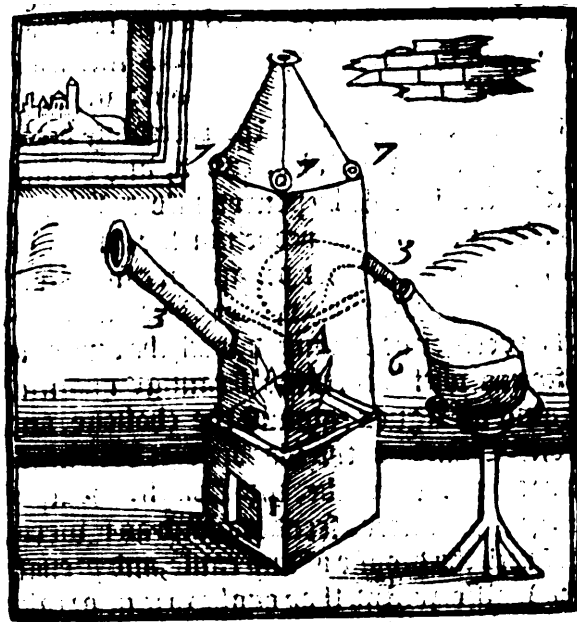


A Collection of Medieval Alchemical Manuscripts

Circa. 12th -15th Centuries



Albertus Magnus
Raymond Lull
Nicholas Flammel
Arnoldus de Villa Nova
Count Bernard Trevisan

Restorers of Alchemical Manuscripts Society, 2015.

Woodcuts from **"The New Jewell of Health**, wherein is contained the most excellent secretes of physick and philosophy, divided into fower books. In the which are the best approved remedies for the diseases as well inward as outward, of all the parts of mans body: treating very amply of all distillations of waters, of oils, balms, quintessences, with the extraction of artificial salts, the use and preparation of antimony, and potable gold." By Konrad, Gesner, (1516-1565 A.D.) Printed at London : By Henrie Denham, 1576.

Compound of Compounds by Albertus Magnus (1193 - 1280 A.D.) first printed in Theatricum Chemicum, Volume four, Strasbourg,1613, as "*Compositum de compositis.*" (Latin). Also appears in: Sloane MS 3630, manuscript, 1600, with B. Trevisanus' *De lapide philosophorum*; Sloane 276.f.3 A.M., Bishop of Ratisbon: *Compositum de Compositis*: 1582 (Latin), Yale University; Mellon MS 19.3 *Compositum de compositis*, translated anonymously into French, copied at London, 30 July 1480. *Miscellanea Alchemica XXI, (V)*, 1746, (Wellcome Library, MS.3563). Printed by Arche, Milano, As Albert Le Grand *Le Compose des composees*. This pamphlet edition was translated from French by Lynn Bacarella. 197~. R.A.M.S Production, Original edition, 1977.

Clavicula by Raymond Lulli (1232 -1315 A.D.). A little Key of Raymond Lulli, or, Which is also called APERTORIUM, (the Opener) In which all that is required in the Work of ALCHYMY Is plainly declared. This manuscript appeared in: Aurifontina chymica; edited by John F. Houpreght, London, 1680. Appeared in MS. Sloane 2174, *Secreta alchimiae magnolia*, Colonia (Koln) Italy 1579 & reproduced 1598 *Theatrum chemicum*, Volume III. , 1602, (Latin), *Theatrum chemicum electronicum*, volume tertium 1659. (Latin), and *Bibliotheca Chemica Curiosa*, 1702. (Latin).

The Epistle to The King of Naples by Arnoldus de Villa Nova (1235 - 1311 A.D.). Translated from the German by Sigismond Bacstrom M.D. For the Use of his friends. Manly Palmer Hall Collection of Alchemical Manuscripts, 1500-1825. Box 18, Vol.8, p.242. Hogart MS 78

A Treatise called Verbum Demissum by Count Bernard Trevisan (1406 - 1490 A.D.) from B.M. Sloane MS 3630. Translated from the French.

Parable of the Fountain by Count Bernard Trevisan (1406 - 1490 A.D.) from B.M. Sloane MS 3641.

It is hoped that it will entice you to find explore more this fascinating field of chemical pursuits.

⊕☿♁♂♃♄♅♆♇♈♉♊♋♌♍♎♏♐♑♒♓♔♕♖♗♘♙♚♛♜♝♞♟♠♡♢♣♤♥♦♧♨♩♪♫♬♭♮♯♰♱♲♳♴♵♶♷♸♹♺♻♼♽♾♿

△ (Fire) Δ (Air) ∇ (Water) ▽ (Earth)
♁ (Sulphur) ⊖ (Salt) ⊕ (Vinegar) ⚗ (Amalgam) ⚈ (Arsenic)
♃ (Sublimation) ☿ (Mercury Sublimate) ⚄ (powder)

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Kalid Persica (? - 702)

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Roger Bacon (1220 - 1292)

"Speculum Alchymiae: The True Mirror of Alchemy", "Of the medicine or tincture of antimony"
"An excellent discourse of the admirable force and efficacie of Art and Nature", "Tract on the Tincture and Oil of Antimony" & "Radix Mundi"

George Ripley (1415 - 1490)

"The Compound of Alchemy", "Liber Secretisimus",
"Lully's Theory of the Philosophers Fire Explained by G. Ripley", "Medula Alchymie", "The Breviary of Alchemy",
"The Bosome Book" & "A treatise of Mercury and the Philosophers Stone"

Albertus Magnus

1193 – 1280 A.D.



Compound of Compounds

PREFACE

I will not hide a science, which was revealed to me by the grace of God; I will not jealously guard it for myself alone, for fear of drawing His curse. A science kept secret, a hidden treasure, what is its use? The science I have learned without invention, I transmit to you without regret. Envy disrupts everything; an envious man cannot be just before God. All science, all knowledge comes from God; it is a simple way of speaking to indicate that it comes from the Holy Spirit. No one can say: *Our Lord Jesus Christ*, without also understanding: Son of God the Father, through the operation of the Holy Spirit. In the same way, this science of truth cannot be separated from Him who communicated it to me.

I have not been sent to all, but only to those who admire the Lord in his works and whom God judges worthy. Only whosoever has ears to hear His divine communication receives the secrets, which have been transmitted to me by the grace of God, and these He never reveals to those who are unworthy.

Nature must serve as the foundation and the mode of science: the Art also works according to Nature as far as it can. It is necessary then, that the Artist observes Nature and operates as she operates.

CHAPTER I OF THE FORMATION OF THE METALS GENERALLY FROM THE ♀ AND THE ♂

It is observed that the essence of metals, insofar as we know, is to be produced in a general manner from ♀ and ♂. The differences alone of cooking and digestion results in a diversification of the metallic nature. I personally observed that in a single vessel, in the same vein, so to speak, nature had produced many metals, along with some silver disseminated here and there. We have clearly demonstrated in our treatise on minerals that the generation of metals is circular, that is, one passes easily from one to another following a circle, the cousin metals having similar properties; it is because of this that silver changes more readily into gold than any other metal.

Indeed, there is not much in changing the color and weight of silver, this is easy, because a compact substance increases its weight quite readily. And since it contains a yellowish-white ♀, its color will also be easy to transform. It is the same with other metals. The ♀ is, so to speak, their father and the ♂, their mother. Again, it is most true, if one says of it that in the union the ♀ represents the sperm of the father and that the ♂ acts as a coagulated Menstruum in order to form the embryonic substance. The ♀ cannot alone produce, just as the father alone cannot produce.

In the same way that the male begets his proper substance, in mixture with the menstrual blood, likewise the ♀ produces with the ♂, but alone it produces nothing. By this comparison we make note that the Alchemist will have to raise at the outset, the specificity of the metal which has given him the Nature, then that he proceeds as nature proceeded, with the ♂ and the ♀ prepared and purified always following the example of Nature.

THE ♀ CONTAINS THREE HUMID PRINCIPLES

The first of these principles is especially elevated and volatile, one finds it in the exterior parts of the ♀, for the same reason, that of the great volatility of its elements, which ignite easily and consume the bodies with which they come into contact.

The second principle is phlegmatic, otherwise called aqueous; it is found in close association with the former. The third is radical, fixed, and adherent to the internal parts. That one alone is general, and one cannot separate it from the others without destroying the whole edifice. The first principle does not resist the Δ ; being combustible, it consumes itself in the Δ and calcines the substance of the metal with which one heats it. Therefore, it is not only useless, but detrimental besides, to the goal which we set ourselves. The second principle does not make the bodies moist, it does not produce, it cannot serve us at all. The third is radical; it penetrates all the particles of the matter, which are necessary to its essential properties.

It is necessary to rid the ♁ of the first two principles in order that the subtlety of the third force serve us in making a perfect compound.

The Δ is nothing other than the vapor of the ♁ ; the vapor of the ♁ , well purified and sublimed white and rendered very compact. Also the Alchemists are accustomed to skilfully raising the two superfluous principles in the ♁ by way of acid baths, such as ♃ of lemons, sour milk, the milk of goats, the urine of infants, etc. They purify it by lixiviation, digestion and ♁ . It is necessary, finally, to rectify it by reduction in a manner so as not to have more than one pure substance containing the active, perfectible brother-force of the metal.

Behold! We are in possession of one part of our work.

OF THE NATURE OF THE ♀

The ♀ contains two superfluous substances, the ∇ and the ∇ . The earthy substance has something of the ♁ , the Δ reddens it. The aqueous substance has superfluous humidity. One easily rids the ♀ of its watery and earthy impurities by ♁ and very acid baths. Nature separates it into the dry state of the ♁ and robs it of its ∇ by the heat of the \odot and the Stars.

It obtains thus a pure ♀ , completely free of its earthy substance, containing no more foreign particles. It unites it then with a pure ♁ and produces in the end the pure and perfect metals in the heart of the ∇ . If the two principles are impure, the metals are imperfect. This is why one finds different metals in the mines, which possess of the purification and of the digestion according to their rudiments. This is dependent on the cooking.

OF THE ♁

The ♁ is of the same nature as the ♁ ; both tint to red and to white. But there is more humidity in the ♁ , and it sublimes less rapidly over the Δ than the ♁ .

One knows how well ♁ sublimes quickly and how it consumes all the bodies, except Gold. The ♁ can unite its dry principle with that of the ♁ , they temper each other, and once united, one separates them only with difficulty, and this union tones down their tincture.

"The ♁ ", says Geber, "contains much of the ♀ ; it can also be prepared like it".

Know that the Spirit hidden in the ♁ , the ♁ and the animal oil, is named by the philosophers, *The White Elixir*. It is unique, miscible with the volatile substance, from this one we extract the red Elixir; it unites with the melted metals, thus as we have

experimented with it, it purifies them. Not only because of the aforementioned properties, but also because there is one common proportion between its elements.

The metals differ between themselves according to the purity of impurity of the first matter, so to speak, of the ♁ and of the ♀, and also according to the degree (temperature) of the Δ, which produced them.

According to philosophy, the Elixir is also called Medicine, because one assimilates the body of metals in the body of animals. Also we say that there is a hidden Spirit in the ♁, the ☉ and the oil extract of the animal substances. It is that spirit for which we search, with whose aid we will tint all the imperfect bodies to perfection. This Spirit is called ∇ and ♀ by the Philosophers.

“The ♀”, says Geber, “is a medicine composed of the dry and the humid, the humid and the dry.”

You understand the succession of operations: extract the ∇ from the Δ, the Δ from the ∇, the ∇ from the Δ, since the ∇ can resist the Δ. It is necessary to mark well these teachings, they are Universal Secrets.

None of the principles, which enter into the Work have strength by themselves; for they are linked in the Metals, they cannot be perfected, they are not very fixed. Each lacks two substances, one miscible with the metals in fusion, the other fixed which enables it to coagulate and fix.

Also Rhases said: *“There are four substances which change in season: each one of these is composed of the four elements and takes the name of the dominant element. Their marvellous essence was fixed in one body, and, with this last, one can nourish the other bodies. This essence is composed of ∇ and of Δ, combined in such a way that the heat liquefies them. Here it is: a marvellous secret. The minerals employed in Alchemy must, in order to serve us, have an action upon the melted bodies. The stones, which we use, are four in number, two tint to white, the two others to red. Also: the white, the red, the ♁, the ☉ and ♃ have only that one same body! But in this single body, what obscurities! And at first it is without action upon the perfect metals.”*

In the imperfect bodies, there is an acid ∇, bitter, harsh, necessary to our Art. As it dissolves and mortifies the bodies, it then revives them and recomposes them. Rhases says in his third letter: *“Those who search our Entelechie, ask from whence the bitter aqueous fundamental comes. We answer them: from the impurity of the metals. Because the ∇ contained in Gold is sweet, it does not dissolve, on the contrary, it coagulates and fortifies, because it contains neither acidity nor impurity like the imperfect bodies”. This is why Geber said: “One calcines and dissolves the gold and silver in vain, because our ♁ takes from the four imperfect bodies; this is the mortifying and dissolving spirit which mixes the tinctures of all the bodies that we employ in the Work. We need nothing but this ∇, of little importance to us are the other Spirits.”*

Geber is right; we have not to make a tincture for the Δ to adulterate. Actually, on the contrary, it is necessary that the Δ give it excellence and strength in order that it can ally itself with the melted metals. It is necessary that it strengthen, that it fix, that despite the fusion, it rests intimately united with the metal.

I will add that from the four imperfect bodies, one can extract all. As for the manner of preparing the ♁, the ☉, and the ♀ most highly acclaimed, one can bring it forth here.

Indeed, when in this preparation we heat the spirit of the ♁ and of the ☉, with the acid waters or the oil, for in extracting this volatile essence, the oil or unctuousity, we raise them above that which is superfluous to them; it leaves us the volatile force and

the oil, these things alone are those which are useful to us; but they are mixed in the acid ∇ which served us in purifying, there is no means of separating these, but at least we are rid of the useless. It is necessary therefore, to find another means to extract from these bodies in order to obtain the ∇ , the oil, and the very subtle spirit of the \clubsuit , which is the true very active *Tincture* for which we search. We will work so with the bodies in separating by decomposition or yet by distillation of their natural component parts, and we will arrive thus at the simple parts. Some, ignoring the composition of the Magistery want to work on the \heartsuit alone, asserting that it has one body, one soul, one spirit, and that it is the first matter of gold and silver. It is necessary to respond to them on the truth, which several philosophers affirm, that the Work is made up of three things; The *Spirit*, the *Body* and the *Soul*, extracted from one only. But for the other part, one cannot find in something that which is not there. Now, the \heartsuit does not have the red tincture, therefore, it alone cannot suffice to form the body of the \odot ; it will be impossible for us with only the \heartsuit to direct the Work to a good end. The \heartsuit alone cannot suffice, meanwhile this body is, so to speak, the foundation of the Work.

In whatever manner that one works and transforms the \heartsuit , never will it be able to establish a body. They say also: "*One finds in the \heartsuit a red \clubsuit , therefore it contains the red tincture.*" ERROR! The \clubsuit is the father of the metals, one never finds it in the \heartsuit which is female!

A passive matter cannot fertilize itself. The \heartsuit contains indeed a \clubsuit , but, as we have already said, it is an earthy \clubsuit . We remark finally, that the \clubsuit cannot support the fusion; therefore, the Elixir cannot be extracted from one thing only.

CHAPTER II OF THE PUTREFACTION

Δ produces death and life. A Light Δ dries the body. Here is the reason: Δ , coming into contact with a body, sets into motion the element similar to itself which exists in this body.

This element is The *Natural Heat*. The former one excites the fiery part of the body in the first place; there is a conjunction and the radical humidity of the body rises to the surface while the Δ works on the exterior. Those diverse portions of the body are gone which the radical humidity united, the dead body is dissolved, is resolved, all its parts separated one from the other. The Δ works here like a cutting instrument. That which it dries and contracts of itself, it can do only so long as there is a certain predisposition in the body, especially if the body is compact like one element. The last one needs a fixed agglutinate, which will have separated from the body before corruption. All this can be done by the \odot , because it is in one nature hot and humid, through affinity with the other bodies.

