

PHOENIX ATROPICUS DE NORTE REDUX - THE REANIMATED BLESSED PHILOSOPHIC

# ADROP

Rescued from the tomb of oblivion, illustrated in vivid colors  
in accord with its nature, qualities and its proper preparation.

and

Presented to all inquisitive minds yearning  
for it, in addition to a little treatise by:

J O H A N N E S    I S A A C    H O L L A N D I U S

## de URINA

HOW TO EXTRACT ALL TINCTURES BY ITS SPIRIT.

Translated from the Arabic-Chaldean-French into High German  
Frankfort & Leipzig, 1744

### P R E E A C E

*ad lectorem*

VERY GRACIOUS, DEARLY BELOVED FILII & FRATER DOCTRINE HERMETICAE  
& PHILOSOPHIAE SANAE & IMMORTALIS ALUMNE (Son and Brother and Stu-  
dent of the Hermetic Doctrine and rational and immortal Philosophy)  
(or: Very gracious, Dearly Beloved Son and Brother of the Hermetic  
Doctrine, and Student of the rational and immortal Philosophy).

Here you have, after many Tractatibus Chymicis (Chymical treat-  
ises) de magno Lapidis Benedicti Philosophiae Ysterio (on the Blesse  
Philosophy of the Great Stone), a brief but good and comprehensive  
treatise, the like of which has never been seen, on the Universal-  
high Tincture work, and the Arcanum of the philosophic *ADROP* and  
Materia Chymica, together with its detailed, perfect preparation  
which, because it will preserve you from many labyrinths and errors

that occur in this high work, you should gladly accept.

But Mercurius Alchymistarum non Mercurius vulgi nec alicujus Corporis ex Metallis imperfectis, sed est omnium istorum principium & radix: non est Corpus Metallicum, sed Spiritus Metallicus essentialis & Temperatus in qualitatibus suis. (But the Mercury of the Alchemists is not common mercury or anything else out of imperfect metallic bodies, but it is the origin and root of all of them: It is not a metallic body but an essential metallic Spirit, and temperate (or: self-controlled) in its qualities.) And it is only a subtle, clear, pure, and eternal substance of Mercurius, Sulphur, and Sal, and it is a Mercury of Sol and Luna.

For this Philosophic Mercury is the beginning of Sol and Luna, in which Nature begins to produce gold and silver, and it is yet not the Mercury of Sol and Luna, as many thousands have believed so far, but it is a Mercury that is found in the mines and which dissolves gold and silver into Mercury.

This our Mercury is added to gold and silver, because we find in nothing else on earth the metallic power that can cause our Mercury's own Sulphur to be coagulated except in gold and silver; for without those two it cannot be prepared or brought to its end or fixity. Therefore there is in gold and silver the astral influence required to perfect Mercury. But it should be noted that we must add Luna to our volatile Mercury in the first operation. It mollifies (or: softens, melts) the innate Sulphur of Mercury, whereby Mercury is coagulated into gold. For Mercury cannot stand great heat, therefore it must be done with gentle warmth. Because if gold

is added to it in the beginning - and ☉ requires great heat - ☿ must get as much heat as ☉ . Then it changes into a red Sulphur which is not liquid nor suitable for the Art, because its Sal has been taken from it. And if someone would later try to fix the Rubeus Philosophorum (Philosophic Red) with gold, he would again work in vain, quia non fit transitus ab extremo ad extremum, nisi per medium (because he had not made the transition from one extreme to another with the help of an intermediary).

Furthermore, our ☿ may well be able to give to the metallic quality form and the Perfectionem metallicam (metallic perfection), but it does not have it within itself in actuality but only in potentiality, unless it is ripened by *coction* with the addition of ☉ + ☾ . Only then will it have this ability in actuality. Then our metallic fire, will not be colored with gold and silver and made fixed with its fixing strength (force) so can it also not be tinged (colored) or self permanent (constant, steady) with the water of the imperfect metals mixed: Then our mercury ( ☿ ) is very volatile (fugitive, transitory, flighty) and an unremaining behind water, although when it is fixed, take the metallic root of the metals as such, and will be a permanent substance.

Likewise, gold and silver are dissolved in this our ☿ . In their Corpore (body) they cannot do it. Even if it (Mercury) is made to flow in strong fire, it does not mix well with the metals and does not color them homogeneously and permanently in their nature. Therefore, one cannot be or do anything without the other. (Note: This paragraph is not clear. I assume that it is about

Mercury that the author is speaking and not about gold or silver.)

Now we have said *Quid sit noster Mercurius* (*what our Mercury is*), but it is not yet known *where it can be found* or *where it is*. For it is indeed in gold and silver, but we cannot open gold and silver in order to obtain ♀ from them, because the opening has to be done *with* this ♀, then it is *Clavis Philosophorum* (the Philosophers' Key).

Therefore, the philosophers have kept very secret where to look for it, so that hardly one in hundreds will find it. Nevertheless, it is indicated in a secret language. At first, the earth had been created without valleys, mountains, stones, and ores. It was flat and fat, and was only transformed into various colors, ores, metals, and the kind and root of the seven metals by the sun's heat. At first, a smouldering-hot steamy warmth developed which went through the abyss of the whole of the earth, together with the qualities of the four Elements. And because the earth had its innate, watery humidity about it, the color became mixed and changed into a *fumus nebulosus* (foggy smoke or steam), or a vapor of the four Elements locked in the earth. Finally it increased so much, after each vapor always tried to rise higher and the earth was thrown hither and thither, that mountains and hills were formed. In those mountains that vapory condition is the most moderate and has been mixed by time and best closed in. But in level earth those vapors do not accumulate so strongly and so much. That is why in level earth we do not find as much good ore, because the soil of the mountains is especially slimy, clayey, and fat in their depth. Out of

the same vapor that is mixed with subtle, pure earth, the nature of the Mercurius Philosophorum arises. But when now this compound is cleansed of its superfluousness and is boiled, a subtle *igneasicca substantia* is generated from ( a subtle fiery, dry substance) it, and it is Mercurius Philosophorum.

This end, then, dearly beloved reader, sufficiently shows the right way to seek our Mercury, the beginning of our Art. And while this Mercury is found in sufficient quantity where ore is being dug out, it is yet recognized by very few. It is neither gold nor silver, nor the common mercury, nor any of the other metals, nor Sulphur vulgi (common sulphur), nor antimony, nor arsenic, vitriol, marcasite, bismuth, spar, magnesium, cobalt, auripigment, salt peter, or the like, but the philosophers say that it is a vaporous little substance composed of the four Elements, and it is a matter that contains all other metals, which can all be made of it.

