extract is driven upwards into the sublime (upper) part of a container and precipitates there.

DISTILLATION is used principally to separate volatile from non-volatile substances. The liquids are taken out in the form of vapors through heat, in a special cooling system known as a condensor they are recondensed into liquids which are then collected in a special container. In this way solid substances can be separated from liquid ones, or also two liquids from each other if these have different boiling points and the temperature can be controlled adequately. Continued refining through Distillation is called Rectification.

Closely related to Circulation are *ROTATION* and *COHOBATION*, the second is often used instead of Circulation.

ROTATION means boiling a liquid for a certain period in a Reflux System, the heat is then switched off and the contents allowed to cool, after this it is reheated and again allowed to cool, this process is continued. A Rotation is basically a rhythmical Circulation.

COHOBATION means a series of successive Distillations of a solvent over the substance or substances which have been dissolved in it. After each Distillation the Distillate is reunited with the residue which remained in the boiling flask, and the Distillation is repeated. According to alchemical concepts this process leads to a loosening of the structure of certain materials, and

each time the solvent takes with itself a little more of the solids which thus become volatile. (The Alchemist is little interested in the fact that this may involve certain chemical changes of the original substances, since substances in Alchemy can appear in many forms).

The technique is very frequently used in alchemical word and Urbigerus also proposes it for his Circulatum Minus as the actual Circulation. (See aphorisms XIV and XV).

Before we dedicate ourselves in detail to the process of making the Circulatum Minus we should know that the term is also used in Alchemy as a general term for the alchemical work in the Plant Kingdom. The term, in the wider sense, may also stand for a number of preparations such as the *Temperatum*, the *Aqua Solvens* of Paracelsus, the *Secret Spiritus Vini* of Raimundus Lullus and the Adepts, the *Aqua Mercurialis*, the *Spiritus Mercuri Universalis*, and others.

We shall now come to the actual preparation of the Circulatum Minus of Urbigerus. Relevant text portions are quoted.

CIRCULATUM MINUS

I.

"Our Circulatum Minus is only a specificated Elixir, belong-

ing to the Vegetable Kingdom, by which without fire, or farther Preparation of the Vegetables, we can in a Moment extract their true Essence, containing their Virtue, Quality and Property; which is a great Chymical Curiosity, performing wonders in the Practice of Physick, and in demonstrating some Works of Nature."

II.

"We call it Circulatum, because, tho never so often used in any Extraction, or Chymical Experiment what-ever, it loses nothing of its Quality, or Property: which is a Perogative, pertaining to the Universal Elixir, called also the Circulatum Majus, because it commands in all the three Kingdoms of Nature; whilst this, being restrained to one only Kingdom, is for that reason stil'd Minus." We differentiate between the *Circulatum Majus* and Circulatum Minus. The latter is an Elixir which can perform in the Plant Kingdom what the Circulatum Majus achieves in all the three Kingdoms (Plant Kingdom, Mineral Kingdom and Animal Kingdom): The Separation of the Three Essentials, Sulphur, Mercury and Salt, of a Mixtum.⁴

It is true that the Circulatum Minus, if correctly and well prepared, does not lose anything of its vigour even after repeated use. A Circulatum, which the author made in his laboratory a number of years ago still separates instantly any fresh plant immersed in it into its Essentials.

III.

"Out of Diana's undetermined Tears, when Apollo has appeared, after the Separation of the three Elements, Determination, Digestion,

and glorious Resurrection, we can, without the Addition of any other created thing, prepare this our determined Elixir: Which is the first, noblest, and secretest way of the Philosophers."

The Tears of Diana are the Mercury, the undetermined or pure ethyl-alcohol, i.e. ethyl-alcohol which has not yet been specified by adding any mineral salts to it (fixed Earth).

When Apollo has appeared: after the volatile Sulphur, i.e. the essential oil, has been extracted from the plant species, for instance through steam distillation. The appearance of Apollo, the distillation of the essential oils, is always the first step in Separation. (Note: Apollo = sun = yellow - *HWN*)

Urbigerus states that the Separation of a species into its Three Essentials (here called the Elements) is necessary for the work. The Mercury is then determined by adding the other purified substances. i.e. the Salt and the fixed and the unfixed Sulphur, this is followed by Digestion and subsequent Distillations. In this way we can prepare the Circulatum Minus out of one thing without any addition. Urbigerus considers this to be the noblest way of preparation.

IV.

"The Determination of our Diana's Tears consists only in their perfect and indissoluble Union with the fixt Vegetable Earth, philosophically prepared, purified, and spiritualized: for the love of which they are forced to leave their first universed undetermined Property, and be clothed with a determined particular one, which

is required for our Circulatum Minus."

Urbigerus tells us clearly what he means by Determination of Diana's Tears. But the Salt from the plant body (fixed Vegetable Earth) must be prepared alchemically, i.e. correctly calcined, purified and spiritualized (made volatile), by this their nature is changed.

V.

"Our second way of preparing this our Vegetable Elixir is by a right Manipulation of a Plant of the noblest Degree, standing by itself or supported by others: after the Preparation of which, and its Putrefaction, Reduction into an Oil, Separation of the three Principles, with their Purification, Union, and Spiritualization, the whole is to be turned into a spiritual ever-living Fountain, renewing every Plant, that shall be plunged in it."

Urbigerus refers to the Vine. During the so called Opus Vini, he Work with the Wine, there comes a stage where the practitant may choose between a volatile liquid result or a fixed result, a Stone. For the "Reduction into an Oil" the reader may also refer to Glauberus Concentratus⁵, and to the Opera Vegetabilia of Hollandus¹. The procedure would be too lengthy to be described here, we shall therefore concentrate on the first and the third way of making the Circulatum.

VI.

"The third and common way is only a Conjunction of a fixt Vegetable Salt with its own volatile sulphureous Spirit, both to

be found ready prepared by any vulgar Chymist, and since in their Preparation the purest Sulphur, containing the Soul, has suffered some Detriment by their not being philosophically manipulated, they cannot be inseparably joined without a sulphureous Medium, by which the Soul being strengthened, the Body and Spirit are also through it made capable of a perfect Union."

The conjunction of a fixed vegetable salt (obtained from the plant body through Calcination and subsequent extraction and purification) with its own sulphureous spirit serves for the preparation. The volatile sulphureous spirit is an alcoholic essence distilled from a plant. ("Sulphureous Spirit" always means an alcoholic distillate which contains the essential oil, the volatile Sulphur of the species.) These aromatic alcoholates were frequently sold by chemists and a number of treatises on the Art of Distillation refer to them. The famous *Water of Carmelite* and the *Water of Elizabeth of Hungary* are compound examples of these. However these "Waters" or sulphureous spirits are distillates and therefore lack the fixed part of the Sulphur, which, because of its non-volatile nature, could not be distilled and therefore was discarded. From the alchemical point of view this fractionation is unphilosophical since the fixed part of the Sulphur contains the other part of the Soul. (We shall see later that the organic acids it contains are the key to the secret of volatilizing the Salts). Since the organic acids present in the distillate do not suffice for the operation, more have to be added from outside. In this way the Sul-

phur is strengthened and acts as a catalyst in bringing together the Body and the Spirit, the Salt and the Mercury. In the following aphorism Urbigerus tells us what this sulphureous matter is and from where we can obtain it.

VII.

"The proper Medium, requisite for the indissoluble Union of these two Subjects, is only a sulphureous and bituminous Matter, issuing out of a Plant, living or dead, which is to be found in several parts of the World, and is known to all manner of Men, (The Copavian we find to be the best, and after that the Italian), by which, after it has been separated from its feculent parts through our Universal Menstruum, all the Pores and Atoms of the fixt Salt, which is extremely fortified by it, being dilated, it is made capable of receiving its own Spirit and uniting itself with it."

Urbigerus clearly refers to resins. These are complex mixtures of mainly aromatic substances with properties of acids, further alcohols, phenols, strongly unsaturated substances. Resins are closely related to terpenes. We obtain resins by insuring certain trees, mainly pines, firs, larch trees and a number of exotic species. A special variety of resin is amber. The German text of Urbigerus contains a decisive sentence: "und von allen Arten derer Meerfischen (Meerfishern) erkandt wird" (and is recognized by all kinds of sea fish or sea fishermen). This obvious reference to amber put the author on the right track. (Succinic acid which amber contains is a marvellous catalyst).

But Urbigerus himself tells us which kinds of resins he considers particularly suitable for the operation. First the Copavian (i.e, Copaiva Balsam obtained from *Copaiva Balsama*), next to this he recommends the "Italian" resin, taken from the characteristic Italian pines abundantly found in the country. The pine is often mentioned in Italian poetry and even in music (Ottorino Respighi: 'I Pini di Roma'). This resin has to be purified from its feculent parts by water. The best method of purification would be a proper distillation. Le Febure in his work "Chymischer Handleiter" describes this process as follows⁶:

"The resin is to be pulverized and mixed with three parts of pulverized bricks and one part of common salt which has previously been completely dried by heating. The whole is then given into a retort and distilled by constantly increasing the temperature. Some of the oily distillate can be used as it is . The distillate can also be rectified by adding once more three parts of common salt and by distilling again."

The easiest for us is to buy readily clarified resins, such as Copaiva Balsam (balsams are mixtures of resins and etheric oils, partly with aromatic acids) or Canada Balsam, the exudation of the North American Balsam Fir (*Abies Balsamica*), which is, strictly speaking, a turpentine. It contains about 24 percent of essential oil, 60 percent of resin soluble in alcohol and 16 percent of resin soluble in ether. (Note: Be sure purchased Balsam is not mixed with zylene - *HWN*)

The author experimented with various resins while making his Circulata. Because of the excellent results obtained with Canada Balsam he would like to recommend this to his companions in the Art. Canada Balsam is used in microscopy and is available in highly purified condition. Whatever resinous matter you decide to use, make sure that it is natural and not fragmented. Natural Canada Balsam is easily available, although certainly not the cheapest resin. (Note: Prof. Junius also suggests Cedarwood Oil - *HWN*)

If you carefully look at the copper plate you may observe that there is a hole in the tree, from which resins flow. In fact, the river into which Apollo and Diana have to step, is resinous. Notice that Diana comes out of the river on the other side with Apollo's Sun in her hand, they have become one being.

VIII.

"To fortify the Sulphur, and open the Pores of the Salt, no other Method is to be used, but to imbibe the same with the bituminous Matter in a moderately digestive Heat, as if one would hatch Chickens, and as the Salt grows dry, the Imbibitions are to be repeated, until you find it fully saturated that it refuses to imbibe any more of the Matter."

"To fortify the Sulphur," this indicates that the Salt and the Sulphur have already been put together. We now add of the resinous matter, imbibing our mixture of Salt and (volatile) Sulphur with it. The whole is then exposed to moderate heat (digested). The imbibition is repeated whenever the matter becomes dry.

Before adding the resinous matter, the practican stands at a crossroad. He can choose at this point whether he wants to take the dry or the wet way. In the first case the Salts of the fixed part of the Sulphur obtained by Calcination would be added. These would not volatilize the Salt of the body, and the result will be a Stone. (Frater Albertus has described the process in his commentary to Urbigerus in aphorism VIII).

IX.

"In the Course of Imbibitions the whole Mass is at least nine or ten times a day to be stirred with a Spatula, or some other Instrument of dry Wood, by which reiterated Motion, the bituminous Matter receives a better ingress into the Body, and perfects the Operation sooner."

X.

"Great care is to be taken, that in the performance of the Imbibitions, no kind of Soil or Dust fall into your Matter, for the prevention of which your Vessel may be kept covered with a Paper, prickd full of holes, or any other suitable Covering, and that nothing come near it, which has its own internal Sulphur: for the Pores of the Salt being very much dilated and opened, it may easily determine it self to any other Subject, and so spoil your Undertaking."

Since at this stage we already operate with highly purified substances, care must be taken that no impurities spoil the work. The author has obtained good results with entirely closed rather

large flasks. Periodically the flasks were opened for some time to allow for fresh air, they were then closed again. The danger of contamination is reduced considerably by working in a closed oven (incubator).

XI.

"If in three, or four Weeks time at the farthest, your fixt Vegetable Salt does not manifest its full Saturation, it will certainly be in vain for you to go any further with it: for you may assure yourself, that you either err in the Notion of the Salt or the real sulphureous Medium, or in the Management of the Imbibitions."

XII.

"When your Imbibitions are fully performed, your Salt will then be in a convenient readiness to receive its own Spirit, by which it is made volatil, spiritual, transparent, and wonderfully penetrating, entering of a sudden into the Pores and Particles of every Vegetable, and separating in a moment their true Essence of Elements."

If everything has gone well, we can now pour on the Mercury, i.e. the rectified ethyl-alcohol. (Note: Alcohol extracted from wine is probably best - HWN)

XIII.

"Altho the Salt is fully prepared for the Reception of its own Spirit, yet unless you well observe the right Proportion of them (which is, that the volatil always predominate over the fixt)

you will never be able to make any perfect Union between these two Subjects, contrary in Quality, though not in Nature.

The alcohol must dominate in proportion over the fixed. The author has achieved good results by a proportion of 6:1 or even 8:1.

XIV.

"Before you begin your Distillations and Cohobations, after the Addition of the Vegetable Spirit to its own Salt, a Putrefaction of eight or ten days is to precede, during which time, the sulphureous Spirit, strengthened by the bituminous Matter, and finding the Salt fit for Conjunction with it, has the power to enter into its Pores, to facilitate its Volatilization, and Union."

During this "Putrefaction" which is nothing else but a further Digestion, there is a change in colour and the Salt appears like some kind of slime. The strengthened Sulphur and the Spirit now act upon the Salt beginning to make it volatile. After this we begin our Distillations.

XV.

"If after six or seven Distillations and Cohobations of the distilled upon the Remainder, you do not find your Spirit to be extremely sharp, and the Remainder in the bottom altogether insipid, it will be an evident Sign that you fail in the true knowledge of the Vegetable Spirit, which, being exceedingly volatil, has in Nature power to volatilize its own Body, and unite itself inseparably with it, finding it capable of its Reception."

The Distillations are to be carried out in the water bath, be-

tween Distillations after Cohobations (when the distillate has been poured back over the residue), an occasional further period of Digestion is useful. After seven Distillations you will find your distillate to have a characteristic very penetrant odour and a sharp corrosive taste.

XVI.

"It is to be observed, that in the Progress of your Distillations the sulphureous Medium do not in the least ascend: for as it is a real Medium, concurring to unite the Body with the Spirit, before the Spiritualization of the Body, and without the Concurrence of which no perfect Union of these two Subjects is to be expected; so on the contrary in the Progress of the Work its Concurrence would be highly disadvantageous to them both, and totally subvert the Operation."

To avoid this we make all our Distillations in the water bath. If the temperature would be too high the result would also rather be a fixation of the volatile parts on the Salt instead of a volatilization. Careful slow Distillation is needed in all attempts of volatilization.

XVII.

"The ascending of the sulphureous Medium, when the Spirit begins to carry over its own Body, to unite itself inseparably with it, evidently and certainly signifies, that you do not regulate your Fire, as you should, and that, instead of giving a gentle vaporous Heat to facilitate the Union, you give a violent one to

destroy it."

XVIII.

"When your Salt is brought to its perfect Spiritualization, and real Union with its own volatile Spirit, then you will have in your power your Circulatum Minus, or Vegetable Elixir, and Menstruum, with which you will be able to perform wonders in the Vegetable Kingdom, separating in a moment not only their Principles or Elements, but also at one and the same Operation the Pure from the Impure."

If you have worked correctly you will now have made the Circulatum Minus according to the third way. At the same time you now understand the first way, since all you have to do is to prepare it from the same plant species from which you took your resinous matter, for instance from pines or firs. You can extract your resinous matter from small branches of pine or fir by steam distillation. This is how natural turpentine is obtained. For the rest you proceed as above.

In the following aphorisms Urbigerus informs us what the Circulatum can do.

XIX.

"If into this your Vegetable Elixir you put any green Vegetable, shred in pieces, it will in less than half a quarter of an hour without any external Heat putrify, and precipitate itself into the bottom quite dead, (which is nothing but the cursed Excremental Earth) and on the Top will swim a yellow Oil, containing

the Salt and Sulphur, and the Elixir will be of the Colour of the Plant, comprehending its Vegetable Spirit: which if it does not, 'tis a sign, that your Operations have not been Philosophical."

When you immerse a freshly cut green plant, for instance a leaf or two of Peppermint, you will first notice that the liquid becomes milky and even totally opaque. This is the sign of an emulsion. If you allow it to stand for some time, the tiny oil drops will gradually ascend to the surface and finally form a layer of yellow oil. This oil contains the Salt and the Sulphur of the species immersed in the Circulatum. The author's experience has shown that the colour of the oil varies from species to species. A dry herb will immediately colour the menstruum and separate the essentials.

In the next aphorism Urbigerus tells us about the therapeutic value of this oil.

XX.

"One only drop of this yellowish oil, given in Distempers according to the Virtue and Quality, attributed to the Plant, every Morning and Evening in a Glass of Wine, or any other convenient Vehicle, will infallibly and insensibly cure those Distempers, and corroborate the vital Spirits, if constantly taken to purify the Blood in sickly and infectious Times."

Aphorisms XXI - XXIV tell us about further use of the Circulatum Minus. It will extract the tincture from corals (XXI), it serves

for making the Elixir Proprietatis if equal quantities of Myrrh, Aloe and Saffron are immersed in it (XXII), it also dissolves all kinds of Gums, Oils and Balsams, separating their Essence (XXIII). It also extracts the tincture from a number of metals and minerals (XXIV).

Aphorism XXV finally tells us that we can recover the Circulatum after use through gently distillation, so that we may use it when required.

XXI

"If you put Coral into this menstruum, you will see an admirable Experiment: for although its Pores are compacter, than in any other Vegetable; yet it will on a sudden transmit its internal Spirit into the Menstruum, and sendings its Soul and Body, like a blood-red Oil to the Top, will at last fall to the Bottom like a grayish Excrement".

XXII

If Myrrh, Aloes and Saffron, of each an equal Quantity, are put into this Menstruum, the truest Elixir Proprietatis (as Paracelsus terms it) which is a most excellent Cordial, and almost as of great Efficacy and Virtue, as the Universal Elixir itself, in curing all Distempers, will presently swim on the Top and its Caput Mortuum will separate to the bottom".

XXIII

"This Vegetable Menstruum dissolves not only all sorts of Gums or any other kind of Substance in the Vegetable Kingdom, but also all sorts of Oils and Balsams, coming out of Trees, separating their true Essence, by which you may perform wonderful things both upon living Bodies and dead ones, the last of which it preserves forever without opening or any further Preparation of them".

XXIV

"Though this Menstruum is only speciflicated upon Vegetables, it will nevertheless in a moment draw the Tincture out of Metals and Minerals; but it will not separate all their Principles, not being the appropriated Menstruum for such Operations: and though such Sulphurs are highly balsamic for the Lungs and Spleen, yet since our Elixir Proprietatis far exceeds those praeter natural Preparations, we only give this as a Curious Experiment".

XXV

"Since this Vegetable Menstruum is eternal, you must observe that you lose nothing of its Quantity or Quality in separating of it from the Oil and Spirit of the Vegetable, which is done by a gentle Destillation in Balneo Vaporos, the Vessel being very well luted and dried before. The Menstruum coming over with the Flegm of the Vegetable, from which it is by a Distillation in Balneo to be separated for farther uses, leaves the Oil at the Bottom, united with its own Spirit, which will easily go

over in any common Heat, not leaving anything behind it: which is a Mark of its Spiritualization, Purification and Regeneration, that it has received from the Menstruum".

XXVI

Out of this Oil or Essence of your Vegetable so prepared, or by any other Philosophical way, (as we have mentioned in our second manner of making this, our Elixir) if you know how to putrify it naturally without any Fire, and to separate all our Principles out of it, purifying and uniting them inseparably together, being all made spiritual and transparent, you will then have out of this second Regeneration the greatest Arcanum in the World, as upon Vegetables, so also upon minerals and Metals, except Gold and Silver".

XXVII

"If this regenerated Essence be determined with our First Matter, it will then be in a Capacity radically to dissolve all sorts of Metals or Minerals, and principally Gold, which is imperceptibly dissolved in it like Ice in common Water. It can never be separated common Gold again, neither by Distillation nor Digestion: out of which, after a Philosophical digestion, Separation of the three Principles, with their Purification, Union, Digestion and third Regeneration, you may prepare the great Medicin of Medicins, of equal virtue and Quality with the Grand Elixir upon human Bodies, and with our Mercury Simplex upon Metals or Minerals".

XXVIII

"The determinating this regenerated Menstruum with our first Matter is to be performed by its Amalgamation with it, in which the Vegetable Menstruum, drawing out of it all its Qualities and Properties, and uniting them with its own, is made capable of the same Virtue and Property, as our Mercury Simplex, in dissolving and volatizing every created thing, that shall come near it".

XXIX

"Some are of Opinion that both the Elixirs may be produced out of several determined things as Human Excrements, May Dew (which they also call their Menstruum from above, or water from the Clouds) etc. as also that Grand Elixir may be prepared out of this or any other Vegetable regenerated Menstruum. But since we know that such Menstruums, which they call their Philosophical Mercury, although they may dissolve and volatize Metals, yet cannot meliorate any of them, this Dissolution and Volatalization being neither Natural nor Philosophical, we therefore with good Reason judge all those Opinions to be only false Suppositions and ill-grounded and imaginary Notions".

XXX

"We with our Divine Master Hermes absolutely affirm, that, Almighty God having, after He had created all things, commanded every one of them to procreate out of its own kind. Our Elixirs are not to be produced by any of those sophistical ways, as we

have fully made appear in these and our precedent Aphorisms, in which we have given ample Instructions for the preparing of the Universal Elixir out of our undetermined Matter and the speciflicated one out of the Root of Vegetables".

XXXI

"Out of the true Affection and Charity, we have for all Lovers of the Arts, we advise every one, who shall desire to prepare either of these, our Elixirs, only to follow our infallible Rules, being the Compendium of the whole Practice and Theory according to all true Philosophers, and not to mind any othr: for some, having delievered thigns by Hearsay, others from Reading, and a very few from their own Practice, they may easily be imposed upon and deluded by any Pseudo-cymist or pretended Adept".

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THE THIRD PART

**One hundred thirty eight Aphorisms through which
the Mystery of the Hermetic Philosophy and the
Secrets of Nature and Art are plainly set down.
(or. The Secrets of the STONE of the WISE)**

P R E F A C E

Kind, art-loving reader! The wise man *Syrach* said in Chap. 44: "Let us praise the famous people. They have wisely advised us and have left honest names and splendid writings. They were also rich and had great possessions, and their reputations will not perish. They are buried in peace, but their names will live eternally. People speak of their wisdom, and the community proclaims their praise:. It is not improper to say the same of the true philosopher-chymists, since they did speak wisely and left honest names and splendid writings. They were also rich and had great possessions, and their praise will not go under. People speak of their wisdom, and the community proclaims their praise.

Because their names are to live eternally and the community is to proclaim their praise, I have felt called upon to print the following two treatises for these reasons:

First: so that God's great wisdom and wonders might be spread further and His name be praised thereby, according to the statement of the wise man: "My lips shall praise Thee when Thou teachest me Thy wisdom. Thereafter I will proclaim Thy wonders, so that others may also be converted to Theem and they will praise They Name for ever and ever".

Secondly: for the love I bear the Sons of the teaching and wisdom. Especially and particularly, however, so that the simple be sincerely warned against the sophists and cheats, also that the philosophical rose-garden be cultivated more and more and be decorated with beautiful exotic plants. (understand: writings trans-

into our mother tongue from foreign languages).

Lastly, also as a mark of gratitude due to the famous men and in remembrance of the philosophers, our teachers and masters, so that their praise may never perish and their names remain eternally.

After God illuminated my understanding through his great love and mercy (for which I thank him with my heart and mouth), so that I learned the science of the Philosopher's Stone through assiduous reading and deep reflection on the writings of the Philosophers, I consider it my duty not to allow the books of the wise to perish but to transmit them also to our descendants in repeated printings, because books are vessels of the memory and everlasting names of the wise. If God's great wisdom and wonders are to be spread further, the writings and books of the old wise men must be sought out and given a public printing, so that their secret wisdom and truth, hidden in their writings, may be revealed and made known to the Sons of wisdom.

But because the right understanding of this high secret can hardly be obtained, or cannot be obtained at all, by the mere reading of books without the Spirit of God (in whose hands lie everything), I therefore exhort the investigators and disciples of this sacred Art and Science above all to pray frequently and earnestly. For prayer is the right master-key for acquiring God's Grace to remove the darkness and blindness of our heart, so that our understanding is illuminated and we be granted through our asking, seeking and knocking, the right physical keys that open all doors of the secrets of Nature and can show and reveal to us the fountain of health and wealth.

"For whoever bends his back unremittingly and is ready to read our books", *Baccasen* says in the *Turba*, and with utmost effort uses his understanding, puts his mind on it, and is not burdened with base and mundane, and not at all with clever thoughts, and prays God Almighty for wisdom, as Solomon did, and not for money or property (like sophists and money-greedy persons do, whose souls are thirsting much more for gold than for God and wisdom), will rule and reign in our kingdom as a king without stop until his end.

Also because, according to Brother *Basilus Valentinus*, as the doors to the age-old Philosopher's Stone and the inexhaustible fountain of health are so tightly bolted and closed that among a hundred thousand who are running after this precious jewel, hardly two or three will obtain it. It is highly necessary that prayer not be neglected, aside from the frequent and careful reading of good books and also work done in accordance with Nature.

One should also know that although the *materia* for the Philosopher's Stone is required, it is not so precious! Nevertheless, the understanding, science and art of manufacturing it are not so simple, easy and unimportant. Even if the work is called a woman's work and a child's play by many philosophers, this can only be truthfully said by one who knows the Art perfectly and has once brought it to a happy end. But whoever does not know it and must find it in the books and dark sayings of the philosophers - I will let him judge himself if he does not find it difficult to accomplish. For if it were not difficult, there would no doubt exist and be found more true professors and real masters of the Blessed Stone, especially among the highly intelligent and profoundly in-

structed.

In this Art, therefore, no one can rely solely on his ingeniousness or great intelligence, because in this Work, he will accomplish little without God's blessing.

True, at all times there have been excellent people and intelligent men who were striving after this very noble Science, and as they were also wealthy, they could easily realize their concepts and ideas in the practice of the Work. But after they failed with their preconceived opinions in this, that and many other ways, they finally ended up despising and deriding the whole work and considered it futile. Yes, they also wrote off the sayings of the philosophers as mere sweet dreams or pleasant discourses, or, rather, all lies! This has nevertheless not taken anything away from this splendid secret. for although this one or that one has investigated it for years, laboring very hard and also incurring much expense, and yet has not reached the desired goal, it is and remains true and certain and must justly be recognized and considered as a special gift and wonder of God.

Furthermore, this high and inexpressible secret has also aroused suspicion and contempt through the great number of alchemists, false misleading sophists, wild laboratory workers, cheats and vagrants who travel from one country to another and sell their processes and false Particulars to others for large sums of money, promise big mountains of gold and yet are farther removed from them than the Atlas or Caucasus is from us Germans.

There are also many men of little intelligence who undertake this very noble Science, such as barbers and bath attendants, bankrupts and brewers, pearl embroiderers and brasiers, cobblers

and tailors, dyers and tanners, illiterate soldiers, *etc. etc.*, who, when they have perhaps obtained a book from which they have learned about the inexhaustible usefulness of the Art both in regard to health and wealth, immediately rush into things, believing that they have picked up the work from a profound, shrewd, subtle and neat way from one book or another felt that they could not and should not fail. Therefore, they gave up their occupation, commerce and craft, begin to distill, percolate, purify, calcine, coagulate, boil, roast and cook until, at last, all their goods and chattel are boiled away, distilled off and spent, and nothing is left.

Then they take themselves to other wealthy people, boast greatly of their knowledge of alchymia and talk a great deal about the *Theophrastie Art* (as they call it), namely that they have obtained in it a solid foundation through books and various experiences - if only there were SOMEone who would give them a lift and advance so much (money) that the Work could be suitably completed, it would be repaid to the giver a hundred, yes, a THOUSAND times. It is easy to find some who are taken in by the smooth words of the swindlers and their affirmation, under oath, (as the heart of all men tends to grandeur and greed!) and they are willing to risk a good part of their wordly goods. They are given great hopes from one month to another, that the Work is about to reach the desired end, especially if the colors indicated by the philosophers appear. Then a jubilation and exultation begin, one wants to endow a church, a hospital, a poor-house, another thinks of building castles, a third resolves to recruit a body of troops to offer to this or that potentate, hoping thus to achieve great prestige.

But it happens to them as it happened to those fellows who sold the bearskin when they had not yet caught the animal. For at the end, one can see of what tune the song is, and finally everything ends in nothing. That is why those who believe in the sophists receive a good knock and not only at their reputation!

Therefore, I have been moved to pity, and aside from that, our CHristian duty demands that we warn the simple and credulous against those crafty cheats and shrewd sophists, wherever they let themselves be warned.

It is indeed beyond doubt that a man who know how to make something good and profitable does not need to sell that knowledge to another for money!

That is why those act very foolishly who believe in those vagabonds and cheats. It would be better for them if they did like Pope Leo X, for when he was given a book by a supposed goldmaker; which showed how to make gold from various metals, and hoped to receive a very great award for it, the Pope arranged for him to receive no more than an empty purse, saying: "If you can make gold, you are richer than I and do not need any gold. Just keep yours in this purse".

For the rest, the true philosophers write about their highly blessed Science that it either finds a pious godly man or that it makes a godless pious and god fearing. Now look at the sophists, what kind of a life they lead - they are sooner found with wine, beer, tobacco, spirit and in improper places than with the Holy Bible, prayer-book and the beautiful books of the old wise men. Therefore, as the old wise men were at the beginning called *sophi*

afterwards *philosophi*, a swindler and a process-seller may not unjustly be called a sophist and a philotoper.

But here someone might ask: How do I know about what I have just written about the sophists? I kindly answer them that I have associated with them in my youth, sought their company and therefore occasionally treated them, only to gain their friendship, see what furnaces, instruments and vessels they were using and in what materia they were working. when I saw and experienced many strange and foolish things of which I cannot omit telling the reader this.

Once, three of them signed a contract which contained such a cruel and terrible oath that listening to it would make a person's hair stand on end!

I learned of this contract during their lifetime but I only learned of the terrible oath they had attached to it, namely that they would not divulge it to anyone but keep everything secret, after the death of the first man, for he did not live long after, and the other two also died one after the other within a few years.

The one, however, who was the chief and provided the means, could not attend to the work as his trade did not permit it, but as he had large revenues and was a great lover of Alchymia, he did not mind paying for the other two who were working in the laboratory

One of the three was a scholar who had a servant with whom I became acquainted, and from him I secretly learned what the others were planning and what they were doing.

Once they used a materia which had to stand continually in an open fire in front of the bellows, for three days and nights. Two of them stayed with it. When one of them went to sleep, the other rose, and they did this continually for three whole days and

night. However, they could not find a crucible that could withstand the fire and keep the materia that long.

When now this work was done, and their materia had increased in the fire as they pretended-because they had put in 20 lots and afterwards found 24 lots-they jubilated exceedingly, especially in places where the best wine and the most delicious beer was to be had, and believed-since the philosophers write that the materia grows in the fire-that they were working with the right materia and would now reach the desired goal.

Therefore, as the scholar had a cousin in Holland who was still a young fellow, they agreed to disclose the Art to him, because he was a young man and could help them a great deal with their work. They also intended to move from the locality where they were living and settle in a big city of Germany, rent a big house, and there quietly manufacture the Philosophers' Stone. However, their project came to nothing, for when they invited the cousin, in writing, to come to them, he died during the trip. Further, since the one who provided the means died first, the other two could not continue the work. The second, who had spent all his fortune in the laboratory in the course of long years, died a few years later in great poverty and debts. The scholar lived for a few years thereafter, but when one night a glass burst in the fire and he tried to collect the materia again, he was infected by many vapors, which resulted in an illness and he gave up the ghost two weeks later.

I also knew a chymist who was leading a Christian and

godly life, judging by his appearance. When he walked in the street, however, he always had one or two of his apprentices with him; and when he went to church, often so many gathered around him in his pew that it looked like a small swarm of bees. This was, no doubt, to hear from him how far he had got in the cooking and preparation of his Elixir, because, as I presume, they wished to have a share in it, having invested all their money in it.

At the time, he was also one of the guild of fools, he bought a process based on talc, with which he lost a good part of his property in the laboratory, burning it to ashes and dust. He also gave up his livelihood and business, so as not to be hindered in the Work. But since things did not go as he wished he began a new business and sold processes, promised huge mountains of gold, fed his apprentices with hope, saying that his Work was coming along fine and would now certainly reach the desired end. He confirmed this with such solemn oaths that even the wise Solomon would have believed that it was the precise truth, as otherwise such a sanctimonious man (according to worldly appearance) would not have sworn thus, by all that is sacred!

He also promised that, if God blessed him with the accomplishment of his Work, he would shower so many gifts on all that they would not lack anything for the rest of their lives.

Just this man took a walk with me one day in a church. We were speaking of the Philosophers' Stone, and he revealed to me his materia. It was common mercury, or quicksilver.

I asked him if he meant the common mercury that could be bought in a retail shop. He swore by the living God that the

chymical philosophers all meant the common mercury and he considered it the right materia. The more I contradicted him, the more he cursed and, in addition, gave me to understand that the whole Art consisted merely in knowing how to shoot down the volatile bird, Mercury, so that it would become tame and subdued and would not fly out of the glass. And God's grace had revealed this to him owing to his industry.....But far from it! Even if this man were to work with quicksilver for several years, he could not prepare the Philosophers' Stone from it.

Therefore, my friend, be on your guard against the sophists and those who deal in processes and offer them to others for money. Do not heed their oaths, because their swindle is all lies.