CHAPTER III OF THE REGIMEN OF THE STONE

There are four stages of the Stone: 1) to *decompose*; 2) to *wash*; 3) to *contract*; 4) to *fix*. In the first stage, one separates the natures because without division, without purification, there cannot be a conjunction. During the second stage, the separate elements are washed, purified, and restored to the simple state. In the third, one changes our \clubsuit to the mineral of the \odot , of the \heartsuit and of the other metals. In the fourth, all

the bodies formerly extracted from our Stone are united, recomposed and fixed so as to rest conjointly henceforth.

There are some who count five stages in the Magistry:

- 1) to resolve the substance to their first matter;
- 2) to introduce our ∇ , the black magnesium, so to speak, as being related to the nature of the \clubsuit and the \heartsuit ;
- 3) also to render the \clubsuit as close as possible to the mineral matter of the \odot and of the \mathcal{D} ;
- 4) to compose of the several things a white Elixir;
- 5) to cook perfectly the white Elixir to give it the color of cinnabar, starting there in order to make the red Elixir.

Finally, there are some who count four stages in the Work, others three, others two only. These last count thus:

- 1) setting up the work and purification of the elements; and
- 2) conjunction.

Mark well that which follows: The substance of the Stone of the Philosophers is common: one finds it everywhere, it is a viscous ∇ like the \heartsuit that one extracts from the ∇ . Our viscous ∇ is found everywhere, *even in the Latrines*, certain philosophers have said. And, several imbeciles take their words literally, searching for it in the excrements!

Nature operates on this matter in raising something from it, its earthy principle, and in uniting something with it, the \clubsuit of the Philosophers, which is not the vulgar \clubsuit , but a transparent \clubsuit of a red tint. For to speak the truth, it is the Spirit of Roman Vitriol. Prepare it thus: take of Saltpetre and of Roman Vitriol, two pounds of each; pulverize finely.¹ Hence, Aristotle is right when he says in his fourth book of the meteors: "*All the Alchemists know that one cannot in any way change the form of the metals, of one does not first reduce them to their first matter.*" This is easy as one will shortly see. Philosophy says that one cannot go from one extreme to the other without an intermediary. At one extremity of our Philosophical Stone, are two luminaries, gold and silver; at the other extremity, the perfect elixir or tincture, and in the middle, the Philosophical ∇ of Life, naturally purified, cooked and digested.

All these things are near to perfection and preferable to the more primitive bodies of nature. Likewise, by means of average heat, the ice dissolves into ∇ , for we have formerly had ∇ . Thus, the metals are resolved to their first matter, which is our *Water of Life*. The preparation is indicated in the chapters that follow. By itself alone, it can reduce all the metallic bodies to their first matter.

CHAPTER IV OF THE SUBLIMATION OF THE \heartsuit

In the name of God, procure yourself a pound of pure \heartsuit issuing from the mine. Of the other portion, take of Roman Vitriol and of common calcined \ominus , pulverize and mix well. Put these two latest matters into a large glazed earthenware flask and set over a mild Δ until the matter begins to melt and flow. Then take your mineral \heartsuit , put it in a flask with a long neck and drop-by-drop, pour it over the vitriol and \ominus in fusion. Stir with a wooden spatula until the \heartsuit is completely consumed and it leaves no trace. When it has completely disappeared, dry the matter over a gentle Δ during the night.

The next morning, you will take the well-dried matter and pulverize it finely on a stone. Place the pulverized matter in a sublimating flask called an *Aludel*, to sublime

¹ And do what with this? Heat in a flask and distill? H.W.N.

according to the Art. Place on it the head of the vessel, and close the joints with a philosophical luting, so that the ♀ cannot escape. Place the Aludel in a furnace and seal it in so it cannot tilt over but stands straight. Then make a little Δ for about four hours to drive away the humidity of the ♀ and of the vitriol. After the evaporation of the humidity, increase the Δ so that the pure white matter of the ♀ separates itself from the impurities; do this for four hours; you will see if it suffices by introducing a wooden rod to the sublimating flask by way of the principle opening, you will lower it just to the matter and determine whether or not the white matter² of the ♀ is uppermost in the mixture. If it is, raise the baton, close the aperture of the head with a luting so that the ♀ cannot escape, and increase the Δ in such a way that the white matter of the ♀ rises above the faeces in the Aludel. Do this for four hours.

Finally, heat with wood in a manner to obtain a blaze: it is necessary that the bottom of the flask and the residue becomes red. Continue thusly until there remains a little of the white substance of the ♀ adherent to the faeces. The force and the violence of the Δ will be spent during the separation. Stop the Δ , allow the furnace and the matter to cool overnight.

The next morning, return the flask to the furnace, lift the luting with caution in order not to sully the ♀, open the apparatus. If you find a white matter, sublimed, pure, compact, heavy, then you have succeeded.

But if the sublimate was spongy, light, porous, collect it and recommence the Δ on the residue adding new pulverized common Θ . Operate in the same flask over the furnace, in the same manner, with the same very high degree of Δ . Then open the flask, see if the sublimate is white, compact, dense. Then collect it and put it carefully aside so that it may serve you when you have need to finish the Work. But if again it has not occurred as it should, you will have to sublime it a third time until you obtain it pure, compact, white and heavy.

Notice that by this operation you have raised two impurities from the ♀. At first you removed from it all its superfluous humidity; in the second, you have rid it of its impure earthy parts, which remained in the faeces. Thus, you have now sublimed it to a clear semi-fixed substance.

Put this aside as one has recommended to you.

CHAPTER V OF THE PREPARATION OF THE WATERS FROM WHICH YOU WILL DERIVE THE WATER OF LIFE

Take two pounds of Roman Vitriol, two pounds of Saltpetre, one pound calcined Alum. Crush well, mix perfectly, put in a glass *Alembic*. Distil the ∇ according to ordinary procedures, closing the joints well, lest the spirits escape.

Begin with a gentle Δ , then heat more forcefully; afterwards heat with wood until, the apparatus becomes white, so that all the spirits distil. Then, stop the Δ . Let the furnace cool. Put this carefully aside, for this is the *Solvent of the D*.

Conserve it for the Work; it dissolves the silver and separates it from the gold. It calcines the ♀ and the crocus of σ ; it gives to the skin of a man, a brown coloration that is hard to get rid of. This is the prime ∇ of the philosophers; it is perfect to the first degree. You will prepare three pounds of the ∇ .

² ♀ – H.W.N.

SECOND ∇ PREPARED BY WAY OF SAL AMMONIAC

In the name of God, get one pound of the first ∇ and therein dissolve four parts of pure and uncolored Sal Ammoniac. The dissolution done, the ∇ will change color. It has acquired other properties. The prime ∇ was greenish, it dissolved the ☽, it was without action on the ☉; but as soon as one adds to it from the sal ammoniac, it takes on a yellow color. It dissolves gold, ☿ and ♁ sublimate, and gives a strong yellow coloration to the skin of a man. Conserve this ∇ preciously, because it will serve us in the work.

THIRD ∇ PREPARED BY MEANS OF ☿

Take one pound of the 2nd ∇ and eleven parts of ☿ (by the Roman Vitriol and the ☉) well prepared and very pure. You will pour the ☿, little-by-little, into the 2nd ∇. Then you will seal up the orifice of the flask lest the spirit of the ☿ escape.

Place the flask over luke-warm cinders; the ∇ will begin immediately to act on the ☿, dissolving it and incorporating it. Leave the flask over the warm cinders. An excess of ∇ must not remain and it will be necessary that the ☿ dissolve entirely. The ∇ acts on the ☿ by soaking until it has dissolved it.

If the ∇ cannot dissolve all the ☿, you will take that which remains in the bottom of the flask, dry it over a slow heat, pulverize it and dissolve it in a new quantity of second ∇. You will repeat this operation until all the ☿ be dissolved in the ∇. You will reunite all these solutions in one very clean flask alone. Then close the opening with the seal of Hermes³. Put this carefully aside, for this is our 3rd ∇, philosophical, dense, and perfect to the third degree. This is the mother of the *Water-of-Life* which reduces all the bodies into their first matter.

FOURTH ∇ WHICH REDUCES THE CALCINED BODIES TO THEIR FIRST MATTERS

Take of the 3rd mercuric ∇, perfected to the 3rd degree, pellucid; put it to putrefy in the belly of a horse, in a flask with a long neck, clean, well sealed, for 14 days. Leave it to ferment, the impurities drop to the bottom and the ∇ passes from yellow to red.

At this time, you will retrieve the flask and you will put it over the cinders of a very mild Δ. Adapt to it the head of the alembic with a recipient. Begin the distillation slowly. That which passes, bit-by-bit, is our *Water-of-Life*; A very clear, pure, heavy, virginal milk, a very sour †.

Continue the Δ gently until all the ∇ of life has distilled gradually over. Then, stop the Δ, let the furnace cool and conserve with care your distilled ∇. This is IT. Our *Water-of-Life*, † of the Philosophers, virginal Milk which reduces the bodies to their first matter. It was given an infinity of names.

Here are the properties of this ∇: a little bit deposited on a thin plate of hot copper, penetrates it immediately and leaves there a white stain. Thrown over the coals, it emits a smoke. In Δ it congeals and resembles ice. When one distils this ∇, all the drops don't pass following the same path, rather, some pass here, other there. It does not work on the metals like strong corrosive ∇, which dissolves them, but it reduces to ☿ all the bodies that it bathes, just as you will see much later.

³ Wax

After the putrefaction, the distillation, the clarification, it is pure and very perfect. Free from every volatile, superfluous and corrosive principle. It is not a ∇ , which consumes, it does not dissolve the bodies but reduces them to \wp . It owes this property to the original \wp dissolved and putrefied to the 3rd stage of perfection. It neither contains any faeces nor earthy impurities. The last distillation separated them, the black impurities are resting at the bottom of the alembic. The color of this ∇ is reddish-blue, clear; put it aside. Thus, it reduces all the calcined and putrefied bodies to their prime matter.

WHEN YOU WANT TO REDUCE THE CALCINED BODIES WITH THIS ∇ , PREPARE THE BODIES THUSLY:

Take some of the body that you will want, \odot or \mathcal{D} , and file it very fine.

Pulverize this well using a stone prepared with common \ominus .

Separate the \ominus by dissolving it in hot ∇ . The pulverized lime will re-settle at the bottom of the liquid. Decant. Dry the lime, soak it three times in *oil of Tartar*, allowing the lime to absorb all the oil each time.

Finally, put the lime in a little flask; pour over it the oil of Tartar, so that the liquid has a depth of two fingers, then close the flask. Put it to putrefy in the belly of a horse for eight days. Then take the flask, decant the oil and dry the lime. This done, put the lime into an equal amount of our *Water-of-Life*. Close the flask and let it digest over a very mild Δ until all the lime be converted into \wp . Decant, then, the ∇ with caution.

Recover the corporeal \wp ; put it in a glass vessel, putrefy it with ∇ and common \ominus . Dry according to the laws, put it in a fine linen and squeeze it out in drops. If it passes in its entirety, it is good. If some portion of the amalgamate body remains, indicating that the dissolution has not been complete, put the residue with a new quantity of the consecrated ∇ .

Know that the distillation of the ∇ must be done in a water-bath; for the Δ and the Δ , one will distil over hot cinders. The ∇ must be derived from the humid substance and not otherwise; the Δ and the Δ must be an extract of the dry substance and none other.

CHAPTER VI PROPERTIES OF THIS \wp

It is less mobile, it flows less quickly than the other \wp ; it leaves traces of its fixed body in the Δ : one drop placed on a thin plate heated to red leaves a residue.

MULTIPLICATION OF THE PHILOSOPHICAL \wp

When you have your philosophical \wp , take two portions of it and one portion of the filings mentioned much earlier. Make an *azote* of these by cooking them together in a flask that has been well sealed and placed over cinders of a temperate Δ . The entire will resolve into \wp . You will therefore want to increase this to infinity, because the amount of the volatile always exceeds the amount of the fixed. It increases indefinitely giving to it its proper nature and there is always enough.

Now you know how to prepare the Water-of-Life, you understand some of the stages and the properties; you understand the putrefaction of the metallic bodies, their

reduction to the prime matter, the multiplication of the matter to infinity. I clearly explained to you all that which the Philosophers hid with care.

It is not the vulgar ☿, it is the first matter of the Philosophers. It is aqueous, cold, a humid element; it is a permanent ∇, it is the spirit of the body, an oily vapor, consecrated ∇, strong ∇, ∇ of the Sages, † of the Philosophers, mineral ∇, Rose of the Celestial Grace; it has many other names besides these and indeed, many they be that are different! However, they all designate one and the same thing, which is the ☿ of the Philosophers. It is the force of Alchemy; alone it can serve to make the tincture, the white and the red, etc. etc.

Take then, in the name of Jesus Christ, our venerable M.... ∇ of the Philosophers, original *HYLE* of the Sages; it is the stone that one revealed for you in this treatise. It is the first matter of the perfect body, as you have determined. Put your matter in a furnace, into a clean vessel, clear transparent and round, whose opening you will hermetically seal, so that nothing can escape. Your matter is to be placed on a level bed or surface, slightly hot. You will leave it there for one Philosophical month. Maintain the heat evenly, so that the perspiration of the matter will sublime, until it sweats no longer, that nothing rises or descends. That it begins to putrefy, to suffocate, to coagulate and to fix by maintaining the constancy of the Δ. It will not raise more of the exalted, smoky substance, and our ☿ will remain on the bottom, dry, robbed of its humidity, putrefied, coagulated, changed to a black ∇, that one calls *Head of the Raven*, a dry and earthy element.

When you have done this, you will have accomplished the genuine ☿ of the Philosophers, during this you will have examined all the aforementioned stages, to wit: ☿ of the ☿, distillation, coagulation, fixation, in one only vessel and with one only furnace as was stated.

Indeed when our stone is in its vessel, and it is increased⁴, one says that there is ☿ or ascension. When afterwards it again settles to the bottom, one says that there is distillation or precipitation. Next, when after the distillation and ☿, our stone begins to putrefy and to coagulate, it is the putrefaction and the coagulation; finally when it calcines and fixes through the loss of its radical, aqueous humidity, it is the calcination and fixation; all this is done through the single act of heating, in a single furnace, in a single vessel, as was said.

This ☿ constitutes a genuine separation of the elements, according to the Philosophers: "*The Work of Our Stone consists only of the Separation and the Conjunction of the elements; because in our ☿, the aqueous, cold and humid element changes to a dry, earthy and hot element.*" It follows that the separation of the elements of our stone is not vulgar, but philosophical: our single, very perfect ☿ indeed suffices to separate the elements. In our stone there is the form of only two elements, the ∇ and the ∇, which potentially contain the other two. The ∇ potentially⁵ contains the Δ, because of its dryness; the ∇ potentially contains the Δ because of its humidity. It is thus quite evident that although our stone has only the form of two elements, it potentially contains all four.

Also a Philosopher said of it: "*There is not a separation of the four elements in our stone like the imbeciles think. Our nature contains a very hidden secret; thus one sees the*

⁴ Or multiplied – H.W.N.

⁵ Or virtually – H.W.N.

power and the strength, the ∇ and the ∇ . it contains two other elements, the Δ and the Δ . However, these are neither visible nor tangible, one cannot represent them, one ignores their influence, they disclose nothing which does not manifest in the two other elements, ∇ and ∇ , when the Δ changes the colors during the digestion.”

Behold that by the Grace of God, you have the second component of the Philosophical stone; which is the Black ∇ , the Head of a Crow, mother, heart, origin of the other colours. From this ∇ , as the one body, all the rest take their birth. This dry earthy element received in the books of the Philosophers many names. One calls it foul Laton, black residue, Brass of the Philosophers, Nummus, black \clubsuit , male, husband, etc. Despite this endless variety of names, it is the single and same thing always, derived from a single matter. Because the Philosophical \clubsuit resulted in a deprivation of humidity, the volatile became fixed, the soft became hard and the aqueous became earthy, according to Geber.