While we have shown enough what our Mercury is, and where it can be found, and while it can also be sufficiently proven by the *Lumine Naturae* (Light of Nature) that the *Transplantatio Metallorum* (the transplantation of metals) is possible, I esteem that I have this time said all too much about the main key, which is the *Mercurius Philosophorum*, by which one can attain to the Universal Arcanum L.B. All philosophers have considered this Arcanum the highest and greatest treasure of Nature, higher than which nothing can be found in the world. As to how to proceed further with this high tincture work, you will find enough instruction in the present treatise, and nothing like it has ever been found anywhere else.

This excellent, most useful treatise, which has reached us in a strange way, just as other important select writings that have been kept back for so long, I wished to publish here openly, for the best of you, my reader, and all Sons of the Doctrine, while asking you not to take my work amiss but to receive it graciously and to grant me your favor for the promotion of such arcana and other theophrastic writings (note: probably writings by Bombastus Theophrastus Paracelsus). With this, dearly beloved reader, I commend you faithfully to the fatherly grace and protection of the Most High Spagyryus Trismegistix.

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## ON THE PHILOSOPHIC ADROP

The intention and goal of all philosophers is to bring about in a short time, outside and on earth, what Nature produces after a long time within the earth, that is, to produce true gold and silver through their Art. But to achieve this, it is absolutely necessary for them to imitate Nature and its effect by the Art. That is to say that they must select pure and clean earth, white and red - which they call their ☉ and ☾ - and therewith compose their ☿, and in this they all agree.

Just as long and as much as Nature proceeds or does, till finally the pure earth and ☿ become fixed and in plenty supply, just so must you do if you wish to produce something useful. It is indeed true that ☉ and ☾ are nothing but white and red earth in which Nature congeals the subtle pure quicksilver or ☿, and renders it compact *per minimas partes* (in its smallest parts), and has thus generated two kinds of metal, ☉ and ☾ from it. Consequently, the first thing required is that you should have two kinds of earth, that is, white and red earth, which must be clean, pure, and fixed, and that you should fix in them the two Mercuries, the white in the white earth and the red in the red earth. The earth and ☿ must be united *per minimas partes* in such a way that they remain thus united in all eternity, that they can pass all tests, and that they can be liquified together to such an extent that they can tinge metals (just as saffron

colors ▽ ) to a white and yellow color, and do this in a rather large amount and in an abundance of tincture, so that you need throw only a little of it upon the molten metal.

For then they attract and bring to the fore the nature that is obstructed and held back, all *Corpora* and *Spiritus* which otherwise, when they are in their own *species*, are not obstructed and stopped. In this way one can tinge *ad infinitum* and rid the human body of various serious diseases. Whatever power and properties can be obtained in common ☉ and ☽ but not without great trouble and work, and no matter how much labor one may spend on it, they cannot be brought to such great virtue and effect, because the power and vigor, that is, that which gives and distributes life and multiplication to every *species*, is extinguished in common ☉ and ☽ . If, therefore, you can accomplish on earth what Nature produces within the earth, you may rightly be called a *Philosophus Naturalis* (natural philosopher). But you must understand and take note of the fact that the old philosophers did not build their noblest foundation on common ☉ and ☽ , and they have therefore written in their books that this Art costs little, and that a poor man can partake of it and enjoy it as much as a rich man. Which would be wrong, if one would achieve it with common ☉ or ☽ , as these are very expensive and hard to obtain by the poor. Certainly, many have used a great deal of ☉ and ☽ , because they had not correctly understood this. They also lost labor and effort, not without great harm and disadvantage to their bodies and souls, which is miserable to behold. I have not yet known or seen anyone



looking for the philosophers' tincture who did not mix common ☿ (which is the cheater of all alchemists) with common ☉ or ☽, and that is the reason why I do not see any who have achieved or found anything in this Art, but rather do I see those who have become ruined and wrecked by it.

Therefore, be on your guard, I warn and beg you, for although you can make ☉ and ☽ subtle and mix them with the tincture and make some Elixir of them, this common ☉ and ☽ are nevertheless not the right means of the philosophers, because their ☉ and ☽ are two tinctures, namely red and white, which lie hidden in a body not yet perfected by Nature into ☉ and ☽. Therefore you must separate them from their dirty, unclean substance, and unite them and bring them together with earth that is pure and clean, namely red and white, according to their nature.

And these two earths are a ferment of their waters, to such an extent that it is unnecessary to have a ferment for common ☉ and ☽, because all that is nothing but something coming from a body: for all partes nostri Lapidis sunt Homogeneae & Coëssentiales (all parts of our Stone are homogeneous and coessential) and coagulated, which would not be the case if one were to take and use common ☉ or ☽. Therefore, understand the speech of the great philosopher *Guido de Monte* rightly when he writes and says to a Bishop from Greece whom he had taught this Art: "Take a *Corpus* in which there is pure Mercury, clean and without a blemish, and by nature imperfect. For this *Corpus*, when it is made perfect and is well purified, is a thousand times better than the *Corpus*

of common ☉ and ☾." He says further: "In our work there are three kinds of *species*, the Green Lion, the *Asa foetida*, which is a bad-smelling water, and the white steam." He says this in order to deceive the simpletons. For to tell the truth, these three things are nothing but one and the same single thing, *Res una & unius ejesdemque essentia*, to which three different names have been given, according to the three qualities (or: properties) in them.

Consequently, while he calls it the Green Lion, he understands it to be the sun, which causes the world to green *per vim attractivam* (by its attracting power) and rules over the whole world - over everything, even if it is still green because it is still sour and unripe, that is, that which is not yet fixed or perfect by nature, like common ☉.

Accordingly, the philosophers' Green Lion is green gold, living ☉, which is not yet fixed but imperfect by nature. That is also the reason why it has the power to reduce all *Corpora* into their first *Materia*, and to make fixed *Materia* spiritual and volatile. Therefore you may well call it a lion because, just as other animals give way to the lion, all other *Corpora* give way to the might of living gold, which is our Mercury.

The water into which our tincture is infused, is our Luna, and consequently we have two tinctures in our ☿, which can be separated. That it is called *Asa foetida* is so on account of the smell which ☿ has. Indeed, when it has been extracted from its *corpore*, it strongly resembles in smell *Asa foetida*. The philo-

sopher says that the smell is very bad before the preparation of this  $\nabla$  and also afterwards, until it circulates in *quintam essentiam* and is well prepared. Then it has a very nice smell and is a medicine for lepra and all epidemics and diseases. Without this living gold, you could never make *Aurum potabile* (potable gold), which is an Elixir for life and for metals.

With this Raymundus Lillius agrees when he says: "We dissolve silver and gold with something that springs from their own root in their *species* and is coëssential with them, yet imperfect by nature.