For *Isaac Hollandus* writes in his Mineral Work, Book 2, Chapter 3, that the Universal can be made quite easily and almost **more** easily than a Particular. In the third part of the interpretation of the Twelve Keys, *Basilus Valentinus* speaks: "His white spirit is the true Mercury of the philosophers, which had already been before me and will also come after me, without which the Stone of the philosophers and of the Great Secret can not be made either as a Universal or as a Particular, let alone a Particular transmutation. And that spirit is the key to the opening of all metals as well as their own closing".

How then can the sophists, who are dealing with processes and do not know this white spirit or the true Philosophical Mercury, let alone **have** it, without which no particular tincture can be made, how can they dare to offer others a Particular for money and do business with it? Inasmuch as God must be prayed to for this Secret Science, why do the fools and the greedy

turn to the needy sophists and frauds to learn and buy wisdom from them, seeing that wisdom and understanding are not to be found anywhere except with God?

Because God has given me a sincere heart which loves justice and truth, I am deeply grieved when I hear that the simple of heart are led on a wild goosechase by the sophists and cheated out of a great deal of money. Just such a case of fraud occurred a few years ago in a big commercial city in Germany, when someone who did not reflect much was so much influenced by an old crafty, evil chemical swindler that he was cheated out of several hundred Reichsthaler (old German dollars), believing that he would get the white tincture. The cheat became flighty, leaving only his laboratory and instruments to his sponsor, so that the latter might pursue the art further.

It has also been publicly acknowledged, in print, how the Frenchman *Michael Potier* carried on a real trade with the knowledge of the Philosophers' Stone, offering it to lovers of the Art in printed books, and offering - under certain conditions and for specific sums of money, to reveal its materia and preparation both from the Light of Nature and from testimonies of the Philosophers. Yet he himself, even in his 81st year of age, knew neither its materia nor its preparation!

Nevertheless, he insulted and derided those who had been cheated by him and who complained that he had sold them nothing but lies, with a public *Apology* dedicated to the Roman Emperor - although he had neither seen the Stone in his lifetime nor learned nor heard anything definite of it. It is indeed ridiculous that in his *Veredario Hermetico* which he dedicated in the

year 1622 to the famous Philosopher-Adepts *Michael Sendivogius*, *Alexander Sedonius* and *Guglielmo Homilton*, all three of whom had given evident proof of their knowledge by the many projections that they did, calling himself in the Preface, their colleague and associate in the sacred science, and dared to say: *Video enim homini plebejo & mechanico melius este, quam mihi*. That is: I see that a workman fares better than I. By this the vanity and stupidity of this supposed philosopher can be sensed sufficiently.

I also remember a fast trick whereby, at a very distinguished place, a cunning goldmaker cheated a very artistic, but very clever, lover of the Art out of 600 Reichsthaler. To succeed in his plan, he convinced the lover of the Art, that he had been taught that Work by Divine Providence, which enabled him to gain four ducats (old gold coins) out of every silver Mark, and if this work were performed in quantity, it would yield an enormous annual income. He also offered to show his sponsor such a Work, when he would confirm the truth of what he had said by the Work itself. Thereupon, everything that was necessary was provided, the gold was eparayed, tested and was found to be genuine!

The sponsor, being a smart man, to whom the knavish tricks and jugglery of the current goldmakers and archswindlers were not unknown, did not trust his assertion and secretly set up a furnace in the cellar, where he duplicated his work and did everything exactly as the other had done the previous day. The cheat smelled a rat and noticed that his sponsor had undertaken some project and was working in secret. He therefore approached

the spnsor's servant boy and asked him what he and his master were working on. He gave him a Reichsthaler and in return the boy took him to the cellar one day when his master and mistress were at church. He showed hgim the furnace and the glass - into which the cunning swindler poured something, (no doubt some calcined gold in an amount proportional to the glass!) thereby tricking his sponsor.

When the alchemyist had refined, separated and tested his prepared silbver, the following day the sponsor also refined, separated and tested the one he had worked at in the cellar, in the presence of various good friends and lovers of the Art - and obtained good gold. Thereupon he no longer doubted that the Art was right and that he could be as rich as he wished.

In honor of his master, the sponsor arranged a big banquet, and after paying him the required 600 Reichsthaler, accompanied him, together with many of his good friends, on his way home.

After this, when he undertook the Work in great quantity, the materia in the glass was immediately ignited and flew out. Thus, of five Marks of silver, two were ruined. Nevertheless, he continued preparing, refining and separating the rest according to the process - and did not obtain anything. This did not move nor anger him, as he thought that the Art had not been applied correctly, that the fire had been too strong, and that he had to do things the right way. Thereupon he began again, preceding more cautiously, and did everything as the process demanded.

When the work was finished, the silver refined and separ-

ated, not a grain of gold was to be seen or ready to come out of the silver. Expenses, time and effort, all were lost. The Art was a forgery, the sponsor was cheated and the 600 Reichsthaler, let alone the other costs, had been spent in vain and put into the greedy hands of a swindler.

This is why fledgling lovers of this praiseworthy Science must take great care not to believe anyone who boasts of this Art, offering to divulge it to others for a price, for whoever **knows** the Art, does **not** offer it to everyone. Let all keep this in mind.

And it is to be noted that those who boast of the Art are not only themselves poor devils and beggars, but also try to ruin others beside themselves, by intentionally pretending to be in possession of great knowledge and art, whereby, in addition to solemn oaths, they mislead other honest persons, rob them and often reduce them to beggary. Yes, they cause them to be laughed at, derided and jeered at on account of their great stupidity of having believed such cheats and sophists.

Those cheats brag and vaunt how they can turn so much copper into silver Marks, and so much silver into gold. Likewise, how they know a precious process of augmentation, and how they have a fixed Luna and can make a right *pars cum parte*. But to tell the truth, all that they can bring about is that kind of transformation of metals that causes those who believe them to lose everything of value.

I now remember a citizen of a big city who was fairly wealthy, and had a good business. He was, in addition, an honest craftsman. Because he was very ingenious, he dared to invent a *perpetuum mobile* to calculate the hitherto unknown longitude of

the sea, by which he not only squandered much time, but also money. Nevertheless, having encountered the writings of *Sendivogius* during one of his trips, he dared to puzzle out the secret discourses of the author and also the manufacture the Philosophers' Stone. When he had produced a fairly large amount of his supposed *Spiritus Mundi* by constantly breathing into a glass curcubite, he finally, after a long coction of it, obtained a hard materia, like borax, which served as much to the transmutation of metals as the materia of which it was made.

By this useless and worthless work he got so far he was obliged to leave his house and home and support himself abroad as a mendacious sophist and swindler, finally to die in great poverty.

From this, one can see that this valuable science cannot be found and mastered by just anyone, and it is advisable that a man who is not called to it by special inspiration of God either refrain entirely from it or give it up in good time after a few attempts.

Because I have seen, heard and experienced that so many of high and low rank have been taken in and shamefully deceived by the sophists, whereby this noble Art, whose power and virtue cannot be extolled sufficiently, has fallen into contempt, I have been moved by God and the love I owe my fellow man, to write this preface against the sophists and to warn the simple sheep against the cunning wolves in sheep's clothing.

Note well what King Geber wrote in his other book: Summa Magni & Perfecti Magisterii, Chapter 30, about the Sons of Wisdom and the sons of roguishness. His words are as follows: "Therefore, you Sons of Wisdom, seek this wonderful gift of God

with great pains. But you unwise, you sons of roguery and presumotious wickedness, avoid this Art, because it is your enemy and it is against you and will drive you into wretchedness and poverty, because this gift of God is hidden by Divine Providence and is denied and refused you by His judhgement".

Further, there are also other persons who may well have read a great deal about this Divine Art but have not worked in the laboratory or assiduously implored God to reveal it to them. They adopt another way, and travel from one country to another and from one town to another, and are like bloodhounds in inquiring and investigating, trying to ferret out and stalk some game (*i.e.*, meaning a true philosopher or teacher of the Philosophers' Stone) out of whom they might fish something by discussing, contradicting, arguing and questioning.

These highly intelligent people probably have not read what *Hermes* wrote in his little book: 7 Cap., Chapter I: "But I wish to ask all Children of Wisdom, by our benefactor Who is giving us the honor of His Grace, not to divulge the name of this Stone to any fool, ignorant or rude person".

Thomas Aquinas: "Dear Brother, By your earnest prayers you have persuaded me to tell you something understandable of our Art and great Science, and I am earnestly praying **you** to keep your mouth closed and not to talk about these things".

Arnold of Villanova in the *Rosarium Philosophorum*: Book 2, Chapter 32: "But you who obtain this book must faithfully preserve it and not rveal it to anyone, much let it fall into the hands of the godless, because it contains the complete secret of secrets of the philosophers and it is not proper that such

a noble pearl be cast before the sows and the unworthy, since it is an exceedingly great gift of God, which God alone gives and withholds from whomever He wishes".

That is why those people go to a great deal of trouble and expense in a futile attempt to track down and find a true philosopher in order to learn the Art from him. For whoever knows something that is good and real will probably not reveal it to them. Naturally, from him who knows nothing, they cannot learn anything either.

They may obtain one advantage from it, namely that they will have an opportunity to see many a beautiful philosophical book, hieroglyphic figures and various furnaces in the houses of those who know this sacred Science and Art.

But that they could find out about the subject of the materia, the Philosophical Fire, the Work of the Art, the composition and what else pertains to it, upon **that** those fellows cannot count at all. Even if they traveled through the whole world with *Bernard of Treviso* and *Johannes Pontano*, they would yet find only just as much as these two philosophers found and tracked down, by their own admission.

Hermes, Geber, and other philosophers write that they received this Art solely from God. *Geber*, Book I, Chapter 7: "Our Art stands within the power of God. He gives it to whomever He wishes, and withholds it from whomever He wishes. He who is on High, full of glory, goodness and justice." *Basilus Valentinus*: "the sophists will remain asses and stupid fools till the illumination follows, which does not happen without Gods' Will".

Theophrastus Paracelsus writes in his divine booklet Manual of

the Philosophers' Stone: "Nobody can undersnad that Divine Arcanum without the Divine Will". *Johann de Fontina*: "He replied to me that the Science is a gift of God, given through and inspired into, man."

Therefore, this Science must be acquired solely from God by praying, seeking and knocking.

Because some of these men also correspond with great Lords, seeking to acquire high honors and great prestige with them, I am of the opinion that they must imagine that if they could hunt out such a high arcanum and super-abundant gift of God, and would communicate it to such a great lord, they would receive great gifts from him in addition to a gold chain and an allowance. I sincerely warn the bloodhounds who are holding such views to desist from their preconceived opinions, lest by God's ordainment they obtain a chain such as Judas Iscariot received in reward fro betraying the heavenly and annointed cornerstone Jesus Christ, to the high priests.

For God the Lord does not wish at all that such a deeply hidden and Divine Secret be revealed and known to the whole world. Although, in the words of *Bernard of Treviso*, Book 4, it lies nbefore the eyes of the wqho;le wporld; the whole world, nevertheless, does not know it. From this we may easily conclude that God communicates it and reveals it only through His Grace and Mercy to those whom He deems worthy of it and has destined for it in His Divine Providence, as we learn from the verses of *Johannes Ticino*:

LAPIS CANDENS FIT EX TRIBUS
NULLI DATR, NISI QUIBUS
DEI FIT SPIRAMINE:
EX MATRIS VENTRE QUOS BEAVIT
ET HANC AD ARTEM DESTINAVIT
SACROQ; SPIRAMINE.

But from those who are possessed of avarice and greed, the Lord hides it, so that they are blind with seeing eyes. If they only first sought the Kingdom of God and the Lord, their eyes would be opened and the Lord would do them the favor of illuminating their understanding, so as to enable them to comprehend the writings of the old wise men, as is attested to by the most wise King Solomon, Proverbs 28, : "Those who seek the Lord understand all things". And the 34th Psalm says: "Those who seek the Lord do not lack anything".

With what eagerness and evotion the old philosopher *Nicolas Flamell* sought the Lord God may be seen from his book where he writes that once he obtained an old gilt book, not made of parchment or paper but, so it seemed, of the tender bark of a young tree. On the first page there stood, in large gilt letters: Abraham the Jew , Prince, Priest and Levite, astrologer and philosopher, wishes luck and prosperity to the Jews scattered in France through the wrath of God". This was followed by curses and imprecations with the often repeated word "Maranath" over anyone who would cast his eyes upon that book, unless he were a priest or scribe.

The Jew Abraham cursed all those who would look upon his book, from which they could not learn anything anyhow without God's Providence and inspiration, because the Art was described therein in hieroglyphics and veiled words, as *Nicolas Flamell* bears witness to.

He says that although he was in possession of the book and had discussed it with learned persons, he could not learn anything from it in 21 years until God finally granted his re-

quest after his return from St. Jacob where he had fulfilled his vow with great devotion and then studied and worked in the laboratory for fully three more years.

That this highly praiseworthy Art can in no way be sold for money is attested to by many philosophers. *John de Fortina* writes as follows: "It is almost a divine miracle and nothing is found under heaven that has the same effect, which is experienced by the prophets and natural scientists. Only, it is difficult to look for it because of the potentates and great lords, although it may be sought in good conscience. That is why the wise loved it so much that they cursed those who divulged it".

The Waterstone of the Wise: "In addition, you should remember and well consider that you must not, by your body, yes, by the loss of your eternal welfare and salvation, reveal that secret to anyone unworthy or godless, much less communicate it and let him benefit from it; in short, that you will not abuse it but apply it only to the honor of God and in no way for your own fame."

John of Padua: "Hide it also as I have kept it secret, and do not reveal it indiscreetly, to prevent it by all means from getting into the hands of powerful and hardhearted men, so that you may not incur eternal damnation. Also: it is not God's Will that this great treasure should be imparted to the high powerful lords and potentates".

Fra. Basilius Valentinus in his preface to the Twelfth Key: "And even if I wished to reveal to you more, out of love, the Creator has forbidden me to do so. Therefore it is not proper for me to speak more about this, so that the gift of the Supreme not be mis-used and I not be the cause of (someone's)

committing a mortal sin, and I draw upon me God's wrath and with the others incur an eternal, unending punishment".

Rosarium: "In the art of our masterpiece, the philosophers have not hidden anything except the secret piece of the Art which no one must divulge. For whoever would do so, would be accursed and draw upon himself God's wrath and die of a stroke".

Basilus Valentinus in *The Triumphal Chariot of Antimony*: "For it is certain and true, forsooth, that no godless can obtain the true medicine, much less taste the right unchangeable bread of Heaven of eternity".

Aristotle says in his *Secretis Secretorum* that he is a breaker of the Heavenly Seal who divulges the secrecy of Nature and the Art.

The reason why I have presented so many arguments, why I have shown and proven that all true philosophers have laid a curse on all who think of divulging and vulgarizing the sacred Science, is so that the magnates should no longer allow themselves to be fooled by the sophists and crooks, that the simpletons and fools should become wiser, and that the bloodhounds should refrain from tracking down this secret Science, because no philosopher is permitted to make a **gift** of this precious jewel or golden crown with a purple cap to the unworthy and to crown them with it, and they leave it to God to reveal it to whomever He wishes, as we may read in *Flamell*, Chapter 2.

As I also know, that not all disciples and lovers of this very praiseworthy Science know Latin, in which most books written about it are published, I have copied this treat-

by Johan Ticinensis, who is supposed to have been a priest in the kingdom of Bohemia, having lived about 300 years ago, a very learned man, experienced in the Art. I have had it copied as well and clearly as could be by an experienced chymist from an old manuscript dated 1412, written quite illegibly in Munich writing, and translated from the Latin verses into understandable German. Seeing as how that book or process agreed with the old true philosophers but had never been put into print, I wished to have it printed for the use and benefit of the Sons of the Doctrine.

The second booklet has been written by a learned monk experienced in the Art, *Antonius de Abbatia*, who lived - approximately - after the death of *Lully*. He applied himself to the Art by steady reflection and work in the laboratory and he finally reached the desired end of his quest by constant praying, meditating and working. He wished to leave to the other monks the information contained in his book, the like of which can only be found in the writings of a true philosopher, which has to be especially noted here. (NB: Anton Abbatia can be translated as "Anthony the Churchgoer". The same can be said for Anton Kirchweger. Interesting! - HWN)

I, for my part, consider it a writing such as few can be seen, fewer are written and still fewer understood or remembered. When I received it from a good friend who is experienced in the reading of these Art-books, I did not wish to keep it for myself alone but wanted to communicate it, translated from Latin into German, to other students of the Art who do not know Latin (Just as I had it translated from German, for the same reasons! - HWN.) and to make it known through a public printing. I did

not doubt that by carefully reflecting they would finally know the purpose of the monk and what is involved in the goal of the Art.

The third booklet was written by a learned Englishman, *Edoardus Kellaeus* (NB: not included in the R.A.M.S. edition as it is available elsewhere in English, *i.e.*, published by Weiser-HWN) famous in the previous century, who lived in Prague in 1591, together with another learned Englishman, *John Dee*, whose bpok can be seen in the Theatrum Chymicum. He lived at the time of Emperor Rudolph, for whom he tinged so much and so often on account of the many projections he has made. But he was imprisoned by Emperor Rudoplh, I don't know why, and was kept in the Castle of Zobesslau. Upon his great promises, he was released from prison, but as he did not keep his promises, he was arrested again and taken to Castle Beyzem, twelve miles behind Prague, where he wrote this book and dedicated it to Emperor Rudolph. But when he tried to break out of prison, using ropes to let himself down from a window with the help of his countrymen, his impatience caused him to be discobvered by a sentry and led back to the previous prison where, in spite of the efforts of the physicians and surgeons, he died in 1597. 42 years and a few months of age.

Aside from this, they can rejoice with me to hear and find in the German language two German philosophers of this Divine Art (as it is called by King *Geber*, in his book Summa Magni & Perfecti Magisterii, Book I, Chapter II), as may not easily be found in another foreign language. The first is Frater *Basilius Valentinus* of the Order of St. Benedict. The other is

Philippus Theophrastus von Hoenheim (Paracelsus.)

Regarding the first, he has written so beautifully and clearly and described the whole process of the Great Stone of the age-old wise men figuratively and in the manner of the old philosophers, that in this no one can easily measure up to him. He himself writes in many places that he has written as clearly and explicitly as no one had done before him.

As it is, he has not only described the whole process figuratively for the Sons of Wisdom, filling their ears with pleasant words and similies, but, so that their eyes might also be entertained, he has very artistically painted the Great Work in beautiful hieroglyphic figures for the yes of the Sons of the Doctrine, according to the manner and custom of the old philosophers, such as *Lampert Spring* (Lambspringk), a noble German, and *Abraham the Jew*, a Prince, priest and Levite, both of which philosophers are cited by *Nicolas Flamell* in his book. (He did this) so that the way to the fountain of health and wealth might be found and the doors of the great Philosophers' Stone be more easily opened.

Among the philosophers hardly any is to be found who placed the materia, the furnace with the vessels, the weights and colors so masterly before our eyes as he has done and has depicted so correctly.

True, other philosophers have also written about it but one either omitted this, another that, and described it incompletely. Yes, many being envious have written in a totally misleading manner, of which *Valentinus* can reasonably not be accused. This is why I most highly recommend the writings of this blessed man to the disciples and lovers of this sacred and Div-

ine Art. It is to be hoped that whoever understands them will probably not understand the writings of all true philosophers who did not write sophistically out of envy and illwill as some did, and will at last reach the desired goal.

In regard to the excellent philosopher *Philippus Theophrastus Paracelsus*, he has written very beautifully of the prima materia of metals, which alone acts with in all things and maintains them, in his book entitled: Secretum Magnum de Lapide Philosophorum, in which, among others, he also philosophizes wonderfully on the creation of the great and little worlds. However, he has not described the preparation of the Philosophers' Stone along the lines of the other wise men but expresses himself differently, in a very high and profound way, by which he reveals the truth. A Son of Wisdom can notice it, provided he completely understands the aforementioned German philosopher (Valentinus) and others. Else it is difficult and hard to learn anything from him. Of this difficulty of the Art he himself writes:

"It is not easy for a man to attain to the unchangeable knowledge of these three main points through his diligence and intelligence, and he can go wrong in a trice. He must receive his instruction orally from a true master, or else the work will be very unbcertain, for it requires long experience together with a great knowledge of all natural creatures. For how many are there who take to this Art and spend many years before they find the right materia or sujet of the tincture. And even if they **did** find them, a wind arises easily which will knock them down and confuses them so that they cannot easily decide (what

course to follow). And even if they have conquered the first *Caput* (head), the search for the other heads is very painful. In addition, the right storm-winds begin when the Preparation is to be done, because in this Art nothing is so secret as the Preparation. Nowhere are the philosophers so confused as when they are dealing with *the Preparation*, for on it depends the whole foundation of this construction. and the more frequently a man looks at the mere letters of this chapter, the more he is lead into a wrong way....".

Since then this high excellent secret is all a gift of God and cannot be easily investigated with one's own intelligence, much less learned from a sophist by a purchased process, and can hardly be obtained from a true philosopher's oral report, I will in conclusion exhort all lovers and Sons of Wisdom to direct in this Work all their sense and thoughts, projects and actions to these three points: **1. earnest prayer; 2. frequent carefull reading of proven writings; 3. work done according to Nature.** Let that be enough for them.

With which I commend them to the love of God and His gracious government and protection.

Praise be to the Supreme and Mightiest God Who has created this Art and Whom it has pleased to reveal it to God-fearing men. To Him be praise and glory, from now to eternity, **AMEN.**

May the grace of our Lord Jesus Christ be with all of us, Amen. Praise be to God Omnipotent. *Laus Deo Omnipotent!*

HOW HAPPY ARE THOSE
WHO ACQUIRE THIS GIFT OF GOD.
THEY DO NOT SEEK ANY MORE
THAN THE HONOR OF GOD -
THEY LAUGH AT A GREAT GLITTER.



S E C R E T S

of the

STONE of the WISE

The beginning of the heavenly science is the fear of the Lord. The goal, however, is the love of our neighbor: endowing churches and poorhouses, so that what we have received from God be rendered back to Him again; after that, also helping our suffering and afflicted native country; freeing prisoners and assisting the poor and needy.

The light of this science is a gift of God which His Grace bestows upon whomever He wishes. Therefore, no one should undertake it unless he has previously thoroughly cleansed his heart, purified it of all mundane things or their cravings, completely surrendered to God, and left everything to Him.

The science of making the Philosophers' Stone is a perfect science of Nature and the Art which teaches the knowledge of metals. Its practice consists in the dissolution and investigation of the beginnings from which the metals are born, in order to reunite and recombine them on a much higher and more perfect level than they were formerly, so that they result in a general medicine for raising imperfect metals and curing all bodily sicknesses no matter which.

Those who are sitting in high honors and positions, as also those who are heavenly burdened with their own necessary affairs and must attend to them, should not endeavor to reach for the perfection of this Art, for it requires the whole man for itself alone. When it has got him, when he has dedicated himself altogether to the Lord and this Art, it removes him from all other affairs and studies, causing him to think nothing of any of them.

Whoever wishes to devote himself to this Art must first clean out and purify his heart of all harmful and evil things, such as vanity which is an abomination to God, an open portal to hell. Let him pray frequently, show love to his neighbor, crave no worldly things, avoid the company of other persons, be solitary and still so that his mind be all the more free and unhindered to investigate, reflect, meditate, and also be elevated all the more. For if the light is not illuminated or kindled by the rays of the divine power, it cannot penetrate through these secrets.

The alchemists who have filled their mind with innumerable sublimations, distillations, dissolutions, congelations, with many extracts and tinctures of spirits and other more subtle than useful operations, and have confused it with almost countless errors, can never attain to the simple way of Nature or the light of truth under their own steam, from which their all too laborious subtlety has diverted them and thrown their senses into various temptations and wrong tracks. Their hope is set

solely on a leader and faithful guide who would cleanse their obscured eyes to enable them to see the brightly shining sun of truth.

A beginner in this Art who is intelligent, stable and not vacillating, who is eager to learn the philosophy, is also experienced in physics, is of a pure heart, honest mind, and also totally devoted to God - let such a one, even if he is inexperienced in the Chymical Art, confidently and without doubting begin this work, diligently read the books of the genuine philosophers, look for a hard-working assistant, and he need thus not doubt reaching the desired result.

Let him be wary of and shun the false, deceitful philosophers, avoid reading their books or associating with them. For no matter what art he wishes to learn, nothing is more harmful and dangerous for a man than to associate with inexperienced, false and deceitful heads, from whom he hears lies instead of the truth, and by whom wrong opinions and errors are infused into a trusting, sincere and good mind.

A man who loves and seeks the truth should diligently read a few books but only the best, which are proven, sincere and truthful. In so doing, he must take care to be suspicious of what he finds easy in them or which is written easily, especially and above all regarding their secret words and concealed operations. For truth is hidden in the secret words but not in the open and easy ones, and nothing is more deceitful than when the philosophers write openly. Instead, nothing is more truth-

ful than when they write secretly, obscurely, or in riddles.

In my opinion, the very best teachers who have sincerely and well written about this secret Art are, among the old ones, *Hermes* and *Morienus Romanus*. Of the new ones I like best *Comes Trevisanus*¹⁾ and *Raymundus Lullius*²⁾. For what the latter has made public has hardly ever been said or written by anyone. Therefore, let him (the lover of the Art) read often and repeatedly his (Lullius's) old *Testament* as well as his *Codicil*, just as if they contained a precious treasure for him. Let him add to these two books his *Practica*. In these books he can find everything and take from them anything he wants, especially the true and right matter, the degrees of the fire, and how to proceed with the whole work and bring it to an end, which the old ones were greatly intent on concealing. The secret causes and origins of all things, and the secret motions of Nature are nowhere else revealed more clearly and truthfully. He has interspersed little about the first and secret philosophical water, but what there is is very suggestive.

But about this same clear water which is sought by many, found by few, and is before everyone's eyes and serviceable, which is also the foundation of this work and labor, a Polish nobleman has written expressly and extensively enough. Although he is nameless³⁾, he has nevertheless brought great things to light both in his *Novum lumen chemicum* and in his *Tractatus De Sulphure*, with parables, secret sayings and riddles, and has revealed everything so clearly that nothing remains to be desired.

1) Bernard of Treviso

2) Raymond Lully

3) This famous alchemist was Michael Sendivogius.

The philosophers much rather and more clearly reveal their opinion by figures and secret sayings than by a mute and secret discourse, yes, much more so than in explicit words. For instance, the *Tabula Senioris*¹⁾, *Rozarii picturae Allegoricae*, *Abrahamae Iudei apud Flamellum Schemata*²⁾. Of the most recent and youngest, *Insignia Michaelis Majeri Emblemata*³⁾, in which the secrets of the old ones are sufficiently disclosed, so that they also present the old secret wisdom like new eyeglasses.

Those who affirm that the Philosophers' Stone is above Nature and the arts are totally mistaken and are blind, because they know neither the Sun nor the Moon.

The philosophers have used many different words to describe the matter of their secret Stone, but in such a way that most of them nevertheless agree regarding the work and the process, although in different words. True, the various words do not constitute an untruth or a doubt in the subject matter itself, as a single thing may be expressed in various words without hurting the truth.

The lover of the Art or the beginner should abstain from various interpretations of the words, because the philosophers reveal their secrets with double-tongued, dubious words, often also by contradictions and words totally opposed to the truth. In this way they confuse and conceal the truth, though they do not at all intend to falsify or reject it. That is why their books are full of secret and dubious double-tongued words, but in none do they endeavor to hide their golden bough:

1) Zadith Senior

2) Abraham the Jew, or Abraham Eleazar

3) Michael Maier

quem tetigit omnis Lucus (or: Luciis), & obscuris claudunt convallibus umbrae Nec ullis cedit viribus. Sed facilis volensq; sequetur eum (or: cum) qui Maternas agnoscit aves, & geminae cui forte columbae Ipsa sub ora viri coelo umbra volantes.

(Whom every daybreak has covered and shadows close in dark valleys nor does he give in to any forces. But he who recognizes the maternal birds - he who is skillful and eager - will follow him, as well as the twins (female) whose doves perhaps, flying in heaven in the shadow itself under the mouths of the man.)

Whoever is seeking the art of bringing imperfect metals to perfection and augmentation outside of, or beyond, the nature of metals is on the wrong track, because we have: to take metallic forms from metals just as we take human forms from men, and oxen forms from oxen.

True, we must confess and admit that metals cannot be augmented solely by the wish and work of Nature. However, we must in turn confess that their power of augmenting lies quite deeply hidden in them and becomes manifest by means of the Art. In this work Nature requires the help of the Art, and both accomplish the end.

Perfect bodies have a more perfect seed. Therefore, the seed of the perfect metals lies hidden under a hard crust. Those who know how to extricate it with a philosophical solution have stumbled on the right track, because:

In auro Semina sunt auri quamvis abstrusa recedant.

(In gold are the seeds of gold but they retreat and hide)

Longius

Many philosophers thought that they could achieve their

work through the Sun and Moon. Others added Mercury to the Sun. Some took Sulphur and Mercury. Others again hoped to accomplish their work by adding natural salt to the two. All these believed that they could produce the Philosophers' Stone from two, then from three, then from four, even also from five. Thus they used many words concerning one single thing, but they agree in the process.

But to act sincerely and truthfully, without any reserve, we assert that the work can be accomplished with one two, namely, Sun and Moon, provided they are rightly prepared. Because that is the true and right result which is obtained by Nature with the help of the Art in which the conjunction of man and woman takes place, and therefore the child is much nobler and higher than its parents.

These bodies must be taken when they are in a state of pure, inviolate virginity, alive with their souls; not dead ones, as those are which are used by the common man, for who could expect life from a corpse? Violated and impure bodies are those called which are injured and have a mark on them; dead, however, are those called whom the highest tyrant of this world has forced to kill a soul and shed blood. Avoid the fratricide who would bring great danger to the whole work.

The Sun is the male, the foreman and the seed's giver of form. The Moon is the woman, who is called the Mother and the Mother of Nature, because she receives and nourishes the male seed in her womb. But she does not lack totally in active power,

because she rises in burning love to the male till she has drawn from him his extreme venereal lust and fertile seed. She also embraces him and does not stop till she is impregnated. Then she leaves him slowly.

By Moon or Luna the philosophers do not understand the common moon which is also male in their work and does a man's job in the conjunction. Therefore, nobody must dare make the conjunction of two males or hope for a fruit or child from such a conjunction; but *Gabricus* with *Beya*¹⁾, the brother's union with his sister, so that he might thus have a noble son of the Sun.

Conjugio junget stabili propriamq; dicabit.
(Male and Female will join in a stable
marriage and it will be called proper)

Those who consider Sulphur and Mercury to be the matter of the Stone understand and mean by Sulphur the Sun and the common moon; by Mercury they understand the Moon of the wise. Consequently, the godfearing *Lullius* advises his friend not to endeavor to work except only with Mercury or the Moon instead of silver, and in Mercury and the Sun instead of gold.

Therefore, let no one be cheated into adding the third (natural salt), because love does not allow a third, and marriage consists of two. Love which asks for more is adultery and no marriage.

Accordingly, spiritual love does not defile a virgin. It follows that *Beya* could well have been united with *Gabritius* in spiritual love, without vice, because of his faithfulness, to

1) *Gabricus*, or *Thabritius*, or *Gabritius*. *Beya*, his sister. Both are the King's son and daughter.

make her more suitable and purer for marriage.

To give birth to children is the goal of a right marriage. But to ensure that a child be born nobler and stronger, both marriage-beds must be cleansed of various uncleanness, scab and stains before they go to the marriage-bed. They must not have anything foreign or superfluous about them, because a pure seed will result in a pure birth. And thus is consummated a pure marriage of Sun and Moon when they enter the conjugal room and unite, and she receives or takes from her husband the soul with good and lovable words. From this union is born a mighty King whose Father is the Sun, and his Mother is the Moon.

Those who are looking for the physical tincture outside the Sun and Moon waste effort and work. All is in vain, because the Sun gives an abundant red tincture while the Moon gives the white. Finally, these two are called perfect because through Nature's art they are clothed in the substance of the very purest Sulphur, perfectly purified. Therefore, tinge your Mercury with one of these two lights (Sun or Moon), because it is necessary that it be tinged before it can tinge in turn.

The perfect metals contain two factors which they can impart to the imprefect: tincture or fixation. For some, because they are tinged with a pure Sulphur, that is, with a white and red one, and are fixed, can therefore also tinge perfectly if they are prepared with their own Sulphur and arsenic. Otherwise, they do not have the power to augment their tincture.

In the work of the Philosophers' Stone, only Mercury is able

and right to give imperfect metals the tincture of Sun and Moon, so that, quite intermixed with the tincture, he (Mercury) can sufficiently tinge others. But he must first be impregnated with the invisible Sulphur so as to become all the more intermixed with the visible tincture of the perfect metallic bodies, and able to repay it with must interest.

The philosophers struggle and worry quite a bit about the extraction of the tincture from gold. They believe that the tincture can be separated from gold and then increased in virtue and power. Truly

Spes tandem agricolas vanis eludit arcistis.
(hope eludes the ears of corn of vain farmers)

It is impossible to totally separate the tincture of gold from its natural body, because it is not a body composed by Nature in an elementary way and which would be more perfect than gold. Its perfection consists in the powerful, strong and inseparable union of the pure and tinging Sulphur with Mercury as both are very well prepared for it by Nature, and whose separation Nature does not allow. Should it happen that, due to all too strong a fire or water, something were extracted from gold out of the remaining moisture, something which had become liquid or was part of the dissolved body, it must not be considered a separate tincture. That the tincture clings to its body from which it can in no way be separated, is unknown to the artists.

But supposing the tincture could be separated from its body,

one has nevertheless to admit that it could not be done without destroying body and tincture, because the artists are the destroyers of Nature by their fusion-fire and do more violence to the gold with the corrosive aquas fortes (ore water) than with the dissolving ones.

This is why those who hold this view may well throw their tincture into Mercury or another imperfect metal and join them as strongly as the Art is able to do. Their hope will nevertheless be shattered: First, because the tincture will neither penetrate nor tinge the forces of Nature and the weights. This is why nothing is gained hereby which would refund the expense and restore the damage of the robbed and spoiled body.