This is the metamorphosis of the nature, the changing of the ∇ to Δ , according to *la Tourbe*. It is also the changing of the cold and humid constitutions to bilious, dry constitutions, according to the doctors. Aristotle says, “*the spirit took a body,*” and Alphidius says, “*the liquid became viscous.*” “*The hidden became manifest,*” says Rudianus in the *Book of the Three Words*. One now understand the Philosophers when they say: “*Our great Work is not other than a permutation of nature, an evolution of the elements.*” It is quite evident that by this deprivation of humidity, we render the stone dry, the volatile becomes fixed, the spirit becomes corporeal, the liquid becomes solid, the Δ changes to ∇ , the Δ to ∇ . We have thus changed the true natures following a certain order; we have permuted their natures. That God be eternally blessed! Amen.

Let us now pass, with the permission of God, to the second operation that is the whitening of our pure ∇ . Take then, two parts of the fixed ∇ or Head of a Raven: digest it subtly with precaution in an excessively clean mortar. Add to it one part of the Philosophical ∇ that you know of⁶. Unite these by imbibing the dry ∇ little by little into the ∇ until its⁷ thirst is quenched. Digest⁸ and mix well enough that the union of the body, of the soul and of the ∇ be perfect and intimate. This done, you will put all of it in a hermetically sealed flask so that nothing will escape. Place the flask over a little warm bed, always hot and kept level, so that in sweating, its entrails are rid of the liquid that it drank. You will leave it there eight days until the ∇ whitens somewhat.

You will then take the Stone, you will pulverize it; soak it again in the virginal milk, stirring, until its thirst is quenched. Put it again in the flask over its warm little bed so that it dries like that above. You will repeat this operation four times following the same order: The soaking of the ∇ by ∇ until perfect union, desiccation and calcination. You will then have sufficiently digested the ∇ of our very precious stone.

In following this order, digestion, pulverization, imbibing of ∇ , desiccation, calcination, you sufficiently purified the Head of the Raven, the black and fetid ∇ , you have brought it to whiteness by the strength of the Δ , of the heat, and the whitened ∇ . Gather your white ∇ and put it carefully aside. This is very precious, because it is the foliated white ∇ , white \clubsuit , white Magnesium, etc. Morien speaks of it when he says: “*Put this ∇ with its ∇ to putrefy so that it purifies, and with the aid of God you will finish the Magistry*”. Hermes says the same as Azoth, wash the Laton and raise it from all its impurities.

⁶ That which you have put aside – H.W.N.

⁷ Her – H.W.N.

⁸ Cook – H.W.N.

In this latest operation, we reproduced a genuine conjunction of the elements, because the ∇ united with the ∇, the Δ with the Δ. It is this union of the man with the woman, of the male with the female, of the gold with the silver, of the dry ♁ and the impure celestial ∇.

There was also a resurrection of dead bodies. This is why the Philosophers said: *“Those who do not know how to kill and how to revive, abandon the Art”*. And elsewhere: *“Those who know how to kill and how to revive, will profit from our science. This one will be the Prince of the Art who will do these two things”*.

Another Philosopher said: *“Our dry ∇ does not bear any fruit if it is not profoundly soaked in its Rain ∇. Our dry ∇ has a great thirst, when it begins to drink, it drinks down to the dregs.”*

Another said: *“Our ∇ drinks the fertile ∇ that it awaited, it quenches its thirst, then it produces hundreds of fruits.”* One finds many similar passages in the books of the Philosophers, but they are in the form of parables, so that the evil cannot understand them. By the Grace of God, you now possess our white foliated ∇, all ready to undergo the fermentation, which will give it breath.

Also the Philosophers said: *“Whiten the black ∇ before uniting it with the ferment.”*

Another said: *“Sow your gold in the white foliated ∇.. and it will give you fruit an hundredfold. Glory to God. Amen.”*

We pass to the third operation, which is the fermentation of the white ∇. It is necessary to animate and revive the dead body, in order to multiply its strength to infinity, and to cause it to pass to the state of the perfect white elixir, which changes the ♀ to the genuine and perfect ♂. Note that the ferment cannot penetrate the dead body, that by the intermediary of the ∇ the marriage is made and the bond set between the white ∇ and the ferment. This is why in all fermentation, it is necessary to note the weight of each thing. If then you want to set the white ∇ aside to ferment in order to change it to the white Elixir containing an excess of the tincture, it is necessary to take three parts of the white ∇ or dead foliated Body, two parts of the *Water-of-Life*, that you put in reserve and one-half part of the ferment.

Prepare the ferment in such a way that it is reduced to a white lime, bound and fixed, if you want to make the white elixir. If you want to make the red Elixir, condense the lime⁹ of the very yellow gold, prepared according to Art. There are no other ferments like these here. The ferment of silver is silver, the ferment of gold is gold, therefore don't look elsewhere! The reason for this is that the two bodies are luminous, they contain the brilliant lights which communicate to the other bodies true redness and whiteness. They are of one nature, similar to that of ♁, the purest of the matter of this type of Stone. Extract then, each kind from its own kind, each family (species) from its own family. The work of the white (albedo) has as a goal, to whiten; the work of the red, to redden. Above all, do NOT mix the two Works; otherwise nothing will work well.

All the Philosophers say that our stone is composed of three things: The *Body*, the *Spirit* and the *Soul*. Now the white ∇ is the *Body*, the ferment is the *Soul*, which gives it its life, the intermediary ∇ is the *Spirit*. Reunite these three things in one by marriage, digesting them well over an appropriate (clean) stone, so as to unite them in their smallest particles, to form, from it a confused chaos. When you have made a single body of all, put it carefully in a special flask, which you will place over its hot bed, so that the mixture coagulates, fixes and becomes white.

⁹ Calx – H.W.N.

You will take the blessed white stone, you will pulverize it finely over a very clean stone, soak it with a third of its weight of ∇ to slake its thirst. Then return it to the clear and clean flask placed over its soft and hot bed so that it commences to sweat and to yield its ∇ , and finally you will leave its entrails to dry. Repeat often until you have prepared by this procedure our very excellent fixed white Stone, which penetrates the tiniest part of the bodies very rapidly, flowing like the fixed ∇ when one puts it over the Δ , changing the imperfect bodies to genuine silver, quite comparable to natural silver. Note that if you often repeat all the operations in the same order: to dissolve, to coagulate, to pulverize, to digest, your medicine will be so much the better, its excellence increasing more and more. Furthermore, you will work your Stone in order to increase the virtue, and more, you will have the yield when you make the projection upon imperfect bodies. In a way so that after one operation, one part of the Elixir transmutes one hundred parts of whatever body to the \mathfrak{D} , after two operations one thousand, after three, ten thousand, after four, one hundred thousand and so on, ad infinitum. Also the adepts praise all the great maxims of the Philosophers about the perseverance to repeat this operation. If one imbibition was sufficient, they would not have had so much to say upon the subject. Grace be given unto God. Amen.

If you desire to change the glorious stone, this white King which transmutes and tints the \mathfrak{Q} and all the imperfect bodies into the true \mathfrak{D} , if you desire, I say, to change it to the red stone which tints and transmutes the \mathfrak{Q} , the \mathfrak{D} and the other metals to the true \mathfrak{O} , operate thusly:

Take the White Stone and divide it into two parts; you will raise one part to the state of the white Elixir, as has been said much earlier. (of the kind of which you will have an indefinite amount). Put the other part in a new bed of the Philosophers, clean, tidy, transparent, spherical and place it in the furnace for digestion. Increase the Δ until by its force and strength the matter is changed to a very red stone, that the Philosophers call *Blood, purple, red coral or red* \mathfrak{A} . When you see this color so that the red is as bright as that of the dry calcined crocus, then take the King joyously, put it aside very carefully. If you want to change it to the red Elixir, a tincture of great strength, transmuting and tingeing the \mathfrak{Q} , the \mathfrak{D} and all other imperfect metal bodies, to the very genuine \mathfrak{O} , bring to ferment three parts with one and a half parts of very pure gold, to the state of and very yellow, and two parts of solidified ∇ . Make of it a perfect mixture according to the rules of Art, until it no longer is possible to distinguish the components. Put it again in a flask over a matured Δ in order to perfect it. As soon as the true Stone appears blood red, you will gradually add the solid ∇ .

Slowly increase the Δ of digestion. By repeating this operation, you will increase its perfection. It is necessary to add, each time, the solid ∇ (that you preserved), which draws to its nature; it multiplies its strength to infinity, without changing anything of its essence. One part of the perfect Elixir of the first degree, projected over one hundred parts of the \mathfrak{Q} (washed with some \mathfrak{F} and some \ominus as you should know), placed in a crucible over a small Δ , until smoke appears, immediately transmutes them to the genuine \mathfrak{O} , better than the natural; The same in replacing \mathfrak{Q} by the \mathfrak{D} .

For each degree of perfection, from most of the Elixir, it is the same thing as that for the white Elixir, until it tints it finally to the \mathfrak{O} of the infinite quantities of the \mathfrak{Q} and the \mathfrak{D} . You now possess a precious secret, an infinite treasure. This is why the Philosophers say: *“Our stone has three colors, it is black at the outset, white in the middle, red at the end.”*

A Philosopher said: *“The heat works first on the humidity to produce the blackness, its action on the dry produces the white, and on the white produces the red. Thus the*

whiteness is nothing other than the complete absence of blackness. The white skilfully condensed by the force of the Δ produces the red."

"All you seekers who work the Art", said another sage. "When you see the white appear in the vessel, know that the red is hidden in the white. It is necessary that you extract it from it and for this to heat forcefully until the appearance of the red."

Raymond Pulli

1232 -1315 A.D.



Testament

The Final Conclusion for Understanding Raymond Lully's Testament or Codicill and his other Books, and also the Argent-Vive on which the whole intentional Intention does Depend, which is otherwise called RAYMONDS REPERTORY OR INVENTORY.

But our Secret Philosophical ∇ is compounded of three Natures, and it is like to a Mineral ∇ , in which our Stone is dissolved, and therein it is terminated, Whitened and rubified. For it is not joined to the work, unless essentially moistening the parts of the dissolved Stone, whose Phlegm preserves the whole Work from combustion (or burning), by the means of the Artists Industry.

But know that all its substance, that is the phlegmatical, is by decoction separated from the whole Compound, but our Phlegm is the middle substance, and the 1st ∇ of φ , in which the beginning of the Stone is, that is, its dissolution, neither does it enter with it, although they embrace one another with the Bond of Nature, unless as a Phlegm moistening the parts of the things, and not generating nor augmenting; Whence the radical moistures are the essential parts of the Stone imbibed in the things themselves, of which alone the parts of the things consist, therefore by it, it is augmented and nourished. But it is the truly germinating (blooming, sprouting, or growing) Nature, which the more it is decocted with the Phlegm; in its Vessel, by a Δ forcing (or stirring) is the more engrafted into (or fastened with) all and everyone of the Parts, it is adorned, and so made fitter that manifold Fruits may be generated out of it: For this is called the middle nature, and the Stone, φ , $\circ\text{---}\circ$, and the noble spirit partaking of both extremes, the White \clubsuit and the Red, binding up φ and converting it into better Silver than that of the Mine.

But the Phlegm in which is our \clubsuit is decocted, which is called Gold, is that in which the humid Δ in the substance of φ is spiritually intercepted, until its middle part also be condensed into ∇ , by the means of the Action of Heat of the Body. For the Metallick Body as an active Virtue works like a male, and this because it is proper to it, because its Heat is inclined in a humid, which when it enters into the pores of Cold φ it is passive and is altered by little and little, and so also that which is digested by a natural Heat, it is totally (even in the smallest particles) dissolved into ∇ , because it is the property of every Element to have in itself a contrariety and to act on its contrary; but the parts which are not dissolved into ∇ are in the form of an Argent Vive Amalgamated with a Body, which cannot be dissolved unless they be more subtilized by \clubsuit . And therefore Lute (or close) if you would dissolve it by coldness, then the more coagulate it. But the Heat of the Body does indeed digest and dissolve φ , as well as is condensed into ∇ , with its parts of φ , otherwise dissolved. And so our Phlegm of which essential substances it consists, which Essences of the Elements are indeed mutually so directed, so that the most of each of them, with the most of the other, and the least of one with the least of the other, is altering one another, by (or with) their qualities.

Whence Alexander says: *That they make a mixture of the Elements, because the Elements work some certain Effects better in mixture, than simple.* And this by reason that in such mixture the proper Essence of the Elements do remain, which are the proper operative Powers, as appears by our Philosophical ∇ , which is called metalline, because it is generated out of a Metallick Kind only.

For in this ∇ by \clubsuit then is the middle disposition, which is between softness and hardness by the (means) mediation of which, there is made a passing from the softness of Argent Vive, to the most perfect hardness of a metal. Whence I say it is made by a determinative dissolution, which partakes of the two contraries: Nor is this an essential disposition of Argent Vive and \clubsuit in their substance or Nature; but only a part of them;

form whose alteration of the Essential Parts, they come unanimously (or together) into an earthly middle substance.

Therefore it receives a certain fixation, as a Spirit of fixation, the nearest to the Rest (or repose) of fixation, because when it is fixed, its phlegm is separated by desiccation from the whole generated Compound.

Therefore to receive (or get) the phlegm, condense Δ by the hot and the dry, and rarify the dry, and you shall have the hot and moist; the Aerial Vapours is spiritually received in the matter of Gold, and of other things mixt, and therefore they are the sooner dissolved into it. But our ∇ after its separation by the Alembick is in Colour clear as common ∇ , and in the beginning of its Operation by the filtre, it is pale in Colour like the height (or tops) of the Chaff (or rather the Beard) of Wheat, the Cause of which is the digestion converting the Body to citrinity, and before it is separated by the filtre it is black; the Cause of which is the Terrestrial Corruption of the obscure Body covering the brighter parts of the Spirit in a corrupt form, although it be not so.

And after its complete decoction, which is done by rarefaction, it is hiddenly White, which Whiteness indeed is nothing else but the Spirit let loose from the body and carried by the phlegm: But the phlegm is varied in colours; but as often as the Spirit is carried so often also is the phlegm, because the phlegm is not Varied but in form. For the Spirit of every decoction is varied in Colour, and certainly the matter also is augmented in weight, in Virtue, and in power.

For when the black is imbibed with ∇ after separation by the filtre, the black matter grows white upon the Porpohry.

But the substance of this ∇ is the bright and illuminating Spirit of the Bodies, which in the Book of Nature was united to the metals and coagulated by Δ , that is by the mineral Virtue; and when it is coagulated it is found (to be) partaking of two Natures and extremes, for it is partly fixed and partly Volatile, and therefore it is called the medium in which the fixative (or fixing) Virtue is, and while it is fixt and follows (or takes after) the proper nature of a metal. For this is called ∇ , and a hard liquor sublimed after the manner of a Spirit into a ∇ , for there can never be made a liquability in any Spirit. For this is generated from the substance of two contrary moistures, as to heat and coldness and of one kind as to their Root, the one of which is \odot , and the other Argent Vive in one degree. But in another degree it is \oslash and Argent Vive; yet this Argent Vive differs in a certain degree when it is joined with \odot , since it is not argent vive in its own nature, because it has other stronger Virtues, which are those of Heat.

Argent Vive as a passive matter is joined with \odot as an Agent; but \odot is not joined with Argent Vive, as the male with the female; but on the Contrary, because in reality the middle nature of Argent Vive has dominion over the matter of gold, and corrupts it, as if it acted upon it like a male; but it not only corrupts it, but altering it enters into the fixt and hot humidity of \odot with the Spirit, (its Spirit) and this by the mediation of that Spirit in which the Bud (the Sprout or Growth) if both of them is carried. Whence \odot is not joined to Argent Vive, nor Argent Vive to \odot , but by the middle substance, nor does the one love the other, but by such a disposition akin to nature; of which one substance, that is, that of Argent Vive exceeds the substance of \odot in a four-fold part (or proportion) because it is colder than \odot ; because the active Powers are greater in \odot than in \oslash in the beginning of the Confection of (or making) the Stone.