The above-mentioned Raymundus fixes these two tinctures upon gold-lime and common silver-lime with great trouble and at great expense, which may well be good but is only suitable for great and wealthy gentlemen. But there exists another way, better and easier for the poor, which he calls a white steam. Know then for sure that it is indeed so: For during distillation, a white steam appears before the red tincture, which, when it rises in the alembic, turns the glass white like milk. Therefore they also call it Virgin's Milk.

Wherever you find something written about these three things, understand that it is but one single thing which, as indicated, has three properties.

But I will here discuss a *dubium* (doubt) which confuses the simpletons: Raymundus says that our father shows himself in a filthy, dishonest form, and that he is in all things and in all places. How do you understand this?

Indeed, some are so stupid and of such little intelligence

that, hearing that the philosophers write in their books that our father is in all things, they take various substances of which some are bad and base. They calcine them, distill them, and conjoin them, and other like things. This the philosophers severely punish, saying: If you look for the secret of the philosophers in human excrements, you lose your time and find that you have been cheated.

The philosophers also say that he is generated between two mountains, that he is thrown upon the dungheap, also trampled under foot, that he is generated between man and woman, and that he is in me, in you, and in such like things.

This is the reason why some simpletons, on hearing the like, distill urine, others human excrements, others eggs, others human blood, others old rags, and the like. Finally, one gains as much as another.

But because they are so stupid, one should not wonder that they wish to make ☉ and ☽ out of things that have never been *ex specie* ☉ is vel (or) ☽. For no one can give what he does not have, likewise nettles do not produce roses.

How then can we resolve this *dubium*? This you should be sure of: that when the philosophers say that our father is in all places and in all things, they speak the truth. There is no great difficulty in their words if you consider the matter quite naturally, since on earth there is neither an animal nor a thing nor a mineral with a living power or vigor within itself that could be generated without natural internal heat and without its

*species*. That is also how the philosophers understand it, namely, that these *species* are always germinated by the internal natural warmth, without which heat you could not have the least little thing. Therefore, in this way our father is the *pura Materia*, which is the nature of gold, and it has a heat that gives power and vigor and multiplication. By this heat the father can be taken in his *specie* and can be multiplied: and that is our secret fire of nature which our father works in the glass, just as the natural heat, together with adequate humidity in the earth, does with the fruit, so that the fruit is first putrefied and afterwards brings forth in great quantity and multiplicity.

Therefore, whoever does not know our heat, our fire, our bath in our glass with a moderate fire (which is always at the same measure and degree inside the glass, not outside), our mountain of dung, our *ventrem equinum* (horse's belly), our moist fire, etc., will never obtain this Stone nor get near it. We also have our burnt water, our burnt wine, our water of life, by which some understand water of life extracted from wine, oil, or other *Liquoribus*. And because that which gives to each thing its power and vigor is the cause of the multiplication of each thing in its *specie*, so you should also take ☉ or ☽ with which you make ☉ and ☽, which has not yet lost that which gives it power, strength, and vigor, *vigorem & fortitudinem*, but that which is alive, warm, and moist, and which has the might and strength, *potestatem potentiam*, to reduce all *Corpora ad vegetativam suam naturam* (bodies into their vegetative nature). Because by its (that which gives

the *Vigorem*) help, the man who is dead in his *Specie* and who has no more power and vigor to multiply by the Grace of God, can again become alive and multiply or: reproduce in his *Specie*).

I have not yet sufficiently explained how our father can be generated between man and woman, and between two mountains. But I will elucidate for you the secret of Morienus, who says in his Epistle to Aaron the Philosopher that the *Corpora* taken from small mountains are the white and clear *Corpus*, which does not suffer any putrefaction or disturbance (or: change), and is not subject to them, and is generated between man and woman. By these two mountains we understand ☉ and ☾, which are far above us, and which generate silver and gold on earth through their influence, both of which are in our ♀. By man and woman they understand *Activum* & *Passivum*, that is, *Activa* in our ♀ and *Passiva* in our earth.

If now you wish to get the Stone, you can have it, because it is common to both rich and poor. But there is a secret in this Art, which leads many into error, about which there also arises a *dubium*. I said before that our father is a thing common to rich and poor alike. Now, however, I am asking, is there a difference between the father (*id est Materi*) and the perfect Elixir? To that I reply yes, because our father is nothing but our ♀, which is our ☉ and ☾, our red and white tincture which each of us can have. The Elixir is different. For just as our ♀ could be fixed, or could become fixed, in such a way (namely, on its own earth or on the earth taken from the little mountains) that it could become an Elixir, our ♀ could also be fixed on gold or silver earth, both

of which are not common or easy for the poor to obtain.

So that you may understand the beginning correctly: Our Stone is a common and single thing. Before the perfect Elixir is made, however, one must have various things out of which to make it. That is why Raymundus says that its own earth is not altogether or always natural. Guido understands this well when he teaches the Bishop that it is all the same, that he can take whatever earth he wishes, provided it is fixed and pure, meaning one should not worry about the earth, of what substance it is - with which view Alphidius concurs, saying: "The *Feces* from which you have extracted your  $\nabla$ , are not worth anything, are no good, Therefore, you may well throw them away and mix your Mercury with other earth that is more subtile."

In order to remove all doubt from the poor and tell him what kind of earth is best, and which is most useful to him, *quae ipsi proprior aut propinquior*, so that his eagle can rise and soar on its wings: Aristotle calls the earth by its own name, in common parlance, he says the following: that it is the end of the egg. By that he understands the nature of the metal which is Mercury with its Sulphur, well proportioned by Nature. Three things come from the egg, however: the red, the white, and the shell. We require only one thing, that is, the shell. This is the end of the egg, which is the last part made perfect by Nature. It resembles a mountain, and is generated between man and woman. When it is well calcined, it is the whitest and subtlest earth, and the most resistant to fire. It also lasts longer in the fire than all other

earths, and it also accepts the tincture, so that you can transmute with it, and thus with the Art, the nature of metal which those who work in this Art do not believe, but only those who have tried and experienced it.

The other earths, which contain a mercurial moisture, do not absorb our ☿ as well as this one, because they contain enough moisture themselves. For the moisture that this earth has, or should have, is multiplied by Nature into white and red, in which there is water and oil - as there is in the blood - (which can be prepared for the medicine but not for the tincture of metals, and burnt with the Elixir of life). This earth is sometimes hated (when its inner matter is putrefied), and then it is thrown upon the dungheap, just as is done with an egg when the pure substance has been eaten out of it. In order to test if this earth would drink or accept my ☿, I once threw a little of ☿ upon this earth, and it soon became fat like fresh cheese. When ☿ had evaporated, the earth turned yellow due to the tincture of ☿. Therefore, take well care and watch the practice, because people are often cheated in it.