Cum labor in damno est crescit mortalis egestas.
(When effort is lost, mortal necessity increases)

Finally also, even if the foreign tincture is added to a foreign body, it does nonetheless not bring about such a perfect fixation or useful durability that it might stand a test and resist the preserver Saturn.

Therefore the lovers of chymistry who have heretofore followed these frauds should turn around immediately and begin with the right philosophical work, so that they may not regret their loss too late, causing them to lament with the prophet: "Strangers have devoured my strength." Hosea 7.

The philosophical work takes more time and trouble than expense, because the man who has the right strong matter requires few expenses. Therefore, those who aim at a large amount of

money and incur great expenses in their work rely more on others' riches than on their Art. This is why a beginning *chymicus* must not believe such cheats, for in promising golden mountains they are after money.

Those who navigate between Scylla and Charybdis must be on guard on both sides. Those who strive after the Golden Fleece are floating between the dubious rocks of Sulphur and Mercury. Through the diligent reading of good books and illuminated by bright sunshine they have acquired the science of the Sulphur, but they get stuck in the entrance of the Philosophical Mercury. Because those who have written about it have wrapped and hidden it in so many secret words that it is much sooner revealed to one who seeks it with great intelligence than one who strives after it with sweat and pains.

To obscure their Mercury, the philosophers have made him manifold and different in each part of their work. Whoever does not understand one single part of the work will not get to know Mercury.

The philosophers have especially made a triple Mercury, namely, after his philosophical preparation and sublimation of the First Degree, they call him *their* Mercury and Sublimated Mercury.

In the second preparation - which is called the first by the authors because they omit the first - when the Sun is again made crude or is *rejucundated* and dissolved into its prime matter: This one is called *Mercurius corporum* or Philosophical

Mercury proper. Then the matter is called *Rebus*, Chaos, the whole world, in which lie all works, for it is by itself sufficient to make the stone. (trans. note: the foregoing paragraph seems to be an example of deliberately confused writing!)

Finally, the philosophers sometimes call a perfect Elixir and a tinging medicine "their Mercury", although improperly so. Because the name Mercury properly belongs to a volatile thing. That is why they call 'Mercury' anything that sublimates in any kind of work. But the Elixir, because it is the most fixed of all, does not want the name of the bad Mercury. That is why they called him "their Mercury" in contrast to the volatile one. The right way to investigate and distinguish so many Philosophical Mercuries, however, is shown only to those:

*Jupiter, aut ardens evexit ad aethra virtus,
Quos aequus amavit.*

(whom just Jupiter has loved, or the burning power has emerged into the skies (or: ether). OR: whom Jupiter loves or is carried to the upper regions of the sky by the fiery power)

That is, to whom it is given and granted by God.

The Elixir is called Philosophical Mercury on account of its likeness to and great resemblance with the heavenly Mercury (the Planet). The latter has no elementary quality, and it is thought or considered that he can easily absorb it (the elementary quality), and he adopts the nature and character of other planets; he, the changeable and moveable *Protheus*, and he augments it (the nature of the other planets) with the opposition, conjunction and aspect. The changeable Elixir also causes some-

thing similar, as it has no quality of its own, adopts the quality and nature of that with which it is mixed, and augments the latter's nature and powers in a wonderful way.

In the first philosophical sublimation of Mercury, much effort and labor awaits the alchemist. For without *Alcide*, Jason plans in vain to conquer *Colchis*.

*Alter inauratam noto de vertice pellem
Principium velut ostendit quod sumere poscas
Alter onus quantum subeas.*

(One has shown the golden fleece from the known summit to be a beginning, as it were, which you demand to take. The other has shown it to be a burden to the extent as you enter into it.)

Because the entrance is guarded by two horned beasts which drive those away - not without harm - who approach without understanding. Their maliciousness is only softened by the insignia of *Diana* and the doves of *Venus* - if Fate calls you to the work.

It would seem that the poet has touched on the natural quality of the Philosophical Earth and its structure:

*Pingue solum primis ex templo a mensibus anni
Fortes invertant Tauri.
Cum Zephyro putris se gleba resolvit.*

(Let the brave bulls turn inside-out the fat earth the first months of the year, from the temple, when the West Wind has destroyed the putrid field.)

A man who calls the Philosopher's Moon or their Mercury, 'common mercury', either deceives himself or is being deceived. For *Geber's* writings, *Liber Perfecti Magisterii*, Capt. 4, Partit. I.1.I, teach us that the Philosophical Mercury is quick-silver, though not the common one, but that which is extracted from it in a philosophical manner and understanding.

That this Philosophical Mercury is not *Argentum Vivum*

(quicksilver) either in its nature or in its whole substance but a means and a fine pure being which has originated in it (argentum vivum) and has been created by it, agrees with the view of the very best philosophers.

This Philosophical Mercury is called by various names, now earth, now water of a different kind, because it is made from both in a natural way. This earth, in which the Elements are congealed and the philosophical gold is sown, is subtle, white and sulphurous. It is an *aqua vitae* or *ardens* (burning or fiery water) and it remains a water, a bright clear water called the water of the gold or silver. But this Mercury, because it contains its Sulphur which is augmented by the Art, is rightly called the Sulphur of the *argentum vivum*. Finally, the noble substance is the Venus of the ancients, *Hermaphrodita*, of both male and female sex.*

The *argentum vivum* is partly natural, partly unnatural. It has in its nature an inner hidden root which can never be extracted from it except by a preceding purification and artificial sublimation; the exterior is outside of Nature. Separate, therefore, the pure from the impure, the essential from the non-essential or accidental, and make the secret manifest through Nature. Aside from this, stop and let it be. For this is the foundation and the Art and the whole work.

The same dry and noble moisture constitutes the noble root moisture of the metals. It has therefore also been called glass by the ancients; for glass clings stiffly and firmly to the root

* Consider quicksilver being congealed Philosophical Mercury! - HNN

moisture but is extracted from it, which then does not yield to nor is overcome by anything but a very strong fire. Our inner and deep Mercury, however, emerges or reveals itself by a fire that is quite gentle but lasts all the longer.

Some obtained the hidden philosophical earth by calcination, others by sublimation, some under glass ware, some under vitriol and salt as under natural vessels, others have sublimated it from lime and glass. But we have it from the prophet in Genesis I. that in the beginning God the Lord created heaven and earth, but the earth was without form and void, and it was dark above the deep, and the Spirit of God hovered upon the waters, and God said: Let there be light, and there was light, and God saw the light, that it was good, and He divided from the light the darkness, etc. The blessing promised to Joseph by the same prophet will be enough for the wise and understanding. Deuteron. 33. Blessed of the Lord be his land for the apples of heaven, for the dew, and for the deep that coucheth beneath, and for the fruits of the sun and the moon, from the summits of the old mountains, for the apples of the eternal hills, etc. Pray to God from the bottom of your heart, my Son, that He may give you a part of this blessed earth.

Quicksilver has become so corrupted because of the original sin that it has two defects. It has received the first from the impure Earth which became mixed with it at its birth and clings to it like glue. The other defect resembles dropsy, an infirmity or disease of the water under the skin or between the skin. It

is due to crude and impure water being mixed with pure water, which water Nature did not want to cast out or separate by contraction. Because it is alien and foreign, it flees from a little heat. This leprosy which clings to the body does not belong to its root and nature but is accidental, and that is also why they (root and nature) are separated from it. The earthly one is cleansed by a moisture-bath and a rinsing of Nature. The watery one is driven away by a dry bath with a good birth-fire. Thus the dragon is divested of its scales and unclean hide and pelt, and renovated by a threefold ablu-tion and cleansing.

The philosophical sublimation of Mercury is done in two steps: by removing from him what is superfluous and by adding to him what is lacking. The superfluous is made up of external accidents which darken the glistening Jupiter with the brown-black spheres of Saturn. Therefore, separate the envious Saturn till you obtain the red star of Jupiter. Add to it natural sulphur, one grain, and ferment. Although Mercury has in himself as much as is sufficient for himself, make sure that others also have enough of it. Therefore, augment the invisible philosophical Sulphur till the Virgin's Milk is pressed out. Now the first door is open.

The evening dragon, the dragon that shows up in the evening, guards the entrance to the courtyard or the garden of the philosophers. When the latter emerges, a fountain of a brightly shining water discharges out of a sevenfold outflow and pours in

everywhere at the entrance in which there are three times seven magical numbers. Give the dragon to drink, let it drink till it takes off its filthy garb. Then shining Venus and the horned Diana will like you very much and look favorably upon you.

In the garden of the wise three kinds of flowers must be assiduously sought and found: light-brown violets, dropping lilies, and the red immortal amaranth. Not far from the fountain, which is close to the entrance, you will first find the flowering violets which, moistened by the wide golden river through the creeks, will take on the brightly-shining color of the somewhat dark sapphire; the Sun will give you signs. You must not cut those priceless flowers off their root till you make the Stone. For when they are fresh and are thus broken off, they have more juice and tincture. Break them off with a subtle hand and good understanding, for when luck is against you, they will easily follow. And when one flower is broken, the other gold one will not lack.

The philosophers also have their sea in which small plump fish with silvery scales are born. Whoever is able to envelop them in a subtle net and extract them, may be considered an experienced fisherman.

The Philosophers' Stone is found in very old mountains and flows down from very little everflowing creeks. These mountains are of silver and the creeks are of gold. From there come gold and silver and all royal treasures.

Whoever wishes to attain the Philosophers' Stone must take

a long and faraway trip, because he must visit both Indias to bring from there the very whitest jewels and the very purest gold.

The wise draw their Stone from seven stones of which two are the noblest and of a different nature and virtue. One, an invisible Sulphur, pours into it Spiritual Mercury, *Mercurium Spirituale*. The former (the first) gives it warmth and dryness. The latter (the second), however, cold and moisture. In this way the power of the Elements is augmented with their help. The first is found in the oriental region; the second, in the occidental. These two have the power to tinge and augment. And if the Stone would not get its first tincture from these two, it would neither tinge nor augment.

The Flying Virgin, well washed and purified, impregnated with the first spiritual seed of the first man, so that she becomes grossly pregnant, is of inviolate virginity and is tinged at her cheeks with a light-brown color. Put her together with the second man without any suspicion of adultery. Then she will again conceive from this corporeal seed and finally give birth to an honored child having both sexes: male and female. From this will arise a generation of the most powerful Kings.

Lock both, the Eagle and the Lion, well purified and tied together, in their brightly-shining cloister. Keep the entrance tightly closed and guarded, so that their steam may not escape and fly out above and the outer air may not enter. Thus put together, the Eagle will tear the Lion up and devour it. Therefore, it will be overcome by a long sleep and become dropsical

with a bloated belly. It will be changed into a very black raven by a strange transformation. With its gradually spread-out feathers it will begin to fly, and by its flight will push out or press out water from the clouds till, quite moistened, it throws off its feathers and falls down, changing into a very white swan. Those who do not know the cause of things will freeze, will be astonished when they consider that the world is nothing but a continual transformation and change. They will be surprised that the precisely-determined seeds can be changed in such a manner. The philosopher must follow Nature in his work.

Nature progresses in shaping and carrying out her work by bringing a thing to its final perfection from the beginning of its birth through various means, as if by degrees. That is why she proceeds slowly, and she reaches her goal step by step and not by leaps and bounds. Nature decides and determines her work which she undertakes between two extremes set apart by many means and differences. In its works and in order to search into and produce the Blessed Stone, the philosophical practice, which is Nature's monkey, must not deviate from Nature's example, because what is done outside of Nature's way is a mistake, or not far from it.

The Stone's extremities are the natural quicksilver and the perfect Elixir, but the intermediate means, with the help of which the work advances, are threefold: either pertaining to the matter, to the effect, or to the specific signs. By such means the whole work is performed.

The means of the Stone from matter come in various degrees. Some are extracted from others one after the other. The first are Mercury philosophically sublimated and the perfect metals which, although they are extremes in the work of Nature, nevertheless occupy a middle position in the philosophical work. From the first the second are extracted, that is, the four Elements which in turn are circulated and congealed. From the second, the third means are produced, namely both kinds of Sulphur, whose multiplication ends the work. The fourth and last means are the weighted ferments and ointments obtained by mixing the above-mentioned, which are produced one after another in the work of the Elixir. If the above-said are handled properly, the perfect Elixir is finally born. It is the end and purpose of the whole work, in which the Philosophers' Stone rests as in its center. Its multiplication is nothing but a brief repetition of all previous operations.

The active factors or *regiminum* (which are also called the key to the work) are four in number. The first is the *Solutio* or liquefaction. The second is the Bath. The third is the *Reductio* or the bringing back (Restoration). The fourth is the *Fixatio* or the fixation. Through the liquefaction the bodies flow back into their old matters. What is cooked becomes uncooked or gross, and thus it turns into a union of man and woman, out of which a black raven is born. Finally, the Stone is separated into the four intermingled Elements, which is done by the receding of the lights of Sun and Moon. The bath teaches how to make the

raven white and a Jupiter out of Saturn. It is done by transforming the body into spirit.

Reduction or leading back (restoring) means giving its soul back to the killed Stone and nourishing it with a digestible spiritual milk till it attains once more its perfect power. In these last two operations the dragon rages within itself and by bristling its tail, it uses itself up completely and is at last transformed into a Stone. Finally, at the time of the fixation, it congeals both kinds of Sulphur over its congealed body by means of the spirit of the tinctures. It boils the ferment by degrees; it makes the uncooked crude ripe and the bitter sweet. At last it gives birth to the flowing, penetrating and tinging Elixir, completes and perfect it, and raises it to the very highest sublimity.

The means, or signs, are colors which appear and follow one after the other in a specific order. They are indicative of the stage which the process has reached. There are especially three colors which should be noted as criteria. Some add a fourth. The first is the black, which is called the Raven's Head on account of the great blackness which prevails. When the work is becoming black, it is an indication that the fire is attacking Nature and beginning the dissolution. But when it has become totally black, it indicates the perfect liquefaction and combination of the Elements. Then the little grain putrefies and is corrupted, so that it may be more suitable for birth.

The black color is followed by the white, in which there is

the perfection of the first degree and of the white Sulphur. This is called the Blessed Stone. This earth is white and thin like a leaf, and the philosophers sow their gold in it.

The third color is yellow like lemons. It appears in the transition from the white to the red as an intermediate and intermixed with both. It is like the dawn with saffron-colored hair, a messenger of the Sun.

The fourth color is red or bloodred and can only be extracted from the white with fire. But because the white color is easily changed by other colors, it is soon changed from its whiteness by the sunrise. The yellow-red of the Sun accomplishes the work of the Sulphur, which is called a male seed, the fire of the Stone, the royal crown, and the Son of the Sun. With it, the first labor of the worker ceases.

Aside from these signs, which are deeply rooted in matter, indicating its essential transformation, there are countless others colors which show up in the vapors like a rainbow in the clouds. They are soon mixed with and effaced by the colors that follow them, and they rather move the air than the earth. Alchemists should not attribute much importance to and bother with them, as they do not last. Nor do they come from the inner disposition of the matter but from the fire which paints and tinges everything with a color in a little moisture, and without danger.

But if some new colors do not appear at the right time, they do not bring anything good to the work, such as a repeated blackness, for instance, because the young ravens in the nest must not

be allowed to come back to it again. The same applies to a premature redness, as it only augurs well for the harvest if it occurs but once at the end of the process. But if it appears at the beginning or before the end, it proves that there is much dryness in the matter. It is not without danger, which can only be averted by a downpour from heaven.

The Stone is raised by successive digestions as by degrees, and finally it attains its perfection. Four digestions, which are in accord with the four above-indicated effects or regimens, complete the whole work. These effects are accomplished by the fire, which also causes their differences.

The first digestion produces the dissolution of the body, by which the first conjunction of man and woman and the mingling of both seeds take place. Putrefaction, the resolution of the Elements into a homogeneous water, the *eclipse of the sun and the moon in the dragon's head*, finally, the whole world's regression into the old void and dark abyss. The first digestion occurs, just as in the stomach, in a constant warmth, better suited to a weak corruption than a generation.

In the second digestion, the Spirit of the Lord moves above the waters. The light begins to shine, as does the separation of the waters from the water. Sun and Moon are renewed. The Elements are extracted from the chaos, so that those which are perfectly mingled in the spirit may make a new world. A new heaven and earth are formed. At last, all spiritual bodies become young ravens and begin to be transformed into doves with

changed feathers.

Lion and Eagle embrace with an eternal kiss. This regeneration of the world is done by a fiery spirit which descends in the form of a water and washes the original sin off. Because the water of the philosophers is a fire that is stirred by the ascending heat of the *Balneum*. Take care that the separation of the waters be done by measure and weight, making sure that nothing of what remains in heaven retains anything of the Earth, and that the water which is driven or pulled over the heaven does not lack in dryness.

Hic sterilem exiguus deserat humor arenam.

(Here this scanty humor leaves the sterile sand)

The third digestion gives to the regenerated Earth a distinct milk and all the spiritual virtues of the Quintessence, and it joins all living souls to the body by means of the spirit. Then the Earth conceals in itself a great treasure and at first becomes like a shining moon, thereafter like a red sun. The first is called the Earth of the Moon; the second, the Earth of the Sun, because both are born of their marriage. From now on none is afraid of the punishment of the fire. Both are without blemish, because they have been purified so often by the fire and have suffered great torture till all the Elements were processed.

The fourth digestion must or should consume all the secrets of the world. By it the Earth is changed into an exceedingly precious ferment. It ferments all imperfect bodies, because it

has been changed into the heavenly nature of the Quintessence whose virtue emanates from the Universal Spirit. It is a sure panacea and a catholic medicine for all the diseases of all creatures. The secret stove of the philosophers reveals this wonder of Nature and the Art by repeating the first digestions. Be sincere in your works, so that God may be merciful to you.

Illa seges demum votis respondet avari agricolae.

(The product finally answers to the vows of the greedy farmer)

The whole process of the philosophical work is nothing but *olutio* and *congelatio*, opening and joining, the *olutio* or dissolution being for the body, the congelation for the spirit, and yet both are but one operation. But the fixed and the volatile are perfectly mixed and united in the spirit. This cannot take place unless the fixed body has before been dissolved and made volatile. The reduction fixed the volatile body into a lasting body, just as before the fixed was changed into a volatile - and the volatile nature can at last become fixed. But as long as the two natures are united in the spirit, the thus intermixed spirit has an intermediate nature between the body and the spirit: fixed and volatile.

The production of the Stone is an example of the creation of the world. Because it is necessary that it, too, has its chaos and prime matter in which the intermixed Elements float until they are separated by the fiery spirit. When they are thus separated, the light one is driven above and the heavy below. When the light rises, darkness recedes. The waters gather

into one and the dry appears. Finally, two great lights come forth one after another, and in the philosophical Earth are produced the virtues of minerals, plants, and animals.

The Lord God created Adam out of a lump of earth in which the powers of all the Elements were implanted, especially in the Earth and the Water, which are more apt to form a body and do so more tangibly. Into this dough God breathed a vital air and made it come to life with the sun and the Holy Ghost. He gave Eve to the man as his wife, blessed them and gave them the command and the power to multiply. This creation of Adam is not unlike the birth of the Philosophers' Stone. Because an earthly and heavy body, dissolved in water, first turns into a lump or clump to which the name Adamic Earth rightly belongs. In it are contained the virtues and powers of all Elements. Finally, the heavenly soul is infused into it by the spirit of the Quintessence and the solar influence, and by the blessing of the dew of heaven it is given the virtue and power to multiply through the union of male and female.

The greatest secret of this work lies in the manner of operating, which totally depends on the nature of the Elements, because the matter of the Stone passes from one nature to another. The Elements follow one another in the process, but each is pushed by the cycle of moist and dry till they are all turned down and rest there.

In the work of the Stone the other Elements are circulated in the form of water, as the Earth is dissolved into water which

contains the other Elements. The water is sublimated into steam. In turn, the steam becomes water, and thus the water is moved in perpetual circulation till it stays down fixed. But when the water is fixed, all the Elements are fixed. In this way they are dissolved into water and are again exhaled through it. With it they live and die. The Earth, however, is the grave of all of them and their ultimate end or goal.

The order of Nature requires that every birth begin out of the moist and in the moist. In the philosophical work Nature has to be put in order, so that the matter of the Stone, which is earthly and dense or solid and dry, be first of all dissolved into the next Element, or Water, and may flow in it. Then Saturn is born out of the Sun.

Water, driven through seven cycles, is followed by the Air which is driven hither and thither in the wind by as many cycles as are required to congeal it below. Jupiter is born after Saturn, by whose arrival the philosophical child is formed and nourished in the womb, and is at last born with a white and clear face like the brightness of the moon.

The fire of Nature, which achieves as much as the fire of the Elements, will be drawn from its hidden place when it drives the external fire. Then the crocus tinges the lily. The cheeks of the child - which has become stronger - become red. The crown is prepared for the future King. This is the accomplishment of the first work, the perfect reversal of all the Elements. Its sign is that all have ended in dryness and the body lies still

without thumping and movement. Thus all the Elements rest at last in the Earth and are tranquil in it.

The fire contained in the Stone is the Archeus of Nature, the Son of the Sun, and the Regent who moves and digests the matter and executes in it everything as soon as he obtains his freedom, for he lies hidden powerlessly under a hard crust. Therefore, give him his freedom, so that he may serve you willingly, but take care not to drive him unduly because he would suffer such tyranny and fly away without leaving you any hope for his return. Therefore challenge him with great gentleness and preserve him well and with caution.

The first mover is the external fire, the moderator of the inner fire and the whole work. Therefore the philosopher must be well acquainted with its regulation. He must well take care of the degrees and points, for in them rests the progress and success of the work, or its ruin and corruption. Thus the Art assists Nature, but the philosopher is the servant of both.

With these two tools, Nature and the Art, the Stone rapidly soars from the Earth into heaven and falls back again upon the Earth, because the Earth is its nurse. And when it is brought into the belly of the Air, it takes on the power of the superior and the inferior.

The circulation of the Elements is done by two kinds of wheels, a big and extended one and a small or contracted one. The extended wheel congeals all Elements in or upon the Earth and its cycle is not finished before the work of the Sulphur is

accomplished. The revolution of the small wheel ends with the extraction and preparation of each Element. In this, however, there are three cycles which, through a constant and intricate motion, keep on driving the matter away and frequently - at least seven times - spin each Element around, so that they follow each other in the proper order and harmonize in such a way that if one is lacking, the work of the others is altogether in vain. These are the chief tools of Nature by which the Elements are prepared. The natural philosopher should therefore consider the process in the physical treatise, which is described in detail for this purpose.

Each single cycle has its own motion, but the motion of all cycles deals with the subject of the moist and the dry. Therefore they are bound together with chains, so that they may produce one single effect and one single natural accord. Two of them are opposites on account of their goals as also of the causes and effects, because one moves upward to dry by heat, the other moves downward to moisten by cold. But the third is like sleep and causes both to rest through digestion.

Of the three cycles, the first is the emptying, which is the action of removing the excessive moisture and also of separating the pure and subtle from the gross earthly slime. But there is great danger in the motion of this cycle, because *it deals with spiritual things and is far above Nature*.

In the motion of this cycle two things must be avoided: First, that it moves too much or too violently; secondly, that

it moves too long. If it moves too violently, it causes confusion in the matter, so that the impure gross and undigested part flied away together with the pure and subtle, and the undissolved body flies away with the dissolved one, blended with the spirit. In the fast motion the heavenly nature is blended with the earthly, and the spirit of the Quintessence becomes blunt and powerless by the admixture of the Earth. A slow motion causes the Earth to become all too emptied and thus powerless, barren, and emptied of its spirit, so that it cannot easily be made to recover. Both errors either burn the tincture or drive it away altogether.

The second cycle is the replacement, the aim of which is to restore the powers of the weakened body and to give it a drink. The first cycle caused sweat and labor, this one gives healing and refreshment. The purpose of this action is to crush and soften the Earth as the potters do, so that it can be blended all the more easily.

The motion of this cycle must be lighter and gentler than that of the previous, especially at the beginning of the resolution, to prevent the young ravens from drowning in their nest in too much water, and their world from being deluged. It is this cycle that measures the water and investigates the mass: because it distributes the water according to geometrical laws. It is considered that in the entire work and practice there is no greater secret than the precisely and correctly measured motion of this cycle, because it gives form to the young philoso-

phical child and breathes soul and body into it.

The laws of motion in this cycle demand that it run slowly and leisurely and that its water be poured out sparingly, so as not to diverge from the right mass by rushing and attacking the inner fire with too much water. *This inner fire is the right foreman of the work*, not blunt or weak or even altogether extinct. Food and drink are to be tendered one after another, so that the digestion is done all the better and the dry is well blended with the moist, for the indissoluble conjunction of both is the goal of the work. Therefore take care to add as much moisture as is removed by the dry, so that the strengthening of the lost powers may restore as much as the emptying had taken through weakness.

Digestion, the last cycle, takes place with a still and almost intangible motion. That is why the philosophers say that it is done in a secret furnace which cooks the accepted food and transforms it into the members of the body. It is therefore called a putrefaction, because just as food is corrupted in the stomach before it turns into blood and is distributed to all members, this operation corrupts and putrefies somewhat by a digestive and stomachic heat, to make it adhere all the more or be congealed all the better, and to be transformed from a mercurial into a sulphurous nature. In addition, it is also called inhumation or interment, as through it the spirit is interred and buried like a dead man. But because it disappears very slowly, it requires more time. The first two cycles work especially in the

dissolution, this one on the coagulation, although all three effect both.

The laws of this cycle require that it be driven or moved with a febrile, slow semi-heat, to prevent the volatile from flying away and the spirit from being disturbed when it is totally united with the body. That is why great care must be taken that the Earth be not disturbed by winds and rain. Finally, just as this third cycle always follows the second in the correct order, so the second follows the first. Thus the three cycles, by ceaseless and yet successive operation, perform a perfect circulation which, after being frequently repeated, transform everything in the Earth and make peace among enemies.

Nature needs fire - and so does the Art, following her example - as a tool and hammer to forge her works. In the operation and work of both, fire is the master and manager. Therefore the science of the fire is very necessary to a philosopher, without which he will revolve the wheel of Nature in vain, just like a second *Ixion*¹⁾.

The word "fire" is understood in various ways by the philosophers. Sometimes it is used metonymically for heat, such as "as much heat, as much fire." Nature knows three kinds of fire in the generation of metals and plants: a heavenly, an earthly, and an inner. The first flows into the earth from the sun as its origin. It moves the mercurial and sulphurous vapors out of which metals are generated, and intermixes with them. It moves and stirs the fire of plants which lies like dead in their seed

1) A figure of Greek mythology who was condemned to ceaseless but futile labor.

and to which it flashes rays of fire as spores to vegetation for their plant life.

The second fire lies hidden in the earth. By its stirring and action the vapors of the earth rise and are pushed through small holes and tubes, and driven from the center upward to the surface of the earth. This is done both for the generation of metals where the earth is mountainous and for the generation of plants. It makes their seed ready and suitable for generation by putrefaction and softening.

The third fire is born of the first, the solar fire, together with the thirsty metallic vapor. It is covered by the Menstruum, becomes thick together with the moist matter and is kept imprisoned in the latter's power, or rather, it is attached to the mixture like a form. But implanted in the seed of plants, it adheres to the seed till it comes or is led out, stirred by the sharpness of its father's rays. Then it moves, stirs, and thus forms the matter from within, becoming the fashioner and builder of the mixture. But in animal generation this heavenly fire acts together with the animal, though it cannot be felt. For it is the prime active power of Nature. But the woman's warmth is like the earthly warmth inasmuch as it putrefies, dissolves, and prepares the seed. The fire implanted in the seed, however, the Sun's Son, disposes the matter, and when it is disposed, he also fashions it.

In the matter in which they work, the philosophers can observe three fires, a natural and a nonnatural one, also an anti-

natural one. They call the natural fire the heavenly spirit. It is implanted and preserved in the deepest ground of the matter and quite firmly bound up with it. The power of the metals renders it mute and dull until it is moved, stirred and released by the philosophical Art and external heat and has obtained the power to move a dissolved body. Then it fashions its wet matter by expanding, penetrating, unfolding, and coagulating it. In every mixing the fire of Nature is the beginning of heat and motion.

They call nonnatural fire that which comes from the outside and is introduced into matter by strange tricks, so as to increase its natural powers. But they call antinatural fire that which putrefies the whole *compositum* and destroys the moderation of Nature. It is imperfect because it is unsuitable for birth. It cannot overcome corruption. Such a fire or heat is that of a Menstruum, and it is improperly called an antifire, for it is somewhat natural, as it corrupts and spoils only the intact specific form, that is matter, to make it ready and suitable for birth.

It is more believable, however, that the corrupting antinatural fire is not different from the inner one, but is its first degree. Because the order of Nature requires that corruption precedes birth. That is why the inner, with-Nature-agreeing fire accomplishes both. It stimulates two things in Nature, first, to achieve a slow corruption by a gentle heat, and to prepare the body. Secondly, to arouse a much stronger fire of great-

er heat for birth, to give life to the elementary body which has been disposed by the first fire, and to fashion it totally. That is why a double motion of a double degree of heat is used, and this should not be considered two different fires. The name antinatural fire, however, is given much more rightly to the corruptive fires.

By successive degrees of digestion the nonnatural fire is changed into a natural or implanted one and is increased. The whole secret consists in the increase of the natural fire which, because it is simple, cannot act beyond its powers or bestow a perfect tincture to an imperfect body. It is self-sufficient but has nothing to give: When it is increased by the nonnatural fire, however, it acts more vigorously and extends far beyond the boundaries of Nature. It tinges foreign and imperfect bodies and makes them perfect due to the greatness of the tinctures and the hidden treasure of the increased fire.

The philosophers also call their water a fire because it is very hot and contains a fiery spirit. It is also called a fire because it burns imperfect metals more than common fire. For it dissolves them perfectly, while they resist our fire and cannot be dissolved by it. This is the reason why it is also called a burning water. But the fire of the tincture is hidden in the belly of the water and manifests by a dual effect: the dissolution of the body, and the increase.

Nature uses two kinds of fire in her work, an outer and an inner. The first is the seed of all things, implanted in the

intermixed ones and hidden in their center. It moves and makes its body come alive, being the starter of life and motion. But the second, namely the outer fire, awakens the first from its sleep, just as if it were poured from heaven or earth, and it impels it to act. Because the live little sparks implanted in the seed require an outside mover whereby they are moved and begin to act.

Likewise in the philosophical work. The matter of the Stone has its inner fire which is partly innate, partly added to it by the philosophical process. These two combine and get together inside because they are of the same kind. The inner needs the outer which the philosopher dispenses according to the laws of the Art and Nature. The outer incites the inner to move. These fires are like two wheels where that which is concealed is slowly or quickly pushed and moved by the tangible wheel. Thus the Art helps Nature.

The inner fire holds a middle position between mover and matter. That is how it happens that while it is being moved by the former, it in turn moves the latter. If it is strongly driven, it will in turn drive strongly. The whole shaping of the work consists in the mass of the external fire.

Whoever does not know the degrees and points of the external fire should leave the philosophical work alone. For he will never be able to bring light out of darkness if the work does not pass through the heat by points and degrees, just like the four Elements of which the external ones are transformed by the central ones.

Since the whole work rests on the separation and perfect preparation of the four Elements, as many degrees of the fire are required, because each Element is extracted with its own grade of fire.

We speak of four degrees of the fire: that of the bath, of ash, of coal, and fire itself which is also called the *op-tetic*. Each degree has its points, usually only two, sometimes three. The fire must be driven carefully, as through points. It is thereby decreased or increased so that the matter, just like Nature, may proceed to its formation and perfection, as it were, of its own. For Nature does not abhor anything as much as what is done with violence. Therefore the philosopher must carefully consider the slow departure and approach of the sun, whose light of the whole world imparts its warmth to the ground according to the seasons and their destination, and gives them their temperature.

The first point of the heat of the bath is called the fever-warmth or the warmth of manure. The second point is the bath itself. The first point of the second degree is the heat of ashes. The second point is the heat of sand. The fires of coal and of flames actually have no proper points but are distinguished in the understanding according to the strength or gentleness of the fire.

In the works of some philosophers we read only of three degrees of the fire, the bath of ashes and of fire which comprises the coal and flame baths simultaneously. The heat of manure is

sometimes distinguished from the degree of the bath. Thus the philosophers confuse the light of the fire with all sorts of words, for its knowledge counts among the noblest secrets.

Because in the White Work only three Elements are extracted, only three fire-degrees are required. The fourth, that is the *opteticus*, is reserved for the fourth Element which brings the pure Work to its end. The first degree causes the eclipse of the Sun and Moon. Through the second, the light of the Sun and the Moon is renewed. Through the third, the Moon obtains its full light. Through the fourth, however, the Sun is elevated to its highest honor. But in each part the fire is administered by geometrical rule, so that active and passive correspond with the disposition, and their powers appear in equal measure.

The philosophers have assiduously hidden their fire, and have barely touched on it. They point to it more by writing about its properties than by indicating its names. Thus they say that there is an airy fire, a vaporous, a moist, and a dry, a bright, and an astral one, which can easily be increased or decreased by degrees at the discretion of the artist. Whoever wishes to know more about the fire will get satisfaction in the books of *Lullius* who has truthfully revealed the secrets and practice to sincere hearts.

The fight of the Eagle with the Lion has been described in various ways. Because the lion is the strongest of all animals, it is necessary that many eagles get together to subdue him - at

least three or more, up to ten. The less there are, the harder the struggle and the slower the conquest. The more eagles there are, however, the shorter the fight and the prompter the tearing up of the lion. In *Lullius*, seven eagles are said to be best, but nine in *Senior*.

The vessel in which the philosophers cook their work is of two kinds: one of Nature, the other of the Art. The vessel of Nature - which also has the name "vessel of Nature" - is the Earth of the Stone, or the woman, or also the mother in whom the man's seed is conceived, corrupted and readied for birth. The vessel of Nature, however, is threefold, because the secret is cooked in a threefold vessel.

