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Theatrum Chemicum, Vol. iii, pp. 348, 349.

Also, now you will take the body, or earth or ferment, or, by whatever name it may be called, & weigh it, & note it down in your book, & you will place it in a glass of this sort. Then take eight parts of the ferment, i.e., if you have eight $\frac{3}{4}$ of it, weigh out $\frac{3}{4} J$ of your sublimed spirit, & place it also in a small glass vessel, & pour upon the distilled ∇ with the ferment. But you must place upon each glass vessel another small light glass vessel which shall exactly fit the mouth; & put each glass vessel in a warm bath, & immediately both will be dissolved in the clean water. Which being done, pour together the two waters, & agitate & stir, & mix them well together. For they are easily mixed one with another; indeed, each desires the ingress of the other. The husband seeks eagerly his own wife, & the wife, her own husband. The earth is dry & cold, & desires warm & moist water. So each greatly desires the embrace of the other, & ingress even to the foundation & interior parts of their root. Thus here is a perfect mixture. And also there is no more perfect mixture than that of water with water. There is here no interstice, continually without delay each enters into the other. For they both desire each to embrace the other on account of the great cleanliness which both possess. Therefore, put them both back into clean water, & thoroughly mix the waters together, as has been said, & then place the alembic in a glass, & put the receptacle up to the beak, and in Bath, & distill the humidity in the Bath to that dryness that it may pulverise. Then take it out, & put it in the secret furnace to be fixed in all ways as it is

taught in the white work, & give heat in the same manner as is taught in the white work. And in a short space of time you will behold all the material to be black. Then you may know that the true conjunction has happened, & that the white lurks under the black. And you will know that unless the black shews itself in the Work, there will be no mingling nor conjunction, nor ever could the one be fixed with the other. And where no blackness shews itself, then, there is no fixation between the soul, spirit & body. For, there is no medium which it may simultaneously hold; which medium is that \ominus of the wise, which contains soul, spirit & body, & causes that one should make ingress into the other. That Salt, as yet, lies in the interior part of the body. For the Spirit has not brought the soul out of the body. And where the spirit does not bring out the soul from the body, there the Salt of Nature remains hidden in the interior part of the mixture; & is that Medium Salt which contains spirit & body & soul. And that Salt then lies buried in the interior part of the mixture. In whatsoever way, therefore, that Salt would mix itself with them, when it is not brought out from the interiors of the mixture, & carries under the \ominus with itself, in what manner then could that \ominus have part with the spirit. For this \ominus has the soul in itself. Therefore the Ancients have called that \ominus animated \ominus ; for it contains the soul in itself.

On that account it is the mediator between the body, the soul, & the spirit. For it ought to have part with them. For its own acrimony ought to contain spirit, body & soul, & to effect that the one makes ingress into the other. Therefore, when that \ominus is not brought out from the body with the spirit, & that the \ominus carries under with itself that

which the soul has in itself; & so has no part with the spirit; for it remains in the deeper part of the body. Thus the \ominus must be brought out from the body with the spirit, having the soul in itself; & the spirit ought to carry under with itself, & become one with it; if otherwise it may be the future mediator between the spirit & the body. For this \ominus has the soul in itself; but the body cannot live without its own soul, nor can the soul exist without the spirit. Therefore, the \ominus ought to be one with the spirit, & the spirit one with the \ominus . Wherefore that \ominus is the intermediary between those things, if otherwise they are in future to remain together. And Arnoldus de Villa Nova says; that this \ominus is wonderful. Also for this aforesaid reason it is plain, that in the nature of things, it is not possible that any fixation can be made, which shall remain perfect to the last, where this \ominus is not brought out from the body with the spirit, as is aforesaid.

(The above is referred to by Becher in "Opuscula rariora, p. 157 as to $\S \textcircled{D}$).