In the name of God, dissolve your *ADROP* in distilled vinegar in B.M., and stir it well with a stick, three times a day. When it has settled, incline the glass and either empty it or pour the liquid off, and again pour fresh vinegar on it. Again stir it, and when it has settled, pour it off. Do this as long as the vinegar is colored, which may take eight days. After this, draw it three times through a felt, until it becomes transparent



like a crystal. Evaporate it, then draw the vinegar off per B.M., and do this till the rest is like a mash or rubber (or: gum). Now remove your matter from the vessel and preserve it. You will do this with the said *ADROP* till you have twelve pounds of this gum, and then you will have of this earth the earth and the brother of the earth.

Now put three pounds of the said gum in a *Distillatorium* that contains approximately two quarts. Put the Alembicum on it, and seal the joints well with beer, good eggwhite and flour, well mixed together on a small piece of cloth. Set it on a sand-furnace in such a way that there be a two-finger-thickness of sand around it up to the middle of the retort. Apply the receiver and give it gentle  $\Delta$ , so that you can get the Phlegma, which is not worth anything. (Do this) till you see a white steam rise in the *Alembico*, turning the glass white like milk. Now change your receiver, which you must well seal, as this steam or smoke rises violently *cum impetu*. Increase the fire gradually till you get oil as red as blood, which is an airy gold *Aurum Aethereum*, bad-smelling, and Philosophic Gold, the blood of the Green Lion, our *Unguentum*, which is a comfort for human bodies in this life. And in the same form it is also the *Mercurius Philosophorum*, an *Aqua solutiva*, which dissolves gold while retaining its *Species* - and it has many more names. Continue the above-mentioned distillation for 24 hours after the white steam has started to come. Then it will be perfect, but the  $\Delta$  must finally be increased to the highest degree. Then remove it, close it well, so that nothing can escape, then preserve it for later use.

## ANOTHER METHOD

Take six pounds of our *ADROP* that has not yet been dissolved *in aceto* (in vinegar), put it into an earthenware retort containing about four quarts, seal it well, set it in a furnace as if you were going to burn *Aquaafort*, put the receiver in front, distill the  $\nabla$  or *Phlegma* from it - which is not worth anything - with a gentle  $\Delta$ , till the white steam rises. Now change the receiver, seal it well behind, distill, and increase the fire gradually, the longer the more, and finally increase the fire as much as is required to burn *Aquaafort*. Continue for 24 hours, and you will have the Green Lion's Blood, which we call *Aquam Secretam* (Secret Water) and *Acetum Acerrimum* (the most acid vinegar). With it you can reduce all *Corpora* to their first *Materia* and can also purge all human bodies of various serious and incurable diseases.

And this is our  $\Delta$ , which is at all times burning in the same way and to the same degree, outside and inside, and this is our dung, our water of life, our bath, our *Venter Equinus* (horse's belly), which produces wondrous things in the secret work of its *Species*. It tests all *Corpora*, dissolved and undissolved ones, which the philosophers call warm and moist wine, it contains the fire in *ventre suo* (in its belly), like a fiery water, or else it would have no power to dissolve the *Corpora* into their first mat-

ter. This is our Mercury, our ☉ and ☾, which we use in our work.

Now remove the *Feces* - which have become charcoal-black - from the bottom of the retort, calcine them for eight days with a gentle fire, and thereafter again eight days with a stronger fire. Continue doing this till they become white as snow, or calcine them three times in a potter's stone (or: furnace) with greater and stronger fire, till they become white.

When you have brought and reduced the *Feces* to a white calx (or: lime), putrefy and change them to a new whiteness and redness by putrefying them with your ☿, which whiteness and redness they did not have before.

Because the philosopher says: First calcine, then putrefy, dissolve, distill, sublimate, descend, fix it, and wash it often with the water of life; dry it, and copulate, *fac matrimonium* (make a marriage) of the body with the soul. If you can mix these things and bring them together naturally, the ▼ will coagulate when you open the *Corpus*. Then your *Corpus* will die from pain, that is of the bloody flux, and it will change color, as you will see in the clouds after three days. It will rise to the moon and afterwards to the sun, by means of the oceanic sea which is round without an end. When it is in a small town and when it is applied and conjoined, the Art is perfect. This work does not require much expense. Rejoice, however, that you have started it, and be patient and continue with the work to the end.

## HOW TO PUTREFY AND ALTER

Put part of the said calx into an ostrich egg and pour enough of your tincture over it to cover it completely. Seal the egg well, so that nothing can escape from it, put it for eight days in a humid and cold place, to putrefy it. After eight days, when the matter is dry, pour again as much tincture over it as before, and let it stand once more for eight days. Continue thus every eight days until the earth will no longer drink or accept anything. Now let it stand at the same place till it turns black like pitch. Then put it in a natural bed, and let the moisture become fixed with the earth, till the earth becomes white as snow. When it is beautifully white, you can divide it into two parts, keeping one for the white, the other for the red.

Now ferment the first part to the white with the calx, as will be said later, and the red with the ☉ chalk. If you wish to use this Red for making ☉, you must reduce it to a red powder, like dragon's blood, just by digesting it with a long-lasting fire. With part of your Mercury you can turn this red powder into an oil by circulation. It will be *Aurum potabile*, *Elixir vitae*, and the metal will be changed into perfect gold.

But I will now teach you a general rule. If you wish to make only a white Elixir, it is necessary that you divide your tincture into two parts. Keep one part for the Red work, but distill the other with a gentle fire, and you will get a white water, which is our white tincture, our eagle, our ♀, our Virgin's Milk.

When you have these two tinctures, or the white and the red ☿ , you must practice with them on their own earth or on the prepared calx of metals. For the philosophers say: One must not worry about the earth, of what substance it is. Therefore, take the said earths, which have been transformed into white and red, as said, and ferment them in the following way:

AD ALBUM (to the White)

℞ . Silver-lime and altered earth, *ana*. Grind them well together, moisten and sprinkle it with your ☿ , which is called *Lac Virginis*, Virgin's Milk, till it becomes soft as dough. Now put it into a glass *Sublimatorium*, its *Alembic* on top, and first distill the Virgin's Milk off with a gentle fire, and preserve it well. After this, increase the fire and sublimate everything that can rise around the *Urinal*, just as is ordinarily sublimated. This is our sublimated ☿ , made from our transformed and metallic *Corpore*, which is thus made volatile with the help of  $\Delta$  , so that it can be sublimated so much that we cannot wonder enough.