The first vessel of the Art is made of transparent stone or of stone glass. Some philosophers have concealed its form in a puzzling description: Now of two parts, that is, a retort and an alembic, now of three parts drawn above and held together by an added cover, be it said.

The variety of these vessels they say is necessary for the philosophical work, and to conceal them they have called them by all kinds of names according to the different operations. Those used for the dissolution they call *Solutoria*; those used for putrefaction, *Putrefactoria*; for distillation, *Distillatoria*; for sublimation, *Sublimatoria*; for calcination, *Calcinatoria*, etc.

But without saying an untruth, one vessel is enough to do and complete both works of the Sulphur, and another is required for the work of the Elixir. The different digestions do not re-

quire different vessels. Yes, one should rather take great care that the vessel not be changed or opened before the completion of the first work.

The form of the glass vessel or the retorts must have an oval bottom, the neck must be bent over or crooked, one hand's breadth or more, sufficiently wide with a narrow mouth, like an unbroken smooth surface, everywhere thick and sturdy enough to enable it to stand long-lasting and sometimes simultaneous fires. The alembics are called blind because they are closed hermetically to prevent anything extraneous from entering them and the spirits from going up in smoke.

The other vessel of the Art is a wooden one, made of a block of oak divided into two half, hollowed balls in which the philosophical Egg is warmed and nourished till the young bird appears. See *Fonte Trevisam*.

Alchemists call the third vessel their stove. It preserves the other vessels, the matter, and the whole work. This the philosophers have also endeavored to hide.

The stove which preserves the secrets is called *athanor* because of the everlasting fire in its keeping. It provides the work with a constant though varying fire which has to be considerably increased or decreased according to the amount of the matter or the size of the stove.

The stove should be made of baked stones, or fat soil, or stove-earth, well dissolved and intermixed with hair to make it stick together more firmly and stiffly and to prevent it from

bursting in long-lasting heat. The walls must be three or four fingers thick, so as to enable them both to preserve the heat and to resist it.

The form of the stove should be round, its inner height two foot. In the middle there should be an iron or copper plate, round, thick like the back of a knife. It should take up almost all of the inner width of the stove, but a little narrower, so that it does not touch the walls. It should be placed on three or four props attached to the walls, with many holes to facilitate the rising of the heat through them and the sides of the stove.

Under the iron plate there has to be a hole, and another one above it. Coal is put on the fire through the lower, and through the above one can test or feel how the fire is, strong or mild. Opposite these holes there should be a small window fitted with a glass through which the colors can be seen. In the center of the plate put the secrets' tripod with a threefold cask. Finally, the stove must always be covered with its attached cover, and the holes must well be closed to prevent the heat from escaping.

Now you have everything required for the work, whose goal is the birth of the double Sulphur. The composition and processing of both is done as follows: Take a red dragon, the stout-hearted, aggressive one, whose birthday does not lack in strength. After this, seven or nine noble Eagles, Virgins whose sight does not weaken before the sunbeams - chose those. Throw the birds with

the wild animal into a clear prison which must be well closed. Put a Bath under them to rouse them to battle with lukewarm vapor. Soon they will start a long and hard fight till finally, about the 40th day, the Eagles begin to rob the beast and tear it up. When it dies, it infects and poisons the whole prison with a black poison which hurts the Eagles, and they die. Out of the putrefaction of the dead bodies a raven will be born, slowly grow after a Bath and, with a craned neck, will soon stretch its wings and begin to fly. Because of the wind and clouds it seeks out cracks and flies about for a long time. You, however, must prevent it from finding a crack. At last, when it has become white due to slow and long-lasting rain and heavenly dew, it is transformed into a snowwhite swan. When the raven is born, it is a sign for you that the dragon has died. To make the raven white, extract the Elements and distill them in the order prescribed till they are congealed in their Earth and have turned into a snowwhite and quite subtle powder. When this is done, you will have obtained the first desire to the White.

If you wish to continue to the Red, add the Element fire which is lacking in the White Work. Therefore drive the matter in such a way that the vessel be not moved and the fire be leisurely strengthened through fine points till what is secret becomes revealed, which will be indicated to you by the yellow color breaking forth. Regulate the fire of the fourth degree through its points till the lilies turn into red roses because of *Vulcan*, and finally the amaranth is tinged with brown-red

blood. But you must not stop challenging the fire with fire until you become aware that the matter will end in quite red ash. This Stone will elevate your mind to greater things through the blessing of the Holy Trinity.

Those who, due to ignorance of the Art and of Nature, believe that they have finished the work with the perfect Sulphur, are greatly mistaken and will attempt projection in vain. Because the proof of the Stone is completed with a double work, the first being the production of the Sulphur and the second, the manufacture of the Elixir.

This philosophical Sulphur is quite a subtle Earth, very warm and dry, is whose belly the fire of Nature is greatly increased and lies hidden. That is why it is also called the fire of the Stone, because it contains the power to open and penetrate the bodies of metals and to alter their disposition, and to produce its like. It is therefore also called a father and a male seed.

So as not to pass over anything in silence, the Students of the philosophy should know that a second Sulphur can be made from the first and augmented indefinitely. When the wise philosopher has obtained the mineral of this heavenly ore, he must preserve it very carefully. The matter out of which the Sulphur is born is also the matter out of which it will be augmented with the addition of a small part of the first - but everything in the right weight. The student should learn the rest from *Lully*. It is enough for me to show the way.

The Elixir is made of three different matters: of metallic water or Mercury, sublimated as before; of the white or the red ferment, depending on the alchemist's purpose; and of the second Sulphur - everything in the right weight.

There are in the right, perfect Elixir five necessary qualities: it must be liquid, lasting, penetrating, tinging, and augmenting. It gets its tincture and fixation from the ferment, its penetrating power from Sulphur, from quicksilver the means of uniting the tincture, that is, of the ferment and of Sulphur. But the power of augmentation, which is infused into it, comes to it from the spirit of the Fifth Essence.

Two perfect metals result in a perfect tincture because they are tinged with the pure Sulphur of Nature. This is why no ferment of metals should be sought outside these two bodies. Therefore, tinge your white and red Elixir with Sol and Luna. Their Mercury first absorbs their tincture, and when he has absorbed it, he gives it to others.

In preparing the Elixir, take care not to alter or intermix the Elements. Both Elixirs require their own ferment and their own Elements, for Nature is so constituted that the two lights have their different Sulphurs and different tinctures.

The second work is cooked in the same or a similar vessel, the same stove and the same degrees of fire as the first, but it is done in a shorter time.

There are three kinds of moisture in the Stone, namely, the watery, the airy, and the radical. Therefore, all the worker's

efforts and labor must be used against this moisture. Also, in the work of the Stone no other Element than the moisture is circulated, because the Earth must first of all be turned into moisture and made liquid. However, the radical moisture of all things - which is considered a fire - is very tough and sticky because it is attached to the center of Nature from which it cannot easily be separated. Therefore, extract these moistures very gently, one after another, by dissolving and again congealing them through their wheels. For by frequent and successive repetition of the dissolution and congelation the wheel is expanded and the whole work completed.

The perfection of the Elixir consists in the firm conjunction of the dry with the moist, so that they can never again be separated, but the dry flows into the moist with considerable heat and stays there till the fire is completely suppressed.

Take of the red Earth or of the red ferment three lbs, water and air a double lb. Powder them finely and make of them an amalgamate like butter or a metallic dough, so that the Earth is softened and cannot be felt when moistened. Therefore, add to it one and a half lbs. This has to be sufficiently digested in a tightly closed or sealed vessel, with the first degree of the fire. After this, the Elements have to be extracted in order, then, with a slow motion, brought down in their Earth and congealed so that no volatile can move. Finally, the matter will end in a shining, red and transparent rock. Take of that as much as you please, throw it into a crucible over a gentle fire, imbibe and

water it with its red oil till it becomes quite liquid - but without smoking. Be not afraid that it might fly away because the Earth, softened by the imbibing, retains and absorbs it inside. Now the Elixir is prepared. Keep it with you and take good care of it. Rejoice in God the Lord and keep silent.

In the same way and order the White Elixir is also made and produced, but by using only the white Elements. When it is sufficiently cooked, its body will turn into a white, shining, crystal-like leaf which will become liquid when polished with a white oil. Of one of these two Elixirs throw one lb. over 10 lbs. of quicksilver well washed with wine. You will be surprised at its performance.

Because in the Elixir the powers of the fire of Nature are abundantly increased by the infused spirit of the Quintessence, and because the body's bad mishaps, which covered their purity and the true light of nature with darkness, are wiped out by frequent sublimations and digestions, therefore the fiery Nature, severed from its fetters and strengthened by the aid of the heavenly powers, is mightily effective thus locked in our five Elements. It is no surprise, therefore, that not only do they have the power to perfect the imperfect but also to increase their own powers.

The way to augment the Elixir is threefold. The first: take one lb. of red Elixir, mix it with the pounds of its red water, dissolve it into water in a medicinal vessel and coagulate the well dissolved and blended matter till it turns into a ruby-

red leaf. Thereafter, wax it with its red oil - which is described above - till it flows. Thus you will get a medicine that is ten times stronger than the first. This work is accomplished easily and in a short time.

The second method: take some of your Elixir, as much as you like. It must be well mixed with its water, always in accordance with the weights. Seal it tightly in a reduction vessel and dissolve it in a Bath with moisture. When it is dissolved, distill it by separating the Elements from their own fire and by congealing them down, as has been shown in the first and second works, till they turn into a Stone. Finally, cover it with wax and throw it to project. This way takes longer but is much richer, as the power of the Elixir is a hundred times stronger, because the subtler it becomes with frequent operations, the more power of the inferior and the superior it retains, acting all the more vigorously.

Finally, take one oz. of the said Elixir which has been augmented in power, and throw it over one hundred of the washed Mercury. In a short time Mercury, heated with coal, will be transformed into a pure Elixir. If you wish to throw one oz. of it over one hundred similar Mercury, the very purest gold will appear before your eyes. The augmentation of the White Elixir is done in exactly the same way. The virtue of this medicine consists in the healing of all diseases and the maintenance of health. For its use, see *Arnaldus de Villanoa*, *Lully*, and other philosophers' books.

Whoever is looking for the time of the Stone will learn it from its sign-bearer. The first work to the White must be completed in the house of the moon. The other in the second house of Mercury. But the first work to the Red will be completed in the second house of Venus. The last one, however, in the second royal seat of Jupiter, from whom our mightiest King will obtain a crown with a most precious ruby.

Sic in se sua per Vestigia volvitur annus.

(And so the year turns around into itself
through its own paths) Aeneid Book 6

The Golden Fleece is guarded by a three-headed dragon. The first head comes from the Water, the second from the Earth, the third from the Air. These three heads must necessarily end in one single mighty one which will devour the other dragons. Then the way to the Golden Fleece is open to you.

Farewell, studious reader. To read this, invoke the Spirit of the Eternal Light. Speak little, use your reason, and discern correctly.

TO THE LOVERS OF THE HERMETIC PHILOSOPHY:

G R E E T I N G S!

This is the difference between the hermetic, living, and the dead, heathen, Philosophy, that the former has not been inspired by anything but by God into the first man, applying himself to chymistry, and that it has no other informer than the Holy Spirit, the Spirit of Truth, which blows where it listeth and kindles the true light in the hearts of His own, by whose power all error and darkness are at once radically driven out.

The latter, however, has been invented by the heathen, who, disregarding and rejecting the pure fountain, invented original causes of things, with great harm to the learned. And what good or truth could they do or dream up, they upon whom the true Light - the eternal wisdom of Christ, the spring of all wisdom and understanding - had never broken and appeared?

It is no wonder, therefore, that they have produced nothing but worthless poems, and brought to light old wives' tales, by which they have so distorted the worthy Philosophy that one can no longer recognize anything of its noble and natural beauty.

But here now, one feels inclined to make a countermove.

Hermes, the first and noblest of these Philosophers, was also a heathen (they say), and yes, that many years before there had been authors who had brought forth and spread the Philosophy by their reputation. If that is indeed the case, what of it?

True, our *Hermes Trismegistos* was born among the heathens, but he was specially and more than others, gifted by the Lord God. With his whole life and actions he honored God. He cognized God the Father, Who had not revealed His God-head to anyone else, Who had also created man. He also cognized the Son of God, by Whom all things are made, Whose high name, like an unspeakable miracle, is unknown to man, even unknown to the angels who wonder at His birth.

Such a man was our Hermes, who by special divine revelation knew ahead of time that the Son of God would be born in the flesh and that this would be in the final days, so that He could grant eternal salvation to the faithful. It was he who taught the mystery of the Holy Trinity - although One in essence, yet in three distinct Persons - as any intelligent person may see from what is to follow, so clearly and understandably that it can hardly be found more explicitly.

For he says: he has been the *Lumen Intelligens*, that is, the understanding light for the *lumen intelligens*, and He has always been *Mens Mentis Lucida & nihil aliud fuit hujus VERITAS & SPIRITUS omnia continens*. Aside from Him, there is no God, no angel, nor any other being. For he is the Lord of

all things. He is also a Father and God, everything is under and within Him.

I pray Thee, Thou Word of the Father, which He only spoke after He had created the whole world: I pray Thee by the only-begotten Word of the Father, which understandeth everything, have mercy on me, have mercy on me.

Now, you sons of Hermes, seek, and if you like, seek day and night, again and again, in the great books of the pagan Philosophers, with as much diligence as possible, to see if you find in them such holy, such pious, yes, such Christian things. Discover that he was a heathen - I admit it! But our Hermes was a heathen who recognized God's omnipotence both from the creatures and from himself, and he worshipped the Lord God as God. Nor do I hesitate to add to this, that with his piety he far surpassed many of our time who only call themselves Christians; and for the blessings he received he thanked the fountainhead of everything good as he could with a humble heart.

Rather listen you Children or Sons, to the teachings of the Prophets and see if God the Lord did not likewise work and walk among the people, since He spoke thus: From the rise to the setting (from East to West) my name is great among the heathen, spake the Lord Zabaoth.

Remember and admit openly that they were heathens, the wise men who came from the East, led by a preceding star, and adored Christ. You faithful apprentices of the true and right

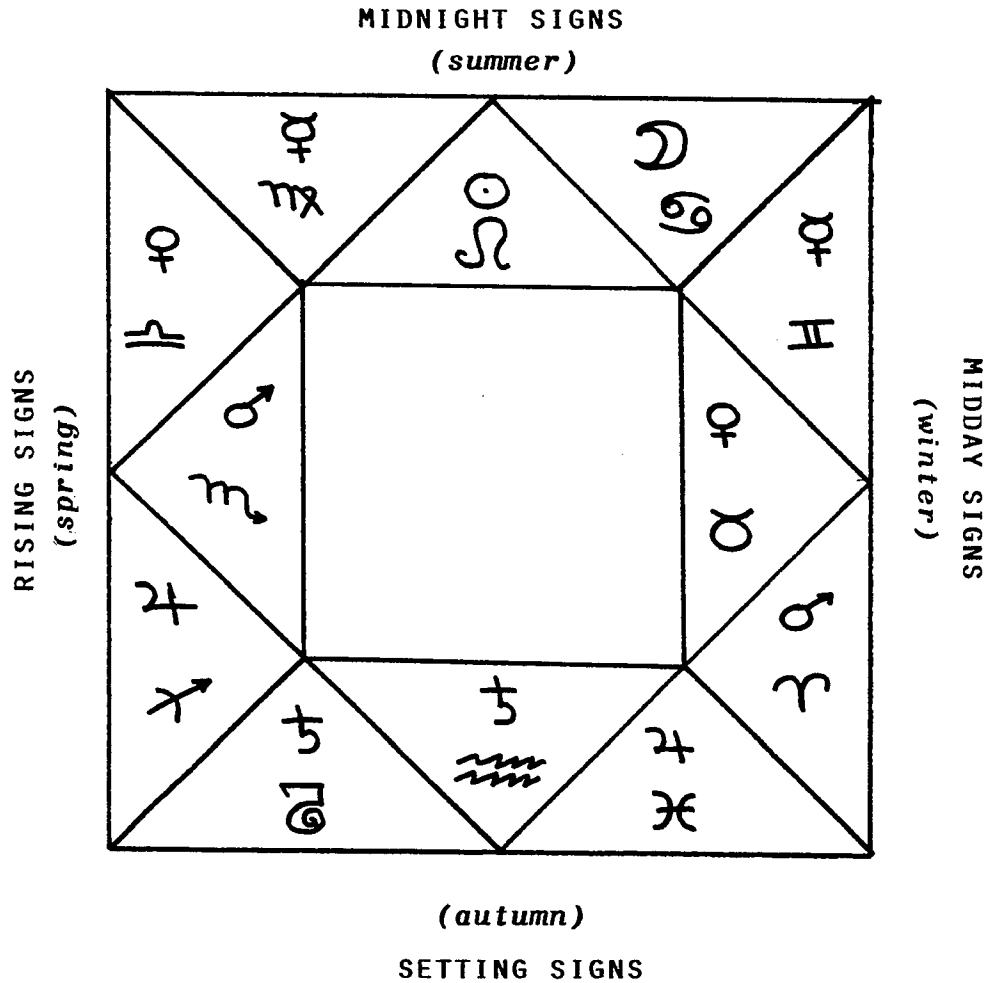
wisdom, consider from where other heathens, after Hermes, took their teachings and philosophies, and you will find that they do not credit God with their wisdom but their own work and effort. Now, turn your eyes and look at the beginning of *Tractatus vivi aurei septem capitum Patris veste Hermetis de Lapidis Physici secreto*, and see how piously he speaks and writes of God the Lord, the giver of these secrets. For Hermes writes: At such a great age, I did not slacken and spared no work till I invented this art and science solely through God's inspiration, Who revealed it to me as His servant. *Verum rationabilibus judicare vim arbitrandi tribuit, Sed nemini occasionem delinquendi reliquit.*

But so that I might have nothing to fear of Judgement Day or the day of the damnation of souls on account of the disclosure of this science, I did not wish to reveal anything of it to anybody. Nevertheless, I wished to reproduce to the faithful exactly what the *Autor fidei* had thought me worthy of receiving from him.

So much for Hermes. In my estimation, nothing wiser or more in accord with the Christian religion could have been brought forth. And that is how it has happened that all highly enlightened and highly intelligent persons - as many as there may be or may have been - have accepted the living worthy Hermetic Philosophy with their whole heart, mind, and all their might, while totally rejecting the heathen as dead and ungodly. As to the right and true Philosophy, they interpret it and make it

more understandable with writings and books. Among all of those, I sincerely admit, I have to this day, not read any other that I consider truer, purer or clearer than that of the *Anonymus Philosophus* and *Alepusus*. Therefore, I wished to do a favor to the lovers of the Hermetic Philosophy by publishing this little work on the secrets of the Hermetic Philosophy with the philosophical sign-bearer, according to the author's own intention. Farewell

DIAGRAM WITH THE HOUSES OF THE PLANETS



OF THE TIMES OF THE STONE

This figure is called Signifer Philosophorum (sign-bearer of the Wise). Each planet is assigned two houses by the ancients, except the Sun and the Moon, each of which has but one house, both close together. In this figure, each planet

is shown in its own houses. In their Philosophical Work, the Philosophers begin their year with winter, with Capricorn, which is the first house of Saturn. Then turning in a clockwise direction comes the second house of Saturn, Aquarius, at which time Saturn, that is the blackness of the Work, begins to have the upper hand after the 45th or the 50th day. When the Sun enters Pisces, the Work turns black and blacker than black. And the Raven's Head begins to show and come forth.

When the third month has gone by and the Sun enters Aries, Sublimation or the separation of the Elements begins.

The following months, up to Cancer, will cause the Work to become White. Cancer adds to it the greatest shine and whiteness and perfectly completes all the days of the Stone or White Sulphur, or the infinite Work; which the Moon sits and rules gloriously in its house.

In Leo, the *Basilica* (kingdom, reign), of the Sun begins a Sun-Work, which ends in Libra in a Red Stone or perfect Sulphur. The other times, Scorpio and Sagittarius, are imputed to the Complement of the Elixir. Accordingly, the wonderful birth of the Wise starts during the rule of Saturn and reaches its end and right perfection during the rule of Jupiter.

THE TWELVE SIGNS IN THE DAY

From: 11 p.m. to 1 a.m.	RAT	=	SAGITTARIUS
1 a.m. to 3 a.m.	OX	=	CAPRICORN
3 a.m. to 5 a.m.	TIGER	=	AQUARIUS
5 a.m. to 7 a.m.	RABBITT	=	PISCES
7 a.m. to 9 a.m.	DRAGON	=	ARIES
9 a.m. to 11 a.m.	SNAKE	=	TAURUS
11 a.m. to 1 p.m.	HORSE	=	GEMINI
1 p.m. to 3 p.m.	SHEEP	=	CANCER
3 p.m. to 5 p.m.	MONKEY	=	LEO
5 p.m. to 7 p.m.	ROOSTER	=	VIRGO
7 p.m. to 9 p.m.	DOG	=	LIBRA
9 p.m. to 11 p.m.	BOAR	=	SCORPIO

THE TWELVE SIGNS IN THE YEAR

From: Mar 21 to Apr 19	ARIES	=	DRAGON
Apr 20 to May 20	TAURUS	=	SNAKE
May 21 to Jun 21	GEMINI	=	HORSE
Jun 22 to Jul 21	CANCER	=	SHEEP
Jul 22 to Aug 21	LEO	=	MONKEY
Aug 22 to Sep 22	VIRGO	=	ROOSTER
Sep 23 to Oct 22	LIBRA	=	DOG
Oct 23 to Nov 21	SCORPIO	=	BOAR
Nov 22 to Dec 21	SAGITTARIUS	=	RAT
Dec 22 to Jan 20	CAPROCORN	=	OX
Jan 21 to Feb 19	AQUARIUS	=	TIGER
Feb 20 to Mar 20	PISCES	=	RABBIT

THE FOURTH PART

How to prepare philosophically, the Medicina Universalis , with which to cure all metals and ills.



SPECIAL CHYMICAL SCRIPTURES



Baron Urbigerus

SPECIAL CHYMICAL SCRIPTURES

(Namely How to Prepare)

TO THE READER

It was Hamburg, Germany in 1709. The book publisher, Benjamin Schiller produced a book entitled, as above, "Special Chymical Scriptures". A.E. Waite, in his book, "Lives of the Alchemystical Philosophers" quotes The author, one Baron Urbigero, in several places. He further declares Urbiger (as he calls him) to be an *Adept*! Waite, who was no fool, calls only such people as Valentine, Paracelsus, Hollander, etc "Adept". Hence, we can have some assurance that Urbiger or Urbigerus, was a knowledgeable alchemist, at least.

The Book "*Aphorismi Urbigerani*" was published in German in 1691 by Johann Birckner which was a translation of the English version printed in London by Henry Fairborne in 1690. This latter edition was the basis from which Para Publishing produced the "Golden Manuscripts" with annotations by Fra. Albertus. This contains the Circulatum Majus (or Great Elixir) a treatise on metals and the Circulatum Minore, the work with Vegetables. The latter is annotated. The former has been annotated by Dr. Sigismond Bacstrom and has been produced by R.A.M.S. of Richardson, Texas in 1982.

The Schiller version carried five chapters which R.A.M.S. had initially produced the first three. These have now been augmented with the balance of those five chapters and incorporated with the entire works of Urbigerus, his Chemical Writings.

We wish to thank Dr. Heinz Conrad of Ansbach Germany, who was the first to call to our attention these writings, but also was gracious enough to translate this portion. Miss Leone Muller was the major translator of all these writings of the good Baron and Dr. John Lillace contributed. To these and to all who contributed in one way or the other to the efforts of making these writings available, thank you.

H.W.N.

SPECIAL CHYMICAL SCRIPTURES

(Namely how to prepare)

- PART IV The Medicina Universalis: in order to cure
all metals and diseases.
- PART V Many ways for improving any metal Via Particulari.
- PART VI The Virtues and Properties of Antimony and
a reliable method to prepare the Aurum potable
as well in forma sicca as in forma humida.
- PART VII A number of rare Secreta for Medicos and Chirurgos.

With copper engravings edited by

Baron Arhigerus

true priest of God in the Temple
of Nature.

Hamburg, by Benjamin Schiller, 1709.

CHAPTER I

OF THE CREATION OF THE GREAT AND THE SMALL WORLDS

After the great God had created the heavens out of the Elementary Chaos, he entrusted their government to the angels which he had shortly thereafter formed according to his image and out of the purest essence of this body. But because the Elements were still at all times strongly sympathetic with that which had been torn from them through this creation, they were seeking various opportunities to become united again, for which, however, there was no hope as long as these same angels remained in their innocence and their thoughts fixed solely on their Creator, since they did not contemplate anything but the ineffable Godhead and the exceedingly great Grace and clemency they had received from the Divine Being.

But when they fell into the most terrible ingratitude, they were so rash that they not only forgot all the benefits they had enjoyed but also left their Sovereign altogether and attached their minds to the corruptible things which had originated in the Elements. In this way they believed that they would become like God, even greater than God Himself, Who, however, thrust them into the depth of the abyss in punishment of this cruel crime. There-

upon, he formed another creature in His likeness, who was to be more faithful to Him than these unfortunate rebels.

Just as He had created the world or macrocosm out of precisely the Elementary Chaos, he also separated the Elements from the world which He had put together with its particular Elements, and set each in its special sphere. After that, He formed mankind or the microcosm as man and woman from the innermost of Earth and the other Elements, gave him the earthly paradise as his dwelling and commanded him nothing else but to consider the Divine Secrets. Man obeyed this commandment till he, too, let himself be corrupted by the Elements with which he still sympathized. Thus he left his Creator and perverted his heart, yea, he turned all his thoughts to creatures, so that, after his sin had deprived him of all divine Grace, he was made to recognize that he was alone. In His just and ardent wrath God threw him out of paradise, although from His unspeakable goodness He left him the government of the earth, which was divided into three kingdoms: the animal, vegetable, and mineral. He ordered him to sustain himself by multiplying the seeds which He had planted in it, as also to draw a quintessence out of the Elements, by means of which he would become capable of maintaining his own Elements in good equilibrium.

In regard to the multiplication of the first two kingdoms and the method of extracting a quintessence therefrom, there are many who are already acquainted with it, because it is extremely necessary for the conservation of the microcosm.

Consequently, we will here only consider the mineral multiplication which is only known to few, that is, to men of great and deep reflection, who always apply themselves to the practice, by which they differ from the *vulgus medicorum* who consider this multiplication and quintessence a pure chimera. And when such people have some day obtained true knowledge of this, they will not only get a perfect command over all three kingdoms but will also understand quickly and without any difficulty how all this was created at the beginning of the world, how all bodies enter putrefaction, how they grow and are nourished in the bowels of the earth. Yes, they will finally be able to get deep insight into the Mysteries of the Christian Religion. To deal now thoroughly with the multiplication of this mineral kingdom, its preparation and quintessence, we will first discuss the prime matter of the philosophers and of all metals and minerals, in what manner they are produced in the earth, and likewise their seeds, Principles and Elements.

Because we precede each chapter of the first part of this treatise with a philosophical symbol for clear instruction, we have omitted its explanation, as we might otherwise have wished to do, because it is not necessary as the copperplate engravings and the chapter itself explain them sufficiently.

CHAPTER II

OF THE PRIME MATTER OF THE PHILOSOPHERS, THE METALS, THE MINERALS, AND THEIR ORIGINS

There are three beginnings of the Elements of the mineral kingdom, namely, Salt, Sulphur, and Mercury or Spirit, which are philosophically drawn as follows: \ominus , ☿ , ♀ or — .

Because the seed of the mineral kingdom is more hidden than that of the other two kingdoms, it is consequently harder to separate from its own mother or from a metallic body once it has been firmly incorporated in its kingdom.

The metallic seed or our prime philosophic matter is nothing but an oily vapor created by God, nourished by the sun and moon, and which, being in the earth, is specified through the action of the universal menstruum, the circulation or motion of the upper world and the influence of the planets, by moving through the mineral kingdom and transforming itself into a metal or mineral according to the quantity, purity and condition of the Elements it meets, for example:

When this oily or fatty vapor takes on a body, it becomes quicksilver which, when it meets a yellow, warm, very fixed, very pure, and very penetrating sulphur, likewise a very pure and very fixed salt - everything is equal weight - congeals in them and is boiled into a very fixed, dull, fusible, manageable and very

heavy metal called gold, which sympathizes (corresponds) with the solar planet. Its philosophical character is ☉ .

If it meets a sulphur that is as brilliantly white as an oriental pearl, fixed, cold, penetrating, and a very fixed salt, both in equal weight, mixed with a bit of yellow sulphur, it cooks or congeals into a white and glistening metal, of a good sound or tone, which is easy to manage, fixed, fusible, yet much lighter than the previous, and such is called silver which sympathizes with the lunar planet. Its philosophical character is ☾ .

If it encounters unclean, red, warm, and combustible sulphur in greater quantity than its own weight, which is mixed with some yellow and volatile white and a less quantity of impure salt, it cooks into a red metal of good sound (tone) but lighter in weight than the preceding. This is easy to manage though hard to melt and is called copper, which sympathizes with the planet Venus. Its character is ♀ .

If it meets a large quantity of a very red, very hot and very impure sulphur where yellow and white and a good amount of fixed salt are mixed together, it cooks into a dark-grey metal of good sound, light, very hard to melt because of the small amount of quicksilver it contains. This is called iron, which sympathizes with the planet Mars. Its character is ♂ .

If it meets some sulphur that is whitish, cold, combustible, impure and mixed with some yellow sulphur and much white, quite easy to congeal, in an amount less than its weight, and some im-

pure salt, it cooks into a greyish-white metal, of good sound, light, very fusible and easier to manage than the previous on account of its content in quicksilver. It is called tin, which sympathizes with the planet Jupiter. Its character is ♄ .

If it encounters some sulphur that is very pale, very cold, impure and combustible, mixed with a large quantity of yellow and white but volatile, and a small amount of impure and volatile salt, it cooks into a greyish-pale metal which is capable of absorbing all imperfect metals on the cupel, perfectly purifying and examining them. It is called lead, which is the most fusible and manageable of all metals but not as heavy as the fixed ones, though heavier than the volatile ones. It is of a dull tone like gold and sympathizes with Saturn. Its character is ♄ .

If it meets an equal amount of the Elements of the imperfect metals, and if, because of the intermixture of some heterogeneous objects, they cannot be penetrated and cooked to a hard metal through the influence of the Heavenly Elements, then it changes into a liquid, volatile, white and light metal, very heavy and much colder to the touch than all the others. As it cannot tolerate fire at all on account of its great cold, it is neither fusible nor tractable on its own. It is called *Mercurius vivus* or quicksilver and sympathizes with the planet Mercury. Its character is ♀ .

If Mercury encounters metallic elements containing heterogeneous and coarse objects which prevent their boiling into metal, and if by chance one of the elements exceeds all the others in

weight and such qualities as prevent it from being tractable, then Mercury coagulates into a mineral and that according to the condition, quantity and purity of that same element which predominates. It borrows its name from the planet with which it corresponds, and it sympathizes with the metal of its nature. White minerals can be melted just as well as metals, they are called minerals or semi-metals without distinction.

Although the metallic seed which is concentrated in the minerals and has not yet become hard or been cooked (or: boiled) into a perfect metal is much easier to separate from its body than the seed of metals, it does not follow that it is also as easy to multiply as the fixed metallic seed which is much purer and much more cooked than the mineral. Therefore, although some philosophers have used minerals for lack of better knowledge, they have nevertheless found it to be very hard work and the resulting power and multiplication not too great.

This is also why many of them, by enigmatically recording their method in many obscure words, are the cause why most lovers of this Hermetic science, who are working day and night in good faith according to the directives of their principles, find themselves deprived of every hope of achieving anything real. Therefore it seems - although no limit can ever be put on this Divine science - we must nevertheless stop to some extent on account of these confusing tenets, all because some odd people neglect to attend to their speculations while being unable to perceive how and in what manner some perfection in the most secret sciences of nature can be obtained.

CHAPTER III

OF THE PREPARATION OF OUR PHILOSOPHICAL PRIME MATTER

If one intends to prepare and multiply the metallic seed in the most natural, secret, philosophical, and profitable manner, it must be sought in its Mother, still undetermined and surrounded by the universal menstruum, or also when it has already been separated from it, or when it is about to turn to the mineral kingdom. It has then to be purified by water and the natural incombustible fire, and by the philosophical Eagles. After this, it is to be determined with the most perfect body that can be found in the mineral kingdom. When then this body has been destroyed, putrefied, and anatomized by this matter or the philosophical Mercury, and its elements have been purified, glorified, and again newly combined, we are turning it, after the philosophical coction, into an ever self-multiplying quintessence and a universal medicine which has the power to cure all diseases, renew the vital spirits, replace the *humidum radicale*, and invigorate the whole nature, to penetrate all metals instantaneously, multiply over them, putrefy and purify them of all their feces, to cook and congeal them into a perfect metal in all assays according to the teaching and opinion of all philosophers.

This medicine is the only thing for which we have always striven. For to tell the truth, in all our work we have aimed only at this medicine to enable us to rid ourselves of all ills and to keep ourselves in good and vigorous health till it is the great Sovereign's will to call us from this world.

And while we have already dealt in very elaborate and clear terms with many and various methods in our previously published philosophical book entitled *Aphorismi Urbigerani*, which we published in London in English, afterwards in Erfurt in German (but have again added here as it is out of print) our intention now is to disclose the shortest and most understandable method for its preparation. It will correspond with the first, secret ways of which we wrote in our above-mentioned book, of which we have not yet communicated the special preparation but have only mentioned it in general. To do this, the love of our neighbor and the consideration of the benefit that can accrue to our neighbor have induced us most.

