

Johannes Seegerus Weidenfeld

The  
SECRETS  
of the  
*ADEPTS*

OR,

Of the Use of *Lully's*  
 $\sim_{sp}$  of  $\vee$ :  
A PRACTICAL WORK.

With very great Study Collected out of the Ancient  
as well as Modern Fathers of Adapt Philosophy,  
reconciled together,  
By comparing them one with another, otherwise disagreeing,  
and in the newest Method so aptly digested,  
that even young Practitioners may be able to discern  
the Counterfeit or Sophistical Preparations of *Animals, Vegetables* and *Minerals*,  
whether for Medicines or Metals, from True;  
and so avoid Vagabond Impostors, and Imaginary Processes,  
together with the Ruin of Estates.

ISACUS HOLLANDUS.

*London*, Printed by *Will. Bonny*,  
for *Tho. Howkins* in *George-Yard* in *Lombard-Street*, 1685.

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Modernised and Symbols added in 2015.  
R.A.M.S.

2. *Oper. Miner. Cap. 3. Page 420. Vol. 3. Theatr. Chym.*

I discoursed you plainly, using no Allegories; should I tell you of *Selbach*, *Kalcabria*, *Manessi*, and of a *red Matter*, or of the Sky-coloured *Muerach*, *Illabar*, and *Calcaria*, or the like, you would not easily apprehend me; but I have opened you the way, and removed every Obstacle, that you may not err.

### **Sacred Author.**

Quod nemo est ausus citior, quod nemo Sophorum  
Praestitit, in calamo claret in orbe tuo  
Hactenus in sophicis sparsim tumulata tenebris  
Ars jacuit, dubiis inveterata strophis.  
Fabula nasutis; avidisq; Tarantula stultis;  
Oedipus ignaris; & Labyrinthus avis.  
Hic asinum fingebat equum, mox certior alter  
Pone aures leporem se tenuisse putat.  
Sic inhians Lapidis, Lapidis vice volvere saxum  
Conatur chymici nescia turba gregis.  
Hoc quantum tua nunc removendo industria saxo  
Contribuat, sophiae judicat ipse tyro.  
Semisophiq; tuos psallent sine fraude labores,  
Veri candoris propria signa tui.  
Et ciniflona cohors, exspes, prostrata, resumptis  
Viribus, antiquum (macte!) subibit onus.  
Ne vero sine re sis infeliciores ipsis,  
Perge laborantem continuare manum,  
Participesq; Sacro digitos carbone notare,  
Ut videant sibi Te reddere nolle parem.  
Quo tua sedulitas tibi nomen & omen Adepti  
Aspirante Dei conciliabit ope.  
Posteraq; emeritas cantabit natio laudes  
Et referet grates ubere dote pias.

*So sang the friend,*

Albert Otho Faber,

Reg. Maj. Britannicae Med. Ordinar.

**To the Right Honourable Robert Boyle,**  
**A chief member of the Royal Society:**  
*Long Life and Health.*

The *Arcanums* of *Paracelsus* being applauded by many men with so many and such ample *Encomiums*, yet not enough, incited me Ten Years since, first to undertake the consulting of *Paracelsus* himself about his Medicines. Two Years thereof had elapsed, in which I turned over his Books  $\phi$ , with an indefatigable and invincible Mind, yet with unequal Success, and scarce any Benefit at all: For in the Books of *Paracelsus*, besides the usual way of concealing Secrets, common to the *Adepts*, I found another much greater difficulty withal, yet less frequented by the *Adepts*; *Paracelsus*, as Corrector of the *Adepts*, having proposed to himself therein, the instructing of not only raw initiated Scholars, but even expert Masters of the more secret *Chymy*, and for this reason he abbreviates his Receipts with wonderful Accurtations, Learned indeed to the Learned, but to us seem as lame and imperfect; and besides, they are so disguised with most intricate Terms of the true *Philosophical Chymy*, as to illude not only shallow, but profound Capacities: Which Impossibility (I had almost said) of understanding, *Paracelsus* aggravates, by intermixing Common with Secret Receipts; which is not for a Scholar, but a most experienced Master to distinguish.

But of these Difficulties, the first and greatest Obstacle withal, was my own unhappy Preconception of some *Alkahest*: For being now out of the hope of attaining to the preparation of this Liquor by other men's Books, as well as *Paracelsus* his own *De Viribus Membrorum*, I betook my self to other places, treating of the *Circulatum minus*, and *Specificum corrosivum* (as synonymous Terms of the *Alkahest* with some men) to which I added the *Aqua* or *Oleum Salis*, *Aqua Comedens*,  $\nabla$ , *Circulatum majus*, and one after another, being persuaded that some one only universal  $\psi$  was intended by all, that I might find the Method of preparing this Liquor in all places compared together, which I could not in each severally; but at length despairing, and being overcome by the manifold and almost incredible, yet unsuccessful pains I took, I resolved to decline *Chymy* and *Medicine*, as Arts too deep for my understanding: When behold! on a sudden the Eyes of my Mind were opened, and I saw all these things differ, not in name only, but also in matter, preparation and use; so instead of one Liquor *Alkahest*, which I sought for, I found in *Paracelsus* many  $\psi$ s, with the several Uses of them all in *Medicine*; now knew I how to prepare, and according to *Paracelsus*, distinguish things into *Essences*, *Magisteries*, *Astrums*, *Arcanums*, and those which he calls the *less Medicines*; so that which was in *Paracelsus* most difficult to be understood by others, became more clear to me than any thing else; and so I obtained the End sooner than the Beginning: Yet the Joy from thence accruing, fell shorter than expectation; for having tried several Experiments in vain, I came to understand that these  $\psi$ s of *Paracelsus* contained something abstruse and unknown, to be understood, not in the least according to the Letter: whereupon, examining them more exactly, and comparing their Qualities with the Nature of the Liquor *Alkahest*, I found a vast difference between it and them; for it is said, There is one Liquor *Alkahest*, and that universal; but many are the  $\psi$ s of *Paracelsus*, these indestructible, these destructible; these not mixing with Bodies, these abiding with them; these preserves the Virtues of things, these alter them; these ascends

after the Essences of things in destillation, these before their  $\mathfrak{S}$ s, &c. I was at a stand sometime which part to take; one while I wished for one indestructible Liquor, rather than many destructible  $\mathfrak{V}$ s, supposing that one better than many; another while changing my Mind, I desired the  $\mathfrak{V}$ s, as sufficient for many Uses I knew before.

Truth overcame at length, enabling me now to demonstrate the most, if not all the Medicines of *Paracelsus* in *Guido* and *Basilius*: On the contrary, I perceived the *Arcanums* of *Paracelsus*, (commonly so called) as prepared by that Liquor *Alkahest*, or the like, to be more and more different, truly contrary to the Authentic: wherefore as to the Preparation of Medicines, I began to abstain, truly desisted from further enquiring into the obscure Matter, Preparation and Use of that Liquor *Alkahest*, namely, that which I find described in one place of *Paracelsus* as a *Medicine*, but not in the least as a  $\mathfrak{V}$ : Which Obstacle being removed, I found an easy way from *Paracelsus* to *Lully*, *Basilius*, and other Philosophers of the same Faculty, who I saw agreed all unanimously in confirmation of the *Paracelsian*  $\mathfrak{V}$ s; yes, Light adding Light to Light, appeared so clear, that their preparation, variety, simple and literal sense shewed themselves all at once, one only Word remaining unknown, yet expressing the universal Basis of all the *Adepts*, and that is  $\sim_{sp}$  of  $\vee$ , not *Common*, but *Philosophical*; which being known and obtained, the greatest *Philosophical*, *Medicinal*, *Alchymical*, and *Magical* Mysteries of the more secret *Chymy*, will be in the power of the Possessor. In no Books of the *Adepts*, hitherto known of me, have I found any thing rare, that owes not its original Being to this  $\sim_{sp}$ ; so that I dare affirm, that whatsoever *Chymical*  $\sim_{sp}$ s lower and higher,  $\vee$  and  $\wedge$ , are able to do, the very same, and more will this our  $\sim_{sp}$  perform: This it was that moved me to employ all my Study and Endeavours, turning over every Stone in quest of the  $\sim_{sp}$  of this  $\vee$ , and continually ruminating upon those abstruse, and variously disguised Terms whereby they clouded it, as the Key of all Philosophy, behold the Fame of your great Name welcomed me to *Wilde*, the Metropolis of *Lithuania*; and observing that You in expounding *Natural Philosophy*, abstained from all manner of Intricacy, and as the first and only Person indeed using a plain and candid Series of Words in applying common Examples of *Vulgar Chymistry*, I rejoiced with my self, thinking, What could not this great man do, if Master of the more secret *Chymy*? I resolved with my self therefore to take a Journey into *England*, for your sake alone, that I might confer with you about the  $\mathfrak{V}$ s as well as *Medicines*, and other *Secrets* of *Paracelsus*; from whom also I promised to my self very great Assistance in some other things not yet known: Nor indeed has my hope deceived me; for besides the easy admission, common to all Strangers and Foreigners, you have been pleased to vouchsafe me a more free Access, received me courteously, and commended my Studies, and thereby raised my Mind to greater Things: Which Favours do oblige me to Dedicate this part of my Studies to you your self; Earnestly and Humbly beseeching you kindly to accept it, and continue your Love and Friendly Countenance to him that is and ever will be

Your Honour's Most Obedient Servant, *J. S. W.*

## To the Students of the more Secret Chymy.

Under Heaven is not such an Art, more promoting the honour of God, more conducing to Mankind, and more narrowly searching into the most profound Secrets of Nature, than is our true and more than laudable *Chymy*. This is it which shews the Clemency, Wisdom, and Omnipotence of the Creator in the Creatures; which teaches not only Speculation, but also Practice and Demonstration, the Beginning, Progress, and end of things; which restores our Bodies from infinite Diseases, as by common means intolerable to pristine health, and diverts our Minds from the Cares and Anxieties of the World (the Thorns and Bryars of our Souls) to Tranquility of Life, from Pride to Humility, from the Love and Desire of worldly Wealth to the Contempt thereof: And in a word, which raises us from Earth (∇) to heaven; Yet for all that may we say of it with the same truth, that amongst all the Arts, which have yielded any benefit or profit to the World, there is none, by which less honour has hitherto accrued to God Almighty, and less utility to mankind; for lest a Science of so great dignity and utility should be too common, or ill managed by the ignorant and impious, the prudent Possessors of the same made it their business so to describe it, as to make it known to their Disciples only, but exclude unworthy altogether from it: But in process of time, the *Adepts* arriving to a greater perfection of Knowledge and Experience, invented sometimes one, sometimes another shorter Method in their Work, altering Furnaces, Fires, Vessels, Weights, truly, and the Matter itself; who being thereby also constrained to make new Theories and Terms of Art, according to the new invented Practice, it happened, that the Scholar of one *Adept* understood not the new Theory, much less the practice of another; which also sometimes happened to the *Adepts* themselves, those especially, which were under the document of some certain Patron in some particular Method and Process; for they had not the power of discerning further than they had learnt; whereupon they commonly suspected all the Notions of other men, especially those that differed from theirs, though in themselves good and right, as fallacious and contrary to Nature, or applied other men's Theories, Sentences, and Terms of Art unknown to themselves, to their own private Process, with which they were acquainted, as I shall by many Examples elsewhere declare; by which very thing they involved this Art in such a Chaos of obscurity, that hitherto neither Masters nor Scholars have scarce had the power of communicating any benefit to the learned World.

It is to be wondered at, but rather lamented, to see such imperfect Philosophical Systems, as have been hitherto bequeathed to us by the Masters of this Art, not seldom contradicting both Nature and themselves, whereas the Miracles of Nature might by virtue of this Art have been truly and plainly without any convulsion or contraction of words expressed; in which respect I dare, with Philosophical License here affirm, that most of the *Adepts* have by their Writings declared themselves to the World better *Chymists* than *Philosophers*.

For what I pray could they have better done in Medicine, than to have applied themselves to this Subject, imitating the diligence and industry of *Paracelsus*? But alas! amongst all, I find perhaps three or four, who have been careful and cordial herein; and therefore the less to be admired, that this noble and necessary Art, has made no greater progress, witness Common Chymistry, where the names of famous Medicines are noised about, themselves being

unknown, and Shells given for Kernels.

Lately indeed we had not only hope, but promises also from the Rosy-Crucian Fraternity, as if they have a mind to make this our Age more happy by their Studies; but no effect being hitherto heard of, we cannot but fear, their fair promises will never be performed.

On the contrary, Experience teaches, that instead of an universal good derived from the Fountain of this Art, the World has rather been involved by it in great and many Miseries: for the *Adepts* affirming, yes, more than often with oaths confirming, that they in their Writings treated more clearly and truly of the Art, than any other Philosophers, have thereby instigated many young Novices of all Degrees and Faculties, to begin their Chymical Labours according to the Method of their Prescriptions, exposing themselves not only to intolerable Expenses, but also being as it were obstinate in a certain confidence of their understanding the Authors genuine meaning, do rather die amongst the Coals and Furnaces, than recede from their Imaginations, once imprinted in them for true: Whereupon some of the more Learned Inquirers ruminating with themselves, how rarely, and with what great difficulty some of the *Adepts* attained to the Art by the reading of Books only, thought it a point of Prudence to desert the Authors, together with their Books, persuading themselves to be able to find out a nearer and easier way by virtue of their own Genius and Reason, trying, repeating, altering, &c. Experiments and Conclusions; but herein were they disappointed of their desired success, no less than as a Mariner sailing without a Compass, and so such Inquirers would have acted more advisedly, if they had inquired in themselves, whether they had overcome all the Difficulties obvious to them, before they applied themselves to this more secret Art, and doubtless many of them would have hearkened to the Counsel of *Theobald of Hohenland* (who copiously described the Difficulties of this Art collected out of Philosophers Books) and avoided it, as worse than the Plague, or a Serpent: *For who of you* (said our Saviour) *intending to build a Tower, will not first sit down, and compute the Charge, whether he has wherewith to finish it, lest having laid the Foundation, and not being able to perfect it, all that beheld it, should begin to deride him, saying, That man began to build, and could not finish the Building,* Luke 14.38.

But I am sensible that these Admonitions will rather be slighted than accepted, especially by those who are loath to have the magnificent Towers built by themselves in the Air ( $\Delta$ ), demolished: For notwithstanding the impossibility of removing the aforesaid difficulties by some men, they endeavour to persuade others, that they can teach them, what as yet they know not themselves, and so will rather persist in deceiving, than desist from that which they know to be Weakness and Error: Others think themselves very able to overcome all manner of difficulties, and therefore it is in vain to dissuade them from this Art: Others indeed perceiving all the difficulties, and an undoubted incapacity in themselves of facilitating them, are, though free from all fraud and arrogance, yet by some natural or secret impulse so incited to this Art, as not to be driven from it by any Argument.

Wherefore having a sense of the frailty which mankind is afflicted with, to them will I dedicate my Studies relating to Medicine. Deceivers I will restrain, shame those that ascribe more to themselves than due; but the true Disciples of this Art, I will lead by the hand, that they may not for the future be subject to the

derision, reproaches and scoffs of Satyrs, together with the loss of health, as well of Mind as Body, and at length verify in themselves the lamentable Prediction of *Geber*, saying, *Most miserable and unhappy is he, whom, after the end of his work, God denies to see the Truth, for he ends his Life in Error; who being constituted in perpetual labour, and surrounded with all manner of Misfortune and Infelicity, loses all the Comfort and Joy of this World, and spends his Life in Sorrow, without any benefit or reward*, Lib. 2. Invest. cap. 38. So with the same Argument will I vindicate this the best of Arts from the Injuries of Defamers, who being deceived, by not knowing the Principles, accuse it as fraudulent, impossible, and so ridiculous, as that they deter the Lovers of it, and incite them to vilify all the demonstrations and famous Testimonies of the same; and lastly, That the Honour and Glory of God hitherto buried in the  $\Xi$  of it, may from thence rise again, as a Phoenix, I will set before your eyes, that which you have not been hitherto able to find in so many Volumes of this Art, namely, *Diana* naked, or without Cloths; that is, I will take from her Face and Body, the Vizards of Tropes, Figures, Parables, barbarous Names, &c. by which she has been hitherto disguised, lest she should be obvious to the knowledge of wicked men. I will expose *Diana* to you, namely, the *very Truth* of our Art (with so much study and labour sought in vain) not covered indeed so much as with the Veyl of necessary expression, but her most secret parts shall be exposed to your view, concerning which the *Adepts* gave exceeding caution to their Disciples, adding a Curse withal, not to divulge them to the unworthy Rabble. Wherefore if you desire to know the  $\mathcal{V}$ s of *Diana*, wherewith the *Adepts* prepared their Philters, the Liquors of Life and Death, if you would know the way how they prepared their  $\mathcal{R}$ s, either universal or particular for Metals; if lastly, you covet to know how they made precious Stones, Pearls, perpetual Lights, together with other Secrets of the Art, read the Receipts of the four Books following; Receipts I say, which were either not understood, or altogether slighted by almost all of you, because of the ruggedness of their Style, which sometimes also you esteemed vain, false, and impossible, compiled in a manner merely to deceive you; yet most true, collected not out of trivial vulgar Chymistry, but out of the best Books of the best *Adepts*, the Treasury of *Diana*; Receipts, I say, so concatenated and elaborated by as well the congruity, as wonderful dexterity of the Masters, that where you take away or deny one of them, you cannot but reject all the rest as false: on the contrary, he that owns one amongst all to be true, must repute all the rest true; and consequently vindicate the Authors of them, our most venerable Masters from all the Infamy of Lying and Scurrility. Variety springing out of Unity, the Fountain of Truth, and returning into it, as into its Ocean, illustrates the excellency of those Receipts: I could never yet satisfy my self, whether there be infinite, or only one Receipt in our Chymy, divided into diverse parts, and designed for several Uses: Variety I observe in the various and distinct parts of these four Treatises, but Unity in every part, truly in the Individual of every Part, you will always find three confirming one Treatise: In the the First Book of  $\mathcal{V}$ s, you will find also the Medicines of the Second, and Alchymical  $\mathcal{R}$ s of the Third, and Secrets of the Fourth Book; which very thing is also to be understood of the Second, Third and Fourth Books. Lastly, These Receipts are not only true, but also clear, described by plain and common Words, to be understood not only according to the Letter, but also by their clearness, illustrating and explaining Places more obscure otherwise not intelligible, so that

by one only Process you will sometimes explain more than ten Theoretical Books, never explicable but by this Light.

Now these Receipts I was willing to communicate to you, ye *indefatigable Students* of this Art, for the Reasons already given, as also that you may thoroughly apprehend the *absolute necessity* of Lully's  $\sim_{sp}$  of  $\vee$  in our *Chymy*, before I treat with you concerning the *Matter* and *Preparation* of it. No man desires that which is unknown to him, or pursues that which he knows not the benefit of: Wherefore I was desirous first to demonstrate the *several Uses* of this  $\sim_{sp}$  by the Experiments of the *Adepts*, which if you find true, they will be of such service to you hereafter, as to be much to your detriment to be without them; but if false, slight and give no credit to them, but accuse the Masters, the Authors of them, of Lying, Deceit and Villany; but such wickedness I never expect from you, whatsoever Adversaries, the blind and ignorant of this Art, will do, we little regard, and if a *Zoilus* or *Momus* appear according to his Custom, let him chaw the Shell, that is, the homely Style, the slender and slight Observations and Conclusions given upon the Receipts, all which we give him freely; but touch the *Kernel* he cannot.

But if either now or hereafter you reap any joy or benefit by the sight of *Diana*, attribute it not to *Diana*, though of *Ephesus*, nor to me, but to God Almighty, who has by his Light brought us out of this *Cimmerian* Darkness: The time perhaps will come, wherein I may be further useful and assistant, in procuring liberty for you to embrace *Diana* in your Arms, as also discourse familiarly with her concerning her *Doves, Forest, Fountain, Milk, \vee, &c.* for at present you read the Inscription upon her Forehead, *Touch me not*. Wherefore I advise you, not to touch the Secrets of *Diana* unless you have to try the Fate and Fortune of *Acteon*.

*Inscius Actaeon vidit sine veste Dianam,  
Praeda suis canibus non minus ille fuit.  
Actaeon, hunting in the Woods alone,  
When he the naked Goddess saw unknown,  
He (for who could her Fury stay?)  
Was to her Fury and his Dogs a Prey.*

We may indeed behold her, but not embrace her yet a while; for this is permitted to none but *Adepts*, and such as are Masters of the *Philosophical \vee*; but if you object with the Poet, *Her appearance is of what use, if you are not allowed to Use it?* 'Tis not the Sight, but Use that gives Delight.

To these Things I answer you, that by viewing *Diana* naked,

1. You will find, that all the Secrets of *Chymy* depend upon one only Center of the Art. namely, the  $\sim_{sp}$  of *Philosophical \vee*.

2. You will understand, that all the Preparations of all the Secrets are done according to the signification of the Words.

3. You will perceive, that all Processes of what Method and Matter so ever, if not without the  $\sim_{sp}$  of *Philosophical \vee*, are true, and will never be false.

4. Whatsoever is rare or select, dispersed here and there by the best of the *Adepts*, you will have here picked and digested into order, so, as that there will be nothing wanting, but the enjoyment of them

5. You will moreover have the convenience of choosing the best and shortest

out of all the Processes.

6. Or you will be enabled to find out also more of your selves, if these please you not.

7. You will see that he who has performed even the least thing in this Art, may consequently also perform the greatest.

8. One only clear Process will open the understanding of more, otherwise most obscure.

9. You may know also, that the *Adepts* themselves have been sometimes in the dark, and oftentimes understood not the style of another's Writing: That some have corrected others, and so made the Art more perfect.

10. And to say all at once; No man, though never so Learned, though never so Eloquent, though never so subtle an Impostor, will be able for the future, either by his Authority, Persuasion, or subtlety, to deceive any man, and drive him out of our common Road into an untrodden Path, except he be willing himself.

Nor will you alone be free from the Deceits of other men, but your own Mistakes also; by which you have hitherto most miserably lost all, Time, Pains, Money, Health, and what not? You have made your very Life itself vain, unprofitable, and offensive to your selves as well as others.

Yes, and such are the glittering Rays of our *Diana*, that I fear they will dazzle your eyes, like as the *Israelites* were at the sight of *Moses* descending from the Mountain.

You will scarce believe me, should I affirm, that the Secrets of the *Adepts* are to be understood and prepared according to the Letter; if you argue it to be improbable that the *Adepts* should have exposed their Mysteries to the view of all men, they themselves having advertised you of the contrary. What then?

*Is not this our Art, said Artesius, cabalistical, and full of Mysteries? And you Fool believe we teach the Secrets of Secrets openly, and understand our Words according to the Letter; be assured (I am not envious as others) he that takes the Philosophers Sayings according to the common sense and signification, has already lost the Clew of Ariadnes, and wanders up and down the Labyrinth, and it would be of the same benefit to him, as if he had thrown his Money into the Sea. The same thing advises Sendivogius in the Preface of the twelve Treatises: I would, said he, have the candid Reader know, that my Writings admit not so much a verbal construction, but such rather as Nature requires, lest afterwards he should have Cause to bewail the expense of time, pains and cost in vain, &c. Because, as Arnold said in his Speculum, an intention according to the Letter nothing avails, and to operate according to the intention of the Letters, is the dissipation of Riches. For, said Geber, where we spoke most openly we concealed the Art, speaking to an Artist not Aenigmatically, but in a plain series of Discourse. Yes, Roger Bacon proceeds further, saying, When I swear I say true, believe it a lie, that is, as to the Letter, and therefore when I tell you of Stalks, understand Lead, &c. lib de Arte Chymica, page 56. All that I say is false, therefore nothing I say is true; wherefore I pray, believe me not; but when I say true, take it to be false; and if this, the contrary: So that which is false will be turned into true, and that which is true, into false: I tell you these things, that you may beware of things that are to be avoided, and believe things credible, in writing properly, I write not, &c. p. 301. And though I say, Take this and this, believe me not, operate according to the Blood, that is, the Understanding, and so of all; leave off Experiments; apprehend my meaning, and*

*you will find, believe me being already a lighted Candle, page 345.*

These and the like may you allege to confirm your Opinion; but give me leave to suggest to you the distinction that is to be made between the Theoretical and Practical Books of the *Adepts*: In the Theoretical Books there is scarce any thing to be understood literally, all things being parabolical, enigmatical, &c. But in the Practical Books all things are clear and intelligible, according to the Letter: *Philosophical* √ alone excepted, the foundation and beginning of all Secrets: For example, Take the *magnum Testamentum* of *Lully*, in the Theoretical part of which, is Philosophically, that is, by various Sophisms, described the *Nature, Matter, and Preparation* of *Lully's* √; but in the Practical part of this *Testamentum*, the *Use* of this √ is declared according to the Letter: From hence will you also easily observe, That those *Adepts* which reject the Literal Sense are rather Theoretical than Practical: We treating at present of the practice of the *Adepts*, or the *Use* of *Philosophical* √, will prove that most of the Secrets delivered to us by them, are according to the Letter.

But some of you will urge, that the *Adepts* themselves have even more than often declaimed against the Literal Sense of Practice, against the very Descriptions (commonly called Receipts) of Experiments; but let these our Companions know, the *Adepts* wrote against two sorts of Receipts.

The first comprehends the Receipts of Smoke-sellers, Deceivers, wicked men, who pretend they either had them from the Disciple of some *Adept*, or found them in the Walls of some old Cloister or Sepulcher; against whom hear *Dionysius Zacharias, Page 781. Vol. 1. Th. Chym.* saying, *Before I left the College of Arts, I entered into familiarity and friendship with many other Scholars; they had diverse Books of Chymical Receipts, which being lent me, I transcribed with very great diligence, my private Master, who had also a long time before began to labour in this Art, consenting; so that before I went away, I had gathered a very large Book of such Receipts, I went presently with my Master to the Place where I was to study Law, began to turn over my Writings; whereof some contained 90s of One upon Ten, others upon Twenty, Thirty; a Third, a half part; for the Red of eighteen Carrachs, twenty, &c. into 9 of Crowns, Ducats, and of the highest colour that could be; One was to endure Melting, another the Touch-stone, another all Trials: Of the White likewise, one was to be of Ten penny, another of Eleven, another Sterling 8, coming white out of the Fire (Δ), another white from the Touch: In short, I thought if I were able to perform the least of those things greater felicity could not happen to me in this world.*

*Especially when I read the Inscriptions of great Persons before such Receipts; one of the Queen of Navarr, another of the Cardinal of Lorain, Turine, and infinite others, that by such Disguises and Titles, Credit might be given by unwary men. Bernhard* also complains of the same Receipts, *page 771. ejusd. Vol. If I had had, said he, at first, all the Books, which I afterwards procured, doubtless I should have sooner attained to the Art, but I read nothing but false Receipts, and erroneous Books; besides I happened to confer with none but the most perverse Thieves, wicked Men, and Impostors.*

The other sort contains Receipts of *Adepts* themselves, against whom some other *Adepts* have also sometimes written: As for example, the same *Bernhard, Page 748. Vol. Theat. Chym.* saying, *To withdraw the true Speculators of this Art*

from common Errors into the right Way, that they may not waste their Wealth, and lose their Labours, Name and Reputation, insisting upon the false Receipts of Books, as those of Geber, Rasis, Albertus magnus, Trames, Lumen, Canonis pandectarum, Demophon, Summa, and other Seducers, I will first declare my own Errors, &c. And in page 750. goes on, *Infinite is the number of them, whom to write is needless; and there is great plenty of Books written upon this Subject under Metaphorical Words and Figures, so as not to be easily understood by any but the Sons of Art; the reading of which, leads men out of the right way, rather than directs to the Work; in the number of which, are Scotus, Arnold, Raymund, Johannes Mehung, Hortulanus Veridicus, &c.*

My Business therefore is to satisfy you, and say, That the Authors of the first sort of Receipts deceive actively, wittingly, and willingly: But the Receipts of the later sort, written by *Adepts* themselves, seduce only passively: And this for two Reasons; either in respect of the *Adept* being less experienced in the Art, and unacquainted with the Practice of his more Learned Consort; for it is impossible for one *Adept*, though never so expert in his Method, to know the various Experiments of all the other, much less the peculiar Theorems, private Meditations, different Denominations of things, &c. formed or derived from the same: Or in respect of your selves, who extort from those Receipts, as to the Literal Sound, more, than the *Adepts* themselves allow, not at all observing that the  $\sim_{sp}$  of  $\vee$  being once and always understood, the rest you will easily understand. *For knowing this, said Flammel, in his Hieroglyphicks, page 28. I perfected the Magistry easily; for having learnt the Preparation of the first Agent, I following my Book according to the Letter, could not err if I would. And a little after; Then following my Book from word to word, I made  $\emptyset$ .* But why these? Plenty enough of Examples in this Treatise will instruct you in all these things that are to be understood according to the Letter, except  $\vee$ , *Lunary*, *Vegetable*  $\wp$ , and other things synonymous to the Matter of the  $\sim_{sp}$  of *Philosophical*  $\vee$ , or things prepared by the same  $\sim_{sp}$ , *Vegetable Sal Harmoniack*, *Philosophical*  $\oplus$ , &c.

For this  $\sim_{sp}$  of  $\vee$  being prevaricated, the *Adepts* knew, that all the rest, though never so plainly discovered to the Sons of Art, could not contribute the least benefit to the Reader: Wherefore I fear not the indignation of the *Adepts*, nor the Anathema's which they thundred out against the Betrayers of their Secrets, having herein done nothing more, but (to speak ingenuously) less, than they themselves. I have according to my capacity, methodically digested those things which were here and there confusedly dispersed, but added nothing of my own, and so expect neither Honour nor Thanks from you; but this only, that I may know, if our Studies please; and I shall supply those things that are here wanting and desired, somewhat more largely; for I will not refuse to assist you yet further by the industry of my Studies: So that nothing remains, but upon our bended Knees to return most humble Thanks to the *Father of Lights*, in vouchsafing us this Art by the Writings of his Servants, and the High Priests of Nature, without which it would be beyond the power of man to arrive to so great a degree of Knowledge.

Now celebrate with me the Urns of our pious Masters, who have for the Welfare of Mankind, rather dispersed, than buried their Talents; and may you oblige your selves to the same good Office, if you have any of their Writings not yet published.

Finally, it is my earnest Suit to the *Adepts* now living, that they would please to employ themselves freely in expounding Nature, correcting Philosophy and Medicine; And lastly, refuting all the deceitful Sects of Philosophers, as well in the Academies, as private Schools, for the advancement of the Glory of God, being singularly eminent in this Art. *So be it.*

## The First Book of $\Psi$ s.

RIPLEY, *Cap. 2. Medullae Philos. Chym.*

We will here demonstrate the clear Practice, how such  $\Psi$ s as be Unctuous and Moist, Sulphurious, and  $\Psi$ ial, well agreeing with the Nature of Metals, wherewith our Bodies are to be artificially Ved, may be obtained.

*London, Printed for Tho. Howkins in George-Yard in Lombard-Street, 1685.*

### The Translator to the Reader.

Your business it is, not mine, otherwise than as a Reader, to judge of this Work, but the ample and public Encomiums of Learned Societies beyond the Seas, already declaring their Sentiments of its Rarity and Excellency, are convictive Authorities far beyond my Opinion; and therefore I shall be silent: only this I think necessary to let you know, that our Author, having little spare time himself, left his Latin Impression to be by others corrected, which has been the cause of many Errors, and indeed in some Places so gross, that the Author himself could scarce retrieve his own Meaning: This to prevent in the English Translation, he has been pleased to use all Care to have it exactly import his own Mind. I must also tell you, that though I have taken no small pains in endeavouring to make this weighty Work speak true and perfect *English*, yet my Copy not being punctually observed, you will find many small Mistakes, besides the *Errata's* inserted at the latter end of the Book, which you may please, as you read, to correct.

Farewell. G. C.

Note well: The Errata have been corrected in this 2015 Edition. The Note above is retained for interest.

## The Preface.

*To exempt Diana from being exposed Naked to the Petulant Lust of Insatiable Men, as also to the Scorns and Contempt of the Ignorant, as a Common Prostitute; the Adepts have taken care not only to cloth, but cover her almost with several sorts of Garments: To this kind of Apparel, Antiquity has been pleased, yet not properly enough, to refer an Allegory of the Procreation of Man, deduced from the Analogy of Seed anciently received, however ill applied to the Mineral Kingdom.*

*First, they reckon Coition; Secondly, Conception; Thirdly, Impregnation; Fourthly, Birth; Fifthly, Nutriment: If therefore no Coition, no Conception; without Conception, no Impregnation; without which no Birth can be premised.*

*Which Disposition the Ancient Morienus himself confesses to have been derived to him from Antiquity. Hermes, whom they call Father of the Adepts, in his Tabula Smaragdina, has described to us the Father, Mother, and Nurse of the Chymical Infant. No wonder therefore, that such an Ancient and Easy Doctrine as this, should have found so easy an access to Posterity: it would be besides the Intention and Scope to offer those things, which might be inferred by us against this Analogy of Seed: Here let it suffice to remember only, that the greater part, as also the more ancient Adepts, comparing the Chymical Magistry to the Generation of Man, did under the Notion of this Allegory, call their Vents ♀s, or Feminine Seed, but the Things which were to be Ved, Masculine Seed. My Son, said Lully, The Vegetable ♀ is of the Nature of a Woman's ♀, because a Mineral ♀ proceeds from it by ☉, (of Minerals and Metals) and is made artificially as Nature requires; for it has the property of an incorruptible ♀<sub>sp</sub>, which is as a Soul, and has the Conditions of a Body, because it generates and produces Seed as a Woman; therefore we call our D. (Vent) Menstrual Blood, or ♀, because it is Generative and Nutritive, and makes the said C, and (C) (Metals) grow and increase, till they be converted into M (♀ of Nature, or Philosophers ♀) or into Q, (☉, or Philosophers Stone) for as Menstrual Blood perfects the Embryo by nourishing, and altering one Principle into another, and one Quantity into another, and one Form into another, yet the Principles and Quantities appearing in every Alteration, under diverse Forms, differing from the first Forms themselves, till a certain Substance appears in one entire Quantity, dependent upon several Matters, which is a Body, with ♀<sub>sp</sub> and Soul, reduced into Action: And thus it is with our Infant (Philosophers Stone) Lully, *Distinct*, 3. *Can.* 4. *Lib. de Essentia*, When K. (Colour) appears yellow, then let the Artist know, that the Body of our Infant is formed, made, and compleatly organized, and begins to be prepared for the reception of the vegetable ♀<sub>sp</sub> into it, and Nature continues in that preparation till the yellow K. vanishes away, and a red K. (Colour) appeareth; and then may the Artist be assured that the said Infant is perfect both in Body and Soul: so that he may let the Δ alone till it grows cold; which being cold, the Artist will find our Infant round as an Egg; which he must take out and ♀ (for it is a hard Stone in the middle of many Superfluties, as the Infant of a Woman appears after Birth: *Can.* 11. *Distinct.* 3. *Lib. Essent.*) and let him take and put it into some clean ♀ Vessel, &c. 3 *Distinct.* 3 *Part Lib. de Essent.* Parisinus, Ripley, Espanietus, and other later Adepts, the Disciples of Lully, had this Analogy of Seed from him, being doubtless the most Learned of the Chymical Philosophers. Of this living Heaven, said Parisinus, Raymund speaks in his Third Book de Quintessentia, in the Chapter beginning, Coelum & Mercurius noster; Our*

Heaven has the property of an incorruptible  $\sim_{sp}$ , which is as the Soul of it, and has the Conditions of a Body in it, generating and producing Seed, as a Woman, and herein it differs from the other Principles (of the Art) It is also sensual, because it is apprehended by sense, namely, by sight, taste and smell, as is declared in *the first Distinction in the Chapter, which begins, Proeterea est principium movendi, scilicet, corpus sive forma: And a little after, speakidg of the aforesaid living Heaven, he said,* And in this point our Understanding knows that D. (*his living Heaven, or Vent*) has a Vegetable property, the similitude of which, R and S ( $\text{\textcircled{C}}$  and  $\text{\textcircled{D}}$ ) do transmit into the  $\text{\textcircled{A}}$  of Nature, which is the  $\sim_{sp}$  of Metals, or Stone, or transforming Poison, according to the signification of *Raymund*, which signification he uses in his *Alphabetum figuroe arboris Philosophicoe*, and therein produces this following Sentence *in Capite de figura Quintoe Essentioe*: As the Vegetative part of the Mother or Nurse, transmits her Likeness into the Son, which she generates, which property the Son retains, so our  $\text{\textcircled{D}}$ . The Intention of the Philosopher (*Lully*) is to demonstrate, that the  $\text{\textcircled{A}}$ , or Stone, or transforming Poison receives all its benefit by the excitation of the vegetative Virtue, which is in this Divine Vegetable Heaven.

*The same Author in the Continuation of his Doctrine, said,* And also the Understanding knows, that the said Metals R, and S, ( $\text{\textcircled{C}}$  and  $\text{\textcircled{D}}$ ) retain the property of  $\text{\textcircled{V}}$ , with which they extend their similitudes into exotick substances, transmuting the said substances into their own kind, which is the reason why we call it Vegetable  $\text{\textcircled{D}}$ ; as also because it is extracted out of Vegetables. *The same thing at the end of the said Chapter he speaks afresh:* And our Understanding also knows, that principle is as a Woman conceiving the Mans Seed, and bringing forth in the same form and virtue, as it was in the beginning. From whence we necessarily conclude, that the Elements of this Stone, namely,  $\text{\textcircled{C}}$ , ought to be moved by vertue of a living  $\text{\textcircled{QE}}$ , and the aforesaid Vegetable Heaven, which way I have sufficiently proved and demonstrated. *Parisinus in Lib. 1. Elucidarii, page 221. Vol. 6. Th. Chym.*

*Ripley, having the same Master as Parisinus, expounds this Doctrine more briefly, thus;* As an Infant in the Womb of the Mother, does by the concoction of temperate heat, convert the  $\text{\textcircled{V}}$ s into its own Nature and Kind, that is, into Flesh, Blood, Bones, truly, Life, with all other Properties of a living Body; so if you have the  $\text{\textcircled{V}}$  of  $\text{\textcircled{D}}$  and  $\text{\textcircled{C}}$ , it will attract other Bodies to its kind, and make their Humors perfect by its intrinsick Virtue and Heat; *Ripl. Lib. de Merc. Phil.*

We, *said Espanietus*, to deal plainly and truly; affirm, that the whole work may be perfected by two Bodies only, that is,  $\text{\textcircled{D}}$  and  $\text{\textcircled{C}}$ , rightly prepared: For this is that Generation which is performed by Nature with the help of Art, in which the coition of Male or Female is required, and from whence the Off-spring more noble than its Parents, is expected; *Sect. 20. Arcan. Herm.*  $\text{\textcircled{D}}$  is the Male, for he yields the active and informing seed:  $\text{\textcircled{C}}$  is the Female; which is called the Matrix and Vessel of Nature, because she receives the seed of the Male into her womb, and nourishes it with her  $\text{\textcircled{V}}$ , *Sect. 22. Arcan. Herm. Phil.* But the Philosophers do not by the name of  $\text{\textcircled{C}}$ , mean common  $\text{\textcircled{C}}$ , which also acts the parts of a Male in their (white) work; let no man therefore attempt to join two males together, it being wicked and contrary to Nature, nor can he hope for any Offspring from such a copulation, but put *Gobritius to Beja*, Brother to Sister.

Conjugio junget stabili, propriamq; dicabit.

That he may have from thence the noble Son of ☉, *Sect. 23. Arcan. Herm. Phil.* I would have the Reader know, *said Sendivogius*, that ☿ is twofold, though there be many other ☿s, but of no effect: the first is only true and natural; the second violent, under which are all the other comprehended; the Natural is that, by which the pores of the Body are opened in our Water (∇), that the digested seed may be injected into its Matrix: But our ∇ is Celestial, not wetting your hands; not common, but almost like Rain: The Body is ☽, which yields seed: our ☾ is not common ♁, which receives the seed of ☽. *Tract. 10. Novi Lumin.* ♀ taking the Vessel, drew up ten parts of the ∇, and presently took some of the Fruit of the solar Tree, and put it in, and I saw the fruit of the Tree consumed and resolved as Ice in warm ∇. This ∇ is to this fruit, as a Woman. The fruit of this Tree can be putrified in nothing, but in this ∇ only; for no other ∇ can penetrate the pores of this Apple, but this: and you must know that the solar Tree sprang also out of this ∇, which is extracted from a magnetical virtue out of the Rays of ☉ and ☾, and therefore they have great affinity one with the other: *In the Dialogue of ♀.*

*Now here we in this Book intend to treat of this Feminine Seed, or Ving ∇s of the Adepts. Great indeed, truly vast is the Treasure of our Chymy; but altogether inaccessible by those that have not the Keys thereof; without which the Adepts themselves could neither ∇ nor coagulate Bodies.* If you know not the way of Ving our Body, it is in vain to operate, *is the Advice of Dionysius Zacharias, page 798. Vol. 1. Th. Chym.* But he that knows the Art and Secret of ☽, has attained to the Secret of the Art, *said Bernhard, page 40. suae Epistolae.* For this cause it is, *said Parisinus*, that the wise men say, To know the Celestial ∇, which reduces our Body into a ♀, is the chief Mystery of this Art, *in Eluc. page 212. Vol. 1. Th. Chym.* For without these ♀s things heterogeneous can never be perfectly mixed. Coral, though never so finely pulverized, cannot be mixed with the purest ☽ of Pearls: Yes, ☽ mixes not with ♁ (much less with Bodies less perfect) though both be melted together; the Particles of each do indeed touch one another in their extream parts, being in a mass or heap consisting of things heterogeneous, yet they are and do remain all distinct, unblemished and unaltered in their Figures and Properties, no otherwise than as a heap composed of Barley and Oats: But in the more secret Chymy there is no Body, no heterogeneity, but what has its own peculiar ♀, and with which as being homogeneous to it, it runs into one Concrete, rejoicing in the inseparable Properties of either. So long therefore as you intend to join Metals with Metals, dry things with dry, without the ♀s of Diana, so long (to use the Phrase of Espanietus) do you presume to join males together, which is a thing wicked and contrary to Nature. Hearken therefore to Bernhard, Page 757. Vol. 1. Th. Chym. Perswading you to leave Stones and all sorts of Minerals, likewise also Metals alone, though they are the beginning and our matter. Metals are not only the matter, but are also called by Lully, the form of the Stone; yet without these ♀s they signifie nothing. The Form, *said he*, which is the Efficient Principle, Former and Transformer of all other Forms of less virtue and power, is described by C, or (C) (Metals) cannot of itself only be the Magistry of the greater work, &c. Very commodious it is for that Principle to be known, because hereby the Understanding knows it to be one of the two Substances, from which our Infant is produced, having in it the condition of a male, from which proceeds a sperm in the belly of our D. (♀ or ♀ent,) Lul. Dist. 3.

*Lib. Ess.* Heaven or ☿, (♃) is the fourth Principle signified by D. It is the Cause and Principle moving C, and (C) from Power to Action, ruling and governing them in its belly, as the Woman the Infant which she procreates in her Matrix. And in this point knows the understanding of an Artist, that D (♃) has action upon C, and (C) ruling, governing and reducing them into Action, even as the Heavens above do by their motion, bring things Elementary, into action, And an Artist is to understand that of the two substances, of which our Stone is compounded, and by which it is generated, this, namely, D, (♃) is the more principal. *Ibid. In the Book de Medicinis secretis, page 336. he goes on; You must know, said he, that hitherto I have not told you the most secret thing and matter of the whole Magistry, which is our incorruptible QE, extracted out of white or red √, which we call Celestial Crown, and ♃, after the ♃s, ♃s, and final depuration of it; which QE is indeed the foundation, principal matter, and Magistry of all medicinal things: My Son, if you have it, you will have the Magistry of the whole thing, without which nothing can be done.*

*But you, my companions, know, what mean the ♃s of Diana; you know, I say, they are the highest secrets of the more secret Chymy, much more secret than the ♃s of Women; that the same also were never acquired but by the extreme Pains and ingenuity of an Adept, most cautiously described, and recommended to us principally as the Keys of the Art: You easily believe Lully, saying, Without these ♃s nothing can be done in the Magistry of the Art. Mag. Nat. page 329. Or Christopher Parisinus, That the great secret lies in these ♃s, insomuch if they be not known, nothing can be done as to the transmuting of Metals. Elucid. page 222. Vol. 6. Th. Chym. Wherefore I think it enough to declare to you in short, that these ♃s, which hitherto you have with so much study, to little purpose sought in the Theoretical Books of Adepts, are now offered to you, being found by me, in Practical Books, no longer shrouded with Obscurity, but disrobed, and exposed naked to the sight and understanding of all men: But you have no cause to fear the √<sub>sp</sub> of Philosophical √ which you perceive in any ♃, it being familiar and most gentle, because Philosophical. Nor have you need of many Conjurations, to make it appear to you; for in all Pages of the Theoretical Books of Adepts, it offers itself willingly and expects you, provided you pray to God, that he would graciously vouchsafe to open your Eyes; for without his permission or special appointment, it dares not manifest itself to you. By the ♃s of the Adepts, understand not therefore yours, though they be most secret to you, because I fear they are yet but vulgar, which Vint a dry Body, are transmuted with it into a ⊖ or ⊕, not with a true, but seeming coalition and mixture, which a searching Δ easily discovers, presently separating these same heterogeneous substances again: On the contrary, the unctious √<sub>sp</sub> of Philosophical √ does by its Unctuousity mollifie a dry Body, and transmute it not into a ⊖ or ⊕, but into an ∞: It easily joins things heterogeneous by its own equal temperament, and is by its homogeneity easily joined with things homogeneous to it, by which also it is augmented, according to that of Bernhard: No ∇ Ves bodies, but that which is of their species. and which can be inspissated in bodies; for a Vent ought not to differ from that which is Ved, in matter, but proportion and ∂; Page 43. of his Epistles. For Nature is not meliorated, but by its own nature; our matter therefore can be no otherwise meliorated than by its own matter. Parmenides said the same, L. de Alchym. page 768. Vol. 1. Th. Chym. This √<sub>sp</sub> of*

*Philosophical √ may be united to all things, and is able to unite all things inseparably. But they that suppose another ∇, are ignorant and unwise, and will never come to the effect, said Parisinus in Eluc. p. 222. Vol. 6. Th. Chym. Of which Morienus, page 52. thus; As to this Magistry, let Fools seek other things, and seeking err; for they will never attain to the effect of it, till ⊙ and ⊕ be reduced into one body, which cannot come to pass before the Will of God. Which Arnold, if I mistake not, thus expressteth: You will sooner join the Sun and Moon in the Heavens, than ☉ and ☽ in the ∇ without our √s.*

*But you that have hitherto desired one only universal, immortal, indestructible √, I mean, the Liquor Alkahest. or Ignis-aqua, that it scarce deserves undeclinable word, instead of one, whereof you never yet knew the Name, Matter, Preparation and Use, behold! I offer a great many kinds of universal √s, in their Descriptions more clear, in Virtues equivalent, if not better than this your Alkahest. What others have either obscurely, or impertinently said and written of this Liquor Alkahest, we little regard, as Opinions and Conjectures. By the √s of the Adepts, we intend not all manner of ∇s, prepared without the √<sub>sp</sub> of Philosophical √, and only corroding, but not in the least altering the more minute Particles of Bodies: Nor do we understand an immortal Liquor, not permanent with things Ved in it: But by √ we mean a A Liquor made several ways of the √<sub>sp</sub> of Philosophical √ and diverse things, not only separating Bodies, but also continuing with them, and altering them with the addition of itself, so as to be no more two, nor again, what they were before. For out of this ⊕ (the solemn Wedlock, inseparable Union and Combination of Body and √) emerges a new Being, containing the unblemished Properties of the thing Ved, and the thing Ving, not at all separable by Art or Nature.*

*These √s I have distinguished into Vegetable and Mineral, not as if the fixt Vegetables were made of Vegetables only, and the Mineral of Minerals, but every √, that has not manifest acidity, acting without ebullition and motion, is called Vegetable, though it be made of meer Animals or Minerals by the √<sub>sp</sub> of Philosophical √. On the contrary, a √ becomes Mineral, so soon as manifest acidity is mixed either with the √<sub>sp</sub> of Philosophical √, or a Vegetable √; for by adding the acidity, it now Ves Bodies with violence and effervescence. I have subdivided both kinds into Simple and Compound, but not as if the Simple consisted of fewer Ingredients, but because they are of more simple or less virtue. Simple √s tinge Bodies Ved in them less, but the Compounded more.*

***The First Kind.***  
***Of Vegetable √s.***

**Simple Vegetable √s made of *Philosophical* √ only.**

**I. The Heaven, Essence, or  $\sim_{sp}$  of √ of *Lully*.**

***Described, Can. 1. Dist. 1. Lib. De Quinta Essentia.***

Take √ Red or White, the best that may be had, or at least take √ that is not any way eager, neither too little nor too much thereof, and  $\wedge$  an *Aqua ardens*, as the custom is, through Brass Pipes, and then rectify it four times for better  $\varnothing$ ication. But I tell you it is enough to rectify it three times, and stop it close, that the burning  $\sim_{sp}$  may not exhale, because herein have many men erred, thinking it ought to be seven times rectified, But my Son, it is an infallible sign to you when you shall have seen that Sugar steeped in it, and being put to the flame burns away as *Aqua ardens*. Now having the  $\nabla$  thus prepared, you have the matter out of which the QE is to be made, which is one principal thing we intend to treat of in this Book. Take therefore that, and put it in a circulating Vessel, or in a Pelican, which is called the Vessel of *Hermes*, and stop the hole very close with *Olibanum* or *Mastick* being soft, or  $\forall$  mixed with the White of 2 Eggs, and put it in  $\forall$ , which is naturally most hot, or the remainings of a Wine-Press, in which no heat must be by accident diminished, which you may do, my Son, if you put a great quantity of which you please of those things at a corner of the House, which quantity must be about thirty Load: This ought to be, that the Vessel may not want heat, because should heat be wanting, the circulation of the  $\nabla$  would be impaired, and that which we seek for unaffected; but if a continual heat be administered to it by continual circulations, our QE will be separated in the colour of Heaven, which may be seen by a diametrical Line, which divides the upper part, that is the QE, from the lower, namely, from the Faeces, which are of a muddy colour. Circulation being continued many  $\circ$ s together in a circulating Vessel, or in the Vessel of *Hermes*, the Hole, which you stopped with the said Matter, must be opened, and if a wonderful Scent go out, so as that no fragranciness of the world can be compared to it; insomuch as putting the Vessel to a corner of the House, it can by an invisible Miracle draw all that pass in, to it; or the Vessel being put upon a Tower, draws all Birds within the reach of its Scent, so as to cause them to stand about it. Then will you have, my Son, our QE which is otherwise called *Vegetable*  $\varnothing$  at your will, to apply in the Magistry of the transmutation of Metals: But if you find not the influx of Attraction, stop the Vessel again, as before; and put it in the place before appointed, and there let it stand till you attain to the aforesaid Sign. But this QE thus glorified, will not have that Scent, except a Body be  $\vee$ ed in it, nor have that heat in your mouth as *Aqua ardens*: This is indeed by the Philosophers called the Key of the whole Art of Philosophy, and as well Heaven, as our QE, which arrives to so great a sublimity, that either with it by itself alone, or with the earthly Stars (*Metals*) the Operator of this work may do miracles upon the  $\nabla$ .

*Annotations.*

*The twenty-four following Kinds of √s will prove, that amongst the Vents of the Adepts, no one is made without the Vegetable  $\varnothing$ , or  $\sim_{sp}$  of Philosophical √; for it is the foundation, beginning and end of them all: Truly it is according to the various*

and distinct degrees of its strength, sometimes the least, sometimes the greatest of all the  $\forall$ s. It is the least and weakest, when it does by its simple Unctuousity  $\forall$  only the unctuous or oily parts of Vegetables, but either reject or leave untouched the Remainder being less oily and heterogeneous to itself: it becomes the strongest when we temper its Unctuousity with Arids, (that is, dry things, not Oily) for so it is made homogeneous to things dry-oily, and to things merely dry. In respect of which Homogeneity, the  $\forall$ s of the Adepts differ from the common, because they do by reason of the said Homogeneity, remain with the things *Ved* inseparably; truly, are augmented by them, but not with the least saturation, transmuted and melted into a third substance, and so cannot part without the diminution or destruction of their former Virtues. The permanent Homogeneity of  $\forall$ s with things to be *Ved*, is the reason why Essences are made with simple Vegetable  $\forall$ s, but Magisteries with the same compounded, and so these operate more strongly, those more weakly. This is it, to comprehend all in a word, which shews us the various kinds of  $\forall$ s distinct one from another in so many several degrees, now to be described and illustrated by our Annotations.

But that you may more easily understand the following Receipts and me also, I thought it necessary to pre-admonish some certain things concerning the Nature and Property of this  $\sim_{sp}$  of  $\forall$ , lest you should judge amiss of a thing not sufficiently understood.

First, you are not to take the  $\sim_{sp}$  of common  $\forall$ , though never so much rectified, for the Philosophical  $\sim_{sp}$  of  $\forall$ ; for so the following Receipts of all  $\forall$ s would be erroneous and seducing.