Therefore, pound all the sublimate with its *Fecibus* and residue, moisten and sprinkle it again with the Virgin's Milk that you have preserved, distill and sublimate it till everything stays fixed together in such a way that no fire can make it rise.

Thus you will have your sublimated and fixed Mercury, instead of which the unintelligent and ignorant will take the common sublimate that is sublimated with vitriol and saltpeter, in which they

are very much mistaken.

When you have fixed everything in the form of a white earth, pour on it an equal amount of Virgin's Milk, so that it floats on top or rises above the water, circulate it *in Balneo* till it turns into a thick oil. After this, dry it to a powder in a stove of ashes, then calcine it, and after that repeat and reiterate everything, as was first said concerning the Virgin's Milk. If you do this often, you can augment it considerably; and in this way you can augment it *ad Infinitum* by nourishing and augmenting it with Virgin's Milk.

Finally, if you wish to make a *Projection*, coagulate it to an oily substance or a fat powder (*in Substantiam oleaginosam, vel pulvèrem unctuosum sive unguentosum*). Throw one part upon a hundred parts of ♀ *crudi*, or another prepared metal, and it will convert it into good silver, passing all tests.

Just as I have here said about the White, you must also do with the Red - with the red ♀ upon the lime of metals, that is, you must ferment by sublimation upon transformed ⊙ lime, as you did with the White on silver lime.

But take note, you will never get the right silver and ferment unless they have previously been converted from their first qualities by our ♀, and brought to a new whiteness and redness by means of *Putrefaction*, which whiteness and redness they did not have before.

When they have turned white after *Putrefaction* and are able and inclined to merge with our sublimated ♀, they unite natur-

ally *per minimas partes* and become fixed together, so that they can never be parted or separated from each other. This would never be the case if only one of these two were fixed and not the other. Then they could not unite *per minimas partes*, because the *Spiritus* could neither enter the *Corpus* nor penetrate it.

But when the *Fermenta* have been made spiritual, then the *Spiritus* are conjoined, and the *Corpus*, if it was once perfect and fixed, is eager and has a natural *disposition* to come again into its first *Fixation*, to accept it again, yes, much more so than a *corpus* that had never been perfect or fixed. When it again accepts the said *Fixation*, it carries with it in its *Specie* all *Spiritus*, which are united with it and are not outside its *Species*, such as living sulphur, arsenic, sal ammoniacus, and other like things.

You may well unite common Mercury with the *Fermento spirituali*, but it will never combine so perfectly that it can stand all tests. Just as our Mercury will not unite with the lime of a ferment that has not been altered.

Therefore, this point of natural philosophy excludes all Whites (*Albedines*) and tinctures that do not come from the right kind of alteration and proceed before the tincture was conjoined and united with the *corpore* and *Spiritu*.

In this connection, *Raymundus Lillius* has given us this conclusion, saying: "Know, my son, that there exists nothing white or red that Nature has created white or red on earth, that could make the Elixir, unless it has previously passed through the philosopher's wheel (*rotam*)".

ANOTHER METHOD VARIATIONIS & ABBREVIATIONIS,  
WITH WHICH, RAYMUNDUS LULLIUS, EXPERIMENTED.

Take calcined vitriol - which calcines like ash and is *pulvis impalpabilis* (impalpable powder) - put it in a *Urinal*, pour enough Virgin's Milk on it to cover it, close the vessel well with some linen, set it to putrefy in a humid place for eight days, and after eight days give it again just as much of your Virgin's Milk, and continue thus every eight days till it no longer absorbs anything. Let it stand well sealed in this place till you see float on top a crystalline earth, like fresh eggs or roes, which remove from the *Fecibus*. Put the matter into an ostrich egg, well sealed and glued, in a rather strong ash-fire, so that it becomes fixed. Increase the fire, and continue till it takes on a yellow color. After this, increase the fire again till it - the earth - turns red like dragon's blood. Then, once again pour some of your Red upon it, enough to cover it completely, and coagulate it through *Circulation*, so that it becomes like oil. After this, dry it to a powder, and throw one part of this powder upon 40 parts of finely molten silver with one part of gold, and all of it will be transformed into fine gold.

If you wish it to get a higher (or: stronger) color, as high as possible, take part of your *Elixir* in the egg, put it in a *Urinal*, pour upon it some of your ☿  
♀, composed of a very strong cor-



rosive (Aquafort) made of vitriol-saltpeter. Let the  $\nabla$  evaporate with a gentle  $\Delta$ , and the tincture of these two will stay in your *Elixir* and will augment it *in quantitate & colore Elixiris*. If you do it often, it will turn into an oil, and if you dip a red-hot silver-leaf or *Laminam* in it, it will be colored inside and outside. If you melt it with a tenth part of gold, it will turn into gold and stand all tests.

But if you take as much white earth  $\text{♂}$  or altered soul as there is white earth of vitriol, and fix them together on altered lime, and thereafter you turn it red and into oil with your composed Mercury (with the Aquafort comps.), you will have the *Great Elixir*, with which you can transmute  $\text{♁}$ ,  $\text{♃}$ ,  $\text{♀}$ , and all other *corpora* into perfect  $\text{☉}$ . This gold, however, is not suitable as a medicine for the human body. You can accomplish this work in three months.

#### ANOTHER ABBREVIATION

You can also abbreviate your *Putrefaction* and *conversion* by half, if you make it sharper with your red and white waters. Thus you should fix your sublimated and calcined  $\text{♀}$ , then dissolve it several times in your White and Red, till everything is together converted into  $\nabla$ . This water will putrefy and alter the lime of all metals in three weeks, because you have united the two Mercuries which are two fires, namely, the natural  $\Delta$ , and the  $\Delta$  that is against Nature or unnatural.

## HOW TO FIX ☿UM = ATUM

First, sublimate your ☿, and if there is half a pound of it, add saltpeter, vitriol, *ana*, (of each) half a pound. Powder them together in vinegar till everything turns into a white dough. When it is thus pounded and white, sublimate it as is customary. Do this seven times, adding each time fresh matter, till it all becomes bright and clear like the sun. Then fix it in the following way:


Put two pounds of it in a phial with a neck five-fourths of an ell long. Seal it well, set it in fine clean ashes or sand, so that the round part be completely covered with the ash. Give it a gentle fire for a week, increase the fire in the second week, still more in the third, as much as you can. Then it will become fixed. After this, dissolve it in Virgin's Milk and proceed as above. If you wish to get a little white *Elixir* in a short time, take your white composed Mercury, fix it upon silver lime that has not been altered, and when part of it is fixed, add some more, which you must do frequently until the fixed matter melts like butter on a hot tin. Then you must throw one part upon ten parts of pure ore or copper (*arain*), and you will get good silver for various utensils.