If, therefore, one would like to follow this method, he must use our philosophical matter when it is still undetermined. After it has been purified and clarified, it must be combined with gold in order to obtain a well-cooked and determined seed, because gold is the most perfect body found in *regno metallico* (the metallic realm). And after a quintessence has been extracted from it by means of our philosophical matter, they must be united again inseparably. Everything depends on this, as without this conjunction no progress can be made in this noble science. Therefore, some

philosophers may well have recognized our philosophical matter and known the manner in which to prepare it, but because they failed in the natural conjunction of these two subjects, they could not come to a happy end, which we can promise him who will carefully apply our method together with all its manipulations.

This seed, then, after being perfected in the above-mentioned way, must be sown into its own philosophical earth, as an intelligent sower does. If you wish to get a hold of the incomprehensible power of the multiplication, then, according to the philosophical teaching which states: *Fac fixum volatile, & volatile fixum*, (Make the fixed volatile, and the volatile fixed), you must make this compound go through all philosophical colors to allow it to perfect itself and to obtain the power to multiply itself in quality and quantity, so that it can then be thrown on all metals and acquire perfect power over the metallic kingdom. In the following chapters we will show the entire operation together with all philosophical manipulations.

CHAPTER IV

OF THE DETERMINATION AND MANIPULATION OF OUR PRIME PHILOSOPHICAL MATTER FOR THE UNIVERSAL MEDICINE

The manipulation of which we will now speak has been kept so secret by the greatest philosophers, yes, by Hermes himself, that they disclosed it only in obscure words, so that it is al-

most impossible to get out of this labyrinth except by very wearisome work. Therefore we have resolved to communicate it here clearly and distinctly, without reserving the least, and we wish that everything be accepted and explained in the literal sense.

Accordingly, take part of our undetermined matter which is found in the mineral realm. Through fire and water separate it from its *terra damnata* (damned earth) which stands in the way of its birth and multiplication. This matter is put into an earthenware retort, in small pieces, with 3 parts of fine gold calx (oxide). When the recipient is firmly sealed and dried, it is heated by a gentle fire for one hour, during which time the philosophical earth is animated by the invisible Soul of the gold, will go over and will thus be freed of its coldness by natural means.

As soon as the retort has cooled, the recipient is removed and well closed. Now the above-mentioned matter is taken out of the retort and put into a new crucible which contains another crucible. For 6 consecutive hours so much of a coal fire is given that the matter turns glowing-red (or: red-hot). In this way we obtain the *granum auri* (grain of gold) or the philosophical seed prepared perfectly for being sown into its earth in which it will multiply. If it is to be treated like a wise sower does with his corn, one takes 2 parts of the philosophical earth and one part of the prepared *grani* ☉ *ri*, puts everything into a glass well closed with a stopper, sets it in a digesting fire, and with-

in 14 days the external fire will sow the *granum auri* into the belly of the philosophical earth. This then is the true seed of multiplication, and just as the wheat is separated from the chaff, this philosophical *granum* must also be thrown into a gold-bath to cause it to determine itself.

A sower is not content with just one single harvest but sows his corn again at a convenient time, and he therefore reserves some of it to be used again at the right time and hour. Likewise, some of this *grano* ☉ *ri* or philosophical seed must be kept, ready to be sown and multiply at any hour.

To perfect this seed further, take 2 parts of it and 1 part of the philosophically-worked earth, and an ordinary sublimation will result in the foliated earth or *terram foliatum*.

This sublimation is to be repeated three times, taking each time other matter. Then you will have a subtle and penetrating earth which, put in a humid place, will be resolved to a viscous liquid of such power that gold and all other metals can be regenerated with it. After this philosophical earth has been made spiritual and determined by the spiritualized gold-seed, it has the power of transforming everything you wish to ferment with it into a true multiplication seed. This is done in the following way:

Take 10 parts of this earth turned into water and 1 part of fine gold calx (oxide). Put it into a phial or mattress, and after it is well closed, set it in horse-dung where this water will be colored in a short while. Then pour it off into another glass and again pour some fresh liquid on the remaining *corpus solare*

(solar body), set the glass in horse-dung and continue with this work till the corpus solis (body of the sun) has fermented and merged with the water. Distill these colored liquids over together in moderate heat. They will go over within one hour, and the regenerated gold will stay behind in the form of oil red as blood and of a heavy weight. This liquid will ever again serve for similar operations, because it is the true philosophical alcahest.

If some of this oil is thrown on quicksilver, it turns at once into gold which, after it is regenerated with the above-mentioned liquid and all necessary philosophical manipulations, will immediately yield *aurum potabile* (potable gold), somewhat resembling saffron. It will color all liquids so highly that one would say they had been colored with blood.

If it is thrown on molten gold in the crucible, it will immediately intermix with it, turning into a real seed, and it will give such a high color that it will look more like a ruby than a golden body.

This then is the true philosophical multiplication-seed which has the power to multiply itself infinitely on all metals in general, transforming them immediately into the finest gold. We have seen a test of it made by a stranger who, after reading our aphorisms and thereby acquiring a perfect foundation for the perfecting of the universal medicine, came to thank us for the light which we had given him in the above-mentioned tenets. He demonstrated to us the whole philosophical transformation of metals by these prin-

ciples in the presence of many high-ranking persons who were just then by chance present in our domicile near London.

CHAPTER V

OF THE USE OF OUR UNIVERSAL MEDICINE FOR MAKING ALL METALS POTABLE: AND THEIR SPECIAL VIRTUES

In order to make a good use of this universal medicine, ever to keep in good health through it, to preserve oneself from all ills, and to be cured by it, dissolve it in some white wine which will immediately turn blood-red. Then add as much wine as you deem necessary to give it a gold color. This liquid is the *aurum potabile* (potable gold) of which one can take a few drops every three days, and it will prove to have the desired effect. But if you wish to apply this medicine for the improvement of metals, the following method is to be adhered to, namely:

When this universal medicine has been determined and made corporeal, and its power has been tested, divide it into three parts. Then melt the metal which you intend to improve, and as soon as it is molten, throw one part of this medicine on the metal, and keep them together in fusion for a good hour. When the metal is well fused, throw on it the second part of this medicine, melt everything together once more for one hour, then throw the third part of the same medicine on it. After everything has been in flux for yet another hour, the metal will at last be refined into a true golden body which is thereafter cast into an ingot,

as is the practice with all other metals.

Should silver instead of gold be used in the manufacture of this universal medicine, and if otherwise this philosophical operation is strictly adhered to, it will result in *argentum potable* (potable silver) and the white seed which can be multiplied and used for all imperfect metals in order to transmute them into fine silver.

This method can also be used to render all imperfect metals potable, by which diseases that sympathize with the seven planets and these metals can be radically cured.

For while the 7 metals sympathize with the 7 planets, and the planets with the 7 noblest parts of the lower world (although the *aurum potable* alone has the power to heal all diseases in general), it is nevertheless incontestible that everything that is accomplished by a specific sympathy is much more acceptable to nature. This means that if a noble part is attacked by a special illness, its recovery can be found in the quintessence of the metal with which it corresponds and sympathizes, that is, if this quintessence has been made potable, for example.

Aside from the fact that it is a universal medicine, gold sympathizes chiefly and in particular with the heart. It strengthens and gladdens it, and drives away all bad happenings and obstructions that are against its natural motion.

Silver sympathizes with the brain, strengthens it and drives away all poisonous vapors which might completely destroy it, and if it should have incurred some weakness, silver restores it to

its previous condition.

Copper sympathizes with the kidneys and the spermatic vessels. It renews the weakened and totally damaged spirits of parturition, increases the sperm, powerfully drives out all obstructions through the urine, drives out sand and kidney stones, breaks up the stone in the bladder without injuring it, and finally cures all obstructions and ills of the mother.

Iron sympathizes with the liver, tempers its great heat, dissolves all obstructions that stand in the way of its natural circulation, cleanses the blood and the gall contained in the liver by throwing out their excessive amount, strengthening the gall ducts and not allowing anything to come out of it except what is necessary to the stomach for natural digestion.

Tin sympathizes with the lungs, drives away all useless vapors and bad substances that can harm them, renews and restores them when they are attacked, dissolves all obstructions, and contributes much to the natural motion that benefits the heart.

Because quicksilver, as we said previously, is a metal that cannot stand fire at all, it must necessarily be congealed into gold before it can be made potable. Then, by precisely this method, it will acquire the same virtue as *aurum potabile*.

It is more than certain that, if one takes the trouble to congeal and ☿ quicksilver solely by a philosophical digestion without doing anything else about it, it can be made potable by the same above-indicated method, and if the quicksilver is made spiritual and transparent by the process mentioned in our *Aphorisms*,

it will result in Spirit of unbelievable virtues in all three kingdoms.

This is then briefly what we have intended to communicate to the interested reader concerning the *philosophia demonstrativa universali*. In regard to the philosophy of particulars, we will deal with it in the next part in such clear terms as we are able to use, so that those who wish to train in the practice can benefit from it the more easily.

THE FIFTH PART

Brief outline of the whole *Philosophia Particulari Demonstrativa*

Which shows ways of improving every metal via particularia.

CHAPTER I

TREATS OF A SPECIAL METHOD AND POSSIBILITY OF TRANSFORMING SILVER INTO GOLD

After dealing in the first part of this book with the *Medicina Universali Multiplicativa* and the *aurum potabile* according to the shortest way of the philosophers, and showing clearly why this medicine has the power to drive away all illnesses, renew human nature, and bring all metals in general to perfection, we will in this second part present the method how every metal in particular can be improved and congealed, correcting the predominating elements, separating from them everything impure and purifying them, increasing and strengthening those which are predominant, and finally, by transferring the elements from one body to another, so that a perfect metal can be produced in a natural and *sympathetic* way.

We will therefore first speak of silver which, because it is a very pure and fixed metal, can easily be transmuted into gold if it is given the right color with exalted gold and if its pores have previously been narrowed, so as to make it dead and of the same weight as gold. Or also with golden sulphurs which are found in some imperfect metals; or also by a philosophical coction with essentified gold. In line with these three methods, we will

arrange our instruction, as clearly and distinctly as at all possible.

First Method

Take 1 part of ☉, poured (or: cast) through ☽, aaa it with 6 parts of ☿ *bene purgat* (well purified). Wash this twice or three times with pure water, saturate it with the *Regulo* ☽ ☿ li, ♀ reo, and with its oil. Then everything is together digested in sand but by regulating the fire in such a way that water could not boil in a glass if it were put in sand at the same degree of fire. When it has thus been digested for 24 hours, the aaa is removed and is again washed with rain water, as before, till it is clear. Now this water is filtered and evaporated to dryness, so as to obtain its salt. Keep the feces which stayed in the filter and which, if refined on the cupel, will somewhat defray the costs.

After it has previously been well purified, this salt is mixed with the aaa, and we add new *Regulum*. Then, as said above, it is put into a phial to digest. When this operation has continued for 3 consecutive months, we distill the ☿ um off the gold, refine this gold on the cupel; this ☉ will be so exalted that much silver must be added to it to restore its previous color. This *compositum* will be gold in all assays.

☿ will have become so golden that, if it has often been distilled over silver, it will result in much fine gold in the

separation with aquafort. Nevertheless, it will finally begin to become somewhat pale and at last quite white. When then this ☿ no longer produces ☉, it has to be left alone for some time without △, afterwards it is again distilled from the ☾, when it will once more begin to give gold. With this ☿ it is very easy to gild ♀ without the addition of other gold, and when this gilded ♀ is dissolved in aquafort, the said gold will fall to the bottom and will be very beautiful and fine.

Whoever could find a means to congeal the whole body of this gold-bearing ☿ without any addition, or with a golden essence as soon as it comes out of the work and before it has lost any of its virtues, could really boast to have found a particular medicine of great power and might for silver.

In regard to the ☾ *fixa* and *compacta*, because many authors have written about it, in particular Isaacus Hollandus, we will not say more about it here, because it does anyhow not matter by what method it is made compact, provided it can stand all stringent tests for gold.

Second Method

To follow this second method successfully, we must first turn the common ☿ into clear water and make it transparant with the philosophical Eagles, that is, according to the rules prescribed in our *Aphorisms*. It will be qualified enough for this work (or: it will be suitable enough for this work) after it has

but passed the third Eagle.

This ♀ ial water is digested in sand for several days, when it will separate of itself from its ♂ and its ⊖ which prevent it from acting upon the metals. ♂ and ♂ are calcined in the ordinary way, and the ♀ ial water is poured on the calcined metals up to two fingers width above them. To separate the Soul and the gold-Sulphur from it, everything is digested in gentle heat for several days. Now the colored ♀ ial water is decanted and separated from the sulphurs by distillation. It is used for ☾ as follows:

Take cupel silver, purified by ⊖ * of the ♀ y Soul still contained in the pores of the silver, which can otherwise in no way be removed no matter how often it has passed through the cupel. This is the Soul which many draw out and consider a true ☾ ☾ nae (Regina Lunae). This silver is calcined to a very subtle powder in the well-known manner, then dissolved in part of the ♀ ial water prepared as we have said above. Nevertheless, it must pass through the 7th Eagle, or else it would not have the power to attack fixed metals.

After this, the above-mentioned ♂ ♂ and ♀ are dissolved in another part of this ♀ ial water. These solutions are all mixed together, put in a glass and distilled to dryness with a small Δ . Then strong Δ is given for three days, the matter is removed from the glass, dissolved anew in the same ♀ ial water that has gone over, and again distilled by dryness. After this work has been repeated three times, so much fire is given on the last

day that the glass becomes red-hot. Gradually this ☉ is put on molten ☉ in the crucible, so as to give it a new body, and it will now be fine (or: permanent) in all pearls (or: granules).

The ☿ ial waters are again and again used for the same kind of operations, as they never lose their qualities or their heaviness.

If gold poured (or: cast) through copper is dissolved in as much of our ☿ ial ▼ as necessary and no more (but this water must previously have passed through the ten Eagles), this water and the gold will congeal together as soon as the dissolution has taken place. After a few days of philosophical coction, by which this *compositum* is regenerated, we shall have a projection-powder of great power on many imperfect metals and especially on ☾ .

If this powder is imbibed with the above-mentioned sulphurs that are dissolved in part of this ☿ ial water or oil, it will multiply in quality and quantity at every imbibition.

Third Method

Take ☉ cast (or: poured) through ☿ , turn it to ashes, separate its Principles, spiritualize and clarify them, combine them and let them go through all colors in order to extract from them the philosophical quintessence. Or take ☉ *potabile* prepared in the philosophical way or, finally, some essentified gold made in one or another way, as we will describe later. Further, its *humidum* is separated through digestion, and it is used in the

following way.

Take cupel ☾ , completely freed from its ♀ Soul, which would prevent the ☉ essence from acting upon the silver in a natural way, since this Soul causes false tests and is for the greater part the reason why lovers of this science, although they are working toward something real, nevertheless are often cheated in this hope and therefore put the blame on the authors in order to cloak their own ignorance. It is more than certain, however, that whoever imagines that he can improve ☾ *particulariter*, will not succeed unless he follows our method of purifying ☾ .

Therefore, file this ☾ with a very hard and fine file, turn it into a very delicate powder, put 10 ounces into a glass together with one ounce of our essentialized or potable gold, and when you do not see in a quarter of an hour that all ☾ has been penetrated and become black and does not get putrified, smelling bad, it is a sign that it still contains some humidity which prevents the philosophical operation.

After the ☾ has been put into putrefaction, the glass must be hermetically sealed and placed in sand in a furnace with four registers. Regulate the Δ *per gradus*: the first week, the first register is opened; the second week, the second register; the third, the third, and the fourth, the fourth. The last three days the fire has to be so strong that the glass becomes red-hot. After this, it is removed from the Δ and projected on gold melted in the crucible. It is then put on the cupel, and if one discovers

that the color is too high, as often happens, ☾ *aam fixam* must be added till the natural gold color appears again.

The method here prescribed must be carefully followed, because this philosophical coction cannot be performed in any way other than in just our above-mentioned one, that is, with the help of this furnace and its registers, as it is otherwise impossible to refine silver into ☉ by the third method of this first chapter.

CHAPTER II

HOW AND IN WHAT WAY COPPER CAN BE REFINED INTO SILVER OR GOLD

♀ which contains yellow and white Sulphur, after it has been rid of its combustibile ⚡, can easily be transmuted into ☉ and ☾, provided its Elements have before been well purified, fortified, congealed, and been brought into good concordance.

But if it is to be turned into ☉, it must first be changed into ☾, which is done as follows:

It is freed of its combustibile ⚡ through ☹ comm. Borax, pumice stone, stratification or cementation by a glazier's fire, provided it has before been made and extended into laminas or thin plates. Thereafter the dross is washed off these plates with salt water. They are then again stratified as before, and this stratification, calcination and washing are repeated till

the plates have become as white as ☾ itself.

These whitened plates are dissolved in one part of menstruum ☿*alis*, and as much ☾ is dissolved in the rest of this menstruum. When the metals are dissolved, they are mixed together, put in a hermetically sealed glass, digested in sand at a temperate Δ . After this, it is ♀ed very gently to dryness in a glass retort in sand. The menstruum that has gone over is again poured on the ☼ , and after the digestion is done, it is again distilled. This operation is repeated three times. The last time, very strong Δ is given for 12 consecutive ☿ , till the glass becomes red-hot. Now the glass is broken and the ☼ thrown on molten ☾ . Then it is put on the cupel, and the ♀ will be transmuted into fine ☾ , readily assuming a gold color if it has previously been made fixed and compact.

Although the ♀ has been transformed into ☾ and made compact, it will nevertheless not be able to stand the severe test unless it is changed into gold by the following method.

Dissolve one part of this compact ☾ nae in a ☿ ial ▽ , prepared philosophically, and as much exalted ☉ in another part of this ▽ . These two solutions are mixed together and putrefied for 24 ☿ in a hermetically sealed glass with a very gentle Δ , or in *Balneo vaporoso* (steam bath). After this, it is put into a glass ♀ and ♀ed to dryness in sand. What has gone over is again poured on what has remained in the ♀ . When the solution and putrefaction are finished, the distillation is done again,

as this cohobation, putrefaction, and colligation must be repeated five times. The last time give it a very strong Δ for 6 hours, so that the glass becomes red-hot. What is left is put on molten \odot and kept in a strong melting Δ for about two hours. Afterwards it is granulated and dissolved in *aqua regia* which has been separated from the \odot by distillation to dryness. It is welledulcorated, molten with borax, poured through \odot , and put on the cupel. The result is fine \odot . Should this \odot have too high a color, it is mixed with as much fixed \smile as is necessary for a natural gold color.

CHAPTER III

HOW IRON CAN BE REFINED INTO SILVER OR GOLD

Iron, which consists of impure, combustible \blacktriangle , mixed with much yellow and white \blacktriangle , after it has been freed from its bad \blacktriangle and its Elements have been purified, strengthened, congealed, and brought into a good equilibrium, can easily be refined into \odot or \smile . For once it has been combined with the fixed metals, it will not let go of them either on the cupel or in \odot io, due to the great fixity of its \ominus and because it is very closely related to them. Its philosophical combination is done in the following way.

Take quite thin \odot plates, put SSS into a crucible with *Mercurio sublimato*, o=o, o-o, and \times , close (smear) the crucible

with a good *lutum* (cement) to prevent it from cracking in the heat which must be kept as strong as possible. It is set to calcine in a glass kiln for 6 hours. Thereafter the plates are well washed and rubbed with \square and soap suds. When they are quite clean and dry, they are again stratified as before, and one continues doing this till the plates are as white as the \bigcirc itself.

After this, they are put into a perforated crucible enclosed by another larger and not perforated one. Strong \triangle *per gradus* is given till the \bigcirc^{\nearrow} of the small crucible enclosed in the large one changes into a white, fusible and tractable metal like silver, but still more compact.

If it is to be completely changed into silver, it must be dissolved in a philosophical \wp ial ∇ , that is, one where the \wp ial body has been totally changed and made transparent, so much so that it can never again return to its first ordinary state, which it previously had.

An equal quantity of purified \bigcirc , which has been freed of its Soul, is dissolved in part of the above-mentioned ∇ . The solutions are put together and \mathcal{N} ed to dryness. What has been distilled is cohobated three times over the \odot . The \odot is put into molten \bigcirc , set on the cupel, and one will find that the \bigcirc^{\nearrow} is completely combined with the \bigcirc , so that it cannot be separated from it.

The \wp ial ∇ will have greatly decreased and the weight of this mass greatly increased. For, although this \bigcirc^{\nearrow} is by nature

somewhat compact, it must open its pores to combine with the ☽ so that it can absorb as much ☿ as it requires to become equal with the ☽ in all its qualities.

But if one wishes to refine this white ♂ into genuine ☉ and do it in the same crucibles, he must put an equal weight of exalted ☉ in the lower (crucible). Then the ♂ will, in descending, combine with it but not yet in the philosophical way, which is done as follows.

If a somewhat pale ☉ results, it must be granulated in order to obtain the fixed and clear gold color, and dissolved in an easy (or: a convenient) menstruum with an equal weight of exalted ☉. These two solutions are digested for 24 hours and the menstruum is separated with a gentle △ *per alembicum*. What remains is put into molten ☉ and poured (or: cast) together through the ♂. Then you can see that the changed ♂ will stand all the tests of a natural ☉ and remain quite fixed with its golden body.

If, however, these combinations are made in the sophist manner and brought immediately into the ♂ or the *quart*, the *augmentum* will escape in smoke through the chimney, and one will feel cheated in one's labor.

Because ♂ is closely related to the perfect metals and its inner ☉ or ☽ is perceptible when it has been readied for the conjunction, it can also be changed into a projection powder for all metals, but especially for purified ☽ and ♀, provided it is previously dissolved in as much ☿ *simplicis* as it needs,

well imbibed after its congelation, and finally let go through all the philosophical colors.

CHAPTER IV

HOW TIN CAN BE REFINED INTO SILVER THAT CONTAINS MUCH GOLD

Since tin consists of a whitish, quite impure volatile and combustibile ♁ which is mixed with some yellow and much white, and because it can of its own easily be congealed to a perfect metal, as it is not so easily driven off on the cupel as the other imperfect metals, it can easily be refined into silver if its Elements are previously well purified, congealed and put in equal weight. To this end various methods are used, among which the following three are considered the easiest, surest, and most profitable.

First Method

The first of these three methods is the same as a certain high-ranking person practiced who, with the profit of this work, had hospitals built in many places, especially in Bohemia, and whose whole secret was contained in the name *stannum* or tin. The entire procedure and the substances which should be used to refine tin into a good metal are indicated in each letter or character taken by itself.

We have decided to explain these letters here, so as to make the procedure clear and understandable.

The first letter of the word *stannum*, which is S., means *sordes*; the second, T., *tolle*; the third, A., *arsenic*; the fourth, N., *nitro*; the fifth, N., *nostro*; the sixth, V., *vitriolo*; the seventh, M., *Marte*. All put together result in the following understanding: *Sordes tolle arsenico, nitro nostro, vitriolo, Marte*. Or: Remove the impurity of tin with arsenic, our saltpeter which is *nitrum fixum* (fixed niter) with vitriol and with ♂te.

If one wishes to follow these rules, he must melt all these substances well mixed with tin ash in a very strong smelting Δ , so that they flow like water. When the mass has cooled, it is pulverized and its impurity is washed off. Then the powder is dried and again smelted into new metal. This operation is repeated till the tin has become quite beautiful and clean and has taken on the weight, sound, and all the other properties and qualities of the ☉. Thus one will afterwards, when it is put on the cupel, find that it is mixed with much gold.

Second Method

The second method stems from a Prince of the Serene House of Saxe-Gotha who was a true philosopher, a gentleman of the most enlightened intelligence and great experience. After he had devoted himself wholly to this hermetic science, he summoned us to

one of his castles and showed us the following experiment by which he obtained from 7 lbs of tin --- 3 lbs of fine silver which contained a rather large amount of gold.

He took ☿ crud. ♁ com: arsenic album, mixed them well together after previously powdering each individually very finely. He melted this into glass in a crucible put in a sand △, let it cool of its own, and thus he found a dark-red glass. He pulverized this glass and boiled it in a pot or test with a very strong lye made of *calce viva* (quicklime) and willow-ashes. To make this lye much stronger and penetrating, he distilled it 9 or 10 times over new ashes and new quicklime.

For 48 hours he boiled the above-mentioned powder with ☉, ☿ and ✕, and let everything evaporate to dryness.

When the lye decreased, he added fresh, hot quantities to it, whereby he kept it boiling constantly. After all the lye had evaporated, a substance remained like a stone which had settled at the bottom.

He calcined the tin with the *Sale duplicato*, otherwise called *Arcanum duplicatum*, and after again separating this salt from it, he mixed it with the above-mentioned stone which had previously been ground small, put everything together into an earthenware pot, sealed it and calcined it for 8 days in a potter's oven. After that he melted it with strong △, refined it on the cupel, and thus he found much fine ☾, mixed with much ☉.

Here now we might indicate how and in what manner the ☉ can

be separated from the ☉ , either with aquafort or through casting and melting while the metals are fused in the crucible, or by other means. But because various methods are already sure to be known by every lover of the hermetic sciences if he wishes to accomplish something worthwhile, we have not deemed it necessary to add such here. We are therefore turning to the third method.

Third Method

The third method is ours, which we have practiced often and which we intend to explain here clearly.

Take tin turned into ashes using lead and common salt. This ash is boiled in common ▽ , so as to remove the salt. Then it is dried in moderate heat and mixed with saltpeter, congealed through coals and made quite penetrant by repeatedly stratifying and cementing it with *calce viva* (quicklime). Put this into a well-sealed pot to prevent any air from reaching it and to keep the spirits from flying away, as otherwise the whole work would be spoiled. When the lute is quite dry, set the pot in a calcining △ in a glass-house for 24 hours. Thereafter, take it off the △ , let it cool of itself, pulverize the matter inside, separate it from ① fixum by frequent washings till the tin-ash has nothing of its former taste remaining.

Now dry it, mix it with the flux (to which we will revert later), so as to change it back into a *corpus metallicum* (metal-

lic body), melt everything together in a big crucible, in a wind-furnace, with strong Δ . When it flows like water, gradually throw small coal into the crucible till the matter stops detonating and makes no further noise. After this, pour it into a mold and separate the metal which has settled at the bottom from its flux.

This metal is now again turned into ashes solely with common salt. The lead is omitted. As mentioned before, this ash is mixed with $\textcircled{1}$ *fixo*, and this operation is repeated till the tin can no longer be calcined and stays as a white body, glistening like silver.

Melt this metal with purified $\textcircled{2}$ and put it on the cupel. The tin is now changed into good $\textcircled{2}$, in every ounce of which at least one dram of fine $\textcircled{3}$ can be found.

The reduction-flux is made of black wood soot which is boiled in an iron pot with so much \square that when it evaporates to dryness, the matter has been increased by two-thirds. It must frequently be stirred with a stick, so that the soot may well combine with the \square , and as it will often rise during the coction, care has to be taken that it does not boil over.

When the soot has been brought thus far, it is again dissolved in fresh \square and let boil down to dryness as before. $\textcircled{1}$, $\textcircled{2}$, and prepared salt are added together, and thus one will have the right reduction-flux, without which it is very difficult to reduce tin ash back into metal.

This flux will not lose any of its power if it has been used

once to reduce tin but will always be useful for this kind of operation. However, as it decreases in quantity due to the frequent melting, it must be replenished as soon as one notices it.

We have known many lovers of our hermetic science who used instead of this flux the glass out of o-o, made with crushed lead. They mixed it with ① and ☐, which had been detonated together, and with the excrements of the microcosm (which means, human excrements) dried and pulverized in the shade. They were indeed successful because they made only small tests. But as soon as they tried something on a large scale, they found themselves noticeably cheated. For instead of attacking the tin, melting it and letting it fall to the bottom as a metal - as our does - it burnt itself, and if it is thus calcined and mixed with the tin ash, it will without fail spoil the whole work.

We could cite many other methods here, how to make this flux to enable us to turn this tin ash back into a metallic body, but as we are trying to be brief in our work, we will not elaborate further.

CHAPTER V

HOW TO CONVERT LEAD INTO SILVER WHICH CONTAINS MUCH GOLD

As lead is a metal consisting of a pale and combustible sulphur, mixed with much yellow and white Δ it can easily be turned into silver, provided it is previously freed from its excessive sulphur and its Elements are well purified, congealed, and put in equal weight. This transformation can be done in many ways, although the natural, easiest and most useful methods are the following three, of each of which we will write here.

First Method

According to the first method, take a wide, flat, unglazed pot. Put into it a certain quantity of \mathfrak{S} and set it in a reverberation oven specially made for this purpose. Let the \mathfrak{S} melt. When the pot is red-hot, throw on this metal as much *Salis duplicati* as is necessary to cover it, namely, half a finger's width. When it is well melted like ∇ , it is stirred frequently with an iron rod, which is repeated till it is well calcined and the \mathfrak{S} looks like a thick mush, since new Θ is thrown on it as soon as the previous is consumed. After this, the thick mush that has settled above the \mathfrak{S} is removed with a special iron. It will not yet be calcined perfectly.

Now fresh Θ *duplicatum* is thrown on the \mathfrak{S} *corpus*, as be-

fore and as often as necessary till this *corpus* is completely calcined and turned into ashes. When these ashes have cooled, they are pounded small and thereafter sifted through a fine sieve, which will result in a yellow powder. Now that which has remained in the sieve is again melted and calcined as said above, and this operation is repeated till everything has turned into a very fine powder.

This powder must be frequently calcined with yellow sulphur and congealed with lime which is afterwards again separated from it through washing. This congealed powder is put in a big glass with an equal quantity of *marcasitae mineralis* (mineral marcasite) that has never been in the Δ and which has been finely powdered after its calcination. Now is poured on this mass a strong *oleum vitrioli* (oil of vitriol), from which all *phlegma* has been separated and which is made of good Danzig vitriol - which has a coppery quality - whereas English vitriol is of a ♂ nature.

The glass is carefully closed and the matter is set to putrefy in horse-dung for six weeks or also in another digesting Δ . The oil is distilled off to dryness, and cohobated over ☉ . Now it is distilled again, and this distilling and cohobating is repeated till the oil is very weak and goes over without the least taste. After the last distillation, that which remains in the glass is put on molten \overline{h} and cupeled with two-thirds of fresh \overline{h} . After this metal has been cleansed of its sulphur congealed by quicklime, strengthened in its Elements, and boiled through the *oleum vitrioli*, it will be transformed

into good ☉ which contains quite a bit of ☉ .

If one wishes to use aquafort for separating this ☉ , which sometimes constitutes almost half of its composition, it is necessary to add twice its weight in good ☉ . Then the aquafort will attack the ☉ , leaving the ☉ in the form of a black powder which must be sweetened, dried, and smelted with borax into a metallic body.

Second Method

Above all, the \bar{h} has to be prepared in such a way that it becomes as spongy and light as pumice, which is achieved with mineral sulphur that has never been in the Δ and with sea salt as it is by nature and which has never been purified either by fire or by being washed.

When the \bar{h} has been processed thus far, it is put in a big earthenware jar, such as are used on ships for the conservation of fresh water, or also like those in which the oils are transported from one country to another. A tube is inserted above and well sealed, so that the spirits cannot move out. After this, it is buried in the earth at least 6 ft deep and is left to cool and ferment in the bowels of the earth, which is of unbelievable power and effect, because the earth is constantly in action, sending its Elements through the pores of the jar upon the Elements of the metal and the substances that have been put on it, and letting them act upon them, and thus the earth accomplishes this

sympathetic and philosophical coction in time.

The above-mentioned tube must protrude so far out of the earth that one can easily leave one's ☐ in it, and these tubes must at all times remain closed and be opened only when they are about to be used.

When the metal has been well cooked and fermented, the jar is removed from the earth and put in ☸ , The ☐ is made to evaporate to dryness in strong heat, regulating the △ in such a way that it cannot cause the matter to boil. After this, it is melted in a good flux and turned into metal on the cupel. One will find a good fixed metal of which half is of a golden nature.

If one has taken much \hbar for this work, he will find that it has much increased in weighty, at least 25 lbs to 100, and this after its philosophical coction and reduction.

Should one wish to use the spongy and light \hbar , which can easily be made in 48 hours, and if set immediately on the cupel, it will be found to be rich in ☉ and ☾ , although it had not been put into putrefaction, though not so much as when it goes through the philosophical coction, since the above-described methods are alone capable of improving and congealing imperfect metals.

Third Method

Take lead that has been purified of its combustibile sulphur and turned into ashes through *sulphur vivum*, sea ☊ . Dissolve

it in one part of ☿^{ial} ▽ that has been separated from its sulphur and its philosophical ⊖ . Then take an equal amount of cupel ☾ , dissolve it in the other part of this ☿^{ial} water, mix everything well together and set it to putrefy in horse-dung for one philosophical month.

After that, it is distilled to dryness in a glass ⤵ which is to be opened after it has cooled. Then the ☿^{ial} ▽ that has gone over is poured back on what was left. After this dissolution it is distilled again, and this operation is repeated three times. The last time a very strong △ must be given, so that the ⤵ becomes red-hot. When the matter has been put into molten ☾ and been cupeled with one-third of lead, one will find a good amount of ☾ , almost half of it will be golden.

This gold contained in the ☾ must be separated from the ☾ by melting it in the crucible. It is the surest method if the ☾ is very rich in gold. Thus the ⊙ in the crucible will fall to the bottom in the form of a fixed *Regulus*, and the silver will remain in the refuse from which it must be separated either by precipitation or by common sulphur.

In regard to putrefaction, the horse-dung must be changed every eight days and fresh one added. Or, the vessel may be put each time in other dung, to make sure that the one which is standing in putrefaction is kept in constant and equal heat, since it depends solely on the inner warmth of the dung whether the matter to be regenerated by this method will begin to ferment.

Whoever is well acquainted with the effect and the sympathy

of metals and minerals will also easily recognize those which have antipathy toward each other and which cause many divisions, precipitations or separations. Likewise those which sympathize with each other and have the effect that the metal is preserved thorough their special sympathetic power.

In this way ♀ can also be converted into ☾ if it is previously well calcined and dulcificated, and thereafter dissolved in ☿ial ▽. But care must be taken about this: When it has been put on molten ☾ and is then set on the cupel but does not easily combine, some marcasite must be thrown on it. The cause of this difficult ingress is solely the preparation of the ☿ial ▽ where a mistake must have been made.