Having occasion (said Zacharias) for a most excellent *Aqua-Vitoe* for the *Ving* of a mark or half a pound of  $\mathcal{O}$ , we bought a large Vessel of the best  $\forall$ , out of which we did by a Pelican obtain great plenty of  $\forall$ , which was often 4 rectified in many  $\ominus$ -Vessels bought for that end: then we put one *Mark* of our  $\mathcal{O}$ , being before calcined a whole  $\boxtimes$ , and four *Marks* of  $\forall$  into two  $\ominus$ -Vessels, one  $\mathcal{O}$  entering into the other, being sealed, and both placed in two great round Furnaces: we bought also Coals to the value of thirty Crowns at one time, to continue  $\Delta$  under it for the space indeed of a whole Year. We might have kept  $\Delta$  for ever before any  $\forall$  would have been made in the bottom of the Vessels, as the Receipt promised, no  $\approx$  preceding; for we did not operate upon a due matter, nor was that the true  $\nabla$  of  $\approx$ , which ought to  $\forall$  our  $\mathcal{O}$ , as appeared by experience, *page 783. Vol. 1. Th. Chym.* Ripley admonishes us of the same thing, who said, Some think that this  $\Delta$  (this Fiery  $\sim_{sp}$  of Philosophical  $\forall$ ) is drawn from  $\forall$  according to the common way, and that it is rectified by  $\mathbb{M}$ s often repeated, till its watery Phlegm, which impedes the power of its Igneity, be wholly taken from it. But when such a sort of  $\nabla$  (which Fools call Pure  $\sim_{sp}$ ) though a hundred times rectified, be cast upon the ces of any Body, be it never so well prepared, we do nevertheless see, that it is found weak and insufficient as to the act of *Ving* a Body, with the preservation of its Form and Species, *Cap. 2. suoe Medul. Phil.* Common  $\forall$  (said he a little lower) is hot, but there is another sort much hotter, whose whole substance is by reason of its aerity most easily kindled by  $\Delta$ , and the  $\mathfrak{f}$  of this unctuous Humor is thick; for so said *Raymund*: That  $\mathfrak{f}$  is blacker than the  $\mathfrak{f}$  from the black Grapes of *Catalonia*; whereupon it is called *Nigrum nigrius Nigro*; that is, *Black blacker than Black*: and this humidity being unctuous, does therefore better agree with the Unctuousity

of Metals, than the  $\sim_{sp}$  extracted from common  $\nabla$ , because by its liquefactive virtue Metals are  $\nabla$ ed into  $\nabla$ ; which operation the  $\sim_{sp}$  of (Common)  $\nabla$  cannot perform; which, how strong so ever, is nothing else but clear  $\nabla$  mixed with a kind of Phlegmatick  $\nabla$ , where on the contrary, in this our Unctuous  $\sim_{sp}$   $\wedge$ ed, there is no Phlegmatick aquosity found at all. But this thing being rare in our Parts, as well as other Countries, *Guido Montanor* therefore the Grecian Philosopher found out another unctuous humidity, which swims upon 5 other Liquors, which humidity proceeds from  $\nabla$ ; to the knowledge hereof attained *Raymund, Arnold*, and some other Philosophers, but how it might be obtained, said not.

O tortas adeo mentes! assuetaque falli  
 Artificum vario rerum per inania ductu  
 Pectora! cum duris quid mollia vina metallis?  
 Apta epulis, atque apta bibi suavissima vina?  
 Hic tamen expressam proelis torquentibus uvam  
 Accipit, & phialae postrema in parte reponit,  
 Cujus in extremo rostrum connectitur ore, &c.

*Thus facetiously sings the Poet and Adept Augurellus, Lib. 2. Chrys. page 206. Vol. 3. Th. Chym.2. That you take not any  $\&$ , though an hundred times rectified, instead of the  $\sim_{sp}$  of Philosophical  $\nabla$ ; for all oily matters, whether  $\wedge$ ed or expressed, natural or artificial, alone, but much more mixt with other things, as Alkalies, Acids, &c. do by  $\wedge$ ing, digesting, &c. in  $\mathfrak{B}$ ,  $\mathfrak{Y}$ , Vapor, &c. become thick, pitchy, truly, at length dry, insipid, black as a Coal, and sometimes like a Tyle, capable of being made red hot; which is a manifest sign, that they want rather a Vent, than are themselves Vents. 3. It is necessary to observe that the  $\sim_{sp}$  of Philosophical  $\nabla$  appears in two forms, either like an  $\&$  swimming upon all Liquors, or like the  $\sim_{sp}$  of Common  $\nabla$  (to the Nature of which it comes sometimes nearer, and therefore does from the Analogy borrow its Name) not swimming upon watery Liquors, but mixible with them and its own Phlegm; yet separable by simple  $\mathfrak{M}$ , it easily by this means leaving its Phlegms behind it; but if being rectified, and kindled, it burns wholly away, it affords us the common sign of perfect rectification of the common  $\sim_{sp}$ , but however, they are not two, but one only  $\sim_{sp}$ , differing in degree of purity and subtlety. Which to prove, is not necessary, examples being obvious to us in almost every Description of the Vegetable  $\mathfrak{S}$ s. 4. Lastly, Distinction must be made between the first and second  $\sim_{sp}$  of Philosophical  $\nabla$ , Father and Son. The first does in 6 its preparation require Laborem Sophiae, the most secret, difficult and dangerous work of all true Chymistry. The second is easily made with the former  $\sim_{sp}$  according to the Rule of perfect Chymistry: An Essence makes an Essence, a Magistery a Magistery. Differ they do in Order, not in Nature; they are both of one Virtue, though of different preparation: for this, as has been lately said, is of a more easy, that of a mor difficult preparation. Essences they are both, the former artificial, the other natural, in Medecines therefore unequal, though alike in Chymistry, as  $\mathfrak{S}$ s, but they are easily distinguished one from the other by their Epithets. The first has these more general Names in the Latine Tongue, Essentia Vini, Alcool Vini, Mercurius Vini, Vinum Vitae, Vinum Salutis,  $\mathfrak{V}$ , Aqua ardens, Vinum adustum, Vinum sublimatum, &c. Examples of which you will have in these and the like Receipts: Take beaten  $\mathfrak{C}$ , and let it be resolved into Liquor by the Essence of  $\nabla$ ;*

Paracels. *in Descript. Auri Diaphoret. Lib. 3. de male curatis.* Take Flints, and  $\forall$  them in the *Essence of*  $\forall$ , as  $\ominus$  in  $\nabla$ , &c. Paracels. *in Descript. Essentioe silicum, cap. 18. de Morbis* ♀. page 327. Take the *Crocus* of  $\odot$ , and the *Alcool of*  $\forall$ , corrected, &c. Paracels. *in Tinct, Croci Solis, lib. de proeparat. pag, 81.* The *Alcool of*  $\forall$  exiccated or corrected, is, *said Paracelsus*, when the superfluity of the  $\forall$  is taken away, and the *Vinum ardens* remains dry and dephlegmed, without fatness, leaving no *Faeces* in the Vessel, page 507. *But as to this, you will have many more Examples, especially in the following Book of Medecines.*

The Second  $\sim_{sp}$  of Philosophical  $\forall$  has its *Sirnames annexed to these more general Names, indicating the radix of its Original, of which the following Receipts may be for Examples.* Take the Leaves of  $\odot$  four scruples, of the *Alcool of*  $\forall$  drawn from a Pine, from Balm, ana. &c. Paracels. *in descript. Balsami Solis, page 90. Chyr. major.* The Extraction of Mummy is made by mixing it with the *Essence of*  $\forall$  drawn from Celandine, &c. Parac. *in descript. Tincturoe Mumioe, cap. 10. Lib. 3. de Vita long. page 65.* Take the *Essence of*  $\forall$  drawn from Celandine, ♀ of  $\mathfrak{h}$ , &c. Paracels. *Lib. 8. cap. 10. de Tumoribus, Pustulis, &c. page 138. Chyr. major.* In these and the like Receipts he does by the *Alcool of*  $\forall$ , drawn from the Pine, Balm, Celandine, &c. mean the second  $\sim_{sp}$  of Philosophical  $\forall$ , or the *Essence of those things made with the former*  $\sim_{sp}$ , which also is 7 proved out of the fifth Chapter of the third Book of long Life, page 63. Where Paracelsus calls the *Essences of Herbs the Elixir of Life, or the*  $\forall$  of Health, made from this or that Herb: which (he said) will be manifested in the example of Balm. Digest Balm (with the first  $\sim_{sp}$  of Philosophical  $\forall$ ) a Philosophical  $\boxtimes$  in an Athanar, then separate so, as that the duplicated Elements may appear apart, and the QE, which is the *Elixir of Life*, will presently shew itself, in *Nepitha* sharp, in *Lolium* yellow, in *Tincium* blackish, in *Lupulus* thin and white, in *Cuscuta* harsh, in others likewise to be judged according to the Prescript of Experience. Moreover that  $\sim_{sp}$  being extracted, and separated from the other, behold the  $\forall$  of Health, (*Essence of Balm*) in which the Pseudo-Philosophers have earnestly laboured some Ages, yet never acquired any thing. And a good part of them that followed *Raymund (intending to follow him according to the Letter, understanding*  $\forall$  red or white) emptied some Butts of  $\forall$  in extracting the QE of  $\forall$ , but found nothing at all but burnt  $\forall$ , which they unhappily used for the  $\sim_{sp}$  of  $\forall$ : sufficient it is to have thus admonished the *Spagyrist*, which way the QE may be had in Herbs.

This twofold, the first as well as second  $\sim_{sp}$  of  $\forall$  may be made not only out of the Vegetable, but the Animal Kingdom also: So is it read of the  $\forall$  and Phlegm of the  $\forall$  of  $\boxtimes$ , in the 16th. Experiment of Lully, and in *Paramiro Paracelsi, page 57.* Many have diligently laboured to find in man his own Health,  $\forall$ , *Lapis Philosophorum, Arcanum, Balsamum, Aurum potable*, and the like. Which they did rightly; for all those things are in him, as also in the external world. So also has he a description of the *Liquor of Flesh, page 505.* Take of the *Liquor of Flesh* six ounces, of Mummy, &c. Here by *Liquor*, he means the  $\forall$  of *Flesh*, which is proved by Paracelsus himself; saying, Where and according to this it is to be noted, that the  $\forall$  of Balm is a Secret in an Asthma: Here also it is to be observed, that by *Pulmonaria*, not the Herb, but the *Liquor*, that is, the  $\forall$  of it has place in this Cure: In which words, the *Liquor and*  $\forall$  of *Pulmonaria*, are synonymous. So in *Lib.*

8. *de Tumoribus*, cap. 3. *By the Liquor of Hermodactils. And cap. 9. By the Liquor of Balm; and lib. 9. cap. 4. By the Liquor 8 Parthenion, And cap. 5. By the Liquor of Bdellium, &c. The √s or Essences of them all ought to be understood. Though neither the first nor second √<sub>sp</sub> can be produced out of the dry Kingdom of Minerals (there are indeed some purely Oily, as Oleum Petrae, Naphthae, Carbonum fossilium, Succini, Agathis, &c. which are reputed Members of this Kingdom, the Oleosity of which notwithstanding differs so little from the Unctuousity of Vegetables and Animals, that scarce deserve to be called Subjects thereof) yet for the same reason that the Essences and Liquors of Vegetables are called √s, is an Essence of the Mineral Kingdom, sometimes also called the Liquor and √ of Minerals; so the Liquor or Essence of ⊕ or Copper is called √ of the first Metal, Cap. 12. Lib. 3. *de Vita longa*, page 65.*

*Being now instructed by the light of these Premises, let us come nearer to the √<sub>sp</sub> of √ of Lully, which we shall find like an ∞ swimming upon its Phlegms, deduced not from the Common, but Philosophical √ by Circulation: But all other Essences being made by the help of some certain Essence, this first Essence of √ alone must by its own virtues emerge its self out of its own foeculencies and impurities: In this respect the making of Philosophical √ (red or white) renders the work of all the most secret Chymistry most difficult and abstruse; of which we shall by the Blessing of God) clearly and truly treat in a particular Book; namely, our Fifth. Our purpose at present is to prosecute the Use of this √ in the making of √s, where we find √ the first and weakest of all √s, which, being by circulation alone reduced into an ∞, is made much more excellent than before. Lully's Receipt is clear enough; yet however we thought it advisable to confirm at least, if not illustrate it with the Receipts of other Adepts. Johannes de Rupescissa, a Scholar of Lully, had so great an esteem for the first Distinction of his Master's Book of Essence, that he made it his own with a little alteration: He has described the √<sub>sp</sub> of Philosophical √ after this manner:*

**2. The Essence, Soul or √<sub>sp</sub> of √.  
of Johannes de Rupescissa,  
described Chap 5. of his Book de Quintessentia.**

Repute me not a Liar, in calling *Aqua ardens* a QE, and saying that none of the modern Philosophers and Physicians have attained to it, *Aqua ardens* being commonly found every where; for I spoke true of a certain: for the Magistry of a QE is a thing occult, and I have not seen above one, and him a most approved Divine, that understood any thing of the Secret and Magistry of it: And I affirm for a truth, that the QE is *Aqua ardens*, and is *Aqua ardens*. And may the God of Heaven put prudence in the heart of Evangelical Men, for whom I compose this Book, not to communicate this Venerable Secret of God to the Reprobates: Behold now I open the Truth to you. Take not √ too watery, nor √ that is black, earthy, insipid, but noble, pleasant, savoury, and odoriferous √, the best that can be found, and √ it through cooling pipes so oft, till you have made the best *Aqua ardens* you can; that is, you √ it from three to seven times; and this is the *Aqua ardens* which the modern Physicians have not acquired. This ∇ is the Matter out of which the QE which we intend principally in this Book, is extracted: because when you have your noble ∇, you must cause such a √atory to be made in a glass-

makers Furnace, all entire of one piece, with one only hole above, by which the  $\nabla$  must be put in and drawn out; for then you shall see the Instrument so completely formed, that, that which by the virtue of  $\Delta$  ascends, and is  $\sphericalangle$ ed into the Vessel through the Pipes, may be again carried back, in order to ascend again, and again descend continually  $\phi$ , till the *Aqua ardens* be by the will of God above, converted into a QE; and the understanding of the Operation is in this; because the best *Aqua ardens* that can be made, has yet a material mixture of the four Elements; therefore it is by God ordained, that the QE which we seek for, should be by continual Ascensions and Descensions separated from the corruptible composition of the four Elements; and this is done, because that which is a second time or oftner sublimed, is more pure and glorified, and separated from the corruption of the four Elements, than when it ascends only one time, and so to a thousand times, and that which is by continual ascent and descent sublimed, comes at length to so great an altitude of Glorification, as to be almost an incorruptible Compound, as Heaven itself, and of the Nature of Heaven; it is therefore called QE, because it is in reference to our Body as the Heavens in respect to the whole World; almost after the same manner, so far as Art can imitate Nature, in a near and connatural similitude.

Circular  $\mathbb{M}$  therefore being for many  $\mathbb{J}$ s made in a Vessel of Circulation, you must open the hole which is in the head of the Vessel, which is indeed supposed to have been sealed with a Seal made of *Lutum Sapientioe*, compounded of the finest Flower and the White of an Egg, and of wet Paper most carefully picked and mixed, to prevent the least exhaling. And having opened the Hole, if the Odour (which ought to be super-admirable, above all the Fragrancies of the world) which shall seem to have descended as it were from the sublime Throne of the most glorious God, be so great, that setting the Vessel in a corner of a house, it shall by an invisible force with the fragrancy of the QE (which is wonderful and highly miraculous) attract to itself all people that enter in; then have you the QE which you heard of; to which none of the modern Philosophers and Physicians (except him that I excepted before) have so far as I have been able to understand, attained. But if you find not the Odour and Influence of attracting men, as I said, seal the Vessel as before, and bring it to the heat above described, in order to compass your desire by  $\sphericalangle$ s and Circulations; namely, in finding out this QE so glorified, into an Odour of inestimable fragrancy and savour glorified to a wonder, and the influx of attraction before expressed; and not only so as to yield a wonderful Scent, but also to raise itself more fully to a kind of incorruptibility: it has not that heat in your mouth which *Aqua ardens* has, nor that moistness, that is, such an Aqueity flowing, because the acute heat of the *Aqua ardens*; and its watery moistness is by  $\sphericalangle$ s and Circulations wholly consumed, and the Terreity will remain apart in the bottom: And the Heaven as well as Stars, of which this our QE is compounded both as to Matter and Form, are not as that which is compounded of the four Elements; but there is but little of it glorified so much even to the highest, filled with so noble a form, that the power of Matter cannot aspire to any other Form, and so remains uncorrupted, till the Composition be destroyed by command of the Creator: Nor is the QE which we seek, altogether reduced to the incorruption of Heaven; as neither is Art equal to Nature: yet notwithstanding it is incorruptible in respect of the Composition made of the four Elements, because should it be altogether incorruptible, as Heaven, it would absolutely perpetuate our Body; which the

Author of Nature, the Lord Jesus Christ forbids. Now have I opened to you much of the Secret, to the Glory of the immortal God.

*Paracelsus extracts his Essence of Philosophical √ not out of Aqua ardens, but out of Philosophical √ itself: Thus;*

### **3. The $\sim_{sp}$ of √ of Paracelsus.**

**Described, Chap. 9. of the Third Book of Long Life, page 64.**

Your √ being poured into a Pelican, digest in ☿, and that the space of two ☒s continually, you will see it so thin and pure, that a Fatness, *which is the  $\sim_{sp}$  of √*, will of itself appear in the superficies. Whatsoever is under this is Phlegm, without any nature of √; but the Fatness alone being put into a Phial, and digested by itself, is of most excellent energy for long Life.

*Guido* used the following Method, little differing from the *Paracelsian*.

### **4. The Essence of √ according to Guido.**

***Described, Page 1. Thesaur. Chym.***

Take White or Red √, which is better,  $\wedge$  by  $\mathbb{B}$  till the Matter remain in the consistence of Honey, which being divided into two parts in a duplicated  $\mathbb{O}$ , mix with the  $\wedge$ ed Liquor, and join together again, and after the  $\delta$  of six weeks, a green  $\mathfrak{a}$  will swim upon the Matter; which separate through a Funnel.

From the Receipts, we think these things following worthy of observation.

1. *That the √, Red or White, is not Common, but Philosophical, and that is the only thing that is obscure in these four Books; to be understood not according to the Letter, but by Analogy: but Aqua ardens,  $\mathbb{V}$ ,  $\sim_{sp}$  or Essence of a Philosophical √ are the proper Names of it.*

2. *That the Aqua ardens of Philosophical √ does in some things agree with the Properties of Common  $\sim_{sp}$  of √; namely, it goes before its Phlegm in  $\mathbb{M}$ : it is rectified as the Common, from its Phlegm. Lastly, being rectified, it is known by burning Linnen, Sugar, &c.*

3. *That this Aqua ardens does by Circulation daily lose its moisture and sharpness; and is at length converted into a swimming  $\mathfrak{a}$ , the Essence and  $\sim_{sp}$  of Philosophical √. But who ever reduced Common  $\sim_{sp}$  of √, or Aqua Vitis, by bare Circulation into an  $\mathfrak{a}$ ? Who, I say, has by continual Circulation brought that  $\mathfrak{a}$  to Dryness; so as to be sublimeable as a  $\Lambda \ominus$ , and that not but by a strong  $\Delta$ , as Isaacus affirms himself to have experienced, in the Description of his Vegetable Stone? Of which lower in the Third Book.*

4. *That the  $\mathfrak{a}$ , or Essence of √ may be diverse ways made out of Philosophical √.*

5. *That not only the Time, but also the Scent, Colour, &c. of the Essence are varied according to the variety of Method: The Essence of Lully is like Heaven, that is, of a Sky-colour; the  $\mathfrak{a}$  of Guido is green.*

6. *That it has not a Scent so fragrant, unless it has a Body (especially a Metallick or Mineral)  $\vee$ ed in it.*

7. *That this Heaven, the first of all  $\mathfrak{V}$ s, is also a Medicine; and is called the Essence or Specifick to a long Life.*

8. *That it is called Heaven for several Reasons by Lully.*

First, because it works Contraries, like Heaven. Our Vegetable  $\mathfrak{V}$ , said Lully,

the Celestial Animal, which is called QE, preserves Flesh from corruption, comforts things elemented, restores former Youth, vivifies the  $\sim_{sp}$ , digests the crude, hardens the soft, rarifies the hard, fattens the lean, wastes the fat, cools the hot, heats the cold, dries the moist, moistens also the dry: One and the same thing can do contrary operations. The Act of one thing is diversified according to the nature of the Receiver; as the heat of the Sun, which has contrary operations; as in drying Clay, and melting  $\ddagger$ : yet the Act of the Sun is one in itself, & not contrary to itself.

Secondly, *because like Heaven it receives the Forms of all Things*. As the universal Form (*the Macrocosmical Heaven*) has an appetite to every Form, so the QE (*of Philosophical  $\vee$* ) to every Complexion; whereby it is evidently manifest, that the QE of things is said to be of that complexion to which it is adjoined; if joined to hot, hot; if to cold, cold, &c. This therefore the Philosophers called Heaven; because as Heaven affords us sometimes heat, sometimes moisture, &c. so the QE in mens Bodies at the Artist's pleasure, &c. *Distinct. 1. Lib. Essentioe*. To this Heaven we apply its Stars; which are Plants, Stones and Metals, to communicate to us Life and Health, *Ibid.*

Thirdly, *because like Heaven it moves all things from power to act*. Therefore, Heaven or our  $\wp$  is the Cause and Principle moving G (C) (Metals) from power to act: And in this point knows the understanding of an Artist, that D (*our Heaven*) has action upon C, and (C) ruling and governing, and reducing it into action; as Heaven brings that which is in Elemental things, by its own motion into action, &c. For we call it Heaven, by reason of its motion; because as the upper Heaven moves the universal Form, and first Master, and Elements, and Senses, to compound Elemented Individuals; so D moves C, and (C) and the four Elements to M, (*the  $\ddagger$  of Nature, or Philosophers  $\wp$* ) or to Q (*the  $\Re$* ) *Distinct. 3. de quarto principio Libri Essentioe*.

4. *Because like Heaven, it is incorruptible*.  $\forall$  is the Soul and Life of Bodies, by which our Stone is vivified; therefore, we call it Heaven, and QE, and incombustible  $\text{ }_{\text{}}$ , and by its infinite other Names, because it is incorruptible almost, as Heaven, in the continual circulation of its motion, *page 145. Elucid. Testam.*

5. *Because it is of the colour and clarity of Heaven*. Heaven or our  $\wp$  is the fourth Principle in this Art, and is signified by D, of an azure colour and line, and is signified by that colour, because it is celestial, and of a celestial Nature, as we said before in the description of it, *Dist. 3. Lib. Essentioe*,

*This Essence Johannes de Rupescissa calls Humane Heaven, for the following Reasons:*

We ought to seek that thing which is to the four Qualities of which our Body is compounded, as is Heaven in respect of the four Elements: Now the Philosophers called Heaven QE in respect of the four Elements, because Heaven is in itself incorruptible and immutable, and not receiving strange impressions, but by the command of God; so also, the thing which we seek, is in respect of the four Qualities of our Body, a QE, in itself incorruptible so made, not hot dry with  $\Delta$ , nor moist cold with  $\nabla$ , nor hot moist with Ayr, nor cold dry with  $\nabla$ ; but it is a QE able to work Contraries, as the incorruptible Heaven; which, when it is necessary, infuses a moist Quality, sometimes a hot, sometimes a cold, sometimes a dry: Such a Radix of Life is the QE, which the most High created in Nature, with power to supply the necessity of the Body to the utmost term which God has appointed to

our Life: And I said that the most High created the QE, which is by the Art of man extracted from the Body of Nature, created by God: And I will name it by its three Names attributed to it by the Philosophers: It is called *Aqua ardens*, *Anima*, or *~<sub>sp</sub>us Vini*, and  $\forall$ . And when you have a mind to conceal it, call it QE; because this is its Nature, and this is its Name, the greatest Philosophers have been willing to disclose to no man, but caused the Truth to be buried with them: And that it is not moist as the Element of  $\nabla$ , is demonstrated, because it burns; which is a thing repugnant to Elementary  $\nabla$ . That it is not hot and moist as Ayr, is declared, because dry Ayr may be corrupted with every thing, as appears in the generation of Spiders; but that remains always uncorrupt if it be kept from expiring. That it is not dry and cold as  $\nabla$ , is expresly manifest, because it is exceeding sharp, and heats extreamly: And that it is not hot and dry as  $\Delta$ , is apparent to the Eye, because it in frigidates hot things, and wastes and eradicates hot Diseases. That it conduces to incorruptibility, and preserves from corruptibility, I will demonstrate by an Experiment; for if any Bird whatsoever, or piece of Flesh, or Fish be put into it, it will not be corrupted so long as it shall continue therein; how much more will it therefore keep the animated and living Flesh of our Body from all corruption? This QE is the humane Heaven, which the most High created for the preservation of the four Qualities of mans Body as Heaven, for the preservation of the whole Universe. And know of a certain, that the modern Philosophers and Physicians are altogether ignorant of this QE, and of the truth and virtue thereof: But by the help of God I will hereafter declare to you the Magistry of it. And hitherto I have taught you a Secret, the QE, that is, the humane Heaven, *Cap. 2. Lib. Essentioe.*  
*9. Lastly, that many Receipts more obscure, and otherwise intelligible by no man, are by these illustrated.*

**The Second Kind.**  
**Simple Vegetable  $\Psi$ s made of**  
**the  $\sim_{sp}$  of Philosophical  $\nabla$ , and the hottest Vegetables,**  
**Herbs, Flowers, Roots, &c. being Oily.**

**5. The Anima Metallica, or Lunaria Coelica of Lully.**

*Described in Composit. Animae Transmut. page 193. Vol. 3. Theat. Chym.*  
 First you must know, that the Matter of our Stone, or of all the Stones of the Philosophers, together with Precious Stones, which are generated or compounded by Art, is this Metallick Soul, and our  $\Psi$  rectified and acuated, or the *Lunaria Coelica*, which among the Philosophers is called *Vegetable  $\Psi$* , produced from  $\nabla$  red or white, as is clearly manifest, being revealed to us by God, in our *Figura Individuorum, Distinct. 3. Libri Quint. Essent. &c.*

But first, it is expedient to draw our  $\Psi$  by Art from Death, that is, the Impurities and Phlegm of  $\nabla$ , by the Office of an  $\aleph$ , and to acuate it in  $\mathfrak{M}$  with pertinent Vegetables; such as are *Apium sylvestre, Squilla, Solatrum, Carduus, Oliandrum, Piper nigrum, Euphorbium, Viticella or Flammula, and Pyrethrum*, an equal quantity of all, and pulverized. Then the  $\Psi$  must be circulated continually for the space of ten  $\downarrow$ s in hot  $\Psi$ , or  $\mathfrak{M}$ .

*Annotations.*

*The Unctuous  $\sim_{sp}$  of Philosophical  $\nabla$  attracts none but the Unctious natural Essences of Vegetables, as we shall observe below in the Book of Medicines. Essences being thus extracted, as also all other Oily things, crude or expressed, and all  $\wedge$ ed of both Kingdoms, Animal and Vegetable, this  $\sim_{sp}$  of  $\nabla$  does by simple  $\Omega$  divide into two distinct parts, two  $\circ$ s or Fats, whereof one is the Essence of the thing, the other the Body: The Essence so made we named the Second  $\sim_{sp}$  of  $\nabla$ . Both Essences, this by Division, and that by Extraction prepared, are by longer  $\Omega$  made one with the aforesaid  $\sim_{sp}$  of  $\nabla$ . For those things which are of one and the same purity, and of a symbolical Nature, are easily mixed together, and that inseparably, and so an Essence made by an Essence, is joined to that Essence. And if we protract  $\Omega$  further, one of the Fats, namely, the Body less Oily, and therefore left hitherto, is at length received also into a symbolical Nature, by reason of which mixtion, not only is the  $\sim_{sp}$  multiplied, but also made fitter for the  $\Theta$ s of dry things, because the Particles of this Body less Oily incline to dryness; concerning which way we treat in this Receipt, in the Prescription of which, the  $\circ$  drawn out of Oily Vegetables, is by  $\mathfrak{M}$  together with the  $\sim_{sp}$  of Philosophical  $\nabla$ , circulated into a Magistery (or double Essence, Natural and Artificial; of which, lower in its place) by which the  $\sim_{sp}$  of  $\nabla$  is multiplied, and made more homogeneous to dry Bodies. There is the same  $\Psi$ , but a little otherwise described in his Natural Magick. page 358. thus; Take *Nigrum nigrius Nigro*, and  $\wedge$  ten or eight parts of the same in a  $\circ$ -Vessel, and in the first  $\mathfrak{M}$  you must receive only one half; this again distil, and hereof take a fourth part; and the third  $\mathfrak{M}$  you must take in a manner all, and so  $\wedge$  that part eight or nine times, and it will be perfect, but not rectified under one and twenty  $\mathfrak{M}$ s. Take of this  $\nabla$  a quarter of a pound, and acuate the same by  $\wedge$ ing it with the Vegetables, which are *Apium Sylvestre*; and so of the rest, of which was spoken above in *Anima**

*Transmutationis, in the Chapter which begins, First you must know, &c. And then put it into a Vessel of Circulation in hot ☿, or in the remains of a √-press with the preservation of the Species. Which ∇ is also one of the things without which nothing can be effected in the Magistry of this Art.*

*That ☿ which ought to be drawn from the Death of √ by the Office of an ✕, acuated with the said Vegetables, and at length circulated, is the ∼<sub>sp</sub> of Philosophical √, which is by these degrees so exalted, as to be by Lully deservedly called the Matter of all the Stones of the Philosophers, and virtuous Stones (that is, Precious Stones) Anima Metallica, and Lunaria Coelica, which also is called Vegetable ☿, deduced from √ red or white.*

*The Matter of which this ☿ is made, is called √ in the former Receipt: the ☿ must be extracted from the Death of √: But in the latter it is called Nigrum nigrius Nigro. To these two Lully adds a third synonymous, page 1. Test. novissimi. Take red √, which we call the Liquor of Lunaria and Nigrum nigrius Nigro. By which synonymous Terms none but a Fool can understand Common √; for the common ∼<sub>sp</sub> here from √ed, is altogether insufficient to perform such and so great things; truly, all the Arcanums of the more secret Chymy, which we are solicitous to describe, would be prostituted to all men, were this one only Word literally understood: by √ therefore is meant a Philosophical Secret hidden from all the unexpert.*

It is expedient to draw from the Death of √, by the Office of an ✕, that is, we must rectify so often till it become most pure, without the Foeces and Phlegm of √, which is by Lully called the Death of the ∼<sub>sp</sub>. It is (said he) purged from all its Superfluity, and Phlegmatick corruptible matter, which is its Death, and which mortifies its ∼<sub>sp</sub>, which has the power of vivifying its ∇; let therefore the corruptible Phlegm be purged and separated from it by a subtle method, which I will tell you: For what reason? because if it be not well purged, its ∇ will never become white, nor will Matrimony be made between the Body and ∼<sub>sp</sub>; and so that ∼<sub>sp</sub> is called the ∼<sub>sp</sub> of the Stone in Apertorio.

*The Method of Rectification omitted in the former Receipt, is described in the latter, as also in Epistola accurtatoria: This Rectification of Philosophical √ Sendivogius understood not, as appears by the Sixth of his Epistles, Brux. 25. Martii 1646. Where thus: The second Article (my Companion) of the Pagesian work, endeavours to repeat the mysterious way of extracting and preparing ☿, more than needed, the Authority of Lully being misunderstood, and the Precepts of other Philosophers ill applied, he commanding the tenth part of his Magnesia first ascending by ☿ to be saved, as the only useful, and truly ☿ ial substance; but the other nine parts proceeding by continuance of ☿, to be cast away as of no use, to this end, that the said tenth part reserved, might at length be restored to the ∇ remaining after complete ☿, (which ∇ is foolishly supposed to be the ⊖ and ⊕ of ☿) and by repeated cohobations, inhumations, ☿s and ☿s described by him, united; but it is a grievous Error, for that which Authors declare concerning the tenth part containing the ∼<sub>sp</sub>, and of inhumations in its own ∇, is otherwise referred than to the extraction and preparation of ☿, as shall be elsewhere in time demonstrated; nor for the said extraction and preparation of ☿ is there any Rule to be used besides the bare √ing of Magnesia, whereby the ∼<sub>sp</sub> and ☿ are together*

elevated to a Siccity even of the *Foeces*, and  $\mathfrak{M}$  of the  $\sim_{sp}$  from the  $\mathfrak{S}$ , and rectification of the same  $\sim_{sp}$  oftentimes repeated: But these things we will in their proper place more amply treat of in the Method of operating.

Parisinus, *a Disciple of Lully, will correct Sendivogius, who learnt of Lully to rectify his  $\sim_{sp}$  of Philosophical  $\nabla$  after this manner.*

Take A (*Chaos, our Vegetable  $\mathfrak{Q}$ , in which the four Elements are found confused, page 271. Vol. sext. Theat. Chym.*) and put it in a Vessel to be  $\wedge$ ed through Y ( $\mathfrak{M}$ B, *page 276.*) and in this temperate  $\mathfrak{M}$  gather its B. (*Celestial ardent  $\sim_{sp}$ , page 269.*) continue that  $\mathfrak{M}$  this way and method till you attain to the Signs declared in our *Apertorial*, and till you know that the said B. is  $\nabla$ ed and separated from its Elemental Nature, continuing this Magistry even to the fourth Revolution: Then put this Celestial fiery Matter into a pure Vessel, and  $\wedge$  slowly with ordinary  $\Delta$ , and take only a tenth part; in the second  $\mathfrak{M}$  take half, and in the third, two parts of three; and in the fourth, take four parts of five, and more: Then take that last Celestial  $\nabla$ , and  $\wedge$  it three or four times by the Rule above said, taking the whole without any  $\mathfrak{M}$  appointed. This observe, and admire the necessity of this Mystery and Foundation, and you will understand the reason why dull and ignorant men make the worst Bread with the finest and purest Flower, because they mix the coarse part with the fine: The same thing happens to presumptuous Artists, who persuade themselves that they are able to find out the beauty of our QE with the exuberated  $\sim_{sp}$  negligently  $\mathfrak{Q}$ ed, without an exact  $\mathfrak{M}$  of the pure from the impure. *in Elucid. page 230. Vol. 6. Theatri Chym.*

*Which way notwithstanding of rectification so exactly to observe, there seems to me to be no necessity; rectification of the  $\sim_{sp}$  being good enough, which way so ever done, either with fewer or more cohobations, provided it be separated from the impurities of the  $\nabla$ , which you will know (said Lully) when it burns a piece of Linnen by reason of its vehement heat, that is, as elsewhere more clearly, till a Linnen Cloth moistened with this  $\sim_{sp}$ , and kindled, be wholly consumed. This rectified  $\sim_{sp}$  is in  $\wedge$ ing, sharpened with the oily Vegetables nominated in the Receipt, the  $\mathfrak{S}$ s of which, being nearest to it, it easily carries with it, and is impregnated with the same, and acuated by the aridity contained in them: Yet are we not obliged to use these Vegetables only, and no other, or is it necessary to mix all of them together, as if one or two would not suffice. The  $\mathfrak{S}$  of any Vegetable, or drawn out of a Vegetable with the help of the  $\sim_{sp}$  of Philosophical  $\nabla$ , or already made, and added to the  $\sim_{sp}$  of Philosophical  $\nabla$ , will here satisfy us. I will give one form or other in confirmation of this kind of  $\mathfrak{V}$ s; of which sort is.*

## 6. The $\mathfrak{V}$ of Paracelsus.

*Page 508. Tom. 1.*

Take of the *Alcool* of  $\nabla$  exsiccated three pounds, of the Flowers of Rosemary, Macis, Lavender, of each half an ounce; of Cubeb, Cloves, Cinnamon, of each two ounces; of Mastick, half an ounce; of both sorts of Storax, half a dram of each; of Doronicum, three ounces; and cohobate seven times.

*The following Use besides the Alcool of  $\nabla$  exsiccated, testifies, that this  $\nabla$  is made with the  $\sim_{sp}$  of Philosophical  $\nabla$ . Take of the Leaves of  $\mathfrak{C}$ , Num. 20. of Pearls not perforated, Granats, Rubies, of each half a  $\mathfrak{z}$ ; digest for a  $\mathfrak{X}$ : Then take of this  $\mathfrak{S}$  three or four grains with Malago  $\nabla$ , or the  $\nabla$  of Marjoram or Sage. This  $\mathfrak{V}$  is *Vinum**

*Essatum or Essentificatum, or  $\sim_{sp}$  of Philosophical  $\vee$  impregnated with the Essences of the Oily Ingredients, with which Paracelsus Ves  $\mathfrak{C}$  and Precious Stones into a most noble  $\mathfrak{B}$  or Elixir, which he says is a Secret against the superfluity of Women's  $\mathfrak{V}$ s. The Description of this  $\nabla$  being clear, requires no other Light: I will therefore propose another Receipt more obscure.*

## **7. Another $\mathfrak{V}$ of Paracelsus.**

*Page 115. Chyr. Min.*

Take of the  $\nabla$ s of Melissa, Roses, Cheirus, Sage, Balsamus, of each one pound: of all the Peppers, Cubebs, Ginger, Cinnamon, Mastick, red Myrrh, Mace, Cloves, of each two ounces; of the Juice of Honey, half a pound; of rectified  $\mathfrak{V}$ , six pound: Let them be all digested together for the space of nine  $\downarrow$ s, and after that separated, and  $\curvearrowright$ ed in a Pelican into a  $\sim_{sp}$ . Then to this Liquor add an Apple roasted and broken, and let them be digested together with the following Spices upon  $\mathfrak{E}$  for three  $\downarrow$ s; of which take five grains every  $\downarrow$ . *The Spices are these;* Take of Cinnamon, Cloves, Mace, of each two ounces; of Cheirus, Anthos, of each half an ounce; of Amber, two  $\mathfrak{z}$ s; of Musk, five grains; of Zibeth, half a  $\mathfrak{z}$ ; of Ginger, Cubebs, Nutmegs, of each one ounce and half; of Amomus, two  $\mathfrak{z}$ s; of Zedoary, two ounces and half; of Grains of Paradise, one ounce and half. After  $\mathfrak{Q}$  of them all, separate, and keep the Matter in  $\mathfrak{o}$ - Vessels very close stopped.

*From the Dose itself of this Prescription, it is manifest that the operation is meerly Philosophical; for if by  $\mathfrak{V}$  he would have understood the Common  $\sim_{sp}$  of  $\vee$ , it would be altogether ridiculous to give only five grains for a Dose. We meet with many more  $\mathfrak{V}$ s of this kind, which little differing from the pristine Nature of the  $\sim_{sp}$  of Philosophical  $\vee$ , were less observed by some Adepts; wherefore Christophorus Parisinus, a Noble Sicilian, does not very much commend this acuation of the  $\sim_{sp}$  of Philosophical  $\vee$ . Some (said he) have made (the aforesaid  $\sim_{sp}$ ) acute with  $\mathfrak{O}$ , which way is very good; some with  $\mathfrak{D}$ ; some with  $\mathfrak{Z}$ ; some with these two, some with all three; some with their  $\nabla$ , which way displeases me, because a thick Unctuousity and ponderosity was hereby introduced; some use Vegetables, as Herbs, Roots, Flowers, and Seeds known to you, which have strong (Vegetable)  $\mathfrak{V}$ ies in them; wherefore they that handled it after this manner, augmented rather its Vegetable Form (Unctuousity) than that they made it more soluble. Parisinus in *Elucidario*, page 231. Vol. 6. *Theat. Chym.* For this reason, Ripley following the same Master as Parisinus, believed these things to be covered with a Mantle of Philosophy; for so he writes in his *Medulla Philosophiae*. Raymund said, it ought to be drawn out from the Death and Faeces of  $\vee$  for the space of one hundred and twenty  $\downarrow$ s, by continual rotation, in a  $\mathfrak{M}$ B of of the hottest  $\mathfrak{V}$ , and that it must be acuated with hot Vegetable things, as *Piper nigrum*, *Euphorbium*, *Pyrethrum*, *Anacardus*, *Squilla*, *Solatrum*, *Apium Sylvestre*, and such like; for without the virtue of these things, as he said, it is not sufficient to  $\mathfrak{V}$  Metals, except in a long time; but that nothing of doubt or ambiguity may appear, I say, that all these things are covered and shrowded with a Philosophical Mantle: For his meaning is, that in this  $\sim_{sp}$  may be had another resoluble  $\mathfrak{V}$ , because without such a resolutive  $\mathfrak{V}$   $\mathfrak{Z}$  can never be made: And that resoluble  $\mathfrak{V}$  is generated only from the Metallick kind, and is by our resolutive  $\mathfrak{V}$  produced into act, Ripley, page 168. *Medul. Philos.* Ripley did by the resoluble  $\mathfrak{V}$  produced into act by the  $\mathfrak{V}$  resolutive (that is, the  $\sim_{sp}$*

of Philosophical  $\nabla$ ) mean a certain  $\varnothing$ ial  $\nabla$ ; of the Preparation of which lower: where likewise it will appear that by the aforesaid Vegetables Ripley thought Lully intended running  $\varnothing$ ; yet nevertheless his following  $\forall$  proves, that these Vegetables have been sometimes also taken by him literally.

## 8. The $\forall$ of Ripley.

*Page 338. Viatici.*

The  $\forall$  being  $\wedge$ ed from the first Faeces, circulate it with the hottest Species, such as are, *Black Pepper, Euphorbium, Pyrethrum, Anacardus, Grains of Paradise,* and the like, for the space of 100  $\text{ls}$  in  $\mathbb{M}$ ; and after that,  $\wedge$  only half of it, and make your  $\forall$  with it, &c.

*It is here manifest that Ripley took these Vegetables, Not  $\neq$ , because, Circulation being finished, he  $\wedge$ ed only one half of the  $\sim_{\text{sp}}$ , as the most subtle part of the Vegetables; in which case that Metal ( $\varnothing$ ) though  $\forall$ ed, would remain in the bottom. But whereas Lully acuates the  $\sim_{\text{sp}}$  by  $\wedge$ ing, and then circulates; Ripley does this by circulating, and after that  $\wedge$ s. To this  $\forall$  he sometimes adds  $\text{ss}$ , or Essences either of Metals or Vegetables, as follows.*

## 9. The Compounded $\forall$ of Ripley.

*Page 343. Viatici.*

Circulate the strongest red.  $\nabla$  with known Vegetables, for the space of 120  $\text{ls}$ , with continual Rotation in  $\mathbb{M}$ , and then draw only the purest  $\sim_{\text{sp}}$  by  $\mathbb{M}$ ; to which put the  $\text{ss}$  of the purest  $\mathbb{C}$ , made without a Corrosive; and let them be circulated together 100  $\text{ls}$  more, and then is the  $\nabla$  of the nature of the *Basilisk*, because as a *Basilisk* kills a man at an instant by the Aspect alone, so this  $\nabla$  being put upon  $\neq$  does without any other  $\Delta$ , suddenly in a manner congeal it into the purest  $\text{ss}$ : And note, if the  $\Delta$  ( $\text{ss}$  or *Essence*) of Celandine be put in, or the  $\Delta$  of the Flowers of Thyme, after the first Circulation, and they circulated together without the  $\text{ss}$  of  $\mathbb{C}$ , the  $\neq$  will be much better congealed, &c. *But that which begets the greater scruple, is the Paraphrase of Lully himself upon this place. We, said he, would not have you ignorant that you may extract our  $\neq$  (Veget.) from its Mine another way: The way (my Son) is to take the Herb which is called *Portulaca marina, Apium, Squilla,* &c.  $\wedge$  the Faeces which remain calcine, draw off the  $\Theta$  with the  $\wedge$ ed  $\nabla$ , and abstract the  $\nabla$  from it,  $\varnothing$  the  $\Theta$  by often  $\forall$ ing and coagulating, and you will have the  $\Theta$  of the acuating Vegetable Herbs: These (*said he*) I meant, when I said, acuate with acuating Vegetables, that is, the  $\Theta$ s, not the simple Herbs: Wherefore you might say, it follows, that this Receipt of the Metallick Soul has not at all been described, so as to be understood according to the Literal Sense; but I have my Answer ready, namely, that Lully acuated the  $\sim_{\text{sp}}$  of  $\nabla$  with crude Vegetables also, it is easily proved by the third Distinction of his Book of Essence, in *Figura individuorum*, alleged by him, where he rehearses the nearest Individuals, acuating the  $\sim_{\text{sp}}$  of Philosophical  $\nabla$ , as are red  $\nabla$ , new Honey, Celandine, Flowers of Rosemary, Herb  $\varnothing$ , red Lilly,  $\neq$ , Mans Blood, and white  $\nabla$ . Why he chose these, not others, and these only, it is not my business to answer: that which we learn from thence, is, that he commended two of those Individuals to us before the rest,  $\neq$  and Honey, of which thus. There are some Individuals, in which  $\varnothing$  (Vegetable) has a free Act in some respect, in  $\neq$  it has one free operation only, and in *Honey* two, and this an Artist ought to know, that he may be certified in this Art, and the first*

Truth thereof. *He prefers ♁, not for the sake of the ♁, but the Alkali made from thence, and that he resolves as the best of Alkalies per deliquium, and circulates it being ∪ed with the ∽<sub>sp</sub> of Philosophical √, according to the Doctrine prescribed in prima Tabula individuorum, in the second Experiment, and in other places. The Alkali of ♁ may be supplied with the Alkalies of Honey, Celandine, and the rest of the Individuals named by Lully, with which the Adepts did also sometimes acuate their ∽<sub>sp</sub> of √, as shall be declared below in tht Fifth Kind of ∽s: But these things make also against the Literal sense of our Receipt, and do prove that the Θs of the Vegetables, not the crude Vegetables themselves were taken in the Receipt. But though he made choice of ♁, because of the strongest Alkali to be from thence prepared, yet did he not for the same reason intimate, that Celandine, the Flowers of Rosemary, Herb ♁, red Lilly, and mans Blood were better than the rest, because with these he proceeds another way; for he separates the Elements from them with the ∽<sub>sp</sub> of Philosophical √, from which he takes only the Δ or ∞, which he circulates with the ∽<sub>sp</sub>, and so acuates it, as is clearly enough evident in secunda Tabula Individuorum.*

*But because Honey surpasses not only its own collateral Individuals, but also the ♁ itself (for he said that the ∽<sub>sp</sub> of √ in ♁ has one, but in Honey two free Operations) and therefore attributes his peculiar process to Honey, namely, by ∽ing the whole Comb, the Honey together with the †, with the ∽<sub>sp</sub> of Philosophical √ through an ✕. Now between both processes of Honey, and the rest of the Individuals our Receipt keeps a middle station. If Honey be volatilized as to the whole substance, it becomes thereby a Magistery, which being joined to the ∽<sub>sp</sub> of Philosophical √, yields us a ∽ of the Third kind. But the Δs or ∞s of Celandine, of the Flowers of Rosemary, common white and red √, &c. are by ∽ of the Elements made with the ∽<sub>sp</sub> of Philosophical √, Essences, which being added to the said ∽<sub>sp</sub> of √, do not alter, but multiply it rather, because an Essence is added to an Essence, that is, the second to the first ∽<sub>sp</sub> of Philosophical √. But if Celandine, the Flowers of Rosemary, as also the Vegetables of our Receipt be ∽ed with the ∽<sub>sp</sub> of Philosophical √, it does extract and elevate all their Unctuousity with itself, rejecting the aridity of them, being more simple, subtle, A, and less loaded with dry Particles, than the Unctuousity of crude Honey; and so by being circulated with the ∽<sub>sp</sub> of Philosophical √; it is made indeed a Magistery, yet more inclining to the nature of an Essence, and therefore less dry, and less altering the ∽<sub>sp</sub> of √, than that of Honey, and so being now deservedly united with the aforesaid ∽<sub>sp</sub>, it makes a ∽ different from the ∽s of the Third Kind. So the Literal Sense of our Receipt does hitherto stand unmoved. But not to derogate from the Authority of the Author, and his own Commentator Lully, it is necessary to suppose, that, the ∽<sub>sp</sub> of Philosophical √ being ∽ed upon the aforesaid Vegetables, he did sometimes out of the remainder prepare an Alkali by ∽, and acuate his ∽<sub>sp</sub> with it, & so make a ∽ of the Fifth Kind.*

From these and the like Receipts, we observe,

1. *That √, Lunaria, Nigrum nigrius Nigro, the Matter of the ∽ of Vegetable ♁ or Soul of Metals, is not Common, but Philosophical √; nor that the ∽<sub>sp</sub> of this √ is the Common, but Philosophical Aqua ardens.*

2. *That a ∽ of this kind is the unctuous ∽<sub>sp</sub> of Philosophical √ acuated, that is, tempered with the common Unctuousity of Vegetable ∞s. Mix, digest, and ∽ any*

common  $\sphericalangle$ ed  $\&$  with the  $\sim_{sp}$  of Philosophical  $\sphericalangle$ , and you will obtain a  $\forall$  of the Second Kind much sooner; truly, you will make the same in a moment, if you mix the Essence ( $\sim_{sp}$ ) of Philosophical  $\sphericalangle$  with the Magistry of an oily Vegetable.

3. That one oily Vegetable (Saffron or Macis) of so many, is sufficient for the acuation of the  $\sim_{sp}$  of Philosophical  $\sphericalangle$ ; nor yet will you err, if you take Triacle; which  $\sim_{sp}$  of Triacle, made with this  $\sim_{sp}$  of  $\sphericalangle$ , will be a  $\forall$  of this kind.

4. That these  $\forall$ s are Medecines.

5. That these  $\forall$ s made out of meer Vegetables, are properly called Vegetable  $\forall$ s, tho' some which we call Vegetable  $\forall$ s compounded, are by reason of the addition of Metals or Minerals, sometimes by the Adepts called Mineral  $\forall$ s: so Lully in the 34th. Experiment, calls his Circulatum majus made of  $\textcircled{S}$  and  $\textcircled{\Delta}$ , the true Mineral  $\forall$ . But we distinguish them from the Mineral  $\forall$ s, because they are corrosive, being prepared with the acidity of Mineral  $\Theta$ s. But these are most sweet, without any Corrosive, and do kindly  $\forall$  things that are to be Ved.

6. That a  $\forall$  is called the Soul of Metals. Soul is diversly taken among the Adepts.

First, For perfect Metal,  $\textcircled{S}$  or  $\textcircled{\Delta}$ . So Arnold in *Flore Florum*: Philosophers call the Soul a Ferment, because as the Body of man can do nothing without its Ferment or Soul, so is it in the thing propounded; for Ferment is a Substance which converts other things into its own Nature. And you must know, there is no Ferment, except  $\textcircled{\odot}$  and  $\textcircled{\text{C}}$ , that is,  $\textcircled{S}$  and  $\textcircled{\Delta}$  appropriated to those Planets, &c. Ferment therefore must be introduced into the Body, because it is the Soul thereof. This is that which *Morienus* said, except you cleanse the unclean Body, and make it white, and infuse a Soul into it, you conduce nothing to this Magistry.

Secondly, For Metals, and other things, volatilized with a Philosophical  $\forall$ . So Lully calls  $\textcircled{S}$  and  $\textcircled{\Delta}$  volatilized in the preparation of his Circulatum majus,  $\forall$ , or animated  $\sim_{sp}$ . Take, said he, the animated  $\sim_{sp}$  of  $\textcircled{\odot}$ , and the animated  $\sim_{sp}$  of  $\textcircled{\text{C}}$ , join them together, &c. So the  $\text{R}$ s of  $\textcircled{S}$  and  $\textcircled{\Delta}$  volatilized by a  $\forall$ , as also of imperfect Metals, are by him called Souls. So in the 20th. Experiment he has the Animal  $\nabla$  of  $\text{h}$ ; in the 21th. Experiment, the Soul of  $\textcircled{S}$ . Truly separating the Elements from all things, he calls the tinged  $\sphericalangle$ ed Liquors Souls or animated  $\sim_{sp}$ s, because by them is the dead, dry and  $\forall$   $\nabla$  again revived, volatilized, and reduced into a Sal harmoniack. See the Revivification of the  $\Theta$  of  $\text{f}$  by its own  $\nabla$ , in the Volatization of it given in the Second Experiment.

Thirdly, For  $\forall$ s themselves. For  $\forall$ s are the Souls of Metals, by which the Metals, otherwise dead, are animated and revived: so Lully of this our  $\forall$ , the Soul of Metals, page 195. *Comp. Anim. Transm.* Otherwise, said he, Metals cannot be Ved, unless they be animated with a Vegetable  $\forall$ , by the power of which, Resolution is made in things resolvable. And in *Elucid. Testam.* page 145.  $\forall$  is the Soul and Life of Bodies, by which our Stone is vivified. So also Ripley in *Libro Mercurii*, page 108. said, The Sperm of Metals is also called Metallick  $\forall$ , because it administers life and health to Metals, being sick, dead, &c.

Fourthly, for the Unctuousity as well of the Metal as  $\forall$ . Of both said Ripley, page 150. *Medulloe Phil.* There is some certain Similitude of the Trinity to be perceived in the Body, Soul and  $\sim_{sp}$  (of our Work.) The Body is the substance of the Stone; the  $\sim_{sp}$  is the Virtue (that is, the QE, which excites Natures from Death) and the Soul is to be taken for the Ferment, which cannot be had but out of the most

perfect Body (☉) in ♁ (of ☉;) there is a Terrestricity for the Body, and in ♀ (♀) an aerial serenity for the ♀<sub>sp</sub>; and in both a natural Unctuousity for the Soul: For they are all fermentable in the Unctuousity of the Body, being mixed and inseparably united with it throughout its most minute parts, by which Soul is the Stone formed, because nothing can be any way formed without it.

7. *That this ♀, is called Vegetable ♀, produced from red or white √. The Adepts have many ♀ies.*

*The First is, Common †, running or sublimed.*

*The Second is, the running ♀ of Bodies, extracted out of Metals by the ♀<sub>sp</sub> of Philosophical √.*

*A Third is, Any Θ Alkali, especially √ with the ♀<sub>sp</sub> of Philosophical √. Lully calcines Celandine, and from thence extracts a Θ; of which thus; Repeat this Magistry so often, till you have extracted all the Θ, which is the ♀ial Part of that Individual (Celandine.) These things therefore being done, take all these Θs (Lixivia's) and transmit them through a Filter, or Linnen-Cloth, that they may be purged from Terrestricity; then √ed by MB congeal, and the moisture being gone over, in the bottom of the Vessel will remain a ♀ or Θ, of a white colour; and by this means you will have extracted out of this Matter a ♀, which has almost innumerable Virtues of acuating the Vegetable ♀<sub>sp</sub>, drawn from (Philosophical) √, so as to have the power of √ing all Metals with the conservation of the Vegetative and Germinative Form.*

*In Magia Naturali, He calls † calcined, and impregnated with the Vegetable ♀, by being four times √ed, then resolved per Deliquium, and coagulated by the Name of ♀. And said he, page 379, you wil have the Θ of Art, or Testamentary ♀, without which is nothing done. Sometimes the Θ, or ☉, in the ♀ of the Elements, called exanimated ∇, he calls ♀. So in Exp. 6. The inanimated ∇ of ☐, ∇ed in ∇, filtered and coagulated, he calls ♀: Then, said he, Keep our √ †, our animal ♁, our √ animal ♀. Lay a little of which, upon a Fire-hot-plate, and if it melt as † without fume, it is a sign you have † √ and perfectly depurated, wherewith you will be able to produce many Experiments. This is that ♀, which has afforded us most convenient relief.*

*The Fourth ♀, is either Vegetable or Animal; of which said Ripley in Pupilla, page 300. There are more ♀ies than the two above-said (Mineral the red and green Lyon) namely, the Vegetable and Animal ♀, because both may be extracted out of some Liquors, as out of Blood and Eggs. Lully Distinct. 3. Libri Essentioe in Figuris & Tabulis Individuorum, describes the Vegetables and Animals, in which are found these ♀ies most readily. There is, said he, lastly this other Secret of Nature, for the Artist of this Art to know, and really have the knowledge of the Individuals, in which our ♀ is found most easily. Wherefore let the Artists of this Art know, that our ♀ is found in every Elemented Body, yet in some so remote, as to anticipate the Life of Man, before the Artist of this Art can possess it, being extracted, as is expedient: Wherefore we do in that place reveal those things which contain it most nearly. Of this ♀, said Lully, Libro Mercuriorum, page 8. When we say common ♀, we speak of that which the Philosophers understand; and when we say vulgar, we speak of that which the Rustick understands, and which is sold in Shops: Which Ripley in the 326th page*

of his Concordance, thus expresseth; When I speak of  $\varphi$ , understand  $\varphi$  more common than common.

