

# THE PRACTICE OF PHILOSOPHERS

From the files of Dr. Sigismond Bacstrom

*(copied from an old manuscript)*

This Tract has the above title in the Book Entitled "Revelation of the Secret Spirit", page 37; but in the Work Entitled: "Anima Avicennae" page 165, it is called THE WORK OF RASIS EXPLAINING AVICEN.

## PREPARATION

In the Name of God, and with his help, let us reduce First the Bodies into no Bodies, till their Nature be made thin like Water.

First let us proceed by Putrefaction of the Stone and Decoction, till the Stone, agreeing with Four Natures fall wholly into thin Water, Black, impalpable, in the Balneo of Moist Heat, with most soft Fire. And let us Visit the vessel with the Stone from seven days to seven days for the liquifaction of our Stone; that the Body liquified may come into a Body, coagulate before the education and exaltation of the Spirit of the Body.

Let the vessel be always shut fast that the Spirit escape not from the Body of the Stone; & when the Bodies be well liquified as water, thin and black, then is the Philosophers Stone beneath as it is above and contrary wise.

## THE EXALTATION OF THE LIVING SPIRIT

Let us therefore exalt, out of the Bodies made liquid, the Living Spirit, by a Limbeck, with most soft Fire, after the manner of a soft Body. And afterwards that is last of all, shall you find the Body black and Dark, Dead in the bottom of the Vessel: For every Body lacking his Spirit is found Dead, Black and Obscure. This Spirit is not fit and near to our Work except it be

thin and clear.

#### OF HIS MUNDIFYING

Let us exalt that Spirit by three Exaltations, and that which shall be left in the bottom of the vessel, by drawing out from the Dead Body, let us put into the other substance of the Dead Body.

The sign of the Putrifying of the Spirit and his Mundification is brightness and shining like crystal and other be made Black by Fire.

#### OF THE DIVIDING

Now let us divide the Spirit examine and purged by the Fire in the second Element, of the which one part must be conserved to the Red, and the other part take to the Albifying of the Black Body.

#### OF OUR COMMIXION OF CONJUNCTION OF NATURE

Take our Black Brass, the impure Black Body, and wash him and put him into his vessel, and let us put upon him of his spirit that he swim upon the Body; shut surely the glass least the Spirit have issue and the Body be left Dead as he was before. Then let us seeth him in most soft Fire so long till he be liquified as thin Water Black.

#### OF THE GOVERNING OF THE FIRE IN ALL DISTILLATIONS, LIQUIFICATIONS AND COAGULATIONS

Let the Fire be made small & soft before the Dealbation, like unto the Heat of an Egg hatched under a Hen; and when the Bodies be liquid as water, thin and Black, shut fast the vessel as is said before and seeth it in soft Fire

till it be thick like oil. Then with a little more heat then before continue to seeth till such time as the thickness of the body do shew and be coagulated into a Black Stone. And if it be so then have you well Governed our Work and his Demigration.

The Philosophers did call the First Conjunction, for the Male is conjoined with the Female, and it is the Sign of Perfect Commixion and conception the One of the Other.

This Blackness shall not remain and continue forty Days. We command that our Black Beams coagulated be made white with clean water, which also maketh Red after the Whiteness by Longer Decoction.

And beware Brethren that Ye bring no manner of strange thing to put into the Body; for if ye do it shall be no profit unto you: For the soul entereth quickly into his Body which will in no wise be joined with any strange thing or body. And that followeth again into his Body that he may utterly take away his Blackness and Filthiness; and Multiplieth the Body in one Mass, and Multiplieth the Water of the Bodies. And when his Blackness is taken away his Whiteness is comforted, and his Water is multiplied, and his beauty is more apparent, and the Tincture shall be wrought more in Him, & the lively Water, White as it were a covering to the Body, first when it is Decocted: For that coloureth White, and Black and also maketh Red as before Said.