All other imperfect metals can also be improved in the same manner. As regards ♂ and ♀, they must above all be separated from their combustibile sulphur. This done, it is possible to achieve wonderful metallic transformations of great profit, as it is more than certain that all transformations made with the philosophical ☿ will well agree with the metals of their nature. Becasue they consisted of metallic water prior to their coagulation, before they were cooked into perfect or imperfect metals after the puritication of their Elements, they can also be refined with the same ▽ produced out of ☿, as everything must again pass through the same ways by which it had obtained its prime nature, before it can be regenerated and processed to the state of perfection.

CHAPTER VI

HOW QUICKSILVER CAN BE REFINED INTO GOLD OR SILVER

Although quicksilver is an unripe metal consisting of precisely the Elements of which ☉ and ☽ are made, it can nevertheless easily be transformed into ☽ or ☉, yet hermaphroditically, if its Elements are previously purified, boiled, (or: cooked), and fixed (or: stabilized). This can be done after adding a ferment to it in order to determine its Elements, or also, by marrying its Body with the Soul of a fixed metal. Then one will have a fixed metal, stable in all tests without any loss of silver. This can be done in various ways, of which the natural, easiest and best are the following two, which we intend to communicate to those who will take the trouble to work after our principles.

First Method

If the Soul of a perfect Body is to be implanted into the Body of the ♀ ii, take the white of several eggs and whisk it well to make it clear as water. Sprinkle it on pieces of cinabar the size of an olive kernel and roll them over filed ☉ or ☽, according to the metal into which the ♀ is to be transformed. After this, put ♂ filings on the bottom of the pot, the thickness of a Reichsthaler, then make SSS. of filed ☉ or ☽, the thickness of half a Thaler, then SSS. of the cinnabar

pieces, upon them another SSS. of fixed filed metal, and finally another layer of filed ♂. Do this till the pot is completely filled. To each pound of cinnabar pieces at least 2 pounds of fine metal must be taken.

As soon as the stratification has been done, the pot must be sealed, and when the *lutum* is quite dry, the pot must be buried in sand contained in another iron pot and standing on a distillation oven. A gentle Δ is given from above for 24 hours. Then it is allowed to cool of its own. The pot is opened after the sand has cooled, when the cinnabar pieces will have been melted - it melts just as easily as other lead - it will result in a fixed metal that can stand all assays.

Because the fine metal will lose its Soul in this work, it will be somewhat lighter. Therefore, if it is to be brought back into a metallic Body, it must be dissolved in ♀ial ▽, and after a putrefaction of 24 hours the menstruum must be distilled from it. The rest is to be put into molten ⊙. Thus this filed metal, after it has been ensouled by ♀ which has restored its weight, and made corporeal through the gold bath, will bring in considerable gain. But if the disensouled (or: unanimated, dead, lifeless) metal should be melted, it will be found that more than half of it is burnt, and the profit will be very little. If the cinnabar pieces have been well stratified in a pot, as said above, but one does not wish to put them in a sand Δ according to our method, one can do the following.

Put the pot on iron bars, five thumbs away from the Δ. A

moderate coal \triangle is given for 6 hours, then a graded flame for 10 hours, and finally a strong smelting \triangle for 2 hours, so that the pot becomes red-hot. When the \triangle has gone out and the pot is cold, the cinnabar pieces will be found quite transformed in the same manner as indicated above. This work must be continued till a fixed metal is obtained.

There are lovers of this hermetic science who boasted before us that they were able to restore the Soul to this dis-souled metal by amalgamating it with common ♀ , stratifying this with white lead, and thus cementing it in a well sealed crucible for several hours. But because we have always preferred our above-mentioned method to all others, we did not wish to try it as it does not at all agree with our philosophical principles.

Second Method

After ♀ has been well purified, it is $\overline{\text{aaa}}$ ed with cupel \odot that has been freed of its ♀ Soul. Upon this $\overline{\text{aaa}}$ pour sulphur made into oil by the salt of the earth. Grind everything well together till it turns into a black powder which is to be put into a well sealed crucible, buried in an untilled earth and given a suppression \triangle . This is done so as to keep all the more heat together, which is required in order to set this *compositum* in action and to thoroughly unite all its components. Thus it is kept in the above-mentioned \triangle for 14 days. After it has cooled of its own, the matter is taken out. It will resemble tree moss

and be light as a feather. Now more ☿ is added, and it is again set in a suppression △ for 14 days as before. This work is to be repeated till the crucible is quite full.

Next it is removed from the △ and some of the matter is put on a red-hot ♀ plate. When it is red-hot without giving off any smoke, it is perfectly boiled and has swallowed enough ☿ . But should it still smoke, it must again be put into a large crucible with fresh ☿ , with fire from above, and this work must be continued till the matter has reached the desired quality. Finally, it is thrown into a silver bath, and the matter will be found there as a fine ☽ ish metal which can stand all assays.

But if one wishes to change ☿ into ☉ , he must first of all amalgamate it with ☉ . With this aaa must be mixed sulphur of ☉ , ♂ , and ♀ , made through the philosophical destruction and previously turned into oil by ✱ . Everything is ground together till it turns into a black powder. The manipulation is the same as the above-described one for ☽ , except that this powder must be put into molten ☽ or a ☉ bath, while with the previous method it was only put into ☽ . In this way only the major part of ☿ can easily be transformed into ☉ or ☽ , but an everlasting *minera* can also be made thereby, which can give gold and silver fruits every 14 days. For that purpose the special manipulation is as follows.

Take one-fourth of the matter out of the crucible after it has become fixed and perfected. Melt it with ☽ or ☉ , accord-

ing to the kind of metal with which it has been fermented. Add its weight in ☿ and again give △ from above for 14 days, as was done previously. After this, take another fourth part of this matter, melt it into metal, add as much ☿, and continue with this work as long as you wish, since ☿ is the right and sole fountain in which this everlasting *minera* can originate.

It may be undeniable that one could all at once obtain beautiful and fine ☽ if all this matter were to be smelted together. However, in so doing, the ☿ial *minera* would be totally lost. Because, as it is again reduced into a metallic body, its pores are brought together much more closely, which causes all the spiritual it contains to return to its sphere, and thus the Elements are determined through the corporealization. From that time on, its qualities could no longer be distinguished from those of the other metals. In addition, it would lose the power it had previously had to act upon the Body of ☿, and it would not retain the least power with which to intermix with it, boil it down and bring it into action, let alone congeal it into a good metal. For it is impossible that one body can act upon another without the aid of an agent for bringing these two bodies into action.

These then are the noblest and most natural ways and secrets that can be used in this *Particular-philosophy*, which we have cited in this part in the shortest and clearest manner, so that he who has but a little knowledge of the common chymical practice and is ready to follow our method literally, practicing it only in the oven of which we have put a copperplate engraving at the end of

this book, will quite easily reach his desired goal and gather the fruits of his labor with great surprise. This will please him greatly. But should fortune smile upon him so warmly that he finds the true philosophical way, he can without doubt look forward to more and greater successes and see in everything a happy end of that which we have promised him in the first and second part of this treatise, provided the great Sovereign, in His ineffable goodness, will likewise bestow His Grace and blessing upon it, without which it is impossible to succeed even in the meanest undertaking, no matter how much and how heavy one's work, especially if the love of God and our fellowman were lost sight of. And it is just this love that we recommend above all to every righteous Christian and especially to those who follow our maxims and are intent on fathoming the deepest secrets of nature.

For if it happens that one turns away from his Creator and obeys the deceitful words of the devil, the eyes of his body and soul will be so obscured and darkened that he cannot even see the rarities which God keeps hidden under the dark cover of the philosophical demonstration, let alone comprehend them. And this is the sole reason why so few persons, who mostly keep their thoughts fixed on the probing of the many secrets which it contains, attain to this high science, because their blindness prevents them from distinguishing between realities and sophistries. Instead, those who do not allow themselves to be alienated from our great Sovereign in anyway, obtain their righteous purpose and final goal with little trouble and in great happiness.

THE SIXTH PART

About the Virtues/Qualities and Properties

of Antimoni and how to prepare from it

Aurum Potabile by the dry and the humid method



ON ANTIMONY

CHAPTER I

OF THE PROPERTIES AND VIRTUES OF ANTIMONY PREPARED WITHOUT THE ADDITION OF ANY FOREIGN SUBSTANCES

Although we have proved in the FIRST SECTION of this book that gold is the most fixed and most perfect substance to be found in the mineral kingdom, experience shows that this \odot , if not a certain Agens is added to it, is by its nature a not perishable and not separable substance and therefore cannot supply us with the required materials which are necessary for perfecting the \odot potable or the Universal Medicine; because very hard, very compact and very perfect, this substance always remains in its first state of fixation and is not affected by any force of Δ , except that it is put into action by a sympathetic Agens of the Mineral kingdom; the most suitable and natural object and most akin to the \odot is the \odot^\dagger ium which has the power to destroy it and make it volatile, same as with all other metals, and make it potable, because it is capable without any admixtures by itself to provide the elements required for the preparation of the Universal Medicine. It must be therefore admitted that the \odot^\dagger

ium holds the first place and the crown in the Mineral Kingdom and also because it is able quite by itself to try and purify all perfect and imperfect metals and restore them to spirit and life again and make them much more perfect than they have been ever before.

This is the reason why the ancient philosophers attributed to it the symbol  which indicates the periphery of the world, in order that not only the lovers of the Hermetic Science but also all other interested people could understand more easily that this mineral has to be estimated as the first and foremost object of its kingdom, to which the great Sovereign has given the most perfect power to triumph over all created things in and on the earth, even the most hard not excepted as there is the diamond, and because of this prerogative it can dissect, destroy or improve them and make a Universal Medicine from them which is mighty enough to expel all diseases by a slight transpiration, without attacking the patient heavily by vomiting, purging, heavily transpiring or urinating. The effect is still better, if it is boiled down before with  or fermented with it and passed through all philosophic and natural grades.

If this mineral is taken in the raw natural state, it removes all obstructions, also in the case of animals, and increases the amount of fat by removing all humores peccantes and preventing decomposition of the blood. This is our daily experience also proving that some people who were suffering from debility and dangerous diseases regained good health

after having taken this remedy. It does not matter therefore that some doctors, whose names we will not mention here because they are well known, tried to discredit the ☯ ium without any reason by claiming it to be a dangerous poison if not prepared in the philosophical manner.

If one takes the pain to calcine well the ☯ ium without any admixture in a reverberating kiln, which is specially constructed for this purpose so that the flame can always cover the substance, and melting is prevented by continuous stirring, the result of the calcination will be a red and fixed powder similar to cinnabar, which will be able to cure all diseases.

In the case of a person generally of good health taking this medicine, this will provide great strengthening of the heart. If, however, this person is not feeling well or suffers from a more dangerous disease, this remedy will purge very softly via upwards, downwards or by sweating as long until the trouble will have completely disappeared.

It could also be well used for improving metals, if passed before through all philosophical colours. If the ☯ ium is pulverized and filled into a well closed glass and this glass is set into horse-dung, so that it can ferment and putrefy by itself, and when it is put thereafter into a ☯ and ☯, a liquid will pass over which, when diligently cohabited over its ☯, will contain all philosophic principia, which when again born, purified and newly combined together insolubly and fixed as a transparent brilliant substance will render a medicine having a quality very near to

the Universal Medicine and the power of which, although in a limited degree, will cover the animal and mineral kingdoms.

If one pulverized the mineral \odot^\dagger showing reddish and blue stripes and many other colours, which never come into Δ , and puts it into an alembic and then gradually submits it to sublimation Δ , a very red sulphur will ascend, which after its fixation will act wonderfully upon human bodies and metallic substances, especially upon \odot . If the latter is filled and then stratified with this \odot^\dagger sulphur, then submitted to a graduated suppression Δ , one will perceive a marvellous change and metamorphosis.

If this sulphur \odot^\dagger before fixation is put into a hermetically closed glass and it passes through putrefaction and all philosophic colours, but in such a way that the Δ at the appearance of each colour is raised by one degree until the true fixed ruby colour will appear, one will receive a projection powder for \odot and a medicine very close to \odot potabilis in all its qualities and virtues, and this medicine will solely by a slight perspiration remove all disease poison through the pores and thus heal the patient completely.

One quarter of a gram of this medicine taken on an empty stomach will produce the desired effect in all diseases, it will however not heal as quickly and easily as the \odot potable. If one takes a pure Mineram \odot^\dagger Masculam and separates the mineral earth, pulverizes it and puts it into a crucible with another one overturned on top of it and into a coal Δ regulated

gradually in order to separate the Regulus or metallic $\overset{+}{\bigcirc}$ from its body, and it will be easy to bring this Regulus into the shape of pills and one may then boast of having the perpetual pills good for all diseases and not attacking the human body more than necessary and what it can endure.

We could still name many other virtues and qualities of this mineral king and what he is able to do, if used alone and without any admixtures. However, because many authors have already written about this, although only a few have thoroughly studied the mysteries with which GOD has endowed this mineral, we shall no longer dwell on this topic, but turn to the next chapter dealing with the virtues and qualities of the same $\overset{+}{\bigcirc}$, but with the admixture of a natural or artificial agent.

CHAPTER II

About the Qualities, Properties and Virtues of the ⊕, when set into motion by an agent or an addition.

In the preceding chapter we have explained the qualities, properties and virtues of the ⊕ and mentioned that it is capable of performing all that, what had been described, by itself and without any admixture. We think that before going further on to explain a little more how our tenets have to be understood. It is more than sure that an object outside of its mother looses all its qualities of bringing forth something fruitful in nature if not brought into motion by an inside or outside agent. Therefore, by the often used expression "without the least addition or admixture" we have not meant to exclude the natural or artificial Δ, which is very necessary to bring objects into motion or action, no matter whether alone by itself or combined with another agent. For a thorough explanation we have divided this topic in two chapters and since we have omitted all ingredients or additions in the preceding chapter, we shall now explain and show be clear examples all the qualities, properties and virtues of this mighty mineral Monarch, if some agents are added.

Because it is so to say a father of all the creatures in the mineral kingdom and a true ⊙ or still more than ⊙ in potentia, so it can be easily

refined to proper \odot , if purified by the outer Δ and after having received the astral salt from the upper elements, which makes it treatable, and after having passed the golden sulphur, concentrated in it, through all its body and when then attained the weight of \odot , nobody will be able to distinguish it from natural \odot .

For this operation must be taken the Minera $\overset{+}{\circ}$ Mascula ex Hungaria, which minera must be far away from those of \circ^{\nearrow} but very close to those of golden, because although such $\overset{+}{\circ}$ is very convenient for transmutation, it is not easily to be amalgamated with ordinary \circ^{\searrow} , which is very akin to those of \circ^{\nearrow} .

This transmuted mineral will stand all the most difficult trials of natural \odot , which cannot be otherwise because the major part of its body meets very near all the qualities of \odot . If one calcines this $\overset{+}{\circ}$ Mas in a reverberating Δ until it is turned completely to grey ashes and if one then dissolves it in a strong Spiritus Salis, which must be pure and without any phlegma or other vitriolic additions so that it can dissolve the body completely, and if one then pours this solution on \odot dissolved in Aquafort, a black powder will precipitate which, when dried, washed and slowly admitted to the grade of Δ , will be able to refine and turn most of the \odot , with which it is stratified, into good gold.

If the $\overset{+}{\circ}$, of whatever nature it may be, is aaa-ed with the subtilized soul of \circ^{\searrow} , one will be able to extract after two hours its true sulphur of

\odot^\dagger in big quantities and of the same colour, weight and burning properties as the ordinary sulphur, so that it cannot be distinguished from the latter but by its innate virtues. If this sulphur is fixed through the grades of Δ and passed through all colours, it can due to the stratification enrich the purified silver to such an extent that neither the Aquafort nor the \odot^\dagger will be able to do it any harm.

If this fixed sulphur is amalgamated with ordinary \odot^\dagger , which has been combined before with \odot or \odot° , and then over this aaa passes once only a philosophic \odot^\dagger al ∇ and thereafter sets all this into suppression Δ according to the method described in the 6. Chapter of the other part of this treatise, one will receive an everlasting mineral and an inexhaustible treasure as long as supported with ordinary \odot^\dagger only.

If the sulphur of \odot^\dagger is dissolved in doubled Aquafort, strengthened by Sal Gemmae, and if after some putrefaction it is then distilled with strong Δ , the sulphur together with the menstruum will turn into a liquor, which is again put into a new \odot^\dagger and if it is again distilled, taking care that the menstruum will be evaporated, there will remain a Oleum Sulphuris, very useful for all poisonous and hot fevers, all obstructions and all outer and inner troubles. When this Oleum is precipitated with highly rectified Spiritus Vini, one receives a powder similar in strength to the Sulphur Philos, which after regeneration and imbibition with a certain \odot^\dagger al ∇ will render a good Universal Medicine, which, after the \odot potabile, will have full

power over the animal and mineral kingdoms.

If, before fixation, this sulphur is brought to become a liquor with the aid of Balsamum Copaiva, which has been before spiritualized and made transparent, one will receive the true Balsamum Vitae, able to help all the nature and to expel all inner and outer evil.

If the \odot^+ minerale is pulverized and wetted with Oluem Tartari per deliquium and after putrefaction is distilled with calcined tartar and $\ominus \times c$, one will receive a \wp currentum, which will amalgamate instantly with the corporeal \odot dissolving it without fire and heating up to such an extent that it can hardly be touched with the hands.

If an \wp al menstruum is passed over this aaa and it is fixed thereafter by the grades of Δ , one will receive a red bright powder which, when imbibed with our simple and double \wp and well regenerated, will become a potent projection powder on \odot , able to be multiplied in quality and quantity, but not ad infinitum.

If one extracts the tincture from the mineral \odot^+ , by means of saltpeter fixed by coal in the cellar or in open air or, this being the best method, by putrefaction in a hermetically closed glass, and then extracts the tincture from this oil with rectified Spiritus Vini, one will receive a sweet tincture of \odot^+ which will show its effect by transpiration only and very useful for many diseases. When all the tincture has been extracted, there will remain a salt, which is a specific remedy for dropsy and Malum Hypochon-

driacum because of renewing all obstructions and expelling all bad pectic Humores by the \square or by sweating.

When using this Sal Duplicatum for strengthening imperfect metals by repeated stratification, calcination and reduction, these will be considerably improved, especially those containing little salt.

If ordinary \wp is dissolved in Aquafort, then \asymp ed to lime and after washing sublimed per gradus Δ , one will receive a very beautiful sublimatum, which, when mixed with pulverized mineral \dagger and distilled per gradus from glass σ^\dagger , will produce a very sweet butter, not corrosive, and which turned by putrefaction to oil makes the best medicine next to the \odot potable.

If in this oil by philosophical destruction is made a sulphur \odot σ^\dagger and \wp , and then this is purified from its impurities, dissolved and regenerated by putrefaction and boiling and passed through all philosophical colours, one will receive a medicine of great power on \smile .

It would be a too wide task and we would have to write a big book, if we should expose all virtues of this mineral Monarch. Because it is the only one object after the undetermined matter of the philosophers with which we have mostly worked and we could describe many and detailed experiments, but we shall omit this and turn immediately to the composition of the potab. \odot lis by the wet and the dry method, and so we shall describe in the following chapter the wet method which is the most easy and the most natural method ever found by the philosophers.

CHAPTER III

The Method of Obtaining the ☉ Potabile

by the Humid Way

After having dealt extensively in the two preceding chapters with the qualities, properties and virtues of the ☿ alone without any admixtures, we shall now show the method of preparing the ☉ potab. by the humid way. Take Mineram ☿ Masculam from Hungary having golden Strais, separate it from the mineral earth and pulverize it finely. Then put it into a dry dish (as shown under A in the drawing of the oven placed before the third part of this book), put this dish into the ☿ (marked with B) attached to the mentioned oven made especially for such a distillation and capable of holding an open and violent Δ , connect to it a large recipient of a form as shown under D, because in this way the joints soldered with a fire resistant solder so that the spirits cannot escape. Then everything that wants to go over is *ℵ* with a great fire increased gradually until going over will cease. In this way part of the spirit will change to smoke and part to liquor. Then take the dish out of the ☿ and put another one in its place containing the same amount of minerae; the first dish removed from the oven is placed for 24 hours in the open air. Protect it well from dust and rain. During this time it will get impregnated with the influence and

and magnetic virtues of the heavenly elements and of the invisible universal spirit of the air with the ☉ aerco. With it will be possible to do great things on all metals.

When the second dish will not deliver any more of liquor, take it out of the oven and replace it by another one as already said, and place the first in open air and continue in this way with all the dishes used for this operation.

After all dishes have been placed in the open air, each one is put again one by one into the ☊ and a liquor is ♀ from it. This is continued until the matter produces no more of the liquor and is not able to attract any more the magnetic universal spirit and will have become very well calcined. Take then 1 part of the calcined matter and 4 parts of the distilled liquor, put it together into a well and hermetically sealed glass and leave it to putrefy for a certain time in horse-dung. Then take out the matter, put it into an alembic and ♀ in B. M. or vaporis, all that will go over, down to the dry substance of ☉. Put the remaining distilled substance into another alembic set in a dry balneum, therefrom ♀ the phlegma and keep it separate in order to extract from it the salt or the metallic clarified earth, in which the whole treasure of ☊ is hidden.

In the alembic remains the distilled ☊ Philosoph. Acetum prepared by natural and philosophical methods, which can dissolve radicaliter gold and all other metals without ebullition in the same way as snow is dissolved in

warm water. This is the Acetum distillate which all philosophi called the ☿ ium simplicem ♂ lem, having the power of volatilizing all metals and minerals, of purifying them and of refining the greatest part of them.

Calcine the ☼ under a muffle on a medium reverberating △ stirring it without interruption with a spatula for 3 hours and taking care that it will not become red-hot. When cooled down, pulverize it and put it into a glass in order to extract its tincture or its sulphur with the help of the mentioned Aceti distillati or simple ♂ of ☿ , which is poured two fingers high on it. Then pour off the tinged Acetum distillatum and add again new Acetum and continue this way until the Acetum will remain untinged. Put then all these tinged aceti into an alembic and separate by B. M. the Sulphur ♂ ale, which will remain on the bottom of the glass as a ruby-red oil. This is the Oleum which the Philosophi call the double ♂ ial ☿ ium.

Calcine the Corpus or ☾ , from which the sulphur has been extracted on a great reverberating △ for 6 hours, observing carefully the gradus by increasing them till the last hour when the heaviest △ must be applied. When cooled slowly down, put it into a glass together with the phlegmate separated from the Aceto ♂ ali. And this phlegma will extract the ☹ from the ☼ , then ☿ it from it and clarify it with the simple ♂ ial ☿ , which then also distill off this salt. Now you will possess the three principia or ♂ ial elements, prepared by the philosophical methods, purified and clarified, and these elements can be combined together by the following

method.

Take one part of this salt, also called the Philosophical \odot ial clarified earth, put it in a glass to fill about one quarter of its volume, and place this in \times above a very light lamp Δ until this earth will have become a very fine powder showing thus the dryness and the absence of the universal spirit and its nutrition. This accomplished, add simple or \oslash ii Simplicis equal to one-eighth of its weight, close the glass well and put it again on a lamp Δ . Repeat this as often until the matter will have become completely dry, that is simple or \oslash Simplicis equal to one-eighth of its weight is added again and proceed as described before. Continue in this way until the earth will be completely saturated with its universal spirit. In order to verify this, put a little of this earth on a glowing \oslash plate which must turn the earth white without developing any smoke. Put this matter or Philosophical Earth in a new glass filling it up to one-sixth of its volume, then pour one-tenth part of the double \odot ial \oslash ii on it and put the glass in a medium sand Δ until the matter becomes dry. Continue this procedure until the matter will not accept any more of the double \oslash . To prove this, put a little of the matter on a glowing silver plate which must turn the matter blood-red without developing any smoke. Then take 10 parts of this matter and one part of very fine corrosive \odot lime, put it together into a small glass filling it up to one-third of its volume, seal it hermetically and put it into horse-dung to putrefy. The matter will then

act on the gold and everything will be reduced to a water. This water is then distilled in an alembic to dryness. Extract then the tincture from the distilled spirit and separate again this tincture from its spirit and there will remain a non-cumbustible Oleum. Then calcine the Corpus or ☉ , extract therefrom the ☊ with the liquor, and continue this Union Imbibition and boiling as described and let it pass through all philosophic colours, so you will receive the ☉ potable or the Universal Medicine, which can easily be made potable by dissolving one Gram of it in a bottle of white wine.

The ☉ potable is next to the great Elixir the only medicine which can heal thoroughly all diseases, keep men constantly healthy, renew all nature, and refine considerably most of the metals. And so we have described with a few and clear words the most certain and unfailing method for preparing the ☉ ial ☉ potable by the shortest way.

CHAPTER IV

The Method for Preparing the ☉ Potabile ☿ le by the Dry Way

While we have dealt with the method for preparing the ☉ Potab. ☿ le by the humid way in the foregoing chapter, it remains to explain the dry way. Here it is necessary to observe the following rules, if one wants to omit failure: Procure one pound of horseshoe nails, have them glow red in a big pan in a wind-oven and when they start to sweat, throw on them 1½ pound of Minerae ☿ separated from its earth and roughly crushed, put it on a strong melting Δ so that the matter will flow like ▽ and, in order to promote the melting process and to free the Regulus still better from its burning, poisonous and arsenic impurities, add repeatedly 3 ounces of purified ①, and when all together will be melted and united, pour it into a casting mould and let it cool completely down until the Regulus will have settled on the bottom. In order to better separate the Regulus, knock a little at the mould with an iron bar.

Then separate the slag from the Regulus and discard them as useless for this operation. Melt again this Regulus in a new pan and add 4½ ounces of Minerae ☿ ii; when then all together will be well smelted add still 3 ounces of saltpeter, and when all will flow like ▽, pour it again into a

casting mould and knock at it with an iron bar in order to separate the pure from the impure. When cooled down, separate the slag from the Regulus, because the slag contains much of impurities, poisonous and combustible sulphur, and is useless.

After this Regulus has been melted in a new pan, add one ounce of salt-peter, and when flowing clear, pour it into a casting mould, let it cool down, separate the Regulus from its slag which keep apart, and when this Regulus has been melted with ① for the last time pour it again as before into a casting mould and let it cool down. Now you will have the Regulus or the Corporal dry and starry ☉ ial ☿ , which can break up all perfect and imperfect metals and which can especially turn the ☉ into ☉ potable.

Before pouring the Regulus into the casting mould, this has to be heated up and rubbed with tallow, because otherwise the Regulus would stick to the iron and no sufficient loosening would be possible as well as no good separation.

Take one part of the kept slag and four parts of $\Theta \times C$, rub it on a marble and put all this into an alembic. Set this alembic in sand and let it melt with a slight Δ . When cooled down, take it out of the Δ , rub and smelt it again as before and repeat this operation four times. Thereafter make a hot Δ , so that it will $\underline{=}$ and the sulphur will come out of the ☉ and which must be well separated.

Put this sulphur into another glass and let it melt at a slight heat in the

Δ , and after having passed from one colour into another, it will at the end become red-yellowish. The \odot ial philosoph sulphur is now cleaned from all its impurities and it is regenerated to perform the task.

Take 2 parts of the corporal starry Ψ , amalgamate it with 3 parts of \odot purified three times by \odot , wash this amalgam several times with warm ∇ and dry it with a linen till it will appear clear and clean. Then add one part of the mentioned philosophical sulphur and make of them an amalgam. Rub this amalgam to turn it into a finest black powder.

Put this powder into a well sealed and soldered crucible, set this in the center of a circular Δ and leave it there for 3 days and nights, but in such a way that the Δ will be moderate the first day, the next day stronger and the third day such that it will make the crucible glowing and the powder reddish.

The Δ gone out, take the powder out of the crucible, pour over it 4 parts of the starry Ψ and put it again into a well sealed and soldered crucible on a circular Δ as before, and repeat this imbibition and boiling 5 times increasing each time the proportion of the Ψ ; or continue this operation till the powder becomes dark-red and meltable like wax, without developing smoke when put on a glowing plate. The powder is then well perfected and able to cure all diseases.

We could describe also many other methods for preparing the \odot potable, but we will limit ourselves to the above said, because these are the

easiest and surest reigning over men and metals, but with the difference concerning the latter that all its elements must pass through all philosophical colours with the help of a lamp Δ , after its Imbibitions have been concluded.

And so we have explained in the three parts of this treatise in the shortest and clearest way what can be found in the *Philosophia demonstrativa tam Particulari quam Universali* as the most true and most secret, and what we have liked to impart from our full heart to those who due to their virtuous life and hard work have been chosen by the Great Sovereign to obtain such high knowledge and secrets.

THE SEVENTH PART

**List of Many Secrets which will be of great use to
those who have made Medicine & Surgery their profession.**

CHAPTER I

OF THE PANACEA MADE FROM GOLD

Although we have clearly and explicitly shown in the *Philosophia Demonstrativa tam Universali quam Particulari* how to find the very rarest thing in nature, especially in regard to the improvement of the elements of the animal and the metallic kingdoms, we are nevertheless worried that many who as yet have no knowledge of the true philosophy find our style somewhat obscure and dark, while indeed we have no other intent but that everyone, and especially the followers of Hippocrates - which science is exceedingly necessary for the preservation of the human race - might benefit from our work. Accordingly, we wish to add this little list with this end in view, which will comprise what is most precious in this science, and for the love of our neighbor we will not conceal that from which some benefit can accrue to them.

And while, according to our teaching, the elements of the three realms, the animal, vegetable, and mineral, very strongly sympathize with each other, it is undeniable that the elements

of the last two are very useful and necessary for the preservation or conservation of the microcosm, or man, which they cannot influence, however, before they have become spiritualized and separated from their *terra damnata* (damned or cursed earth), which goes against their natural operation.

We will therefore begin with the noblest metal, which is gold, and show the best methods for making the gold panacea, which can help human nature in many ways and free it from all evils.

First Method

To make a ☉ panacea by means of its *Spiritus* and ☿ *vulgaris*

Take lbii aquafort made of saltpeter and rock-alum, and lbj. of purified sea salt. ☿ it together in an earthenware ☿ with a strong and open △, increased *per gradus*. Of this *aqua regis* take 7 oz and dissolve in them 1 oz of finely filed ☉. Put this solution into a retort *cum alembico* well sealed, and distill the *aqua regis* over in B.M. When everything has gone over, the rest is put into a big glass and is again dissolved in ☿ ed rain ▽.

Before the solution of the gold is finished, take 4 oz of ☿ by itself and without any additive, purified with salt and wine vinegar and pressed through a leather. Keep this ☿ in a small linen bag, so that it can be pressed out into the gold solution as if it were rain. Now let it stand together for 24 hours, when the ☿ will have precipitated the Principles of the

⊙ , and the water will have turned quite green. This must be decanted, *ad cuticulam* evaporated, and allowed to sprout (shoot) in the cellar. Thus you will obtain the *vitriolum* ⊙ *philosophicum* and the Green Lion of the Orient, of which the *Spiritus* will bring about a panacea which is almost preferable to the ⊙ *potabile*. If the ♂ , which did not unite with the ⊙ is separated by *ℵ* ation, the result will be a golden and sweet sublimate which will have absorbed the gold \bar{R} and have a purple color.

Now this sublimate is put into the barrel of a pistol which is stuffed half-full. After the opening has been well closed, it is set to calcine in a potter's oven, and when it has cooled of its own, the barrel is opened. A red powder will be found in it, out of which a \bar{R} or quintessence is extracted by means of the *spiritus* which, as said above, is drawn from ⊙ vitriol, in the manner of all other *spirituum acidorum* (spirits of acids). After this, the *Spiritus* is separated from the tincture which is to be preserved well sealed for ready use after it has previously been well edulcorated.

If one takes twice a week one grain of this \bar{R} with some extract of *coloquinthidis*, the worst and most obstinate diseases can imperceptibly be cured.

A single dose is capable of driving away all fevers, and with 3 or 4 doses epilepsy, *luem gallicum*, scorbute, and lepra can be cured.

A single dose taken by a healthy person will invigorate all

vital spirits, and he will feel stronger and more vigorous afterwards than he ever was before.

Likewise, the Spiritus extracted from golden vitriol will serve a great deal toward the improvement of imperfect metals.

Second Method

How to make a gold panacea by means of common oil of sulphur, philosophically prepared

Melt \odot in a big crucible. When it is well melted, gradually add to it as much philosophical oil as there is gold. When it has cooled, pound it on a marble stone and then set it in a humid place to dissolve. Now dry this solution at a gentle Δ and powder it. Mix this powder with its weight in $\ominus \times$ C. and common sulphur. Give a sublimation Δ , and the \bar{R} will \approx with the salts and leave its *corpus* at the bottom of the glass in the form of some grey and brittle feces.

Remove the $\ominus \times$ C. and the sublimate with water, and the \bar{R} of the \odot will remain at the bottom. It can easily be melted in mild heat and will be useful in many diseases, just as the previous one.

The *corpus* \odot will have been separated by this work to such an extent that it cannot so easily be turned back into a metal thereafter.

Take common sulphur and $\ominus \times$ C. aa. Melt everything together into a mass *per gradus* in a retort. Pour it out, just as hot as it is, on a marble stone, and leave it for 24 hours in a

humid place. Then it will form an oil which has to be freed from its fecibus by decanting. This can now be used for the above-described operation.

Third Method

How to make a gold panacea with the Sal Mirabili

Take 2 scruples of \odot and $1\frac{1}{2}$ oz of *sal mirabili*. Melt and combine them well. Thereafter, throw some small pieces of coal upon the matter till it takes on a purple color and begins to smell like rotten eggs, which one can easily determine with the help of a small iron stick dipped into it. Pour this matter, hot as it is, into a copper mortar previously heated together with its pestle. Pound it small, and extract the \bar{R} with a *spiritus vini alcoolisato* (alcoholized spirit of wine). Continue doing this till the *corpus* that stays behind is white. Now distill the colored spirit of wine with gentle heat. It is used in many kinds of diseases, as already mentioned before, but the dose must in this case be doubled, as this \bar{R} has not become as medicinal as the others.