The Fifth is, The  $\sim_{sp}$  of Philosophical  $\vee$ , which Lully in *Exp. 3.* calls Vegetable  $\varphi$ . So, said he, will you have a Vegetable  $\ominus$  extracted from this Individual (*Honey*) which  $\ominus$  is most precious, and has the power of acuating the Vegetable  $\varphi$ , and Vining the two Luminaries, &c. in *Exp. 5.*  $\ominus$  he prepares out of *Portulaca, Apium, Squilla, &c.* with all which, said he, you may acuate the Vegetable  $\varphi$  extracted out of  $\vee$ , either jointly or severally; of which lower in the fifth kind of  $\varphi$ s.

The Sixth is, The Philosophical  $\vartheta$  itself; for our present  $\vartheta$  is called Vegetable  $\varphi$ , produced from white or red  $\vee$ .

The Seventh is, the animated  $\sim_{sp}$  or  $\Delta$  of every Body, in the  $\mathfrak{M}$  of the Elements, which  $\varphi$  being a  $\Delta$  or  $\circ$ , is called  $\ddagger$  in almost all Receipts.

The Eighth is,  $\ast$  Vegetable, Animal or Mineral, the  $\ddagger$  of Nature, which is also called our  $\varphi$ ,  $\varphi$ , and Philosophers  $\varphi$ . Necessary it is we should observe these things in the following Descriptions of  $\vartheta$ s, except we would some times confound the things themselves with the Names.

***The Third Kind.***  
**Simple Vegetable  $\forall$ s made of**  
**the  $\sim_{sp}$  of *Philosophical*  $\nabla$ , and Oily, or middle  $\Theta$ s,**  
**(such as can neither be called  $\forall$  nor  $\Lambda$ ) hitherto called**  
***Essential*  $\Theta$ s, such as are Sugar, Honey,**  
 **$\nabla$  of Common  $\nabla$ , and other Vegetables.**

**10. The Mellifluous Heaven of *Parisinus*.**

*In practica Elucid. p. 231. V. 6. Theat. Chym.*

The way of acuating this Celestial and Burning B ( $\sim_{sp}$  of Philosophical  $\nabla$ ) is to take of the Substances declared to you what quantity you will: But we take the Substances of Flowers United (*that is, the Substance of New Honey, page 269.*) which we put in a Vessel to  $\wedge$  all the Aquosity through Y ( $\mathcal{M}$ B. *page 270.*) Then we pour in three parts and more of B upon that Substance prepared after this manner; shutting the Vessel with its Cover, called *Antenotorium*, and put it in  $\Psi$  for the space of one Natural  $\downarrow$ ; then with 3  $\mathcal{M}$ s by Z. ( $\Delta$  of  $\mathcal{E}$ , *page 270.*) we  $\wedge$  till we obtain all the  $\varnothing$ ial Part with the whole Juice of the Blessed Substance by that Method, then repeat the aforesaid Magistery with New Substance of Flowers, and making this Regiment four times, at the end of which, you have reduced B solutive from Power into Act by Virtue of the *Manna* of the Flowers United.

Now take a strong  $\ominus$  Vessel, able to hold as much  $\nabla$ , as a common Pitcher, with a Neck one span and a half long, to which another  $\ominus$  Vessel, containing a fourth part only of the Pitcher, must be joined, and well luted: Into this Vessel put four pounds of C (*the said  $\forall$  made of Honey*) to Circulate in  $\mathcal{M}$ B, or  $\Psi$ , the space of thirty or forty  $\downarrow$ s, at the expiration of which time, you will have C converted into D (*into the QE in its Perfection, drawn from excellent  $\nabla$ , which is the Form of the Universal Body reduced into B, and B into C, and then Circulation to be made. This QE is Vegetable, because, all the rest of the sharp  $\nabla$ s destroying Metals, this alone does by its Virtue vegetate, augment and multiply them. Wherefore this  $\nabla$  is the Mystery of Art, because it is Burning, Calcines, and Ves Bodies, if it be perfectly rectified, page 269.*) But the Sign of knowing, whether this Conversion be made, will be a sediment in the bottom of the Vessel, like that, which appears in the  $\square$  of a sound Man. When the Glorious Body draws nigh, after thirty  $\downarrow$ s in the end of Perfection, then will you see D, or the QE in greater clarity and splendor than any Diamond. The clarity whereof surpasses all Precious Things, so as that it is difficult to judge, whether that Divine Liquor be in or out of the Vessel: Then you must separate our Heaven from its Sediment or *Hypostasis* with Industry, keeping it in a Vessel well luted in a cold place, that nothing may from thence expire. This QE is by the Philosophers called  $\sim_{sp}$ us *Vivus*, because it gives Life to humane Bodies, and Metals, as also *Aqua Argenti vivi*,  $\forall$ , *Aqua Coelestis*, *Aqua Divina*, *Stella Dianoe*, *Anima*,  $\sim_{sp}$ us *Mercurii nostri Vegetabilis*, *Fumus*, *Ventus*, *Coelum Nostrum*. To conclude, infinite Names have been given it, which notwithstanding signifies one and the same thing.

*Annotations.*

*The antecedent acuition of the  $\sim_{sp}$  of Philosophical  $\nabla$  with Oily Vegetables, did not*

so well please Christopher Parisinus, and therefore instead thereof he substituted this, which he found better than the other. The great Mystery and Treasure (said he) which we teach you in this Chapter, is, how you ought to make B (*the Coelestial and Ardent*  $\sim_{sp}$ ) acute, which we signifie by C, wherefore give Ear, for I know not how I ought to propound this Doctrine, lest this Secret should be prostituted to all Men: For all the Philosophers that ever have been, have absconded this Secret under diverse Figures, because without all doubt this is the thing, which is the Principal, or one of the Principal Keys of this admirable Science. This I would have you certainly believe, that B has no solutive Nature actually, but only potentially; for if B were not acuated by the way and means manifested to you, it would have no power of  $\forall$ ing: Some made it acute with  $\oplus$ , which way is good enough: Some with  $\ominus$ : Some with  $\otimes$ : Some with these two, and some with all three: Some with their  $\nabla$ , which way displeases me, because this way thick Unctuousity and Ponderosity was introduced: Some have used Vegetables, as Herbs, Roots, Flowers, and Seeds known to you, which have powerful  $\forall$ ies in them; for this Reason it is, That they which handled it this way, augmented rather its Vegetable Form, than made it solutive: Some used Flowers United for acuation, which is the Principal Way, and of our Intention, which is found in the *Alphabetum apertoriale*: Some not knowing the true way of acuating this B, spent much time in preparing diverse  $\nabla$ s, before they could put any Body into B, as happened to us in the beginning, seeking that Practice, which is now manifested to you by the Practice of our *Summetta*, which though it has succeeded well, yet with very great Labour. The Mystery of this dissolutive part is difficult, and tedious, and therefore I will undertake the Repetition of it; for having made B acute by this Method, which we now manifest concerning the  $\otimes$  of Bodies, to be perfected without trouble in a little time, you will be certain. But I confess, when I was with you at that time, wherein we made the first beginning of  $\forall$ ing, we did not understand *Raymund Lully* in this dissolutive part; but having read him over again returning to our Studies, Practising, Praying, & Fasting, a perfect Illumination of Mind came to us: this way therefore will I manifest under the Seal of Silence, page 231. Vol. 6. *Theat. Chym.*

Parisinus does by these Words make us more assured, that the  $\sim_{sp}$  of Philosophical  $\forall$  has no power of  $\forall$ ing any but Oily things, because it is  $\otimes$  itself; but in order to  $\forall$  dry things also, it is necessary for it to be acuated, that is, so tempered, as to be made homogeneous also to dry things, and so  $\forall$  them, which to be a Work difficult and tedious, his own Experience proveth; out of many acuator's therefore of the Adepts, he chooses Honey before the rest, whose principal acuating faculty, he calls the great Mystery and Treasure of the Art. For according to Lully, the  $\sim_{sp}$  of Philosophical  $\forall$  in Honey has two free Operations, that is, this Unctuous  $\sim_{sp}$  is easily United to the Unctuousity of Honey, and by the same means also easily tempered with the aridity of Honey. In a Word, there are other indeed, truly all the following  $\forall$ s stronger than this, but none more easy to be prepared, and better for a young Beginner. Lully made the same  $\forall$  after this manner.

## 11. The $\sim_{sp}$ of Honey of Lully.

### Cap. 19. Lib. Mercur.

Take of  $\forall$ , and put into this Vegetable Humidity a third part of a Honey-Comb, with all its Substance,  $\dagger$ , and Honey together, ferment, or digest it in a gentle heat for three  $\otimes$ s, and the longer it stands, the better it is: then let it be  $\wedge$ d in  $\mathcal{M}$ B, and

repeat the  $\mathfrak{M}$  and  $\mathfrak{V}$  nine times, renewing the Comb every second  $\mathfrak{M}$ .

*Parisinus* it seems to me learnt not only the  $\sim_{sp}$  of *Philosophical*  $\mathfrak{V}$ , but also the preparation itself of this  $\mathfrak{V}$ , from his Master *Lully*, though the preparation he corrected a little: *Parisinus* digests one pound of Honey inspissated with three or four pounds of the  $\sim_{sp}$  of *Philosophical*  $\mathfrak{V}$ , for a  $\mathfrak{d}$  in  $\mathfrak{MB}$ , then  $\mathfrak{A}$ ing three times mixes them together. The Work he repeats three times, so as at these four times to have joined four pounds of Honey together with so many pounds of  $\sim_{sp}$ , and Circulates both each time. *Lully* digests the Honey-Comb three  $\mathfrak{g}$ s with three parts of  $\sim_{sp}$ , and in two  $\mathfrak{M}$ s joins both together: He repeats the Work four times, so as in eight  $\mathfrak{M}$ s to have United four parts of Honey with three of  $\sim_{sp}$ ; the  $\mathfrak{V}$  now joined together, he  $\mathfrak{A}$ s once more, that in nine times or cohobations, he makes his  $\sim_{sp}$  of Honey. *Parisinus* made choice of three Ingredients for his Medicine: *The most High Creator created three Mines; among Minerals, one, and that is of  $\odot$  and  $\mathfrak{C}$ : among Vegetables, the  $\mathfrak{V}$ ; among Animals, the Bee*, page 222. Elucid. *Lully* of these three thus, cap. 46. lib. Mercurior. *Amongst all Minerals, Vegetables, and Animals,  $\mathfrak{V}$  is chosen for the making of Medicines; and above all the Virtues among Vegetables and Animals, are the Virtues of the Juice, or Broth of Lunaria, and the Fly of Besena, which makes Honey.*

*Parisinus* in his *Alphabetum apertoriale* has indeed the same way of acuating the  $\sim_{sp}$  of  $\mathfrak{V}$ ; but he in the same place superadding the  $\ominus$  of Honey, extracted out of the  $\odot$  calcined to the  $\mathfrak{V}$ , this acuition is referred not to this, but to another Kind.

But the Honey seems to have this special Privilege, as if  $\mathfrak{V}$ s of this third Kind, could be made of it alone; yet you must know that all Oily  $\ominus$ s, (as are Sugar Crystallized, Manna Crystallized, crude  $\mathfrak{F}$  of common  $\mathfrak{V}$ , &c.) do on one side prove their affinity with Oily things, but on the other side with dry, and so do by that their Oleosity, introduce their own aridity into the Oily  $\sim_{sp}$  of *Philosophical*  $\mathfrak{V}$ , but by their aridity temper the Oleosity of that  $\sim_{sp}$ . Wherefore the same things are to be understood of Sugar and Manna, as have been spoken of Honey; one Example or two we will add of crude  $\mathfrak{F}$ , being dryer then the things aforesaid.

## 12. The $\sim_{sp}$ of Crude $\mathfrak{F}$ of *Guido*.

*Page 51. Thesaur.*

Take of crude  $\mathfrak{F}$  two pounds, of  $\sim_{sp}$  of  $\mathfrak{V}$  three pounds,  $\mathfrak{A}$  and Cohobate ten times upon its own  $\odot$ .

*Paracelsus prepared this  $\sim_{sp}$  of  $\mathfrak{F}$  after this manner:*

## 13. The $\sim_{sp}$ of Crude $\mathfrak{F}$ of *Paracelsus*.

*Lib. 8. Paragraph, page 505.*

Take crude  $\mathfrak{F}$ , beat and digest it seven or eight times in the *Alcool* of  $\mathfrak{V}$ , and  $\mathfrak{A}$  it into a *Liquor*, in which is no *Alkali*.

Out of the Receipts we observe the things following:

1. *That the  $\sim_{sp}$  of *Philosophical*  $\mathfrak{V}$  has in dry things no  $\mathfrak{V}$ ing faculty without acuition.*

2. *That this acuition is the Mystery of the Art, being difficult and tedious.*

3. *That it is best made with crude Honey, white Sugar-candy, and Manna  $\mathfrak{Q}$ ed.*

4. *That such  $\mathcal{V}$ s as these are somewhat hard to be made with crude  $\mathcal{F}$ .*

5. *That Lully by  $\mathcal{V}$ , Parisinus by the Celestial and Ardent  $\sim_{\text{sp}}$ , Guido by  $\sim_{\text{sp}}$  of  $\mathcal{V}$ , and Paracelsus by the Alcool of  $\mathcal{V}$ , meant not common Aqua ardens, which if a Man try an experiment with the  $\sim_{\text{sp}}$  of common  $\mathcal{V}$ , he will by his own Experience find the Truth of the Matter confirmed.*

6. *That  $\mathcal{V}$ s of this Kind are the Magistery of Honey, Manna, Sugar, crude  $\mathcal{F}$ , mixed with  $\sim_{\text{sp}}$  of Philosophical  $\mathcal{V}$ , they are made extempore, thus: Take of the Essence of Philosophical  $\mathcal{V}$ , and the Magistery of Hony or Sugar, equal parts of each, mix.*

7. *That these  $\mathcal{V}$ s are Medicaments.*

8. *That not only the  $\sim_{\text{sp}}$  of Philosophical  $\mathcal{V}$ , but also the  $\mathcal{V}$ s themselves have been Circulated, by reason of which Circulation the  $\mathcal{V}$ s are called Circulatums; and though it be not always expresly declared in Receipts, that they should be Circulated, yet it ought to be understood in all: for this Circulation is the  $\mathcal{V}$ ication and Melioration of the  $\mathcal{V}$ . By F, said Parisinus, in Alphabeto Summetta, page 9. mei M. S s. We mean  $\mathcal{V}$  Circulated thirty  $\mathcal{D}$ s at least, in which Operation it is  $\mathcal{V}$ ed from its Terrestreity, so as to raise itself to the Celestial Virtue of a  $\mathcal{Q}\mathcal{E}$ , which is called our *Heaven*, influencing upon the Elements such effects, as you may deservedly call miraculous: We therefore Name it  $\mathcal{Q}\mathcal{E}$  and  $\mathcal{V}$ , because it vivifies Bodies. Without this F, no alteration can be made in Bodies, which caution may serve you for a general Rule. It is otherwise called Vegetable  $\mathcal{V}$ , whereof we have more than often made mention in several places of our *Summetta*, which we sent you, affirming the difference between F and D to be greater, than between a clear and dark  $\mathcal{C}$ , as will appear in the Operation of it in particulars as well as generals, which Virtue proceeds notwithstanding from our Circulation.*

## *The fourth Kind.*

**Simple Vegetable  $\Psi$ s made of  $\sim_{sp}$  of Philosophical  $\nabla$ ,  
and  $\Lambda$   $\Theta$ s, such as common  $\ast$ ,  $\Theta$  of Blood,  $\square$ , Soot, &c.**

### **14. The $\sim_{sp}$ of $\ast$ of Trismosinus.**

**In Tract. Aquil. nig. page 13. Aur. Veller. Germ.**

Take of  $\ast$  one pound, of common  $\Theta$  melted one pound and a half, being very well pulverized and mixed, sublime them; the Matter sublimed sublime again with new  $\Theta$ , and that to be repeated so oft, till the  $\ast$  be made like an impalpable  $\sim_{sp}$ , ( $\S$ ) then imbibe with the  $\sim_{sp}$  of (Philosophical)  $\nabla$ , and the Vessel being very close, set it in  $\mathcal{M}\mathcal{B}$  to be  $\nabla$ ed; being  $\nabla$ ed decant, and putrefy with new  $\sim_{sp}$  of  $\nabla$  added the space of eight  $\downarrow$ s in  $\mathcal{M}\mathcal{B}$ , then  $\wedge$  gently one half in  $\mathcal{M}\mathcal{B}$ , and being  $\wedge$ ed pour it again to the remainder, and  $\wedge$  again, but with a stronger  $\Delta$ , that all may ascend through the  $\mathcal{X}$ : Being  $\wedge$ ed, rectify it so often, till it be without Faeces.

#### *Annotations.*

*Hitherto of things Oily acuating the  $\sim_{sp}$  of Philosophical  $\nabla$ : now follow those things which are less Oily,  $\Lambda$   $\Theta$ s, which though they seem not to be Oily, yet that they are so is easily demonstrated by the following preparations of  $\Theta$ s Harmoniack, whose Earths, otherwise most  $\nabla$  and flowing like  $\ddagger$ , are by the Unctuousity alone of the  $\Psi$  made  $\Lambda$ , but this will not now be our inquiry: It suffices us to use crude and common  $\ast$ ,  $\Theta$  of  $\square$ , Blood, &c. for the acuition of the  $\sim_{sp}$  of Philosophical  $\nabla$ , which  $\Theta$ s do by their aridity alter the Unctuousity of this  $\sim_{sp}$ , more than the aforesaid Oily Matters, and consequently make the Vegetable  $\Psi$  stronger. The same Receipt has Trismosinus Libro novem Tincturarum in Tinctura Quarta, page 59. as also in Tinctura Pitrumorisonis Philosophi Angli, page 90. of the aforesaid Book. Trismosinus sublimes crude  $\ast$  several times upon  $\Theta$  fused, to be acuated by the acidity of this  $\Theta$ , and then the better  $\nabla$ ed by the  $\sim_{sp}$  of Philosophical  $\nabla$ . Geber de investigat. Magist, page 284. Sublimes  $\ast$  with an equal proportion of  $\Theta$ . Aristotle the Chymist perfected this  $\underline{\Delta}$  after this manner, page 74. Volum. 3. Theat. Chym. Take of  $\ast$  one pound, of Spuma Maris six Ounces, of Sal Gemme, of common  $\Theta$  and  $\ddagger$ , of each two Ounces, grind them all together, and Sift through a thick Hair Sieve, then put the Matter into an Aludel, and sublime, and the  $\underline{\Delta}$  repeat.*

*The  $\ast$  being thus sublimed, is impregnated with the  $\sim_{sp}$  of  $\nabla$ , (not common, for then would the process not succeed, but Philosophical  $\nabla$ ) and then  $\nabla$ ed per deliquium: For the Unctuousity of this  $\sim_{sp}$  cannot  $\nabla$  the substance of  $\ast$ , being heterogeneous to it, but successively, and by slow degrees. Wherefore this  $\Theta$  will better succeed according to the Method of Lully. Ve, said he,  $\ast$  in the Phlegme of Vinum of Lotium, (Philosophical  $\nabla$  made of  $\square$ ) pass it through a Filter, and remove the  $\nabla$  by  $\mathcal{M}\mathcal{B}$ , and the  $\Theta$  will remain coagulated and white;  $\nabla$  again with the Phlegm, and  $\wedge$  it away by  $\mathcal{M}\mathcal{B}$ . Then take such a quantity of  $\nabla$  ( $\sim_{sp}$  of Philosophical  $\nabla$ ) as you have of Phlegm, and pour them together upon the same  $\Theta$ , and the Vessel being covered with its Antenorium (Blind  $\mathcal{X}$ ) set it in  $\mathcal{M}\mathcal{B}$  twenty four  $\&$ s; the Antenorium being taken away, and an  $\mathcal{X}$  put on,  $\wedge$  by  $\mathcal{M}\mathcal{B}$  with a most gentle  $\Delta$ , when the  $\Theta$  is coagulated, congeal it again, repeat the same Magistery,  $\nabla$ ing by turns after this manner, and congealing three times; and so have you reduced the*

said  $\Theta$  into a Vegetable Virtue, by the help of the Vegetative  $\sim_{sp}$ , by which you  $\nabla$ ed and congealed it. Lully in Exp. 16.  $\ast$  is easily  $\nabla$ ed in the Phlegm of Philosophical  $\nabla$ , and so is by this means sooner joined with the Unctuous  $\sim_{sp}$  of Philosophical  $\nabla$ , than if it were immediately cast into this  $\sim_{sp}$ . That Trismosinus knew also this Method, and sometimes made use of it, appears by the following  $\forall$ .

### 15. Another $\nabla$ of $\ast$ of Trismosinus.

In Tinctura Gereton, page 98. Aur. Vel. German.

Take of  $\ast$  Crude two pounds, let it be  $\nabla$ ed in  $\nabla$  (Philosophical) Crystallize it, let the Crystals be  $\nabla$ ed per deliquium; the  $\approx$  divide into two parts, one of which  $\wedge$  into the other with a  $\Delta$  sufficiently strong, rectify the parts being joined together into a strong  $\nabla$  of  $\ast$ . The  $\ast$  therefore being  $\nabla$ ed either in the Phlegm of Philosophical  $\nabla$ , (that is, Aqua ardens not rectified) or Philosophical  $\nabla$  itself, Crystallized, and resolved per deliquium, is either by itself, or with the addition of new  $\sim_{sp}$  of  $\nabla$ ,  $\wedge$ ed into a  $\nabla$  of  $\ast$ .

This Kind of  $\forall$ s is made not of  $\ast$  only, but also of the rest of the  $\Lambda$   $\Theta$ s, thus:

### 16. The Gelative $\ddagger$ of Lully.

In Exp. 8.

Take of the aforesaid animated  $\sim_{sp}$  (of  $\square$ ) one part, and of  $\forall$  perfectly rectified four parts, which pour upon the animated  $\sim_{sp}$ , and forthwith stop the Vessel, that it may not respire, which Vessel must be a large Bottle, which shake and move with your Hands, so in the twinkling of an Eye or Moment, you will see all the  $\nabla$  converted into  $\Theta$ ; but if any part of Phlegm be in the (Philosophical)  $\forall$ , it will be immediately separated from the  $\Theta$  in the Form of  $\nabla$ ; the  $\forall$  therefore ought to be very well purged from all Phlegm, that, when the work is done, no Matter may remain with the  $\Theta$ , but be wholly converted, which will be better and more useful, and by this means you will have the Animal and Vegetable  $\Theta$ , which we will call Coagulative and Gelative  $\ddagger$ , because it has the property and virtue of  $\forall$ ing the two Luminaries, and reducing them from power to act, their Vegetative and Germinative Form being preserved. Lully sometimes sublimed this Offa or Pap of  $\square$ , in the Ninth Experiment following, thus:

There is, said he, besides, another way of Copulating the aforesaid Animal  $\sim_{sp}$  with the Vegetable  $\sim_{sp}$ , namely, thus: Take of the Animated  $\sim_{sp}$ , rectified as above, what quantity you will, and pour it upon three parts of our (Philosophical)  $\forall$  perfectly rectified, which Copulation ought to be made in a Body large and high, to which an  $\times$  may be suddenly fitted: the said Copulation therefore being made, you must have presently ready some Cotton-Wool dipped in  $\circ$ , and very well squeezed, wherewith the Mouth of the  $\wedge$ ing Vessel must be forthwith stopped, and it must be let in within the Neck downward, a hands breath, fastened with a strong Flannel thread, that upon occasion you may draw out the said Cotton-Wool, then put to it an  $\times$  with a Receiver, very close stopped, and set it in a Furnace of  $\text{E}$ , giving it at first a gentle heat; but then by degrees increasing the  $\Delta$ , till it be sublimed: which  $\underline{\text{a}}$  you must keep in a Vessel firmly stopped, because with this  $\Theta$  and other Means you will be able to do Wonders.

Parisinus in his Apertorium, page 15. M. S. S. mei, does by this  $\Theta$  of  $\square$  acuate his C. or  $\sim_{sp}$  of Philosophical  $\nabla$ , which being acuated, he then Circulates by the way used, and before described in the Circulation of his Coelum melleum. Lully has

also sometimes used the  $\Lambda \Theta$  of Blood, for the making of these  $\mathcal{V}$ s, as in his twelfth experiment. Take Blood ground (Blood drawn from sound and choleric Men, dried on a clean Table, that the Phlegm may be separated from it, and then pulverized, *Exp.* 11.) put it in a  $\ominus$  Body with a long Neck, and having fitted an  $\mathcal{X}$  to it with a Receiver,  $\wedge$  first with a gentle  $\Delta$ , till the moisture exhale, then increase the  $\Delta$  till the  $\Theta$  be sublimed, which will be very white, gather it warily, and keep it; for it is of very great Virtue and Efficacy. You have, my dearest Son, all the Medicines ( $\Theta$ s) which have properties with the two Luminaries, as also with the other imperfect Metals, without which this Art of Transmutation cannot obtain its desired end.

The Things which I observe from the Receipts are:

1. That by  $\vee$ ,  $\sim_{sp}$  of  $\vee$ , and  $\forall$  common, is not meant *Aqua Ardens*, with which it is impossible to reduce or  $\wedge$  common  $\ast$  into a liquid substance, and though it might, yet that  $\mathcal{V}$  would be Common, not Philosophical, being made without the  $\sim_{sp}$  of *Philosophical*  $\vee$ .

2. That these  $\mathcal{V}$ s are made of all  $\Lambda \Theta$ s.

3. That the  $\mathcal{V}$ s of this Kind are the Magisteries of  $\Lambda \Theta$ s. Mix the Essence of *Philosophical*  $\vee$  with the Magistry of any  $\Lambda \Theta$ , and you will in a moment make a  $\mathcal{V}$  of this fourth Kind.

4. That these  $\mathcal{V}$ s may be also made by *Parisinus* his way of *Coelum melleum*, namely by Circulation, and therefore called *Circulatums*, common  $\ast$  *Circulated*,  $\Theta$  of  $\square$ , *Blood*, *Harts-horn*, &c. *Circulated*, or the  $\nabla$  of  $\ast$  *Circulated*, the  $\nabla$  of the  $\Theta$  of *Blood Circulated*, &c.

5. That it is very uncertain what *Philosophical*  $\mathcal{V}$  *Trismosinus* meant by  $\sim_{sp}$  of  $\vee$ : For diverse  $\mathcal{V}$ s have been by the Adepts signified by the same Name of  $\sim_{sp}$  of  $\vee$ ; for the most part they meant the simple  $\sim_{sp}$  of *Philosophical*  $\vee$ , sometimes the same acuated after a different manner, that is, the simple Vegetable  $\mathcal{V}$ . So *Basil* in his Book of Conclusions, prepares the  $\circ$ s of Metals with  $\sim_{sp}$  of  $\vee$ ; by which he declares himself to have meant not the simple  $\sim_{sp}$ , but a simple Vegetable  $\mathcal{V}$ , in the preparation of the  $\circ$  of  $\wp$ , he commanding this open Metal to be by the  $\sim_{sp}$  of  $\vee$ , rectified first with  $\Theta$  of  $\wp$ , (which  $\mathcal{V}$  we shall have in the following Kinds) reduced into an  $\circ$ ; which the rest of the Metals being more compact, do more require: Sometimes also they did by the  $\sim_{sp}$  of  $\vee$  intend Vegetable  $\mathcal{V}$ s compounded; so *Lully*, among the other Names of *Circulatum majus*, reckons up also  $\forall$ . *This*  $\mathcal{V}$ , *said he, the Wise Men called by almost innumerable Names, the Acetum acerrimum, which converts*  $\wp$  *into a*  $\sim_{sp}$ ; *this is* *Aqua Sicca*, *Aqua Solis*,  $\forall$ , in *Exp.* 25. Truly, Mineral  $\mathcal{V}$ s also the Adepts more than often call by the Name of  $\forall$ . So *Albertus in suo Composito de Compositis, page 939. Volum 4. Theat. Chym.*  $\wedge$ s a  $\wp$  ial Mineral  $\nabla$ ; of which thus: *Behold, this is the*  $\forall$ , *the Acetum Philosophorum, and Lac Virginis, by which Bodies are resolved into the first Matter.*

Though therefore it be uncertain to Divine what  $\sim_{sp}$  of  $\vee$  out of such a vast number of  $\mathcal{V}$ s *Trismosinus* intended; yet shall we not much err from the Truth, if we take any  $\mathcal{V}$  whatsoever, either Simple or Compounded, Vegetable or Mineral, instead of this  $\sim_{sp}$ ; for we may with all promiscuously perfect the same Philosophical Work, differing only in degrees, as being stronger or weaker, which common  $\sim_{sp}$  of  $\vee$  makes altogether impossible, and fallacious: Yet notwithstanding Directions there are, which may in this ambiguity make us more certain; as,

1. Any ambiguous, or unknown Name of any  $\Psi$ , is easily known by its Synonima's, if there be any in the same Book, or other Writings of the same *Adept*, as for Example: If in the Description of the *Balsamum Samech* of *Paracelsus*, you know not what the *Circulatum minus* is, the Synonima's (produced by *Paracelsus* himself, *Lib. 10. Arch.* in the Description of the *Circulatum majus*, (where it is called *Primum Ens Salis*, and *Arcanum Salis*) denoting moreover the Nature, truly, and preparation of the  $\Psi$ , delivered here perhaps less clearly (*quatenus  $\Psi$* ) but elsewhere more plainly under the Title of *Essence* or *Primum Ens*) do put it out of all doubt, that it is the *Arcanum* of common  $\Theta$ . But I said, Synonima's in the Writings of the same, not of another *Adept*, because oftentimes others intended another thing by these Names, truly that Name which has in one Book the same signification with the rest, has commonly in another, though of the same Author, a signification different from them; and therefore that Synonymum must, if possible, be had out of the same Book, which must then be compared both with other Writings of the same Author, and also with the Writings of other *Adepts*, to confirm the meaning of the Author about the identity of the Synonimum, which was doubted of.

2. But if there be no Synonima's in Books of the same Author, it is not convenient for this unknown Name to be explicated by the Writings of other *Adepts*, because the *Adepts* themselves have sometimes also erred, in giving an explication either better than was fitting, or altogether contrary, to an obscure Name and Place; yet is it not only lawful, but necessary also, to observe what they say, especially the Scholars or Followers of the same Author; for though they shew not the Authors Meaning, yet do they their own as to that Matter.

3. But if Synonima's cannot discover the Name, some expression used in the Receipt will perhaps explain more easily, provided it be rightly examined by an industrious Observer of those Receipts; as,

1. If it be not known, whether the *Adept* means a Mineral (Acid) or Vegetable  $\Psi$ , it must be enquired by the Particulars following:

*First*, whether that  $\Psi$   $\Psi$ es Bodies with force or heat, for then it must be Mineral, this Sign betraying the acidity of Minerals  $\Theta$ s: because Vegetable  $\Psi$ s  $\Psi$  Bodies always sweetly, and slowly.

*Secondly*, Whether the  $\Theta$  digested for a time be converted into a Black Colour, or Black  $\ddagger$  swimming upon the  $\Psi$ , for that signifies a Vegetable  $\Psi$ , because the  $\Theta$ s of Mineral  $\Psi$ s do contain Bodies twice  $\Psi$ ed, once with the  $\sim_{sp}$  of *Philosophical*  $\Psi$ , wherewith they become Black, then with the corrosive or acid  $\sim_{sp}$  of  $\Theta$ s: Therefore the Black  $\ddagger$  and Colour are Signs of a Vegetable  $\Theta$ , whereto is added a Milky Opacity, common indeed to both  $\Psi$ s, for all weak or weakened  $\Psi$ s, containing as it were their aridity less  $\Psi$ ed and precipitated, as also Vegetable  $\Theta$ s longer digested after blackness, do become Opacous and Milky, and so continue, till they are made diaphanous and most clear, by drawing of the Phlegm, the acid part, or the  $\sim_{sp}$  of *Philosophical*  $\Psi$  being better concentrated: yet these three Signs we never observe in the use of the Mineral  $\Psi$ s.

*Thirdly*, Whether the *Adepts* admonish the Operator to beware of  $\Delta$  or fume in Operation, or Poison in the use of the thing already prepared; for that is a Sign that his  $\Psi$  is, or was Mineral, because Poisons derive themselves Originally from acidity, for Pearls and Corals, truly  $\Theta$  and all other Arids, though otherwise most

Innocent; do, by being prepared with a Mineral  $\mathcal{V}$ , become the worst of Poisons.

*Lastly*, if you see Mineral Bodies distinguished into two  $\mathfrak{s}$ s, swimming distinctly and severally upon the  $\mathcal{V}$ , say, that also was a Mineral  $\mathcal{V}$ , because this cannot be done by any Vegetable  $\mathcal{V}$ , though never so strong.

2. If it be not known, whether either a simple or compounded Vegetable  $\mathcal{V}$  is to be taken, we observe the things following as to the use of them:

*First*, if in the  $\mathfrak{C}$  of a Metallick or Mineral Body, a White Body or some residue be left, then may ye know it to be a simple Vegetable  $\mathcal{V}$ , because it extracts only the  $\mathfrak{R}$ s or Essences of things,  $\mathcal{V}$ ing the Oleosity, but not the Aridity of things, on the contrary Vegetable  $\mathcal{V}$ s compounded, as also Mineral  $\mathcal{V}$ s, which are stronger than the Simple, do  $\mathcal{V}$  the whole Body, not leaving any Foces.

*Secondly*, If the whole Body of a thing  $\mathcal{V}$ ed be turned into  $\mathfrak{s}$ , swimming upon the  $\mathcal{V}$ , that was a Vegetable  $\mathcal{V}$  compounded, for that only is able to do this: The simple Vegetable  $\mathcal{V}$ s are not strong enough, but Mineral  $\mathcal{V}$ s are too strong; those therefore  $\mathcal{V}$  not the whole Body, but these  $\mathcal{V}$  not only the whole Body, but reduce it, being  $\mathcal{V}$ ed into  $\mathfrak{s}$ , not one only, but twofold: So the *Temperatum* of *Paracelsus*, (a  $\mathcal{V}$  otherwise sufficiently unknown) is by use known, to be the *Circulatum majus*, or a Vegetable  $\mathcal{V}$  compounded, because he reduces Metals by it into a swimming  $\mathfrak{s}$ , or Magistery.

*Thirdly*, if in the  $\mathfrak{C}$  or  $\mathfrak{Q}$  of the thing  $\mathcal{V}$ ed, you see it made Black, or cast forth a Black  $\mathfrak{z}$ , say it is was a simple Vegetable  $\mathcal{V}$ , because Vegetable  $\mathcal{V}$ s compounded, and Mineral, as being stronger, do better retain their Body  $\mathcal{V}$ ed in them.

3. But the doubt, whether the simple Vegetable  $\mathcal{V}$ , or  $\mathfrak{v}_{sp}$  of *Philosophical*  $\mathcal{V}$  is to be taken, length of time alone resolveth; for the sooner Essences are made in the Mineral Kingdom, the stronger are the  $\mathcal{V}$ s; and on the contrary: But in the Animal and Vegetable Kingdoms it is difficult, if not altogether impossible, to discern by the length of time alone the  $\mathfrak{C}$ s of the Bodies as being more opened; of which sort are  $\mathfrak{s}$ s,  $\Theta$ s, as also the open Metal  $\mathfrak{z}$ , especially sublimed, being more amply opened by the acidity of  $\Theta$ s.

## *The Fifth Kind.*

**Simple Vegetable  $\mathcal{V}$ s made of the  $\sim_{sp}$  of *Philosophical*  $\nabla$ ,  
and the  $\nu$   $\Theta$ s of Vegetables and Minerals not tinging.**

### **17. The Coelum Vegetabile of *Lully*, made of the $\Theta$ of $\nabla$ .**

**In the 34th. Experiment.**

Take the best  $\mathcal{V}$ , rectified so, as to burn a Linnen Cloth, as you have seen, operating with me, and therefore no need of amplifying to you the Magistry of this  $\nabla$ : Take therefore of  $\mathcal{V}$  four pounds, and put it in a  $\circ$  Urinal ( $\bigcirc$ ) which is very sound; then take of the Vegetable  $\Theta$  sublimed of the second Experiment (*A*  $\Theta$  of  $\nabla$ ) one pound, grind very well, and put it in the  $\mathcal{V}$ , lute the Vessel with its *Antenatorium* (*Blind*  $\mathcal{X}$ ) firmly, with  $\dagger$  Gummed, that nothing may respire, then putrifie two Natural  $\mathcal{J}$ s; after that take away the *Antenatorium*, and put on an  $\mathcal{X}$  with its Receiver, the Joints being very close, and  $\sphericalangle$  upon hot  $\Xi$ . Take notice, that the Receiver must be very large and sound, that it may not be broken by the force of the  $\mathcal{V}$ , and thus continue your  $\mathcal{M}$  with a slow  $\Delta$ , till all be  $\sphericalangle$ ed through the  $\mathcal{X}$ : But if any part of the  $\Theta$  remain in the bottom of the Vessel, pour it again upon the  $\nabla$  now lately  $\sphericalangle$ ed, and  $\sphericalangle$  as before, making the Joints as close as may be; the  $\mathcal{M}$  repeat in this order, till all the  $\Theta$  be passed through the  $\mathcal{X}$  in the Form of clear  $\nabla$ . Then put of the aforesaid  $\Theta$  one other pound into an Urinal, and pour the same  $\sphericalangle$ ed  $\nabla$  to it; cover the Vessel with its *Antenatorium*, as before, putrifie as before, then  $\sphericalangle$  as before; and when all the  $\Theta$  is passed over with the  $\nabla$ , take again as before of new Vegetable  $\Theta$  one pound, and pass it all through the  $\mathcal{X}$  again, as before, with the  $\sphericalangle$ ed  $\nabla$ ; and by this means you will have those four pounds of  $\mathcal{V}$  united with three pounds of the Vegetable  $\Theta$ , which has the power of  $\nabla$ ing the two Luminaries ( $\mathcal{C}$  and  $\mathcal{L}$ ) and all the other Metals, with preservation of the Vegetable Form. But now we intend to reduce this simple  $\mathcal{V}$  into a Celestial Form: Take therefore this simple  $\mathcal{V}$ , and put it in a sound  $\circ$  Vessel (*a Circulatory*) four parts of which must be empty, but the fifth full: Stop the Vessel so as not to evaporate, and Circulate in  $\mathcal{F}$  or  $\mathcal{M}$  sixty Natural  $\mathcal{J}$ s; and by this Method will you have a clarified  $\mathcal{V}$ , in which you will see a Sediment, wherefore empty the Celestial  $\nabla$  into another Vessel, and have a care that no Sediment pass over with the  $\nabla$ , which you must keep very close in  $\mathcal{M}$ .

#### *Annotations.*

*As to the facility of preparation, the Coelum melleum of Parisinus is better than the rest of the  $\mathcal{V}$ s, but this of Lully has preference among simple Vegetable  $\mathcal{V}$ s, for it is the Sapo Sapientium, compounded of  $\nu$  Alcalies, and the Unctuous  $\sim_{sp}$  of Philosophical  $\nabla$ .  $\nu$  Alcalies are not easily joined with the  $\sim_{sp}$  of Philosophical  $\nabla$ , but when they are thoroughly mixed together, they are easily sublimed into  $\mathcal{M}$ ,  $\mathcal{L}$ s of Nature, or Philosophers  $\mathcal{Q}$ ies, the chief Instruments of the more secret Chymy.*

Lully having prescribed several Acuators of the  $\sim_{sp}$  of Philosophical  $\nabla$ , speaks at length of acuating this  $\sim_{sp}$  with these  $\Theta$ s Philosophically Volatilized: Let, said he, our  $\mathcal{V}$ , which is the  $\mathcal{Q}\mathcal{E}$  of  $\nabla$ , be deperated from all Phlegm, and acuated with the Philosophers *Armoniack*, because it cannot otherwise  $\nabla$   $\mathcal{C}$ , nor Precious Stones: But let the Philosophers  $\mathcal{M}$  be well  $\mathcal{V}$ ed, that is, sublimed, and cleansed from all terrestreity and uncleanness, according to the manner of the Philosophers; of which Philosophical  $\mathcal{M}$  we have indeed treated largely in our Book,

*De intentione Alchimistarum*, Dedicated to the most Illustrious King *Robert*, in the Chapter *De Salibus Armoniac*, &c. and in *Clausura Testamenti*, otherwise called *Vade mecum*, in the Chapter which begins, *Partus Veroe Terroe*. There you may read from first to last the Magistry of making and  $\mathcal{V}$ ing, together with the Virtues and Energies of this  $\Theta$ : And know, my Son, that whatsoever we Write in that Chapter, we mean that  $\Theta$  and nothing else: Read and Peruse that Chapter, because nothing can be done in the Magistry without that  $\Theta$ , for that is the thing with which we acuate our  $\mathcal{V}$ , to  $\mathcal{V}$  us  $\mathcal{C}$ , and Precious Stones, and Pearls, as well for humane Medecines, as for a Metallick and Lapidifick Magistry, and to make Pearls and Precious Stones.

*In which Receipt of Lully, we have the  $\Lambda \Theta$  of  $\mathcal{V}$  given us freely, hitherto sought in vain, with very great pains and cost, of which the Theoretical Philosophers have in their Theories exhibited nothing but what is most obscure. I speak, said Sendivogius, all things openly; the Extraction only of our  $\mathcal{K}$ , or Philosophical  $\mathcal{V}$ , I have not so openly revealed: Send. in Epilogo 12. Tract. page 337. Now, out of his second Experiment alledged, we have the following Description of  $\mathcal{K}$ , or  $\Lambda \Theta$  of  $\mathcal{V}$ .*

### **The $\Lambda \Theta$ of $\mathcal{V}$ of Lully.**

#### **Out of the Second Experiment.**

Take the best  $\mathcal{V}$ , pulverize, and put it in an Earthen Vessel not glazed, to calcine the space of three  $\mathcal{L}$ s, or till it be White: Which being done,  $\mathcal{V}$  it in the  $\mathcal{V}$ , first  $\mathcal{A}$ ed (in the  $\sim_{sp}$  of Philosophical  $\mathcal{V}$ , not yet rectified) thus; namely, Put this individual, being calcined and White, into an Urinal, and pour in the  $\mathcal{V}$  so, as to be seven Fingers above it, and cover the Vessel with its *Antenatorium* (*Blind  $\mathcal{X}$* ) and set it on a Furnace of  $\mathcal{E}$  to simmer two  $\mathcal{G}$ s, then pour that which is  $\mathcal{V}$ ed into another Vessel carefully, but that which remains un $\mathcal{V}$ ed dry: then again pour in new  $\mathcal{V}$ , and again boil it upon  $\mathcal{E}$ : empty the  $\mathcal{C}$  again, as before, and keep it with the other former  $\mathcal{C}$ : the matter remaining in the Vessel, dry again, and take it out of the Vessel, because it must be again calcined, to be the more easily  $\mathcal{V}$ ed; which being calcined,  $\mathcal{V}$  again with new  $\mathcal{V}$ , and boil it upon  $\mathcal{E}$ : this  $\mathcal{C}$  keep with the other, as above, and repeat this Magistry so oft, till all this individual be calcined, and  $\mathcal{V}$ ed: then put all the  $\mathcal{C}$ s in an Urinal, fitting an  $\mathcal{X}$  with a Receiver to it, and closing the Joints very fast,  $\mathcal{A}$  by  $\mathcal{M}$ , till the matter be congealed, or till no more will  $\mathcal{A}$  by that degree of heat, then remove the Receiver, and stop it to prevent respiring, and then set the Urinal upon  $\mathcal{E}$ ; and if any corruptible part (*Phlegm and unprofitable  $\mathcal{V}$* ) remain with the matter, let it be burnt, and the Vessel having remained two or three  $\mathcal{G}$ s, in a  $\Delta$  somewhat remiss, and not any thing more  $\mathcal{A}$ ing through the beak of the  $\mathcal{X}$ , let the Vessel cool, and then pour the same  $\mathcal{V}$  ( $\mathcal{V}$ , or  $\sim_{sp}$  of Philosophical  $\mathcal{V}$ ) which you kept before stopt in the Receiver, upon the matter again: This matter therefore being  $\mathcal{V}$ ed,  $\mathcal{A}$  the  $\mathcal{V}$  again in  $\mathcal{M}$ , as before, which having taken away, the Receiver you must keep well stopt from respiring: then set the Urinal in  $\mathcal{E}$ , and dry the matter; being dried,  $\mathcal{V}$  it in again with the  $\mathcal{V}$  which you kept in the Receiver; and if you see the  $\mathcal{C}$  is not clear and diaphanous, you must transmit it so often through a Filter or Linnen Cloth, and so oft  $\mathcal{V}$  and congeal it by turns, as before, till it be free from all Terrestreity, and appear clear and splendid: then may you be assured, that the impure and corruptible part is separated, and you will see the whole matter transmuted into an  $\mathcal{A}$ . But now, most

dear Son, you must proceed to the composition of our ☿, and ♁, the Powers and Virtues whereof are so many and so great, as scarce to be comprehended within the expression of Man. The way of which operation is thus: You must know the weight of the ☉ or ♁, which you beheld in the bottom of the Vessel depurated, and pour to it so much of our ☉<sub>sp</sub> (that is ☉ rectified so, as to burn a Cloth steeped in it) as will be four Fingers above it, or let there be six parts more of the weight of the ☉, than is the ☉ or ♁: the whole being mixed together, put into an Urinal with a Cover or *Antenotarium* well luted, that it respire not: putrifie in ♀ the space of two Natural ♀s, then take off the *Antenotarium*, and put on an ☿, with a Receiver, close the Joints well, and ♀ in a Furnace of ☉ with a slow ☉: which ☉ must be continued till the Beak or Head discover no Veins, but suddenly after the Veins disappear, lay aside the Receiver with the ♀ed ☉ (☉<sub>sp</sub> of Philosophical ☉) and stop it close, for now comes the animated ☉<sub>sp</sub> (☉<sub>sp</sub> of ☉ impregnated with the Essence of ☉) which has the power of vivifying its Body (or ☉) then continue the same ☉, in the end augmenting the ☉, that if any part of Phlegm remain, it may exhale and be removed by that degree of heat: Lastly, the Vessel being cold, take out the matter and grind it: know the weight of the matter, and pour to it four parts of ☉ more than is the ☉ (☉) and covering the Vessel close with its *Antenotarium*, putrifie as before, then putting an ☿ to it with a Receiver, well luted, ♀ as before, in a Furnace of ☉: the Soul being with its ☉<sub>sp</sub> gone over, with the same Signs of Veins, as before, appearing, repeat the same Magistry three times: For then will you have the ☉<sub>sp</sub> perfectly animated, and the Body exanimated and calcined: This ☉<sub>sp</sub> with the Soul (of ☉) is indeed capable of disposing every Physical operation, but in this place we will use it for the vivifying of the calcined ☉: Take therefore the aforesaid ☉ out of its Vessel, and grind it, then put a little of it upon a red hot plate, which if it melt like ☉ without fume, is a sign of perfect exanimation; if this sign appear not, this Magistry must be reiterated, till you have obtained that sign. Then know the weight of the ☉, upon which pour a fourth part of the animated ☉<sub>sp</sub>, and the Vessel being covered close with its *Antenotarium*, set it in ♀ two or three ♀s to be congealed, or till it be congealed; which done, remove the *Antenotarium*, putting on a Head, and ♀ in a Furnace of ☉ without a Receiver, that if there be any part of Phlegm, it may be from thence removed, for that which comes out from this ☉ will be insipid, of no savour or esteem in the Form of Rain ☉: Then again pour on a fourth part of the animated ☉<sub>sp</sub>, as before, and congeal in ♀, as before, then ♀ the Phlegmatick moisture by ☉, as before, and thus repeat the aforesaid Magistry, till the ☉ has drunk up and attracted to it all its animated ☉<sub>sp</sub>, and attained to such a sign, that if you put a small quantity of it upon a Fire-hot Plate, the major part fume away, which will be a sign that the matter is disposed for the subliming of our most precious ☿, which has the power of Ving any Metal whatsoever with the preservation of its Vegetive and Germinative form. Take therefore the aforesaid pregnant ☉, and put it into a Bolt-head (*Sublimatory*) with a long Neck, which you must lute very well with *Lutum Sapientioe*, and the luting being dryed, set it with the matter into a ♀ing Furnace, administring in the beginning a gentle ☉, till the Bolt-head grow hot, whose Mouth must be stopped with Cotton-wooll, and continue that gentle heat the space of six ☉s, then augment the ☉ somewhat six ☉s more; but if it begins not by that degree of ☉ to sublime, increase the ☉ gradually to a more violent degree, till it begin to sublime, which ☉ continue the space of twenty four ☉s, at the expiration of which time, the

Vessel being cold, take from thence our ♁ sublimed (*the Vegetable ♁ of Nature*) our ☿ (*Vegetable*) our Heaven (*dry*) our ✱ (*Vegetable*) our Stone not yet fermented, and called by many more other Names, whose faculty is to acuate its  $\sim_{sp}$  (of Philosophical  $\nabla$ ) as shall be made appear by the Experiments hereafter following:

*This Volatilization of the  $\ominus$  of  $\nabla$  is sufficiently tedious, yet easy and clear, according to the tenour of the Receipt. In the following kind of  $\nabla$ s, we shall have diverse examples of making such Sal Harmoniacks, wherefore we will thither reserve those things which are to be admonished about this way of making the  $\Lambda \ominus$  of  $\nabla$ . Lully mixes three pounds of this  $\Lambda \ominus$  with four of the  $\sim_{sp}$  of Philosophical  $\nabla$  successively by various  $\mathbb{M}$ s, and reduces the mixture by circulating sixty  $\downarrow$ s into the Vegetable Heaven. But here we are to be advised, that the ✱ of  $\nabla$  in its own dry Form is a Vegetable  $\nabla$ ; and so according to the prescribed method of the Receipt, it is not always necessary to reduce that into a liquid substance; for that and the  $\nabla$  made from thence are therein different; because in the making of Heaven, the Unctuousity of the  $\sim_{sp}$  of Philosophical  $\nabla$  being superadded, and now prevalent, has absorbed and Ved the aridity of the ✱; but this being this way too much diluted in a greater quantity of that Oleosum, loses much of it strength, and becomes less fit for the  $\ominus$ s of dry Bodies: But now if the  $\Lambda \ominus$  of  $\nabla$  be a  $\nabla$  in a dry form, some have unadvisedly said it serves instead of a Philosophical  $\nabla$ , which notwithstanding is rightly and very well said, if a corrosive  $\nabla$ , which we call Mineral, be understood, whose place the  $\Lambda \ominus$  of  $\nabla$ , or Vegetable  $\nabla$ , may upon several occasions supply.*

*Now as this ✱ reduced into a liquid substance by the  $\sim_{sp}$  of Philosophical  $\nabla$ , makes our Vegetable Heaven; so being Ved with the  $\sim_{sp}$  of common  $\nabla$  it makes the  $\sim_{sp}$  of  $\nabla$  of Basilius Ved with  $\oplus$ , our  $\oplus$  Ved with Aquafortis, the Philosophers  $\nabla$ ; and so of many others. At present the aforesaid  $\sim_{sp}$  of Basilius has its place.*

## 18. The $\sim_{sp}$ of $\nabla$ of *Basilius*.

### *In Fine Libri Revelat.*

Take generous white- $\nabla$  (*common*) and  $\wedge$  after the usual manner, to make a strong  $\nabla$  thereof in a Copper, which rectify in a Phial, and separate the Phlegm: this  $\nabla$  is thus proved: If it burn all away, and leave no Aquosity behind it, being kindled in a Glazed Vessel; but if any remain,  $\wedge$  yet once or twice, the Joints being very close, that the  $\Lambda \sim_{sp}$  of the  $\nabla$  may not exhale: The  $\nabla$  being thus  $\wedge$ ed, and exactly rectified (but have a care that in the time of  $\wedge$ ing you put not a Candle to it, lest it hurt you) join three Ounces of  $\nabla$  perfectly sublimed with a quantity of this  $\nabla$  in another Phial, so as that the Phial be half full, put an  $\times$  to it with a Receiver large enough, and  $\wedge$  in  $\mathbb{M}$ B most gently, because of the  $\Lambda \sim_{sp}$ s, a little of the  $\nabla$  being left in the bottom, and as you  $\wedge$ , cool the  $\times$  with wet Cloaths: thus is the  $\sim_{sp}$  sooner resolved, and passes into the Receiver.