You can do the same with your red composed Mercury by means of the said red, sublimated, fixed, and calcined water of Mercury. If you melt it in red water, then circulate it on unaltered gold lime, you will have a good tincture for silver utensils and jewelry.

## ANOTHER ABBREVIATION

In a *Circulatorium*, upon one part of lime made of eggs, put some of your red and white water, till the lime is covered. Close it with a glass stopper or a piece of glass that fits and closes well, and seal it well with the following *Luto*:

Take lime, iron, gunpowder filings, powdered filings, crushed glass and honey. Boil everything together and seal with it. Then circulate it in the bath till everything is dried to a powder. Now give it again fresh or new Mercury, as you did before, and continue this till it becomes like another metal, and it will convert that into gold or silver, depending on what the *Elixir* is.

In this way you can alter your Mercury on metallic lime, and you could not find a shorter way. Now put one part of gold lime into your *Circulatorium*, adding fixed ☿, and put on it enough of your red Mercury to cover the lime by two fingers, then seal the *Botiam* (  ) with a suitable glass by the following *Luto* well sealed together. Take honey, *Bolum Armenum*, powder of iron slag, well calcined, and boil them together till all is thick and black. But know that the *Lutum* will not be good unless it is well boiled.

Now you must circulate it in the furnace with a gentle fire, and leave it such as till the red Mercury is reduced to a red lime, dry and fixed. After this, add once more some of your Mercury that it is black like oil and will no more drink or absorb anything of your Mercury.

Now take some of this *Elixir* that is like oil and project it

on ten parts ☿ *crudi & purgati & puri*. If it has previously been put on coal in a crucible and begins to smell, it will convert all of it into a red, fixed and dry powder. Now put these eleven parts in a *Circulatorium* and do as before, and your *Elixir* will be augmented all the more. In this way you can augment immeasurably, and one part of these eleven parts will reduce and convert a hundred parts ☿ *crudi* into powder, of which each part will convert ten parts of metals into perfect gold that can stand any test.

#### YET ANOTHER ABBREVIATION

Dissolve your red lime of ☉ and Mercury with a strong corrosive made of vitriol and saltpeter, as is customary. When dissolved, put it in a *Circulatorium*, set it in B.M. uncorked, so that half of the ▼ can evaporate. Then seal the *Circulatorium* as well as possible, fix everything into powder with a gentle ▲ on ash. Now add once more fresh corrosive, dissolve it as before, evaporate it and fix it into powder on ash. Do this ten times, then your matter will be cooked so much that it will not absorb anymore of the corrosive, and it will no longer fix into a powder but stay thick like oil, and it will convert all metals into perfect gold, that can stand any tests, but it is unfit for human bodies, etc.

LAUS DEO (Praise be to the Lord)!

## CALCINATIO METALLORUM

h + 4

Put one of these in a big iron spoon with a long handle, set it in a big burning flame-fire (or: reverberating fire) that will reverberate the flame on the metal, then draw the foam - no matter how it is - to the edge of the spoon with another iron like a hook. Do this till everything turns into foam. The flame will cause this foam to become white like flour. Remove it from the  $\triangle$  and let it cool down.

## OF $\odot$ AND $\ominus$ CALCINATIO

Make an amalgam of  $\odot$  or  $\ominus$ , as the goldsmiths do, so that it becomes like butter. Grind it on a marble - only *per se*, without any *Liquore*, till you no longer see any Mercury. Now put it in a *Sublimatorium*, elevate and sublimate it, take the *Feces*, grind it again with its *Sublimat*, sublimate it again, and do this till the Mercury no longer rises. Then throw all into warm  $\nabla$ , to draw out the salt which you must distill with a cotton cloth or a wick, as you well know. Subsequently, you must well dry the oxide. It will be *impalpabilis* like flour. Preserve it.

## CALCINATIO $\♂$ & $\♀$

Sprinkle *Laminas* (filings)  $\♂$  or  $\♀$  with distilled vinegar, and do this till all has turned into rust, letting it dry each time at the air. Now put the foremost metal into a strongly burn-

ing  $\Delta$  with a spoon, and when it is redhot, throw it into distilled vinegar. After this, strain the vinegar into an earthenware dish (or: basin, bowl), evaporate it, and you will get a red earth which you must dry and preserve.

#### ANOTHER $\odot$ OXIDE

Another philosopher teaches us how to make  $\odot$  oxide in another way, namely as follows: Make an amalgam with one part of  $\odot$  and 24 parts of  $\text{☿}$ . Then your  $\odot$  will be soft like dough and quite subtile. Put it into a phial (*id est Phiol*), in a furnace with white sand, give it strong  $\Delta$  so as to make Mercury boil, and continue thus for five days and nights to make Mercury rise all the time. You must push it down again with a small stick wrapped in a small piece of cloth, and in so doing you will make it go down to the bottom again. Continue in this way and increase the  $\Delta$  the longer the more, till Mercury is again converted into a red powder like dragon's blood, and is so dry as to make you believe that there is no more Mercury. Then let it cool down, and you will find as good an oxide for the red work as can be obtained. If you are patient and allow the  $\Delta$  to take its natural course in dissolving it (or to dissolve it, according to whether its nature or its Spiritus requires it), you cannot fail in this Art.

### A COMMON AMALGAM

Put four parts of ☿ into a crucible on warm ashes and one part of filed ☉ into another crucible on burning coal till the ☉ turns red. Then throw it into the Mercury in the other crucible. When it begins to smoke, stir it well with a little stick till it is well amalgamated. When this is done, put it into a wooden dish full of water, and you have your amalgam.

### CONTINUATIO SUPERIORUM

Until now I have taught you how to make the *Mercurius Philosophorum* red and white, and how you can make it more subtile; likewise, how you must make your oxide, how you must putrefy and convert it into fresh white earth, which is our ☿ = , and how you must shorten the time of the *Putrefaction* and *Alteration*, how you must fix and dissolve, in order to make of them a perfect red and white *Elixir*, and finally, how you must multiply it, namely, when you let them imbibe their own white or red water, and that this is the right way and means, although lengthy, but does not cost much and is the great and common way of those philosophers who have profited by and accomplished something in this Art.

Therefore, because I have disclosed this Art to you, be patient in your work or else it will not be worth it; and above all, fear God, believe in Him, live in accord with His commandments, and help the poor. Then you will find point by point that everything

that I have written is the truth, provided you understand it correctly and work well to the praise and honor of our Lord Christ, to whom be eternal honor, thanks and praise.

You must work and proceed in the above-mentioned manner with the red and white *Mercurio simplici* or *composito* upon the jewels of the sea (gold and silver) as you have heretofore done with vitriol. Then it will become the *Great Elixir*.