And when the Black Body shineth like unto the Eyes of Fishes his profit is then to be looked for. And then know that this shall be changed into his Nature and colour; and how much more the Black Body is sodden with his Water so much the more better and clear it shall appear in Whiteness; but if not sodden then his clear water shall not appear nor come to its colour. When the outward parts of the Body are made white so shall also the inner parts be. And when the Body, turned into a Black Stone & into Black Magnesia & Black Lead, is changed into a White substance, shining like Crystal, then it is called the Feminine soul, pure, free from Heavy Bodies, exalted above the Elements. It is

Virgins Milk and the Prepared Sulphur, White, Incombustible and White Lead. And when it is changed into Purple Colour it is called the Masculine Soul, Shining in the Night as Burning Coals: It is also called Red Lead, Red Sulphur not Burning.

The Female is Auripigment or Arsenic. That is to say for the Vapour of the Stone, which is the Water of Sulphur, mingle Auripigment or Arsenic with Lead: For the Male rejoiceth with the Female so that the Female is loved with the Male and their Union Beginneth the Spirit. When they be mixed seeth them in the Bowels of the Glass.

Now have I shewed the strength of Auripigment which is the Female or Mercury, and the strength of Lead which is the Male, Quick Gold, which is made our Greatest Secret. Therefore shew neither him nor her to them that be wicked. These two Perfectly known, it is nothing else but Womans Work and Childrens Play. And know then that ♀, Sulphur Vive and Auripigment are sufficient for thy Life Time.

#### OF THE GOVERNING OF THY BLACK STONE TO WHITE

Now let us return to the Black Stone in his vessel, and let us pour upon him of his Vapour so much as shall be sufficient to flow upon him, the Vessel being fast shut and let us seeth him with soft Fire till he be liquible, and then till he be waxed dry. And so let us imbibe, seeth, liquify & congeal seven times, or more, till he have drunk up all his vapour which was received of his Alterfication and that he be dry without moisture as Dry Earth.

I command you that so oft as you imbibe the Ashes or Earth that so often you make perfect Deferriction till the colour be change into that you seek. Note where it is said into many imbibitions Decoct him till he be without moisture, and when he is Dry he shall quickly drink up the residue of his

Moisture, Work him then so that he be not Burned; and when it is become White Radical Stone then we call it Sulphur Incombustible.

#### OF FIXATION

This done take the Dry Body without moistening & put it in its Glass, or vessel all round made of strong Earth well burned and glazed; and let it be well luted with Strong lute of Sapience, that the Flower or Vapour have no way of going out: And make Fire to the Dryness of the Body and Soul by the Space of fourty days and nights, that he remain continual in one equal Heat Decocting till the Spirit do penetrate the Body; for his Government doth incorporate the Spirit, and the Spirit is turned into his Body. In that Decoction shall appear all manner of colours that may be Wrought.

These days being finished, the vessel being cold, open it. There, by the Grace of God you shall have your purpose, as other Philosophers have had: That is to say a fair Body composed of Four Elements equal, which can be corrupted by nothing. This is the perfect White Sulphur incombustible which slayeth ♂ and changeth him into pure and fine Silver.

#### OF THE CHANGING OF WHITE INTO RED

Now let us divide the White Body fixed into two Parts, of the which one must be conserved for the White Elixir. The other part which is for the Red put in his Glass, & pour upon him of the water conserved for him that it may overcome him. Shut the vessel strongly & seeth him with soft Fire till he liquify as Water. Then decoct him farther with a little Augmentation of Fire till he wax therein like Fat or Oil. After that with more fire continue till he be coagulated into a Dry Red Stone. Then imbibe it as before is said and seeth him & coagulate him & till he be Dry. So do till he have drunk all his vapour

conserved for him. Put that part so dried into a Round Earthen Vessel, glazed well without, lute it and put it in the Furnace fourty one days and nights so that he remain continually in one equal heat more than before, till the Spirit enter the Body by his Regimen.

Saw thy purest Fruit in thy Mercury till he be Dead in him. Dissever the Quick from the Dead, the Dry from the Moist with care; and imbibe the Dead with the Quick and the Dry with the Moist till the Dead have overcome the Quick.

Take hard, heavy, Hot and Dry

Do together, for so did I

Take Hard, Hem Moist and Wet,

Do together even I mete:

Then Art thou Richer then the King

Unless that he have the same Thing.

This is the Way of Soothness

No other way hath Hermes .

He that taketh more or Less

All his Work is like to Bes.

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