*This is that  $\sim_{sp}$  of  $\nabla$  which Basilius used in several places, especially in his Conclusions, where by the  $\sim_{sp}$  of  $\nabla$  he reduces as well Metallick as Mineral Bodies into  $\circ$ : Whosoever has imagined to himself another  $\sim_{sp}$  instead thereof, must have a care lest he prove the truth of this saying to his own detriment: There is yet indeed another description of that  $\sim_{sp}$  of  $\nabla$  in Appendice Elucidationis, which notwithstanding differs not from the former, except that in the former description it was read the  $\Lambda \ominus$  of  $\nabla$ ; but here it is read ✱, perfectly sublimed; but that they are Synonyma's, is even now manifest by the Receipt of Lully: For whatsoever  $\ominus$ , either*

$\forall$  or  $\Lambda$ , is joined with the  $\sim_{sp}$  of Philosophical  $\forall$  and sublimed, is called our  $\Theta$ , our  $\ddagger$  of Nature, and our sublimed  $\ddot{\forall}$ , which may be used promiscuously as  $\Theta$  Philosophically sublimed; for both those  $\Theta$ s (of  $\ddagger$  and  $\ddot{\forall}$ ) were by Basilius made perhaps out of one and the same matter: But this his  $\forall$  is not so strong as the Coelum Vegetabile of Lully; though prepared out of the same  $\Theta$  of  $\ddagger$  just as that: For Basilius diminishes the virtue of this  $\Theta$ , by adding the  $\sim_{sp}$  of common  $\forall$ : Lully accomplishes the same work, but with the  $\sim_{sp}$  of Philosophical  $\forall$ : yet Basilius sometimes also made his  $\forall$  stronger than the Coelum Vegetabile of Lully, by separating the  $\sim_{sp}$  of common  $\forall$  from the Philosophical  $\ddot{\forall}$ , which indeed he performed two ways: First, by kindling the  $\forall$  in a Copper Vessel designed for this use, to burn away the  $\sim_{sp}$  of common  $\forall$ , but leave the Vegetable  $\ddot{\forall}$  by itself, reduced into a liquid substance. The way is this.

## 19. The Fiery $\sim_{sp}$ of $\forall$ of *Basilius*.

*In the Place as above.*

Take the antecedent  $\sim_{sp}$  of  $\forall$ , being fit for this preparation of the Fiery  $\sim_{sp}$ , make an Instrument of Copper, which may be taken up in the middle, below and above the Holes, as also above the middle of the Vessel, put on an  $\times$  with a Pipe, let them be all of Copper, except the Receiver, which must be of  $\ominus$ , which put in a wooden Vessel into  $\nabla$ , and cover it above with wet Cloaths, in the wooden Vessel let there be a passage, by which the  $\nabla$ , when hot, may flow out, and cold be poured on: all things being thus prepared, the  $\sim_{sp}$  of  $\forall$  prepared is put in through the lower Holes, so as to touch the Holes, then is it kindled, and the  $\ddot{\forall}$  is driven upwards through the middle Holes, and resolved by the coldness of the  $\nabla$ , and passes out of the  $\times$  into the Receiver: Thus is the true  $\sim_{sp}$  of  $\forall$  prepared, but in the work never cease from refrigerating, and pour on new  $\forall$ , lest it burn too low. *In the Addition or Appendix of manual operations, Basilius described this  $\sim_{sp}$  thus:* Take  $\forall$  burned (rather  $\forall$  to be burned, made of the  $\ddot{\forall}$  of  $\ddagger$ , and  $\sim_{sp}$  of Common  $\forall$ ) which put in a strong Vessel that can endure the flame of  $\Delta$ , and kindle it with a Match of  $\ddagger$ , and forthwith apply an  $\times$  of Iron or Copper, with a large Receiver, and the true fiery  $\sim_{sp}$  of  $\forall$  is resolved and  $\wedge$ ed into a Liquor: this is the true airy and fiery  $\sim_{sp}$  of  $\forall$ .

Secondly, *He impregnates Calx Vive, or  $\forall$ , with the  $\forall$  described in Numb. 18. from which he  $\wedge$ s a  $\forall$  yet stronger, called  $\sim_{sp}$  of Calx Vive.* Calx Vive, said he, is strengthened and made more fiery by the pure and not sophisticated  $\sim_{sp}$  of  $\forall$  (made of  $\ddot{\forall}$  and  $\sim_{sp}$  of Common  $\forall$  very often cohobated, to which  $c$  add the *Sal alkali* of  $\ddagger$ , the dried Faeces of the same  $\Theta$  being also added, from which, being thoroughly mixed,  $\wedge$  the true  $\sim_{sp}$ us *Gehenneus*, or  $\sim_{sp}$  of *Hell*, in which are great Mysteries hidden: the method of acquiring this  $\sim_{sp}$  I have told you, which observe, keep, and accept for a farewell-Gift. *Basilius in Repet. Lapidis, in Cap. de Calce viva.* Mark, said he, in the End of this Book, *De Medicinis supernaturalibus.* I told you of the Virtues and Qualities of Precious Stones, but there are also found many Stones despicable and ignoble, yet of great Virtue, as Experience testifies; though the ignorant and unskilful will scarce give Credit to these sayings, and cannot conceive those things with their dull Brains, yet will I demonstrate it by an Example of *Calx vive*, which  $c$  is according to the judgment of the Vulgar, of little value, and contemptible in obscurity; yet nevertheless there is powerful Virtue in

it, which appears in the application of it against most grievous Diseases: but its triumphant and transcendent efficacy being in a manner unknown to most Men, for the sake therefore of those that inquire into Natural and Supernatural Mysteries, do I discover the secrets of this Book: as a farewell also will I reveal the Mystery of *Calx vive*, and declare first the way of  $\wedge$ ing the  $\sim_{sp}$  of it, which work does indeed require an expert Artist, well informed before, in this preparation.

## **20. The $\sim_{sp}$ of Calx vive of Basilius.**

### **In Fine Lib. de Med. Supernatur.**

Take of *Calx vive* what quantity you will, grind and prepare it on a Marble into an impalpable  $\mathfrak{z}$ , whereto pour of the  $\sim_{sp}$  of  $\vee$  ( $\mathfrak{V}$  in Numb. 18.) so much as the pulverized  $c$  is able to imbibe, no  $\sim_{sp}$  swimming upon the  $c$ . Then apply an  $\mathfrak{X}$ , lute well, and put a Receiver to it, abstract the  $\sim_{sp}$  from it in a most gentle  $\mathfrak{M}$ ; this abstraction must be repeated eight or ten times: this  $\sim_{sp}$  strengthens much the  $\sim_{sp}$  of the  $c$ , which is thereby made more fiery. Take the remaining  $c$  out of the  $\mathfrak{O}$ , grind it very well, and add to it of the  $\ominus$  of  $\mathfrak{F}$  (*Alkali*) a tenth part, and as much as all of the  $\nabla$  of the  $\ominus$  of  $\mathfrak{F}$ , or matter left in extracting the  $\ominus$  of  $\mathfrak{F}$ , and well dried,  $\wedge$  them all being well mixed out of a  $\mathfrak{C}$  well luted, three parts of which must be empty, in a Receiver large and firm: Take notice, that the Receiver, into which the Beak of the  $\mathfrak{C}$  is put, must have a Pipe one Fingers breadth, to which another Receiver is to be applied, in which must be a little quantity of  $\sim_{sp}$  of  $\vee$  ( $\mathfrak{V}$  in Numb. 18.) then  $\wedge$  with a soft  $\Delta$ , and the Phlegm will ascend into the first Receiver; the Phlegm being  $\wedge$ ed, increase the  $\Delta$ , and then will come a white  $\sim_{sp}$ , in the Form of the white  $\sim_{sp}$   $\wedge$ ed from  $\mathfrak{O}$  (*Philosophical*) which will not descend into the Phlegm, but through the aforesaid Pipe into the other Receiver, there joining itself with the  $\sim_{sp}$  of  $\vee$ , even as  $\Delta$  is easily joined with  $\Delta$ . Take notice, if this  $\sim_{sp}$  of  $c$  be not rightly prepared or impregnated with the like  $\sim_{sp}$  of  $\vee$ , by the aforesaid cohobations, it is in  $\wedge$ ing mixed with its Phlegm, extinguished, and loses its Virtue; so difficult a thing it is to dive deeply into Nature, she reserving many things to her self: This  $\sim_{sp}$  being now mixed with the  $\sim_{sp}$  of  $\vee$ , take away the Receiver, pour out the Phlegm, and keep the  $\sim_{sp}$ s of the  $c$  and  $\vee$  wearily: Observe, both these  $\sim_{sp}$ s are separated not without difficulty, for they embrace one another, and in  $\mathfrak{M}$  ascend together: Wherefore, if you kindle the  $\sim_{sp}$ s being mixed and united in a  $\circ$ - Vessel, the  $\sim_{sp}$  of  $\vee$  is burned, but the  $\sim_{sp}$  of the  $c$  remains in the  $\circ$ -, which keep diligently: This is a great *Arcanum*, few  $\sim_{sp}$ s do exceed its efficacy, if you knew the use of it, its qualities can scarce be described by way of *Compendium*. This  $\sim_{sp}$   $\vee$ es Crabs Eyes, and the hardest Crystals: these three  $\wedge$ ed together through an  $\mathfrak{X}$ , and many times cohobated, make a Liquor, three drops of which taken in warm  $\vee$ , do break and  $\vee$  the Gravel and Stone in Mans Body, this Liquor expells the very root or cause of that Disease without any pain to the Patient: This  $\sim_{sp}$  of  $c$  at the beginning is of a Sky-Colour, but being gently rectified appears white, transparent and clear, leaving some few Faeces behind it: This  $\sim_{sp}$   $\vee$ es the most  $\vee$  Jewels, and Precious Stones, and on the contrary fixes all  $\wedge$   $\sim_{sp}$ s by its transcendent heat: This  $\sim_{sp}$  overcomes all Symptoms whatsoever of the *Podagra*, though never so knotty and tartarous, all which it  $\vee$ es and radically expells.

*If  $\sim_{sp}$  of  $\vee$ , acuated with Vegetable Sal Harmoniack be kindled, the  $\sim_{sp}$  of common  $\vee$  is burned, but the Sal Harmoniack being incombustible, ascends in the*

Form of a Liquor, and is called the Fiery  $\sim_{sp}$  of  $\vee$  of Basilius, but the same  $\sim_{sp}$  of  $\vee$  joined with the Sal Harmoniack being absorbed by the Calx vive, and then  $\wedge$ ed into itself, and then kindled, the  $\sim_{sp}$  of common  $\vee$  is indeed consumed by the Flame as before, but the  $\sim_{sp}$  of the  $c$ , or rather the Vegetable Sal Harmoniack ascends not as before, but remains in the bottom of the  $\ominus$ —because more digested, and made more  $v$ : But for the greater elucidation of these  $\sim_{sp}$ s, we thought good to add another Description of the  $\sim_{sp}$  of  $c$ .

## 21. The Simple $\sim_{sp}$ of Calx vive of Basilius.

### *In manualibus Operationibus.*

Take pure Calx vive, burn it in a Potters Furnace with a most strong  $\Delta$ , to reduce it to an exact maturity, grind it very fine upon a Marble, and put it in a  $\circ$ , pour to it  $\sim_{sp}$  of  $\vee$  made of *Philosophical*  $\varphi$  (as I shall teach in my method of making *Aurum potabile*) that the  $c$  may be made like thin Pap; this being done,  $\wedge$  from thence the Phlegm, till the  $c$  be dry, pour on new  $\sim_{sp}$  of  $\vee$ , and draw off: repeat it six times, then grind the matter very curiously, and put it in a Cellar to be  $\vee$ ed *per deliquium*, and within a few  $\downarrow$ s a Liquor will run from it, which being gathered and  $\wedge$ ed by a  $\phi$  in  $\vdots$ , first sends forth a Phlegm to be kept by itself, after that a  $\sim_{sp}$ uous Liquor, which also keep apart: Now take Crystals pulverized, mix them with the same weight of *Vive* or *Mineral*  $\ddagger$ , burn this matter, continually stirring it, till all the  $\ddagger$  be burned away, then reverberate in an open  $\Delta$  the space of three  $\otimes$ s; this done, pour the aforesaid Liquor to this matter. Take also Crabs Eyes, to which also pour the same Liquor of  $\forall$  in another  $\ominus$ —, let them be digested fourteen  $\downarrow$ s in a heat strong enough, and from both will ascend an humidity upon the superficies, which decant finely into a little  $\ominus$ —, and rectify in  $\mathfrak{M}$ , and a Liquor will remain in the bottom; three grains of which administred in  $\vee$  have produced very great and admirable effects. This Medicine cures also radically the Stone of the Bladder and Kidneys, as well in Men as Women.

*The  $\sim_{sp}$  of  $\vee$  made of Philosophical  $\varphi$ , which Basilius promised to give in his method of making Aurum potabile, will confirm all the aforesaid  $\forall$ s of Basilius; for those are made of Sal Harmoniack, or the  $\Lambda$   $\Theta$  of  $\varphi$  being diverse ways prepared; but this  $\sim_{sp}$  of Philosophical  $\vee$  is acuated with the  $\Theta$  of  $\varphi$ , not indeed the common Alkali; but that being reduced together with the  $\sim_{sp}$  of Philosophical  $\vee$  into a liquid substance: for we are to be admonished that it is not always necessary to make the Coelum or Heaven of Lully, and the rest of the  $\forall$ s of this kind, with the  $\Theta$  of  $\varphi$ , as being Philosophically Volatilized, but that sometimes also the same  $\forall$  may be made of the  $\Theta$  of  $\varphi$  without the  $\underline{\omega}$  or reduction of it into the Vegetable  $\ddagger$  of Nature, by cohobating only the  $\sim_{sp}$  of Philosophical  $\vee$  upon  $\Theta$  of  $\varphi$ , till it ascend by  $\mathfrak{M}$  in the Form of a Milky Liquor. It is thus done.*

## 22. The Tartarised $\sim_{sp}$ of $\vee$ of Basilius.

### *In manal. Operation.*

The first thing to be known is that the Philosophers  $\varphi$ , wherewith the Lock is opened, is not like common  $\varphi$ , as most Men imagine, but is another  $\Theta$ , though springing from the same Fountain: This  $\Theta$  is the only Key to open, and  $\forall$  Metals, if prepared as follows. Take the  $\Xi$  of a fruitful  $\vee$ , and draw a *Lee* or *Lixivium* as strong as may be out of them with hot  $\nabla$ , which evaporate by boiling it to a driness,

that the matter may remain reddish, which reverberate in a reverberating Furnace three  $\text{ls}$ , or thereabouts, with an open  $\Delta$ , till it become white: then  $\nabla$  it in Spring- $\nabla$ , suffer it to settle, decant the clear, filter to separate the Faeces, being filtered, coagulate, and you will have the white  $\Theta$  of  $\nabla$ , from which the true  $\sim_{\text{sp}}$  is  $\sphericalangle$ ed after this manner: Take  $\sim_{\text{sp}}$  of  $\nabla$  rectified to the highest degree, and altogether void of Phlegm, (*described in Numb. 19.*) and pour it to the  $\Theta$  of  $\nabla$  in a Phial with a long Neck, so as to be three Fingers above it, lute an  $\times$  to the Phial, fit a Receiver to it, and digest with a gentle heat, then draw off the Phlegm most softly, and the  $\sim_{\text{sp}}$  of  $\nabla$  is opened by Virtue of the  $\sim_{\text{sp}}$  of  $\nabla$ , and by reason of reciprocal and admirable love they both ascend together; the Faeces remaining, if any be, as also the Phlegm must be cast away; thus will you have the true  $\sim_{\text{sp}}$  of  $\nabla$ , wherewith *Aurum potabile* is made.

*This truly is a most Noble  $\nabla$ , so as for its excellency to deserve a higher Place than this among the Simple Vegetable  $\nabla$ s; whereas it ought to have been more rightly transferred to the seventh Kind of  $\nabla$ s; but it very much at present Illustrating the  $\nabla$ s of Basilius, and so of greater utility here than there, we will not remove it from hence, yet will we add some examples more clear of such sort of  $\nabla$ s.*

### **23. The Vegetable *Acetum acerrimum*, or *Ignis Adepti* of Ripley, made of $\nabla$ calcined.**

*Page 331. Concord. Raym. & Guid.*

Take the  $\nabla$  of  $\nabla$ , and calcine it to whiteness. Take of this calcined  $\nabla$  one pound; and being pulverized, put it in a great  $\circ$   $\text{O}$ , and pour to it half a Cup, or a little more of the strongest  $\sim_{\text{sp}}$  of (*Philosophical*)  $\nabla$ , stop the Mouth very close, and let them stand in cold  $\nabla$  twenty four  $\otimes$ s, then put a Receiver to it, and  $\sphericalangle$  in  $\text{MB}$  with an easy  $\Delta$ , yet so as to be  $\sphericalangle$ ed; which easy  $\text{M}$  must be continued, till the Phlegm ascend, which must be known by the taste, then let it cool, and again put new  $\sim_{\text{sp}}$  of  $\nabla$  to the aforesaid  $\nabla$ , the same quantity as before, doing all things as before: which work you must repeat fifteen times, but when the Vessel is opened in every Imbibition, above all things have a care of the suddain fume of this *Ignis Adepti*: This work being in fifteen times complete, lay aside three ounces of this fiered  $\nabla$  for a part, to multiply the  $\text{♀}$  ial  $\otimes$ , as lower will appear. Take the other part of this fiered  $\nabla$ , and  $\sphericalangle$  it in  $\text{::}$  with a most strong  $\Delta$ , which  $\Delta$  being so  $\sphericalangle$ ed has a white Colour, and is our *Natura ignita*, our  $\text{♀}$ , our  $\nabla$ , lastly the Key of our Science.

*This  $\nabla$  is the same, as to the Ingredients and Virtue, with the Vegetable Heaven of Lully, but it must be Circulated like that Heaven, in order to lose its milky and duskish Colour, and acquire the diaphaneity and clearness of this. This Receipt has also Johannes de Rupescissa, which it is convenient to compare with this, especially he varying somewhat in Circumstances, by *Ving per deliquium*  $\nabla$  impregnated with the  $\sim_{\text{sp}}$  of Philosophical  $\nabla$  before the  $\text{M}$  of it.*

### **24. The Aqua Fortissima and Vertuosa of Johannes de Rupescissa.**

**Cap. 43. Lib. Essentiae.**

The most Blessed God, the Creator of Secrets, has made so many wonderful things in Nature, that neither can our Understanding perceive, some few excepted, nor Tongue express the wonderful things of God without stammering: and among the

Secrets, I will reveal to you a  $\nabla$  of Divine Action, and the Magistry of it, is, to take the best white  $\nabla$  calcined, and put it in an Earthen or  $\ominus$  Vessel, and pour to it the best (*Philosophical*) *Aqua Ardens* you can get, put on an  $\times$ , and  $\wedge$  the *Aqua Ardens* very weak, then take it away, being little or nothing worth, except for washing of the Eyes or other parts: Then take you  $\nabla$ , and you will find it twice as strong, and this you may prove each time by your Tongue; put other *Aqua Ardens* to it again many times more, because it will be every time strengthened above measure, and you may bring it to so great a degree of strength, that no created action can be compared to it: But if you would make it a hundred times stronger, grind it, and put it upon a Porphyry or Marble, to be converted into  $\nabla$ , which then must be  $\wedge$ ed through an  $\times$ .

*There is yet another way of preparing this Vegetable Heaven, not by  $\underline{\text{a}}$  of the Alkali, nor cohobation, but simple Circulation, namely by digesting the Alkali of  $\nabla$ , in the  $\sim_{\text{sp}}$  of Philosophical  $\nabla$ , till it swims upon the  $\sim_{\text{sp}}$  of  $\nabla$  like an  $\circ$ .*

## 25. Vegetable $\nabla$ actuated with the $\ominus$ of $\nabla$ of *Lully*.

*In Prima Camera Individuorum, dist. 3. Lib. Essen.*

In the first Chamber is signified, that our  $\nabla$  is in the power of H (*crude  $\nabla$* ) and in order to draw it out, the Artist must put the said H into E (*that is, in a Glass-Makers Furnace*) three Natural  $\downarrow$ s, and there must be a great quantity of it, because but little will be made from thence, which H ( *$\nabla$  now calcined*) you must grind subtilly, and put it into H of *Arboris Philosophical* (*into  $\ominus$  per deliquium*) upon a Marble, in a very cold place, and covered because of dust; and H will be converted into T, (*oleum per deliquium*) which T must the Artist  $\wedge$  through a Filtre in a  $\ominus$  Vessel, and the Artist having separated T from H, will be able to extract our  $\nabla$  out of the said T two ways. First, by the Magistry of the Chapter beginning, *Non reputes me, &c.* (*by Circulation like the Essence or  $\sim_{\text{sp}}$  of  $\nabla$  of Lully.*) Secondly, by the Magistry of the Chapter, *Non proetermittam* (*by the  $\mathcal{M}$  of the Elements, of which not in this place.*)

*Lully sometimes used the  $\ominus$  of  $\nabla$  depurated instead of the  $\circ$  of  $\nabla$  per deliquium, as in the First Experiment.* You have, *said be*, another sign more certain of the  $\mathcal{V}$ ication of this Individual (*the  $\ominus$  of  $\nabla$* ) namely, when this most precious  $\ominus$  will remain in the Vessel upon  $\Delta$  in the Form of an  $\circ$ , but being removed from the  $\Delta$ , will suddenly be congealed. But dearest Son! Let not the Prolixity of time be irksome to you, in  $\mathcal{V}$ ing and congealing this Matter so often, to take away Corruption, which remaining, it can never be joined with its  $\sim_{\text{sp}}$  extracted from the most precious, and its nearest Individual, which is the best  $\nabla$ , freed from all manner of Humidity and Corruption: Then Circulate it in a Circulating Vessel, and so reduce it into a QE, and it will forthwith embrace its  $\sim_{\text{sp}}$ : this Circulation we performed at first in thirty  $\downarrow$ s, but afterwards compleated the same in forty  $\downarrow$ s, which Circulation was much better than the the first, because the longer it is circulated, the more is it  $\mathcal{V}$ ed, and adepoted for any of our Physical Operations, which order when need requires, you also must observe.

*$\mathcal{V}$ s of this kind may be diverse ways made not only out of the Alkali of  $\nabla$ , but other  $\nabla$  Alkalies may be also taken instead of that, as proves the following  $\mathcal{V}$ .*

## 26. The Simple Vegetable $\Psi$ produced from the three Individuals of *Lully*.

### *In Experim. 25.*

Take  $\Psi$  so acute, as to burn a Linnen Cloth, which transmit again through an  $\aleph$ , that it may be perfectly rectified: Then take the  $\Theta$  of Celandine,  $\Theta$  of Mans Blood,  $\Theta$  extracted from Honey, as you have them above in their Experiments, all which  $\Theta$ s put together in an Urinal ( $\circ$ ) and upon every Ounce of those  $\Theta$ s pour four Ounces of the aforesaid  $\Psi$ , cover it with its *Antenatorium*, (*blind Head*) then having a little time digested put on an  $\aleph$ , with a Receiver annexed, lute the joints well, and  $\wedge$  in  $\epsilon$ , suffering the  $\Theta$ s to go over together with the  $\nabla$ : If any thing remain, pour to it again its  $\wedge$ ed  $\nabla$ , and when all is come over, pour in new  $\Theta$  again, to wit, one Ounce, and pass it through the  $\aleph$  as before. Thirdly, add again another Ounce of  $\Theta$ , as above, and  $\wedge$ , repeating this Magistery three times, every time adding new  $\Theta$ : These things being done, circulate this  $\nabla$  in a Vessel deep and narrow the space of fifty Natural  $\circ$ s, but observe that the Vessel respire not. Circulation being finished, you will in the bottom of the Vessel see a Sediment like the  $\square$  of a sound Man, which will be white; empty the  $\nabla$  warily into another clean Vessel, and be careful that the Sediment pass not over with the  $\nabla$ , but remain in the bottom of the Vessel: stop the Vessel of the Circulated  $\nabla$  so as not to respire, & keep it in  $\mathcal{M}$ B.

*The preparation of the  $\Theta$  of Celandine is in the Fourth Experiment.* Then take the  $\epsilon$  of Celandine, gathered in the  $\boxtimes$  of *May* at full Moon, with its Roots and Flowers, and put them in a  $\circ$ - Vessel, and thereto pour the  $\nabla$  of Celandine  $\wedge$ ed in  $\mathcal{M}$ B, that you may from thence extract a  $\Theta$ ; and let the matter boil two  $\circ$ s in a most soft  $\Delta$  of  $\epsilon$ ; empty the  $\Theta$  into another Vessel, but dry the un $\wedge$ ed  $\nabla$ ; and when the Vessel is cold grind it, pouring again new  $\nabla$  upon the  $\epsilon$  as before; make it boil, and decant the  $\Theta$ , as before. This Magistery repeat, till you have extracted all the  $\Theta$ , which is the  $\psi$  ial part of that Individual: then take all those  $\Theta$ s and filtre them, that they may be purged from Terrestreity; then  $\wedge$ ing by  $\mathcal{M}$ B, congeal; for the Liquor being gone over, in the bottom of the Vessel will remain a  $\psi$  or  $\Theta$  of a white colour; which  $\Theta$  you must  $\Psi$  and by turns congeal three times; and by this means you will have extracted the  $\psi$  out of this matter, which has virtues almost innumerable in acuating the Vegetable  $\sim_{sp}$  drawn from  $\nabla$ , and has the power of  $\Psi$ ing all Metals with the preservation of their Vegetative and Germinative Form.

*The  $\psi$   $\Theta$  of Man's Blood is thus prepared in the Eleventh Experiment.* Take Blood drawn from found and choleric men, and put it on a clean Table, and so let it dry that the Phlegm may be separated from it; then take the Blood, grind it very well, and put it into a  $\circ$ - Body, and with a slow  $\Delta$   $\wedge$  the  $\nabla$ , which being  $\wedge$ ed keep apart; and having augmented the  $\Delta$  a little but not too intensely, lest the  $\Theta$  perhaps should sublime; let only the moisture and superfluous  $\circ$  exhale till it will  $\wedge$  no more; then the Vessel being cold, take the burned  $\nabla$ , put it into a Vessel stopped close to keep it from respiring; for in respiring it would vanish away into Smoak: set the Vessel in a reverberating Furnace, but the heat must be exceeding temperate, that the  $\Theta$  of the Matter which is  $\Lambda$ , and not  $\psi$ , may not exhale; and that the Vessel may not by the violence of the  $\Delta$  be broken, as has hapned to us; and let the matter stand in that degree of heat the space of two  $\circ$ s, and it will be calcined; which done, let the Vessel cool, and being cold, open it; and upon the calcined matter pour its own Phlegm, that is the  $\nabla$ , which you  $\wedge$ ed at first; let it

boil upon  $\Xi$  two  $\text{ss}$ , that some part may be  $\nabla$ ed, and that which is  $\nabla$ ed decant into another Vessel, and again with new  $\nabla$  do as before; and thus repeat till you have extracted all the  $\Theta$ ; then draw off the  $\nabla$  by  $\text{M}$  in  $\text{MB}$ ; and in the Vessel will remain the  $\Theta$  as white as Snow, of a great many virtues; and if you acuate the Vegetable  $\Delta$  with it, it will without doubt  $\nabla$  the two Luminaries with the conservation of their Vegetative Form: And with it may be made a most excellent *Aurum potabile*, to preserve the radical moisture in men, and expel many diseases.

*The Third Experiment teaches the preparation of the  $\Theta$  of Honey, after this manner:* Take new white Honey together with the Comb, put it in a  $\circ$ - Vessel to putrifie the space of sixty  $\text{hs}$ ; then  $\wedge$ , &c. Then take the  $\nabla$  ( $\odot$ ) which remained in the Urinal, and being perfectly ground, put it in an Earthen Vessel, made of Valentinian Chalk, or of that which Crucibles are made of; or if you cannot have this Vessel, put the same  $\nabla$  between two Crucibles, one joined to the other, and very well luted; then set them in a reverberating or Glass-Makers Furnace, and there let them stay four or five  $\text{hs}$ , so will the  $\nabla$  be white; but if you do this work in a reverberating Furnace, have a care that the  $\Delta$  be not too violent, for so would the  $\nabla$  evaporate; and if the  $\Delta$  be too weak, it will never be calcined, a moderate heat therefore is requisite; thus, no such error can happen as we have met with; for when we began this work, we lost all the  $\nabla$  by the violence of  $\Delta$ ; but to the purpose; this  $\nabla$  being calcined, as aforesaid, and the Vessel cold, take it out and grind it; then pour the  $\nabla$  which you  $\wedge$ ed by  $\text{MB}$  to it, and let the matter boil two  $\text{ss}$  upon  $\Xi$ , and empty the  $\nabla$  into another Vessel from the  $\nabla$ , which  $\nabla$  you must dry with a gentle  $\Delta$ . Upon the same  $\Xi$  pour new Phlegm, and let it boil, as before, decant by emptying and keeping, as before, the  $\Theta$  of the Body; and thus repeat the Magistry, till you have evacuated all the most precious  $\Theta$  out of it, and converted it into  $\nabla$ : Then take all those  $\Theta$ s, and filtre them through a clean Linnen-Cloth, which  $\nabla$  you must  $\wedge$  by  $\text{MB}$ ; at length in the bottom of the Vessel will you have a most Precious  $\Theta$ , or Vegetable  $\text{y}$ : Which done, know the weight of the said  $\text{y}$  or  $\Theta$ , and pour to it a third part of the  $\nabla$ , which you kept before, and which you rectified seven times in  $\Xi$ , (*the acid  $\nabla$  of Honey*) and stop the Vessel with its *Antenatorium*, and set it in  $\text{MB}$  five  $\text{hs}$ , then having taken away the *Antenatorium*, and put on an  $\text{X}$ , you must with a temperate  $\Delta$  by  $\text{M}$  exhale all the moisture that will  $\wedge$ , and that will be insipid, for the  $\nabla$  has received, and in itself retained the Virtue and Acetosity of the  $\nabla$ : Then again imbibe the  $\nabla$  with new  $\nabla$  as before, and repeat the Magistry by imbibing, digesting, and  $\wedge$ ing so oft as before, till the  $\nabla$  has attracted and imbibed all its  $\nabla$ : And so by the help of the living God will you truly have the Vegetable  $\Theta$  drawn from this individual, which  $\Theta$  is most precious, and has the power of acuating the Vegetable  $\text{y}$ , and  $\nabla$ ing the two Luminaries, and all the other imperfect Metals: And with this may Metals be reduced into their first Matter.

*To these  $\Theta$ s requisite for this  $\text{y}$  of Lully, I will add the fifth Experiment, which teaches to prepare Alkalies from Portulaca Marina, Apium Sylvestre, Squilla, Euphorbium, Pyrethrum, Rosmarinus, Herb  $\text{y}$ , Solatrum, Oliandrum, &c. with all which you may acuate the Vegetable  $\text{y}$  drawn from  $\nabla$ , either jointly or severally. This sort of  $\text{y}$ s is made not only out of the Alkalies of Vegetables, but also out of Mineral  $\Theta$ s, such as common  $\Theta$ , Sal Gemmae,  $\text{h}$ , &c. Thus it is made.*

## 27. The *Circulatum Minus*, or $\nabla$ of $\Theta$ Circulated of *Paracelsus* Lib. 10. Archidox.

Take the true Element of  $\nabla$ , or instead thereof another  $\Theta$  which has not been as yet boiled to plain Driness, or also *Sal Gemmoe* putrefied; pour two parts of the  $\nabla$  mixed with a little Juice of *Raphanus* to it, putrefie in acurate  $\Omega$ , the longer the better; let it afterward congeal, and putresie again for a  $\boxtimes$ ; then  $\wedge$  in a  $\zeta$ , the remainder urge with a strong  $\Delta$ , that it may melt; reverberate in a  $\zeta$ , with a continual  $\Delta$ ,  $\nabla$  upon a Marble, the  $\nabla$  slowing from hence pour to it, and putrefie again;  $\wedge$  again even to an Oleosity; join it with the  $\sim_{sp}$  of (*Philosophical*)  $\nabla$  and that which is impure will fall down, which separate; but let the pure be crystalized in a cold place; pour on again that which is  $\wedge$ ed, and cohobate so oft till a  $\nabla$   $\&$  remains in the bottom, and nothing sweet goes over; Digest moreover for a  $\boxtimes$ , then  $\wedge$ , till the *Arcanum* of  $\Theta$  pass over through the Alembek: Nor let long labour grieve you, for this is the third part of all the *Arcanums*, which are hidden in Metals and Minerals; and without which nothing can be made useful or perfect.

*The same Circulatum has Paracelsus described in his Treatise of reducing Metals into their first matter or running  $\varphi$ ; (which is the fourth Treatise in Rosario novo Olimpico Benedicti Figuli (which Description we thought good to compare with this, that they may illustrate one another. Take, said he, Sal Gemmoe most finely pulverized; put it in a strong Crucible, and increasing the  $\Delta$  by degrees, melt the  $\Theta$ , being melted, keep it so for the space of three  $\&$ s; the  $\Theta$  being cold, pulverize it again, and melt it in a new Crucible, according to the aforesaid method, and so proceed five or six times; then to the pulverized  $\Theta$ , pour so much of the hot Juice of *Raphanus* that it may be  $\nabla$ ed (mix the  $\Theta$ , and squeeze it with a little of the Juice, with a wooden spoon, in a wooden Vessel; being  $\nabla$ ed, strain it through a sleeve, and set it apart; add again a little of the Juice, and repeat till all the  $\Theta$  be  $\nabla$ ed) coagulate or draw off the  $\nabla$  by an  $\&$ ; reduce the  $\Theta$  into  $\&$ ; putrefie in  $\mathbb{B}$  six  $\downarrow$ s; then  $\wedge$  with an open  $\Delta$ , like  $\nabla$ , observing the degrees of  $\Delta$ , till nothing more ascends; force it with a most strong  $\Delta$  for an  $\&$  that it may be thoroughly calcined; pulverize the  $\Theta$ , being yet hot, very small on a Marble, and let it be  $\nabla$ ed by itself in a moist place; putrefy all that is  $\nabla$ ed in  $\mathbb{B}$  three  $\downarrow$ s; then  $\wedge$  gradually, by the Rule of Art, all the Liquor through an  $\&$  in  $\vdots$ ; the remaining Body being well pulverized  $\nabla$  on a Marble, putrefie, and  $\wedge$  as before; repeat this three times; the remainder reduce into  $\&$ , and put in a  $\circ$ ; to which pour these three  $\wedge$ ed  $\nabla$ s, putrefie five  $\downarrow$ s, and again  $\wedge$  in  $\vdots$ ; thus putrefying and  $\wedge$ ing, all the  $\Theta$  will at length ascend through the  $\&$ , except a little  $\odot$  to be cast away: but the  $\nabla$   $\wedge$ ed from the substance of the  $\Theta$ , putrefie for a  $\varphi$ , and rectify twice or thrice, and you will have the  $\nabla$  of  $\Theta$ .*

*This  $\varphi$  made of Sea-salt, or Sal Gemmae, Paracelsus made choice of before the rest of the simple Vegetable  $\varphi$ s, as the best, because according to his Doctrine, it is the Matrix or Center of Metals and Minerals. Because, said he, being instructed by Experiments, and having in other Books also made mention, that the *primum Ens*, or fifth Essence of the Element of  $\nabla$ , is the Center of Metals and Minerals, and having elsewhere also added, that every product ought to dye in that in which it received life, In a German Manuscript these Words are thus read, Das ein iegelich frucht in seiner Mutter, darinnen es das leben uberkommen, sterben muss, That is, every Fruit ought to dye in the same Matrix in which it*

obtains its Life, that afterwards it may receive a new Life better, and so by the deposition of the old Body be reduced into the *primum Ens*, or first Being: The way therefore of extracting the Center of  $\nabla$ , in which Metals ought to depose their Body, will I here add.

*This  $\forall$  we will explain by its Branches; whereof the First is,  $\text{\textcircled{a}}$  of  $\Theta$  Ved per deliquium. In the first process he Ves Sea-salt, or Sal Gemmae, in  $\nabla$  mixed with the Juice of Raphanus, putrefies, and with a stronger  $\Delta$   $\text{\textasciitilde}$ s; but the  $\text{\textcircled{a}}$  (the remaining  $\Theta$  rather) he Ves on a Marble per deliquium. In the second Receipt he Ves Sal Gemmae, being first five or six times melted in an equal quantity of the Juice of Raphanus made hot, then coagulates, putrefies, and  $\text{\textasciitilde}$ s like common  $\nabla$ ; the remaining  $\Theta$  reduced into  $\text{\textcircled{a}}$ , being as yet hot, he Ves per deliquium in a moist place. Sometimes he does without this stinking Juice of Raphanus more compendiously prepare that  $\text{\textcircled{a}}$  of  $\Theta$  per deliquium, and that is, from  $\Theta$  calcined with  $\text{\textcircled{a}}$ : The Receipt is to take of common  $\Theta$ , and the  $\Theta$  of  $\square$  equal parts, to be by the 68 Rule of Alchymy calcined two  $\text{\textcircled{a}}$ s, then resolved in a Cellar after the usual manner, &c. From this calcined  $\Theta$  is  $\text{\textasciitilde}$ ed a  $\text{\textasciitilde}_{sp}$ , which resolves  $\text{\textcircled{a}}$  into  $\text{\textcircled{a}}$ ; but if it be again extracted, and to the highest degree prepared, a most excellent *Aurum potabile* will be had, but without that extraction ( $\text{\textcircled{a}}$ ) the  $\text{\textcircled{a}}$  is only resolved; then is it a most pure Art for Goldsmiths in gilding, and for Iron-smiths a constant and precious Treasure to guild with; yet they that prepare it ought to be skilful Alchymists. Libro de rebus Nat. Cap. 4. de Sale. page 190. That Paracelsus, by the  $\Theta$  of  $\square$  intended  $\text{\textcircled{a}}$  is easily proved by what follows. In what place so ever (said he) the  $\square$  of Man or Beast is poured forth, at the same succeeding time is Sal  $\text{\textcircled{a}}$  produced; for  $\square$  gathered and prepared into another  $\Theta$ , is called Sal Niter. *ibidem*. But the same Receipt, Tract. de Sale, page 171. Puts it out of all doubt, being thus described. Take  $\Theta$  and Sal  $\text{\textcircled{a}}$  in equal proportion; let them be calcined by themselves till they melt, then resolve them into a Liquor.*

*The Second is, The  $\text{\textcircled{a}}$  or Essence of  $\Theta$ . In the first process he takes the  $\text{\textcircled{a}}$  of  $\Theta$  per deliquium, and cohobates it so oft with the  $\text{\textasciitilde}_{sp}$  of Philosophical  $\nabla$ , till the  $\Theta$  remains at the bottom in a form of an  $\text{\textcircled{a}}$ , and no Phlegm ascends; but if instead of the  $\text{\textasciitilde}_{sp}$  of Philosophical  $\nabla$  any Vegetable  $\forall$  be taken, as for example; the  $\forall$  which we treat now of, being already prepared, or  $\Theta$  circulated, there is no necessity for the  $\Theta$  to be Ved per deliquium, but is with less pains reduced into an  $\text{\textcircled{a}}$  or natural Essence. Though, said he, there are more ways to extract the *Ens primum* of  $\Theta$ , yet this is most commodious and most expeditious; and after this, there is that other way which we mentioned, speaking of the *Elixir* of  $\Theta$ , namely, that new  $\Theta$  mixed well with the Ving  $\nabla$ , which is the  $\text{\textasciitilde}$ ed  $\text{\textasciitilde}_{sp}$  of  $\Theta$ , the Circulatum minus made of  $\Theta$ , the  $\nabla$  of  $\Theta$  circulated, (the Arcanum of  $\Theta$ , the  $\forall$  which is now in hand) must be putrefied, and  $\text{\textasciitilde}$ ed so long, till the substance of the  $\Theta$  be Ved, and reduced into a perpetual Oleosity, the Body in the Form of Phlegm being abstracted from it. The place alleadged is in Lib. 8. Archid. de Elixeris page 31. Take  $\Theta$  well prepared, most white, and pure, put it into a Pellican, with six times the weight of the Ving  $\nabla$  (by the Ving  $\nabla$  is our  $\nabla$  of  $\Theta$  (circulated) to be understood. Lib. 10. Archid. page 38.) Digest them a  $\boxtimes$  together in  $\forall$ ; then separate the Ving  $\nabla$  by  $\text{\textcircled{a}}$ , and pour it on again, and separate, as before, and that so oft, till the  $\Theta$  be converted into  $\text{\textcircled{a}}$ . This way of making the Essence of  $\Theta$  with the Circulatum minus, is much better, and more exquisite than that former preparation performed by the  $\text{\textasciitilde}_{sp}$  of Philosophical  $\nabla$ , though Paracelsus affirms the former method to be more useful,*

and more expeditious than the latter; which is to be understood of the use of both, not the preparation: For the Essence of  $\Theta$  is both sooner and better prepared with some Circulatum minus, than with the simple  $\sim_{sp}$  of Philosophical  $\nabla$ ; from which Essence of  $\Theta$  which way so ever made, is prepared the Arcanum of  $\Theta$ ; which reason will have more commodious, and more expeditious, in extracting the Essences of things, than the  $\circ$  of  $\Theta$ , not yet so graduated. In the second Process, Paracelsus commands, indeed, the  $\circ$  of  $\Theta$  made per deliquium to be putrefied; but as to the means of  $\Psi$ , whether with the  $\sim_{sp}$  of Philosophical  $\nabla$ , or some simple Vegetable  $\forall$  makes no mention, without which notwithstanding the  $\Theta$  would not ascend in the  $\mathbb{X}$ , and if it were  $\sphericalangle$ ed, yet would it be of no use in extracting Essences: He putrefied therefore the  $\circ$  of  $\Theta$  per deliquium, for some time with the  $\sim_{sp}$  of Philosophical  $\nabla$ , then being putrefied,  $\sphericalangle$ ed with a stronger  $\Delta$ , the residue of the  $\Theta$  he again  $\nabla$ ed on a Marble, and being  $\nabla$ ed, putrefied and  $\sphericalangle$ ed it with new  $\sim_{sp}$  of Philosophical  $\nabla$ , or some Simple Vegetable  $\forall$ , so often, till he had  $\sphericalangle$ ed the whole into  $\sim_{sp}$ ual  $\nabla$  of  $\Theta$ .

The third Branch consists in the Reduction of the Essence of  $\Theta$  into the Arcanum of the same; for the Natural (that is, Saline,) Essence of  $\Theta$ , does by being cohobated sometimes with the  $\sim_{sp}$  of Philosophical  $\nabla$ , ascend together with it, becomes sweet, and is transmuted into the Arcanum of  $\Theta$ , or Artificial Essence, of which Arcanums more in the second Book of Medecines. Common  $\Theta$  therefore  $\sphericalangle$ ed with the  $\sim_{sp}$  of Philosophical  $\nabla$  through an  $\mathbb{X}$ , is the Circulatum minus of Paracelsus, the Aqua salis circulati, the Primum ens salis, the Arcanum salis, the Aqua solvens, the  $\sim_{sp}$ us salis  $\sphericalangle$ atus, the Matrix and Center of Metals and Minerals, &c. It is called Circulatum, by reason of the Circulation or  $\mathcal{Q}$  of the Essence of  $\Theta$  for a  $\mathbb{X}$  with the  $\sim_{sp}$  of Philosophical  $\nabla$ , or which is more probable, because of the common Circulation of all the Vegetable  $\forall$ s for the space of 30, 40, or 60  $\downarrow$ s, after the  $\forall$  was already made, so that this Circulation, though omitted in our Receipt, must be understood in these Circulatum of Paracelsus: It is not therefore called Circulatum minus, as if common  $\Theta$  had less Virtues in  $\nabla$ ing, than the other  $\Theta$ s, but because it has those only, and not the quality of tinging superadded, as the greater Circulatum: after the same manner as  $\Theta$  is made a Circulatum, may also  $\Theta$  be made a Circulatum,  $\boxplus$  a Circulatum,  $\boxminus$  a Circulatum, &c. This way also, said Paracelsus, is the Arcanum or Magistery to be made of  $\Theta$ , as also of all other  $\Theta$ s, Lib. 10. Arch. Cap. 3. Page 38.

Lastly, As the saline Essence of  $\Theta$  loses its saltness, and becomes sweet by being digested and cohobated in the  $\sim_{sp}$  of Philosophical  $\nabla$ ; so the Common  $\sim_{sp}$  of  $\Theta$  well mixed and digested with the  $\sim_{sp}$  of  $\nabla$ , becomes a sweet  $\forall$ . It is thus done.

## **28. The Sweet $\sim_{sp}$ of $\Theta$ of Basilus.**

**Lib. Partic. sub Sulphure Solis & Rep. 12. Clav.**

Take of the  $\sim_{sp}$  of  $\Theta$  wholly dephlegmed one part, of the best  $\sim_{sp}$  of  $\nabla$  free from all Phlegm, or the  $\mathcal{F}$  of  $\nabla$ , made as I shall tell you lower (*the Description of which we lately had in the precedent Pages*) one half part, fit an  $\mathbb{X}$  well luted, and  $\sphericalangle$  strongly, so as that nothing remains: To the  $\mathbb{M}$  add one other half part of  $\sim_{sp}$  of  $\nabla$ , and  $\sphericalangle$ , and that repeat three times, putrefie fifteen  $\downarrow$ s, or till it become sweet, which must be done in a gentle  $\mathbb{M}$ ; thus will you have the  $\sim_{sp}$  of  $\Theta$  and  $\nabla$  without any corrosion for extractions.

*But though this  $\forall$  may deserve its Praises, yet it can scarce be reckoned*

amongst  $\mathcal{V}$ s of this Kind, where we discourse not of acid  $\sim_{sp}$ s, but  $\forall \Theta$ s; it must therefore be considered as an Appendix of the circulated  $\Theta$ : to the Illustration of which it will not a little conduce.

From the Receipts we observe,

1. That by  $\mathcal{V}$ , or  $\sim_{sp}$  of  $\mathcal{V}$ , the *Adepts* did not in the least intend Common, but Philosophical *Aqua ardens*; for Common *Aqua ardens* will never perform that which is desired in these Receipts, and it being granted, that it seems to perform, yet  $\mathcal{V}$ s so made, cannot be  $\mathcal{V}$ s of the *Adepts*, but Common, of no efficacy or esteem in the more secret Chymy.

2. That *Basilius* has indeed sometimes used common *Aqua ardens* for his  $\mathcal{V}$ s, but never by itself, but mixed with Vegetable  $\mathcal{K}$ , or Philosophical  $\Theta$  of  $\mathcal{F}$  (that is, with the  $\sim_{sp}$  of *Philosophical*  $\mathcal{V}$ ) volatilized; which  $\Theta$ , being brought into a liquid substance by virtue of this  $\sim_{sp}$ , is his  $\mathcal{V}$ ; for he separates again from thence the  $\sim_{sp}$  of Common  $\mathcal{V}$ , either by Flame, or by  $\mathcal{F}$ .

3. That the greater quantity of  $\mathcal{K}$  is joined with the  $\sim_{sp}$  of *Philosophical*  $\mathcal{V}$ , the stronger are these  $\mathcal{V}$ s made; wherefore *Basilius* his  $\mathcal{V}$ s of this Kind, from which all the common *Aqua ardens* is separated, are to be reputed among the best.

4. That these  $\mathcal{V}$ s are the Magistry of  $\forall \Theta$ s, by *Paracelsus* called the less *Circulatums*, or *Arcanum* of the *Alkali* of  $\mathcal{F}$ , Beans, Wormwood, as also common  $\Theta$ , Alom,  $\mathcal{O}$ , &c.

5. And therefore that these  $\mathcal{V}$ s are Medecines.

6. That these  $\mathcal{V}$ s may be made several ways; as these out of the  $\mathcal{K}$  of *Lully*, by the method of *Paracelsus* his *Circulatums*, and so on the contrary, provided the *Alkalies* or  $\forall \Theta$ s be volatilized, and  $\wedge$ ed together with the  $\sim_{sp}$  of *Philosophical*  $\mathcal{V}$  through an  $\mathcal{X}$ .

7. That the  $\sim_{sp}$  of *Philosophical*  $\mathcal{V}$  is not easily mixed with these  $\Theta$ s, but by certain degrees: First, He extracts the  $\mathcal{R}$  or Soul from them, that is, the more unctuous parts; which being more  $\Lambda$  than the rest, are then easily  $\wedge$ ed into a  $\Lambda \mathcal{R}$ , or (to use *Lully's* phrase) into the animated  $\sim_{sp}$ ; then the remaining  $\nabla$ , being now  $\forall$  by the same means, is again volatilized by absorbing the said animated  $\sim_{sp}$  by degrees, and sublimed into  $\mathcal{K}$ .

8. That these  $\mathcal{K}$ s are sublimed with a very strong  $\Delta$ .

9. That these  $\Theta$ s are called *Harmoniack*, by reason of the Harmony or Perfection of their mixtion. So have you said *Lully*, the formal *Harmoniack mixtion of all the Elements*; wherefore wonder not, if we call it  $\mathcal{K}$ ; for so it is called, because of its exalted and sublimed property the pure and first Matter of Nature, Lib. Mercur. page 155.

10. That the  $\Lambda \Theta$  of  $\mathcal{F}$ , the  $\Lambda \Theta$  of Wormwood, *Carduus Benedictus*, &c. common  $\Lambda \Theta$  (by *Paracelsus* called *Sal enixum*) are rightly termed *Sal Harmoniacks*, *Philosophical Vegetable*  $\mathcal{F}$ ies, and  $\mathcal{A}$ s of Nature, &c.

11. That the  $\sim_{sp}$  of  $\Theta$ ,  $\mathcal{O}$ ,  $\mathcal{O}$ ,  $\nabla$ , &c. are by being cohobated with the  $\sim_{sp}$  of *Philosophical*  $\mathcal{V}$  made sweet.

***The Sixth Kind.***  
**Simple Vegetable  $\Psi$ s made of the  $\sim_{sp}$  and  $\nabla$  of**  
***Philosophical  $\nabla$ .***

**29. *The Coelum Vinosum of Parisinus***  
***made of the  $\Theta$  of Philosophical  $\nabla$ .***

**In Appendice Eluc. Page 271. Vol. 6. Theat. Chym.**

Take the Philosophers first Matter, called *Chaos* (*Vegetable  $\Psi$ , the Philosophers  $\nabla$* )  $\wedge$  its  $\sim_{sp}$  (*ardent*) and Watery Element (*Phlegm*) in its convenient Vessel, as we shall teach in its proper place, till its Body remain in the bottom like melted Pitch, which by two  $\mathfrak{M}$ s wash with its Watery Element, then pour its  $\sim_{sp}$  to it, four Fingers above it, mixing the Matter well, till it be well united, and set the Vessel to  $\wedge$  in  $\mathfrak{M}$  with an easy heat: then put it into  $\Psi$  six  $\downarrow$ s in a convenient Vessel, and  $\wedge$  in  $\mathfrak{E}$ , (*the animated  $\sim_{sp}$* ) then take other  $\sim_{sp}$ , (*ardens*) and that being poured to it, put it again into  $\Psi$  six  $\downarrow$ s, and so repeat this Magistry, till you see that the  $\sim_{sp}$  has imbibed and extracted the Soul out of the Body, an infallible sign of which will be, when you see its  $\nabla$  hard and dry: for then may you be assured, that the Body is for its health-sake dead, which you may vivify and make incorruptible, and it will no more fear Death, nor Corruption in this World. Now take the aforesaid Body, first weigh it, then put it in a convenient Vessel, and pour to it an eighth part of its  $\sim_{sp}$  (*animated  $\sim_{sp}$* ) which extracted its Soul, then put your Vessel in a  $\Delta$  of  $\delta$ , (which we shall speak of afterwards) and continue the  $\Delta$  till you see that the  $\nabla$  has imbibed its Liquor: then open your Vessel, put on an  $\mathfrak{X}$ , and gather that little sweat, which will have the taste of hot  $\nabla$ : Imbibe now your Matter for a second time with a seventh part of the aforesaid  $\sim_{sp}$ , which contains the Soul, and proceed in the methodizing of the aforesaid Magistry: Now for a third time imbibe with a sixth part, for a fourth time imbibe with a fifth part, for a fifth time imbibe with a fourth part, and do not multiply the weight of the aforesaid  $\sim_{sp}$ , but continue it so, observing the aforesaid Method, till the Matter, which has drunk up its  $\sim_{sp}$ , and is again united with its Soul, be white. Take now the aforesaid  $\nabla$ , and put it in convenient  $\mathfrak{A}$ , the lower part of the Vessel being luted below the Matter, and make the pure part sublime from the impure, and so will you have our  $\Psi$ , which is clear and shining as a Diamond. This is that which the Philosophers do by diverse Metaphors, call the first Vegetable Matter,  $\mathfrak{M}$ , our  $\Psi$ , our  $\mathfrak{A}$  of Nature, whereas notwithstanding 'tis one and the same thing. Take the other Simple  $\sim_{sp}$ , which you first extracted out of your *Chaos*, that which has not extracted its Soul, and make it more pure and subtle by the way following: Take of the Vegetable first Matter ( $\mathfrak{M}$ ) which you made before, one pound, and put it in a convenient Vessel in  $\mathfrak{M}$ , till the Matter  $\Psi$  itself (*per deliquium*) then putting to an  $\mathfrak{X}$ ,  $\wedge$  the superfluous  $\nabla$ , then pour on three pounds of the aforesaid Simple  $\sim_{sp}$  (*ardens*) and the Vessel being conveniently stoped, as will be manifested below, put it into  $\Psi$  for one Natural  $\downarrow$ , after the manner following: Get you a Brass Vessel, about one span and a half broad, and three spans and a half long, which towards the Orifice must have a Copper Bottom pierced with many Holes, the Cover whereof, which is to go into the Vessel, and stop it well, must have one or two Holes: but the  $\mathfrak{O}$ -Vessels, which you would put to that Copper Vessel, ought to be conveniently covered: in the lower

part of those Copper Vessels of  $\Psi$  must be common  $\nabla$ , those Copper Vessels put upon a Furnace, making a moderate  $\Delta$  under, by the strength of which the fume or vapour of the  $\nabla$  will ascend, and heat the Vessels, in which your Matter is; the whole work of our Supreme Magistry will be matured and prepared by this Method, then  $\sphericalangle$  conveniently in  $\text{E}$  with a heat, scarce unlike to the heat of the Sun, till you have drawn all the Juice from it, then  $\Psi$  the Matter by pouring to it of the aforesaid Simple  $\sim_{sp}$  three parts, in respect of the Matter, which remained in the Vessel, after the aforesaid Juice was abstracted from it; Repeat the Magistry a fourth time, proceeding and observing all things exactly as above: So will you have the  $\sim_{sp}$  of your *Chaos*, which is by the Philosophers called  $\Delta$  *depurated*, reduced from power into act with the Virtue of the Vegetable Matter. Take therefore a  $\circ$ - Vessel, strong, able to contain the measure of a common Urne, pure and long, whose Neck must be strong, and two spans and a half long, whose Cover must be another  $\circ$ -, called *Antenotorium*, with a Neck turned downward, containing the fourth part of a common Urne, to be put into the aforesaid Vessel: Into this Circulating Vessel put four pounds, and no more, of the depurated  $\sim_{sp}$ , which you brought from power to action, by Virtue of the Vegetable Matter, as I taught you before Circulate in  $\text{MB}$ , or  $\Psi$  the space of sixty  $\downarrow$ s, and when Conversion is made of the  $\sim_{sp}$  deduced from power to action by the first Vegetable Matter, then this you will thereby know, that in the bottom of the Vessel will be a Sediment, like the  $\square$  of a sound Man: Then will you see a  $\text{QE}$  brighter and clearer than a Diamond, which exceeds the Stars in splendour, so as to be doubted, whether it be contained in the  $\circ$ - or not: which you must dexterously separate from its Sediment, and keep in a Vessel close stopped in a cold place: This is that Virtue which the envious have hidden, and obscured by innumerable Metaphors, calling it  $\sim_{sp}$  *us Vivus, Aqua Argenti vivi, \Psi, Aqua Celestis, Aqua Dianoe, Anima Menstrui Vegetabilis, Fumus, Ventus*, our *Heaven, Menstrual Blood, \square sublimed, \Psi, our \nabla of \clubsuit, our Blessed Stone*, giving it infinite other Names, which we mention not here, but have by Experience seen and known them to be one and the same thing.