Fourth Method

How to make a gold panacea by means of the Regulus of Antimony and the Universal Spirit

Take 6 parts of Hungarian \odot^+ , 3 oz of iron and $\frac{1}{2}$ oz of gold. Melt them well together in a crucible, adding 3 oz of saltpeter in several throws to keep it in constant ebullition. Afterwards, remove the crucible from the fire and hit it with an iron to make

the *regulus* fall to the bottom. Let it cool. Then break the *regulum* to free it from its *scoriae* (slag) which are to be pulverized. Expose it to the air for 24 hours, so that the universal spirit can be caught in it. After this, put it into a ☉ and distill it till all its *spiritus* has gone over. Allow the ☉ to cool and remove from it the ☉ which is again exposed to the air and again distilled in a ☉. This distilling and exposing to the air is continued till the *scoriae* or ☉ no longer leave any liquid. Then all these liquids are poured on the ☉ and distilled and cohobated till the liquid is capable of attracting to itself the quintessence of the gold.

After this, take 1 dram of ☉ and 10 drams of this liquid which will attract the quintessence of the gold within 5 or 6 hours. After all the moisture has been separated from it, it must be put into a philosophical egg and made to go through all colors with a lamp △. At each color the degree of the fire must be increased till finally the yellow-red color appears. Then you will possess a medicine of which one grain alone, taken with a little rose conserve, is capable of thoroughly curing all illnesses by transpiration.

Fifth Method

How to make a gold panacea with the help of Vitriol Nitrate oil

Take 1 lb ☉ of saltpeter and 1 lbj of oil of vitriol. Put them together into an ☉, close it well and set it in a cool place for 12 hours. After this, ☉ everything in the ☉ that will

go over, mix this liquid with *ana salis decrepitati* (calcined salt), digest it for 24 hours, and then \mathcal{N} it with a strong Δ . Now put into a \mathcal{P} as much \odot as the liquid that went over can dissolve. Give it a strong Δ , and in 6 hours the major part of this \odot made volatile by this liquid will go over.

This spiritualized gold is put into two quarts of water, together with 2 oz of purified \mathfrak{F} . In a very little while they will combine, will amalgamate and look like mud. Now again add 2 oz of \mathfrak{F} which will have the same effect as the previous, and this must be continued till 10 or 12 oz of \mathfrak{F} have been added. It will fall to the bottom together with the spiritualized gold in the form of a white-yellow and green powder. This is to be left standing in a cold place for 3 or 4 days, stirring it every day 5 or 6 times. It is left to stand again, and the water is filtered. Finally, the powder is put in a filter and covered with paper so that no dust can fall into it.

When all the liquid has passed through the filter, it is opened over an earthenware dish, to prevent any of the powder from getting lost. This powder is left to dry at the sun or in gentle heat. Then it is put into a philosophical egg hermetically sealed. A suppression Δ is given till it has gone through all colors. This medicine is used against various illnesses, just as the previous one.

Sixth Method

How to make a gold panacea by means of a menstruum

which volatilizes it

Take 3 oz of strong aquafort, 1 oz of oil of vitriol, and 1 oz of decrepitated salt. Let it stand in sand for 24 hours, after which *℞* it to dryness and separate the phlegma in B.M. What stays behind is the menstruum, which is used for the volatilization of the gold.

Take 1 dram of \odot , beat it into very thin plates, and melt it in the above-described liquid. When it is dissolved, it is put into a glass *℞* and *℞* ed in sand to dryness. After this, the distillate is put back on that which has remained in the retort and is distilled again. This distilling and cohobating is repeated till most of the gold has gone over. When now the distillate is again put into another *℞*, it is again distilled to dryness at a gentle heat. After that, the \odot isedulcorated and the tincture is extracted by means of the alcalized spirit of wine.

This tincture is *℞* ed with some red *℞* tat and left to stand in a cold place till the spirit of wine has become quite clear and has left behind the whole tincture, together with the *℞* tat in the form of a brown powder. Then the spirit of wine is decanted, the powder is welledulcorated, and dried at a very gentle heat. 6 grains of this powder will be good for all diseases, especially for the venereal ones. Care should be taken that the gold is never used unless it has previously been purified through \odot ium, which rids it of all foreign and unclean metallic factors.

CHAPTER II

HOW TO MAKE A SILVER PANACEA BY MEANS OF ♂ AND THE ♀ OF CINNABAR First Method

To make this panacea, take cupel ☾ which has been robbed of its ♀ Soul by saltpeter and ☉✕ C. Dissolve it in aquafort and ☞ it with salt. After the clear has been poured off it, the remainder isedulcorated and well dried. Then it is mixed with an equal weight of pulverized Hungarian ♂. Everything is put into a glass ☞, and the butter is distilled from it in sand.

This butter is set in the air to melt. Its *phlegma* is separated with a gentle △, and what has not gone over is put on an *amalgama* made from p.j. ☉ and p.IV ♀ prepared out of cinnabar. It will turn yellow within one hour, brown in 24 hours, and quite black within 48 hours.

This *amalgama* is subsequently put into a philosophical egg and is exposed to a lamp △ until it turns white in color. Then it is again set in a sand △ which is increased *per gradus* until it turns red. Then this panacea has been brought to perfection, capable of healing all diseases, without overtaxing the human body. It is a *specificum pro lunaticis* (a specific remedy for lunatics), acting solely through transpiration.

Second Method

How to make a silver panacea by means of the pumice stone

Take fine ☉, beat it into thin plates and stratify it with calcined pumice stone that has been slaked 12 or 15 times in good old Rhine wine. Seal the crucible well and set it in a continual △ in a glass furnace for 4 days and nights. Then it is removed from the △, allowed to cool of its own, after which it is opened. The pumice stone is separated from the plates. It has turned into a light blue color and has attracted every coppery essence out of the silver. These plates are again stratified and fresh pumice stone is added, prepared in the above-described way, to extract the true ♀ from the ☉. It is drawn out of the pumice with fine, clean, ☿ Thereb, which has been strengthened by *sal tartari* (salt of tartar). This tincture is then ☿ed with alcoholized spirit of wine which, when falling to the bottom, will attract the above-mentioned R̄ or Soul of the silver, as it is much heavier than the *spiritus Thereb.* (spirit of turpentine). The latter is then separated from the spiritus per B. vaporis.

This ♀ is amalgamated with p. vj. ☿ *animati* and made to go through all colors at a lamp △, so as to bring it to perfection. Then just one grain of this panacea, taken in some *confect d' Alkermes*, will accomplish everything one can expect of a medicine, and it will likewise be a *specificum pro lunaticis* as the first one.

Third Method

How to make a silver panacea from ☿ ☽ nae

Take ☽, dissolve it in aquafort, ☞ it with salt ▽, filter this ▽ and separate its ☽ lime from it, which is edulcorated and dried at a gentle heat. Then it is mixed with ☹ ☿ c. and burnt ○. Put it to ☞ in a big crucible. Mix this ☞ with lime (CaCO), put everything into an earthenware ☞, add a recipient filled with the above ▽, and ☞ the ☿ ☽ with a strong △.

This ☿ is purified and carefully dried, and put in a philosophical egg to digest till it ☞ of its own to a fine powder. This has to be congealed *per gradus*, and thus one will have a panacea of which half a grain will cure all diseases of the human body.


All other metals can be ☿ ized by the same method, and a panacea can be made from them that has the power to cure all diseases with which these metals sympathize according to the teaching which we have already disclosed in the first part of this treatise.




CHAPTER III

HOW TO MAKE A PANACEA ☿ II WHICH HAS BEEN
TURNED INTO WATER BY ☉ AND ☉ PIGMENT

First Method


For this purpose take Venetian ☞ate, grind it with finely powdered ☉ pigment, ☞ it in ☞, and ☿ will go over in liquid





form which must be well rectified till it leaves no more feces in the .



Pour *aqua regis* into this liquid  iem. It will at once attract the power of the *aqua regis* which is floating on top and must afterwards be carefully decanted. Then gold calx made without a corrosive, is dissolved in the remaining  ial . The gold will immediately fall to the bottom as a red oil. This is put into a small phial closed with a cork, so that no dust can fall into it and that the corrosive nature may gradually vanish.

Should one wish to congeal it, the phial could also be sealed hermetically and subjected to a philosophical coction. One-fourth of a grain of this medicine, taken in a little syrup, will be capable of curing all diseases and also of strengthening the vital spirits and increasing the *humidum radicale*.

Second Method

How to make a panacea from animated and spiritualized 

Make a cinnabar from  by means of  ial sulphur and iron filings. This cinnabar is again put on fresh iron filings. is again revitalized and again made into cinnabar. This is once more revitalized, and this operation is repeated 15 times, when  will be so hot and spiritual that it will be able to  ize all metals.

If some gold calx is added to this  and both are left to digest together,  will combine with the calx, so that they will be hard to separate and will go over together.

This double ☿ is congealed by itself without any alloy through the Δ *gradus*, till a red powder is obtained. This powder will be a true panacea, capable of driving away all diseases and of invigorating the whole nature.

Third Method

How to make a panacea from ☿ *sublimato* without any alloy

Take ☿ and ☿ it till it leaves no more feces. Then turn it into a clear, transparent ∇ *per balneum* and change it to such an extent that it can never again return to its first form. ☿ this liquid in B. vaporoso (steam bath) and separate from it all *phlegma*. After this, it is again ☿ ed out of ☿ in a ☿, and put into a hermetically sealed glass in B.M. After a sufficiently long digestion, this operation will separate the other elements from it. At the bottom of the glass brown feces will remain, called *terra philosophica* (philosophical earth).

This earth must be decanted from the ☿ ial ∇ and thereafter again put in the *balneum*, to see if it will still drop feces. When there are none, it is ready to be reverberated under a muffle at a gentle heat, taking care that it does not glow red-hot. After this, this reverberated earth is put into a glass. The \bar{R} is extracted from it by its ☿ ial. ∇ . By ☿ in M.B. the water is separated from the tincture which will remain in the form of an oil. Now the remainder of the earth from which the tincture has been extracted is calcined with a strong Δ for 5 or 6 hours. Thereafter, the salt is extracted by the ☿ ial ∇ and is again

ed from it. Then this salt is put into a glass and imbibed with its Soul or Rr till it is completely saturated and cannot absorb any more. If it then goes through all colors, it will result in the most excellent medicine that can be found in the metallic realm. It is possible to make from it ☉ *potabile* (portable gold) without the addition of corporeal ☉ by dissolving it in wine. But if you wish to leave it as a powder, the 12th part of a grain will be sufficient for use in all diseases and for keeping man in good health till his *terminus vitae* (end of life) approaches, which the greatest Sovereign has assigned to him.

CHAPTER IV

A SURE METHOD OF PREPARING PLANTS IN THE PHILOSOPHICAL AND NATURAL WAY

After having clearly shown in the preceding chapters how metals and minerals are to be treated, in order to turn them into delicious medicines, it remains for us to show the way of preparing *vegetabilia* (plants) philosophically, so that they may actually have the wonderful qualities which are ascribed to them, since without this preparation it is almost impossible for them to be of as much use as is demanded of them. And this is precisely the reason why most people, by neglecting our preparation and by using only plants in their crude state, perform such very bad cures, causing them to malign the authors who have

so very much extolled the great power of the plant kingdom in their writings, and to accuse them of many untruths.

To follow this method properly, the plants have to be gathered early in the morning, before the rising sun (or: before sunrise), that is, precisely at the time when they are fecundated by the heavenly planets and the signs of the zodiac with which they sympathize, which many writers have already noted.

And if one does not have our *Circulatum minus* at hand, which is capable of extracting their quintessence from the moment it is used - which is then floating on top while the or *terra damnata* falls to the bottom - the following method must be used.

Take the plants or herbs which you intend to prepare philosophically, together with their roots and earth - which will not fall off when shaken - grind them coarsely on a marble stone and put them soon afterwards into a hermetically sealed glass. Let the matter putrefy for one philosophical month (40 days). When this is done, remove it from the glass and set it to \mathcal{N} . A liquid will go over together with its oil which has to be removed from it through \mathcal{N} in B. vaporoso (steam bath).

The ☹ that remained after the first \mathcal{N} is put into a crucible which is covered with another one, and is well sealed. Calcine it for 6 hours, take the \mathcal{N} ed liquid which has been separated from its oil and extract the salt from the ☹ with this liquid. Again separate this liquid from the salt, and if the salt should not be sufficiently white and crystalline, dissolve

it again in just the same liquid, filter and *℞* it till it is quite dry. This must be continued till the salt has become as white as snow.

Now it is once more dissolved in its liquid with the addition of its oil. Everything is left to putrefy for 8 days, then it is put into a retort *cum alembicum* (with an alembic) which must be somewhat longer than those one uses normally, and in B.M. *vaporoso* any wateriness that will go over. What stays at the bottom is the true quintessence of the regenerated and spiritualized plants, which can combine with our vital spirits and is capable of curing all diseases with which it sympathizes.

CHAPTER V

THE METHOD OF CURING GANGRENE, ULCERS AND VARIOUS TYPES OF WOUNDS

As in our opinion we have sufficiently dealt with strong remedies for curing all internal diseases, we will likewise consider, in general, all those diseases which have their seat between the skin and the bones, or which can immediately be recognized on the outside, none excepted.


We wish to disclose all this in very few words, and also remind the reader that our remedy can completely cure all wounds, all ulcers and gangrenes, and finally all diseases of the human body, the external as well as the internal ones, that is, those which can somehow be included in surgery.

To well prepare this remedy, take 20 lbs of well water. Put it on the \triangle in an earthenware pot, and when it begins to boil, remove it from the \triangle and put into it 4 lbs of lime, 2 oz of arsenic, and 1 oz of well purified mastic. Mix everything together and stir it with a small stick. After this, wait till the ∇ is clear. Pour the clear off and filter what has remained at the bottom of the pot. Add to this ∇ 2 oz of sublimated Mercury which has previously been dissolved in a little of the same ∇ ; 2 oz of spirit of vitriol, and a good amount of honey which just like the \wp has previously been dissolved in a little of the above-indicated ∇ . When the dissolution is done and everything is well combined, it is put into a big glass which is only filled up to three quarters. It is carefully closed after it has been heated and is put into a kettle with a boiling ∇ , and kept thus for a quarter of an hour. Then it is taken from the \triangle , and one will then have a remedy of wonderful virtue, which is to be kept in the same glass, ready to be used in an emergency (or: in case of need). Or one can take some old, clean, quite dry linen that is easily torn, dip it into the solution and preserve it in a place where there is nothing humid.

To use this remedy properly, take a piece of this linen and dip it into some liquid suitable for the purpose, according to whether the remedy is to be strong or weak. If there is dangerous and firmly rooted gangrene, the linen is to be moistened with some heated spirit of wine. If the wound is not quite so dangerous, the linen is pulled through the wine and the water, well mixed

together.

At any time one wishes to use it, the linen is soaked in one of the above-mentioned liquids, pressed out somewhat, and the wound is syringed to the bottom with a syringe made of wood. Then a wick is put into it, moistened in the same liquid. It must be inserted right to the bottom! After this, the wound is washed all over with a little of this liquid and covered with old linen likewise steeped in it. The wound must be dressed 6 times a day, and each time well cleansed.

If it is an ordinary wound, it must be covered, after it has before been well bathed with the above-mentioned liquid, with a cabbage leaf that has been slightly heated or roasted over a  . Then the linen steeped in the liquid is put over the leaf, so that all poisonous matter in the wound be removed by this remedy.

If the wound should be very deep, the wick must be shortened every day, otherwise it would not easily cicatrize.

If the first liquid were to be used without soaking a linen cloth in it, it would have to be mixed with spirit of wine, or also with wine and water, as much as necessary in regard to the condition of the wound.

CHAPTER VI

A SURE METHOD OF CURING THE PAINS AND CONTRACTURES OF THE NERVES

Take 2 lbs of cut-up soap and dissolve them in as much alcohol as necessary. Likewise, dissolve 1 lb of campher in AF and ~~it~~ it with a large amount of water. Let it settle and then filter all of it. What remains in the filter must be combined with the soap and a balsam be made of it. Then take the buttons or sprouts of *ebuli* or dwarf elder and the same amount of leaves of small sage. Mix them well together and stratify them in an earthenware pot in the following manner:

First, coat the pot with fresh, unsalted butter. Put into it a layer of butter of two finger's width, followed by a layer just as wide, of dwarf elder and sage, then another layer of butter, etc. Continue with this stratifying till the pot is completely filled, except for enough room for a glass of white wine which much be added. When the pot is full and sealed, it is set to digest in ashes with a moderate fire for 4 days and 4 whole nights. After that, the pot is opened and 3 handfuls of earthworms are added without washing or cleaning them. The pot is closed again, sealed, and digested just as long as before at the same Δ . Then everything is pressed through a cloth, and the remainder is well squeezed. Thus you will obtain a salve which, when mixed with the above-mentioned balm, is of unbelievable strength and effect in all contusions, contractures, and other pains of the human body.

When using it, some of it must be melted and rubbed over the

sick member, after the latter has previously been rubbed with a warm linen cloth. It is thus embrocated at least twice a day, and if the pain is great, the embrocation must be done more often.

If this remedy is to be prepared correctly in accordance with our intention, at least 8 lbs of butter must be used for it, as it is otherwise difficult to prevent it from burning and being totally destroyed. This, then, is the shortest and surest way to cure all surgical injuries without using any plasters or many other preparations which deviate from the right way and mostly delay the healing and, what is more, would rather weaken the human body.

Those who will take the trouble to read this treatise and to some extent understand common chymical operations, will not be surprised, without reason, that we have so clearly and so concisely disclosed all the rare and curious contained in the true *philosophia demonstrativa*. The chief reason impelling us to do this is especially the eagerness and the desire we have to gratify thereby all true lovers of this hermetic science. In addition, it is also our intention to make those people blush with shame through this publication who had the audacity to seize our manuscripts or secret writings at the time of our undeserved incarceration in Cologne. Although they had pledged their word and promised under oath to keep everything secret and not to communicate any of the contents, we have nevertheless learned that just these, to satisfy their insatiable avarice, dared to copy from these books, either they themselves or by others, all what

they imagined would serve their evil undertaking, as they were quite sure to have thereby acquired the key that could open for them the secret cabinet of the true *philosophia demonstrativa*, without knowing that access to it is forbidden to the ungodly and that it is only opened to those whom the greatest Sovereign has elected and who have deserved a gracious God by their pious and Christian conduct and untiring work.

These indiscreet and audacious people, I say, will be very surprised when they see that we are here presenting this science in much clearer and more understandable words than they could ever beg out of our manuscripts. For although they believed that they possessed the greatest treasures at the time, they will nevertheless have to go empty-handed, without possessing the *Arbor*, while it is more than certain that they will never be able to break off the golden twig, no matter how hard they labor day and night toward that end, because this sanctified tree cannot be broken by violence and is only preserved by those to whom good fortune has granted it and to whom the tree turns of itslef, so that they need only tend their hand toward it, as the excellent poet clearly shows us in his book AENEIDOS (the AENEAD) where he says in verse 146 of his 6th book:

Carpe manu, namque ipse volens facilisque sequetur.

Si te fata vocant, aliter non viribus ullis

Vincere nec duro poteris convellere ferro.

THE EIGHTH PART

**An Epistle by Antonio Abbatia, the High
Priest of the transmutation of metals.**

ANTONIO ABBATIA

an epistle

Although I have given much information on the Blessed Art in my letter, without which, as *Raymundus*¹⁾ says, the core of the philosophy cannot be attained perfectly, I would nevertheless - because I told you that if God gave me the Grace to invent something, especially for the Red just as I have invented it for the White - reveal it to you, and I therefore wish to add this little item to my epistle, so that you might learn the perfect truth. Consequently, I will now relate in detail what I promised you before, and I will not be grudging or ungrateful as many were before me. Indeed, there will hardly be found any who did not describe the Art in a veiled manner.

By God! I do not wish to belong to their number but take pity on you. That is why I will explain to you all the secrets as much as possible, and will show you how to make the white yellow and the yellow red, which is the secret work of the wise.

Open your ears, therefore, so that nothing of which I am telling you will flow past them, because I now intend to teach you something that has never before been expounded in as clear words by a man's mouth.

1) Raymond Lully, or Raymundus Lullius, 1235?-1315

Therefore, I admonish you above everything else to diligently practice the basic sciences, so that you yourselves may correctly know the beginning of all natural things, as also their causes and elements; likewise, when and how Nature progresses from the nature of the natural things by motion and natural causes in an orderly and uniform manner.

Thus you will easily get a true understanding from the words of the philosophers who have filled their books and discourses with signs, to help their memories or to encourage their successors to investigate this high and admirable science which they have described in similes to prevent it from getting lost.

This is the reason why their books cannot be understood except by those who wrote them.

Because of this some philosophers have said that laboring according to the mere letter is a squandering of money and the corruption of the work.

Therefore I admonish you to direct all the thoughts that have come to you out of the books of the philosophers or out of your own head through your imagination, upon the natural beginnings, just as goldsmiths do who test the metals by rubbing or stroking them upon a black touchstone. Thus you should also test your opinions and imaginings by the natural beginnings and confirm them with arguments of our philosophy.

When you understand the Art in this way, especially when the sayings of the wise agree with your imaginings, then it will be right.

It is precisely this that the Master of the Art from Florence wished to tell you when he said that the artist should juxtapose and reconcile the sayings of the philosophers.

In the same way, the greatly experienced and famous *Raymundus* teaches in his Art that the object sought must again be brought back in a circular way according to the order of the general beginnings.

By which the truth of the whole nature is recognized just as in a mirror is seen the image of him who looks in it.

To summarize, I am telling you that if you do not know beforehand how to reduce all the philosophers' opinions to one single opinion, to apply all their labor and works to an actual work, and to put all veiled discourses on solid ground, you have no right to reach out for this masterpiece. For his hands cannot accomplish anything definite whose mind is vacillating and unstable in understanding.

Therefore I am telling you once again by repeating my words that, if you desire to know the Art, it is necessary for you to know both the property of things and their transformation, to enable you to attain to the understanding of that out of which our medicine is extracted, which is impossible to do without the Will of God.

And in truth, it belongs to the deepest secrets of the Art to know the right matter that is closest to the metallic realm and without intermediaries.

By the holy Catholic faith, I cannot tell you enough, even

if I were filled with tongues, how many there are who are working in the Art but not with the right matter. It is no different than if they tried to generate a human being from a dog or a horse.

And if there are some who get a hold of the right matter - of which there are so few - they nevertheless mix it with foreign things to such an extent that they spoil and destroy it.

That is why we must let them stay stuck in their error, because a camel would sooner go through the eye of a needle than that such people could achieve anything worthwhile. Therefore *Raymundus* has said in his Testament (or: Will) that such sophists can never attain to the science.

Likewise *Geber*,¹⁾ a layman who had been in the Art a Master of Masters, added these golden words to that view in his "Summa Perfectionis": "The investigator of this Art must not try to find a sophistic goal but should at all times see to a right continuation of the work. In that way he will encounter the true Art, but a sophist will not. For our Art is preserved in the power of God who bestows it upon whom He wills, and also withholds it. Who is supremely worshipful and full of justice and kindness.

For the Lord might feel inclined to withhold this Art in punishment of your sophistic work and throw you in a devious error, and from error into lucklessness and everlasting misery. For he is very miserable and luckless whom God does not show the truth after the completion of his work and labor, and he must end his life in sadness. He is subjected to constant distress and

1) Geber, or Jabir ibn-Hayyan, 721-766.

surrounded by all kinds of misfortune and misery, is deprived of all comfort, joy and cheer in this world, and he must end his life in unhappiness.

The Master of the Art of Florence, too, has penned this saying in the preface of his book: "There are many obstacles to this famous science in the artist's way, especially when he falls into despair and begins to make a sophistic work, against which one has to be totally on guard." The same Master speaks in the 11th chapter at the end of Part II that in this art of right investigation every sophistic work is rejected, and that the work has no enemies except the knitswits.

Further, the late *Thomas de Aquino*¹⁾, in the *Turba Philosophorum*²⁾, has put the following words in the mouth of the most wise *Solomon*: "My mouth shall speak the truth and my lips shall laugh at the godless." He says that with his words he intends to produce a twofold effect of wisdom, namely the truth of the Alchimea-Art, which is a contemplation of the beginnings of Nature. This he shows when speaking: "My mouth shall relate the truth and conquer the errors against the truth," on which he touches as he speaks: "And my lips will curse the godless," that is, the falsifier. And he shows how, as it is one of two unpleasant things: pursue one and gainsay the other. Just as the medicine does which restores health and drives out disease. That is also why *Aristotle* has said in *Elenchis*³⁾ that two things befit a wise man, first, that he does not utter any untruth and secondly, that he exposes one who utters untruths.

1) Thomas de Aquino, or Psuedo-Thomas, not to be confused with St. Thomas Aquinas.

2) Turba Philosophorum, a compilation of approximately seventy sayings by various alchemists, dates probably from the 12th century.

But let us return to our purpose. You shall now know that the matter proper is obtained from a thing which *Raymundus*, as I have told you, has called the Black blacker than black, and it is no other than our slimy water which derives from strong wine and which, as *Hermes* says, is taken from the hidden caverns of the minerals.

And I am telling you, my dear Brothers, that the same water is mentioned at the beginning, and it is imperfect, without cold, before its conjunction. But after the conjunction (the putting together) it is called a permanent water, the durable black, and thereafter it becomes a nourisher, root, stem, ground, hyle, a fragrant twig, our *compositum*, clear water, everlasting water, growing water, *Balaci*, prime matter, the metals' seed, general chaos, the hermaphroditic sex, the conceiving virgin, our *cheli-donia* (celandine), and *Lunaria major*, and it is given many other names in the books of the philosophers. They have given it so many names, and there is nothing that leads the artists so much in error as the multiplicity of the names, which however has not affected any man experienced in the Art. Consequently, do not be led astray but always remember that it is a something, although it is called by various and almost countless names.

This is also why the *Turba philosophorum* recommends that the many obscure names be disregarded.

This is also why *Scites* (This is probably a mistake in the German text, where the name is given as "Fristes".) speaks in the *Turba*: "I swear to God that I have searched a long time in books

3) Aristotle, or Pseudo-Aristotle.

to get at the science of this thing, and I prayed to God to teach me whatever it might be. But when he answered by prayer, he showed me a water which I know to be real vinegar, and the more I read books, the more clearly I saw the truth of this blessed water."

Magister artis de Florentia (the Florentine Master of the Art) says in Chapter II: "It is a secret of this Art that one must know the heavenly hearty water of which we spoke above, which transforms our body into a spirit."

Geber, too, in the chapter on the property of Mars, mentions it under the name of *Mercurius*, and says: "Praise be to the Supreme, Most Glorious and Blessed, Who has created the thing and has given it a substance, and such properties to the substance as one can neither have nor obtain from other things in Nature. In it can be found this perfection by a work of the Art. For it is that which overcomes the fire and which is not overcome by the fire but rests in it in friendliness and with pleasure."

What other testimionies should be offered? Do not all the philosophers' testimionies cry out that a beginning of the Art should be made with this same water and that it should also be ended with it?

This we must not forget nor interpret differently according to the will of someone else who would like to instruct us, while it is, as you may see, a work of Nature which can in no way be regulated at the discretion of our understanding. On the contrary, our understanding must be intent on being guided by it, since

truth is nothing but a correspondence of a thing with our understanding of it, in *Aristotle's* view.

Our assertion also meets with the approval of the Honorable *Albertus*¹⁾ in his third book on the kinds of mountains, Chapter II, which he concludes by saying that the prime matter of metals is nothing but a humid, greasy, subtle (thing), strongly intermixed and incorporated with an earthly, subtle (thing), so that there is an equal amount of both.

That is why I am telling you, my Brothers and Sons, do believe me that you must not rack your brains with other things but solely with the blessed water. Because this work, as a philosopher says, is nothing but boiling our permanent water till you see that it stays fixed and stable and no longer rises.

When you know how to work rightly, you will see our vegetable salt, our spiritualized gold, our silver, our lead, our tin, our copper, our iron, our arsenic, our *Salarmeriacum* (sal ammoniacus), our alum, our *Kybrit* (Arabic for sulphur), our milk, vinegar and children's urine, the white honey, the fountain.

The dew of heavenly Grace, the most acid vinegar, our wine, our spice-Menstruum, the blessed nectar, and many other things which take their origin and first nature from the same water or *compositum*. After it is purified and prepared by our Art, it changes into various shapes and is made into many medicines which are nevertheless always one and the same thing according to their foundation and origin.

This is not absurd, for it is sufficiently explained in the

1) Albertus Magnus (Saint), 1206?-1280, born Count Albert von Bollstadt in Swabia, Germany.

philosophers' books that a difference in the substance that does not indicate a difference in the thing itself.

Be not surprised, dearly beloved Brothers, that I have called this water a *compositum* or a thing put together, because my aim is to completely disclose everything to you. I do not desire to keep anything hidden in my conscience but am giving you everything, after the Lord's command Who speaks: What you have received freely, give again freely.

Do take heed, my Brothers, of what *Hortulanus*¹⁾ says: that the same water which we also call a *compositum*, has two noble parts. One part, which rises, is called the unfixed; the other part which stays below is called the fixed part. Both parts are otherwise called earth and ferment.

That is why some philosophers have said in regard to these two parts that the same water is found on two mountains.

And you should know that the two parts are different in their minerals, that is, they are not rightly and well mixed. This is because one forms alone, as is said here, cannot belong to each part of the *compositum* in equal measure. Therefore, although for different purposes, we cause both above-mentioned parts to flow out separately by manual operation. After that, we purify each part by itself through philosophical work. Subsequently, we combine both parts till something fixed and sweet remains and a new *compositum* is generated.

Now do understand this, as you are in other respects subtle investigators of the Art.

1) Hortulanus, pseudonym of Joannes de Garlandia.

That is also why *Geber* has put the perfection of the *Magisterium* neither in sulphur alone, nor in *argentum vivum* or quicksilver, but has said that each of them can be used in the preparation of the *Lapis*. The reason is that the combination of both parts does not produce our *compositum* from which our *Lapis philosophorum* comes as from father and mother. For the volatile part, which *Geber* calls *argentum vivum* because of the likeness, cannot be hardened to such an extent that it will turn into a stone, as it lacks a fatty substance which is a cause of hardness. Likewise the fixed part, which *Geber* calls sulphur, cannot be turned into a stone by any Art because it does not contain any moisture. The parts are therefore so loosely connected that a glue could be made of them without destroying or losing the other (volatile part).

From what I have said it is evident that both, that is the moist and the dry, pertain to the metallic nature. They are normally called a dry water, and it is the whole road to this masterpiece and its perfect end. This is known to all the wise men in this Art, namely, that the matter at hand is not perfected except solely by digestion. Now, then, nothing can be digested without that which is digestible. The digestible, however, chiefly contains two parts, a moist and a dry, as *Aristotle* confirms in his description in the 4th *meteor*. For he says that digestion leads to the perfection of its own and natural warmth by the opposite suffering one. By "opposite suffering one" he understands, as is generally explained there, the moist mixed

with the dry. For that which is really and chiefly digested in the moist becomes dry through the intermixture, by means of which it is digested by the natural warmth according to the degree of the intermixing.

But the moist cannot be digested without the dry. That is why he has added that water cannot be thickened by moisture alone.

Oh! How beautiful a philosopher has said that these two parts, that is, the moist and the dry, are called the honored stones which originally come from one father. By name they are two things and yet only one in form, whereby the secret can be accomplished naturally. Like man and wife - although they are two by name, they are yet only one in form in order to generate a son. And he is a true Master who knows how to bring these two into one, till it becomes a jewel more precious to the philosophers than gold, and to be more highly esteemed than pearls, because it resists fire, and with it the philosophers correct deficiencies both of metals and of human bodies. If the common man knew about this, he would value them greatly.

You now have, my dearest Brothers, all that you are seeking, and if you understand well and correctly what I have said, you will become aware of the error of those who want to produce the *compositum* from the above-mentioned thin and clear in the beginning of the work by their philosophical labor.

I am telling you that such do not know any letter, nor understand the sayings of the wise, especially of *Aristotle*, who

had been a signpost to Nature.

The philosopher proves in his books that there are three beginnings of natural things, namely, matter, form, and privation. In the 5th book on natural things he proves that in generation there is no motion but a change, the reason being that the *Prima Materia* has no active nature in itself but solely through its form. It is subject to all forms one after another, meaning, it has always one form in action or present, and the other in its power - although there is also a difference in that as some of the said forms are somewhat closer to power, others somewhat farther away. Accordingly, if one wishes to pass from one form to another, the Privation must necessarily be used. The latter is especially counted among the natural beginnings by the philosopher as it follows the previous expelled form and opens the door to a new one.

This I had to repeat necessarily because there are some fools who dare inject the excellent form of the *Lapis Philosophorum* into our *compositum*, and yet do not know how to strip it of the previous form.

But I am telling you: where there is no destruction, there can be no new generation. A very clear example could be the Last Judgment which will take place at the end of time by order of the Creator, when everything except the prime matter will be destroyed by fire. After that incineration the bodies of men and women will rise incorruptibly. With such a process the *Magisterium Naturae* is also concerned.

My dear Brothers, Let each and all mark these words carefully, because great wisdom is hidden in them.

Yet another error I will disclose to you concerning our *compositum* from which other *composita* are produced. For some have dared to produce it anew, which is impossible to do because it is a work of Nature, and, without the assistance of the Art, it is hardly generated by Nature alone in a thousand years. Therefore, the Art takes the same and works in it in such a way as to accomplish and complete in one day, that is, in a short time, what Nature alone can hardly do in a thousand years.