Yet the quantity of the matter of \odot does not in truth exceed the price of one piece of Gold; but it exceeds more in the weight of the \oslash matter, because it is of a more terrestrial nature and of a weaker Power, and it is therefore strengthened with the nature of gold, and without it, it is weakened. For \oslash , this according to all (Authors) it be

cold, yet it is hot in some certain degree, but it has not so great a power, that it can act on the passive matter of Argent Vive, unless it be assisted by a more active matter, and therefore the ∇ of \ddagger is prepared with $\circ-\circ$, as argent vive with our \ddagger . But the preparation of \ddagger is, that if it be boiled with its Oil, with a little of the ferment, it will within 8 days return into a most red \ddagger tingeing Silver into Gold.

Finis.

Raymond Pulli

1232 -1315 A.D.



Clavicula

We have called this our Work *Clavicula*, or the Little Key, for without this Work none is able to understand what we have wrote in our other Books, in which we have fully declared the whole Art, although with obscure words, by reason of the Ignorant. I have written many and large Books, under diverse Sections and obscure terms, as appears in our *Testament*, where we have handled of the Natural Principle, where all things are set down that belong to this Art, yet under the Hammer in the proper phrase of Philosophers. Item, in our Chapter in the *Philosophers Argent vive*, and in the second part of the *Testament of the Exuberation of Physical Mines*, and in our Book of the *First Essence*, of the *Quintessence of Gold and Silver*; afterwards in other Books also made by me, where the whole Art is completely set down, but we have hidden the Secret as much as we could. But seeing that no man without this Secret can enter the Mines of the Philosophers, nor make any thing that can profit him; therefore by the help of the Almighty, whom it has pleased to reveal unto me this Secret, I will declare this whole Art without any fiction: And therefore see that you do not reveal this Secret unto the wicked, but unto your entire Friends; though you ought not to give it to men, being it is the gift of God, who will give it to whom he pleases, and whosoever shall have it, shall have an everlasting Treasure.

Although \mathcal{D} receives her clearness from \odot , of these two the whole Mastery depends; but seeing Metals cannot be transmuted (as *Avicenna* witnesses) in the Minerals, unless they be reduced into their first Matter, which is true, *viz.* that unless you reduce them into *Argent vive*; not Vulgar, that is, not volatile, but fixt, for the Vulgar is volatile, and full of phlegmatic coldness, and therefore it needs to be reduced by *Argent vive* fixed, more hot and dry, in qualities contrary to *Argent vive* Vulgar:

Therefore I counsel you, O my Friends, that you do not work but about \odot and \mathcal{D} , reducing them into the first Matter, our \mathcal{A} and *Argent vive*: therefore, Son, you are to use this venerable Matter; and I swear unto you and promise, that unless you take the *Argent vive* of these two, you go on to the Practick as blind men without eyes and sense. Therefore, Sons, I beseech you walk in the light, with open eyes, and fall not into the ditch of Perdition as blind men.

CHAPTER ONE

Of the difference between *Argent vive* Vulgar, and *Argent vive* Natural.

We say, that *Argent vive* Vulgar cannot be the *Argent vive* of the Philosophers, whatever Art it be prepared with, for the Vulgar cannot be detained in the Δ , but by another *Argent vive* corporeal, which is hot and dry, and more digested there: I say, that our Nature is of a more fixt and hotter Nature, than the Vulgar, and that therefore because our *Argent vive* corporeal, is turned into *Argent vive* current, not teyning the fingers; and when it is mixed with the Vulgar, they are joined, and embrace one another with the bond of Love, so that they never part from one another, as ∇ mixt with ∇ , for THUS it pleases Nature: But our *Argent vive* does enter and mix it self actually with the other Vulgar, drying up its phlegmatic humidity, and taking away the coldness from the Body, making it black as a Coal, which afterward it turns into \mathcal{E} .

Note therefore, that *Argent vive* cannot show forth such Operations, as our Physical or Natural, which in all its qualities has the heat of Nature, and of true temperature, and therefore it turns the Vulgar into its temperate Nature; nay it does moreover somewhat else, for after its transmutation, it turns it into pure Metal, that is, into \odot or \mathcal{D} , according as it is extended; or from \odot and \mathcal{D} , as is shown in the second Chapter or Part of our *Practick*:

Besides this, it has somewhat greater, for it changes and converts Vulgar ♀ into Medicine, which Medicine can transmute the imperfect Metals into perfect: besides it turns the Vulgar into true ☉ and ☽, better than those of the Mine. Mark again, that one ounce of our Vulgar Natural ♀, can make an hundred Marks, and so until infinity, with *Argent vive*, so that the Mine shall never fail. Besides this, I will have you know another thing, that Vulgar ♀ is not rightly nor perfectly mixed with the Bodies; for the Spirit cannot be mixed with the Bodies perfectly, unless they be reduced into the kind of Nature:

And therefore when you will mingle ☽ and ☉ in ♀ Vulgar, then these Bodies must be reduced into the kind of Nature, which is called *Argent vive* Vulgar, through the bond of natural Love, and then the Male is joined with the female; for our *Argent vive* is hot and dry actually, *Argent vive* Vulgar is cold and moist passively, as a Female which is kept in her houses with temperate heat until the Eclipse, and then are made black as Coals, which is the Secret of our true Dissolution:

After they are at last truly knit together one with another, so that they never part from one another, and they become a most white ☿, which are the Males and Females engendered by true bond of Love; but the Children will multiply their kinds to infinity, for of one ounce of this ☿, you shall make infinite ☉, and reduce to ☽, better than any Metal of the Mine.

CHAPTER TWO The Extraction of Mercury out of the Perfect Body.

Rx. Take one ounce of Calx of ☽, let it be calcined in that manner as is said in the end of the Work of our Mastery; which Calx or Slime must be ground into subtle ☿ upon a *Porphyrie*, which ☿ you shall imbibe twice, thrice, or four times in a day with the best *Oil of Tarter*, made in that manner as shall be said in the end of our Mastery, drying it in the ☉ until the said Calx shall drink up of the said Oil, four or five parts more than the Calx it self was, grinding it always upon the *Porphyrie*, as is said:

And in the end, let the Calx be dried up well, that it may well be reduced into ☿; and when it is well pulverized, let it be put into a Boults-head with a long neck: put of our stinking Menstrual made of two parts of Red Vitriol, and one part of Saltpetre, and let the said *Menstruum* first be distilled seven times, and let it be well rectified, by separating the Earthly Faeces, in so much that the said Menstrual be altogether Essential.

Afterwards let the Boults-head be well luted, and put to the Δ of Ashes, with a little Δ of Coals, until you see the said Matter boil and be dissolved:

Afterwards distil it upon Ashes, until it loses the *Menstruum*, and the Matter be altogether cold; and when it is cold, let the Vessel be opened, and the Matter which is cold be put into another Vessel that is very clean, with its Cap or Head on, well luted to a Furnace upon Ashes; and when the lute is well dried, let the Δ be made by degrees in the beginning, until you get all its Waters:

Afterwards augment the Δ until the Matter be dried, and the stinking Spirits exalted to the Cap or Head, and in the Receiver: and when you shall see such a sign, let the Vessel be cooled by diminishing the Δ:

governing and administering to it the Δ of the first, second, and third degrees, as before, until the Matter be reduced into a most white ☉, and so you may multiply to infinity.

CHAPTER SIX The Reduction of this Calx viva, into ☽.

When you thus hast gotten a great quantity of our *Calx viva*, or of our Mine, take a Crucible not covered, in which put one ounce of pure ☽, and when it is melted, put thereupon four ounces of your ☉ in small Pills, let your Pills be the weight of the fourth part of an ounce: let them be put upon the middle ☽ by degrees, always continuing the Δ strong, until all the Pills be projected and melted, together with the ☽, and in the end make a strong Δ , until it be incorporated:

Afterwards project it in an Ingot, and you shall have five ounces of Silver more pure than the Natural: and thus you may multiply your Philosophical Mine as you please.

CHAPTER SEVEN Of our great Work to the White, and to the Red.

Reduce the *Calx viva*, as is said before of ☽, into *Argent vive*, which is our Secret. Take therefore four ounces of our *Calx*, and reduce them into *Argent vive*, as you did with ☽, of which *Argent vive* you must have at least three ounces:

Put this in a little Boulthead with a long neck, as you did before; afterwards make ☽ with one ounce of true ☉, with three ounces of *Argent vive* Vulgar, and put upon it *Argent vive* of ☽, moving it strongly with your hands, that all may be mingled together: Afterward put the Vessel, well luted as before, in the Furnace, making the Δ of the first, second, and third degree: in the first degree your Matter will become black, like to a Coal, which then is called the *Eclipse* of ☽ and ☉, and there will be a true commixtion, whereby is begotten the ☉ and ♀, which is full of temperate blood;

After the appearing of his colour, continue the Δ of the second degree until the Matter become grey, then continue the third degree until the Matter appear most white;

Afterwards augment the Δ to the fourth degree, continuing so that the Matter may appear red as Cinnabar, and the Ashes become red: this Calx you may reduce into the finest ☉, as is said before of ☽.

FINIS

Arnoldus de Villa Nova

1235 - 1311 A.D.



**The Epistle to
The King of Naples**

Great and mighty King!

In answer to your request, know that the Ancient Philosophers have mentioned many things in their Work and many Labours, such as Dissolving and Coagulating; many Vessels and proportions of weight, which they did to blind the Ignorant, but to explain the work to the Wise.

And you O King! Take notice! That the Philosophers have declared the Work in very few words, although they have added many Superfluous Things, in order that no one, but a true Son of Art, should comprehend them.

The Wise Men before me have declared that there is ONE ONLY STONE, composed of four elementary principles, that is Δ , Δ , ∇ , and ∇ , or Heat, Cold, Humidity and Dryness; and this stone by comparison and in some measure is a Stone, yet no Stone according to its Nature, but a Composed METALLIC SUBSTANCE.

It is a Composition, when managed rightly, in which there is nothing Superfluous, nor any thing wanting, nay all things necessary are to be found in this Our Stone (i.e. the pure \overline{aaa}) 999.

And although it be a compounded substance, called a Stone, yet it is only of ONE, MERCURIAL NATURE, and but ONE THING, (\overline{aaa}) which thing, during the decoction in the Δ generates and shows various Colours, before it becomes a white perfect Tincture.

Moreover O King! You shall notice, that the above Stone, the longer it stands in the Δ , the more it improves in goodness and is ameliorated, which is not so in other perishable substances.

999 (The True Matter, i.e. The Pure Cleansed \overline{aaa} , is an Homogeneous Metallic Matter, which consists of a pure revived Ψ intimately united with Mercurialised \odot in Rebis, and the $[MM]$ animated by σ , and married to \odot , is here also Mercurialised; Therefore we have here four Mercuries, of [Antimony], of σ , of \odot and of Secret Δ Revived, and therefore this Our \overline{aaa} contains in itself Every principle necessary for the Stone, and only wants Digestion, Calcination, etc.)

All other things are burnt in the Δ , and loose their original Radical Humidity, but this Our Stone is ameliorated in the Δ , its Virtue increases therein, and the Δ is its Nutrient.

And this is a Token, Visible and Laborious, to know Our Stone.

You art also to know, that this Composition of our Stone, before its operation, must be separated and divided two ways. One division is Corporeal, the other Spiritual, and one proceeds from the other and is united, and the one is governed with the other, and so The One ameliorates the other.

The One the philosophers have called The Masculine, the other the Feminine principle (Rebis).

And again O King! You art to notice attentively that when the Philosophers have mentioned Argent Vive and Magnesia and when they say: Congeal the Argent Vive in the Body of Magnesia, that they do not mean common quicksilver but they intend to signify, that their Argent Vive is a Humidity (Ψ) of the before mentioned Stone. (\overline{aaa})

The Philosophers have called the Name Mirc. The Whole Composition or the Mixed Principle, in every one of those principles, the before mentioned humidity [] is contained, which is the Argent vive of the Philosophers. (vulgar Ψ) (\overline{aaa}).

This Humidity is not like other humidity, because this Our Humidity flows in the Δ , and is therein dissolved, congealed and become Black and White, and finally Red and brings the Whole Composition (the pure \overline{aaa}) to final perfection.

You must O King! Take notice! That in this our work not many Things are put together, but only one Thing (the purified \overline{aaa}) and there is no necessity of handling that Thing with your fingers, nor to add any thing besides, what it contains.

(Consequently there is no need of adding \odot , as it is already contained mercurialised in Rebis in the \overline{aaa}) (if you add fresh $[MM]$, you introduce new faeces)

Further take notice O King! That the Snow White ∇ is the White Perfect Stone, and the Red ∇ is called the Red Perfect Stone. And that the White ∇ , by the Regimen of the Work, without the help of any other Thing, is converted into redness.

The Humidity which is in Our Stone (\overline{aaa}) is called the Δ or Our Argent vive, (i.e. the revived secret ∇ , intimately combined and \overline{aaa} ted with the mercurialised \odot in Rebis).

(The Harpies having been previously washed from it by the cleaning of the Auguan Stables, as performed by Hercules).

And take notice! Whilst the ∇ of Humidity, goes out of the composed matter, that is: Out of the Stone (\overline{aaa}) the Whole Composition is converted into Blackness, settling on the bottom of the glass, (this is the Last Blackness of the \overline{aaa})

And as you now continue with an easy heat, this blackness containing our Metallic Humidity, display many various Colours, and terminates finally in perfect Whiteness. (Tr. Alba)

This Our Humidity (Our ∇) is called ∇ , which ∇ or ∇ is combined with its own ∇ and with the other Elements concealed in the Stone, until Perfect Whiteness is obtained, wherein the Elements are fixed.

And here, O King, take notice! That the just now mentioned Airy Humidity, which is our Argent vive with the before mentioned ∇ (Rebis) and other Elements concealed in the Stone, are but One Thing, (i.e. a Solar, antimonial, Martial and Mercurial \overline{aaa})

This Humidity is enough to bring the Stone to full perfection, (to perfect white and redness), (especially if you have in the beginning employed a sufficient number of Eagles or Virgins).

You should also know, that in our first mentioned Composition or composed Matter, that is in the Stone, are united both \odot and \mathfrak{D} , according to their power and operation, as well as in the Elements and Nature of the Stone.

If \odot and \mathfrak{D} were not in our Composition, neither \odot nor \mathfrak{D} could be generated; yet is this \odot not like vulgar \odot , nor is our \mathfrak{D} like vulgar Silver, because our \odot and \mathfrak{D} contained in our composition are far better in their Nature than those 2 vulgar metals, because our United \odot and \mathfrak{D} (Rebis) are living, whilst the vulgar metals are dead.

Yet it is to be understood, that \odot and \mathfrak{D} vulgar are related to our \odot and \mathfrak{D} , concealed in Our Stone and although the Philosophers have called the Stone itself \odot and \mathfrak{D} , yet these two are only to be understood according to their power and operation, but are not visibly in the Stone.

You must also know, that this Stone or the composed and United Matter is but One only Thing (the \overline{aaa}) and of one only Nature (∇ ial) and that therein is to be found all what is necessary, and therein lies also concealed what ameliorates and perfects it.

This Composition although called one only Thing, does not imply a meaning, as if it were a work made of animal or vegetable substances; but the meaning is one only pure Metallic Nature, taken from its own mines, which afterwards by a prudent Regimen of the Δ , is transmuted, does Putrefy in Blackness and Death, and becomes White and Red and displays many other beautiful transient Colours.

Again O King! You must notice, that our before mentioned Humidity, which is Our Argent vive, (sophic ∇) causes the destruction of the Stone (of the \overline{aaa}) and make it Black and White. And you observe, that the Philosophers say: You shall make the body

fusible, and decoct it until it is converted into ∇ (into \wp). This is to be understood of Our Composition, which must be rendered fluid, and then coagulated, and then it is called ∇ .