#### *Annotations.*

Most of the *Adepts* knew no other but this way of acuating the  $\sim_{sp}$  of *Philosophical \nabla*, for they believed there was one only thing, and one only Method: but this is not the last amongst the difficult Methods, nor much different from the *Coelum Vegetable* of *Lully* made of the *Alkali* of  $\text{f}$ . The  $\text{f}$  of this  $\nabla$  is less Oily than common  $\text{f}$ , and therefore adjoined to this, as a higher Kind; but that we may the better understand the Receipt, 'tis convenient to compare it with its Original, taken out of the last Testament of *Lully*.

### **30. The Coelum Vinosum of Lully.**

#### **In Testam. Noviss.**

Take Red  $\nabla$ , which we call the Liquor of *Lunaria*, and *Nigrum nigrius nigro*, and  $\sphericalangle$  an *Aqua ardens* in  $\text{MB}$ , and rectify it, till it be without Phlegm, which you will know, when it burns a piece of Linnen Cloth, by reason of its heat, which you will make it do in five times, sometimes in three, and having such a sign, divide it into two parts, and keep one part for the making of the  $\Psi$ , and with the other part abstract the Soul from the  $\nabla$  (*a pitchy mass*) by the way which I shall tell you. The way, my Son, is, to  $\sphericalangle$  the Phlegm, till it remain in the form of liquid Pitch, then

put to it of the  $\nabla$  (*ardens*) which you rectified, so much, as to swim three Fingers above the Matter, and the Vessel being very close, set it in  $\nabla$  or  $\mathfrak{M}$  six  $\downarrow$ s to digest, after that  $\wedge$  all the  $\nabla$ , in which is the Soul, upon hot  $\Xi$ , then increase the  $\Delta$  a little, and take out the  $\mathfrak{A}$ ; which keep: then pour in of the other  $\nabla$  (*ardens, or  $\sim_{sp}$  of Philosophical  $\nabla$* ) as before, and put it in  $\nabla$  six  $\downarrow$ s, as before, and then  $\wedge$  in  $\Xi$ , first the  $\nabla$ , then the  $\mathfrak{A}$ , and thus continue the Magistery the same way, till you have extracted all the Soul from the  $\nabla$ , keep it, because it is the animated  $\nabla$ , and keep the  $\mathfrak{A}$  for the  $\mathfrak{R}$ : Then take the  $\nabla$  being dry and hardened, and calcine till it grows white, being white, give the Soul in the  $\nabla$  reserved to it. My Son! the way is this, Take the  $\nabla$  being white and depurated ( $\Theta$ ) and know the weight, put it in a Vessel of  $\circ$ , and pour upon it an eighth part of the animated  $\nabla$ , the Vessel being very close, and place it in  $\mathfrak{M}$  three  $\downarrow$ s, till you see the ardent  $\sim_{sp}$  condensed in the  $\mathfrak{M}$ , and rectify it, till it be without Phlegm, then having put on an  $\mathfrak{X}$ , draw off the Liquor without taste, because the Soul has embraced the  $\sim_{sp}$ , which is in that part; and imbibe a second time with a seventh part of the animated  $\nabla$ , and digest as before, and  $\wedge$  away the moisture: A third time imbibe with a sixth part, digest and  $\wedge$  away the  $\nabla$ : A fourth time pour on a fifth part of the animated  $\nabla$ , as before: The fifth time give a fourth part, and digest as you know; and continue with the fourth part always digesting and drawing of the Liquor, till our  $\nabla$  be pregnant and white: Then take the  $\nabla$  being pregnant, and put it in a subliming Vessel luted and very close in a  $\Delta$  of the third degree, the space of twenty four  $\mathfrak{S}$ s, and sublime the pure from the impure: And thus my Son will you have the Vegetable  $\mathfrak{Q}$  sublimed, clear, resplendent in the Form of a wonderful  $\Theta$ . Know you must my Son, that the Philosophers and we do call it properly *Vegetable  $\mathfrak{A}$* ,  $\mathfrak{M}$ , our  $\mathfrak{A}$ , the  $\mathfrak{A}$  of Nature, and many other Names we also give it. Take, my Son, of this *Vegetable  $\mathfrak{A}$* , which you made, one Ounce, put it in a  $\circ$  Vessel, and pour upon it three Ounces of the  $\nabla$ , (*Aqua ardens rectified to the highest*) revealed to you before, and the Vessel being covered close, put it in  $\mathfrak{M}$  for one Natural  $\downarrow$ , then  $\wedge$  in  $\Xi$ , till all ascend that can, then know the weight of the  $\Theta$  remaining at the bottom of the Vessel, and pour to it three times its weight of the aforesaid *Aqua ardens*, and put it in our  $\mathfrak{M}$  the space of one natural  $\downarrow$ , then  $\wedge$  in  $\Xi$ , and thus do three times: Then is all the Vegetable  $\Theta$  come over the Helm with its own  $\nabla$ , and mixture is made, and the  $\nabla$  clear, which we call *Simple  $\mathfrak{V}$* . My Son! Take a  $\circ$  Vessel, which must be white  $\circ$  and sound, and it must be a large Vessel, and put into it four pounds, or six (at most) of this  $\mathfrak{V}$  thus simply Wed, and the Vessel being well shut and sealed, put it in  $\mathfrak{M}$  or  $\nabla$ , the space of sixty  $\downarrow$ s, and it will in that time be converted into a  $\mathfrak{Q}$  exceeding Glorious and Odoriferous, which you will know, when you see in the bottom of the Vessel a Sediment, like that in the  $\square$  of a well Complexioned Youth, and it will be clear and resplendent, as a Star of Heaven: Keep it in a hot and moist place, as is a  $\mathfrak{M}$ , separating it first from its Sediment, and sealing the Vessel well as may be.

*Both Receipts agree in all things, except that Lully calcines the dead  $\nabla$ , and by Vining in common  $\nabla$  and calcining,  $\mathfrak{V}$ es it; Parisinus not so: this  $\nabla$  notwithstanding seeming by this way of putrefying to be made fitter for the Reception of its  $\sim_{sp}$ ; The Receipts consist of these two parts, the preparation of the Vegetable  $\mathfrak{M}$ , and the Reduction of the same  $\Theta$  into a liquid Substance or  $\mathfrak{V}$ : The preparation of the  $\mathfrak{M}$  is effected by two Operations: In the first, the Soul is extracted out of the Body by Virtue of the  $\sim_{sp}$ , to exanimate and fix the  $\nabla$ , and make it melt*

like  $\ddagger$  on a red hot Plate: In the second, the Soul is restored to this  $\nabla$  by times, and this variously, to make it  $\Lambda$ : In both Receipts as well of Lully, as Parisinus, the animated  $\sim_{sp}$  is restored to the  $\nabla$  so exanimated, in an eighth, seventh, sixth, fifth, and fourth part of its weight, till it wholly evaporates upon a fiery hot Plate; this method of impregnating, or revivifying the Dead Body will be confirmed and illustrated by the

### **Vegetable $\ast$ of Parisinus.**

**In Apertorio Cap. F. and L. and parte secunda Citharoe vel Violettoe,  
and Cap. 5. Elucid. page 235. Vol. 6. Theat. Chym.**

Our Vegetable  $\wp$  is that Principle to be admired above all other things of this Art, which consists in the preparation and ablution of its most precious  $\nabla$ , which is of so great Virtue, as not to be comprehended by the wit of any Men, those only excepted, who have attained to the miraculous effects of it. Our purpose is to take the matter remaining (*in the  $\mathcal{M}$  of Philosophical  $\vee$* ) like melted pitch, to which pour of its Death (*Phlegm*) the height of four fingers above it, agitate; that the  $\mathcal{R}$ , or unctuous superfluous part of it may be  $\vee$ ed, let the matter settle, decant the  $\mathcal{R}$ , to the remaining matter pour new Phlegm, agitating and decanting so oft, till no more  $\mathcal{R}$  ascends, and the  $\nabla$  remains white, sparkling like a Diamond, which dry in the Sun or some such heat; being dried and pulverized, pour to it of  $\mathcal{C}$ , that is, its (*ardent*)  $\sim_{sp}$ , so much as will swim upon it the space of four Fingers, digest in a blind Head three natural  $\wp$ s, then  $\wedge$  with a slender heat of  $\mathcal{E}$ , till the Veins disappear, take away the Receiver, stop it well, put another to,  $\wedge$  away all the Phlegm with a  $\Delta$  somewhat stronger, cool the Vessel, take out the Matter being hardened, pulverize, and putting it in the same Vessel, pour to it of  $\mathcal{C}$  the breadth of three Fingers, lute, and putrefie three  $\wp$ s, take away the blind Head,  $\wedge$  through an  $\mathcal{X}$ , till the Veins ascend, then change the Receiver, as before, repeat these Operations, till the  $\nabla$  remain white, and fume not upon a hot Plate: Now take a Phial, put the aforesaid  $\nabla$  into it, lute well the Neck of the Phial, and set it to digest, or calcine rather in  $\mathcal{E}$ , and you will have your most precious  $\nabla$  now sit to receive its  $\sim_{sp}$  (*animated*) or Soul, with the conservation of its radical moisture. Take this  $\nabla$ , put it in a round Vessel, a hands breadth deep, broad about the Orifice, and imbibe it with its Soul, or animated  $\sim_{sp}$ , as we shall declare, cap. L. thus have you so full an Instruction of this Matter, that 'tis impossible for you to err, if you be a faithful Christian. I promised (*he goes on cap. L.*) to give you full direction for the making of all sorts of  $\ddagger$ s for our Magistry, that is, Mineral, Vegetable, and Animal  $\ddagger$ . Wonder not, that I did first sublime, and vivify the Mineral  $\ddagger$  of Nature, I doing this, to give them in order, and that you might the better attend your Practice and Theory: though I know, you are not ignorant, that no  $\mathcal{G}$  can be made without either Vegetable or Animal  $\ddagger$ . Now to our purpose; Take the Vegetable  $\nabla$  prepared, as I taught you cap. F. imbibe it with its animated  $\sim_{sp}$ , giving an eighth part of it, (*in respect of the  $\nabla$* ) cover the Vessel with a Blind Head, digest eight  $\wp$ s in  $\mathcal{M}$ , then lay aside this Head, and draw of all the insipid moisture in a gentle heat of  $\mathcal{E}$ , or of the Sun: then imbibe with a seventh part, digesting in  $\mathcal{M}$ , and  $\wedge$ ing in  $\mathcal{E}$ , as before; then imbibe with a sixth, then a fifth; lastly a fourth part, and with this quantity repeat the rest of the imbibitions, till the  $\nabla$  has drank up two parts and more of its weight: Then take the  $\nabla$  out of the Vessel, pulverize, and put a little of it upon a red hot Plate, if the greatest part of it fume away, put

the † into a Sublimatory, and sublime the Philosophers ✱, giving the beginning of Vegetation to both the terrestrial Luminaries (☉ and ♁) without which, neither the Vegetable nor Animal Work, truly nothing at all can be done in this Magistry.

*This Volatilization of the ∇∇ the Adepts performed other ways also, not always observing the order of the aforesaid weights of the animated ∼<sub>sp</sub>, in the resuscitation or impregnation of the dead Body: For sometimes they imbibed this exanimated ∇ with an eighth part of its animated ∼<sub>sp</sub> so oft, till it became animated again, and was made A. Thus Lully made his.*

### ***The Vegetable ✱ of Lully.***

#### **Libro de materia Vegetabili in practica quarta.**

Take excellent √ either red or white, ∨ by the Rule of Art an ardent ∼<sub>sp</sub>, burning Cotton, evaporate the Phlegm till the Matter remain thick, as melted pitch, to which pour of the ardent ∼<sub>sp</sub> so much, as to swim four Fingers above it: digest for a week in MB, then ∨ the animated ∼<sub>sp</sub> by E, to the ∇ pour new ardent ∼<sub>sp</sub>, repeating so oft, till the ∇ remain dry, and in the Form of †: Moreover, you must from the ∇ ∨ an ☉ in E with a Δ sufficiently strong, so as that the ∇ being laid on a red hot Plate, casts forth no fume. That ☉, as also the Phlegm are of no value in the present Work. Calcine or Reverberate the said ∇ in a close Vessel, to which pour of the animated ardent ∼<sub>sp</sub> an eight part in an X, digest in MB three ∫s, then gently draw off the superfluous moisture, being insipid as common ∇, imbibe as before, and continue so oft, till the ∇ be made A, which you will know, if a little of it put on a red hot Plate be almost wholly evaporated: This impregnated ∇ sublime with a subliming Δ the space of twenty four ☉s: The A and sublimed Θ sublime by itself yet twice, which is to be with the ardent ∼<sub>sp</sub> Ved, ∨ed, and forty or fifty ∫s Circulated into an Odoriferous Liquor.

*Sometimes they impregnated the ∇ from the beginning to the complete saturation of it, with a fourth part of the animated ∼<sub>sp</sub>, thus.*

### ***The Vegetable ✱ of Lully.***

#### **In Apertorio suo.**

Take of the best Juice of *Lunaria*, that you can find, one pound or two, and put it into a Vessel with an X, the seams being well jointed and luted, set it in a little Furnace, and underneath make a Δ of one wiek, and with such a gentle heat let the aforesaid ∼<sub>sp</sub>s be ∨ed, and so long, till it begins to make Veins: When therefore the Phlegm begins to shew Veins, then is it a sign, that the ∼<sub>sp</sub> is ∨ed, which contains in it all the perfection of Life, and then take that ∨ed ∼<sub>sp</sub>, and keep it very choicely in a o- well stopt with white †, then put another Receiver under the X, and receive the second ∇, because it retains yet something of the aforesaid ∼<sub>sp</sub>, though not so strong as the first: ∨ from that second ∇ so long, till nothing else comes but Phlegm, which is no otherwise then as common ∇, tasting a little, if it has yet any Virtue, than may you ∨ yet more, but if it be as the other ∇ pure in taste, then lay aside the Receiver with that second ∇, and put another o- to receive all the Phlegm, ∨ing so long, till nothing more ∨s, and then let all the Phlegm be poured away, because it is that, which brings Death to our Precious Stone, and this the vulgar knows not, but we know. Now have you the ∇, which remained in the bottom of the Vessel black, like melted Pitch: For that ∇ of the ∇ cannot be done with a strong Δ, as Sophisters believe, but it is done by its own ∼<sub>sp</sub>, which

keeps it from burning, because its  $\sim_{sp}$  draws the Soul from its Body, and repels its superfluous Phlegm, and mortifies the  $\nabla$ , and then vivifies it: Now therefore calcine the aforesaid  $\nabla$  in this manner; Take the second  $\wedge$ ed  $\nabla$  (*Aqua ardens mixed with Phlegm*) and pour it upon the black  $\nabla$  (*Pitch*) in its Vessel, and mix well, till it be  $\nabla$ ed, because the  $\nabla$  is presently  $\nabla$ ed. Then put on an  $\times$ , and lute well, and  $\wedge$  the  $\sim_{sp}$  with one wick, as I told you before, till you see Veins, then again separate the Receiver of the  $\times$  with the  $\sim_{sp}$ s, and set it apart, and put another Receiver to, and  $\wedge$  on, looking if there be yet any  $\sim_{sp}$ s there, if not, then the  $\nabla$  which is  $\wedge$ ed, has a taste like hot common Spring  $\nabla$ , which put away again, because such  $\nabla$  is Phlegmatick, which causes Death to our Stone: And after the whole  $\mathfrak{M}$  take the Vessel with all the Matter, which you will then find more hard than before, and this is the reason, because that  $\sim_{sp}$  has attracted the Aereral Soul to it from its Body, it being the place in which the Soul is contained: that Operation repeat so oft, till you see your Matter calcined in the bottom in the Form of a black  $\ddagger$ , or even so long, till you see no more Phlegm arise, so as the last  $\nabla$  to be of as great virtue, strength, smell and taste, as the first: And you must not be ignorant, that in the third  $\mathfrak{M}$  those two  $\sim_{sp}$ s (*ill and well rectified*) are to be mixed together upon their  $\nabla$ , so long, till the  $\nabla$  and  $\sim_{sp}$ s have those signs aforesaid, namely, the  $\nabla$  be calcined, and the  $\sim_{sp}$ s yield no Phlegm. Then take the  $\nabla$ , and with it a fourth part of its weight of the  $\sim_{sp}$ , and put the Matter into your Vessel, which we call *Retentorium*, and place it in a Furnace, continuing an easy heat so long, till the  $\sim_{sp}$  be altogether coagulated in the  $\nabla$ . Know Son! that the Body, which was Dead, puts on white Garments, as, if God please, you shall see, when you try the things aforesaid. Son! this must you repeat with new  $\sim_{sp}$  so long, till you see the  $\nabla$  altogether white as Snow: and then is the  $\nabla$  big and impregnated with Eternal clarity, which will bring forth an Infant, according to this way: When the  $\nabla$  is very white, then Son! take it out of its Vessel, and grind it into a most fine  $\ddagger$ , and this do upon a  $\ominus$  Plate, then again put it into a Vessel, luting the Joints of it well, and set it on a little Furnace, and kindle a  $\Delta$ , continuing it for thirty  $\mathfrak{S}$ s, and in the corners and sides of the Vessel you will find our Infant, born and resuscitated in the likeness of a  $\ddagger$ , most white, most fair, and in such clearness, as the Body of  $\Delta$ : Keep it therefore in high esteem, because it is your *Terra foliata*, and it is called the  $\sim_{sp}$  of sublimed Bodies, converted into *Terra foliata*; so winto the same the Soul, &c.

*Sometimes they impregnated this  $\nabla$  without observing any weight, as thus.*

### ***Another Vegetable $\times$ of Lully.***

#### **In Luce Mercuriorum.**

Take  $\nabla$  red or white, putrefy it in  $\mathfrak{M}$  twenty  $\downarrow$ s at least, that the parts of it may be disunited, and the better separated, then by  $\mathfrak{M}$  of  $\mathfrak{M}$ , with a most gentle  $\Delta$  draw off the *Aqua ardens*, which put in rectification so oft, till nothing of the Phlegm remains: then draw off the Phlegm by  $\mathfrak{M}$  with a  $\Delta$  of  $\mathfrak{E}$ , till a certain matter remains in the bottom of the Vessel like liquid Pitch, and the said Phlegm put apart: then take the said matter, and pour to it of the Phlegm so much, as to swim four Fingers above it, and put it for two  $\downarrow$ s in  $\mathfrak{M}$ , then one  $\downarrow$  in a  $\Delta$  of  $\mathfrak{E}$ , that it may boil leisurely, and you will find the Phlegm much coloured, which empty into another Vessel: set it in  $\mathfrak{M}$  again for two  $\downarrow$ s with new Phlegm, and for one  $\downarrow$  in  $\mathfrak{E}$ , then empty it into another Vessel, and thus proceed till the Phlegm will be no more

coloured, and if Phlegm be wanting, then take the coloured Phlegm, and by  $\mathbb{M}$  draw off one half, or a third part of it by  $\mathbb{M}$ , and operate with it as before; but when that Phlegm is no more coloured, then will there remain in the bottom of the Vessel an  $\nabla$  almost white, the Phlegm having attracted all the  $\mathfrak{z}$  out of it: if you would separate them asunder, put them in  $\mathbb{M}$  of  $\mathbb{M}$ , then the Phlegm only rises, and the  $\mathfrak{z}$  will remain in the bottom of the Vessel most red. Take this  $\nabla$ , and pour to the same of  $\mathfrak{z}$ , (*Vegetable, or Aqua ardens*) so as to swim two Fingers above it, and put it in a  $\Delta$  of  $\mathbb{E}$  for one natural  $\delta$ , so as to boil gently, then draw off ( $\sphericalangle$ ) the  $\nabla$  by a  $\Delta$  of  $\mathbb{E}$  as before, and put it apart: And of new *Aqua ardens* pour to the said  $\nabla$  so much, as to swim two Fingers above it, and set it in  $\mathbb{E}$  for a Natural  $\delta$ , then draw it off by  $\sphericalangle$ ing in  $\mathbb{E}$  as before: and thus proceed till there be no more  $\sim_{sp}$  (*elsewhere called Soul*) remaining in the  $\nabla$ , but all passed over with the *Aqua ardens*, which you may know by the  $\nabla$  remaining in a most impalpable  $\mathfrak{z}$ , and putting it on a Firehot Plate it will yield no smoak, which will be a sign, that it is without  $\sim_{sp}$  (*Soul*): which  $\nabla$  put then into  $\delta$  in an *Athamor*, and there let it stand ten  $\delta$ s in a continued  $\Delta$ . Then take of the *Aqua ardens*, in which the  $\sim_{sp}$  (*Soul*) is, and pour it upon the said  $\nabla$ , swimming one Finger above it, and put it in an *Athamor* for one Natural  $\delta$ : then set it in  $\mathbb{M}$ , and by  $\mathbb{M}$  draw off the *Aqua ardens* without the  $\sim_{sp}$  (*Soul*) the  $\sim_{sp}$  remaining in the  $\nabla$ , then pour on other *Aqua ardens*; and thus reiterate, till the  $\nabla$  has drank up all its  $\sim_{sp}$ , which you will know by putting the  $\nabla$  upon a red hot Plate, because the greatest part of it will turn into Smoak; which  $\nabla$  digest for six Natural  $\delta$ s in an *Athamor*, then put it in  $\mathbb{E}$ , increasing the  $\Delta$ , till by the  $\underline{\mathfrak{z}}$  the Vegetable  $\mathfrak{z}$  rises at the sides of the Vessel, and in the bottom remains the *Terra damnata*, which is not an ingredient to our Work: Which  $\mathfrak{z}$  gather speedily, and whilst it is new; after its rising, mix it with its  $\nabla$  for two  $\delta$ s, and it becomes a  $\nabla$  which has wherewithal to  $\mathbb{V}$  all Metals with the preservation of their Form, and this  $\nabla$  we call *Vegetable  $\mathfrak{z}$* .

*Animal  $\mathfrak{z}$ s may also be made the same way as Vegetable  $\mathfrak{z}$ s thus is made.*

### ***The animal $\mathfrak{z}$ of Lully.***

**In Testam. Novissimo.**

Son! There is another way of this animal  $\mathfrak{z}$  of Nature, in which there is most accurate knowledge, as in Vegetables, which you must perform by the method which we shall teach you; and Son! the way is to take the  $\square$  of Young Men of good Complexion, and put it in a  $\circ$ - Vessel forty  $\delta$ s, till it be putrified: then take a  $\circ$ , and putting on an  $\mathfrak{z}$  in  $\mathbb{M}$  for the space of forty  $\mathfrak{z}$ s,  $\sphericalangle$  a clear  $\nabla$ , and the  $\sim_{sp}$  will remain in the  $\nabla$  (*the Soul as Pitch*) dry it being well luted, and rectify the  $\nabla$  seven times, and the white  $\Theta$  (*A*) which it made in every  $\mathbb{M}$  gather warily, that it may not feel the  $\Delta$ , and put it in its  $\nabla$  ( $\sim_{sp}$ .) Then put the  $\nabla$  and  $\nabla$  (*Pitch and  $\sim_{sp}$* ) together in  $\mathbb{M}$  or  $\mathfrak{z}$  for four  $\delta$ s, then  $\sphericalangle$  in the same  $\mathbb{M}$ , and put it again upon the  $\nabla$ , digest and  $\sphericalangle$  again as before four  $\delta$ s; then take the  $\nabla$  by itself, and put it in  $\mathfrak{z}$  the space of two Natural  $\delta$ s, and  $\sphericalangle$  in  $\mathbb{M}$ , and again putrefy in  $\mathfrak{z}$ , and continue this order five times: Then is the  $\nabla$  ( $\sim_{sp}$ ) perfectly rectified and clear. This work being ended, restore the  $\nabla$  to the  $\nabla$  (*Pitch*) and set it in  $\mathfrak{z}$ , then  $\sphericalangle$  in  $\mathbb{M}$ , and dry up the  $\nabla$  and the  $\mathfrak{z}$  being taken off, and another Cover put on, sublime for the space of twenty four  $\mathfrak{z}$ s the animal  $\mathfrak{z}$  of Nature: Then gather it together, and upon the  $\nabla$ , which remained, pour its (*animated*)  $\nabla$ , and put it in  $\mathfrak{z}$ , and  $\sphericalangle$  in  $\mathbb{M}$ , dry and sublime as before, repeating, till all the  $\mathfrak{z}$  be sublimed. Son! We have revealed

to you every way of knowing our Vegetable  $\clubsuit$ s, and also the animal  $\clubsuit$ , with a Declaration of the whole Magistry. Now, with the help of God, we shew you, that there is one way and means in the animal and in the Vegetable, without any variation.

*This Receipt being less clear, in making no mention of the  $\sim_{sp}$  of Philosophical  $\nabla$ , and yet of no worth without it; I will therefore add his sixth Experiment of the rational Animal, where thus:* Very great, certainly, and incomprehensible Gifts has the most high God vouchsafed to us; in the acknowledgment of which, our Duty is both  $\phi$  to love, worship, and revere him with our whole heart, and everywhere extol his Name with all our might: for besides his creating us out of nothing, and redeeming us with his most precious Blood, he has also made Man partaker of all the Blessings contained in the greater World, and for this reason is called *Microcosm*; for it has by divine inspiration been revealed to us, that all Virtues as well Animal and Vegetable, as Mineral are in Man himself, and this very thing I will prove to be true by this wonderful Experiment: Take the  $\square$  of Bois, which must be from the eighth to the twelfth Year, and no more; which  $\square$  gather from those Boys in the Morning, rising out of Bed, a great quantity of which 'tis convenient for you to have, which must be very well putrified in a  $\ominus$  Vessel, the Vessel being stoped, not to respire, two parts of which Vessel must be full, the other empty, and thus ought it to be placed in  $\nabla$  to putrefy, till the  $\square$  grows black, which commonly happens within forty or fifty  $\delta$ s: but that the  $\square$  may putrefy and grow black in a shorter space of time, this we have had for a secret, and proved it by true Experiment, that mixing and joining a Cup of  $\nabla$ , (*Philosophical*) but first highly rectified with the aforesaid  $\square$ , will accelerate  $\Psi$ :  $\Psi$  being done, put the  $\square$  in an Urinal, ( $\circ$ ) with an  $\times$  and Receiver carefully stoped, two parts of which Vessel must be full, but the third empty, and  $\sphericalangle$  in  $\mathcal{M}$  with a gentle  $\Delta$  one part of three, or till it produces Veins in the Head, which Veins being vanished and gone, remove the Receiver, and being very close stoped keep it with the  $\sphericalangle$ ed  $\nabla$ , which is the  $\phi$  ( $\sim_{sp}$ ) of it, in a place as cold as you can: then continue the  $\mathcal{M}$ , increasing the  $\Delta$ , and its Phlegm will be  $\sphericalangle$ ed, which requires a stronger  $\Delta$  to go over the Helm: and thus continue  $\sphericalangle$ ing, till the Body appears in the likeness of Honey, or melted Pitch, then let the Vessel cool, and keep the Phlegm, which shall  $\sphericalangle$ : Then take the first  $\phi$ , or first  $\sim_{sp}$ , which you  $\sphericalangle$ ed in the beginning, and rectify it thus: Put it into a large  $\circ$  an Arm and a half high, then put into the Mouth of the said Vessel Cotton enough to stop the Mouth of it; which Cotton must be first moistened with  $\mathfrak{s}$ , and pressed out, and tyed to a Hempen Thred, that when you have a mind, you may draw it out of the Neck of the Vessel, and that the Cotton may not fall into the  $\circ$ ; then put an  $\times$  to the  $\circ$  with a Receiver, the Joints being very close, besmeared with Wheat-Flower and Linnen Swaths, that is, impasted with the Pap of Flower bound fast to the Neck of the  $\circ$ , to keep the Vessels from respiring, which past (*Chymical Lute*) being dryed, put the  $\circ$  to a  $\Delta$  of  $\mathcal{M}$ , boiling gently, and the matter will be sublimed into a most precious  $\Theta$ : Yet Son! take notice of this, that the Beak of the  $\times$  must be large and wide, lest the  $\Theta$  rising and subliming out of the  $\circ$  should stop the Mouth of the Beak of the  $\times$ , when it flows over into the Receiver; for if so, the Vessels would be broken, as it has also happened to us, when we brought this Experiment to practice; when you see all the  $\Theta$  gone over by  $\mathcal{M}$ , there will remain in the  $\circ$  a certain Phlegmatick  $\nabla$ , which throw away, as nothing worth; but the  $\Theta$  empty with

care, and keep it in a  $\circ$ - Vessel very close stoped, which  $\Theta$  will be  $\Lambda$ , and we will use it either for the  $\nabla$ ing of Bodies, or for the making of Medecines. There is also another way of rectifying or purging the aforesaid animal  $\sim_{sp}$  or  $\varphi$ : Take therefore that animal  $\sim_{sp}$ , and  $\sphericalangle$  by  $\mathcal{M}$ , and half the Liquor being gone over, remove the Receiver, and throw away that which remains in the Vessel: that which is  $\sphericalangle$ ed,  $\sphericalangle$  again, taking two parts of it, what remains in the Vessel throw away again as before, and what is gone over,  $\sphericalangle$  again a third time, and take little less than all of it, and thus will you have the animal  $\sim_{sp}$  or  $\varphi$  perfectly rectified, wherewith you may exanimate your  $\nabla$ , which you had before remaining in the likeness of liquid Pitch: Take therefore that liquid Pitch, or rather  $\nabla$   $\nabla$ ed, and pour upon it so much of the aforesaid animal  $\sim_{sp}$ , as to rise four Fingers above it, the Vessel with its *Antenotarium* lute, with  $\ddagger$  gummed, that it exhale not, then shake the Vessel or Urinal very well, that the  $\sim_{sp}$  may be incorporated, and the  $\nabla$  being well joined with the  $\sim_{sp}$   $\nabla$ ed, put it in  $\Psi$  for two Natural  $\delta$ s, then take away the *Antenotarium*, and immediately put on an  $\mathcal{X}$  with a Receiver, lute well to prevent respiring, and  $\sphericalangle$  by  $\mathcal{E}$ : Have a care of the fumes when you open the Vessel, for they are exceeding strong. All the  $\sim_{sp}$  therefore being by  $\mathcal{M}$  gone over, increase the  $\Delta$ , that the Soul may be imprinted into the  $\sphericalangle$ ed  $\nabla$ , and lastly again increase the  $\Delta$  thus gradually, till some other  $\Theta$  or  $\ddagger$  be sublimed: When no more will sublime, cool the Vessel, and gather the  $\underline{\delta}$ , and lay it with the animated  $\sim_{sp}$  lately  $\sphericalangle$ ed; then take out the hard and burned matter remaining in the Vessel, and grind it, and pour again to it of new  $\sim_{sp}$  as above, cover the Vessel with its *Antenotarium* again as above, and putrefy, then take away the *Antenotarium*, and putting on an  $\mathcal{X}$  with a Receiver well stoped,  $\sphericalangle$  the animated  $\sim_{sp}$  by  $\mathcal{E}$ ; which being  $\sphericalangle$ ed again as before, increase the  $\Delta$  at last, that some part of the  $\circ$  may be forced over, and the other part of the  $\ddagger$  sublimed; but when you see nothing more will  $\sphericalangle$ , nor any thing sublime, suffer the Vessel to cool, and keep the animated  $\sim_{sp}$  last  $\sphericalangle$ ed with the other  $\sphericalangle$ ed before: So also, if any part of the  $\Theta$  ascends by  $\underline{\delta}$ , mix it together with the aforesaid  $\sim_{sp}$  as before, and keep them all in a Vessel close stoped: then again pour new  $\sim_{sp}$  upon the  $\nabla$ , so as to rise three Fingers above it, and joining an *Antenotarium* to it, putrefy as before, and then  $\sphericalangle$  in  $\mathcal{E}$  as before: but when nothing more will  $\sphericalangle$ , increase the  $\Delta$  as much as possible by adding fuel, that the  $\nabla$  may be calcined, and in this third Operation converted into a Beretine or ash Colour, then the Vessel being cold, and the Receiver with the animated  $\sim_{sp}$  taken away, keep it with the rest of the animated  $\sim_{sp}$ , but put the  $\nabla$  into a Vessel of  $\nabla$  or Chalk, which must be sound, and able to endure  $\Delta$ , covered with the like Vessel, giving it as strong a heat as can be made with wood, and so continue two  $\delta$ s, then by that time you will have calcined the  $\nabla$ ; the Vessel being cold, draw out the said  $\nabla$ , which will be almost white, or of an ash Colour clear and bright, pour so much of its Phlegm upon it, as will swim four Fingers above it, and let it boil in  $\mathcal{E}$  four  $\mathcal{G}$ s, and then decant the Liquor warily into another Vessel, and keep it; dry the remaining  $\nabla$ , and pour to it again of new Phlegm as before, then make it boil as before, then decant as before, and dry the  $\nabla$ ; thus repeat the Magistery till all the  $\nabla$  is  $\nabla$ ed, or the most part of it imprinted into that Phlegm, which probably will happen in the third or fourth  $\mathcal{C}$ : if any thing remains un $\nabla$ ed, throw it away, for it is an empty  $\nabla$  of no Virtue, but the  $\nabla$  which was  $\nabla$ ed in the Phlegm, pass through a Filtre, and then again through a most fine Linnen Cloth, which done, congeal the  $\mathcal{C}$  in a most

gentle  $\Delta$  of  $\Xi$ , in a  $\ominus$  Urinal, to which must be put an  $\times$  with its Receiver: which being congealed,  $\nabla$  again in the same  $\nabla$  lately filtered, then pass it through a Cloth again, and lastly congeal it as before: But this Magistery you must reiterate, till it yields no more Terrestreity in the Filtre: Then keep our Physical  $\ast$ , our *Animal*  $\ddagger$ , our  $\nabla$  *Animal*  $\text{\textcircled{v}}$ , whereof lay a little upon a hot Plate, and if it melt as  $\ddagger$  without smoak, it is a sign you have the  $\ddagger$   $\nabla$ , and perfectly depurated, wherewith you will be able to accomplish many Experiments: This is that  $\text{\textcircled{v}}$ , which has afforded us most seasonable succour, as shall be manifested in the following Experiments.

*To this exanimated  $\nabla$  restore the animated  $\sim_{sp}$  by various imbibitions, according to the ways described in the preparations of Vegetable  $\ast$ s, because, said Lully, there is but one way and method in the animal, as in the Vegetable, nothing varying.*

*But the ways of making these  $\Theta$ s being very tedious, we will for a conclusion add Lully's way of abbreviation.*

## **The Vegetable $\ast$ made by the accurtation of Lully.**

### ***In Testam. Noviss.***

This  $\ddagger$  (*of Nature*) may, my Son! with the help of God be wonderfully abbreviated, and the way is this: To take our liquid Pitch (*after the Phlegm is drawn off*) and put it into a  $\circ$ , in a  $\Delta$  of the third degree, and extract the  $\text{\textcircled{v}}$ , till the  $\nabla$  remains dry and burned. My Son! calcine as I have taught you, and  $\text{\textcircled{v}}$  the  $\nabla$ , and to separate the  $\Theta$  from it, and upon it pour a fourth part of the  $\sim_{sp}$ , which is in the second  $\nabla$ , (*led out of the Ritch*) and digest as above; then drawing off the Liquor (*superfluous, insipid, and to be cast away*) pour again a fourth part, digest and dry as before, till the  $\nabla$  be pregnant, the sign will be, that nothing more (*of the aforesaid Phlegm or Liquor*) will  $\wedge$ , sublime, and you will have the Vegetable  $\ddagger$  clean and pure, and of the same Virtue with the first. I charge you, my Son! with the fear of God, not to reveal this most excellent way of abbreviation to any Man.

*Parisinus in his way of making Vegetable  $\ast$ , declares the  $\text{\textcircled{v}}$  extracted out of the Pitch of Philosophical  $\nabla$ , to be superfluous and inconsonant, Separate, said he, all the superfluous unctuosities, which do burn the perfect and precious Elements mixed and latent in that Vegetable Matter, and are repugnant to that composition: and a little after; After the  $\text{\textcircled{v}}$  of the superfluous unctuosity, and aerial substance, which blacks and burns the other precious Elements of this composition, pour to it its ardent and celestial  $\sim_{sp}$ . Truly, Lully himself has in some Experiments before declared, that  $\text{\textcircled{v}}$ , as also the Phlegm of this  $\nabla$  to be of no Virtue in the present Work: nevertheless in this accurtation of  $\ast$ , he not only uses the said  $\text{\textcircled{v}}$ , and indeed (which you may wonder at) for the abbreviation, of a most tedious labour, but also affirms that  $\ast$  thus prepared, is of the same Virtue with the rest. Sometimes he used also the  $\nabla$  or animated  $\sim_{sp}$ , together with the  $\text{\textcircled{v}}$ , for present abbreviation, thus.*

## **Another Vegetable $\ast$ by the Accurtation of Lully.**

### **Lib. de materia Vegetabili in practica septima.**

Take the best red  $\nabla$ ,  $\wedge$  the ardent  $\sim_{sp}$ , according to Art, so as to burn Cotton, after that the Phlegm, upon the matter remaining in the bottom of the  $\times$ , being thick as liquid Pitch, pour the Phlegm half a foot above it, let it boil three  $\text{\textcircled{v}}$ s, decant the tinged Phlegm, pour on other, repeating so oft, till no more will be tinged, if you have not Phlegm enough, you must draw off the tinged Phlegms in

MB, which being evaporated, a Vegetable ☉ will remain in the bottom of the ☉, the ☿ being drawn out of the Phlegm, the matter will remain like a dry ♀, upon this dry ♀ pour of the ardent ♀ the height of four Fingers, let it boil two ☿s, that which is in the mean time ♀ed pour again to the ♀, let it settle two ☿s, then decant the animated ♀ from the ♀ or Soul of the ♀, pour new ♀ upon the ♀, doing as before, three times: The ♀ being black and calcined, put into a ☉ with a long Neck, and pour the Vegetable ☉ (*aforesaid*) to it, digest in ☿ ten ☿s, then decant, and put it into an ☿, to which add a fourth part of the ardent ♀ animated, digest in a vaporous MB for twenty four ☿s, then continue the superaddition of the other three parts of the animated ♀ every twenty four ☿s, then ♀ away the superfluous, insipid, and useless Liquor gently by ☿, and augmenting the Δ by degrees, sublime the Λ Θ, &c.

*Hitherto of the various preparations of Vegetable ☿s. We will now proceed to the other part of the Coelum Vinosum, namely, the several ways of reducing these Θs into a liquid substance. The Adepts did for the most part ♀ through an ☿ one part of Vegetable ☿ with three parts of the Aqua ardens, to which Liquor they added again one part of the aforesaid Θ, and ♀ed, and that they repeated three, and sometimes four times, to make the weight of the Θ and ♀ equal; for the greater the quantity of the same Θ, the stronger is the quality of the ♀, then lastly they circulated the ♀, thereby to make it more pure and excellent: But though this Method was more in use among the Adepts, yet either their curiosity or sedulity found out also other ways; so instead of the Aqua ardens, wherewith they prepared the Vegetable ☿, as well as the ♀, they sometimes took Aqua ardens circulated, or the Heaven, or Essence of Philosophical ♀, described in Numb. 1. It is thus done.*

### **31. Coelum Vegetabile of Lully Circulated.**

#### **Lib. de materia Vegetabili in practica quinta.**

Take the best white ♀, ♀ the ardent ♀ till it burns Cotton; put this ♀ into a Circulatory two thirds empty, strengthen the Mouth with †, and Bury it in hot ♀, with its Mouth downward, for the ♀ to be circulated and digested the space of forty-five ☿s, or till it swims above more pure and clear, (*in the Form of an ☉, see the Heaven, or Essence of Philosophical ♀, in Numb. 1.*) having seen this sign, take out the ☉ warily, and with a Needle perforate the †, that the impure may flow out, then suddenly turn up the Circulatory, that the pure or more fine may remain, which we call the ardent ♀ circulated, which is of a most delicious Sent: now take the residue, from which the ♀ of ♀ was drawn, and ♀ the Phlegm; and upon the matter remaining like melted Pitch, pour the said Phlegm, so as to swim four Fingers above it, digest two ☿s in MB, decant the tinged Phlegm, and pour on other, and that repeat so often, till the Phlegm will be no more tinged, which is a thing useless in this operation: Now the ♀ calcine in a Reverberatory, pulverize, put it in an ☿, and imbibe with an eighth part of the ardent ♀ circulated, digest in MB, and ♀ some certain superfluous moisture by ☿: continue this imbibition, ☿, and ☿, till the ♀ be impregnated with the dry ♀, which was in the ardent ♀ circulated, of which the sign will be, if it does almost all evaporate, being a little of it cast upon a red hot Plate: This impregnated ♀ being put into a Sublimatory, sublime according to Art into a Λ Θ, which digest in MB two ☿s and more, with six parts of the ardent ♀ circulated, decant the ☿ gently, and if any thing remain un♀ed, proceed with it as before, this ☿ circulate thirty ☿s, and it will be a QE to

be compared in Virtue with the *Aurum potable* of the Ancients.

*As these V's are made either weaker or stronger according to the variety of weight, so also are they more or less pure, by longer, or shorter, or altogether neglected circulation, for some V's there are of this kind, which the Adepts circulated not: For an Example take the following.*

### **32. The less Vegetable V of Lully.**

#### **Lib. de materia Vegetabili in practica prima.**

Take the best  $\nabla$  (red is the best) two pounds of it, put into a  $\circ$  with a blind Head, and luting the joints well, put it in  $\mathcal{M}$ , to putrefy kindly the space of forty five  $\delta$ s, then fit an  $\mathcal{X}$  to it, and augment the heat, that the ardent  $\sim_{sp}$  may be  $\wedge$ ed, which rectify thrice by itself, or till it is free from all Phlegm, and burns Cotton; keep this ardent  $\sim_{sp}$  well stoped in a cold place: take the matter remaining in the first  $\mathcal{M}$ , and draw off the Phlegm, till it remain thick like liquid Pitch, upon which pour of the  $\sim_{sp}us\ ardens$  so much, as to be the space of four Fingers above it, digest three  $\delta$ s in  $\mathcal{M}$ , then  $\wedge$  gently by  $\mathcal{E}$  three  $\delta$ s, and by Virtue of a stronger  $\Delta$ , the ardent  $\sim_{sp}$  will carry over the Soul with it, which it could not do in  $\mathcal{M}$ ; keep the  $\mathcal{M}$ : To the remaining Matter pour new  $\sim_{sp}$ , doing so often, till all the Soul be come over, and that you will know, if by being projected in a small quantity upon a red hot Plate, it yields no smoak, because the matter is now deprived of its Soul, which we call dry  $\nabla$ , which imbibe with an eighth part of the animated ardent  $\sim_{sp}$ , digest for three  $\delta$ s in  $\mathcal{M}$ , then  $\wedge$  gently in  $\mathcal{E}$  the superfluous Liquor, being insipid as common  $\nabla$ : make the second imbibition with a seventh part, and so continue doing as before, till the  $\nabla$  be made heavier by a fourth part of its weight, and it will be disposed to a reduction into a  $\Lambda\ \Theta$  by the way of  $\underline{\alpha}$ : This  $\nabla$  therefore being well pulverized, put into a Sublimatory, administring  $\Delta$  according to Art, and that which you find sublimed white as Snow, is the  $\Lambda\ \Theta$ , which keep in a Vessel well stoped: Take of this  $\Lambda\ \Theta$  one part, of the ardent  $\sim_{sp}$  six parts, digest in  $\mathcal{E}$ , and the  $\mathcal{E}$  is the Vegetable  $\mathcal{Q}\mathcal{E}$  apt to  $\nabla$  the perfect Bodies of  $\odot$  and  $\mathcal{C}$ , to make an *Elixir*, and other Medicines precious and grateful.

*Vegetable  $\mathcal{M}$  Ved in Aqua ardens (one part of the  $\Theta$  to six of the  $\sim_{sp}$ ) makes the present V; but the following is prepared from  $\mathcal{M}$  resolved per deliquium.*

### **33. The Vegetable V per deliquium of Lully.**

#### **Lib. de materia Vegetabili in Practica secunda.**

Take the best white- $\nabla$ , putrefy it in  $\mathcal{M}$  twenty  $\delta$ s, or longer, then  $\wedge$  the  $\sim_{sp}us\ ardens$  according to Art, till it burns Cotton; then draw off the Phlegm, till the matter remains in the bottom of the Vessel thick as liquid Pitch, to which matter pour so much of the Phlegm, as will swim four Fingers above it, digest in  $\mathcal{M}$  two  $\delta$ s, and in  $\mathcal{E}$  one  $\delta$ , decant the tinged Phlegm; pour new Phlegm to the matter, doing as before, till no more will be tinged, and the matter remains at the bottom of the Vessel like a white  $\nabla$ , upon this  $\nabla$  pour the height of two Fingers of the ardent  $\sim_{sp}$ , digest for a  $\delta$  in  $\mathcal{E}$ , and the Soul which is in the  $\nabla$ , will enter into the ardent  $\sim_{sp}$ , decant the ardent  $\sim_{sp}$  being animated, pour off the ardent  $\sim_{sp}$  again upon the  $\nabla$ , doing it so oft as before, till the  $\sim_{sp}$  draws out no more Soul, and the  $\nabla$  remains in the Form of a most fine  $\mathcal{F}$ , being despoiled of all its Soul, which you will know, if it smoaks not upon a fiery Plate; this  $\nabla$  digest ten  $\delta$ s in  $\mathcal{E}$ , then put it in  $\mathcal{M}$ , and pour of the tinged Phlegm so much, as will swim two Fingers over it,  $\wedge$  in  $\mathcal{M}$ , cast away

the  $\mathfrak{M}$  as a thing of no Virtue, then again pour the tinged Phlegm upon the  $\nabla$ , repeating as before, till no Phlegm remains, and the  $\nabla$  is impregnated with all the  $\mathfrak{R}$  that was in the Phlegm: This done, imbibe the  $\nabla$  with the animated ardent  $\sim_{sp}$ , digest with an easy heat in  $\mathfrak{M}$ , till the  $\nabla$  is well dried, then again imbibe, and so oft as before, till the animated ardent  $\sim_{sp}$  is absorbed by the  $\nabla$ , and it made  $\mathfrak{A}$ , which you will know, if a little of it cast upon a burning Plate fumes away for the most part; then put this matter into a sublimatory, and sublime with a subliming  $\Delta$ , and that which is sublimed, is the  $\mathfrak{A} \ominus$  of the Vegetable matter: put that  $\mathfrak{A} \ominus$  into a Phial, digest in  $\mathfrak{M}$  for a  $\delta$ , and it will be reduced into a  $\nabla$ , which we call Vegetable  $\mathfrak{V}$ , which is a wonderful  $\mathfrak{V}$ ent for the radical  $\mathfrak{V}$ ing of the two Luminaries. *These  $\mathfrak{V}$ s the Adepts made sometimes not of Vegetables  $\mathfrak{K}$ , but by the way following.*

### 34. *The Vegetable $\mathfrak{V}$ of Lully.*

#### **Lib. de Mat. Vegetabili in practica sexta.**

Take the best odoriferous  $\nabla$ , put it in a Circulatory large enough, stop the said Vessel very well with  $\mathfrak{A}$  melted, and putrefy in  $\mathfrak{M}$  twelve or fifteen  $\delta$ s, then  $\mathfrak{A}$  the  $\sim_{sp}$  and Phlegm according to Art, till the  $\sim_{sp}$  burns Cotton; upon the matter remaining like liquid Pitch pour six parts of the Phlegm, digest two  $\delta$ s in  $\mathfrak{E}$ , shaking the Vessel now and then, decant the Phlegm being tinged, pour on other, and doing as before, till it has extracted all the  $\mathfrak{R}$ , and a black  $\nabla$  remains at the bottom of the  $\mathfrak{X}$ : put the tinged Phlegm in an  $\mathfrak{X}$ , and  $\mathfrak{A}$  in  $\mathfrak{M}$ , and that which remains at the bottom of the Vessel will be the Vegetable  $\mathfrak{A}$ , pour the ardent  $\sim_{sp}$  to the height of four Fingers upon the black  $\nabla$ ,  $\mathfrak{A}$  by  $\mathfrak{E}$ , and that which is  $\mathfrak{A}$ ed will be the ardent  $\sim_{sp}$  impregnated, to the matter pour new ardent  $\sim_{sp}$ , repeating as before three times, and in the last increasing the  $\Delta$  about the end: Calcine the  $\nabla$  with a  $\Delta$  of Reverberation into whiteness, out of which extract the  $\mathfrak{V} \ominus$  with a little of the Phlegm, the  $\mathfrak{V} \ominus$  being pulverized, put in an  $\mathfrak{X}$ , pour to it the animated ardent  $\sim_{sp}$  about two Fingers,  $\mathfrak{A}$  gently in  $\mathfrak{M}$  the insipid and useless moisture, repeat as before, till the animated  $\sim_{sp}$  ascends without diminution of its Virtue, and then will you have the  $\mathfrak{V} \ominus$  acuated, which put in an  $\mathfrak{X}$ , and pour to it the Vegetable  $\mathfrak{A}$  three Fingers high, digest in  $\mathfrak{E}$  for a  $\delta$ , increase the  $\Delta$ , and  $\mathfrak{A}$  whatsoever can ascend; the  $\mathfrak{M}$  keep warily, because it is the Vegetable  $\mathfrak{V}$ : But if any of the  $\ominus$  remains in the  $\mathfrak{X}$ , you must repeat the same operations, till at length all the Vegetable  $\mathfrak{V}$  passes through the  $\mathfrak{X}$ , which will extract the  $\mathfrak{R}$  of  $\mathfrak{O}$ , being calcined with common  $\mathfrak{V}$  and  $\ominus$ , and lastly with  $\mathfrak{A}$ , which is an excellent *Aurum potable*. *Sometimes they prepared these  $\mathfrak{V}$ s by cohobation alone, without any imbibition: For Example.*

### 35. *The rectified $\mathfrak{V}$ of Lully.*

#### **In potestate Divitiarum.**

Take  $\nabla$ , separate the  $\sim_{sp}$  warily, as soon and as purely as you can, because you will never separate it so warily, but that it will contain in it some of the purest part of this Phlegmatick Substance, or  $\nabla$ : this  $\sim_{sp}$  being once separated, is called  $\mathfrak{V}$ , that is, *Aqua ardens*, the sign of which is, that if you dip a Linnen Cloth in it, it will turn into a flame (*if first kindled*) and not be burned, but if you separate often times, (*rectify*) it is called *Lunaria* rectified, that is, *Aqua ardens* rectified, whereof the sign is, that a Linnen Cloth dipped in it, burns all away: Separate now all the superfluous Phlegm, till none at all remains, and at the bottom will reside

a Pitch; then mix the *Lunaria*, that is, the *Aqua ardens* rectified, with that substance made like soft Pitch, shaking it well, till it be incorporated, and set it to  $\sphericalangle$ , and that which goes over, is called Man's Blood rectified, which *Alchymists* seek for. That Blood is also called  $\Delta$  or Wind, and of this thing spake the *Philosopher*, when he said *Wind carryed him in its Belly*: from the remainder separate the superfluous  $\wp$  (called above *Vegetable*) by  $\sphericalangle$ ing it through a  $\circ$ - $\wp$ , till nothing remains, which  $\wp$  keep a part, till I shall tell you; but the residue will be a substance black and dry, which reduce to a fine  $\mathfrak{z}$ , and mix by little and little with the rectified Man's Blood, and let them stand together for the space of three  $\wp$ s, and then  $\sphericalangle$ , and then this  $\nabla$  is called *Aqua ignea rectificata*, or Fiery  $\nabla$  rectified: then calcine the  $\ominus$  in a Furnace of Reverberation, till it be made like Lime, and this  $c$  or Lime mix with the Fiery  $\nabla$  rectified, and  $\sphericalangle$  seven times, and then is it called  $\forall$  rectified.