In the same way you may now know from the above the reason why I made white gold, as I wrote you in my letter. The reason is that I only took a volatile with its greenness, which I obtained in the course of my work through the Grace of God, and I combined it with one of the great lights and then worked in this in the sophistic manner. Therefore I have become aware, after reading the epistle of *Archelaus*, that the work which I have just related to you was not right in the view of the philosophers.

Because of that I corrected my error afterwards, studied day and night and forever poured my prayers to the Lord, begging Him to lead me to the right way, which He did at last out of His goodness and Grace, and therefore His Mercy shall forever be praised by me.

The words of Archelaus, however, are the following: "O dear Sons, You will find it very useful, both in the beginning and in

he course of the work, to put fresh water on the common great lights, that is, sun and moon, because you will thereby find three things of usefulness. First, because our water is impregnated by the spirit of the fifth nature of Sol or Luna, which spirit enters it till it stands above the body of the common moon or sun. And when it is drawn from the bodies through an alembic, the spiritus stays in the water which then dissolves more easily and sooner. Secondly, it also acquires a greater subtlety and retention of the spirits which are not destroyed when they have been joined to the body. Thirdly, Sol and Luna will also increase in weight, which augmentation may be sufficient for a philosopher to maintain himself with his work till the Lapis is ready."

That is why a philosopher said: "You must impregnate the water with a body of which you can live till the Lapis has been produced.

You must know, my Son, that if this water is added to gold and silver it can of its own accomplish wonderful things in alchemy. But if it is combined with its body, becoming a new *compositum*, it results in an excellent and almost divine work, higher than which one cannot rise in Nature." These are the words of *Archilaus*, according to the letter.

Likewise *Geber*, who dispelled all doubts in Chapter 28 on Sulphur, which applies here: "By the Supreme God, it illuminates every body and it is of light, and it is a true tincture." And in Chapter 23 on the Medicine which turns Luna golden-yellow he

says: "But if the *argentum vivum* did not become red of its own, take a part of it that has not been killed and sublimate it several times with Sulphur till it becomes red like Sulphur."

Do you now not see that in these two passages *Geber* has shown with sunlike clarity that the tincture comes from our Sulphur? And if someone were to omit it, he would spoil the whole tincture, as I did when I made the white gold.

Mark well, my Brothers, so that you may not be cheated in the government of the Lapis. You must read much and must often read the books of the philosophers, especially of *Arnold of Villanova*¹⁾, his great "Rosarium," and of the Florentine Master of the Art, in particular Chapter 51, in which he examines very carefully all the work on the great Stone, explaining it clearly even to one who has no brilliant understanding.

Therefore I now conclude by saying that the whole work of the Artist consists in knowing and understanding the new *compositum*, and how we can compose it by destroying very mean things, namely, the first *compositum* of Nature, by manual work, so that we may obtain the two parts, the fixed and the unfixed, from which mixture is born the king who sits on his throne, crowned with his crown, in which are Sol and Luna according to the skillfulness of the laboratory worker, and it is ternary in nature and quaternary in quality.

This is our most exalted Stone, of which *Olybius* has written in his Compendium that its origin is twofold, that is white and green.

1) Arnold of Villanova, or Arnaldus de Villanova, 1235-1313.

That is why *Raymundus* has said that it has the color of a venomous lizard. But *Alphidius*¹⁾ said that it can be compared to the juice of the plants from which it had been pressed. In Arnold of Villanova's view, it smells like peonies. According to the *Specularium*, it grows in the Red Sea. It begins to show itself above the water when the sea is moved by the wind, especially the South wind. It jumps high over the mountain tops, and it manifests with three heads, and its house is white on the outside and green inside - that is, green like grass - and it has neither doors nor windows, is without any entrance, and has a black belly and red legs that are white above the knees. It wears bracelets of various colors on its arm, and it has a sharp face, and a bosom, and it is a hermaphrodite, that is, of male and female sex, because it marries itself and becomes pregnant in one day, and in its middle age it becomes crooked, but in the end it becomes young again, and its food comes from its blood - and all this together is our *compositum* and our water.

Therefore *Pythagoras* says in the *Turba*: "Oh! How very unlike are the philosophers in this very small thing."

Likewise also *Mundus the Philosopher*²⁾ in the *Turba*: "You must not pay attention to the multiplicity (of the names) of this *composition* which the old ones indicated in their books; for your truth is but one which has forced the natural thing (so much) that such a secret of Nature is hidden in its belly and cannot be seen nor recognized except by the wise."

Likewise it is written in the book of Lullius: "Be sure

1) Although Alphidius is often quoted, nothing is known about him. He is believed to be an Arab philosopher who lived in the 12th century.

2) Mundus, supposedly a corruption of Parmenides.

not to forget that you require but one thing in our work, which is our permanent water."

Therefore, in the opinion of the philosophers, we must conclude that in our work there is only water which burns and whitens. It is water that dissolves and again hardens. It is water that putrefies and thereafter causes various new things to grow. Therefore, my Son, I admonish you that your whole endeavor be directed to the coction of the water. Spare no pains if you desire gain and fruit, and do not trouble yourself with other unimportant things but only with the water. Boil it gradually and let it putrefy till it is changed from one color to the perfect color. Take care not to burn its flower and greenness in the beginning, and be in no hurry to accomplish the work soon. Also, close your vessel well, so that what is inside cannot fly out. Thus, if God grants it, you will reach the desired end.

Furthermore, you must know, my dear Brothers, that that *compositum* made by us, as I mentioned above, has no proper name, as the Florentine Master says. If it had one, it would certainly be called by a special name by the philosophers. That is why you must take care not to be led astray by the talks of the wise when they say that our matter is sold publicly for very little money. For then the philosophers do not understand our *compositum* which has been produced by our work out of a natural thing. Instead, they understand the same mean thing of Nature which is also a *compositum* in itself and has a composite nature, because in it are found the things of which our *compositum* is composed,

but under the cover of an intermingled lump, so that, under its cover and separable wrap, it may be safe from the eyes of those who are after it and sure not to be taken.

That is also why *Alexander* says in his epistle when speaking of the *compositum naturae*, that it has no special hidden parts but that they are intermixed. Likewise Calidrosinus in the Turba, who has compared it to an egg. "Take guard," he says, "dearest Brothers, that our discourse does not lead you into error and you thereby lose time and incur expenses, just as happened to an alchemist who had read our letter. He correctly understood from our letter that nothing can be done without our water. Then he noticed first that we call our water an *Aqua vitae*, and he therefore believed that our whole secret lay in the *Aqua vitae*. But when he saw at the end that he would be cheated, he reread our letter and read in it that we said that in the beginning of the Art something could be made with strong waters by one who knew the right practice. Now he made a common Aquafort with corrosive things, namely, with vitriol, saltpater, and cinnabar, and he tried to mix them with the *Aqua vitae* he had made, but it was to no avail.

For each time he wished to do it, the *Aqua vitae* caught fire, and he therefore had to drop the work. Again he reverted to our epistle, and he found in it a word suitable for him, namely, that we said that our *Aqua vitae* must be made with vinegar. He interpreted this to mean that with *Aqua vitae* made from wine, distilled vinegar and corrosive Aquafort, mixed together, the same water was

made which the philosophers call a water of the vine (*sic*), and that their *Menstruum* and the whole secret lay in the method of intermixing the aforesaid things. When now he proceeded with his work, he first took the *Aqua vitae* from the wine, mixed it with distilled vinegar, and finally added the corrosive waters. Although it did not ignite and was not diminished in its strength, he could not do anything with it and therefore also dropped it and said that the Art was not true.

I wished to relate this to you, dear Brothers, so that you might hear how much damage ignorance can bring when the words of the philosophers are understood differently from the way they were spoken by the wise themselves.

Consequently, it is small wonder that such people are called blind men by the philosophers, since they lose their time unproductively and destroy their assets miserably.

Did I not tell you at the beginning of my epistle that a human being generates a human being, corn grows from corn, a horse is generated by a horse, a dog by a dog, each by its like. This is due to Nature, because Nature gives the same as she has in herself.

Believe me, you blind men, that nothing can be made out of nothing - which no one can do except God alone. Therefore, if you wish to make gold or silver, you must take an example by the method which Nature has put before your eyes. Do you not see how Nature does her works, and that she does not intend to do many foolish things? By these words I have almost said too much, so

that I fear I might be accused at the Last Judgment on account of my clear and explicit words.

Because of this, I would ask you not to let the report of our words get into the hands of the unworthy. I wrote it so clearly to enable even an evil or stupid person to understand it without great trouble and strenuous application.

But where you do not understand the sayings of the philosophers due to your ignorance or inappropriate imaginings, you should nevertheless, as *Geber* teaches you, not malign and abuse them, nor despise and reject their writings, because they describe this Art in the way required by its nature. In truth, it is as *Pythagoras* has not wrongly said, if everybody were to know this Art, everything in the world would go topsy-turvy.

(Which many a man inexperienced in the Art will hardly be able to imagine, while it is yet the full truth.)

IF WE ALL HAD EQUAL RICHES,

AND WERE ALSO EQUALLY HONORABLE,

AND WOULD ALL SIT DOWN TOGETHER AT THE TABLE,

WELL, MY DEAR! WHO WOULD THEN SERVE US THE DISHES?

Finally, I am telling you this, my dear Brothers, that the work which you are seeking is not difficult to find, nor does it require hard labor, provided you look to Nature's way and the mineral roots. Yes, I say yet more, and all the wise agree: Where Nature is discovered, it is only a child's play and women's work. When you will know that, you will be surprised that in it there is hidden such a great, dear and precious treasure, and that it

is such easy work.

Now I have nothing else to say about this blessed Art except to remind you that you should not trouble and look for other things which may well glisten beautifully but are false. Nor should you seek other matters, or means, or medicines, except solely our *compositum* or dry water with which, as *Raymundus* shows at the end of his testament, you will be able to achieve such things as are considered miracles by the common man who believes that they go against the course of human nature. And this not only in the metallic but also in human bodies, yes, also in plants and in every infirmity. You will also be able to produce the glass which can be extended under the hammer, and you will be able to transform crystals into carbuncles.

Therefore I beg and admonish you, my dear Brothers, to be sure not to be ungrateful to God for such a great boon. And do not forget to pray for my soul.

By what names the Prima Materia has been called by the age-old, true and trustworthy Philosophers.

<i>Hermes Trismegistus</i>	-	Two quicksilvers. Chapter 3.
<i>Democritus</i>	-	Two seeds which are not found on the earth of the living.
<i>Atteph.</i>	-	The sole active factor in this Art in the whole world.
<i>Synesius</i>	-	The Proprium Agens.
<i>Mat. Pr.</i>	-	Two gums. Item: two vapors.
<i>Flamel</i>	-	The Primum agens. Item: The root moisture - The viscous and metallic fundamental moisture. Item: Two dragons, one winged, the other wingless.
<i>Bernhard of Treviso</i>	-	A twofold or double Mercurius.
<i>Basilius Valentinus</i>	-	A double Mercurius, volatile and fixed.
<i>Theophrastus Paracelsus</i>	-	Radix prima (The prime root).
<i>Sendivogius</i>	-	Two souls that flow over a small river.
<i>Kleine Bauer</i>	-	The triple point of the universal.
<i>Jakob Boehme</i>	-	Two central fires.

Without Providence and God's inspiration, no one will understand what Prima Materia is. If God blesses and endows someone with it, God at the same time bestows upon him the gift of secrecy, humility, cautiousness, and vigilance, that he should not offer it to anyone for money, as the sophists do. Therefore it is evident that their sophistry is nothing but lies, bragging, and cheating.

N.B. There seems to be a correspondence, if not direct similarity between the names Antonio Abbatai and Anton Kirchweger -HWN.

THE NINTH PART

Writings of:

TRICINENSIS

Enigma VII

Collect 12 oz. of the primary earthy vapor. From it all inordinate earthiness must be removed by proper washing, and all menstruous defilement separated. To this is to be added a single grain of the fruitbringing branch on the day of the marriage. After proper change, it should be put in the Philosophical Belly, and when they have embraced and are dissolved, one has to proceed with the proper impregnation, and it must not be divided until the meanest little fruit has been brought into its first nature, so that the quality of the vapor may shine forth in proven moisture. It must be treated cautiously, as is proper for the Sons of the Art.

Such an unctuous vapor is the prime indivisible materia of the philosophers, from which originate three qualities similar in form, which must by no means be separated.

After it is poured out of the Philosophical Belly, the materia is to be put in the Alchymystic Sun, to deprive it of its noble life and draw out its inner nature in the right measure, so that it appears to be dead. Nothing is to shine except one. The man thrown down by a burning suffering is to turn to ashes that can be triturerated. After this, one should know the first degree of the trees planted, under the same order, cold, watery, earthy, by which action it is again put in a strong glass and given over to the fire to be burnt. But the fire must be regulated with subtle understanding until the purity

of the digestion shines forth fully and is clear as lightening. This wonder and sign indicate that the Stone's digestion is completed. It must be well mixed by hand on a rub-stone untill it penetrates completely. Note carefully, you scholars, that in the Belly the white and red tinctures arise solely through the regulation of the solar heat, which may be seen with the aforesaid body. When it is time for the digestion, it must again be precipitated into the white or blood-red shine and quickly crushed into small pieces with a stone, so that they are united by moistening them piece-by-piece, as much as one can absorb. The moistening is to be done three times, or as much as is required, with the natural milk, at 200 lbs. This is done with a regimen that makes it look as if it had been beaten down and killed by the sun's heat, and yet it is resuscitated again from the cruel death!

Now you may rejoice that the King has entered an immortal life, because as often as he appears to be dead, as often can he be seen again afterwards in real life, untill he has turned into a perfect medicine which restores health to everything corrupted or not in good health/ For that is required after the oily unctuousness of our Sulphur, which is quite fluid, by the frequent purification of its substance, and thus countless fruits are gathered according to the difference in the degrees. But one has to be cautious and careful when one sees that our snake is impregnated, so that one does not begin too soon with its birth and thus spoil it. When it is again put in its nest, it must be given the nourishing warmth which has the power to dry out.

It must be preserved in a strong container, so that it is not spoiled with excessive food and devours itself. Because in this it is very useful to solely see how it can be purified. The unchanging opinion of the philosophers is everywhere in agreement, that the whole power consists in alternating moistening with subsequent hardening. Then it will reach its goal.

Dear Sons of the Art, Turn away from all error and blindness and note that the truth consists in three things alone, out of which the true and perfect *Elixir of the Wise* is composed, namely, of the Lunar Stone, in which is the white Sulphur; of the Solar Stone, in which is the red Sulphur; and of the Mercurial Stone which contains both natures, white and red, and this is the power of the whole masterpiece!

Dearest ones, I admonish you in the fear of the Lord, do not strive after cheating anyone, so that you may not call upon you a curse to eternal damnation.

You must not publicize the Divine Secret of the Art, for if someone were to divulge it to an unworthy man, he must know that he will die a terrible death and come to a miserable end, because that is inherent in this secret Art.

But when someone keeps it secret and hides it from the insiduous snares of the enemies, he will be secure and free and lead an honorable life in peaceful tranquility.

I admonish you once again not to lie, saying that you possess this gift of God. Lies should be no part of you, because falsehoods shake and destroy the root and foundation of

truth. And the Lord God, who is Truth itself, is enraged, and man will lose his eternal salvation.

Therefore, I, Johannes, a servant of the artists and true alchymists, affirm and swear by my spiritual order, that the whole power of this Art lies in three things alone, namely in the Sun, the Moon, and Mercury, with their processes of preparation. For the White and the Red Sulphur of the Wise are only found in these two (sic) bodies in which wise Nature keeps her seed.

Because in these, the tinging rays are found with the help of our Salt. You must, you who wish to investigate the secret of this Art, come to know the prime matter of those bodies, otherwise your work will be in vain.

The *prima materia*, however, is **not** the common Mercury, but the Mercury of the Wise. It is an oily vapor. For the moist turns into the Mineral Stone, and the unctuous or fatty turns into a metallic body. Into such a greasy vapor, the bodies must be converted, and in that transformation the bodies are killed. And in that way, the grain of the body is put to death and totally deprived of its life.

You must understand it thus: Unless a grain fall into the earth, etc., which is tantamount to saying: Unless the body's gum is not first transformed into its *prima materia*, that is, a greasy vapor, namely into the Philosophical Mercury of the Wise, it will remain alone and without fruit.

Such a vapor is called the Stone, which is known in the chapters of the books. It is the beginning of our Work. The greasy Sulphur out of which the Quintessence is finally produced, is the tinging Mercury and every body that Nature again turns into gold and silver, according to how the Stone has been prepared.

Here ends the work of Johannes Ticinensis.

OF THE PRIME MATTER OF THE PHILOSOPHER'S STONE

WITH WHAT NAMES THE *prima materia* HAS BEEN CALLED BY THE
OLD TRUE AND TRUSTWORTHY PHILOSOPHERS.

- Hermes:* Two Quicksilvers (Chapter 3).
- Democritus:* Two seeds which are not found on the earth of the living.
- Artephius:* In this Art, the only acting thing in the world.
- Geber:* A triple vapor (Book I, Chapter 27).
- Synesius:* The Proprium Agens.
- Mat. Pr.:* Two gums. Also: Two vapors.
- Flamell:* The Primum Agens. Also: The radical moisture, the tough and metallic root moisture. Also: Two dragons, one with wings, the other wingless.
- Trevisano:* A double Mercury.
- Basilus:* A double Mercury, volatile and fixed.
- Theophrastus:* Radix Prima.
- Sendivogius:* Two souls flying over a small river.
- Kl. Bauers:* The triple point of the Universe.
- Böehme:* Two central fires.

Without God's Providence and inspiration, nobody will understand what the *prima materia* is. If through God's Grace, one is endowed with it, the gift of secrecy, humility, cautiousness and vigilance is communicated and given by God, that he must never offer it for money, as the sophists do. It is therefore evident that their cheating is all lies, boasting and fraud.

Johannes von Tetzen

PROCESS OF THE PHILOSOPHERS' STONE

You students of this great Art,
Begin with God's Grace and Favor,
 In the name of Jesus Christ.
He is life, salvation and Light,
Put your trust in Him.
 In His hands He holds the Art,
He gives and takes it from whomever he wants,
For Him there is no measure or goal.
 Without Him, one cannot accomplish the Work.
Therefore, lift up your hearts to God.
He can help you in your hour of need.
 Implore Him for His Grace.
O Jesus! Thou art my hope
And thou art always able
 To help the poor and miserable.
Confer the Holy Spirit upon me,
To be my help and remedy
 For completion of this booklet.
Grant also that after this space,
Freed from sins by Thy sole Grace,
 I may enter the Kingdom of Heaven.
To laud and praise Thy Name
With all the blessed angels
 May I be received.

I will now reveal to you everything.
You will learn the road to the Art.
 In my writings I will show you
How the stone is to be prepared
Of the which the Wise are teaching.
 Nothing will I keep from you.
Meditate on the quality
Of the quaternary Stone -
 It is important.
Hidden within it lies the foundation
Of the high Art. Wits are required
 If the blessing is desired.
Fire, Air, Earth and Water, the four
Are those of which our Stone is made.
 You must know of their properties/
Conceal what is to be seen of them.
What is hidden may remain.
 Pay close attention to this point.
May the power of God assist me
That I may disclose the proper way
 To begin this Work.

Thou holy Light of my heart,
Infuse into me Thy Spirit and Thy Power -
 Illuminate my senses.
I know that nothing is added to our Stone,
That it is one thing alone,
 Out of which it comes.
From which then three are made,
Which are again brought into one,
 From which they have been taken.

First you must well pound this thing,
Then convert it, as you know,
 So that into water it may turn.
Nothing coarse must be left over
Into water turn it by-and-by.
 Away with the coarse earth to the urn.
Then in a water bath it is done
With a gentle heat, such as it is wont
 To have in the soft heat of the sun.
The mouth of the glass is closed
Very tightly; then take care
 That nothing escapes out of it.
Rhasis insists that you must care
That no vapor can exhale
 And evaporate in the air.
Or else the work will be in vain,
nor would you obtain any grain
 When the time of harvest has come.
In the bath your flask should stand firm and tall,
Should stand immovably in the nest,
 Should not vacillate at all.
So let the noble Stone stand,
Let it grow there nicely,
 Within the limits of its bath.
In the water it is made big
In the water no harm can befall it,
 It is not spoiled by the fire.
In gentle heat it will become very fine,
Water alone will cleanse it fast
 Of all impurities.

When it now begins to putrefy,
By the blackness it may be seen
 At which you will be very glad.
Separate the simple root
You know how, take your time.
 You will regret it not.
This book has been compiled
By Johannes Tetzen, greatly esteemed,
 A man highly praised.
A priest he was,
In the teachings of the Lord
 Faithfully instructing people.
What the Art can do,

What is required, he compiled
 To instruct the elect.
Be the book commended to you,
In your heart of it take hold
 Treasure it more highly than gold.
The first key to this Art
Is justly favored by many a sire,
 As helping him achieve his desire.
It counsels you out of a pure heart
To carefully take the weight
 According to the teaching of the Art.
In the Art, walk the right road,
Also, reader, watch the right measure
 If the fruit is to be your pleasure.
Let it be commended to you the weight,
One to twelve will just be right,
 Thus you will not go wrong.

Twelver parts of a clean servant,
One part, properly calcined, of ferment,
 Which you yourself may choose.
When the signs begin to show,
You must gently then divide
 All your Stone into three.
The earth must be destroyed,
The clear must stay above.
 Do not make haste in this.
Let your heavens elevate
The noblest from the Earth
 And sublimate in high.
Work assiduously in the separation,
Assist the King in a friendly way,
 But do not touch it.
The Earth gives growth to our Stone,
The Air retains the Earth alone,
 Also in the midst of the Water.
Out of these three is made
The White Stone, brought together
 By the power of the Fire.
When you have now all divided
Have firmly bound the Water and the Wind-
 The number of the ternary.
Put it in the crucible,
Burn it well, so that you may succeed
 In grinding it in great heat.
Burn it till white and clear it shines
Till it is snow-white altogether
 And in the fire does not melt.

The color is sweeter than virgin honey,
Is sweeter than sugar to your heart,
 And is a treasure in every part.
Now you must pound our Earth

So that it is well moistened,
 As is required by the Art.
Do not give it too little, nor too much,
Only the measure after the Art.
 The teachings will guide you in such.
Do not exceed the right weight,
It would surely harm your Earth
 To be given too much.
Moisten it well, but take note
How much heavier it has become
 By being thus imbibed.
Then set it in a warm place
And boil it and burn it anon,
 Till all its moisture has gone.
Beware of too strong a firepower.
By a slow and gentle glow preserve
 The rich treasure of the Wise,
Whereby you obtain honor and favor,
Leaving poverty and worries behind forever,
 Which age so many a man.
When fully eight days have gone
Since you watered your Stone,
 You must pound it fine,
With water you must wet it again,
Also the Earth you have in the pot,
 If you wish to work correctly.

The King you must dry
With a fiery cloth, till all dirt
 Is completely gone from him,
And he has drunk all the dew of heaven,
Satiated with the food
 That has come from on high.
Now make the body stable,
So that it can stand the flow
 Of the fire's mighty glow.
Nor will you give him his radiance
If you do not manage the King
 Without with the Art being at variance.
When he has melted, feed him
With the white milk which he likes.
 Keep him in gentle heat.
The strong man whom by the power
Of the Sun you have victoriously killed
 And is now dead in the blackness -
Revive him again with water,
See to it that you succeed
 In resuscitating him from death.
You must wash and purify him,
Must bathe him in water,
 And move all his members.
At this time, you must refrain
From putting the man from life to death again
 By the manipulations of the Art.

And then, after his death
Restore him to life again
 Wrestling him forcefully from death.
If you do that, leave the Art I advise you,
You will be cheated, believe you me.
 Give up all your work.
Johannes has taught you correctly,
He has guarded you from many errors,
 As he has learned from many years.
 He has clearly revealed
The Art; has not spared any effort
 To teach you clearly.
Three things, he teaches, to be turned into one,
So that from them will come
 A thing to be praised most dearly.
Ask diligently and without annoyance
How the king can become firm,
 How he must be clothed.
A red robe will be prepared for him,
He will be crowned when he will stand
 In the glory of the Sun.
Oh! How beautifully red is the king!
How he rejoices after his conflicts
 Because he has obtained victory!
Let the evil ones be subject to him,
They will die, if he so wishes -
 They must let him rule.
You now need reason, in various writings
 Of those experienced in the Art.
Know that the King means
Our Sulphur. Keep this
 In your heart.

When then they are turned into One,
Water, Wind and the pure Earth,
 Well combined together,
Then cook them all together
With a gentle fire, and pound them,
 As you have found them.
Strong might will bend them.
The Earth and the Air, by the flood
 Of the Water are suppressed.
Although triple in the persons,
It is yet One thing in the gifts
 Of its essence.
The Father and the Son stand firm,
The Water rises high,
 Falls down again in droplets.
The the Earth is moistened,
The three are brought into one,
 Quite firmly bound together.
From the Father the SOⁿ rises up high,
And from below reaches heaven

Led thus by the Spirit.
When this and the previous are united,
Combined by one into strong love,
Then happens what is supposed to be:
The body is made clear and bright
When the soul is infused
And given back to it.
Then he will live in eternity.
Immortal he will be ready
To have eternal life.

PROCESS OF JOHANN TETZEN

To whom the Father hath bid
To show the Art to God's servant
In writing, as indicated before.
If you desire God's gift,
Then turn your mind
To the fountain of this thing.
Gold and silver you must transmute,
As I am teaching you here,
Into a flowing water.
This is the beginning, this is the root
Which *Hermes* has given us,
Who thus teaches the Art.
Whoever knows the fountain may well say
That it was given him from God
To know the Art on earth.
Take the egg which I am giving you
And follow me, hear my teaching,
How the Stone is to be made.
Gold and Silver, and the like
Are considered precious on this earth,
But must fall back before these things.
All precious stones and herbal juices,
All resins, wood and juice of roots
In it are to be found.
All those who use it are quite healthy,
Illness it drives away at once.
Everything it can subdue.
Life Elixir, it is called,
Death opposing strongly, as it is known.

A sweet fruit, already an apple
Of pleasant fragrance, from a high throne -
It can preserve life for a long time.

Aristotle is very famous,
In his writings very covert,
 Secretly he also taught.
Often did he also say it
And to prove it clearly ventured
 In his book so highly honored:
That a Stone there is, and not several,
Which no thief, however bad he be
 And however much he wants, can steal.
Boil this egg in solar heat,
Boil it very softly, make it sweat
 Quite gently and you won't fail.
Watch that the egg won't break
When you touch it. In the circle of the Sun
 Let it stand quite still,
Till its color it receives
And the radiance is complete
 And like silver it appears.

Hidden in the egg, the yellow lies,
Work to make it red and sparkling
 Like a fiery precious stone.
Quite beautiful and clear is our river,
Wherein the King must take a bath
 To make him white and pure.
Two robes the King must have
To be adorned with them
 And with red well decorated.
First in a white robe dress him,
Then have a purple one ready,
 Wherein he will triumph.
Fire must be the tailor here.
Red and white to be connected
 With the lily of love.
With three threads, the white robe
In the fire must be prepared
 Bright, like the light of the moon.
Work the red robe
With four threads, to make it
 Shine like the rising dawn.
Lovers of the Art are shown
An even footpath by my teaching
 And the right way to the Stone.
When now the king is dressed, and
You see him walk in a red robe,
 Triumphing in his purple,
Know then that our sulphur Red
Has been prepared, which in need
 Can help you and adorn you.
He is a fire, and has the power of fire,
Whereby he is always triumphant.
 Let that be said to the pious"
Made of three, the White Stone
Is granted only by God alone
 To him who has received it.

Only to him it is given
Who has been elected in his mother's womb
And destined to the Art by God.

They thank Him for great understanding
When with uplifted hands

They stand before Him, praising Him.
Here the Lord gives much for little
To the pious, without stinting,
Yea, a hundredfold He gives.
Very often must you imbibe our Stone,
Give it so much of its water
As it can absorb.

But to the measure you must keep.
Let the Stone get wet completely
With the Art and clever teachings.
Dissolve the Sulphur White, and
A water is distilled like milk,
Which will be quite fluid.
Dissolve the Sulphur Yellow and pure,
And you will see it like red wine
Shine transparant in the glass.
In this now lies the total might
And power of the Art, consider it well

And it will be accomplished.
Whoever is wise, clever and very learned
Is greatly honored and esteemed,
Remains free from all miseries.
The first that happens in the Art
By the Wise is accomplished
In three times thirty days.
Two months the second takes to occur,
The third is adorned by the Sun
According to certain measures, they say.

If you pursue these things in the right way,
Everybody will love you
Because of your prosperity.
If you should start again anew,
You will be surprised what it can do
When you see the multiplication.
If you wish to retain the Art
For your honor and praise,
Live piously and honestly.
You have the Art here altogether,
Preserve it then in your heart -
It will not be difficult for you.
One more thing I must teach you,
What it means to congeal rightly
To make the Sun become transparant.
Evaporate the Stone by boiling all the water,

Exsiccate your Stone by Fire,
Quite according to the Art.
When it has been done four times,
Do not spoil it, take good care
Lest it flow together.
The Sulphur will be subtle then.
A slow fire is now required
Wherein it will be converted.
The more you will dissolve it,
And again congeal
The essence of the Stone,
The more you multiply its power,
Its tinging and clear juice,
As you will clearly see.

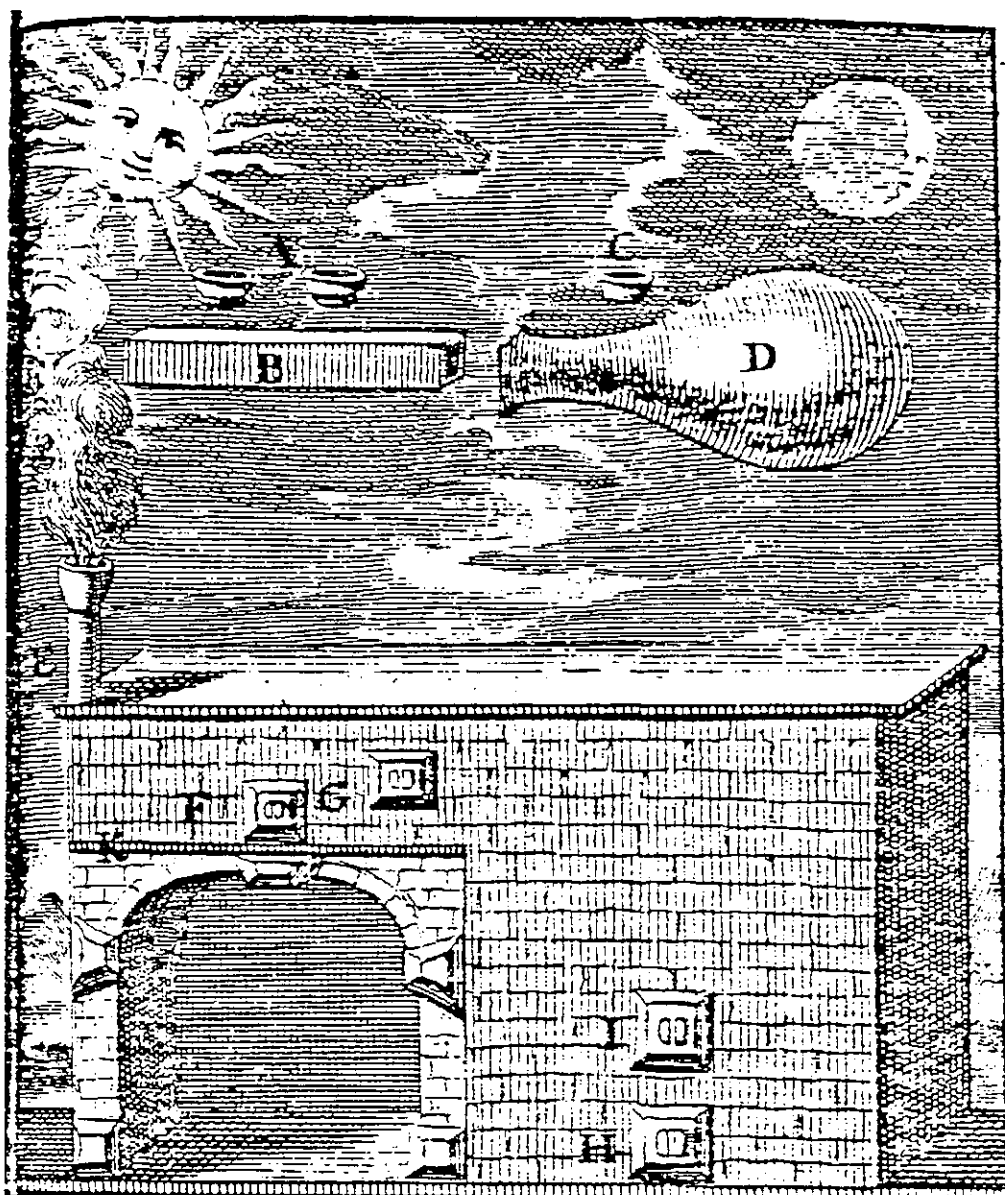
Pray with fervor for Johannes
That the might of Jesus Christ
May save him in the end,
From the power of the evil fiend,
And give him his residence
In His Holy hands.
So that, like the angels,
He may say: "Honor and praise
Be to Thee, Lord, eternally".

* * * * *

This high work is indicated in the names of three things, namely, the Solar, the Lunar, and the Mercurial. Where someone does not devote his attention to these three, one has to assume that he is a liar and an imposter.

I, Johannes, an unworthy priest, teach the secret of this Art only to those who fervently serve Christ in faith, in onsecure words which can yet hide nothing from the Wise. But to the unwise, I give and reveal our Art in dark sayings and riddles.

F I N I S



*Tourneau particulier pour raffiner et distiller
à Feu ouvert.*

*A Tasses pour s'en servir dans le B. B. Espece de
Retorte pour separer les Esprits des Mineraux.
C Coupelle. D Recipient. E Cheminee. F Trou pour raffiner.
G Trou pour distiller. H. lieu des Cendres. I. lieu du feu.
K Platine de Fer*