You must also observe, that the philosophers call it ∇ when the Stone is softened and liquefied in its own ∇ (in its own sophic \wp) which is otherwise fixed in the Stone (\odot in Rebis in the \overline{aaa}) which ∇ (\wp) then runs or flows, and looks \triangleright white, like other ∇ (like \wp).

And take Notice, O King! That this ∇ is converted into Δ , which is to be understood that this ∇ (\wp) must be coagulated and converted into ∇ as it was originally.

This Body (the coagulated massa) now remains so long in this Regimen of heat, until it is converted into a subtle Spiritualised Body, and at last into Perfect Whiteness, and this whiteness has been called Δ by some philosophers.

Then, when they say, that the Δ must be transmuted into Δ , you are to understand, that this Composition, called Δ (Tr. Alba) must stand in a strong heat so long, until it is rubified and has attained Perfect Redness, and this is called Δ , or Regenerated \odot .

O King! You must also observe: that our Work is prepared of one only Composition or Compounded Matter, and of no other.

Take this compounded matter (\overline{aaa}) quite clean and pure without any Impurities; which are therein naturally but must be separated, I mean to say, that the matter ought to be well purified.

This composition place on the Δ , and govern it, as Nature requires, and you art especially to notice, that in the beginning of the Work, there is much danger in the Regiment of Heat, as you may soon destroy the Work by too much heat; But when putrefaction is over, afterwards it is not easy to commit errors.

After putrefaction, the heat must be between gentle and strong, until the spirit has separated itself from the body, and has ascended on high, above the ∇ , whilst the Body lays dead below in the bottom of the Vessel, Without its Spirit or Soul.

During this period, take this as a sign, that the Matter must not flow nor sublime during Putrefaction, if it does, your Δ is too strong, and you will destroy the Work.

If your Work goes on quietly, the spirit leaves the Body, but must be brought back to the dead Body, from whence it came, analogous to Resurrection.

This spirit resembles a Black cloud full of Rain ∇ . This spirit is called the ∇ of Life, which does preserve the Body, with whom this spirit rests a while, and finally resuscitates with the Glorified body,

Your art to notice, that the often mentioned Composition (first Rebis and Secret Δ , afterwards the pure \overline{aaa}) contains that fiery principle or Δ , which kills and vivifies, and for this very reason the composed matter becomes Black, White and Red without the help of any foreign Thing.

Finally observe, that in the beginning of the Work, the heat under and about the glass, must be gentle and kind, in the middle after putrefaction it must be stronger, but still moderate up to the White, but from the perfect White to the Red, the Heat must be strong.

So that the Δ must be gradually increased, until the Stone has obtained Perfect Whiteness, and still more, until the Highest redness is accomplished.

FINIS.

Nicolas Flammel

1330-1418 A.D.



Summary of Philosophy

He that desires to know how Metals are transmuted, he must know from what Matter they are, and how they be formed in their Minerals; and lest herein we err, we must see and observe the transmutations as in the Veins of the ∇ .

Minerals out of the ∇ may be changed, if they be before spiritualized, that they may come into their \clubsuit and *Argent vive* Nature; these are the two Sperms, the one Masculine, the other Feminine complexions, and these are composed of the Elements:

The Male \clubsuit , is nothing but Δ and \triangle ; and true \clubsuit is as a Δ , but not the Vulgar, which is of no Metallick substance; The Feminine Sperm, called *Argent vive*, is nothing but ∇ and ∇ .

These two Sperms, old wise men called *two Dragons*, or *Serpents*, the one is winged, the other not; \clubsuit not flying the Δ , is without wings; the winged Serpent, is *Argent vive* born up by the Wind, therefore in her certain hour she flies from the Δ , being unconstant in it;

But if these two Sperms, separated from themselves, be united again by triumphing Nature in the Book of \heartsuit , which is the Δ Metalline, then united it is called of Philosophers *the flying Dragon*, because the Dragon kindled by his Δ , while he flies, by little and little spreads his Δ and poisonous Vapours into the \triangle : the same thing does \heartsuit , which placed upon an exterior Δ , being in his place in a Vessel, sets on Δ his inside, which is hidden in his profundity; and then may any one see how the external Δ does inflame the natural of \heartsuit and shall see a poisonous Vapour to break out into the Δ , which shall be of such a stinking and pernicious poison, which is nothing else but the Head of the Dragon, which speedily went out of *Babylon*.

But other Philosophers having compared this \heartsuit with the *flying Lyon*, because a Lyon devours many Creatures, and recreates himself with his voracity, these things excepted that resist his violent fury; so also does \heartsuit , which has in himself such an operation, that it spoils a Metal of his form, and devours it:

\heartsuit too much inflamed, devours and hides Metals in his belly; but which of them soever it be, it's certain it is not consumed in his belly, for in their Nature they are perfect, and more than he indurate: but \heartsuit has in him a substance of perfecting \odot and \oslash , and all imperfect Metals come from \heartsuit , therefore the Ancients called it the *Mother of Metals*; thence it follows, where he is formed to any thing, he has in him a double Metallick substance.

And first the substance of the interior, then of the \odot , which is not like the other Metals; of these two substances \heartsuit is formed, which in his Body is spiritually nourished: so soon therefore as Nature has formed \heartsuit of the two mentioned Spirits, then it labours to make them perfect and corporeal; but when the Spirits are of growth, and the two Sperms awakened, then they desire to assume their own Bodies: which done, \heartsuit the Mother must dye, which being thus naturally mortified, cannot quicken it self again as before.

Some arrogant Chymists endeavour in obscure words to affirm that we ought to transmute perfect and imperfect Bodies into running \heartsuit ; but a Serpent lies in the Herbs: its true, that \heartsuit may transmute an imperfect Body, as Lead, or Tin, and may without labour multiply in a quantity, but thereby it loses its own perfection, and may no more for this reason be \heartsuit ; but if by Art it might be mortified, that it might no more vivify itself, then it would be changed into any thing, as in Cinnabar or Sublimate is done; for when it is by Art coagulated, whether sooner or later it be done, then his two Bodies assume not a fixed Body, neither are like to conserve it, as we may see in the pores of the ∇ .

But lest any one should err, there are in the Veins of Lead some fixed grains of \odot or \oslash , in substance or nourishment: the first coagulation of \heartsuit , is the Mine of Lead, and

most fit and commodious it is to bring him unto perfection and fixation; for the Mine of Lead is not without a fixed grain of Gold, and which grain Nature did impart: so in itself it may be multiplied, whereby it may come to perfection and plenary virtue, as I have tried and may affirm.

Also, so long as it is not separated from his Mine, that is, from his ♀, but well kept, for every Metal that is in his Mine, the same is a ♀, then may it multiply it self, so it may have substance from his ♀; then will it be like some green immature Fruit on a Tree, which the Blossom being past, is made into Fruit, and then the Apple: but if any should crop away the immature Fruit, then his first forming would be corrupted, because man knows not how to give substance or maturity, as internal Nature, while the Fruit yet hangs on the Tree, and may have substance and nourishment from Nature; for so long as maturity is expected, so long the Fruit draws sap or liquor, and that by augmentation and nourishment, till it comes to perfect maturity.

So is it with ☉, for if by Nature a grain be made, and it is reduced to his ♀, then also by the same it is daily after an incessant manner sustained and reduced into his place, ♀ as he is in himself; and then must you expect till he shall obtain some substance from his ♀, as it happens in Fruits of Trees: for as the ♀ of both perfect and imperfect Bodies is a Tree, so they can have no more nourishment, otherwise than from their own ♀: If therefore you would gather from ♀ Fruit, which is shining ☉ and ☽, if it be that they be not far disjoined, so that it be without long delay, then think not you as Nature did in the beginning, you will again conjoin and multiply, and may without change augment them.

For if Metals be separated from their Mine, then they (like the Fruit of Trees too soon gathered) never come to their perfection; as Nature and Experience makes it appear, that if a Pear or Apple be once plucked from the Tree, it would then be a great folly, if any should again fasten it to the Tree, and then expect maturity; for Experience witnesses, the more it is handled, the more it withers.

And so it is with Metals, for if any would take Vulgar ☉ and ☽, and endeavour to reduce them into ♀, he would altogether play the Fool, for no subtle Art is there to be found, whereby he might not deceive him; although many waters and Cements, or infinite things of that kind he should use, he would daily err, and that would happen to him, that doth them who would tie unripe Fruits to their Trees.

Although some Philosophers have said well and truly, if ☉ and ☽ by a right ♀ be rightly conjoined, that then they will make all imperfect Metals perfect; yet in this most men have failed, who having these three, Vegetables, Animals and Minerals, which in one thing are conjoined; for they regard not, that Philosophers speak not of Vulgar ☉, ☽, and ♀, which are all dead, and receive no more substance from Nature, but remain in their own Essence, and can help none other into perfection: they are Fruits plucked off from their Trees before their time, and are therefore of no account, they having nothing more than what they want.

Therefore seek the Fruit in the Tree that leads you straight unto them, whose Fruit is daily made greater with increase, so long as the Tree holds it forth; and this work seen, is great joy; by this means any may transplant this Tree, without gathering his Fruit, and then transport him into moister, better, and more fruitful places, which in one day may give more nourishment to the Fruit, than it received otherwise in an hundred years.

In this therefore it is understood, that ♀ the much commended Tree must be taken, who has in his power indissolvably ☉ and ☽, and then transplant him into another Soil nearer the ☉, that then he may gain amicable utility, in which thing Dew does

abundantly suffice; for where he was placed before, he was so weakened by wind and cold, that little Fruit was expected from him, where he long stood and brought forth no Fruit at all.

For indeed the Philosophers have a Garden, where the ☉ as well morning as evening remains with a most sweet Dew without ceasing, with which it is sprinkled and moistened; whose ♃ brings forth Trees and Fruits, which from thence are planted; who also receive descent and nourishment from the pleasant Meads. And this is done daily, and there they be both corroborated and quickened, and do not fade; and this more in one year, than in a thousand where the cold infects them.

Take them therefore, and night and day cherish them in a Stillatory upon the Δ; but not with a Wood Δ, or Coal Δ, but in a clear transparent Δ, not unlike the ☉, which is never hotter than is requisite, but should be always alike; for a Vapour is the Dew and the Seed of Metals, which ought not to be altered.

We see Fruits if they be too hot with no Dew, they abide on the boughs without perfection, but if heat and moderate moisture sustain them on their Trees, then they prove elegant and fruitful: for heat and moisture are the Elements of all Earthly things, Animals, Vegetables and Minerals.

Therefore Coal Fires and Wood Fires help not Metals; those are violent Fires, that nourish not as the heat of the ☉ does, which also conserves all corporal things, because it is natural which they follow.

But a Philosopher does not what Nature does, for Nature has created all Vegetables, Animals and Minerals in their own degree, where Nature reigns: I will not say that men, after the same sort, by Art make Natural things; when Nature has finished these things, then by Humane Art they are made more perfect. After this sort old Philosophers, for our information, laboured with ☽, and ♃ her true Mother, of which they made the ♃ *of the Philosophers*, which in his operation is much more strong than Natural ♃; for this is serviceable only to the simple, perfect, imperfect, cold and hot Metals; but the Philosophers Stone is useful to the more than perfect and imperfect Metals. Also that the ☉ may perfect and refresh them, without diminution, addition or immutation, as they were created of Nature, so he leaves them; neither does he neglect anything.

I will not now say the Philosophers conjoin the Tree, for the better perfecting of their ♃, as some unskilful of things and unlearned Chymists do, who take common ☉ and ☽ and ♃, and so ill-favourably handle them, till they pass away into Smoke: and they endeavour to make the Philosophers ♃; but they never attained to that; that is, the first Matter of the Stone, and the first *Minera* of the Stone. If they will come thither, and find any good, then to the Hill of the seven, where there is no Plain, they would betake themselves, and from the highest they have need to look downwards to the sixth, which they shall see afar off.

In the height of this Mountain, they shall find a Royal Herb triumphing, which some have called Mineral, some Vegetable and Saturnal; but let the Bones be left, and let a pure clean Broth be taken from, and thus the better part of your work is done. And this is the right and subtle ♃ *of the Philosophers*, and is to be taken of you, and first the white work he will make, and after the red: if you have well understood me, both of them are nothing else, as they call them, but the Practick, which is so light and so simple, that a Woman sitting by her Distaff may perfect it; as if she would in Winter put her Eggs under a Hen and not wash them, because Eggs are put under a Hen to sit upon without washing them, and no more labour is required about them, than that they should be every day turned, that the Chickens may be the better and sooner hatched; to the which enough and more than enough is said.

But that I may follow the example, first wash not the Φ , but take it and with its like (which is Δ) place him in the ashes, which is Straw, and in one Glass, which is the Nest, without any other thing, in a convenient Alembic, which is the House, and then thence will come forth a Chicken, which with his Blood shall free you from all Diseases, and with his Flesh shall nourish you, and with his Feathers shall clothe you, and keep you warm from cold.

Therefore have I written unto you this present Treatise, that you may search with the greater desire, and walk in the right way; and I have comprehended this small Work in a Summary, that you might the better comprehend the sayings of the Philosophers, which I persuade myself you will better understand hereafter.

FINIS.

Count Bernard Trevisan

1406 – 1490 A.D.



A Treatise called
Verbum Demissum

The first thing requisite in this Science of the Transmutation is the knowledge of the Matter, from whence is extracted the Argent vive, and the ♁ of Philosophers; of which two the Sovereign Medicine is made and constituted.

The Matter from whence is extracted the Sovereign Medicine and Secret of Philosophers, is only most fine Gold and most fine silver and Argent vive, all which you daily see altered nevertheless, and moved by artifice in the nature of a Matter White and dry in the manner of a Stone, from whence our Argent Vive and ♁ are elevated and extracted by strong ignition by reiterate destruction of the same, by resolution and ☿, and in this Argent Vive is the Δ and Δ which cannot be beheld by Corporeal Eyes, being subtle and Spiritual which makes against those who think to obtain four Elements really and visibly separated in the Work, each one apart, but such know not the nature of things, and that simple Elements cannot be obtained by us, although we know them by their operations and effects which are found in these lower elements, to wit ∇ and ∇, as they are altered from a compact and gross nature, whereby they are moved from one nature to another. That ☉ and ☽ are the Matter of our Blessed Stone, the sayings of all Philosophers confirm, and in real truth says our Father Hermes "*The ☉ is the Father, and the ☽ is the Mother*", but great doubt is made of the 3rd Composition, to wit what is the Argent Vive of which with the ☉ and ☽ our Composition is made. Which to know, it is to be noted that the Philosophers divided into two parts, 1st and Second. That Second part is by Philosophers divided into the White Stone accomplished, and into the Red Stone.

But because this notable Secret lies in knowing the 1st Part, Philosophers doubting to reveal this Secret have made but little mention of the 1st Part, and believe that if it had not been to prevent the Science of Philosophers would have remained as wholly false in its principles, they would have been entirely silent and have mentioned nothing of it; Wherefore if they had not in any manner touched thereon, the Science would have in all points rested in Ignorance and perished, as being false in its terms.

As this is the beginning, the Key, the Foundation of our Magistry, without which nothing is to be accomplished, and that being unknown, your Science would remain deceitful and false in practice. To the end that this great Secret might not remain unknown, which is the Stone, to which nothing strange or foreign is to be added, I have designed to make some mention of it, wholly, certainly and true, which I have seen and possessed, God of Truth being my witness, which I commit to the Secret Cabinet of the pious Soul, upon peril of the same, wherefore Philosophers have called this secret "*Verbum Demissum*" which is to say a word left or concealed. It is then to be known that the Philosophical Work is to be divided into three degrees-to wit the Vegetable, Mineral and Animal Stone. The Vegetable Stone properly and principally the Philosophers have attributed to this 1st, which is the Stone of the 1st Degree, of which Peter of Villaneauve (Brother of Arnold) says in his Rosary, "*The beginning of our Stone is Argent Vive or its Sulphurity which we must obtain from its gross corporeal substance before we can pass to the 2nd Degree.*"

The beginning of our Stone is, that ♀ growing like a tree, be composed and sublimed by opening it for the volatile germ, or seed, which cannot nourish nor grow without the Fixed Tree that retains it, as the living nipple of an Infant.