By the said means of the *Putrefaction* you will be able to convert all things. That is why the *Philosophi* say that the *Elixir* can be made from all things that are fixed on  $\triangle$ , because you mix your red and white Mercuries with these things that are fixed and stand in need of them.

And you can thereby convert into a metallic form certain *Corpora* that have never been metal, such as glass-powder and eggshells, which is the earth between two mountains that is thrown upon the dungheap. For if the eggshell is well and perfectly calcined, it can stand the fire much better than  $\odot$ , and there is in the whole world no earth more subtile, fixed, and better for the poor than it.

This is the intent and purpose of the philosophers, to make the metals here *on* earth in one day (*percifere Metalla*) which Nature makes *in* the earth in a thousand years, which seems impossible to many people. The *Philosophi*, however, who melt their *Elixir* on the glass, say that we must not worry much about what kind of earth it is, and in this way the glass can become malleable (*malleabile & ductile*) and be transformed into metal by means of its transparent fixed tincture.



From this it is easy to perceive and see that it is a *Scientia* that is feasible, and that can better retain the volatile nature of Mercury (*volatile Mercurii potest retinere*) or better, become incorporated with it, than one that does not contain any Mercury and is without any moisture, which is in no metallic *Corpore*, be it as well calcined as it may.

Therefore it is evident that our ☉ and ☾ are nothing but a white and red earth in which the pure Mercury is completely fixed (*per minimas partes*), in all its parts, namely, in such parts as can no longer be divided. In this way we accomplish and bring about by the Art what Nature creates within the earth.

That is why I conclude that the earth can be a ferment in a water if it is fixed in itself, and such a water, if it is pure and clean, can ferment the earth in a white or red tincture without any help from the ferment of common ☉ and ☾. Therefore the *Philosophi* say that their *Lapis* (Stone) is as common to the poor as to the rich, which would not be true if one were to have ☉ and ☾ ferment, which are worth a great deal and are hard for the poor to come by. I am also telling you that the *Lapis* can be found where people least suspect it and that it is so easy to find that anyone could have it if the *Secret* were revealed and known.

But *diversi Philosophi* have *diversa media*. In conclusion of all their summaries, however, I am telling you that our earth imbibes, absorbs and fixes all our Mercury, and our Mercury washes and tinges our earth, so that one is the other's ferment. Because the white Mercury of silver gives a perfect silver tincture, and th

red Mercury a golden. Then, when they are fixed together, they make ☉ and ☽ together, without any help of common ☉ and ☽.

Yet, irrespective of all this, we must thank Raymundus who says that he fixes his tinctures in the nature of ☉ and ☽, saying: "We take our tincture from a base (or: insignificant, mean) and bad thing and ferment it with common gold, etc." But his work is costly and dear, because he melts his Elixir on common gold which he alters in two years and extracts two Elixirs from it, as I will teach you, that is, white and red, and he causes the white Sulphur to operate wonderfully without the help of ☽.

If you consider it a good idea, you may begin your work on such a basis, but it will be done at great cost because it is made only for the sake of metals, while it should also be done for the Great Elixir of life. To make it, our red Mercury must be circulated in *Quinta Essentia* in the following way: namely, with Virgin's Milk, which should be composed and perfectly fixed with an equal amount of sublimated ☿. Alter the oxide in white Sulphur, *bene fixando & calcinando* (fixing and calcining it well), to destroy the quality of the fire that is against Nature. This water (*id est Aquafort*) is added in order to putrefy and alter it. After this, you must nourish it with your Virgin's Milk, which must be such as and not composed, till it is perfectly fixed. This is to be done with a rather large quantity of Virgin's Milk. When it is well fixed in this manner, you must make it volatile and spiritual once more, and volatile solely by your Virgin's Milk. Then turn part of it into oil or a thick *Liquor* like oil, by *Circulation*, and you will

have the perfect Elixir for converting quicksilver and all *Corpora* into perfect ☽ .

But make the other part red with your red Mercury, fix and calcine it, then make it volatile once again with your *Fluvio menstruali rubeo*, fix it, and then circulate it into an oil. Then you will have the right ☉ *potabile*, *Elixir Vitae & Matal-lorum* (potable gold, Elixir of life and of metals).

You can make it much better by fermenting it with *Speciebus*. Then you can prepare your *Great Elixir vitae*. Know that, if you take the red Mercury and add some ♀ , which must be sublimated, fixed, and circulated on Tutia, vitriol and iron till it is red, you must circulate all together till it is all converted into oil. Then, when you take red-hot ☽ and cool it therein, it will become lemon-colored, and if you melt it with one part of ☉ , you will have good gold to make various utensils from it.

#### REGULA GENERALIS (general rules)

Whoever wishes to accomplish something useful in this Art, must make his medicine gummous, so that it is easy to melt, that it will melt on a tin like wax and yet not fume any more. Each part is to follow the other in the *Perfection*, and it will dilate within itself, penetrate into the *Poros* of the metals upon which it is thrown, and join them in such a way that they can never again be separated.

But if something remains in the medicine or part thereof that

can still be pulverized, it is not truly gummous, and if it were projected on the *Metalla*, it would separate the *Poros* and render those metals brittle.

Therefore it is necessary that your medicine be so subtilized after it has been fixed by *Solution*, *Coagulation* and *Fixation* that, if it is turned into an oil, the oil cannot burn, so that your medicine could rather be called a *Species* than a *Genus*, which is only a tincture in a fixed color.

When then you can make your medicine in this way, you can give a beautiful color to all metals that can be worked with the hammer, but not to others.

And know that Raymundus says that the *Corpora* that are dissolved with the *Menstruo naturali* are always the second oxide and not the first. He is in the habit, however, of dissolving this metallic oxide with the composed Mercury, in order to shorten the *Putrefaction* and *Alteration*. He calls them the second oxide, the natural sulphur, and *Terram foliatam*, which he then dissolves and reduces to oil with the *Simplici Menstruo*, which is the natural *Menstruum*, as said above, etc.