*The same  $\forall$  has Paracelsus in his Book, de Elixire Vitae, and the Author of the Appendix of the third Volume of Theatrum Chymicum. These  $\forall$ s differ not from the aforesaid made of  $\mathfrak{z}$ , but only in preparation; in those the whole  $\nabla$  of the Philosophical  $\forall$  is by its own  $\sim_{sp}$  reduced into a liquid substance, with which is performed the same Work, but after another manner: Hitherto ought to be referred the  $\forall$  of Guido, made thus.*

### 36. *The Circulatum minus of Guido.*

#### *In Thesauro Chymiatrico.*

Take of the  $\sim_{sp}$  of (*Philosophical*)  $\forall$  one pound, of the  $\ominus$  of (*the same*)  $\forall$  four ounces, mix, the Joints being well luted,  $\sphericalangle$  through an  $\wp$  in  $\mathfrak{M}$ , pour back the  $\mathfrak{M}$ , and cohobate four times, and it will be prepared. Lully reduces his  $\mathfrak{z}$ s with some difficulty into a liquid substance: but Guido  $\sphericalangle$ s the  $\ominus$  of Philosophical  $\forall$  by four cohobations into the same  $\forall$ : the cause of abbreviation is to be sought in the preparation of that  $\ominus$ , which is two-fold, common or secret; of the common, said Guido thus: The ardent  $\sim_{sp}$  of  $\forall$  being  $\sphericalangle$ ed, draw off the Phlegm, till the matter remains in the substance of the thinner sort of Honey, which will in a cold Cellar yield Crystals like  $\ominus$ , which are called the  $\ominus$  of  $\forall$ , which take out and keep; the remainder evaporate a little while, and take more, &c. *Of the secret way of making this  $\ominus$ , said Guido also, page 8. Thes.* Take of the  $\ominus$  of  $\forall$ , and  $\sim_{sp}$  of  $\forall$ , of each four ounces, digest the space of eight or ten  $\wp$ s, draw off gently in  $\mathfrak{M}$ , and the Phlegm only will ascend, and you will have six ounces of the  $\ominus$  of  $\forall$ , to which  $\ominus$  add again an equal quantity of its  $\sim_{sp}$ , and digest again ten  $\wp$ s, and draw off the Phlegm, pour new  $\sim_{sp}$  to the remaining  $\ominus$ , and proceed as above, and thus may you increase 98 the  $\ominus$  of  $\forall$  as you please: *This latter way of making the  $\ominus$  of  $\forall$ , is not only the multiplication, and addition as well of the quantity, as quality of it, but moreover is also the volatilization of it: It is no wonder therefore, that the  $\ominus$ , whose half part was  $\sim_{sp}$  of Philosophical  $\forall$ , should so easily ascend with the same  $\sim_{sp}$ ; yet is it to be well observed, lest we temper the aridity of the  $\ominus$  of  $\forall$  too much, with too great an addition of Unctuousity, and instead of a  $\forall$  of this Kind, make a weaker of the second Kind.*

*What has been declared of Vegetable  $\forall$ s is also to be understood of animal  $\forall$ s; for an Example we will instance.*

## 37. The animal Heaven of *Parisinus*.

### *In Apertorio.*

Take the ☐ of Children, between eight and twelve Years of Age, of good disposition and health, get that which is good, and a good quantity, and put it in many ☉ Vessels, which you must not fill above two thirds, that it may the better circulate: To every ten measures of ☐ mix of our C. (*Philosophical Aqua ardens*) half a measure, which must be without any Phlegm, the Vessels being very well sealed with †, let them putrefy fifteen ☽s, and then you will find the matter black, and separated from its Terrestreity: And you must know, the longer it remains in ♀, the more perfect will be the work, every five ☽s the ♀ must be changed: then pour it out into the Vessel, which we described in the Vegetable Work, and the Joints being well luted, ♀ till you see the sign, which we spoke of in *Chap. B.* but for a more certain sign, ♀ only two parts, then take away the Receiver, and put another to, continuing the ♀, till it remains like Syrup or melted Pitch, then take these two parts reserved, and ♀ by the same ♀, receiving three parts of four, the remaining fourth cast away, but ♀ half of these three, and again ♀ three parts of four parts of this half, which ♀ twice by themselves, and thus will you have your Flower rectified, with which we extract *Acetum acerrimum* out of its own ♀: Take therefore this ♀, being in the form of Syrup, to which pour the Flower (♂<sub>sp</sub>) the height of three Fingers, cover the Vessel with a blind Head, and lute the Joints with gummed †, put it in ♀ three natural ☽s, and shake the matter in the luted Vessel now and then, as is convenient, that the saline parts may the better be ♀ed; then take away the blind Head, and put on a common ☼, but have a care in this changing, lest the sharpness of the ☽s offend your Eyes: then ♀ gently in ☉, and when you have by such a heat extracted all the ♀, increase the Δ, that the ☼ or Soul of it may ascend also together with the ♀ed ♀, whereof one part will be sublimed, the other part will stick to the superficies of the ♀ in the form of a white †, let the Vessel cool, gather the ☉; being gathered, put it in its ♀, make the Vessel very close, because it contains the animated Flower, (♂<sub>sp</sub>) then take out the dry ♀ remaining, reduce it into † upon a Porphyry Stone, pour to it the Flower (or ♂<sub>sp</sub>) the breadth of three Fingers, putrefy three ☽s, ♀ in ☉, increasing the Δ with Wood as above, repeat the Magistery, till the ♀ remains of an Ash Colour, then calcine it in a Reverberatory, as we taught you in the Mineral Work, in *Chap. 2.* And so you will have the animal ♀ prepared, abounding with so great Virtue, as not to be expressed. O absolute power! upon which all other powers depend, into what thing hast thou infused such Virtue? No Man will comprehend so great a secret, none will believe, unless he himself has seen by Experience, as we have seen. Take the animated Flower, rectify it three times in ☉, always casting away the ♀s, (*Terrestrial Foeces*) then ♀ in ♀ three parts from four, the remainder throw away, this repeat yet once, then ♀ the whole, so will you have the animated Flower rectified. Take now a large Vessel (*a* ○) and put in the rectified Flower, stop the Mouth of the Vessel with Cotton, put on an ☼ with a Receiver, and with a gentle heat of ☉ all or the greatest part will be sublimed in the Form of a most precious ☽, with which (*if you will*) you may acuate our C, which then you must circulate according to the *Chap. D. D.* wherewith you may perfect all your operations (which we taught in the precedent Chapters) which you will sooner complete by this ♀. But if you desire the animal † of Nature, it is necessary for you to sublime

presently after you have rectified the desired Flower, namely, by imbibing the  $\nabla$  according to the method and order which we declared in the Vegetable Work, that is, with an eighth, seventh, sixth, fifth, and fourth part, sublime and use to do as in the Vegetable Work, to wit, by acuating the animated Flower with its animal  $\clubsuit$  sublimed, circulating, and doing all things as in the Vegetable Work. Now Son! you see how I love you, having repeated such things over and over, and with such pains, lest you should have occasion to complain of me, and that you should be expert in every thing, in which I perswaded my self you might err; therefore have we in this Chapter repeated and described that, which no Philosopher ever did in his great Volume, and I may easily believe, that no Philosopher has presumed to describe so long and ample a practice, as this of ours; all which proceeds from my paternal affection towards you, by which I would oblige you under the pain of God's wrath, not to reveal it to any one, but rather burn it, as soon as you have reduced it into use, as you have more than often promised us: My farther advice is, That you would strenuously endeavour to live according to the triumphant Gospel of Grace and Peace: reject and avoid Evil Societies and Actions, as we have often admonished you; but if you do otherwise, you will not please him, who is the Donor of this Famous Knowledge, of every good Thing, and Grace itself.

From the Receipts we note.

1. *That those things which were noted in the fifth precedent Kind, may hitherto also be referred, the  $\forall$ s of this Kind differing only in matter from the antecedent, these were made of Philosophical  $\nabla$  only, those of the  $\nabla\Theta$ s of diverse things, but as to the way of subliming, or the way of making Vegetable  $\clubsuit$ s, they both agree in all things.*

2. *That these  $\clubsuit$ s are called  $\clubsuit$ s of Nature. In the preparation of Philosophical  $\nabla$  there is an  $\nabla$  found, which is called  $\clubsuit$ , existent in the Vegetable  $\forall$ , coagulating its own  $\forall$ ; for the sake of which  $\nabla$ , they called every other exanimated and  $\nabla\nabla$ ,  $\clubsuit$ ; but the animated  $\sim_{sp}$  (Essence,  $\mathcal{R}$ , &c.) they termed  $\forall$ , to be coagulated by this  $\clubsuit$ , but both of them being reduced into one Body, and sublimed, they called  $\clubsuit$  of Nature, (not more  $\nabla$ , but) sublimed.*

3. *These  $\Theta$ s are called  $\clubsuit$ s of Nature, to distinguish them from  $\clubsuit$  against Nature, that is, of every Acid.  $\Delta$ , said Ripley, differs many ways; for one is a natural  $\Delta$ , another unnatural, another elemental, and another *contra naturam*: Natural  $\Delta$  is that which proceeds from the Influence of the Sun, Moon, and Stars, from which are produced the  $\sim_{sp}$ s of burning  $\nabla$ s, the essential vapours of Minerals, as also the Natural Virtues of living things; the unnatural is an occasional  $\Delta$ , which is called a moist  $\Delta$ , made artificially by Philosophers: it is also called a  $\Delta$  of the first degree, which is for the meer temperance of heat called  $\mathcal{M}$ , Stove or Dunghill; in this  $\Delta$  is made the  $\forall$  of our Stone: elemental  $\Delta$  is that which fixs calcines, and burns, and is nourished by things combustible;  $\Delta$  against (or contrary to) Nature,  $\forall$ s violently, breaks, kills, and destroys the governing power of the Form of the Stone: for it  $\forall$ s the Stone into the  $\nabla$  of a Cloud with the destruction of the specifick Form: but it is termed  $\Delta$  contrary to Nature, because the operation of it is contrary to all natural operations, as *Raymond* asserts: for all things that Nature has made, this  $\Delta$  destroys, and brings to Corruption, unless the  $\Delta$  of Nature be added to it, &c. *Med. Phil. page 135.* Wherefore also there are four  $\Delta$ s in our art, namely, the Natural, which is the  $\forall$  *Sericonis*; the unnatural, that is,  $\forall$ , or *Vindemia*, and the*

like: the elemental, *viz.* maintained by Wood and other combustible things; and the  $\Delta$  contrary to Nature, that is, all corrosive  $\nabla$ s, made of  $\Theta$ ,  $\ominus$ , and such like things. *Viatic.* page 342. *but of these in another place, namely, the fifth Book.*

4. *That these  $\Theta$ s are to be used presently after the  $\underline{\alpha}$  of them.*

5. *That Philosophical  $\forall$ , though never better rectified, yet contains in it some certain superfluous moisture, which it expells, either by being circulated by itself, as in the preparation of Lully's Heaven, or imbibed in things  $\forall$ ; as in the ways of making the said  $\Theta$ s.*

6. *That a  $\forall$  made of Lully's Heaven, with the Essence or  $\alpha$  of Philosophical  $\forall$ , is no stronger than the rest, as to the preparation of the  $\ast$ , though it may be sooner made with this  $\alpha$ , than simple Aqua ardens, but as the  $\ast$  already made is mixed, and again circulated not with the thin Philosophical  $\nabla$ , but with the  $\alpha$  or  $\forall$  circulated.*

7. *That the diverse ways of subliming these  $\Theta$ s do most clearly discover to us as well the Nature of that  $\sim_{sp}$  of  $\forall$ , as of these  $\forall$ s, and moreover commends the incomparable Experience of Lully in these things.*

8. *Animal  $\forall$ s, tho' extracted out of the  $\square$ , and other parts of Man, are nevertheless not properly so called, so long as the matter of that  $\sim_{sp}$  of Philosophical  $\forall$  was Vegetable, and only acuated with an animal thing: truly the very  $\sim_{sp}$  of Philosophical  $\forall$  made also out of the animal Kingdom, as also acuated, would notwithstanding differ not from the simple Vegetable  $\forall$ s in the properties of  $\forall$ ing, because it would together with the said simple Vegetable  $\forall$ s, very much vary from the tinging faculty of the compounded Vegetable  $\forall$ s, from which it ought to be distinguished; whereas otherwise it might be ranked among the Vegetable  $\forall$ s.*

## *The Seventh Kind.*

### **Vegetable $\mathcal{V}$ s compounded of the aforesaid Simple $\mathcal{V}$ s.**

#### **38. *The Circulatum majus of Guido.***

**Page 4. Thesauri Chym.**

Take of the  $\sim_{sp}$  of (*Philosophical*)  $\nabla$  six Ounces, of the  $\Theta$  of (*the same*)  $\nabla$  four Ounces, the Vessel being well stopped,  $\wedge$  the  $\sim_{sp}$  in  $\mathcal{M}\mathcal{B}$ , which pour back upon the  $\Theta$  of  $\nabla$ , and again  $\wedge$ , and this ought to be done twelve times: then  $\wedge$  for a  $\boxtimes$  in *Balneo roxido*:  $\Psi$  being done, take out the matter and  $\wedge$  in a  $\mathcal{O}$ , with an  $\mathcal{X}$  of two Heads or Beaks, in  $\mathcal{M}\mathcal{B}$ , and the  $\sim_{sp}$  of  $\nabla$  will ascend through the upper Beak into its Receiver, but the Phlegm through the lower into its Vessel: Take out the  $\Theta$  of  $\nabla$ , pour one half of the  $\sim_{sp}$  of  $\nabla$  to it, and  $\wedge$  with a  $\mathcal{C}$  into the other part of the  $\nabla$ ,  $\wedge$  yet once upon the remainder, and all the  $\Theta$  will ascend into a strong  $\mathcal{V}$ : But if you desire a weaker, add six (*other*) Ounces of the  $\sim_{sp}$  of  $\nabla$ , and if you would have it very weak, pour to it a greater quantity of  $\sim_{sp}$ , but according to the aforesaid weight, it is made our great Vegetable  $\mathcal{V}$ , or *Circulatum majus*.

*Annotations.*

Hitherto of Simple Vegetable  $\mathcal{V}$ s; now follow those which are said to be compounded, not as if they are compounded of more Ingredients, but because they are stronger than the Simple, as well in their qualities of  $\mathcal{V}$ ing, as tinging: The  $\mathcal{V}$ s of this Kind differ not from the former in matter, nor in the method of preparing, but in weight only; for the more aridity you add to the unctuous  $\sim_{sp}$  of *Philosophical*  $\nabla$ , the stronger are the  $\mathcal{V}$ s made. *Guido* made his less *Circulatum* of one part of the  $\Theta$  of  $\nabla$ , and four parts of the  $\sim_{sp}$  of  $\nabla$ ; but the greater *Circulatum* he makes of two parts of the  $\Theta$  of  $\nabla$ , and three parts of the  $\sim_{sp}$  of  $\nabla$ . The greater quantity of the  $\Theta$ , the stronger is the *Circulatum*. The less *Circulatum*s do extract the Essences, or  $\mathcal{R}$ s of things, but the greater *Circulatum*s do  $\mathcal{V}$  the whole Body into a Magistery, as will appear in the second Book.

Vegetable  $\mathcal{V}$ s compounded are made also, if the simple Vegetable  $\mathcal{V}$ s be taken instead of the  $\sim_{sp}$  of *Philosophical*  $\nabla$ , in the Descriptions of them all; as thus.

#### **39. *The $\mathcal{V}$ acutum of Guido.***

**Page 8. Thesauri Chym.**

Take of the Vegetable  $\mathcal{V}$  (*Circulatum minus, described in Numb. 36.*) one pound, of  $\ast$  (*common*) twelve Ounces,  $\wedge$  by a  $\mathcal{C}$  first with a weak  $\Delta$ , then a stronger, and the  $\ast$  will in part ascend, pour it back, and  $\wedge$  yet once: then again add twelve Ounces of new  $\ast$ ,  $\wedge$  strongly in  $\mathcal{E}$ , pour back, and cohobate yet twice, and you will have our acute  $\mathcal{V}$ .

$\ast$  reduced into a liquid substance by the  $\sim_{sp}$  of *Philosophical*  $\nabla$ , is a  $\mathcal{V}$  of the fourth Kind, but the same  $\Theta$   $\wedge$ ed with the *Circulatum minus* of *Guido*, is made not a simple, but compound  $\mathcal{V}$ , and the better for adding so great a quantity of new  $\ast$ . *Parisinus* in the third Kind of  $\mathcal{V}$ s acuates the  $\sim_{sp}$  of *Philosophical*  $\nabla$  with crude Honey, by which way it is made a simple  $\mathcal{V}$  of that Kind, but if mixed with its  $\vee$   $\Theta$ , and  $\wedge$ ed through an  $\mathcal{X}$ , 'tis made a compound  $\mathcal{V}$ .

#### **40. *The Coelum majus of Parisinus.***

**In Apertorio.**

Take B, that is, red  $\nabla$  putrefied, as you know how, put it in a  $\circ$ - $\circ$ , with its  $\mathbb{X}$ , and Receiver well luted, and set it in  $\mathbb{M}$ , wherein must be so much  $\nabla$ , as to swim two Fingers above the said *Lunaria*, and  $\wedge$  gently, and forthwith you will see Veins appear in the  $\mathbb{X}$ ; continue the  $\mathbb{M}$  so long as they appear, and these Veins will be like Tears clear as Crystal, and when Death (*Phlegm*) comes, which kills the  $\sim_{sp}$ , the said Veins or Tears will cease, and appear round as Pearls: then take away the Receiver, stop it, that the  $\sim_{sp}$  may not evaporate, and set it in a cold place, and so have you separated the Soul ( $\sim_{sp}$ ) of it, tho' it contains a little of its Death yet in it, and thus continue the  $\mathbb{M}$  (*the Receiver being now changed*) till all the odoriferous Phlegm is ascended, and the matter remains like melted pitch, black and thick, which observe not to dry overmuch, but according to the said Signs only: And thus will you have two ferments from our B. beware of revealing to any one this Practice, which we communicate to you under the peril of your Soul, for you would be the cause of much Evil in this World, to be committed by the Sons of Iniquity: put it therefore into the hands of Almighty God, who knows the Will of those that live according to his Will, and the triumphant Gospel, for the Glory of which you have extracted the Form out of B, and the same way you may extract from all Individuals Animal and Vegetable. *Cap. secundum significatum, per C.*

Take the Soul ( $\sim_{sp}$ ) of it reserved in the cold place, and  $\wedge$  half of it in  $\mathbb{M}$ , or till the precious Veins cease from ascending, rectify yet twice, observing the same Rules, but the third and fourth time, so soon as the Veins appear, leave off  $\wedge$ ing, and try whether it will burn a linnen Cloth, if not, repeat the  $\mathbb{M}$  till it does: then cohobate by itself four or six times in  $\mathbb{M}$ : And thus have you acquired a way fit for the rectifying of the said Matter or Soul, ( $\sim_{sp}$ ) which is of so great Virtue, as not to be expressed by any Tongue, or the Secrets, which the Eternal God has vouchsafed to it, recited; as when we were at *Venice*, that Famous City, we both saw some Experiments of it; and so keep it well in a cold place. *Cap. tertium significatum per D. D.* Having declared the method of rectifying and separating our ardent  $\sim_{sp}$  from its Death, depraving its Virtue and Power: you must now know, that it is not able to  $\Psi$  the two Luminaries, and reduce them into action, except it be first acuated, as I shall tell you: Though this preparation is to be taught in general, *in Cap. F.* yet to prevent the loss of time, so soon as you have rectified your ardent  $\sim_{sp}$ , otherwise called the first Flower, I had rather have you forthwith put it into Practice, which we have in this *Chapter signified by these two Letters, D. D.* whereof one denotes the acuition of it, the other its Royal Acuator, that is,  $\ominus$  extracted out of Honey, by the way which we have oftentimes shewed you, that is, with its most precious  $\nabla$  (*of Honey, or the  $\Psi$  described in the third Kind, Numb. 10.*) and though this  $\nabla$  be good enough, yet this  $\nabla$ , being acuated with its most precious  $\ominus$ , of which you will be more certain, will recompence your Labour, and abundantly sustain you, till you attain to the end of your Labour, the great Medicine. Now to the purpose, Take white Honey of young Bees, put it in  $\Psi$  in large  $\circ$ s, with their  $\mathbb{X}$ s in  $\mathbb{M}$ , and make it boil continually for an  $\mathbb{E}$ , the rest of the time let it remain in a temperate heat, and this do for the space of fifteen Natural  $\delta$ s, then pour to the matter so much of C, as to swim the breadth of four Fingers above it, covering the Vessels with the blind Heads, and putting them in  $\Psi$  three Natural  $\delta$ s; then put on the  $\mathbb{X}$ s with their Receivers, and the Joints being well luted,  $\wedge$  in  $\mathbb{M}$ , and when seven parts of eight are  $\wedge$ ed, or (which is a more certain sign) when you see round tears or drops ascend, lay aside the Receivers close

stopped, that nothing may evaporate, keep them in a cool place, for the acuition of the matter; then continue the  $\mathbb{M}$ s in the same degree of heat, till nothing more ascends; but if necessity requires a greater  $\Delta$ , have a care of making it too strong, and when nothing will ascend by the said Rule, take away also these Receivers, and keep them, because they contain the second  $\nabla$  or Phlegm for the extraction of the most precious  $\Theta$ : Now put your matter in  $\text{E}$ , and  $\wedge$  with a heat of the third degree, the  $\text{e}$  being  $\wedge$ ed, suffer the matter to cool, which being pulverized, reverberate in an Earthen Dish in a Reverberatory for eight  $\text{ds}$ , or till it be calcined enough; the sign will be when you find it of an Ash Colour: then pour of the reserved Phlegm to it so much as to cover it the breadth of two Fingers; the Vessel being covered with a blind Head, keep it in  $\text{MB}$  two or three  $\text{ds}$ , decant the Liquor, and pouring on new Phlegm, repeat so oft, till you have extracted all the  $\Theta$ , which will exceed Snow in whiteness: And this is that  $\Theta$ , wherewith we acuate our simple C, (*the ardent  $\sim_{\text{sp}}$  for a  $\text{V}$  of the Fifth Kind*) this is that which gives the beginning of Vegetation to both the Luminaries, reducing them into the Nature of a QE: And with the same may you also acuate, and augment its own  $\nabla$  (*of Honey, or  $\text{V}$  of the Third Kind*) which has the power of Vegetating all Minerals. With this alone will you support your self in your necessity, so as to be in duty bound, my Son! to give thanks to the absolute power: Be careful not to disclose so great a secret to any Man; for we have now declared it so plainly, that 'tis impossible to add any thing more. Now take your decantations, which you drew off in  $\text{MB}$ , that the  $\Theta$  may remain most white, which you must  $\text{Ve}$ , filtre, and congeal three times, and it will be fit for all your operations. Now let us descend to the practice of acuition. Take of the  $\Theta$  aforesaid one ounce, to which being well pulverized, pour four parts of C, that is, the first  $\sim_{\text{sp}}$  (*ardent, but because a  $\text{V}$  of the fifth, and not of this Kind, would be made by this  $\sim_{\text{sp}}$ , therefore is C, being acuated with Honey, or the mellifluous Heaven of Parisinus, a  $\text{V}$  of the third Kind to be taken*) in a blind Head, and the Joints well luted, putrefy the space of two Natural  $\text{ds}$ , then put on an  $\text{X}$  with a Receiver, and  $\wedge$  in  $\text{E}$ :  $\mathbb{M}$  being ended, take a pound of the  $\Theta$  remaining in the  $\text{C}$ , and add to it four times the quantity of C, putrefying, and  $\wedge$ ing in  $\text{E}$  as before, and the Magistery so often repeat, till all the  $\Theta$  ascends together with its Celestial  $\sim_{\text{sp}}$ , or C, and by this way may you acuate and multiply as you please: but remember that one part of  $\Theta$  requires four parts of C, (*in this place, the Coelum mellifluum of Parisinus.*) And you must know, I tell you no fabulous Stories, but very distinctly declare to you the order of true Practice, yet with this Proviso, That when first you have brought it into action, you would altogether conceal it, considering with how great obscurity the ancient Philosophers delivered theirs, which notwithstanding they had not done, but to restrain the ignorant from being too arrogant, for the same reason also do we desire, that, as we have more than often admonished you, you would keep secret, and in convenient time and place work for your self, and the poor of Jesus Christ. *Cap. quartum significatum per E.* We ought to return infinite thanks to the goodness of the Eternal God, in teaching us so bountifully the way of preparing our Heaven, and making us partakers of so admirable and inestimable a favour. Certain it is, when I had compleated this most secret Science, and seen real transmutation the first time, I was in a manner astonished, and often lifting up my Eyes to Heaven, fell prostrate upon the  $\nabla$ , giving thanks to Almighty God. Now to the purpose: Take a large  $\text{o}$  of such a size, as I shewed you one at *Murarium*, into which put two or three pounds of that  $\text{V}$ ,

stop it well, and circulate in  $\mathfrak{M}$  or  $\mathfrak{V}$ , but have a care lest in changing the  $\mathfrak{V}$  you impede the circulation, and so let it circulate the space of forty Natural  $\mathfrak{L}$ s, and then you will find your matter clear as Crystal, with a Sediment in the bottom like Silk, which decant warily into another  $\mathfrak{O}$ -, keep it very close in  $\mathfrak{M}$ , and you will have a Simple Vegetable  $\mathfrak{V}$ , (*if made of the ardent  $\mathfrak{L}$ <sub>sp</sub>, and  $\mathfrak{O}$  of Honey, but a compound, if prepared with the Coelum mellifluum of Parisinus and  $\mathfrak{O}$  of Honey*) our Heaven is in Virtue beyond expression, herewith do we truly calcine and  $\mathfrak{V}$  the Luminaries, with the preservation of their radical moisture. This is that which will reduce imperfect as well as perfect Metals from power into action. And though I may seem not to have delineated to you the Form of the  $\mathfrak{O}$ -, yet I know, and do remember, that I left some of them at your House, and many other of our  $\mathfrak{O}$ s, which are every one good. Govern your self according to your discretion, we having sufficiently manifested to you the way of Truth in this Chapter.

From the Receipts we observe.

1. That the  $\mathfrak{V}$ s of this seventh Kind differ from the former simple  $\mathfrak{V}$ s, not in matters, nor in ways of making, but in the weights and use of the Ingredients.

2. That these  $\mathfrak{V}$ s tinge not their  $\mathfrak{O}$ , which is the property of compound  $\mathfrak{V}$ s. Every Vegetable  $\mathfrak{V}$  contains indeed its own tinging  $\mathfrak{A}$  in its Bowels, sufficient both for itself and others, as will be demonstrated in the third Book, but especially in the fifth, nevertheless we affirm, that every  $\mathfrak{L}$ <sub>sp</sub> of *Philosophical*  $\mathfrak{V}$  wants  $\mathfrak{R}$ , as being not acuated with things more tinging.

## *The Eighth Kind.*

### **Vegetable $\forall$ s compounded of Simple Vegetable $\forall$ s, and common $\neq$ , or other Metals,**

#### **41. The *Ignis Gehennoe* of *Trismosinus* made of the $\sim_{sp}$ of *Philosophical* $\forall$ , and $\forall$ Sublimed.**

##### *Page 7. Aurei Velleris Germ.*

Take of  $\natural$  calcined,  $\ominus$ , of each two parts, of  $\Theta$  decrepitated, one part, mix, take of this mixture and  $\forall$  sublimed, of each one pound, sublime by the Law of Art, mix the  $\neq$  with new mixture of  $\Theta$ s, and sublime, and that repeat three times: To this  $\forall$  thus sublimed and pulverized pour the  $\sim_{sp}$  of (*Philosophical*)  $\forall$ , and draw it off in  $\mathbb{M}$  to an oleity, cohobate sometimes, and the fourth time will ascend the  $\forall$  together with the  $\sim_{sp}$  of  $\forall$ , rectify the  $\mathbb{M}$  till it leaves no Faeces, and it will be a  $\nabla$  burning like Hell-  $\Delta$ : This  $\nabla$  rectify again in  $\mathbb{E}$ , till it ascends without leaving any Sediment; lastly,  $\wedge$  through a Paper seven times double in  $\mathbb{M}$ , and you will have a  $\nabla$  truly  $\sim_{sp}$ ual, which keep in a Vessel close stoped, by reason it is very A.

##### *Annotations.*

*The Kind immediately antecedent is indeed computed in the number of the greater Circulatums, or Vegetable  $\forall$ s compounded, because the  $\forall$ s of that Kind do in the power of  $\forall$ ing excell the other Simple  $\forall$ s, but not in  $\mathbb{R}$ , which that as well as those do want; but we will now offer those which shall be better; they will not only  $\forall$ e, but in  $\forall$ ing moreover tinge the things  $\forall$ ed in them, and so make them better; they will not only extract the Essences of things, but transmute whole Bodies into Magisteries: Amongst these, the Vegetable  $\forall$ ial  $\nabla$ s, made of common  $\neq$ , and simple Vegetable  $\forall$ s have priority; for many of the Adepts being so taught by Experience, have called common  $\neq$  the open Metal, for it is sooner  $\forall$ ed than the other Metals, and does by its aridity more temper the unctuousity of the  $\sim_{sp}$  of *Philosophical*  $\forall$ , than the individuals hitherto used in the antecedent Kinds of  $\forall$ s: As concerning this matter, hear the Philosophers, and above the rest the great Paracelsus, Prince, without question, of all the Adepts, who said, If you intend to convert Metals into a Magistery, and tinge the whole Body altogether into an Essence, you must take the chief and open Metal, to which all the rest have affinity in Nature, and putrefy it in its own Matrix, which is situated in  $\nabla$ , and is called the Mother of all Metals, (*Paracelsus his Circulatum minus made of common*  $\Theta$ ) purge it from superfluties, and reduce it into its liquid first being, that is, the Metallick *Acetum acerrimum*, the *primum Ens* of  $\forall$ . *Lib. 10. Arch. Cap. 3. page 37.* As a temperate Essence (*he goes on*) is drawn out of Herbs (as out of a Vine, for example) by which very Essence, the like Essence may be extracted out of all sorts of Herbs and Roots, so, as that the  $\forall$  of  $\forall$  shews not its own Nature, but the Nature of that with which it is essentiated; for the like reason out of Metals and Minerals, the like  $\forall$  or  $\sim_{sp}$  is extracted out of the open and middle Metal  $\forall$ . *Lib. 10. Arch. page 39.*  $\forall$  *vive* is the Mother of all the seven Metals, and ought deservedly to be called the Mother of Metals, for it is an open Metal. *Libro de rebus naturalibus, page 87.* Wherefore call to mind those things which have been said before of half perfect Natural Things, among which  $\forall$  *vive* is one, which is not brought into compaction, but left*

in liquidity: Besides you must know, that every generated thing which is *open*, as  $\ddagger$ , is like an open House, into which every Man that will may enter, for so lies  $\varnothing$  open, that every Physitian may take what he will from it, but it is not so with  $\text{\textcircled{C}}$ ,  $\text{\textcircled{A}}$ , Tin, &c. for that Gate is shut by coagulation, till opened, Ved, and reduced into the first matter by Art, which Metals have indeed many impediments, such as are not in  $\varnothing$ , for it *is open*, and wants nothing but the direction of preparation. *Tract. 2. lib. 2. de morbis metallicis. 723.*

Basilius *agrees with Paracelsus, saying:* In the beginning of Generation the first of all is  $\ddagger$ , being *open*, and loosely coagulated, because it has little  $\Theta$  communicated to it, and therefore is more  $\sim_{sp}$ ual than Corporeal: the rest of the Metals being derived from its Essence, have more  $\Theta$ , and therefore are made more Corporeal. *Lib. de rebus natural. & supernat. Cap. 2.*

Chortalassaeus *affirms the same saying:*  $\ddagger$  is of diverse Colours, white, skyish, ash, blackish, one slow, another swift, yet in itself an *open Metal*, and has a Body easily transmutable. *Cap. page 359. Volum. sexti Theat. Chym.*

In searching for  $\text{\textcircled{A}}$ , despair not, *said Sendivogius*, I tell you by all that's sacred, it is in  $\text{\textcircled{C}}$  and  $\text{\textcircled{A}}$  most perfect, but in  $\ddagger$  most easy. *Page 213. lib. de Sulphure. Of the antient Philosophers I will add Arnold, who in Lib. 1. Cap. 7. Rosarii, said:* The Medicine is as well in Metallick Bodies, as also in  $\ddagger$ , as to Nature, because they are found to be of one Nature, but indeed in these Bodies harder, in the  $\ddagger$  nearer, but not more perfectly. In  $\ddagger$  alone it is found more easily and more nearly, not more perfectly, it being the Father of both those Luminaries, and all things fusible, for they are all derived from it, and therefore are they all resolved into it, because Nature embraces its own Nature more amicably, and rejoices with it more, than with that which is Heterogeneous. For in it is the facility of extracting that subtle substance.

*Among the Metals there is none that sooner mixes with the  $\sim_{sp}$  of Philosophical  $\vee$ , and is more easily altered, than  $\ddagger$ , wherefore the Adepts esteemed it as an open Metal; all other Metals and Mineral Bodies are with very great difficulty Ved by the  $\sim_{sp}$  of Philosophical  $\vee$ , but being once counited with this  $\sim_{sp}$ , they are as well as  $\varnothing$ , converted into a third substance, never to be divided into their constitutives, that is, Metal and  $\sim_{sp}$ ; This open Metal they made more open sometimes by the acidity of  $\Theta$ s; so Trismosinus did sometimes sublime common  $\varnothing$  for his Hell  $\Delta$ : yet principal care must be taken, that such  $\text{\textcircled{V}}$ s as these made of  $\text{\textcircled{V}}$ , be by being dulcified with longer than ordinary circulation, or repeated cohobations, freed from all the acidity of the  $\Theta$ s; but this operation being full of danger, truly contrary to the Rule of Vegetable  $\text{\textcircled{V}}$ s, which excludes every Acid whatsoever, we have therefore thought good to advise young Beginners to use crude  $\varnothing$ , as safer than sublimate. Instead of these we will therefore commend the  $\text{\textcircled{V}}$ s made of crude  $\ddagger$ .*

## 42. The Alchymical $\varnothing$ of Ripley.

In Concord. Raym. & Guidon.

Take of crude  $\varnothing$  well purged one Ounce, of our Fiery  $\text{\textcircled{V}}$ , or former Vegetable  $\Theta$  reserved (*in the Fifth Kind in Numb. 23.*) three Ounces, grind both together very fine upon a Marble, till they be incorporated, then put the matter in a warm  $\text{\textcircled{M}}$ , and let it be all Ved into a kind of white Milk, put it all upon a pound of crude  $\varnothing$ ,

and let it be all Ved into the like Milk, and thus do *in infinitum*. This ☿ being Ved putrefy in MB, then ♄ in E first with a gentle Δ, and an insipid ∇ will ascend, which must be thrown away: then the Δ being more increased, another ∇ will ascend more thick, which ∇ indeed Ves all Bodies, putrifies, cleanses and fixes them, at the end with a more vehement Δ will an ☿ ascend of a Golden Colour, which must be preserved for the Ving of the red Ferment, and for the multiplying of the red Elixir, for it is our peculiar ☿, not yet ∇ by Nature.

*Elsewhere instead of ♁ fired (that is, the ♁<sub>sp</sub> of Philosophical ∇ dried in the Θ of ♁, or Vegetable ✱ made of the Θ of ♁, but not yet sublimed) Ripley sometimes used some simple Vegetable ☿, with which he made the exalted ∇ of ☿, as follows.*

### 43. The exalted ∇ of ☿ of Ripley.

#### Cap. 12. Philorcii.

Take *Nigrum nigrius nigro*, and ♄ an *Aqua ardens*, and fortify it with *Pepper, Squilla, Pyrethrum, Euphorbium, Solatrum, Anacardus*, grains of *Paradise, Staphis-agria*, and the like in acuity: but this is a great secret. Take the ∇ of the fifth fortification, and ♄, pour it upon ☿ so, as to swim two or three Fingers above it, stop the Vessel to prevent exhaling, put the ☿ in MB to ∇ for a ☒, that which is Ved of it empty into another Vessel, and keep: pour new ∇ upon the ☿ not Ved, and proceed as before, thus continuing, till you have one pound of ☿ Ved: Then put the ☿ together in MB the space of fifteen δs, and after that ♄, and that which ascends keep apart in a Vessel, not to respire, and upon the remaining Faeces pour new ∇, and proceed by MB as above, and this Work continue, till all the ☿ is exalted: But this is not the Work of idle and sloathful Men. Now this ∇ thus exalted is by the Philosophers called by many Names, for it is *Lac Virginis, Aqua roris Maii, and Aqua Mercurii*.

*Nigrum nigrius nigro, and Philosophical ∇, we have proved before by Lully to be Synonymous: the fortification or acuition of that ∇ or ♁<sub>sp</sub>, with Pepper, Squilla, &c. we taught in the second Kind. ☿, though an open Metal, is yet hard enough to be Ved in the aforesaid ☿ of the second Kind, but the stronger the simple Vegetable ☿s are, the sooner also is it Ved; an Example you will have in the following Glorious ∇ of Lully, where ☿ is in the space of six δs Ved in the Coelum Vinosum of Lully, by a ☿ of the sixth Kind.*

### 44. The Glorious ∇ of ☿ of Lully.

#### In Testamento Novissimo.

Take of common ☿ one pound, put it in a ♁ Vessel, and pour upon it of the Vegetable ☿ (above described in the Sixth Kind in Numb. 30.) so much, as to swim four Fingers above it, set it in MB or ☿ six δs, and it will be all Ved into a Glorious ∇, elevate the ☿ gently by MB, and at the bottom of the Vessel will remain the Light of Pearls, and Soul of Metals: This we meant in the Chapter which begins: *Oportet nos cum eo incipere, & cum eo finire*. Then take of this Glorious ∇ of ☿ one pound, and mix it with 2 pounds of the Vegetable ☿, coelificated (of *Coelum Vinosum*, in Numb. 30.) and it will all become one ∇, with which you will ∇ all Bodies, as well perfect as imperfect, for the Production of our ♁.

The same way almost he prepares that which he calls the incalcinated ☿.

## 45. The incalcinated $\Psi$ of *Lully*.

### *In Experim. 34.*

Take common  $\phi$ , brought out of *Spain* in Skins sealed with a *Spanish* Seal, to prevent Sophistication, force it through a fine Skin, then take the  $\phi$  ial  $\nabla$ , extracted from  $\phi$  by the Magistry, as we taught you in the Experiment of three Vessels, as you know, and so  $\Psi$  the  $\phi$ ; being all  $\nabla$ ed, draw the  $\nabla$  from it by  $\mathcal{M}$ , and in the bottom of the Vessel will the  $\phi$  remain in the Form of an  $\mathfrak{A}$ : This therefore we will use to be incerated (*circulated rather*) into our Heaven or our coelificated  $\Psi$ : Take therefore four pounds of the coelificated  $\Psi$  (*the Vegetable Heaven described in the Fifth Kind in Numb. 17.*) and one pound of the aforesaid  $\phi$  reduced into  $\mathfrak{A}$ , and join them together, then will you have at length the incalcinated  $\Psi$ , with which you will  $\Psi$  the two Luminaries, preserving their Form, and not only preserving it, but also propagating it in *infinitum*.

*The Receipt of this  $\Psi$  is plain, yet must we declare what he means by the  $\phi$  ial  $\nabla$  extracted by the Magistry of three Vessels, the Description of which  $\Psi$  we read thus.*

## 46. The $\phi$ ial $\nabla$ by three Vessels of *Lully*.

### *In Experim. 13.*

Take *Spanish*  $\phi$ , which is brought in Bladders with the Seal of *Spain*, that it may not be adulterated; sublime it thus: Take  $\Theta$  dried from all Phlegm, and common  $\Theta$  prepared, and decrepitated, or first burned in  $\Delta$ ; join the  $\phi$  with these two, grinding very well, then sublime in a Vessel, at first with a gentle  $\Delta$ , then increase the  $\Delta$ , till it be perfectly sublimed: the Vessel being cold, gather the  $\mathfrak{A}$  carefully, and beware of the fumes, being Venomous; imbibe the  $\mathfrak{A}$  very well with the  $\mathfrak{A}$  of  $\mathfrak{F}$  (*per deliquium*) and  $\Psi$ , then put the matter into a  $\mathcal{C}$ , and administer  $\Delta$ , till  $\phi$  *vive* is gone over into the Receiver; sublime again as before, with the same new Matters, then as before vivify by a  $\mathcal{C}$ , thus repeat the Magistry four times: Then take this  $\phi$  thus prepared, and make it boil with (*Philosophical*)  $\Psi$ , being dried, press it through a Goats Skin: Then take this  $\phi$ , and put it in Vessels (*three Aludells*) which must be firmly and strongly joined together, and covered on all sides with strong *lutum sapientioe*, then prepare a Furnace, in which these Vessels may be fitly placed, so as that they may all have equal heat; but the Receiver must by no means feel the  $\Delta$ , so also the Beak of the first Vessel, through which the  $\phi$  is to pass, must be out of the Furnace: Then give  $\Delta$  to the said Vessels, so as to be red hot, both within and without, then put in the  $\phi$  through the Pipe on the outside of the Furnace, and presently stop the Mouth of the Pipe with Cotton; and by the sharpness of the  $\Delta$ , part of the  $\phi$  will in a short time  $\wedge$  into the Receiver; but one part in the likeness of  $\nabla$ ; separate the  $\nabla$  from the  $\phi$ , and keep it, but that which remains quick, cast again into the said Vessel as before, so oft, till it be through the sharpness of the  $\Delta$  all converted into  $\nabla$ , empty the Receiver every time into another Vessel, and keep it well stopped: Then take of this  $\nabla$  four Ounces, and of the  $\mathfrak{A}$  or  $\Theta$  of the *first Experiment* ( $\Theta$  of  $\mathfrak{F}$  impregnated with the  $\sim_{sp}$  of *Philosophical*  $\nabla$ ) one Ounce, make it go over together with the said  $\Theta$ ,  $\wedge$ ing that  $\nabla$  in  $\mathcal{E}$  with a most gentle heat at first, then in the end increasing the  $\Delta$ , till more will not  $\wedge$ : Then take new  $\Theta$ , or  $\mathfrak{A}$  of the same *first Experiment*, and join it with

that  $\nabla$  a little before  $\sphericalangle$ ed, and make it go over again,  $\sphericalangle$ ing by  $\Xi$  as before; but this Magistry you must repeat five times, mixing one Ounce of the said  $\Theta$  or  $\circ$  of the *first Experiment* every time with three Ounces of the said  $\nabla$ ,  $\sphericalangle$ ing as before in  $\Xi$ , with the same degree of  $\Delta$ , and the same weight as before, as well of the  $\nabla$ , as of the  $\Theta$  or  $\circ$ : And by this means will you by the help of God, have a Mineral and Vegetable  $\nabla$  united together, which has the power of  $\Psi$ ing  $\phi$ , and all Metals, especially the two Luminaries: For the multiplication of this  $\nabla$  you must proceed thus; Take one Ounce of  $\phi$  purged, and five Ounces of the said sharp  $\nabla$  (*now prepared*) join these two together in a small  $\circ$ , lute it well, then will the  $\phi$  be forthwith  $\Psi$ ed, which  $\Theta$  put in a little Urinal, with an  $\times$  and Receiver, the Joints well luted  $\sphericalangle$ ing in  $\Xi$ , and it will all come over into a  $\nabla$ , some Terrestreity of no moment being left in the bottom of the Vessel: Then may you this way multiply the said  $\nabla$  as much as you will, *viz.* by taking five parts of it, and one of  $\phi$  purged,  $\Psi$ ing first, and  $\sphericalangle$ ing through an  $\times$  as before.

*He revivisies  $\Psi$ , to be purged after the common way, by the  $\circ$  of  $\nabla$ , and  $\Psi$ ; being now purged, to digests it in  $\nabla$ , that is, Philosophical; for common  $\sim_{sp}$  of  $\nabla$  would be here of no effect, wherein this  $\Omega$  with Philosophical  $\nabla$ , much of the permanent unctuousity sticks to the  $\ddagger$ , altering it exceedingly; then he puts it into diverse Aludels, joined together, and to the Receiver, and made red hot, in order to be converted into a  $\phi$ ial  $\nabla$ : The way of  $\sphericalangle$ ing by Vessels red hot, I find in many places to have been much in use among the Adepts, but whether they contrived this way for the abbreviating, or more exquisite way of operating, or for what other cause, I know not. Basilus, Lib. particularium, in particul. Solis,  $\sphericalangle$ s not  $\phi$ , but  $\mathcal{O}$  often extinguished in the Philosophical  $\nabla$  through a hot Vessel into a red Liquor. Take of Aurum fulminans, said he, one part, of the Flowers of  $\ddagger$  three parts, calcine with a gentle  $\Delta$  till the  $\ddagger$  be consumed, the red hot matter extinguish in the  $\sim_{sp}$  of  $\nabla$ , acuated with some drops of the  $\sim_{sp}$  of  $\nabla$  (*the Vegetable  $\Psi$  made of the  $\Theta$  of  $\nabla$* ) decant the  $\sim_{sp}$ , and the  $\ddagger$  dry at the  $\Delta$ , to which being dryed, add again three parts of the Flowers of  $\ddagger$ , calcine and quench as before: This Work repeat six times, that the  $\ddagger$  of the  $\mathcal{O}$  may be made like Butter, soft and fat, which must be carefully dryed, because it melts with a little  $\Delta$ , this  $\ddagger$  being a little heated put into a  $\mathcal{O}$  with a Pipe, and made red hot, and the Pipe being presently stopped,  $\sphericalangle$  the red drops falling into good  $\sim_{sp}$  of  $\nabla$  put before into the Receiver.*

*If the  $\mathcal{O}$  being diverse times extinguished in the  $\sim_{sp}$  of Philosophical  $\nabla$  is made soft and fat, why might not this be also done in common  $\phi$ , digested according to the Receipt, in the same  $\sim_{sp}$  of  $\nabla$ ? But suppose Lully proposed it only to himself, to reduce  $\ddagger$  into a common acid Liquor, yet does he out of this, with the addition of the  $\Theta$  of  $\nabla$  of the first Experiment, make a Vegetable  $\Psi$  of the Fifth Kind, with which he  $\Psi$ es common  $\ddagger$ , and reduces it into a  $\phi$ ial  $\nabla$ : then he  $\Psi$ es common  $\phi$  by this  $\phi$ ial  $\nabla$ , and draws it off so, as to remain in the Form of an  $\circ$ ; which  $\circ$  of  $\phi$  being  $\Psi$ ed in the Vegetable Heaven, he circulates, and being circulated, calls it the incalcinated  $\Psi$ . If instead of the  $\circ$  of  $\phi$  you take crude  $\phi$  reduced into the true first matter of  $\phi$ , and acuate the Vegetable Heaven with this  $\phi$ ial  $\Psi$ , you will make the same, trulya much better incalcinated  $\Psi$ . The way of making the  $\ddagger$  of Nature of common  $\ddagger$  is this following.*

## The ☿ ial ✱, or ☿ of the ☿ of *Lully*.

### *In Experim. 18.*

Take ☿ being twice sublimed with ⊕ and ⊖, put the sublimate upon an Iron Plate, being first very well pulverized, add to it two Ounces of Tin calcined, then set it in a moist place, and it will be ∇ed: sublime again, and lay it upon an Iron Plate as before, and it will be all ∇ed, and thus may you ∇ as much ☿ as you please: then take this ∇, and rectify it seven times in ⊕, or till it will yield no more Terrestreity, then ∨ it in ℳℬ with an easy heat, and ∨ one part of ten, which is of no use, being Phlegm, which it contracted in the moist place, then know the weight of the ∇ remaining in the bottom, and to every four Ounces put one Ounce of the Vegetable ⊖ of the *first* or *second Experiment*, being both of the same strength, then ∨ in hot ⊕ with an ✱ and Receiver well luted, which being all ∨ed, add new ⊖ to it again, observing the same weight as before, of the ⊖ as well as ∇, then ∨ again as before, and this same way ∨ four times, to every ℳ adding new ⊖ as before, and ∨ing in ⊕, and so will you have a ☿ ial ∇ fit for all Physical Operations: Then take common ☿, washed with ⊕ and ⊖, and strained through a Goats Skin, put it in a Vessel, and if there be one Ounce of ☿, add four Ounces of the aforesaid Mineral ∇, and having put on a blind Head in ⊕, let it boil gently, and it will in a short time be all ∇ed, empty the ☿ into another Vessel warily, that if any Terrestreity be left in the bottom, it may be separated from the said ☿, as a thing of no effect: you may this way ∇ as much ☿ as you will. Then take the aforesaid ☿ ∇ed, and putrefy thirty ℔s in ℳℬ or hot ☿, which must be changed every ten ℔s, that the heat may endure, and not be extinguished: having putrefied, remove the Vessel, and putting on an ✱, with an Urinal and Receiver well luted, ∨ all the ∇ in ℳℬ, and the ☿ will remain in the Vessel white as Snow, then pour to it so much of this ∇, which you now ∨ed, as to be four Fingers above it; the rest of the ∇ keep in its Vessel well stopped in a cold place, then putting a blind Head upon its Vessel, and sealing the Joints, putrefy a Natural ℔, then taking away the blind Head, and putting on an ✱ with a Receiver close luted, ∨ in ⊕, and increase the Δ, that the Soul may pass over into its ∨ed ∇; lastly, ℳ ceasing, let the Vessel cool, take away the Receiver, and keep it well stopped, for that which is ∨ed therein is the animated ∼<sub>sp</sub>; but to the matter remaining in the Vessel, that is, the Urinal, pour again of the ∨ed ∇ so much as will swim four Fingers above it, and having put on a blind Head, putrefy as before, and taking away the blind Head by turns, and putting on an ✱ with its Receiver, wherein you kept the other part of the animated ∼<sub>sp</sub>, the Joints being well luted, ∨ again by ⊕, and lastly increase the Δ, for the Soul to go over into the ∨ed ∇ as before, then the Vessel being cold, keep the animated ∼<sub>sp</sub> in the Receiver as before, well stopped, and to the matter remaining in the bottom pour again new ∇ as before, and putrefy as before, ∨ing in ⊕, pour the ∼<sub>sp</sub> into the same Receiver, where you kept the other: thus repeat the Magistry, till the Body remains dead, black, and void of all moisture, which you will prove by this sign; take a little of this black Body or ∇, and lay it upon a hot Plate, and if it fumes not, nor flyes away from Δ, then take that ∇, and put into a little ◦-Globe well luted, and the Mouth well stopped; set in a reverberating Δ the space of twenty four ☿s; then remove that calcined ∇, and put it in hot ⊕ very well stopped to prevent the attracting of any moisture: Then take the animated ∇, and rectify it seven times in ⊕, which animated and vivified ∇ divide into two parts,

whereof one we will use for the vivifying of the  $\nabla$ , the other for the  $\nabla$ ing of  $\odot$  and  $\odot$  : Then take one part of the said  $\nabla$ , and know the weight of the  $\nabla$  reserved before, grind first, put it in an Urinal, then pour upon it of the aforesaid  $\nabla$  a fourth part of its weight, and joining a blind Head to it well luted, set the Vessel in  $\mathfrak{M}$ , not to touch the  $\nabla$  of the  $\mathfrak{M}$ , but for the matter to be heated by the vapour only, and so let it remain four  $\delta$ s; then having taken away the blind Head, and put on an  $\mathfrak{X}$ ,  $\wedge$  in  $\mathfrak{E}$  with a gentle heat like that of the Sun, and an insipid Liquor will flow over, which cast away, as nothing worth; then again imbibe with a fourth part of the animated  $\sim_{sp}$  as above, digesting as above, and  $\wedge$ ing the Liquor by  $\mathfrak{E}$  as above: This Magistery thus repeat, till the whole Body has re-assumed its Liquor or Soul, and remains white as Snow, which Body take out, dry, and grind; being ground, put it into a small  $\odot$ , strongly luted with *lutum sapientioe*, and the Mouth of the  $\odot$ , stopped with Cotton, and set the Vessel in a Furnace of  $\mathfrak{E}$ ; but take notice, if the  $\Delta$  be too violent, the matter will turn into  $\mathfrak{S}$ , and cannot be sublimed, besides there will be danger of breaking the Vessel, as has happened to us, and therefore we are willing to advise you to continue an easy heat, till the matter be sublimed: This also observe, that this way of subliming may also be done in the  $\Delta$  of an *Athamor*, but then the matter will not be sublimed in less than the space of three or four  $\delta$ s; which  $\mathfrak{A}$  will indeed be most white, as the Scales of Fish, or as Talk: Then warily take out the *Magnesia*, the first matter of our common  $\mathfrak{Q}$ , our  $\mathfrak{M}$ , our  $\mathfrak{A}$ , which keep in a small  $\odot$ , well stopped in  $\mathfrak{E}$ , warm as the Sun, but that which remains in the bottom, and cannot be sublimed, cast away, because of no efficacy, its precious Seed being vacuated.

*Here he Ves  $\mathfrak{Q}$  with calcined  $\mathfrak{A}$  upon an Iron Plate per deliquium, with which he cohobates the Vegetable  $\Theta$  of the first or second Experiment ( $\Theta$  of  $\mathfrak{V}$  impregnated with the  $\sim_{sp}$  of Philosophical  $\nabla$ , or sublimed into a Vegetable  $\mathfrak{M}$ ) in equal weight (yet by degrees) through an  $\mathfrak{X}$ ; (instead of this  $\mathfrak{V}$  may be taken the Vegetable Heaven of Lully) with this  $\mathfrak{V}$  he Ves common  $\mathfrak{A}$ , and reduces it into a white  $\mathfrak{S}$ , out of which  $\mathfrak{S}$  he draws the animated  $\sim_{sp}$ , repeating the Work, till the  $\nabla$  of the  $\mathfrak{Q}$  remains black,  $\mathfrak{V}$ , and without fume on a hot Plate: This exanimated and reverberated  $\nabla$  he revivifies, by imbibing it with a fourth part of the animated  $\sim_{sp}$  seven times rectified, till it becomes white and  $\mathfrak{A}$ , which then he sublimes into a  $\mathfrak{Q}$ ial  $\mathfrak{M}$ , the making of which differs not from the antecedent Descriptions of the  $\mathfrak{M}$ s; but if it be mixed with four parts of Lully's Vegetable Heaven, that which is called the incalcinated  $\mathfrak{V}$  is made from thence, and so much the stronger, as that  $\mathfrak{M}$  is stronger than the  $\mathfrak{S}$  of  $\mathfrak{Q}$ , but if this first matter of  $\mathfrak{Q}$  be circulated according to its time, you will make a  $\mathfrak{V}$  deserving the Name of  $\mathfrak{Q}$ ial Heaven. Guido prepares the incalcinated  $\mathfrak{V}$  not from common  $\mathfrak{Q}$ , but the  $\mathfrak{Q}$  of Metals,  $\odot$  or  $\odot$ .*

## 47. The $\mathfrak{V}$ of Guido for Precious Stones.

### Page 92. Thesauri. Chym.

Take of the Vegetable  $\mathfrak{V}$  acuated (described in the Seventh Kind in Numb. 38. or Numb. 39.) four parts, of the  $\mathfrak{S}$  of the  $\mathfrak{Q}$  of  $\odot$  or  $\odot$  one part, mix. *He elsewhere page 84. describes the  $\mathfrak{S}$  of the  $\mathfrak{Q}$  of Metals thus: Take of the  $\mathfrak{Q}$  of  $\odot$  (a Description of which we shall have lower in the third Book) three pounds, of the red Lyon ( $\mathfrak{S}$  sublimed, of the preparation of which in its place in the second Book) twelve Ounces, or equal weight, mix very well, put it in a  $\odot$  with its  $\mathfrak{X}$ , lute well, and*

increasing the  $\Delta$  by degrees, sublime, and the  $\varphi$  will ascend partly quick, partly in the form of a white or Ash-Coloured Sublimate, and about the lower part of the  $\ominus$ , of a citrine Colour, mix the quick  $\varphi$  again with the Sublimate, and again sublime, and that so oft, till all the  $\varphi$  is sublimed, which being so sublimed, put into Phials of a large bottom, and in every one eight Ounces, to putrefy in  $\text{MB}$  six weeks, and then six weeks in  $\text{MB rorido}$ , and the sublimed  $\varphi$  of  $\odot$  will be resolved into a black  $\text{ss}$ , which rectify through an  $\text{X}$ , first with a weak  $\Delta$ , then a stronger, lastly most strong, so will you have the  $\text{ss}$  of the  $\varphi$  of  $\odot$ .