It appears then that this Stone is Vegetable, as it were, the sweet Spirit that proceeds from the Bud of the Vine joined in the Work, 1st to a Body, fixed and whitening as is said in the Green Dream wherein after the Text of Alchemy is very notably described the practice of this Vegetable Stone to those who wisely discern the Truth, which for certain reasons and just cause I forbear to set down here.

The 1st Degree then of our Philosophical Stone, is to make Our ♀ vegetable, clean and pure, which is called by Philosophers white ♁ not burning, which is the means of conjoining ♁ with Bodies, and ♀ truly and really, that he may be one nature, fixed, subtle, clean and

united to the Bodies in their profundity, by the help of their heat and moisture, of which Philosophers say, Tinctures may be conjoined, but not Argent Vive Vulgar, that being cold and phlegmatic and destitute of lively operation, which consists in heat and moisture, but because it is in part volatile, therefore it is the medium to mix volatile spirits, and to adhere or adjoin to the fixed substances of Bodies, wherein is touched the cause of its necessity, which is threefold. The 1st as we are to join the two Seeds, to wit, Male and Female, they ought to be mingled with each other by a natural alliance and Love, and by a continual sponginess, in such manner that the moist of one be attracted by the moist of the other and by consequence the one be mixed with the other and that they be joined together, and for as much as those two Bodies, to wit Gold and Silver are made moist by heat digesting, dissolving and subtilizing, then they are the 1st Matter and Simple, and take upon them the name of Seed, which are near to generation, through the impression they receive by their simplicity and obedience to instrumental heat, equivalent and like to the natural heat of this ♀, forming and sealing thereto a kind of Elixir, for that the 1st Part of the Stone is called Elixir. The 1st Part then is the medium of conjoining extremities of the Vessel of Nature, in which Vessel the Spirits ought to be transmitted as they proceed from one nature to another, wherein is touched the 2nd Part of its necessity, for as the Stone ought to be impregnated with Spirits, it is necessary there should be therein a retentive faculty or Virtue embraced by them, to the end that they may be mixed with the Body in the smallest parts. This Virtue is truly found in our Philosophical ♀¹⁰, as it is in part of a Spiritual nature, so is truly a pure spirit, impregnated and purified from all feculent and Terrestrial resident Spirits. I say true and fixed in one part for it contains the nature of the one and of the other Δ, which thing manifests and declares its ponticity or compunctious sharpness, which appears in its operation, for by this ♀ mortified is easily congealed, the ♀ of the vulgar, as the Text declares. Nevertheless it is not fixed by itself, but ought to be conjoined with ☉ and ☽ and be married in friendship and to the end, that which is not in it, may be fixed by those Bodies, to wit, that this thing which is composed of several mixtures together with their co-naturals, may directly fix the ♀ of the Vulgar, for which cause no Bodies are mixed which are fixed, to the end that the compounded Δ, which is called ♀ sublimed philosophically or 1st Matter, may be informed by proper Ferments, as to obtain the force more lastingly, and persevere the contest of the Δ notwithstanding its asperity, wherefore, says Hortulanus, *“That is not strange to it, to which it ought to be conjoined”*; viz. fixed. And of this ♀ says Raymond, *“The Argent Vive by us made, congeals the common, and is more common to men than the common, of less price, of greater virtue and utility, and also of greater retention, being a Gum more noble than Pearls, which converts and attracts to its fixed nature all other Gums clear and pure, and enables them to resist in the Δ, and to rejoice therein.”* Wherefore says Morienus, *“Those who would obtain this composition without this 1st part are like those who would mount to the height of a pinnacle without a ladder, who when they begin to climb find themselves cast down to the bottom in misery and pain.”* This ♀ (exuberate) then is the 1st beginning and Foundation of our glorious Magistry, for it contains in itself Δ which ought to be replenished and nourished with a great and strong Δ in the 2nd Regiment of our Stone, now as well the Δ enclosed in our said ♀ by the 1st Regiment, as the Δ which ought to be enclosed by the Second is by Philosophers named the proper Instrument, which is the 2nd thing principally required to be understood in this high Magistry in such manner that the Matter Volatile and fixt by heat and congelation, with dissolution of the bodies as Philosophers teach, This including and imprisonment of the Δ of the Philosophers, for the greatness of the Magistry have veiled under another name, to wit, ☿ or Exaltation of the Mercurial Matter, as it is

¹⁰ ♀ being putrefied easily congeals the ♀ Vulgar, which putrefaction is not without ☉ and ☽ conjoined.

exalted in its noble Virtues, and Sublimed in its degrees. Wherefore, says Arnold, “*Let ♀ 1st be sublimed, that is, as ♀ is in nature low and base condition to wit, ♃ and ♄, let it be brought to a more noble and higher condition, to wit Airy and Fiery, which are principles near approaching to this ♀ in the intention of Art and Nature.*” Wherefore when this Mercurial Stone is thus Exalted and Subtilized, it is said to be sublimed in its 1st ♃, which it is convenient to sublime with its Vessel, as says Raymond in his Codicil in the beginning Chapter: 2 de Vade Mecum de Mercurale Philosophorum. We hope in God that our ♀ shall be sublimed to greater things which tinge it, and its' Soul shall be exalted into Glory, as being that which it behoves yet to enter into its Mothers Belly, also it is said to be born of the 1st Nativity, which has regards to all orders of the Chemical ♃, and the heart of the workers in this Art shall not be frustrated of joy, and shall tell you, calling God to witness, that as this ♀ has been by some one sublimed, it has appeared clothed with so great Whiteness as the Snow on the highest mountains, under a most subtle, crystalline splendor, from whence proceeds at the opening of the Vessel, so great, so sweet, so excellent an odour¹¹, as the like is not to be found under the World, and I who speak this know that this most marvelous Whiteness has appeared to my own eyes, and have handled this attenuated and subtilized, crystalline Matter with my own hands, and with my own sense of smelling have smelt this marvelous sweetness, and with great joy begun to shed tears upon the astonishment of marvelousness and sweetness, for which Blessed be the Eternal God, most High, and Glorious who has hidden these marvelous great Secrets of Nature, yet has vouchsafed to a few I know, most Reverend Father, that when you shall be acquainted with the causes of this disposition you will admire that a Matter so corrupt should contain in itself such a heavenly like nature. I am not sufficient to declare to you these Wonders, yet perhaps the time may come, if it be found expedient, that I may acquaint you with many particular matters of this nature, which here to write I have not obtained permission from the God of Nature.

Of this Celestial Nature, it is said in the Book of Prognosticks, certainly in Medicine, Celestial Gifts are found, but to proceed further, when you have sublimed this ♀, take fresh and new with its Blood or Ferment, that it may not grow old or stale. Present it to its Parents, ☽ and ☉ to the end that of these three things, to wit ☉, ☽ and ♀ our Composition may be made, and that the Second Degree of our Stone may begin.

The Second Degree, if you would then have good multiplication in the strongest qualities and mineral virtues by the operation of the Second Degree, and the help of Nature.

Take the clean Bodies and with them unite the said ♀ in such weight or proportion, as is known to the Masters of this Magistery, and conjoin the said dry Matter (or ♁) which is the ♁ of the Elements, and which is called Oil of Nature, and ♀ sublimed, subtilized, dissolved and hardened by the operation of the 1st Degree in rejecting nevertheless all the residue and faeces, that is made in ♃, as of no value. But it is not to be understood in our ♃ the thing sublimed should remain in the top of the vessel, as it happens in the ♃ of Sophisters, but in our ♃ what is sublimed is a little elevated above the Faeces of the vessel and sustains itself and is joined to the sides of the vessel, and that which is foul and impure remains in the bottom, by Nature which desires to lose of its own accord, by a certain manner of evacuation, to the end it may be restored in melioration, in losing its impure parts that it may recover pure and better by which parts the 3rd cause of its necessity, which is that as ♀ is clean white, incombustible it illuminates our Stone and defends it from adustion, and keeps it from burning temporals and moderates the excessive ardure of Δ against Nature, reducing and bringing it back to a true Temperature and concord with the Natural Δ.

¹¹ The great odour of the Crystalline ♁ at the opening of the Glass, excelling all things in the World.

For the Philosophical ♀ contains an excellency of the Δ in natural and sovereign virtue of which is to qualify against the heat of the Δ against Nature, and an amicable aid or assistance to the Δ of Nature, naturalizing that is converting itself, or making itself natural by sweetly, according to the natural Δ, which is a great increase known to few.

Wherefore here ♀ is called the ∇ or Nurse¹² in this part, as it is the Matter or Sperm, without which the Stone cannot grow or multiply, whereof says Hermes, "*Ye Nurse of our Stone is the ∇ (of ♀) of which ☉ is the Father and ☽ the Mother, it mounts from ∇ to Heaven, again descends to the ∇, of which the strength is entire, if it be turned to ∇, which ∇ and the two perfect Bodies, the right composition of the Philosophical takes birth and beginning.*"

Let these two Bodies then be sufficient for you, being such as are sought and required, as says Arnold de Villa Nova, that as the end of the state is perfection it perfects the ♀ of the Vulgar and other imperfect Bodies and transmutes them. We must then necessarily acquire this virtue which is found where it is, now it is likely no ways better to be found than in perfect Bodies, for if in Bodies pure and fine there be not force and virtue to transmute imperfect Metals into perfect and true ☉, in vain should we seek it in the base, the like say of ☽ and all imperfect Metals, ☉ and ☽ only are perfect, and all the rest imperfect.

To obtain then this Mercurial substance, wherewith all the perfect virtue to transmute into ☉ and ☽ the imperfect metals, you must have recourse to the two perfect Bodies and no other. Wherefore it is to be known, that the conjunction of these two Bodies is the natural term of the last subtiliation and of Transmutation of the 1st Matter of Regeneration, because by this conjunction, by the 1st simple Matter is made generation of the true Elixir. ☽¹³ reduced into its 1st Matter is the passive matter, for truly, she is the wife of ☉ and (he) is her husband, that is in very near affinity to each other, such is the conveniency between the Male and the Female in this kind of Art, of both which is engendered ♁ White and Red, glutinous and congealing ♀ certain better creation and nearer transmutation is made, when the proper Male is joined to its proper Female into one nature, and the Male joins most profoundly in the passive Matter by the subtlety of its nature, and transmutes it more, converting its nature into another nature, to wit, into the nature of ♁ of which conjunction says Dastin "*If the White Woman be married to her Red Husband they incontinently embrace one another, and are joined together.*" They are dissolved by themselves that these, which were two, might be made one Body. This copulation is the philosophical marriage and indissolvable Bond, wherefore it is said also, where these two Bodies are made one by conjunction, that they may hold one nature, to wit, our ♀, which is by some called the Ring or Sovereign Bond, also it is called the Daughter of Platon, which conjoin Bodies assembled in love. Compose then this our Stone of these three things, and not any other, for in other matters is not lodged that which so many do seek. This $\overline{\text{aaa}}$, or Philosophical composition thus ordered, it may be truly said of it, that the Stone is made but of one Thing. For this composition is a mixture of inestimable price and value, that is of such a price as cannot be sufficiently thought.

This is our Brass, that is our ($\overline{\text{aaa}}$) or composition, made of the above said three things or Matter only, and then begins the 2nd part of our most noble Stone, and the Stone of the 2nd Degree which is called Mineral.

Now it is to be noted, that by the 2nd Regimen or Operation, the Stone of ♀ which was born by the 1st Operation, so clear and resplendent, is mortified, blackened and made vile and ugly, in Δ, is so deformed with the whole compound, that it may revive with great victory, with great clarity, purity and force than it had 1st. For this mortification is vivifying, for in mortifying it revives itself.

¹² When the unnatural Δ in the ♀ and the Δ of Nature of the Stone are made one, then the ∇ of ♀ is the Nurse of the Stone, 1st ascending to Heaven and descending again to the ∇ fixed.

¹³ ☽ reduced to its 1st Matter is the passive matter of the Stone.

And certainly these two Operations are so chained and interlaced one with another, that one cannot be without the other, as appears in the doctrine of Philosophers, for the corruption of one is the generation of the other.

All this business then is nothing else but to create ♁ of Nature and reduce the composition to its 1st Matter of the Metallick kind, for as Albertus says in his book of minerals, "*We must not so much alter or distance our Stone from the nature of Metals.*" Know then that this Compound is the substance out of which ought to be drawn the ♁ of Nature by comforting it, and nourishing it in joining to this substance the Mineral Virtue, to the end it may be made a new Nature striped from all its SULPHUREOUS terrestricity and corruption and all phlegmatic humidity, hindering digestion. It is further to be observed that according to the diverse alterations or change of the one and the same Matter in digestion, diverse names are imposed on it by the Philosophers according to its diverse complexions, some have called it a coagulating pressure, some Azoc, ◯◯, others Album and Tincture illuminating all Bodies, some have called it, Philosophical Egg, for a Egg is composed of three parts viz. Shell, White and the Yolk, so is compounded our Philosophical Egg, or Body, Soul and Spirit. Although in truth our Stone is but one thing according to Body, Spirit and Soul, but according to the diverse reasons and intentions of Philosophy, is now called one Thing, and then another, which Plato meant when he said, "*The Matter flows infinitely or always, if the Form stay not its flux,*" so is it Trinity in Unity, and Unity in Trinity, for there is Body, Soul and Spirit. There is also ♁, ♀ and ◯◯, for the Soul breathing, that is casting out its Vapours by ◯◯ Works in conjoining ♀ of which Philosophers say that the property of ◯◯ is to breather, or respire, the property of ♁ is to coagulate, or congeal ♀, nevertheless this ♁, this ◯◯ and this ♀ are not those the vulgar think of which are not those venomous Spirits the Apothecaries sell, but the Spirits of the Apothecaries are those vulgar Spirits, theirs are more of imperfection and corruption, to prejudice rather than repair imperfect Metals. Wherefore it cannot give perfection and incorruption to them, which perfection ought to be given by our Medium. Vainly therefore do those Sophisters work, who endeavour to make the Elixir, from such venomous Spirits full of corruption. For certainly, in no other thing is lodged the Truth of the Sovereign subtlety of Nature, but in the three matters above said, to wit, ♁, ◯◯ and ♀ Philosophical wherein the reparation and total perfection of Bodies that are to be purged, lodges, only all the Philosophers have imposed diverse names on our Stone. Wherefore leave the plurality of names and regard only the compound, which is but once to be placed in one Vessel, from whence it is not to be taken till the Elementary Rotations be accomplished, that the force and active Virtue of our ♀ should be nourished and not be suffocated and entirely lost, for the seeds of Vegetables in the ∇ are not propagated by growth and multiplication if their force and generative Virtue be taken from them by any strange quality whatsoever. In like manner also, this nature will not multiply, or be multiplied if it be not prepared in manner of ∇.

The Matrix of the Mother after conception remains shut up or the Fruit will be lost, so our stone ought always to remain closed in its Vessel, nor any strange thing ought to be added, but only should be nourished and informed by the Formative Virtue of its multiplicative virtue, not only in quantity but greatly in quality, in such manner must be influenced or put into the said Matter, the vivifying Humidity by virtue whereof it is nourished, increased and multiplied.