### HOW TO MAKE THE BASILISK AND OTHER PRECIOUS STONES

Raymundus says in his *Practica verbali* that you should pour our  $\nabla$  *vitae* or burnt wine on metal oxide, so that it swims above it by two finger's width, thereafter set the glass in a bath and leave it in it till all the water is covered with a metallic oxide,

which happens because the said water penetrates it and causes it to rise. Now empty the water and oil together into another vessel and preserve it well. After this, pour other fresh water on the oxide and do as you did before. Continue doing this until the oxide is all converted into oil which, as he says, cannot be burnt. Subsequently, set it in a bath, first distill the water off and the oil will stay at the bottom. Now pour the drawn-off water back on the same oil and let both stand together *in Balneo* for five days. Thereafter, distill everything that could rise with the water and preserve it well. On the earth that remains, however, pour other fresh  $\nabla$ , and do as before. Continue till all the oil rises with the water, which he also calls *Aquam abundantam & fructuosam, Lac Virginis* and *Aquam permanentem* (abundant and fruitful water, Virgin's Milk and Permanent Water). He says further that you must rectify it seven times till it is clear like crystal. In addition, you must *elevate* the *Feces* that remain after every *Rectification*, and do that with fresh water till everything is *exalted* to Crystalline Water. Now put the  $\nabla$  into a phial five-fourths long, seal and stopper it well, and set it in the earth up to the middle, but take care that the stones that may be in the earth do not harm it. Let it stand there for a whole year. Within this time the  $\nabla$  will coagulate into a visible clear Stone which Raymundus calls *Basiliscum*. For just as the snake called basilish can kill a man by its mere look, so this Stone is again dissolved into  $\nabla$  *in Balneo*; it will afterwards always coagulate in the cold and dissolve in the he

You can do this work with the oxide of all metals, but if you

do it with ☾ or ☉ oxide, then - when it is duly dissolved - it is a ferment for all *Elixirs* you can possibly make, and in one moment it coagulates and fixes quicksilver into fine ☉ or ☾, according to what the oxide had been.

In the same way you can make a multiplication on pearls, and mix these two waters and put them in the furnace, so that it will coagulate into the most beautiful oriental pearls one can find. They are very precious and of great worth, because they are an *Elixir* and precious stones.

If you understand this work rightly, you have the highest work possible on earth. And just as you have made precious stones or pearls from ☾, you can make rubies from ☉ that look much clearer and more beautiful than the oriental ones and which will be the right *Elixir vitae & Metallorum*.

You can also turn the above-mentioned water into a thick *Liquorum* like an oil by fixing it seven times in *Circulatorio*. Then it will become ☉ and ☾ *potabilis*, also a ferment and *Elixir*.

But to tell the truth, this Art is to be understood quite differently from the way it is described. Therefore, study diligently, and if you do not understand it by what I have previously described, I will teach you but on one condition - because I am just the one who has obscured everything, so as not to communicate it to anyone whom I do not trust explicitly and whom I do not love like myself. For this is the flower of this work, of this Art. And you can work as well with a few ounces of oxide as with hundreds; and when once it has been done, it is not necessary to repeat it.

But you will be able to understand the whole work well by what I have already written, if you can apply one *Solution* with another *Solution*. Because in these words I have revealed to you the whole secret. Understand it if you can, and keep the *secret* to yourself, so that you can give a good account thereof before God on Judgment Day.

The *Corpus* of the volatile *Spiritus*, which is made fixed by the natural fire, becomes volatile again by the action of the natural fire and does not dissolve into cloud-water but into Philosophic Water. Just as the unnatural water dissolves the *Spiritus fixi Corporis* (of the fixed body) into cloud-water, so it congeals *per contrariam operationem* the *Corpus* of the volatile *Spiritus* into crystalline earth, and when the *Spiritus fixi Corporis* is dissolved by the natural fire, it congeals through the aforementioned natural  $\triangle$  into *terram gloriosam* (glorious earth).

The *Corpus fixum* is gold, dissolved by corrosives into clear water, and the *Corrosivum* is unnatural fire. Instead, if gold is dissolved with the  $\nabla$  of ADROP (which is our menstrual flux), it turns back into *terra gloriosa & crystallina* by virtue of our natural flux. When our  $\text{♀}$  is sublimated and fixed with the help of the unnatural fire, which it elevates out of vitriol together with itself, or draws above itself, then it dissolves again by means of the natural fire, not into cloud-water but into Philosophic Water, which is called Mineral Water. This should be boiled slowly in the Philosophic Egg till it is finally reduced to a perfect red oil, that is, to a red earth, which you must make with our composed

☿ and with ana (an equal amount of) Spiritus Vitrioli. That is the mineral *Elixir*, but not a medicine for human bodies, as above.

## FINIS

In the name of the LORD! Make a thing or a substance, but it must first be composed of two that are mixed, so that the smallest part of one is united with the smallest part of the other in such a way that they can never separate from each other. When every thing is conjoined and fixed, dissolve again, and continue doing this till finally it turns into a medicine that can be melted and easily driven with the hammer, that is also light and clear, likewise subtle, compact, light and heavy, so that, if set on fire, it will melt like metal before Mercury vanishes and mixes with the said Mercury and with all metals - also *per minimas* - and penetrates them so much as if it were of their own substances and could never be separated from them by the Art after it has become one thing. But it will convert into its own nature all metals or all things with which it has a *convenience*. Because the mixture and *Disposition* is at first somewhat stronger, several and all the more perfect *Transmutations* will follow. For these arise from the *Mixion* and follow it as the effect follows the *causam*, which, however, can hardly be done with *Sublimation*, because that is a means that causes such a conjunction

It is necessary, however, that the sublimate boil till it is fixed and becomes fireproof, which will not happen the first time.



What is thus fixed must be dissolved once again, and boiled again till the perfection of its melting is sufficient to penetrate the *Metalla* and tinge them. Which, as the *Philosophi* say, normally occurs in the fourth *Solution* and *Coagulation*, and it will become really perfect only in the seventh.

Therefore, take natural, that is, sublimate Mercury and a glass or earthenware vessel made and equipped in such a way that it can well stand fire and survive in it. In that boil 3 or 4 ounces till they turn into metal through strong heating of Mercury and completely adhere to the vessel. Now repeat this with fresh Mercury (after the first has attached itself) till the second also adheres. When this has occurred, it must be heated for 5 or 6 days, but somewhat stronger than before. Finally, the vessel containing the medicine must be put into another well covered vessel and given *Ignem reductionis* (reduced fire) till everything that has adhered settles again at the bottom, such as tin or lead, which is the lead, tin, or copper *Philosophorum* (of the philosophers). When this is *generated*, it is then nothing but a woman's work, as the *Philosophi* say. Take the same, throw away its impurity if there is any, and dissolve it in the other part of Mercury, five in six or eight in ten parts. Grind it well for 14 hours till it becomes soft, and put it again into a suitable vessel, let it boil as before, till it is all changed into a *Marech*. This must be reduced as you did in the beginning, and when you have extracted it, you must test it to see if it penetrates sufficiently into molten metal or Mercury. Now repeat and *reiterate* your *Solution* and *Coction* till the *Fusion* is sufficient and the *Ing*

*ressus* (penetration) perfect, so that it can transmute. And thus, as the *Philosophi* say, you will have their 'egg' and know how to deal with their secrets, *etc. etc.*

**T H E     E N D**