*But besides  $\varphi$ , that open Metal,  $\text{Vs}$  of this Kind may be also made of the other Metals, though more compact, an Example of which we have in the Lunar  $\text{V}$  of Lully.*

## **48. The Lunar $\text{V}$ of Lully.**

### **In Experimento 24.**

Take common  $\varphi$ , and wash it with  $\text{F}$ ; when the terrestreity of it is taken away, let it run through a Goats Skin, then put it into those your Vessels, of which you had a Form before, (*in Numb. 46.*) put the  $\varphi$  in those Vessels, and  $\text{A}$  with repetition, till it turns all into  $\nabla$ , as I taught you above; then take four Ounces of this  $\varphi$  ial  $\nabla$ , and therein  $\text{V}$  one Ounce of the Vegetable  $\varphi$  of the *second Experiment* ( $\ominus$  of  $\text{F}$  sublimed, or Vegetable  $\text{X}$  made of the  $\ominus$  of  $\text{F}$ ) pass it through an  $\text{X}$  together with the aforesaid  $\varphi$  ial  $\nabla$ , then in every four Ounces of the  $\nabla$ ,  $\text{V}$  one Ounce of  $\varphi$  as before prepared, (*that is Vegetable*) putrefy eight  $\text{ds}$ , then  $\text{A}$  by  $\text{E}$ , increase the  $\Delta$  at last, that so it may pass into that which was  $\text{A}$ ed, in which  $\text{V}$  half an Ounce of  $\text{d}$  cupellated, then putrefy three  $\text{ds}$ , then  $\text{A}$  in  $\text{E}$ , and lastly increase the  $\Delta$  a little, that all the clearness, or whiteness of the  $\text{C}$  may go over by an airy resolution in this  $\text{M}$ .

*He extracts not the whole  $\text{d}$ , but the more  $\text{A}$  part of it, (called in the ways of making  $\text{X}$ , animated  $\text{r}_{\text{sp}}$ ) by the  $\text{V}$  of three Vessels already described in Numb. 26. with the Description of it there declared, you may explain those things which are more obscure in the present Receipt. He sometimes joins the animated  $\text{r}_{\text{sp}}$  of  $\text{C}$ , and the animated  $\text{r}_{\text{sp}}$  of  $\odot$  together, and by circulation reduces them into an admirable  $\text{V}$ , after this manner.*

## **49. The Circulatum majus or Acetum acerrimum of Lully.**

### **In Experimento 25.**

Take the simple Vegetable  $\text{V}$  of three individuals, (*described before in Numb. 26.*) then take  $\text{C}$ , calcine it with  $\varphi$ , then take principal care to remove all the  $\varphi$  from the calcined  $\text{C}$ , and the same way calcine  $\odot$  with  $\varphi$ , then let all the  $\varphi$  be taken wholly from it: these two Bodies put into  $\ominus$  Dishes each by itself apart, and to them each by itself apart pour clarified Honey, mixing the ces of the two Bodies very well with the Honey upon  $\text{E}$  so as to boil, then take the Honey from the ces, by washing them in hot  $\text{A}$ ed  $\nabla$ , and the ces will remain in the bottom of the Vessel, then mix the ces with the Honey again, boiling as before, and mixing with a Spoon as before, and thus repeat your Work three times as well in the  $\text{c}$  of  $\text{C}$ , as  $\odot$ : Then take these two Bodies being calcined and washed, and put them into a Vessel of  $\text{z}$  severally, and pour upon them of the former coelificated  $\text{V}$  (*of the*

three individuals) so much as will swim three Fingers above it, cover the Vessel with a blind Head, luting the Joints well with † gummed, that it may no way respire, set it in MB for a Natural ♁, so as to boil gently, then for two other ♁s put it upon E, and let it boil gently as before, then empty that part of ☉, which was Vved into another Vessel by itself, which ☿ will be of a yellow Colour: So also take out the ☽ of C by itself apart, and pour it into another Vessel, each of which ☽s keep in each Vessel as before in MB, but the ☽ of C will be of a Sea or Green Colour; the unVved ∇ as well of ☉ as C dry upon E: Which done, pour again to each, of the new circulated V's, and the Vessel being covered with a blind Head as before, set it in MB, and make it boil gently as before, and continue the same boiling upon E, lastly decant the ☽ of each Body as before into its Vessel, wherein the other ☽s above were kept by themselves apart: But this Magistery you must repeat, till all the ☉, and all the C are Vved; these ☽s putrefy by themselves apart the space of forty ♁s, after ♀ put the ☽s severally into two Urinals, with Xs and Receivers stopped, and the Joints being well luted, ∨ first the whole V in MB, but the Bodies will remain in the form of an ∞, then again pour upon them so much of their ∇ lately ∨ed, as to swim three Fingers above the Matter, cover the Vessel with a blind Head, and putrefy twenty four ☿s, then take away the blind Head, and put on an X with a Receiver, and luting the Joints, ∨ with a gentle Δ in E; lastly increase the Δ somewhat, that the Δ (*the animated ∼<sub>sp</sub>*) may pass over into the ∇, last of all likewise force it with a stronger degree of heat, till the Δ (*the Soul being more viscous*) ascends over into the Δ; the Vessels being cold, pour again the new reserved ∇ to the remaining Matter, the animated ∼<sub>sp</sub> of each Body being first luted in its Receiver, to prevent respiring, cover the Urinal again with a blind Head, putrefying as before, and lastly ∨ in E as before, last of all as before, increase the Δ; thus repeat the Magistery, till both the Bodies of ☉ and C are by an airy revolution transmitted severally through the X: But if these Bodies will not entirely come over by ♀ (a little indeed will remain, which keep for the rest of the Experiments) then take the animated ∼<sub>sp</sub> of ☉, rectify it oftentimes by itself in E, but be sure not to take away any of the Terrestreities, which will every rectification remain in the bottom of the Vessel, but rather pour back the ∨ed ∇ always to the same Faeces, till you have performed the Work seven times complete: And observe the same order in rectifying the ∇ of animated C reserved before. This done, join these two ∇s together, which Conjunction is called the Conjunction of *Father and Mother, Male and Female, Man and Woman*: And thus will you have the V *majus*, the *Animal, Vegetable, and Mineral*, being joined together, and these three reduced into one substance you must circulate sixty ♁s in a Vessel so luted, as not to respire; Circulation being compleated, you will have the V *majus* brought to action, the power of which is so great, as not to be related: This therefore is that admirable V which Ves all Bodies, with the preservation of their vegetative and transmutative Form: This, I say, is that V containing in it such odour and fragrancy, that nothing can be compared to it: This lastly is the resoluble V, which is by the Wise called by almost innumerable Names, the *Acetum acerrimum*, which converts ☽ into a ∼<sub>sp</sub>: This is the *Aqua Sicca, Aqua Solis*, and V; Parisinus made this V, (*which he otherwise calls the greater ♀, or compounded V*) by this method.

### 50. The Circulatum majus of Parisinus.

### In Apertorio. Cap. G.

Take of the best calcined  $\text{C}$  three Ounces, of  $\odot$  also calcined according to Chapter H, (*in which the  $\nabla$ s of Metals are after the common way described*) two Ounces to each, being put by its self in its  $\ominus$ , pour of Circulated, or the simple  $\text{QE}$  (*acuated with Honey, or the Coelum mellisluum described in Numb. 10.*) the height of four Fingers, the Vessels with their blind Heads put in  $\text{MB}$  two  $\text{ds}$ , and in  $\text{E}$  two more: when you see the  $\nabla$ s in some measure tinged, decant them, and the  $\text{E}$ s keep by themselves in  $\text{MB}$  well stopped, to the unved ces pour again of  $\text{E}$ , digesting, decanting, and repeating so often, till the Bodies of  $\odot$  and  $\text{C}$  be reduced into a liquid substance, then  $\wedge$  the Composition ( $\text{E}$ ) of  $\odot$ , and the Composition of  $\text{C}$  in  $\text{MB}$ , and the Bodies will remain in the bottom of the  $\ominus$  like an  $\text{a}$ ; but to the  $\nabla$ s drawn from the said Luminaries in  $\text{MB}$ , put Vegetable  $\text{A}$ , according to the weights of the  $\odot$  and  $\text{C}$ , and it will in the space of two  $\text{ds}$  be ved in  $\text{MB}$ ; so soon as the said  $\text{A}$  is ved in every of its Vessels, pour every one to its Metallick  $\text{a}$ , but to avoid Error, you must know that your ved  $\text{A}$  is that which we taught the preparation of in Chapter L, namely, that which is extracted out of (*Philosophical*)  $\text{V}$ , otherwise called,  $\text{M}$ , put the Vessels in  $\nabla$  eight  $\text{ds}$ , then draw off the  $\nabla$ s in  $\text{MB}$  every one by itself, then pour of new  $\nabla$  the height of two Fingers, cover the Vessels with blind Heads, and digest for a  $\text{d}$  in  $\text{MB}$ , then put on common  $\text{X}$ s, and  $\wedge$  the  $\nabla$ s gently in  $\text{E}$ , then increase the  $\Delta$ , that the  $\Delta$  may also ascend into the  $\nabla$ s; the Vessels being cold, pour new  $\nabla$  to each remainder, cover them with blind Heads, digest in  $\text{MB}$  for a  $\text{p}$ , then  $\wedge$  in  $\text{E}$ , and this repeat as before, till you have extracted all the Liquor of the two Luminaries; keep the  $\nabla$ s, and if a little of it be cast upon a red hot Plate, and burns not, it is an infallible sign, because the said  $\nabla$  is deprived of its Soul; keep these two  $\nabla$ s mixed together in  $\text{dl}$  of  $\text{E}$ , for the receiving of their  $\text{q}$ ies, (*the Aed Airs or Essences*) as we shall teach in Chapter L. (*in the way of making the mineral  $\text{M}$ s, or Metals  $\text{O}$  and  $\text{A}$* ). Now take the Liquors of both the said Luminaries, that is, their Souls or  $\text{q}$ ies, already passed through an  $\text{X}$ , and join them together,  $\wedge$ ing through an  $\text{X}$  in  $\text{E}$ ; if any slimy  $\nabla$  remains, add it to the former  $\nabla$ s reserved, and this do six times, always removing the slimy  $\nabla$ : Take a large Vessel or  $\text{O}$ , with an  $\text{X}$  made all of a piece, in which pour your compounded  $\text{V}$ , stopping the Mouth with a  $\ominus$  Stopple, luted with the white of an Egg,  $\text{Y}$ , and course Paper, which being dryed, lute then with our *Bitumen*, made of an equal quantity of Pitch,  $\text{A}$ , and Mastick, and Circulate in a Sophysical  $\text{MB}$ , as we shewed you at Mr. *Angelo's* House in the Famous City of *Venice*, when we made the simple Circulated  $\text{V}$ , and let it be Circulating forty Natural  $\text{ds}$ , which being expired, you will see our  $\text{V}$  or  $\text{q}$  clearer than Crystal, and more odoriferous than any Perfume: This  $\text{V}$ , my Son! has the power of  $\text{V}$ ing the two Luminaries, and reducing them from power to action; and you must know that by this alone, yet with the addition of its red or white ferment, you will by Circulation make particulars of great  $\text{O}$ : This is that which our Captain *Raymund Lully*, in his *Epistola Accurtatoria*, spoke of, saying, Having ved  $\odot$ , and drawn the  $\nabla$  from it in  $\text{MB}$ , then know the  $\text{O}$  is made  $\text{r}$ <sub>sp</sub>ual, and irreducible into its former Body, to which if you add a hundred parts of common  $\text{q}$ , it will congeal it into true  $\text{O}$ : Moreover, my Son! if the said  $\text{O}$  congealed into a  $\text{S}$  be ved in some  $\nabla$ , and given to a Patient of what infirmity so ever, he will in a very few  $\text{ds}$  return to his good temperament; it removes whiteness of hair, and all other signs of Old Age, restores former Youth, and preserves health even to the

time prefixed by the Eternal God: Know also, that should I describe all the Miracles (and indeed they may well be called Miracles) and all the effects performed by this ☿, which, as I remember, I sufficiently declared to you by Word of Mouth, and explained the various Sayings of our Captain in the *Book of QE* then, &c.

From the Receipts we observe.

1. *That these ☿s are stronger than all the antecedent, as being acuated with better arids, or dry things, and therefore do not extract the Essences, but ☽ the whole Body into a Magistery.*

2. *That these ☿s are the Magisteries of Metals and Minerals, and therefore Medecines.*

3. *That they are made many several ways now known to us.*

4. *That the ✱s of Metals are made the same ways as Vegetable ✱s.*

5. *That every one of them is properly called Philosophers ☿, or ☿ of the ☿ of ☼, ☽, Iron, &c. sublimed; the ☿ of ☽, common ☿, &c. sublimed, because like common ☿ sublimed, it is most easily resuscitated by hot ☽ or ☿, into the running ☿ of ☼, ☽, Iron, ☽, &c. as we shall be better assured by Examples of the following Books.*

6. *That simple Vegetable ☿s, do as being permanent ☽s, continue also with things Metallick, and stick most perfectly to them, not for Medicines only, but also for the making of precious Stones, truly ☽s, as well particular as universal: As to the simple Vegetable ☿s, extracting the Essences of Vegetables, and the same compounded, that they do make Magisteries for a Medicinal use, we shall easily agree; but for the unctuous, and most inflammable ☽<sub>sp</sub> of Philosophical ☽, made of combustible Vegetables and Animals, to be a constitutive to any Chymical ☽, seems to be an assertion altogether Paradoxical; for which cause are we to be admonished that the Adepts rejected every Combustible Vegetable and Animal, as a thing useless for their ☽s, but never despised the ☽ed Elements of Vegetables and Animals, made incombustible, or acquiring incombustibility in the process itself, though they have declared them to be (without the ferment of the Stone) insufficient, as also Metals alone without these ☿s, being therefore mixed with Metals, they make ☽s as well particular as universal for Metals, Witness Ripley, saying: If you have a mind to make ☼ and ☽ by the Philosophical Art, you must for that purpose take neither Eggs nor Blood, but ☼ and ☽, which are Naturally and Prudently, and not Manually calcined, for they produce a new Generation increasing their Kind, as all other Natural Things: But suppose a Man might with benefit effect it in things not Metallick, in which are Colours found in Aspect pleasant, as in Blood, ☽, Eggs, and ☽, or in half Minerals taken out of Mines, yet would it be necessary for the Elements of them to be first putrefyed, and joined in Matrimony with the Elements of perfect Bodies. *Libro. 12. portar. portu. 1. The Elixir, he proceeds,* is not to be made of ☽, as ☽, nor of Eggs, Hair, or Blood, as meerly Eggs, Hair, or Blood, but of the Elements only, and therefore we are to seek, in order to obtain the Elements in the excellency of their simplicity and rectification; for the Elements, saies the Philosopher *Bacon* in his *Speculum*, are the Roots and Mothers of all things living: But the Elements of the things aforesaid are not Ingredients to the making of *Elixirs*, but by the Virtue and Commixtion with the Elements of ☽<sub>sp</sub>s (*whereof he recites four, ☽, ☿, Arsenick, and common ✱,*) and Metallick Bodies, and so, as *Roger**

*Bacon* saies, they are Ingredients, and do make the great *Elixir*. *Mid. Phil. Chym. Cap. 3.* We, said he further, take neither of the first Principles, they being too simple, nor of the last, they being too gross and feculent, but only the middle, in which is the  $\Re$  and true  $\mathfrak{z}$ , separated from any unclean Terrestreity, and Phlegmatick  $\nabla$ ; therefore said *Raymund* thus: The unctious Liquor is the near Matter of our Physical  $\ddagger$ : And though those Bodies, in which those  $\varphi$ ies are hidden, be sold openly by *Apothecaries* at a low Price, according to the saying of the Philosopher in this manner: Our  $\mathfrak{z}$ s we have from the *Apothecaries* at a mean Price, yet if you understand not the Art of separating the Elements, according to the Doctrine of *Aristotle*, in is Epistle to *Alexander*, in the Book of the *Secrets of Secrets*, where he said, Separate the subtle from the gross, the thin from the thick, and when you have drawn  $\nabla$  out of  $\Delta$ ,  $\Delta$  out of  $\Delta$ , and  $\Delta$  out of  $\nabla$ , then have you the full Art: except, I say, you understand this, you will do little or nothing in my Work. *Pupilla Alchym. Page 298.* It appertains not to this place to prove these things by more Examples, it is enough to have instanced these few by way of anticipation, the following Books treating more copiously of this Truth.

7. That the Name (Hell  $\Delta$ ) the  $\varphi$  of Trismosinus, is the proper and common Name of  $\varphi$ ial  $\varphi$ s: for most of the Adepts do affirm  $\varphi$  to be of a most hot, truly Fiery Nature: some few deny, accounting it the coldest Metal.

Amongst the Affirmers was the great *Paracelsus*, saying: We find  $\varphi$  to be inwardly of the greatest heat, and no way to be coagulated, but by the greatest cold. *Libro. 6. Archid. magic.* Whoever think  $\varphi$  to be of a moist and cold Nature, are convinced of an open Error, it being of its Nature most hot and moist, by reason of which it always and perpetually sloweth; for if it was of a moist and cold Nature, it would be like frozen  $\nabla$ , and be alwaies hard and solid, and it would be necessary to melt it by the heat of  $\Delta$ , as other Metals, which indeed it requires not, having a Natural Liquefaction and Flux through its own heat, which keeps it in a perpetual Fluxion, and makes it quick, that it can neither dye, nor be congealed. *Coelum Phil. Sect. de calore merc. page 124.* No Name can be found for this Liquesaction (Fluxion of  $\ddagger$ ) much less the Original of it, by which it may be called, and no heat being so vehement, as to be equivalent to it, Hell  $\Delta$  ought to be compared to it. *Coelum Phil. can.. 1.121.* *Basilius* taught the same, saying: The Fiery  $\sim_{sp}$  of  $\mathfrak{z}$  being invisibly incorporated in  $\varphi$ , therefore it preserves itself in Fluxion, not to be coagulated, &c. For  $\varphi$  is a meer  $\Delta$ , and therefore cannot be burned by any  $\Delta$ ; no  $\Delta$  touches it so, as to destroy it, for either, &c. *Currus triumph. Antimonii, Page 40.*

And *Sendivogius*: I  $\varphi$  am  $\Delta$ , &c. My  $\sim_{sp}$  and the  $\sim_{sp}$  of  $\Delta$  love one another, and so far as able, one accompanies the other, &c. If any Man knows the  $\Delta$  of my Heart, he sees  $\Delta$  is my Food, and the longer the  $\sim_{sp}$  of my Heart eats  $\Delta$ , the fatter it will be, the Death of which is afterward the Life of all things, &c. I am  $\Delta$  within,  $\Delta$  is my Food. *Dialog. Mercurii Page 515. Volum. 4. Theat. Chym.*

*Ripley* did by the most hot things of Lully (acuating the Vegetable  $\varphi$ , without the Virtue of which things, it would not be able to  $\nabla$  Metals, but in a long time) understand  $\varphi$ : I am, said he, forced to say, that all these things which *Raymond* speaks (of things most hot) are covered with a Philosophical Veil, for his Saying is, That  $\ominus$  must be made with  $\sim_{sp}$  of  $\vee$ , but his intention also is, that in this  $\sim_{sp}$  (of Philosophical  $\vee$ ) may be had another resoluble  $\varphi$ , which is only of the Metallick Kind. *Medul. Phil, Page 168.* For that is *Raymund's*  $\nabla$ , which *Mary* the Prophetess

speaks of, saying, Make your  $\nabla$  as a running  $\nabla$ , by Divine Inspiration extracted out of the two Mineral and Vegetable *Zaiboth* ( $\varphi$ ies) that is, circulated together into a Crystalline  $\nabla$ , &c. because, as said *Raymund*, there being in  $\varphi$  a Point of Igneity, by the power of which is  $\ominus$  made, it is requisite to animate it with the  $\nabla$  of Vegetable  $\varphi$ , otherwise it can  $\nabla$  nothing: And this is the  $\nabla$  containing all those things which you want, and by Virtue thereof are Pearls made. And this Vegetable  $\nabla$  being compounded, does by Virtue of the  $\varphi$  (*Mineral*) presently  $\nabla$  all Bodies, and by reason of its Vegetability (*Vegetable*  $\varphi$ ) revivify every Body, and by its attractive Virtue, (*Symbolical Nature*) produce an  $\infty$  from every Body, and  $\varphi$  draws to itself its like, that is, the  $\varphi$  of a Body. Of this  $\nabla$ , said *Raymund*, in *Compendio Art. Transm. ad Regem Robertum*: You know, most Serene Prince, that our Stone is made of nothing but  $\ddagger$  alone, that is, compounded of Vegetable and Mineral: And therefore said the ancient Philosophers, the Stone is made of one thing only, that is,  $\ddagger$ , *Viatic. page 345.*

$\varphi$ ial  $\nabla$ s are called *Ignes Gehennae*, by reason of this Fiery Nature of  $\ddagger$ , the corrosive Specifick was because of the  $\varphi$ ial  $\nabla$  called by *Paracelsus Ignis Gehennae. Libro. de Specif. Page 29. The Circulatum majus, prepared from  $\varphi$ , he calls a living  $\Delta$ , most extream  $\Delta$ , and coelestial  $\Delta$ .*

If you would bring into action, said he, (the Life of  $\delta$  hidden in its *Regulus*) you must resuscitate that Life with its like living  $\Delta$ , or Metallick  $\ddagger$ , with which  $\Delta$  many of the Philosophers proceeded several ways, but agreeing in the Foundation, they all hit the intended Mark, &c. Yet that  $\Delta$ , or Corporal Life in common  $\varphi$  is found much more perfect and sublime, which manifestly proves by its flowing, that there is a most absolute  $\Delta$ , and coelestial Life hidden in it; wherefore whoever desires to graduate his Metallick Heaven (*the Arcanum Lapidis, or Antimonii*) to the highest, and reduce it to action, he must first extract the first liquid Being, as the coelestial  $\Delta$ ,  $\text{QE}$ , and Metallick *Acetum acerrimum* out of the Corporal Life, (*common  $\varphi$* ) &c. *Libro. 10. Archid. Cap. 6. Page 39.*

Amongst the Deniers, who judge  $\varphi$  to be of a cold Nature, is first *Bernhard*, illustrious for Learning as well as Linage, saying: Whereas  $\varphi$  is compounded of the four Elements, they therefore being heated by the common and general Causes, the Natural heat is excited by its own motion, by such motion as this are the  $\Delta$  and  $\Delta$  in  $\varphi$  moved likewise, and by little and little elevated, these Elements being more worthy than the  $\nabla$  and  $\nabla$  of  $\varphi$ , nevertheless moistness and coldness are predominant, &c. *Lib. Alchym. Page 766. Volum. 1. Theat. Chym.  $\ddagger$  being most cold, may in a short time be made most hot, and may the same way be made temperate with things temperate by the Ingenuity of an Artist. Epist. ad Thomam, Page 57. Art. Aurif. Arnoldus de Villa Nova in the Book, called Rosarium, is observed to have declared, that crude  $\varphi$ , that is,  $\ddagger$ , which is by its Nature cold and moist, may by  $\underline{\text{a}}$  be made hot and dry, then by revivification made hot and moist like the Complexion of Men, &c. The said *Arnold*, though a Reverend Doctor, and Ingenious in other Sciences, yet perhaps handled Experiments in this Art without the Doctrine of Causes; but he said, that in the first Purgation, the crude  $\sim_{\text{sp}}$  ( $\ddagger$ ) is sublimed with the less Minerals and  $\Theta$ s, and that  $\varphi$  itself, which is in its Nature cold and moist, may be made a  $\text{‡}$  by Nature hot and dry, as he said, this is indeed of no benefit to our Philosophical Work: but suppose a Man may make such a  $\text{‡}$ , as*

he speaks of, out of ☿, namely, dry and hot by ♃ with saline Things, yet these Purgations are vain and impertinent, truly hurtful as to the perfecting of our Work, &c. And if it be said by way of instance, that as by Purging the impurities of ☿, the said *Arnold* dried it by ♃, so also, as you say *Thomas*, moistened it by revivification, and made the ☿ hot and moist, suitable to his own (*humane*) Body in Nature, this indeed impedes not my Reverend Doctor, nor impugnes the Truth of the Philosophical Art; truly rather the Error appears in this Natural Art: For, as it is clear, *Arnold* teaches, (if you regard the sound of Words) that ☿ being thus dried, by hot ♃, into which it is cast, is revivified, and he said, made hot and moist, whereas when first sublimed, it was hot and dry: But what Philosopher can truly say, that ☿, or any other Metal, is by simple ♃, though never so hot and boiling, changed as to its internal quality in Nature, acquires moistness Natural to itself, and so is revivified? In this revivification therefore ☿ requires nothing, forasmuch as common ♃ decocts not, nor alters it, because it enters it not, and that which enters not, alters not, because every thing to be altered must first be mixed: Some superficial impurities of ☿, such ♃ may indeed wash away from it, but cannot infuse a new quality into it: For such a Nature as ☿ had when reduced into ☿, and mortified by ♃s, such a Nature exactly will it keep being revivified by ♃: This I am willing to say with Reverence and Honour to the said *Arnold*, but I consider and defend the Truth of Nature and Experiment. *About the end of his Epistle to Thomas.*

*But be it what it will, it consists not with our Prudence to adhere to any Opinions, of what Authority so ever, but to Truth alone; in which respect we say ♃ is neither cold, nor hot, yet that being of easier ☿ than the rest of the Metals, it is most fit for this kind of ☿s; and that the ☿ial ♃s prepared from it, may by Chymical Liberty be called Hell-Fires, though besides these ♃s the Adepts call also other ☿s Infernal Δ, of which sort is the acetum acerrimum of Ripley in the Fifth Kind: But the following Arguments taken out of the Text itself do prove, that Arnold, Lully's Master, was as to his reducing of ♃ into the first Matter or Essence, not sufficiently understood, and misobserved by Bernhard, taking Aqua servens for common boiling ♃: Arnold divided the Second Book of his Rosary into four Principal Works; which are, ☿, Ablution, Reduction, and Fixion, as appears by the first Chapter of the aforesaid Book: Of the first Work, namely, the ☿ of the Stone, in the second Chapter, thus: You must ♃ the Stone (☿ or Δ) being dry and thick, into ♃, that it may be reduced into its first Matter; and all this is done by ♃ only, it alone having the Power of converting ☿ and ☾ into their first Matter; but ♃ having a terrestrial and adustible secularity in it without inflammation, and substance of aqueity, you must of necessity take away that which is superfluous, and supply what is wanting, if you desire a complete Medicine; but the Earthly feculency is to be wholly taken away by ♃, &c. This ♃ or depuration of ☿ he describes in the third Chapter following: The Craft (Way) therefore of removing the Earthy superfluous substance from it, is to sublime it once or twice with Vitrum (☿ formerly so called) and ☾, till the substance of it becomes most white, having ascended most white, cast it into Aqua fervens, till it returns into ♃; then take the ♃ from it, and Work with it, because it is not good to operate with it, except it be first ☿ed this way: and therefore said *Avicen*, The first things to begin with, is the ♃ of ☿, after that,*

the  $\equiv$  of it, that it may return into its first Matter, and sublime it wholly: Then put clean Bodies in the same, weighed into this clean  $\varnothing$ , &c.

*If we respect the sound of the Words, Bernard in his long Argumentation corrected Arnold deservedly, but if the Sense of the Words, here is nothing deserving Correction: Aqua fervens, the Name of Arnolds  $\forall$ , is the chief and almost only thing concealed by Arnold in the whole Practice of his Book, which had he manifested, he would have prostituted all the more secret Chymy; but that he meant not common boiling  $\nabla$ , is proved by the following considerations.*

1.  $\mathcal{O}$  or  $\mathcal{A}$  must be Ved into  $\neq$ , or the first matter, first Being, Essence, &c. by  $\neq$ , not common, but Philosophically prepared: Nothing reduces  $\mathcal{O}$  into a first Matter, but a first Matter; as here the first Matter of common  $\varnothing$ , clean  $\varnothing$ , or the  $\varnothing$  of  $\varnothing$ . The Adepts have a Rule, that a first Matter prepares a first Matter; Therefore as  $\varnothing$  prepares  $\varnothing$ ; an Essence an Essence; a Magistery a Magistery; so the Philosophers  $\varnothing$ , or the primum Ens, Essence, &c. of  $\odot$  or  $\mathcal{C}$ , cannot be prepared but by the Philosophers  $\varnothing$ , primum Ens, or some Essence; wherefore by Aqua fervens in this Receipt, we understand the Essence of  $\varnothing$ , but not in the least common boiling  $\nabla$ .

2. Clean  $\neq$ , or the first Matter of  $\varnothing$ , made of  $\neq$  sublimed by Aqua fervens, cannot be running  $\varnothing$ , because it is in the Form of a Liquor: For,

*First, the  $\mathcal{O}$  of  $\mathcal{O}$  made with this clean  $\varnothing$  is to be filtred.* Grind time after time, and imbibe, and boil-in- $\mathcal{M}$ , then  $\wedge$  through a Filter, till it (meaning the Metal Ved in the  $\forall$ , Chap. 3.) goes through.

Secondly, *In the  $\mathcal{O}$  of  $\mathcal{O}$ , the  $\mathcal{R}$  only is extracted, the Body being left.* Be patient, *said he*, and extract not the  $\mathcal{R}$  hastily, nor seek to have things perfect hastily or swiftly, for the first Error in this Art is haste, &c. Bodies Ved are reduced to the Nature of a  $\sim_{sp}$ , and are never separated, as neither  $\nabla$  mixed with  $\nabla$ , and that because Nature rejoices in Nature, as the Spouse is joined with the Bridegroom; but those things which are not Ved, have not pure parts, except they be mollified. Therefore, my dearest, you want wherewith to operate in the  $\mathcal{O}$  of the Stone, that is, you must separate their purer parts from them, that the Work may be effected with lighter, the heavier parts being cast away. *Cap. 3.*

Thirdly,  $\varnothing$ , or the first Matter of  $\mathcal{O}$  prepared with clean  $\varnothing$ , is also liquid. *Chap. 3.* The beginning of our Work is to  $\forall$  our Stone ( $\mathcal{O}$  or  $\mathcal{A}$ ) into  $\varnothing$ , or into a  $\varnothing$  ial  $\nabla$ , *Chap. 4.* No wonder therefore if  $\varnothing$  prepared by Aqua fervens be called  $\nabla$ : It is *said he*, expedient to  $\forall$  Bodies by  $\nabla$ , that is, by  $\neq$ . *Cap. 3.*

Fourthly, *because it extracts an  $\mathfrak{s}$  from every thing.* Put, *said he*, of the purest  $\varnothing$  so much as to swim four Fingers, or more, which is better upon the substance of the Body, from which you would extract an  $\mathfrak{s}$ , then kindle a gentle  $\Delta$  under it till you see the  $\mathfrak{s}$ , that is, the  $\Delta$  of it, by little and little ascend, or be elevated upon the  $\varnothing$ ; gather it warily, and keep it apart, &c. *Cap. 10.*

3. *This Process of Arnold is ordinary, and called by the Adepts, the way of separating the Elements, which cannot be done without either a Vegetable or Mineral  $\forall$ .*

4. Aqua fervens among the Adepts is the usual Name of  $\forall$ . *We, said Lully*, the purest  $\odot$  in its own Aqua fervens, then separate the Phlegm, and the  $\odot$  will remain below, &c. *Codicil. cap. 43. Page 203.* That  $\Delta$  burns  $\mathcal{O}$  more than Elemental

Δ, because it contains heat of a terrestrial Nature, and resolves without any fortitude (*force, effervescence, or corrosion*) which common Δ cannot do; we therefore enjoin you to make the Magistry of the hottest things you can get, and you will have an *Aqua calida*, which resolves every strong thing. *Vade mecum. Page 272.*

Which Form of Speech *Bernhard* himself knew, out of *Morienus: Saying*, Know that our *Laton* is red, but of no benefit to us, till it be made white: Know also, that *Aqua tepida: calida*, and *fervens*, *Synonima's of one ♃*) penetrates and whitens, even as itself is (*white*,) and a moist vaporous Δ effects all things: Again *Bendegid, Johannes Mehungus*, and *Haly*: You that seeking ♃ spend your Mony, waste your Wealth, and Time, tormenting your Wits in vain about the subtilties of Books, I admonish you out of Charity, through Compassion, as a Father moved toward his Son, that you would, I say, whiten the red *Laton* by a white odoriferous *Aqua tepida*, but tear so many Sophistical Books, so many Methods, and leave such great subtilties; believe me, that it may be well with you. *Lib. Alchym. 770. Vol. Theat. 11. Chym.*

5. *It is by the blackness of the ☿ proved, that Arnold's Aqua fervens was a simple Vegetable ♃*; the black appearing above, *said he*, gather apart, because that is the ☿, and the true sign of ☿, because this which is Ved, attains to the end of sublimity, and is therefore separated from the lower parts, ascending upwards, and aspiring to higher places. *Cap. 3. Rofarii.*

*These things we are willing to say, not impeaching the Reverence and Honour of Bernhard, but we contemplate and defend the Truth and Experiment of Arnold.*

## *The Ninth Kind.*

### **Vegetable Compounded $\forall$ s made of Simple Vegetable $\forall$ s, and things tinging, being first $\forall$ .**

#### **51. *The Circulatum majus, or Metallick Acetum acerrimum of Paracelsus.***

*Lib. 10. Arch. page 38.*

If common  $\forall$  ought to be reduced into the first liquid Being, then is it first to be mortified, and deprived of its Form, and that is done by several  $\ominus$ s with  $\Theta$  and common  $\Theta$ , that at last it may be made like sixed Crystal: Then  $\forall$  it in its Matrix, namely, in the *primum Ens* of  $\Theta$ , (*the Circulatum minus made of  $\Theta$ , or the  $\nabla$  of  $\Theta$  circulated described above in Numb. 27.*) putrefy a  $\boxtimes$ ; add to it new *Arcanum* of  $\Theta$  (*Circulatum minus*) that the impure may be precipitated to the bottom, but the pure turned into Crystals: sublime the same in a close Reverberatory, being sublimed, turn it up continually, till it comes to a redness; this  $\ominus$  extract with the  $\sim_{sp}$  of  $\forall$  rectified to the highest (*Philosophical  $\forall$* ) separate the  $\sim_{sp}$  of  $\forall$  (*by  $\mathfrak{M}$* ) the remainder (*the dry  $\mathfrak{R}$  or Crocus of  $\forall$* )  $\forall$  upon a Marble, (*per deliquium*) and digest for a  $\boxtimes$ , pour new  $\sim_{sp}$  of  $\forall$  to it, digest for a time, &  $\curvearrowright$ ; Then will the *Arcanum* of the *primum Ens*, or first being of  $\forall$  rise over in a liquid substance, which is by the Philosophers called *Metallick Acetum acerrimum*, & in our Archidoxyes *Circulatum majus*: & the same is to be understood of  $\delta$ , Gems, & all other Metals.

#### *Annotations.*

*There is a great difference between this and the precedent Kind, though they both treat of  $\forall$ ial  $\forall$ s: The antecedent were made of crude  $\forall$ : This Circulatum of Paracelsus, is indeed made of  $\forall$ , but first  $\forall$ : The precedent were most clear; these greater Circulatum are indeed most clear, but also most red, and so much better in their  $\mathfrak{R}$ s than the precedent. The Receipt we will consider as divided into its parts, in the first of which Paracelsus sublimes  $\ddagger$  so often, till it be made like  $\forall$  Crystal, that is, like mineral or common Crystal, clear and transparent: As this part is common, so it less needs explaining. In his Book, De Renovat & Restaur. he takes only Mineral  $\mathfrak{C}$  or  $\delta$  for the same Work, which Bodies notwithstanding are more bound up than the open Metal,  $\forall$ ; and for this reason it may seem to be fit enough for  $\mathfrak{C}$  in Circulated  $\Theta$  without  $\ominus$ : For the illustration of the Receipt, we will add the Description of the said Book.*

Take of mineral  $\mathfrak{C}$  or  $\delta$  most finely ground one pound, of  $\Theta$  Circulated four pounds, being mixed, digest them together in  $\forall$  for a  $\boxtimes$ ; from thence will spring a  $\nabla$ , whereof the pure must be separated from the impure, coagulate it into a Stone, which calcine with  $\forall$  cenificated (*lenificated*) and separate again, and  $\forall$  upon a Marble: Let this  $\nabla$  be putrified for a  $\boxtimes$ , from it will be produced a Liquor, wherein are all such Signs, as in the *primum Ens* of  $\mathfrak{C}$  or  $\delta$ , wherefore we deservedly call it the *primum Ens* of those things: It is no otherwise to be understood of  $\forall$ , and other things also.

*In the second part, he Ves  $\forall$  being so sublimed, in  $\Theta$  Circulated, the *primum Ens* of  $\Theta$ , the *Arcanum* of  $\Theta$ , the  $\nabla$  of  $\Theta$  Circulated, (*Synonima's* of Paracelsus his *Circulatum minus*) putrifies or digests, precipitates with new Circulated  $\Theta$ , filters,*

and lastly reduces it into Crystals, or Philosophical  $\Theta$ . In the Receipt of Lib. de Renov. he adds the weights of things: Take, said he, of mineral  $\mathcal{O}$  or  $\delta$  one pound, of  $\Theta$  Circulated four pounds, and then digests, & separates the impure from the pure, and coagulates into Crystals. Sometimes he Ves Bodies by some mineral  $\mathcal{V}$ , which he draws off two or three times from them, & sweetens them again by taking away all the acidity so far as he is able with common  $\nabla$ : Thus he Ves common  $\mathcal{A}$  in the strongest  $\nabla$  (Paracelsus his  $\nabla$ , to be described in the 18th Kind) cohobates three times into a black Matter, which he sweetens with  $\mathcal{A}$ ed  $\nabla$ , Libro de morte rerum. For it is much at one, whether  $\mathcal{O}$  or  $\delta$  be Ved by the Circulatum minus only, and reduced into a Philosophical  $\Theta$ ; or whether  $\mathcal{A}$ , for the abbreviation of time, be in the  $\mathcal{A}$  of it first impregnated with the acidity of  $\Theta$ s, and so made more open for the Work, and then mixed with the Circulatum minus,  $\mathcal{V}$ ed by  $\mathcal{A}$  and precipitation, and lastly reduced into a Philosophical  $\Theta$ ; or whether to make the time yet shorter,  $\mathcal{A}$  be mixed with a mineral  $\mathcal{V}$ , that is, an acid, and the Circulatum minus mixed together, and then freed from the acid, so as with the Circulatum minus to be made the same Philosophical  $\Theta$ ; for which way so ever Philosophical  $\Theta$  is made, it comes to one and the same effect: but of these  $\Theta$ s hereafter in the Receipts of mineral  $\mathcal{V}$ s.

In the third part, he sublimes the Stones or Crystals of the  $\mathcal{O}$  in a close Reverberatory (that is, a Philosophical Egg) always turning it up, till the  $\Theta$  of the  $\mathcal{O}$  is at length  $\mathcal{V}$  into a most red Precipitate. This part the  $\mathcal{A}$ s of  $\mathcal{A}$  and  $\delta$  in a close Reverberatory will illustrate. The strongest  $\nabla$  being often drawn off from the  $\mathcal{A}$ , the remaining matter being made thereby black, and then sweetned, he reverberates, that is, sublimes in a close Reverberatory, and being sublimed, turns up the close Reverberatory, or Philosophical Egg so oft, and continually till it comes to a redness, as  $\delta$ , said he, which will become first white (sublimate) then yellow, thirdly red, (precipitate) as  $\mathcal{A}$ ; which being obtained, you ought to rejoice, for it is the beginning of your Riches: This reverberated  $\mathcal{A}$  gives a most deep  $\mathcal{R}$  to any  $\mathcal{C}$ , reducing it into most excellent  $\mathcal{O}$ , and preserves a Man's Body in most perfect Health: This reverberated  $\mathcal{V}$   $\mathcal{A}$  (observe) is of so great Virtue, as is not fitting to declare. Libro. de morte rerum. page 95.

The Reverberation of  $\delta$  is in page 67. Chyr. majoris. hus: Take of  $\delta$  reduced into a most fine Alcool, (into Philosophical  $\Theta$  with the Circulatum minus, by the way of  $\mathcal{O}$  in the Circulatum majus; or again into a black and sweetned matter by the way of  $\mathcal{A}$ ), what quantity you will, let it be reverberated in a close Reverberatory for the space of one  $\mathcal{X}$  (continually turning up the Reverberatory, till the matter will be no more sublimed) and it will be  $\mathcal{A}$  and Light, first White, then Yellow, then Red, lastly of a Purple or Violet Colour: The  $\delta$  being thus  $\mathcal{V}$  by  $\mathcal{A}$ , he extracts the  $\mathcal{R}$ , by the  $\mathcal{A}$  of Philosophical  $\mathcal{V}$ , which  $\mathcal{R}$  he calls the most Noble, most Precious, and only not Divine Essence of Lily.

In the fourth part he Ves  $\mathcal{O}$  being precipitated, and extracted by the  $\mathcal{A}$  of Philosophical  $\mathcal{V}$ , per deliquium, and digests with new  $\mathcal{A}$  of Philosophical  $\mathcal{V}$ , and cohobates, till it ascends through the  $\mathcal{X}$  into the primum Ens or Essence of  $\mathcal{O}$ ,  $\mathcal{O}$  Circulated, the Circulatum majus prepared from  $\mathcal{O}$ , &c.

In the Receipt we observe,

1. That  $\mathcal{A}$ ,  $\delta$ ,  $\mathcal{A}$ , truly  $\mathcal{O}$ ,  $\mathcal{A}$ , & all the other Metals, being Ved in some simple Vegetable  $\mathcal{V}$ , then reverberated, or by  $\mathcal{A}$   $\mathcal{V}$ , Ved per deliquium, and  $\mathcal{A}$ ed into a

liquid substance, are  $\ddagger$ ,  $\delta$ ,  $\ddagger$ ,  $\text{☉}$ ,  $\Delta$ , &c. Circulated, or the Circulatum majus made of  $\text{☉}$ ,  $\delta$ ,  $\ddagger$ , &c.

2. That these  $\text{☉}$ s are called Circulatums, because they were by the ancient Philosophers Circulated for the space of thirty or forty, sometimes sixty  $\delta$ s.

3. That these are called the greater Circulatums, to be distinguished from the less Circulatums, being less excellent, the greater having greater strength, and communicating  $\text{☉}$  to things that are Ved in them.

4. That these Circulatums are the first Beings, or graduated Essences of Metals and Minerals, and amongst things  $\Delta$  nothing can be more excellent than they, they being exalted from a  $\text{v}$  Essence or Astrum, into a much more Noble Essence, called an Arcanum.

5. That these Circulatums are Medicines, or Medicinal Arcanums.

6. That these Circulatums are most red. Sublime the Stones, said Paracelsus, till they come to redness. He extracts the  $\text{☉}$  of Lily out of  $\delta$  reverberated to a Purple or Violet Colour; but makes the Soul of Metals out of  $\ddagger$  reverberated, of which thus: What Hermes said, that the Soul alone is the means of joining the  $\sim_{\text{sp}}$  to the Body, was not impertinently spoken: For  $\ddagger$  being that Soul, and maturing and excocting all things, as  $\Delta$ , it will be also able to bind the  $\sim_{\text{sp}}$  with the Body, and incorporate and unite them together, so as from thence to produce a very Noble Body: The vulgar combustible  $\ddagger$  is not to be reputed the Soul of Metals, but the Soul is something more than a combustible and corruptible Body, and therefore: cannot be burned by any  $\Delta$ , being all  $\Delta$  itself, and indeed it is nothing else but the QE of  $\ddagger$ , which is extracted out of  $\ddagger$  reverberated by the  $\sim_{\text{sp}}$  of (Philosophical)  $\text{v}$ , and is of a red Colour, and clear as a Ruby: Which is indeed a great and notable Arcanum to transmute white Bodies, and to coagulate running  $\text{☉}$  into  $\text{v}$  and tested  $\text{☉}$ : Accept this as commended to you to make you Rich, and you have reason to be content with this only Secret for the transmutation of Metals. *Lib. 1. de gener. rerum, Nat. page 87. If  $\text{☉}$ ,  $\delta$ , and  $\ddagger$   $\text{v}$  by reverberation, and the  $\sim_{\text{sp}}$  of Philosophical  $\text{v}$  drawn off, be red, and diaphanous as a Ruby, it follows that the same Bodies, volatilized with the  $\sim_{\text{sp}}$  of Philosophical  $\text{v}$ , do become more red. From hence we observe, that the  $\text{☉}$ s of Diana are of diverse Colours, sometimes white, milky and opaque; sometimes most clear, sometimes again most red and most transparent; so that the Arguments of Bernhard, denying the diaphaneity of  $\text{☉}$ s, may be easily resolved: Where Fools, said he, do out of the less Minerals extract corrosive  $\nabla$ s, into which they put any sort of Metals, and corrode them: for they think that therefore they are Ved by a Natural  $\text{☉}$ , which  $\text{☉}$  indeed requires permanence together, that is, of the  $\text{v}$ ent, and the Ved, that from both, as from the Masculine and Feminine Seed a new Species may result: I tell you truly, no  $\nabla$   $\text{v}$ es a Metallick Species by Natural Reduction, but that which remains with it in matter and form, and which the Ved Metals are able to recongeal; which happens not in any sort of  $\nabla$ , but is rather a defiling of the Composition, that is, the Body that is to be Ved: Nor is that  $\nabla$  pertinent to Bodies in  $\text{☉}$ , which remains not with them in  $\text{☉}$ s;  $\text{☉}$  is of this sort, and not  $\nabla$ , or that which Fools esteem  $\text{☉}$  ial  $\nabla$ , clear and diaphanous: For if they divide and obstruct the Homogeneity of  $\text{☉}$ , how will the first proportion of the Feminine Seed stand and be preserved? Page 60. *Epist. ad Thomam. The Elixir and Azoth (he goes on) that is, the Vital  $\sim_{\text{sp}}$  ( $\sim_{\text{sp}}$  of Life, Philosophical  $\text{v}$ ) and fugitive Soul (animated  $\sim_{\text{sp}}$ ) are not diaphanous nor**

transparent, nor clear as the Tear of ones Eye, nor any Ving  $\sim_{sp}$ . Page 94. *EjUSD. Epist.* Which cannot be done in a diaphanous, clear and transparent Liquor: because, if the aforesaid *Elixir* and *Azoth*, that is,  $\sim_{sp}$  and Soul had or could shew any diaphaneity, the  $\nabla$  would now in proportion have dismissed the  $\nabla$ , and separated itself from it, whereas otherwise it would have inspissated and coagulated the parts of it, caused an opacity in the *Elixir* and *Azoth*, and made the Metallick Form to stand congelable: For in restringing  $\vee$  Metallick Species, the restringer must of necessity act upon the restringible, and the congealer upon the congelable, which cannot be done in the aforesaid diaphanous and clear  $\nabla$ : otherwise it is in Vegetables, in which a simple and diaphanous  $\nabla$  is by decoction inspissated in those Vegetables, which notwithstanding vanishes and evaporates at length by the Tryal of  $\Delta$ , because it is not permanent and  $\vee$  in the Composition, not having an  $\nabla$  Naturally Homogeneous to it in Composition with it, as  $\neq$  has; which  $\nabla$  is indeed the cause of permanent fixation in things Homogeneous; wherefore simple  $\nabla$  cannot by  $\vee$  be  $\vee$  with Vegetables, as  $\varphi$  with Metals: If therefore  $\varphi$  has received diaphaneity in the Philosophers Work, it will remain in the quality of an irrestringible substance, and will not be congealed upon *Laton* as to a Metallick Form, Species, and Proportion, which carries the  $\vee$  of itself neither with it, nor in it, as  $\nabla$  does  $\nabla$ , which  $\nabla$ , as aforesaid, is indeed  $\varphi$  ial, and the first cause of inspissation, coagulation, and  $\Pi$ : If therefore that  $\nabla$  remains not in Metallick Proportion, how can the like Species be produced from this Composition? They therefore, that think so to extract a clear transparent  $\nabla$  out of  $\varphi$ , and work many wonders by it, are in an Error; for suppose they can make such a  $\nabla$ , yet would it be of no advantage to the Work, nor to the Nature and Proportion of it, nor could it restore or erect a perfect Metallick Species; for so soon as  $\varphi$  is altered from its first Nature, so soon is it excluded from being an ingredient to our Philosophical Work, because it has lost its Spermatick and Metallick Nature: By these things therefore it is known, what Truth your Opinion contains, and wherein it is contrary and absurd, you asserting it to be necessary, in order to perfect the great *Elixir*, to have a  $\S\S$ , in which are all things necessary to it, containing the four Elements, and is a most clear  $\nabla$  as the Tear of an Eye, made  $\sim_{sp}$ ual, which causes  $\mathcal{O}$  to be a meer  $\sim_{sp}$ : For one Body penetrates not another, but a pure  $\sim_{sp}$ ual substance congealed, is that which penetrates and tinges a Body. Be it, as you say, my Honoured Doctor! that Natures are not joined without a  $\S\S$ , or Oily Matter, &c.

*Had Bernhard disputed only against every  $\varphi$  ial  $\nabla$  not permanent, made diaphanous with  $\nabla$ , or any other vulgar  $\vee$ , and not also against the most clear  $\varphi$  ial  $\nabla$  of Thomas de Bononia, then the Arguments aforesaid had been of great strength; but now the objections against the limpidity of  $\vee$ s as well of this as other Adepts, are of no validity. The same  $\nabla$ , which being less than well Ved, is the cause of opacity in Bernhard's permanent  $\vee$ , the very same exactly Ved is the cause of limpidity with Thomas, inspissating and coagulating the  $\nabla$ , as well, if not better, than if it had been less Ved. The diaphaneity of  $\vee$ s is defended by Lully, Parisinus, and most of the Adepts: Lully proclaims his Coelum Vinosum to be clear, bright, and resplendent as the Stars of Heaven. In Test. novis. page 8. Of which very  $\vee$  Parisinus thus, in Appendice Elucidarii, page 273. Vol. 6. Theat. Chym. Then will you see a  $\mathcal{Q}\mathcal{E}$  brighter and clearer than a Diamond, which exceeds the splendor of the Stars, so as to be doubted, whether it be contained in the  $\ominus$ , or no.*

## *The Tenth Kind.*

### **Vegetable $\mathcal{V}$ s compounded made of Vegetable $\mathcal{V}$ s compounded, and Metallick Bodies.**

#### **52. The Neapolitan $\mathcal{V}$ of Lully.**

*In Exper. 13.*

Take  $\mathcal{C}$ , and calcine with common  $\mathcal{F}$ , that is, by amalgaming, and then grinding the Amalgame with common  $\Theta$  prepared, then evaporate the  $\mathcal{V}$  with a most gentle  $\Delta$ , then take away the  $\Theta$  with hot  $\nabla$   $\wedge$ ed, and so you will have  $\mathcal{C}$  calcined. Take the calcined  $\mathcal{C}$ , and pour to it four parts of the  $\mathcal{V}$  ial  $\nabla$  (*described by the three hot Vessels before in Numb. 46.*) and the Vessel being covered with its *Antenotarium* set upon  $\mathcal{E}$ , so as to boil gently, and you will perceive a Green or Sea Colour, which Liquor pour warily into another Vessel, so that the Faeces be not disturbed, the Matter remaining at the bottom dry with an easy  $\Delta$ , like the heat of the Sun: Then know the weight of the said  $\mathcal{C}$ , and pour again four parts of the said  $\mathcal{V}$  ial  $\nabla$  upon one part of the said  $\mathcal{C}$ , and the Vessel being covered with its *Antenotarium*, as above, let it boil again gently, the  $\mathcal{V}$  pour into another Vessel as before, and join it with the first  $\mathcal{V}$ ; but remember to keep, the said  $\nabla$ ed Matter continually in  $\mathcal{M}$ B, till the whole Work of  $\mathcal{V}$  is compleated; repeating the Magistery so oft, till the whole Body of  $\mathcal{C}$  be fully  $\nabla$ ed and decanted over, which has indeed hapned to us at the second time, and set it in  $\mathcal{V}$  fourteen  $\mathcal{L}$ s: Then put it in an Urinal, with its Receiver and  $\mathcal{X}$ , very well luted, and  $\wedge$  in a Furnace of  $\mathcal{E}$ , then increase the  $\Delta$ , that the Soul of the Body may ascend into its  $\nabla$ : The Vessel being cold, examine the weight of the  $\nabla$  of  $\mathcal{C}$  remaining in the bottom, for I believe of one whole Ounce there will not remain above two Eights ( $\mathcal{Z}$ s) of the Body not  $\nabla$ ed, the rest will be perfectly  $\nabla$ ed, (that is,  $\wedge$ ed;) But if more of the un $\nabla$ ed  $\nabla$  remains, then pour to it so much of its  $\nabla$  lately  $\wedge$ ed, as to be three Fingers above it, and the Vessel being covered with an *Antenotarium*, put it in  $\mathcal{M}$ B for a Natural  $\mathcal{L}$ , then taking away the *Antenotarium*, and putting on an  $\mathcal{X}$  with a Receiver very close,  $\wedge$  by  $\mathcal{E}$ ; at the end of the  $\mathcal{M}$  increase the  $\Delta$  as before: This repeat, till the whole Body of  $\mathcal{C}$  be passed through the  $\mathcal{X}$  by an airy revolution; and thus will you by the Help of God have a  $\mathcal{V}$ , with which you may  $\nabla$ e  $\odot$ .