After then our Compound is made, the 1st thing to be done is to animate it, putting to it the natural heat, or vivifying humidity, or the soul, Δ or life. By the work of solution or ☉ with congelation, and as you have made your compound so must you have a certain manner of proceeding according to the internal heat enclosed in the matter, otherwise it may remain

void of its designed end, without Soul, deprived of its noble high virtues, and would have no motion to generation as other things by nature produced. The manner how to put Δ into the said Matter, and to convert it from disposition to disposition, from nature to nature, that is from low to high degree. The manner of this disposition is made by proper ☿ , Impregnation, mortification for Resurrection and ☿ in the light Elements, so that all the circle of this noble Magistry is nothing but ☿ perfect, which nevertheless has many particular operations annexed, chained, interlaced or joined together, but two are principally attending the whole Circle, which are perfect dissolution and perfect coagulation. So that the whole Magistry is perfectly to dissolve, and perfectly to congeal, dissolve the Body and congeal the Spirit, and this operation has ties and alliances together, that the Body never dissolves but the Spirit congeals, nor also the Spirit congeals not, except the Body be dissolved. As Raymond and all the Philosophers say, that the whole Magistry is nothing but Dissolution and Congelation by the Ignition, of which Operation many great and learned in this Science have been deceived, thinking to understand by confidence in their learning, the Circles of Nature, and the manner of Circulation.

It is then expedient to understand the manner of this Circulation, which verily is nothing else but to imbibe, refresh or moisten the Compound in due weight or proportion with our Mercurial ∇ , which Philosophers command to be called Permanent ∇ , in which Imbibitions the Compounds is digested and congealed to its natural accomplishment.

This is most certain, that if ∇ is to be made Δ , it must be subtilized or prepared, that it may be brought to greater simplicity, so is the Compound attenuated and subtilized, until the Δ bear rule therein.

And this ☿ of ∇ is made by Subtle ∇ , most highly sharp and penetrating, not having any feculence or odour, as Geber says in his Summary, "*Such is the ∇ of our Argent Vive, sublimed and brought back to the nature of Δ , under the name of ☿ , Alum, \ominus and many other sharp Liquors and other like things, (even until now hid and covered)*" by which Waters bodies are subtilized, reduced and brought back to their 1st Matter, neighbouring Stone, or Elixir of Philosophers, where it is to be known that as the Infant in the Mother's Belly ought to be nourished with natural nourishment, which is Menstrual blood, to the end it may be increased and grow in quantity and stronger in quality, so ought our Stone to be nourished with its Fatness (as says Aristotle) of its own proper nature and substance, but what this fatness is that is the nourishment of life, increase, and multiplication of our Stone the Philosophers have wholly concealed it, as being the greatest Secret they have sworn never to reveal or make manifest to anyone, otherwise than their writings declare, but have remitted it to the hand of God alone, to reveal or conceal as it shall please Him. Nevertheless this fat and viscous humidity, vivifying or giving Life, the Philosophers have called Mercurial ∇ , or Oil Permanent, a ∇ abiding the Δ and also a Divine ∇ , and is the Key and Foundation of the whole Work¹⁴, and this Mercurial ∇ impregnated and permanent, it is said in Turba "*That Bodies must be wrought by flame of Δ that they may be broken, torn and debilitated,*" to wit, by this ∇ full of Δ wherein the Perfect Bodies are so much washed as it is dissolved and made ∇ , which is not ∇ of the Clouds, or Fountain ∇ , as think the ignorant and foolish Sophisters: But this our Permanent ∇ which yet cannot be made Permanent without the Body with which it is joined, that it resists the Δ without flying, wherein our Permanent ∇ is the whole Secret of our Stone, for by that ∇ is our Stone Perfected, for that in it lodges the vivifying humidity of our Stone, as being the life and Resurrection of it, of which our Secret ∇ it is said in Turba, "*The ∇ alone does all, for it dissolves all, it congeals all that is congealable and divides and rends all without any other aid. It is that which Tingens and is*

¹⁴ The Key of the whole Work is to make the Perfect Body and Elixir, Unctuous.

Tinged.” In brief, Our Work is no other thing than Vapour and ∇ , which is called whitening and rubifying and casting off the "Blackness" of the Bodies, which Philosophers have called permanent ∇ , fixed and incorruptible and incombustible Oil, that cannot burn. This is the Matter which Philosophers have divided into two parts, one of which dissolves the Bodies by Calcination, that is, by reducing it into calx and by congealing itself and the other part of the said ∇ cleanses the Body from Blackness, Whitens and reduces it, makes it fluid and running in multiplying its parts.

This ∇ is called in Turba, *“Most sharp \oplus , and penetrating kindly by a vivifying heat, containing an invariable Tincture, which cannot be defaced or blotted out.”*

This ∇ is named by Artepheus, temperate or the Moisture of the Wise, Wine of Choleric Youth. This ∇ is greatly concealed by the Philosophers under diverse and various names, and is known but to few people. Hermes possessed it, and handled it, Alphidius has treated of it, Morenius has wrote of it, Lully understood it, Arnold perceived it, Raymond has feasibly declared it, Geber knew it, the Text was not ignorant of it, Rasis, Avicen, Galen, Haley, and above all Albertus have wisely hidden it. Dastin, Bernard de Greves, Pythagoras, the Ancient Merlin and Aristotle understood it well. In short this ∇ is crowned Victorious Secret, Celestial and Glorious ∇ , the last and final Secret for the nourishment of our Glorious Stone, without which it is never amended, increased, nor multiplied, for which Philosophers have concealed the manner of making it, as the Key of their Magistry, and in truth, I have read above one hundred books of this Art, and in none of them I found the perfecting of this ∇ and Permanent ∇ and have seen great and learned men in this Science, among whom I have not found one that had this secret, except one able Physician, who told me that he had been thirty-six years in earnest prosecution before he obtained it.

Of this nature it is said that a double nature is given to it, to wit, of \odot and \mathcal{D} , in the bowels of whom this Argent Vive is multiplied, as in the proper Belly of its Mother, lodged and purged, and converted into White ∇ not burning in the action of the heat of the Δ , being therein regularly informed by Art and qualities of ∇ , having been before introduced or placed in the said Argent Vive. So that this Mercurial ∇ is nothing else but the Spirit of Bodies converted into the nature of Quintessence giving virtue to our Stone and governing it, and the Stone of our Composition is the containing Matrix or expedient place, to wit, Mother ∇ , or vessel of Nature, retaining the formative Virtue of the Stone, wherein natural heat is placed, which is formative Virtue issuing from the Vessel by the Fifth Spirit. Wherefore it is called Mother and Nurse as giving natural Virtue to ∇ , feeding and nourishing it.

This is our Composition, wherein this natural Vessel, whereto the Spirits are transmuted from nature to nature as they proceed, and so much the more as they are transmuted and altered in this Vessel retained so much, the remoter are they moved from their corruption and imperfection whatsoever, and the more they approach to the terms of purity and perfection, so long till they obtain the accomplishment of a Quintessence.

Wherefore they take, or are clothed with a New Nature, which is clean, White, pure, cleansed from all corrosiveness, and phlegmatic volatility.

In such affinity then of the Vessel the humidity of the Spirit wherein the above said is enclosed by its viscosity or glutinous nature is retained in adherence, or firm and natural conjunction and heat, as in its Radical Humidity mixt and mortified, and after Death revived by ∇ by a joyful deliverance in elevating itself wholly from a Saline and Bitter Nature.

Then it is mighty to sustain itself nourish and multiply itself, as being already a kindled Δ and simple nature, which this is convenient to nourish with Whey, to wit, its enlivening Humidity of which in part it was engendered, which is Permanent ∇ , Virgin’s Milk or Aqua Vitae coming from the Vine, for they are wholly different. It is nevertheless called Aqua Vitae for that it vivifies our Stone to Resurrection, it is also called Blood incrudated, White Menstruum, nourishment of the Child, food of the Heart, ∇ of the Sea,

Food of the Dead, and Argent Vive of Philosophers depurated from feculent terrestriety by Philosophical ☿. After then our Compound is made, it should be placed in its Secret Vessel and decocted, or baked in a very soft heat moist or dry, and moistened with our Permanent ∇ by little and little, in dissolving and congealing so often till the ∇ arise Filiated, which must be afterwards calcined and infinitely incerated in fixing with the said ∇, which is called fixed incombustible Oil, till it flows and melts soon like into wax, of which says Raymond, "*The manner of ceration is, the Stone be sublimed with part of the reserved humidity which never leaves its Body, being mixed, with circulation gives true fusion.*" And afterwards he said, "It is commanded that you moisten or refresh our Stone with its permanent Humidity, whereby it parts are clarified as appear, for after the perfect clearing or purgation of our Stone from all corruption, particularly the two Sulphureous humours, to wit the unctuous combustibile fatness and phlegmatic vaporiety, the Stone is brought to its proper nature and substance, not burning, and without this Humidity, our Stone is never amended, nourished, augmented or multiplied.

This is to be noted also that our Stone in digestion is moved to all the colours in the World, but three are principal, of which good care and notice are to be taken, to wit, Black colour, which is 1st and it is the key of the Beginning of the Work; of the Second kind or degree, the White colour is the Second, and the Red is the third, whereof it is said that the thing of which the head is Red, the feet White, and the eyes Black is our Magistery.

Note then that when our Compound begins to be moistened with our Permanent ∇, then is all the Composition turned like melted Pitch and is Black like a coal, and at this time is our Compound called Black Pitch, Burnt Soot; Melted Lead, Foul Laton, Magnesia, and the Black Bird. For there is seen a Black Cloud flying in the middle region of the Glass in desirable manner being elevated about the vessel, and at the bottom, the Matter melted like Pitch, of which says James of the bough of St. Saturnia, "*a blessed Cloud flying about the vessel wherein the ☉ is eclipsed.*" And Raymond says, "When this Mass is thus Black then it is dead and deprived of Form, then it is said to be a dead Body, and out of good temperature, its Soul being separated from it, then is the humidity manifest in the colour of Black Quicksilver, and stinking, which before was dry and White, of good odour heating, cleansed from ♁ by its 1st operation and is now depurating by this Second Operation.

And for this is your Body deprived of Soul which it has lost with its Splendor and marvelous lucidity which at 1st it had, and all now is Black and Ugly, wherefore Geber names it from its properties, stinking Black Spirit, occultly White and manifestly Black, naming it living ∇ and Dry.

This Mass thus Blackened is the Key and sign of perfect invention of this manner of Work of the Second Regimen of our most precious Stone, wherefore says Hermes: "*This Blessing being seen, believe that you are in a good Path, and have kept in the Right Way.*"

So that this Blackness in colour shows the true and right manner of working, for hereby the matter is made deformed and corrupt with a true Natural corruption from whence follows generation and real disposition in this Matter, to wit, the requirements of a new Form which for lucid serenity or clearness, beauty, purity, marvelous splendor and fragrant odour or great sweetness.

Now when the work of Blackness is accomplished we must come to the Work of Whiteness, which is one of the Roses in the Philosophers Garden, by many desired, required and expected, but as above said before perfect Whiteness appears, all the Colours that may be thought of are seen and perceived in this work, of which care need not be had, but only to Whiteness that must be expected with great constancy. The way nevertheless of working to the Black, to the White, and to the Red is always one, to wit, bake and decoct the Compound in feeding with our Permanent ∇, to wit, decoct. Compound with Red, by which imbibitions and digestions is extracted from the Stone this middle Substance of ♁, which is the whole

perfection of our noble Mastery, in such manner that our Stone should be purged not only from sulphureousness but also from earthiness by ☿ of ∇, Calcination of ∇, moistening and decocting of them by reduction, between distillation and calcination, and after conjoining with proper ♁, by its measured natural heat decoct, or bake so long until it be congealed and deprived of all Sulphureous humidity by the union of natural heat and Δ thereto corresponding, and after it is sublimed into ♁ most White like Snow.

By this it appears that our Stone contains two substances of One Nature, one volatile, the other Fixt, which, and either of which the Philosophers call Argent Vive, because in the operation of this Stone, the Stone ought to be separated from all combustibile and corrupt Sulphuriety, and that there remains only the pure subtlety and middle Substance of Argent Vive¹⁵ congealed and depurated of all external ♁ or strange corruption, and this depuration is made when the Body is turned into Spirit, and the Spirit into Body by reiterated calcination, reduction, and ☿, whereby is made the dissolution of the Body, and is but One Operation whereby all these things are performed, to wit, solution of Argent Vive fixed with congelation of certain parts of the Volatile, and Ablution thereof with ∇ proportioned (with Δ) and the congelation of the said ∇ into a Stone, by the medium and operation of Heat of the Male and the Female, then truly is born the Stone after the 1st conjunction of them and not before, as in Man and Woman by this operation is the Body divided, subtilized and diligently governed, till its subtle Soul is extracted from its solidity and turned into a thin attenuated and impalpable Spirit. Then the Body is made no Body, and the no Body is made a Body, and this is true, and the true invention of the rule of working.

It is to be known though all Bodies are to be dissolved by a penetrating Spirit, with which it is to be mixed and whereby without doubt is made a like Spiritual, and as this Spirit is sublimed it is named ∇, which washes itself and cleanses as above said, in rising with a most subtle Substance, opening the corrupted parts and of it. And this Ascension Philosophers have called Distillation, Ablution and ☿ perfect and accomplished. The Stone is then vivified by the vivifying Spirit or natural Soul of which it was deprived in Blackness, and is now inspired, animated, resuscitated, reduced, and carried to its last end of subtlety and purity, and is a Stone, Crystalline, White as Snow, rising from the bottom of the vessel sticking to the sides of it, the remainder of it resting in the bottom of the vessel below this Crystalline Stone separated from its residence gathered apart and sublimed without the said residence for if you try to sublime it with its residence you shall never make separation of them, and so your labour will be lost.

Sublime it then without its residence, and it is the White Foliated ∇ of the White ♁ not burning, congealing, and after perfectly fixing ♁, cleansing all foul Bodies and perfecting the imperfect, reducing them to true ∇.

This ♁ so sublimed, no whiteness in the world exceeds it, for it is divested of all corruptible things, and is a new nature, a Quintessence arising from the pure parts of the four Elements. This is the ♁ of Nature, ☉☉, not burning, the Incomparable Treasure, the joy of Philosophers, and the Delight so much desired by them, the White, Clear and Foliate ∇, the Bird of Hermes, the Daughter of Hippocrates, sublimed Alum, and Sal Armoniac, the Daughter of the great Secret, and the new White Black Bird whose Feathers exceed Crystalline Brightness, White as Snow, of great splendor and most great satisfying Odour of Sovereign Purity, of clean subtlety and agility.

This Philosophical white Black Bird is of venerable virtue, for it is the Substance of the purest Substance in the world which is the simple Soul of the Stone, clean, noble, separated from all corporeal thickness and by great subtlety divested of all bodily grossness.

¹⁵ Both the fixed and the volatile parts are called Argent Vive.

This White Incombustible ♁ it is convenient to calcine the space of its dry decoction, so long till it becomes most subtle ⚗, impalpable, deprived of all sulphureous humidity. Then let it be incerated with White Oil of Philosophers by little and little till it suddenly flow like wax, and without ceration being finished, which is nothing but reduction, to fusion or melting the thing would not melt. Then is our Glorious White Stone of Philosophers finished, fusible and melting, White as Snow, of new (Verdure) greenness, persevering in the Δ, retaining and congealing ♁ after fixing it, tinging and transmitting all imperfect bodies of Metals into ♁, of which cast one part upon one thousand parts of ♁ or other imperfect Metal, it shall change it into better Silver, finer, purer and whiter than that of the Mines. The manner of Projection and Multiplication of the White and Red Stone are both one, but the multiplication may be done in two manners, one by projecting one part upon one hundred parts more into pure ♁ or pure GOLD. There are other ways more profitable and secret to multiply the Medicine in Projection, wherein I am at present silent, but by multiplication the Stone is augmented without end, to wit, by Digestion, animation and Imbibition with Mercurial Oil, which Oil is also named of the nature of Metals, and this multiplication is only done by Imbibing and refreshing the Stone with the said Mercurial Oil Permanent, by dissolving and congealing so often as one will, for the more the Stone is digested the greater is its perfection, and the more it will transmute, for it will be more subtle. And herein is accomplished the White Celestial Rose, of good odour, embraced by all the Philosophers.

When the White Stone is accomplished, you must dissolve one part of it, and so calcine it (as some will have it) by long decoction till it become like impalpable Ashes, so soft not to be touched, coloured Citrine. Then imbibe it with the Red (Red Oil) till it become Red as Coral, as Raymond says in his Codicil in his Chapter on Calcination of the ∇, *“Forget not to Calcine it in its kindled Δ.”*

The Matter of the ∇ foreknown of your Stone, with reiterated dissolution, distillation of ∇, and calcination of the Body till the ∇ remain White, void of all humidity and after a longer and stronger continuation of the Δ and imbibition of the ∇ till it become like a Hyacinth in ⚗, impalpable to the touch, the sign of which is manifestly shown.

As to its last Calcination it remains deprived of all humidity, spoken of in the second principle process in the Second Regimen which is to take the Stone Red, of which says Geber it is not without the addition of a thing tinging (or Ferment) it, which Nature well knows, to wit, without it be imbibed and tinged with this Celestial ∇ or Oil, of which says the Lilly of the Philosophers, *“Oh Celestial Nature, how do you turn our Bodies into spirits. Oh Marvelous puissant who is above all, and surmounts all, and is the ⚄ which turns the ☉ into true Spirit and ♁ also, without which neither Black nor White nor Red can ever be produced in our work. For without this Nature¹⁶ is joined to our Body, which converts it into Spirit as Spiritual Δ, tinging it with venerable Tincture that can never be blotted out.”*

This ∇ Hermes has called the ∇ of Waters, Alphidius ∇ of the Indian Babylonian and Egyptian Philosophers. This ∇ whereby Bodies are turned into Spirits and their 1st Nature and Matter of our Stone, are never amended without it, but add to the White the White ∇, let then the Red Stone be moistened with the Red ∇ to that end by long decoction or bathing, as by long imbibition, and by continual moistening, it be made as Red as Blood, the Hyacinth Scarlet or Ruby, shining as a Light in a dark place as a kindled Light.

And lastly, that our Stone be adorned with a Red Diadem, of which says Diomedes, *“Honour our King coming from the Δ with his Wife and take heed of burning them by too great heat, bake and decoct them sweetly that to the end they may be made Black, then and*

¹⁶ Of the ⚄ which converts ☉ and ♁ into Spiritual Ferment without which the Stone is not amended.

afterwards Citrine and Yellow, then Red, and last of all Tinging Venom.” For these are to be made by the division of the said ∇, as said Egistue, “I command that you put not all the ∇ together but by little and little, and bake gently till the work be accomplished.”

And so it will appear that the Stone will remain Red of a true Illuminated Redness, clear lively, melting like wax, by the Tincture whereof Vulgar or Argent Vive and all other imperfect Metals may be presently turned into true ☉ much better than the Mines produce, wherein is accomplished our precious stone, which is infinite Treasure to the Glory of God who lives and Reigns perpetually.

Finis.

Count Bernard Trevisan

1406 – 1490 A.D.



Parable of the Fountain

When Heaven had so much blessed me to impart
To me the wondrous Miracle of Art
Command was given me to converse with none
But the clear co-partners of the Stone.

For men possessed of Sciences Divine
Should, like the radiant Galaxy, combine
And mix their lights to make the Paths of Heaven shine
So I, obedient to the great command,

Resolved to search and travel every land
The Globe had ever shown, At length I came
To golden Ganges in the Land of fame,
And Appelleia is the City's name

Where dwelt a man, alas that he's no more
Rendered immortal than he was before.
A man I say whom Fate had chosen forth
To Crown him King of all the Mysteries, the Earth

With all her wise Inhabitants can see
On this side Heaven and Eternity.
This King had made his proclamation, he
Of all the Hermetical Fraternity,

Can best explain that deep philosophy
In disputation, his Reward shall be
This Book, whose leaves are pure and precious gold
And Gold's the Cover does the Leaves enfold.

My courage here began to fail, but I
Soon resumed it and resolved to try
The powers of Fortune, knowing well that they
Can never bear bright Victory away,

That shun the mighty contest of the day
So he advised, and his advise I took
Who had proposed the Premium of the Book.
And I disputed till I won the Prize,

The fatal Gold so dazzling marital eyes
Almost as much as he that centres in the skies
Then I retired endeavouring to find
Some recreation to relieve my mind

Fatigued with study, walking in the Fields
To see the product lovely Nature yields
I chanced upon a Fountain did abound
With limpid Water, T'was environed round

With curious Stone, and on the top I found
That was covered with an Oaken Trunk for fear
Beasts should defile it, or the Fowls other air
Should bath themselves or wash their Feathers there.

Upon the bank I sat contemplating
The admirable Beauty of the Spring
And found it closed above when lo there came
A man whom I saluted by the name

Of Venerable Priest-Pray tell me why
The little Fountain, which I here espy
Is so shut up and strongly fortified
Over and under and on every side

He answered thus, This is terrible, said he
And strange the Virtue of the Spring you see
Of all that burst from underneath the ground
Its parallel is never to be found.

So it belongs to the King alone
Who knows it well, and is by the Fountain known.
In passing by, it always draws the King
Who notwithstanding never draws the Spring.

Two hundred eighty and two days he hath
To spend in the enclosure of the Bath
Which makes him young again, and stronger than
the stoutest Hero of the Race of Man.

Therefore he caused it carefully to be
With a White Stone surrounded, as you see
Wherein the Water of the Spring does shine
Like Silver bright, or the heaven Crystalline

And that it might be stronger to defy
The force of an invading Enemy,
Around the top he placed an aged Oak
Which had been with an artificial stroke

Cleft in the middle, and thereby he made
Fenced from the Sun, a most delightful shade
Then as you see it is enclosed all
First with hard Stone and a transparent wall

Then with a hollow Oak, because its nature's such
When this is excited and inflamed too much
It is most terrible and penetrates
Even the hardest Adamantine Gates,

And so would vanish quite away, Alas
We were undone if it should come to pass,
I asked him whether he had seen the King
Within the said enclosure of the Spring,

He answered, he had seen him entering, where
He from his entrance did no more appear
After his keepers had enclosed him there,
Until the hundredth and the thirtieth day

When he arose in a refulgent Ray
He at the Gate, that is his keeper-hath
A solemn charge to daily warm the Bath
With such a heat and in proportion so

As fire is hidden in the source below,
And day and night no intermission know.
I asked the colour of the King-Behold
Said he, at first you'll see him clothed in gold

His second garment is of silk, but black
And a black doublet on his mourning back
The next he wears are White triumphant clothes
A shirt as White as are the Mountain Snows

His blood was red, his flesh, not so before
Was as vermillion or the crimson gore.
I further asked him whether he had seen
The King have servants when he entered in.

He answering smiled, but answered as a Friend.
No Courtiers here upon the King attend.
He leaves his Followers as his servants all,
They must not enter the diaphanous wall;

And none approach the Fountain-head but he
Who does the Heat continual supply
And office that may easily be done,
Even by a simple and most simple one.

Then I demanded of him, if the King
Had any great affection for the Spring
And that for him? Again he answered me
They love and are beloved mutually.

The Fountain does attract the King, but he
Draws not the Fountain. Yet he loves no other,
For to the King the Fountain's a Mother.
My question then was; If the Monarch was

Descended of some Ancient Royal Race?
He said, he was descended of the Spring,
Which without adding any other thing
Had made him as he was, an honourable King.

Next I enquired, what Nobles did resort
To the other Presence-chambers of the Court?
He told me there were only six who had
Great expectations if the King were dead.

When that should happen they would serve no more,
But have the Kingdom as he had before.
They now are but assistants of his Throne,
In hopes of the Reversion of the Crown.

Then I desired to be informed, how old
The Monarch was? And I by him was told
That he was older than the Spring, and far
Mature than his other subjects are.

How comes it then to pass, said I, that they
Kill not the King to bear the Crown away
Since he's so much in years? Though he's so old
Says he, he can endure both Heat and Cold

And Wind and Rain and labour, None of them
Can violently seize the Diadem.
Nor could they all should they combine in one
Murder the Monarch to possess his Throne.

Then what succession can they hope, when he
Cannot be murdered, and shall never die?
But you, my Friend, said he, must know that those
Six of his subjects from the Fountain rose

And such existence as they have they took
Out of the Emanations of the Brook,
As did the King, So they're attracted all
By it, as things by their original.

The Fountain kills the King and them, but then
The Fountain brings the King to life again.
He so revived, a distribution makes,
And whosoever of the gift partakes

Though never so little is the portion, he
Is in possession of the Royalty
Equal to Kings in power and riches-then
I asked my kind informant once again,

If there were any time allotted they
Should in the doubtful expectation stay.
He smiled again, and told me how the King
Without his train descends into the Spring

Although it loves them too, but that it must not be,
They have not yet deserved the dignity.
When the King enters he is stripped of those
Which he brought in, his coronation clothes

That were as rich as eyes did ere behold
With golden leaves and wefts of purest gold
This he bestows on his first Chamberlain,
We call him Saturn, which he does retain

Entirely forty days, sometimes two more
Augment the number of the account before.
The black silk doublet is the proper fee
Of Jove, the Second Chamberlain, and he

Keeps the possession twenty days, which done
He by command resigns it to the Moon
Lune the third Person, has the fairest face
Of any daughter of the heavenly Race,

And she enjoys the garment twenty days.
Then comes the King clad in a shirt as white
As is the Snow, or flour of Salt, and bright
As Ariadne in a frosty night.

The King puts off this shirt which is the share
Of stern Gradivus, the fierce God of War
Who after forty days sometimes disdains
A Resignation, and by Force remains

Two other days to sway through Imperial Rains
Then Mars retiring, to the Sun gives place
Who wears a yellow visor on his face,
But is not clear as the Celestial Lights.

Till after 40 days and 40 nights,
And then the Sun sanguineous appears
Seizing the shirt that crimsons all the spheres
So flaming Hercules on Oeta stood,

Fired with the shirt dyed in the Centaurs Blood.
I asked th' event of all these things, says he,
The fountain Gates you then shall open and see
To all of them, and as before they sought

And had his shirt, his doublet and his cloak.
So now his red and bloody Flesh they got
To eat among themselves the precious Heir
Of all, their Work, and Crown of their desire.

I asked again, must they so long remain
And can no sooner some reward obtain
For service done, unless they all attend
Till the whole Circle of their Labours end?

The answer to my question was, that when
The Glorious White, the snowy shirt was seen,
Of the six Courtiers, four might then possess
Themselves of Powers and Riches numberless.

But they would then but half the Kingdom gain
Wherefore they are contented to remain
A little longer in suspense to see
The full Event and End of destiny,

Which in like manner should confer on them
Their Kings bright Coronation diadem.
I asked what doctors, or what Medicine
Was sent the King, while he remained within?

He made me answer-that they sent him none,
No man came near him but that only one,
His Keeper mindful to perpetuate
A constant, vapourous, circulating Heat.

I asked him, is the Keepers labour great?
More at the first than in the end, for then
The Fountain is inflamed. I asked again
Whether it had been seen by many men

The World, said he, has seen it, and it lies
Self-evident to every Mortals eyes;
Yet all of them that gaze thereon do know
No more than what the outward Husk does show

Then more at large I asked, what may they do?
Those Six, said he, may purge the King again,
Three days he in the Fountain shall remain
According to the contents it does contain

In circling round the place. On the first day
He gives his doublet, next his shirt away,
And on the third his bloody flesh. Said I
Tell me the depth of the whole Mystery.

To which he made no more than this reply;
I now am tired so long with answering thee.
Which I perceiving had no more to say
But, waiting on him as he went away

A thousand thanks I gave, a thousand more
Were ready from my unexhausted store.
He was a reverend man, so wise that even
The Astral Orbs, and wheeling spheres of Heaven

Obedyed him; all things before him shook
And trembling bowed at his Majestic look.
Now I with sudden drowsiness oppressed
Beside the Fountain did intend to rest,

And sitting on it, I could not forbear
But I must open all th' apartments there
In the meantime I did so often look
On my reward, the golden leaved Book,

Its Heaven-born splendour did so much surprise
And overpower the vigilance of my eyes,
That, as profane, it did my head oppress,
It so augmented now that drowsiness

That my said Book by inadvertence fell
Out of my hands into the little Well,
Which much afflicted me, because I thought
To keep the Prize my disputation got.

I looked into it, but alas, no more
Could I see the Book I had enjoyed before,
Believing therefore that my Volume fell
Into the very bottom of the Well

I did attempt the watery source to drain,
So that then parts should with a tenth remain.
And when I went to draw it all I saw
It was so viscous that it scarce would draw.

While I was toiling thus industriously
I spied a Tribe, whose coming hindered me
From draining more, yet ere I left it, I
Shut all the Fountain round, for fear that they

Like wicked thieves should steal my Book away,
But Fire was then enkindled round the Spring
To warm the Bath wherein to wash the King.
I for my crime was hurried thence away

Full forty days I in a Prison lay,
When they expired I was released, and then
Returned to see my Fountain once again;
Where there appeared thick foggy clouds, as I

Have often seen hung round a Winter sky
Which lasted long. But in the end I found
Without much labour all my wishes crowned.
But this is no labour, Sou will surely say,

If choosing right, you never turn astray
In paths erroneous and the crooked way.
Let your endeavours always be to trace
The steps of Nature in her wonted Race,

Then you the lovely Queen shall in your arms embrace. FINIS.
Therefore concluding I pronounce that he
Who in my Book the secret cannot see
Must never hope to compass his desire

By manifold Experiments of Fire.
My Pity and Compassion move my heart
For those that wander in the precious Art.
Therefore to them I have revealed it all,

And proved the Operations natural.
For this my Parable the whole work contains
In Practice, Colours, Days and Regimens,
Ways, dispositions and continuance

Till Fate and Heaven conclude the Mystic Dance.
To end then this my Book, I pray that God
Who in the Heavens has fixed his grand abode
And who alone commanded me to write

Would thence impart an intellectual Light
To searching Tyros, who have hearts upright
And minds sincere, To them there shall remain
Nothing too hard, provided they abstain

From dreaming Fancies and the subtleties
Of cheating Sophists, who by surprise
Like Mountebanks impose on vulgar eyes.
The Way is natural and but only one

Which I have in my speculation shown
I bid you a11 farewell in Christ, and be
Mindful of those that sink in poverty,
While Treasures unexhausted you possess

Whom the peculiar Hand of Heaven does bless
With riches equally and happiness.
Pray then to God to send you down a Ray
Out of the Fountain of Eternal Day.

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by Albertus Magnus (1193 – 1280 A.D.)

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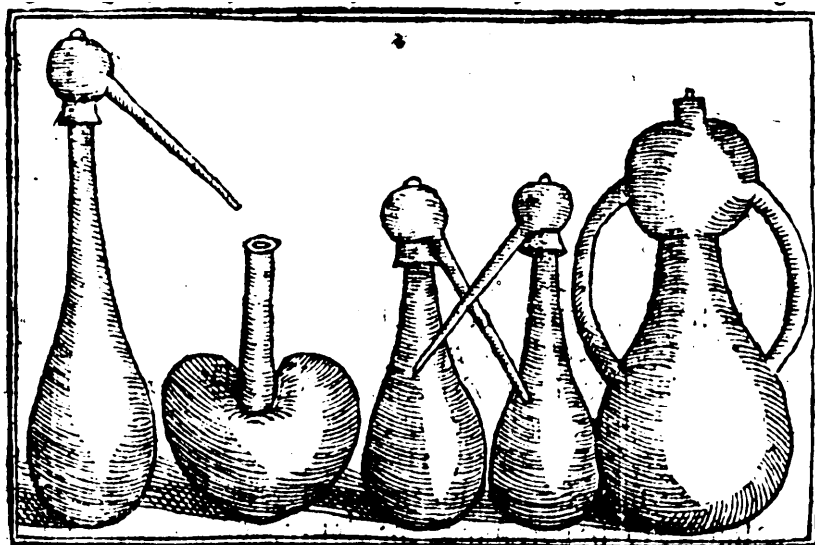
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