#### *Annotations.*

Hitherto we have by  $\mathcal{F}$  acuated either the  $\mathcal{V}$  of *Philosophical*  $\mathcal{V}$ , or  $\mathcal{V}$ s made with this  $\mathcal{V}$ , which had so good a faculty of  $\nabla$ ing, that most of the *Adepts* being content with these  $\mathcal{V}$  ial  $\nabla$ s, desisted from inquiring after stronger  $\mathcal{V}$ s. The  $\mathcal{V}$  ial  $\nabla$ , which *Lully* terms *Glorious*, he said, is sufficient, truly, a proper  $\mathcal{V}$  to make the *Philosophers*  $\mathcal{V}$ , or *Metallick*  $\mathcal{M}$ , out of all Metals and Minerals. *You must know*, said he, *my Son! that in the Truth and Faith of God, no  $\mathcal{F}$  of Nature of any Metal can be sublimed without this  $\nabla$  of common  $\mathcal{F}$ .* Test. Noviss. Page 12.

But in this *Tenth Kind* of  $\mathcal{V}$ s, the *Adepts* made yet other  $\mathcal{V}$ s, adding moreover diverse Bodies, according to the intended several uses to the aforesaid  $\mathcal{V}$  ial  $\nabla$ s: *Lully*, to make a more Noble  $\mathcal{V}$  for the  $\mathcal{V}$  of  $\mathcal{V}$ , added  $\mathcal{L}$  to the  $\mathcal{V}$  ial  $\mathcal{V}$ : If perhaps he wanted a  $\mathcal{V}$  for Pearls, he joined Pearls with the  $\mathcal{V}$  ial  $\mathcal{V}$ : If he had a mind to make *Aurum potabile*, he prepared a  $\mathcal{V}$  out of  $\mathcal{V}$  and  $\mathcal{L}$  thus, as more suitable to

this purpose, yet with some ☿ial ☿, and so of others, as you will observe in the following Examples.

### 53. *The precious ☿ for Pearls of Lully.*

**In Comp. Animoe transmut. Page Vol. 3. Theat. Chym.**

Take the Liquor of *Lunaria* of the third or second rectification (*Philosophical Aqua ardens rectified*) pour it upon ☿, so as to swim three Fingers above it, and putrefie three Natural ☿s, and a great part of it will be Ved with the ∇ of *Lunaria*, which decant, and pour fresh Liquor upon the Faeces, putrefie in ☿ or ☿B, and repeat till all the ☿ is reduced into ∇, then join all the ☿s together, and draw off in ☿B, and when you see it in a manner thick, so as to be half a pound of the ∇ of ☿ and ☿, (*Vegetable and Mineral*) putrefie six Natural ☿s, then put in Pearls, and they will within ten ☿s be Ved, then exuberate them by the way, which I taught in the exuberation of Metals, till they be converted into a *Sal (Harmoniack, or ♁ Naturoe of Pearls)* whereof ☿ one Ounce in a pound of its ☿ aforesaid, and ♁ four times, then put in Pearls, and they will in half a quarter of an ☿ be Ved, by reason of the greater subtilty of the ☿. *As ♁ is joined to the ☿ial ☿ made by the three Fire-hot Vessels, for the Neopolitan ☿, (which may be so called, because it was revealed to Lully at Neapolis by Arnold de villa nova) so this ☿ for Pearls is made of the ♁ of Pearls, and the ☿ial ☿, or Glorious ∇ of ☿, which if they be Circulated together a convenient time, you will make thereof a Coelum perlatum.*

### 54. *The ☿ial compounded ☿ of Lully.*

**In Experim. 34.**

Take three Ounces of ☿, and three Ounces of ☉, calcine them severally with ☿, as in the former Experiments, (*in the Neopolitan ☿*) then evaporate it from the said Metals, being calcined, put them severally in distinct solutory Vessels, and put upon them so much of the incalcinated ☿ (*described before in Numb. 45.*) as will swim four Fingers above it: cover the Vessel with an *Antenotarium*, putrefie in ☿B two ☿s, and two ☿s more in ☿ with a heat like that of the Sun, decant the ☉, and dry the remainder: being dried, pour upon them of the incalcinated ☿ again as before, putrefying in a close Vessel in ☿B, then upon ☿, and emptying the several ☉s (*of ☿ and ♁*) into their several Vessels as before: If any thing remains unVed, dry and ☿ as before, till all the remainder be fully Ved, then putrefie both ☉s twenty Natural ☿s, being putrefyed, take the ☉s, and put them severally into their Urinals with their Receivers, and having luted the Joints well, ♁ the ∇s of both (*Metals*) in ☿B; in the bottom of the Vessels will remain the Bodies like melted Honey or ☿, pour upon those (☿s) again of their own ∇s (*The ☿ now drawn from the ☿s*) ♁ed only by ☿B, so as to swim three Fingers above the Matter, cover both Vessels with their *Antenotariums*, and putrefie for a Natural ☿: then take away the *Antenotariums*, and put on ☿s, lute well, and ♁ upon ☿, lastly increase the ∆, that the Soul or Element of ∆ may pass over into both their ♁ed ∇s, and last of all increase the ∆ to the highest degree, that the Element of ∆ may pass into the ∆: But to the Composition of ☿ this Redness or ∆ is not necessary: ☿ being compleated, let the Vessels cool, take the Receivers from them, and keep them very well stopped, that they may not respire, and put distinct Schedules or Incriptions upon them, that when you have occasion, you may not take one for

the other: Then again to the  $\nabla$ s (of  $\text{☉}$  and  $\text{♁}$ , left in  $\text{♁}$ ) pour their  $\nabla$ s  $\wedge$ ed by  $\text{♁}$  as before, and having put an *Antenotarium* to it, putrifie as before, then  $\wedge$  by  $\text{☉}$ , each Vessel having its own Receiver, wherein you kept the Souls of those Bodies, and thus repeat the Magistry till the  $\nabla$ s are exanimated and destitute of radical moisture: Then take those  $\nabla$ s, grind well, and join them together, then put them in a  $\text{☉}$  Egg, and keep them in hot  $\text{☉}$ , till I tell you what to do with them: Then take the animated  $\sim_{\text{sp}}$  of  $\text{☉}$ , and rectify it seven times in  $\text{☉}$ , then take the animated  $\sim_{\text{sp}}$  of  $\text{☉}$ , and after the same manner rectify it seven times in  $\text{☉}$ ; the limosities (*remaining*  $\nabla$ ) which the  $\sim_{\text{sp}}$  of  $\text{☉}$  will in every rectification eject, keep very close, being the Element of  $\Delta$  (*in the form of an*  $\nabla$ .) Having rectified, take the animated  $\sim_{\text{sp}}$  of  $\text{☉}$ , and the animated  $\sim_{\text{sp}}$  of  $\text{☉}$ , and join them together, then Circulate in a large Vessel, as that wherein we Circulated the simple  $\text{☉}$ : continue this Circulation sixty  $\text{♁}$ s, in which time you will have a true Mineral  $\text{☉}$  (*not acid, but made of Minerals, as*  $\text{☉}$ ,  $\text{☉}$ , and  $\text{♁}$ .) by which you may operate innumerable Experiments. *Hereto ought to be referred the*  $\text{☉}$  *which is called by* Basilius.

## 55. The sweet $\sim_{\text{sp}}$ of $\text{☉}$ of *Basilius*.

### Cap. 3. *Libri de rebus nat. & supernat.*

*Take of Natural*  $\text{☉}$ , *or Oar of*  $\text{☉}$ , *and of the best Oar of*  $\text{☉}$  *equal parts, to which being pulverized and mixed, pour the*  $\text{☉}$  *of*  $\text{☉}$  *made of*  $\text{☉}$  *sublimed, and putrefyed (that is,  $\text{☉}$  of*  $\text{☉}$  *sublimed alone, no other Ingredients being added, except the*  $\sim_{\text{sp}}$  *of* *Philosophical*  $\nabla$ , *or some Vegetable*  $\text{☉}$ , *without which it cannot be made) digest them for a*  $\text{☉}$ , *and you will have a Celestial rather than Terrestrial extraction, draw off the extraction in*  $\text{♁}$ , *and the Phlegm being taken away, in the bottom will remain a ponderous*  $\text{☉}$ , *Ving all Metals in a moment; to which add of the*  $\sim_{\text{sp}}$  *of*  $\nabla$  *(Philosophical, or Fiery*  $\sim_{\text{sp}}$  *of*  $\nabla$  *of* *Basilius) three parts, Circulate in a Pellican to a Blood redness, and incomparable sweetness; being Circulated, pour it upon*  $\text{☉}$  *calcined to whiteness, and*  $\wedge$  *the*  $\sim_{\text{sp}}$  *of*  $\text{☉}$  *with a strong*  $\Delta$ , *the*  $\sim_{\text{sp}}$  *of*  $\nabla$  *remaining with the*  $\text{☉}$ .

We must distinguish between this  $\sim_{\text{sp}}$ , and another of the same Name, lest one be taken for the other: For *Basilius* prepared also a  $\sim_{\text{sp}}$  of  $\text{☉}$  from the white  $\sim_{\text{sp}}$  of  $\text{☉}$ , of which you may read in several places, in the Book *de particularibus*, especially in the particular of  $\text{☉}$ ; a Description of which  $\sim_{\text{sp}}$  is lower among the Mineral  $\text{☉}$ s, because it is acid: But the other, namely, this our  $\sim_{\text{sp}}$  of  $\text{☉}$ , is most sweet and fragrant, which you have also in the particular of  $\text{☉}$ , as also in the seventh Chapter of the Book *de rebus nat. & supernat.* where he  $\text{☉}$ es the *Crocus* of  $\text{☉}$  in the white  $\sim_{\text{sp}}$  of  $\text{☉}$ , as also in the most fragrant  $\sim_{\text{sp}}$  of  $\text{☉}$ .

*Parisinus* for Alchymical  $\text{☉}$ s made a  $\text{☉}$  ial compounded  $\text{☉}$ , of his *Circulatum majus*, and the first or middle substance of common  $\text{☉}$ , thus.

## 56. The incalcinated $\text{☉}$ of *Parisinus*.

### Cap. G. *Apertoris.*

Take of the *Circulatum majus* (*described before in Numb. 50.*) one pound, of  $\text{☉}$  prepared, as we shall teach in the tenth Chapter, two Ounces, mix, and observe that true  $\text{☉}$  be made with this  $\text{☉}$ : But when first it is incalcinated, that is, mixed with such  $\text{☉}$ , it is no more used for Men's Bodies, but only as Medicines for Metals, now the said tenth Chapter is this, as follows:

Of reducing common ☿ into the first Matter or Middle Substance.

Now my Son! we will give you full instruction and demonstration of decocting and reducing common ☿ into its first Matter, or middle substance, and as in the foregoing Chapters we declared the way of reincrudating the two Luminaries, so now we will demonstrate the ways and means of decocting the said ☿. First, we will teach the way of distinguishing good ☿ from bad, sophisticated and corrupted, which way is, to take common ☿, brought out of *Spain* in Skins sealed, or if you cannot have this, take any other, and put a little of it in a ♁ Spoon heated so, as to make the ☿ evaporate, and if the remainder of it be of a white or citrine Colour, 'tis good; but if of another Colour, bad, and not at all fit for our Work, because sophisticated: Then take of *Roman* ☉ two pounds, melt it in a glazed Vessel, being melted, add one pound of ☿, and as much of common ☉ prepared, stir and shake till they be all mixed, evaporating the moisture with such a heat as that of the Sun; then take out the Matter, grind, and put it in a Sublimatory, and sublime the ☿ by the usual degrees of Δ: The Vessels being cold, take out the ♁, to which being put into a ☿, pour of the Vegetable ∇ without Phlegm (*Philosophical ∇ rectified*) about three or four Fingers, let it boil in ♀ two ☿s, then ♀ in ♀, that the Vegetable ∇ may ascend; then cover the ☿ with ♀, and increasing the Δ, the ☿ *vive* will ascend into the *Aqua ardens*, decant the ∇ from the ☿, which again sublime with new Matters, and that six times, always casting away the Faeces: But take notice that these seven ♁s must always be transacted in Aludels, because you will no other way separate the adustible † ascending in the Aludels: And to instruct you, that you may not err, I will more distinctly repeat the method of the said seven ♁s: The way is this, to take a ♁ Vessel like one of the narrower sort of Os, with its blind Head, perforated in the upper part of it, into this put two parts of ☉ very well pulverized, of ☿ one part, and of ☉ prepared one part, mixing all well, the Matter being now gently dried, put on a blind Head, or rather an Aludel, yet observing not to cover the Os with ♀ above one third, the moisture being evaporated by an easy heat, stop the Hole of the Aludel with a little Cotton, and increasing, sublime, all being cold, take out that which is sublimed, as well out of the Aludel, as the Os, in which (*if not yet cold*) ∇ the Faeces with hot ∇, and so you will easily cleanse the said Vessel for its use. Now mix new Matters with your ♁, and sublime as before, and this repeat seven times; then grind the ♁ into a most fine †, put it in the aforesaid Os with its blind Head, or Aludel, and also with its common ✕, because of the operation differing from the former; the ♁ being put into a Os, pour to it of the simple Animal or Vegetable ∇ (*the Animal ∇ described in Numb. 37. or Vegetable in Numb. 29. but here above he ordered him to take Vegetable ∇ rectified, that is, Aqua ardens*) so much, as to be three Fingers above it, cover it with a blind Head, and digest in ♀ twelve ☿s, then taking off the blind Head, put on a common ✕, and draw off the ∇ in ♀, lay aside the ✕ again, and put on an Aludel, set the Vessel in ♀ so deep, as to cover the Matter in the ♁, give Δ by degrees, till all the moisture is exhaled, the Hole in the upper part of the Aludel stop with Cotton, increase the Δ, that the ☿ may be sublimed: ♁ being ended, and the Vessels cold, take away the Aludel, and what you find sublimed in it, is not for our purpose; for it is that adust part, which is no Ingredient to our Magistry: Then gather the ♁ from the sides of the Os, which will be clear as Crystal, and have a care that it be not mixed with its Faeces, grind, sift, and put

it into the same Vessel, being cleansed from the Faeces, and pour the  $\mathcal{V}$  drawn off in  $\mathcal{M}$  to it, cover the Vessel with an Aludel, digest twelve  $\mathcal{S}$ s as before, lay aside the Aludel, put on a common  $\mathcal{X}$ ,  $\wedge$  in  $\mathcal{M}$ , lay aside this  $\mathcal{X}$ , put on an Aludel, and sublime in  $\mathcal{E}$ , the Faeces, as also the adustive part being cast out of the Aludel, gather the middle substance out of the  $\mathcal{O}$  dexterously; with this method you must sublime seven times, or till it leaves no Faeces in the  $\mathcal{O}$ : Having obtained this sign, take the said substance, grind, and put it in a  $\circ$ - Vessel, pour to it the simple either Animal or Vegetable  $\mathcal{V}$ , the height of three Fingers, cover the Vessel with a blind Head, digest gently two  $\mathcal{S}$ s in  $\mathcal{E}$ , then decant the  $\mathcal{G}$  into another Vessel, and that which remains in the Vessel, dry with a temperate heat, like that of the Sun, to which pour new  $\mathcal{V}$ , covering the Vessel with a blind Head as before, and repeat the same method, till all the  $\mathcal{V}$ ible part is  $\mathcal{V}$ ed, and in the bottom of the  $\circ$ - will remain an in $\mathcal{V}$ ible  $\mathcal{V}$ , to be cast away, as nothing worth: Now take all the  $\mathcal{G}$ , that is, your decantations, and  $\wedge$  in  $\mathcal{M}$ , and the  $\mathcal{V}$  being  $\wedge$ ed, put on an Aludel, and in  $\mathcal{E}$  sublime the Crystalline substance, which may truly be called the first Matter of  $\mathcal{Q}$ ; this is that middle substance, with which we incalcinate our  $\mathcal{V}$ , (*Circulatum majus, described in Numb. 50.*) and make infinite particulars, as we have taught you before: This also is called the Mineral Stone. Now, my Son! will you be able to proceed by infinite ways, yet following these which I have shewed you; and remember, that  $\mathcal{Q}$  thus reduced, is that, which our Captain *Raymond* speaks of, making mention of the Mineral Stone, as also in the *last Chapter of his Book, named Vade mecum*, and in many other places of his Volumes. This is that  $\mathcal{Q}$  which *Arnold de Villa nova*; treats of in his *Rosarium*, and we declare to you, except  $\mathcal{Q}$  be reduced into the first Matter with the said Vegetable or Animal  $\mathcal{V}$ , it is altogether impossible to do any good with it, by reason of its great Corruption, occasioned by the crudity of it.

From the Receipts of this Kind we observe:

1. That  $\mathcal{V}$ s may and ought to be made according to the designed uses, for they are desired not only to  $\mathcal{V}$  Bodies promiscuously, but rightly also, that the  $\mathcal{R}$ s of things  $\mathcal{V}$ ed may not by any Heterogeneous  $\mathcal{R}$ s of the  $\mathcal{V}$ s be iniquated, but rather illustrated.

2. That these  $\mathcal{V}$ s being once compounded, the oftner the Composition is repeated by adding new Matter, are endowed with so much a greater Virtue; whereas on the contrary it is manifest, that common  $\mathcal{V}$ s are this way debilitated.

3. That these  $\mathcal{V}$ s are most fragrant, and of exceeding sweetness and redness, yet nevertheless called *Acetum acerrimum*, which  $\mathcal{V}$ es  $\mathcal{O}$  into a  $\sim_{sp}$ .

4. That these  $\mathcal{V}$ s are the Essences or Magisteries of Metals made by Magisteries or Essences, and mixed together into compounded *Circulatums*.

5. That these compounded *Circulatums* may be made not only of  $\mathcal{O}$  and  $\mathcal{A}$ , but also of imperfect Metals and Minerals.

6. That  $\mathcal{M}$  may be made of Corals, and other arids, as well as Pearls.

7. That *Parisinus* his first Matter of  $\mathcal{Q}$  is an Essence rather than a Magistry, it is indeed sooner prepared than the  $\mathcal{Q}$  ial  $\mathcal{M}$  of *Lully*, but is not of the same, but less Virtue.

8. That *Parisinus* defends *Arnold de villa nova* in his way of subliming  $\mathcal{Q}$ , (described in the *Rosarium*) against his Consort *Bernhard*.

9. That this first Matter of  $\mathcal{Q}$  is a Poison; wherefore *Parisinus* the Author

gives caution that it is not to be used for humane Medicines, but Metals only, yet if this incalinated  $\mathcal{V}$  be Circulated as the rest, it becomes harmless, and an excellent Medicine.

## *The Eleventh Kind.*

**Vegetable compounded  $\forall$ s graduated,  
made of the compounded Vegetable  $\forall$ s, impregnated  
with the influences of Heaven and  $\nabla$ .**

### **57. The Etherial and Terrestrial $\nabla$ s of Metals of *Lully* for the making of Precious Stones.**

*Canon. 43. distinct. 1. Lib. Quint. Essen.*

Take the  $\nabla$  of  $\forall$ , made by the way, which we declared in our (*Novissimum*) *Testamentum*, and in *Libro Mercuriorum* (*the  $\forall$  ial  $\forall$ , or Glorious  $\nabla$  of common  $\neq$ , described before in Numb. 44.) and in that  $\nabla$ , Son! you must  $\forall$  one half Ounce of the purest  $\mathcal{C}$ , after the filtred  $\mathcal{G}$ , separate the  $\nabla$  from the Faeces ( $\wedge$  *the  $\forall$  from the  $\mathcal{A}$  through an  $\mathcal{X}$* ) in which the limosity of the  $\mathcal{A}$  will ascend: This  $\nabla$ , Son! resolves all other Bodies, and  $\neq$  itself, by Virtue of which, Son! Pearls are reformed by the way which I told you in our *Testamentum*, and in the *Compendium super Testamentum & Codicillum missum Regi Roberto*.*

The second  $\nabla$  is thus made: Take half an Ounce of Lead, and of the aforesaid  $\nabla$  as much as suffices, when you see the Lead  $\nabla$ ed, separate the  $\nabla$  by filtred  $\mathcal{M}$  (*filtre the  $\mathcal{G}$  of the Lead*) and throw out the Faeces, as nothing worth, then  $\wedge$  the  $\nabla$  by  $\mathcal{M}$  (*draw off the  $\forall$  in  $\mathcal{M}$* ) and keep the Faeces (*the  $\nabla$ ed Lead*) for occasion.

The third  $\nabla$  is thus made: Take of Copper one Ounce, and  $\forall$  it in as much of the first  $\nabla$  as you please, and let it rest in its Vessel, in a cold place, for a Natural  $\mathcal{d}$ , then separate the Green  $\nabla$  through a Filtre, and pour out the first Faeces, (*that which remains in the Filtre must be cast away*) then  $\wedge$  the  $\nabla$  through an  $\mathcal{X}$ , and keep the second Faeces.

The fourth  $\nabla$  is thus made: Take one Ounce of the purest Tin of *Cornwall*, which is purer than any other, and  $\forall$  it in a quantity of the first  $\nabla$ , and  $\wedge$  (*through a Filtre*) that  $\nabla$  ( $\mathcal{G}$ ) with its limosity, and the Faeces which remain cast away, then  $\wedge$  the  $\nabla$  through an  $\mathcal{X}$ , and keep (*the residue, or Tin  $\nabla$ ed*) the second Faeces.

The fifth  $\nabla$  is thus made: Take of the purest Iron one Ounce, and  $\forall$  it in a sufficient quantity of the first  $\nabla$ , then  $\wedge$  through a Filtre, and cast away the Faeces,  $\wedge$  the  $\nabla$  through an  $\mathcal{X}$ , and keep the second Faeces.

The sixth  $\nabla$  is thus made: Take of the purest  $\mathcal{O}$  one Ounce, and  $\forall$  it as I told you in my *Testamentum*, that is, with pure *Lunaria* (*the simple Vegetable  $\forall$  without  $\neq$  and  $\mathcal{A}$* ) mixed with such a weight of the fifth  $\nabla$  (*now prepared from Iron*) and do, as you did with the other.

You may also, Son!  $\forall$  all those Metals in this order: Having made the first  $\nabla$ , in it  $\forall$  the Metal, which we commanded you to  $\forall$  after the second way (*to wit Lead*) then do with it as we told you before. In this second  $\nabla$   $\forall$  the third Metal, (*Copper*) and in the  $\nabla$  of the third Metal  $\forall$  the fourth Metal, (*Tin*) and in the  $\nabla$  of the fourth Metal  $\forall$  the fifth Metal (*Iron*) and in the  $\nabla$  of the fifth Metal  $\forall$  the sixth Metal ( $\mathcal{O}$ .)

Take which of those  $\nabla$ s you like best to  $\forall$  a Metal. Son! these limosities of Metals are called QEs, or Mineral  $\forall$ , which the Philosophers esteemed in the Alchymical work (*in Alchymical  $\mathcal{R}$ s*) and the lapidifick, (*in the making of Precious Stones*) and in the Medicinal Work (*in the preparing of Medicines.*) But Son! in the

Alchymical Work those QEs ought to be more subtle, and to be done by dividing the Elements as we (*in the third Book of this Volume*) shall declare, but in (*making Precious*) Stones, the QE (*aforesaid*) are not so, in such a subtle Matter, but in Medicine either of them (*this two-fold way of preparing*) may be used.

Having spoken of the QEs of Minerals (*of Metallick ∇s*) how we are to make them, it is now convenient to speak of the division of them in general. And my Son! do thus; When your Metals are ∇ed, you must divide every ∇ (*being first filtred, and ∟ed from its remainder*) and every divided ∇ (*now ∟ed*) into two parts, and one part of every part you must put with its own Faeces (*the remaining Metal, which the ∇ had left in ™*) into a ◊- ⋈, and ∟ a *Limus deserti*, which is Δ made out of two Bodies, (*or Metals*) in the Furnace, which we designed you first with a gentle Δ, shining with great Mineral Lustre, and with great limosity appropriated to receive Celestial Virtues: And put every one of those ∇s into a ◊- Vessel, with a long Neck and round, and then stop the Mouth of it with common †, and after that with Mastick, and every of those Vessels put in the open Δ so, as that neither Stone, nor any other hurtful thing may touch the ◊-. Son! Take the material Faeces, from which you resolved the *Limus*, which are the second Faeces left in the ™ of the ∇s which you put in the Δ. (*Take the ⊙ from the ™ of every Limus desertus, or the third Foeces, for the first remaining in the Filtre were cast away, from the second the Limus desertus was ∟ed; now the Foeces of the Limus desertus, are those which he here calls the second*) and put them in a ◊- Vessel with a long Neck, which may contain two hands breadth, and put in part of its own ∇, which was reserved from that aforesaid limous substance, and stop the Vessels with a Stopple of †, and with Leather and Mastick, as you did to the other, and Bury them (*∇s of Metals*) in a Garden, in an ∇ half a Yard deep, and put also something about the Neck of the Vessels, which may appear above ground, for the preservation of them, and let them be there for one whole Year: Son! the ∇s which are put into the ∇ are of one Nature, and those which are put in the Δ of another; for Son! those which are put into the ∇ have a hardning, coagulating, and fixing Virtue and Quality; and those which are in the Δ, have the Virtue and Property of being hardened, coagulated and ∇: The Year being ended, you will have all that is desired in the World for this Work, &c.

#### *Annotations.*

You will perhaps wonder, that we have assigned this so high a place to these ∇s, they being inferior to many ∇s of the antecedent Kinds, as to Ingredients, as well as to the method of preparation; but though it be so, nevertheless these ∇s are by being exposed to the Δ for a Year, or for so long a time committed to the ∇, made better and more excellent than the aforesaid ∇s, as will appear hereafter by the use of them: We will at present explain the methods of making these ∇s: The ∇s of the first method he makes thus: He ∇es Lead, Copper, Tin, Iron, and ☉ in the Glorious ∇ of †, acuated moreover with ☾, filtres every ☉, casting away the Foeces, draws off the filtred ☉s in ™ to dryness, divides the ∟ed ∇s into two parts, in one of which he ∇es its own Metal left in the drawing off of the ☉, which he then ∟s into a Liquor, which he calls *Limus desertus*, QE, or *Mineral ∇*, and hangs it in the Δ for a Year, to be his *Etherial ∇*: The ☉ of the *Limus desertus* he ∇es in the other part of the ∇ reserved, and Buries it in the ∇ for his *Terrestrial ∇*. *In Compendio Animae transm. page 208. Volum. 4. Theat. Chym.* He adds also

the ∇s of common ☿ and ♁ to the rest; the ☿ ial ∇ is thus made; *Take of common ☿ one Ounce, and ∇ it in the Ving ∇ (aforesaid) in the ∂ of I. (☉) ∟ through a Filtre, regard not the Faeces, but keep the second (left in the bottom) after ∟ing through an ✕.*

*The ∇ of ☾ is thus made: Take one Ounce of the purest ♁, ∇ it in what quantity of the Ving ∇ you please, ∟ through a Filtre, and cast away the first Faeces, then ∟ through an ✕ in the ∂ of H. (♁) and keep the second Faeces, you must keep the second Faeces of all the ∇s in their own Vessels, every one by itself. Moreover (in Compendio Animoe) he divides not the ∟ed ∇s into equal parts, as in Libro Essentioe, but draws off the ☉s of Metals by ∟ing one half for the Terrestrial ∇, and ∟s the other half for the Etherial ∇. You must indeed, said he, be cautious in resolving the Limus, because you are to make two ∇s or parts of every Limus, ∟ing one half of the Limus, which you must keep apart, because the Terrestrial ∇ is made of that first part, and you must likewise ∟ the other (half) part, which the Aerial ∇ is made of, which is hung in the ∆ as aforesaid, for a Year, Page 209. Volum. 4. Theat. Chym.*

The ∇s made by the latter method are more compounded than those of the first, the first were prepared promiscuously with the Lunar ☿, the second not so; for the ∇ of Lead is made by the Lunar ☿, of which ∇ of Lead is made the ∇ of Copper; of this ∇ of Copper is made the ∇ of Tin; from the ∇ of Tin he prepares the ∇ of Iron, but the ∇ of ☿ is made with the Lunar ☿, to which is added half of the ∇ of Iron. O wonderful mixture! I will not say, confusion of Metals! yet doubtless the most acute Philosopher had reasons for it. This method is also in *Lapidario, Cap. 9. & sequentibus.*

From the Receipts we observe:

1. *That the Etherial ∇s are the Essences of Metals, exposed to the influences of the Heavens for a Year.*

2. *That the Terrestrial ∇s are the Bodies of Essences, Ved in their own ☿s, and Buried for a Year.*

3. *That the Essences of not only Metals, but the whole Mineral Kingdoms do by such a method yield Etherial and Terrestrial ∇s.*

4. *That these ∇s acquire their principal Virtues by being impregnated with the Stars of Heaven.*

*The Adepts held diverse Opinions concerning the Influences of the Heavens. Some would have the Situations, Aspects, and determinate Times of the Planets to be highly necessary to this Work, but others thought the contrary: Amongst the Affirmers let us hear Thomas Norton, an English Adept, who thus in the Sixth Chapter of his Ordinal. Page 99. of Theat. Chym. Britannicum.*

The Fifth Concord is known well of Clerks,  
 Between the Sphere of Heaven, and our subtle Werks;  
 Nothing in ∇ has more simplicity,  
 Than th' Elements of our Stone will be:  
 Wherefore they being in Work of Generation,  
 Have most Obedience to Constellation.  
 Whereof Concord most kindly and convenient,  
 Is a direct and fiery Ascendent;

Being Sign common for this Operation,  
 For multitude of their Iteration:  
*Fortune* your Ascendent with his Lord also,  
 Keeping th' Aspect of Shrews them fro;  
 And if they must let, or needly infect,  
 Cause them to look with a Trine Aspect.  
 For the white Work may Fortunate the Moon,  
 For the Lord of the fourth House likewise be it done;  
 For that is *Thesaurum absconditum* of Old Clerks,  
 So of the Sixth House for Servants of the Werks:  
 Save all them well from great Impediments,  
 As it is in Picture, or like the same Intents.  
 Unless then your Nativity pretend Infection,  
 In contrariety to this Election,  
 The Virtue of the mover of the Orb is formal,  
 The Virtue of the Eighth Sphere is here Instrumental:  
 With her Signs and Figures, and parts aspectual,  
 The Planets Virtue is proper and special.  
 The Virtue of the Elements is here material,  
 The Virtue infused results of them all:  
 The first is like to a Work-man's Mind,  
 The second like his Hand ye shall find;  
 The third is like a good Instrument,  
 The remnant like a thing wrought to your Intent:  
 Make all the Premises with other well accord,  
 Then shall your Merits make you a great Lord.

*Amongst the Denyers is Lully himself:* Who thus; we say not, that it is the business of an Artist to operate with the Figures and Images of Heaven, by the knowledge of their motions, as many Philosophers affirm: But it is enough for you to know the influence of the Celestial heat, informed by the Figure of the Heaven and Stars, by reason of which, Virtues are infused into Matter being aptly appropriated, which receives them by the Natural Industry of an Artist with resolution, which is done by Art imitating Nature, &c. And in this Point the Philosophers have been mistaken, in reprehending those Men that knew, that the Celestial Virtue is too common to every elemented Nature; for by its great Nobleness it takes determination at any time, because in things mixed it is influenced as well by Art as by Nature, and this is done by reason of the Natural Virtues, which are the subject and proper detainer of it in such a manner, as that it receives such a Virtue, according to the properties of the Matter, and its Kind, which afterwards effects such things by Nature, as are reputed for a Miracle. In like manner let every Artist take Notice, that Nature cannot operate but by the succession of the least particles, nor also can it receive any Virtues but by the succession of its operation, nor can they also do all at once, nor can the Constellations suffer the Station of any time punctually in a certain Virtue, which may not be immediately varied: And it being also granted, that it might, the time of Constellation is so small by reason of the Circles of revolution, as that it may

sooner pass from one Virtue to another, &c. *Lib. Essen. dist. 1. Page 18.*

An ingenious Artist, *said Paracelsus*, will by diligent animadversion be able to prepare Metals, so that being guided by true reason, he may promote the perfection of transmuting Metals, by his own work or conduct better, than by Courses of the twelve Celestial Signs, and seven Planets, which therefore to observe, will be superfluous, as also the Aspects, the ill or good times, ♃ or ♁, the prosperous or unhappy State of this or another Planet, which cannot help, much less hurt in the Art of Natural Alchymy; if otherwise, you have a true possible process, operate when you please; but if there be any defect in you, or your Operations, and Understanding, the Planets and Celestial Constellations will fail you. *Coelum. Phil. Page 125.*

If they alledge *said Geber*, that the perfecting of Metals is from a certain situation of one or more Starrs which we know not, we answer, that we regard not this situation and motion, nor also is it necessarily requisite for us to know it: because there is not any species of things generable and corruptible, but Generation and Corruption may be daily and in every instant made from the individuals of it: And it is therefore manifest, that such a position of the Stars is every ♃ good, and able to perfect, and simply to corrupt all the species whatsoever of Individuals. It is not therefore necessarily expedient for an Artist to expect the place of the Stars, though it might be useful; because it is sufficient for him only to dispose and administer the way of Nature, that She, who is wise, may dispose the situations of those able Bodies agreeing: For Nature can perfect nothing without the motion and position of the Planets. Wherefore if you dispose, and duly consider the Artifice of Nature, whatsoever may be the contingents of this Magistery, it will be perfected under a due position by Nature agreeable to it, without the consideration of it: For when we see a Worm produced from a putrified Dog or other Animal, we do not presently consider the position of the Stars, but the disposition of the ambient Δ, and other causes conducing to ♃, besides that position: And from such a consideration we know sufficiently, that Worms are produced according to Nature: For Nature finds convenient places for itself, though we may be ignorant of them. *Summa perfect. Lib. 1. part. 2. Cap. 11.*

*Petrus Bonus of Ferraria has the same Opinion of Influences.* As to the ninth reason, *said he*, we say it is true, that Forms are introduced into things below, by the motion and light of Celestial Bodies, and by their particular Positions and Aspects; but it is not necessary for us to know, nor can we know them, but in a confused manner, as in some things by the Sun, who is the cause of the four Seasons of the Year; Sowing, Reaping, and Planting, being done at certain Seasons; and in some Animals, as Horses, Asses, and Hawks, Conjunctions are made in order to Coition and Generation at some certain Periods of the Sun; but in some these things are done at any time indifferently, as in Man, Pigeons, Hens, &c. Wherefore if we would generate a Worm out of putrefying Flesh, we do not consider any position of the Stars, but only the disposition of the ambient Δ, and other causes of ♃: Likewise, if we put Eggs in ♃, or such a like place for the production of Chickens, the Form will be given at any time in the place and time predestinated by the Celestial Powers, without our consideration herein: After the same manner in the Generation of Lime and ⊕, and ☉, and ♁, or ♃, and Ceruse, and Minium, and ☿, likewise in the Composition of Theriacle, and other Confections, because these things may be done at any time, and any ♁; for the

Celestial Virtue is very common to all things, and is circumscribed by the Virtues and Dispositions of those things, which are the subject of it in things Elemented and the Elements themselves, because, as aforesaid, the Celestial Vertues do operate in the whole Nature of things capable of Generation and Corruption continually according to the disposition of the Matter, either properly or commonly: Wherefore said *Lilium*, The Work is not caused by the motion of the Powers above, because it may be done at any time. And *Rasis in 70. in Libro Reprehensionis*: Time operates not any thing in this; *and adds* because should time operate in it, it would be of no esteem amongst the People. If therefore all contingents in this Magistery concur rightly in their time, their Form will be introduced under a due Position and Aspect of the Stars, at the time prefixed in the Matter, without any consideration herein: And therefore said *Plato*, According to the merit of the Matter, are the Celestial Virtues infused, &c. But as to those things, in which an accidental, new, and hidden Form is infused by the Celestial Powers, as is manifest in *Arte Imaginum Coelestium*, it is necessary for us to know and observe the determined Positions and Aspects of the Celestial Bodies, according to the time proposed: Because such a Form is imprinted by such alone, and at such a time and no other, as appears in the Books of Astrology concerning the Election of ⚔s, Images, and Wars, Buildings, Journey, &c. Wherefore Alchymy being no such Art, therefore is it not expedient for a Man to know these things. *Margar. pretiosa, Page 731: Vol. 5. Th. Chym.*

## *The Twelfth Kind.*

### **Compounded Vegetable $\mathcal{V}$ s most highly exalted, made of compounded Vegetable $\mathcal{V}$ s graduated.**

#### **58. The Etherial and Celestial Limes of *Lully*, for the making of Alchymical $\mathcal{R}$ s.**

##### *In Testam. Novissimo.*

Take the  $\mathcal{A}$  of  $\mathcal{C}$ , (*the Philosophers  $\mathcal{V}$  made of  $\mathcal{C}$ , or  $\mathcal{M}$  of  $\odot$* ) put it in a  $\ominus$ - Vessel, and pour to it as much as it weighs of the Celestial Vegetable  $\mathcal{V}$  (*the Coelum Vinosum of Lully described in Num. 30.*) which you know already; put it in  $\mathcal{B}$  six  $\mathcal{L}$ s, then  $\mathcal{A}$  by  $\mathcal{M}$ ; then pour on new  $\mathcal{V}$  according to the weight of it, and digest in  $\mathcal{M}$  six  $\mathcal{L}$ s, then set it in  $\mathcal{E}$  one  $\mathcal{L}$ ,  $\mathcal{A}$ ing all that can be  $\mathcal{A}$ ed, and put it with the other  $\mathcal{A}$ ed before: And again pour on new  $\mathcal{V}$ , and digest and  $\mathcal{A}$  as before; and continue the repetition of this Royal Magistery, till all the said  $\nabla$  or  $\mathcal{A}$  is emptied of its  $\Delta$ , which is done in two and twenty times, if you know how to operate: Then take all the  $\mathcal{M}$ s and put them in  $\mathcal{M}$ , and  $\mathcal{A}$  the whole  $\mathcal{V}$ , and see if all the  $\Delta$  remains in the Form of a Liquor, then will you know that the  $\nabla$  is emptied of its  $\Delta$ , but if not, repeat with new  $\mathcal{V}$  in  $\mathcal{M}$ , digesting and  $\mathcal{A}$ ing in  $\mathcal{E}$  as before three times, and then will all our  $\mathcal{A}$  be freed from its  $\Delta$ : Then take the  $\Delta$  which you kept, and upon it put its whole  $\mathcal{V}$ , which is that with which you emptied the  $\Delta$ , and pour it upon the  $\nabla$  of the  $\mathcal{A}$  of  $\mathcal{C}$ , and put it in  $\mathcal{B}$  eight  $\mathcal{L}$ s, then  $\mathcal{A}$  all the  $\mathcal{V}$  in the said  $\mathcal{M}$  for one  $\mathcal{L}$ , and another in  $\mathcal{E}$ , draw off all the  $\Delta$  and  $\Delta$ , as much as you can, namely, in another Receiver, which you will know, when the  $\Delta$  begins to change the reddish Colour. Keep that  $\Delta$  apart, and again put the  $\Delta$  with the  $\mathcal{V}$  drawn from it, or with other, and put it to the  $\nabla$  in  $\mathcal{M}$ , and digest six  $\mathcal{L}$ s, and in the said  $\mathcal{M}$   $\mathcal{A}$  all the  $\mathcal{V}$  for one  $\mathcal{L}$ , and the  $\Delta$  in  $\mathcal{E}$ , separating then every one by itself as you did before, and keep the  $\Delta$  in  $\mathcal{M}$ : And again put the  $\Delta$  with the  $\mathcal{V}$  upon the  $\nabla$ , in which is the  $\Delta$ , and digest as before, and this Magistery repeat, till the  $\nabla$  is well emptied of its  $\Delta$ , which is done in forty times or repetitions. Then must you sublime the  $\nabla$  after this manner; Take that  $\nabla$  which remained after the  $\mathcal{M}$  of the  $\Delta$  and  $\Delta$ , and put it in a  $\ominus$ - Vessel, and pour upon it of the Vegetable  $\mathcal{V}$ , according to the quantity of the  $\nabla$ , and set it in  $\mathcal{M}$  for a Natural  $\mathcal{L}$ , then another  $\mathcal{L}$   $\mathcal{A}$  in  $\mathcal{E}$ ; and again put of the said  $\mathcal{V}$  according to the weight of the  $\nabla$ , and digest in  $\mathcal{M}$  the space of one  $\mathcal{L}$ , and  $\mathcal{A}$  in  $\mathcal{E}$  another  $\mathcal{L}$ , and again repeat, digesting in  $\mathcal{M}$ , and  $\mathcal{A}$ ing in  $\mathcal{E}$ , till all the  $\nabla$  is converted into an impalpable  $\mathcal{F}$ : Then take that, and put of the  $\mathcal{V}$  upon it according to its weight, and digest in  $\mathcal{M}$  two  $\mathcal{L}$ s, then  $\mathcal{A}$  in  $\mathcal{E}$  one  $\mathcal{L}$ , and put the  $\mathcal{M}$  in  $\mathcal{M}$ : Then take the  $\nabla$ , and put again of other  $\mathcal{V}$  equal to its weight, digest two  $\mathcal{L}$ s, and  $\mathcal{A}$  as before; proceed in repeating the inhumations and  $\mathcal{M}$ s till the  $\nabla$  has passed through the  $\mathcal{X}$  together with the  $\mathcal{V}$ : That  $\nabla$  being thus mixed with the  $\mathcal{V}$ , is called  $\mathcal{F}$  exuberated according to the intention of the Alchymists: put therefore those  $\mathcal{M}$ s wherein is that  $\nabla$ , to be  $\mathcal{A}$ ed by  $\mathcal{M}$ , and draw off the  $\mathcal{V}$ , and the  $\nabla$  will remain dry and prepared in the bottom of the Vessel, which keep: Thus Son! have you the Elements of the  $\mathcal{A}$  of  $\mathcal{C}$  divided with the help of God. Then must you have the  $\mathcal{A}$  of  $\mathcal{D}$ , (*the Philosophers  $\mathcal{V}$  prepared from  $\mathcal{D}$ , or the  $\mathcal{M}$  of  $\mathcal{C}$* ) and separate the Elements from it, separating the  $\Delta$  with the Menstrual  $\nabla$ , and the  $\Delta$  with the  $\Delta$  and  $\nabla$ , and the  $\nabla$  subliming with the  $\mathcal{V}$ , and cause it to pass through the  $\mathcal{X}$  with

the same  $\mathcal{V}$ . Thus have you, my Son! the Elements of the white  $\mathcal{A}$ , and the Elements of the red  $\mathcal{A}$  separated and divided: Now take the  $\mathcal{V}$  or  $\nabla$  with which you separated the Elements of the  $\mathcal{A}$ s of  $\mathcal{O}$  and  $\mathcal{A}$ , and for every pound of the  $\mathcal{V}$  in which you Vved the  $\mathcal{O}$ ,  $\mathcal{V}$  one Ounce of  $\mathcal{O}$ ; and in the  $\mathcal{V}$  wherein you Vved the  $\mathcal{A}$ , an Ounce of  $\mathcal{A}$ ; and put either of them by itself in a Vessel of Circulation in  $\mathcal{M}$ B or  $\mathcal{Y}$ , the space of fifteen  $\mathcal{L}$ s, and there it will be strengthened into its Menstrual Nature: This  $\nabla$ , Son! we call Elemented  $\mathcal{V}$ , or  $\nabla$  washed and drawn from the Faeces of the  $\nabla$ . Now take the two Elements, namely, the  $\Delta$  and  $\Delta$  of the  $\mathcal{A}$  of  $\mathcal{O}$ , put them together into a  $\mathcal{O}$ - $\mathcal{A}$ ing Vessel, and  $\mathcal{A}$  in  $\mathcal{E}$  with a most temperate heat, till you have three parts of five  $\mathcal{A}$ ed in the Receiver, then let it cool, and that which is  $\mathcal{A}$ ed receive by itself, and  $\mathcal{A}$  it seven times, and keep it apart, then  $\mathcal{A}$  that which you left; when you have  $\mathcal{A}$ ed three parts of five, continue  $\mathcal{A}$ ing the two which remained, till you see the  $\Delta$  congealed at the sides of the Vessel, let it cool till the  $\Delta$  be congealed: And that  $\Delta$  which you drew off till the  $\Delta$  was congealed, (*he means that which ascends as yet moist before the  $\mathcal{A}$  of the Matter from these two parts left*) is called the second  $\Delta$  and  $\mathcal{R}$ , and we call it our Secret, and our Treasure, and the Vapour of the Elements: This, my Son! you must rectify by seven  $\mathcal{M}$ ps or rectifications, and the  $\nabla$ , which after the  $\mathcal{M}$  of the first and second  $\Delta$  you drew out of the Vessels, in which you  $\mathcal{A}$ ed the first and second  $\Delta$ , put in the  $\Delta$  to be congealed, and that  $\nabla$  is called  $\Delta$ : Now Son! prepare this  $\Delta$  after this manner. Put it in a  $\mathcal{A}$ ing Vessel, and upon it pour its own  $\nabla$ , which is that wherewith you separated the Elements of the  $\mathcal{A}$  of  $\mathcal{O}$ , when we commanded to reduce it to a fifth  $\mathcal{A}$  in the Vessel of *Hermes*, and said, Take the  $\nabla$  washed from the Faeces of the  $\nabla$  (*otherwise the Elemented  $\mathcal{V}$  of  $\odot$* ) five parts of its weight, that is, five Ounces of the said  $\nabla$  (*Elemented  $\mathcal{V}$  of  $\mathcal{O}$* ) to one Ounce of the said  $\Delta$ , and digest in  $\mathcal{M}$ B eight  $\mathcal{L}$ s, then  $\mathcal{A}$  in  $\mathcal{E}$  most gently, and again put new  $\nabla$ , namely, five parts, digest and  $\mathcal{A}$  as before, repeating this method seven times, and so you have the  $\Delta$  and  $\nabla$  (*of the  $\mathcal{A}$  of  $\mathcal{O}$* ) calcined by Philosophical  $\mathcal{V}$ ; and they are the two Elements of the red  $\mathcal{A}$  prepared for the *desert Limes*. And take notice, that you must put the  $\nabla$  of the white  $\mathcal{A}$ , which you calcined and prepared after the  $\mathcal{M}$  of the Elements of the red  $\mathcal{A}$  with the  $\nabla$ , which you drew from the  $\Delta$  mixed with the  $\Delta$ , and put both with the  $\Delta$  congealed. Now Son! take the  $\nabla$  of the  $\mathcal{A}$  of  $\mathcal{A}$ , which remained after the  $\mathcal{M}$  of the Elements, and prepare it, as you did in calcining and preparing the  $\nabla$  of  $\mathcal{O}$ , after the  $\mathcal{M}$  of the Elements sublimed together with the  $\mathcal{V}$ , and reduced into an impalpable  $\mathcal{K}$ , and carried through the  $\mathcal{X}$  with the same  $\mathcal{V}$ . You may also prepare the  $\nabla$  of the  $\mathcal{A}$  of  $\mathcal{A}$  with the  $\mathcal{V}$ , that you used in separating the Elements of the  $\mathcal{A}$  of  $\mathcal{A}$ : Then have you the  $\nabla$ s of the  $\mathcal{A}$  of  $\mathcal{O}$  and  $\mathcal{A}$  prepared by themselves, which you will know by the sign given you, that is, putting a little of it upon a red hot Plate of  $\mathcal{C}$ , the greater part will fume away: Then take those  $\nabla$ s in equal weight and ounces, and put them in a preparing Vessel, then take the  $\mathcal{V}$ , with which you prepared the Elements of  $\mathcal{C}$ , and in one pound of it, put one Ounce of the Vegetable  $\mathcal{A}$ , which we shewed you how to make from the  $\nabla$  of  $\mathcal{V}$  (*Vegetable  $\mathcal{K}$  made of the  $\nabla$  of Philosophical  $\mathcal{V}$* ) and  $\mathcal{A}$ ing, make the whole pass through the  $\mathcal{X}$ , and then will you have the  $\mathcal{V}$ , with which you extracted the Elements of the  $\mathcal{A}$  of  $\mathcal{C}$ , animated and acuated: Then Son! you must mix and prepare the  $\nabla$ s of the aforesaid  $\mathcal{A}$ s (*that is of  $\mathcal{O}$  and  $\mathcal{A}$* ) together, allowing of the said  $\mathcal{V}$ , now animated and acuated, a fourth part of their weight, digesting and drying, as is done in the making of the  $\mathcal{A}$  (*of Nature, or  $\mathcal{K}$* ) till they

have drank up four parts of the said  $\mathcal{V}$ , and are disposed to  $\underline{\mathfrak{A}}$ , which you must sublime with a  $\Delta$  of the fourth degree: And observe that all those preparations and  $\mathfrak{M}$ s of the  $\nabla$ s are to be done in  $\mathfrak{M}$ B: And thus, Son! have you *our*  $\mathfrak{A}$  or *Matter, or Vegetable and Metallick*  $\nabla$  in one Kind united, for the making of the Glorious, High, and Virtuous Stone, which will transform common  $\mathfrak{A}$  into perfect  $\odot$  or  $\mathfrak{C}$ , without the help of  $\Delta$ , but as the Eye of a Basilisk, which kills Animals by sight alone: But it is your interest Son! to use great diligence, and exquisite Ingenuity in making the Roots of this high and lofty Tree, which Roots we call *desert Limes*, in which the whole Virtue of Heaven and  $\nabla$  relating to this Magistery will be infused: And the way is this,

Take of the Vegetable (and Mineral)  $\nabla$  or  $\mathfrak{A}$ , which you united in one Kind, by  $\underline{\mathfrak{A}}$ , which is that which you called the  $\nabla$  of  $\mathfrak{A}$  in one Kind united, put it in a  $\circ$ -Vessel, and pour so much as it weighs of the  $\mathcal{V}$ , with which you separated the Elements of the  $\mathfrak{A}$  of  $\mathfrak{C}$ , and prepared the said kind of  $\nabla$ , and put it in a Philosophical  $\mathfrak{M}$ B three Natural  $\mathfrak{d}$ s, and in that time it will be all  $\nabla$ ed, which being thus  $\nabla$ ed, put in a common  $\mathfrak{M}$ B, and  $\mathfrak{A}$  the  $\mathcal{V}$ , and the  $\nabla$  united to its kind will by  $\underline{\mathfrak{A}}$  remain as an  $\mathfrak{A}$ , which we call the Philosophers Ointment; and it is one of the Secrets, which we take care to have concealed: Then,

Take of that  $\mathfrak{A}$  or Ointment aforesaid ten  $\mathfrak{z}$ s, and of the rectified  $\Delta$  of the  $\mathfrak{A}$  of  $\mathfrak{C}$  one  $\mathfrak{z}$  (not one Ounce: And of the  $\Delta$  of the  $\mathfrak{A}$  of  $\odot$  one  $\mathfrak{z}$ ) and  $\mathfrak{A}$  in a  $\Delta$  of  $\mathfrak{E}$ , and that which is  $\mathfrak{A}$ ed, which is almost all, is called the Terrestrial *desert Limes*, keep it. Take of the Element of the ( $\Delta$ )  $\mathfrak{A}$  of  $\mathfrak{C}$  already prepared and congealed ten  $\mathfrak{z}$ s (not twenty) and of the Element of the  $\Delta$  ( $\mathfrak{A}$ ) of  $\mathfrak{C}$  one  $\mathfrak{z}$ , and of the Element of the  $\Delta$  of the  $\mathfrak{A}$  of  $\mathfrak{C}$  another  $\mathfrak{z}$ , and put all in  $\mathfrak{E}$ , and  $\mathfrak{A}$ ; that which is  $\mathfrak{A}$ ed from it, which is almost all, is called the *Etherial desert Limes*; keep it for occasion.

Take of the Element of the  $\Delta$  of the  $\mathfrak{A}$  of  $\mathfrak{C}$  one  $\mathfrak{z}$  or two, and rectify it again thus, pouring upon it five parts of its own  $\mathcal{V}$ , which is that, with which you separated the Elements of the same  $\mathfrak{A}$  of  $\mathfrak{C}$ , and put it to digest in  $\mathfrak{M}$ B for one Natural  $\mathfrak{d}$ , then  $\mathfrak{A}$  in  $\mathfrak{E}$  what you can: And again pour the said  $\mathcal{V}$  upon it, digest and  $\mathfrak{A}$  by  $\mathfrak{E}$ , and repeat, till it be all passed over by a  $\Delta$  of  $\mathfrak{E}$ . Then take its weight of the said *Vegetable*  $\nabla$ , united and sublimed together (prepared above) and you must unite them together (with the  $\mathfrak{A}$ ed Element of  $\Delta$ ) and not  $\mathfrak{A}$ , but so lay it aside, and it is called the Terrestrial *desert Limes*, (of  $\mathfrak{C}$ ) not vaporized.

Take of the said  $\nabla$  (in one kind united) one  $\mathfrak{z}$ , and of the  $\mathfrak{A}$  of the  $\Delta$  (of the  $\mathfrak{A}$ ) of  $\mathfrak{C}$  one  $\mathfrak{z}$ , mix them together, and you will make the same Magistery, as you did with the precedent  $\mathfrak{C}$ , and it is called the Terrestrial *desert Limes lunificated* (not vaporized).

We do now think good to shew the way of celificating and preparing those (*Limes*) in order to receive the Virtues of Heaven and  $\nabla$ , and the way is this: Take Brass or Iron Cages, and let them be like those wherein Parrots whistle, but the twiggs must be closer, so that no  $\nabla$ , neither Celestial nor Terrestrial can enter, but only the vapour of Heaven and  $\nabla$ , which you will have by Influence.

Take the *Limes* (above mentioned, Terrestrial desert) made of ten  $\mathfrak{z}$ s of the  $\nabla$  or  $\mathfrak{A}$  united, which is that which you united with the  $\nabla$  of the  $\mathfrak{A}$  of  $\mathfrak{A}$ , and reduced into an  $\mathfrak{A}$  or Ointment; and of one  $\mathfrak{z}$  of the  $\Delta$  (of the  $\mathfrak{A}$ ) of  $\mathfrak{C}$ , and one  $\mathfrak{z}$  of the  $\Delta$  (of  $\odot$ ) mixed, and that *Limes* put in a  $\circ$ -Vessel with a long Neck exactly Sealed with the Seal of *Hermes*, and put it in the Cage, and set it one Arm or two deep,

and let it stand a Year and half, or at least a Year, covering it well with  $\nabla$ , and keeping it from all dangers, and in that time will it be made a powerful  $\nabla$ , with wonderful fixative Virtues of the Stone, and it has admirable Virtues acquired from Heaven, which it attracted from the Vapours of the  $\nabla$ . Son! depend upon this.

Take the *Limes* (above declared, *Ethereal desert*,) which you made of ten  $\text{zs}$  of the  $\Delta$  of the  $\ddagger$  of  $\text{\textcircled{C}}$ , and of one  $\text{z}$  of the  $\Delta$  of the  $\ddagger$  of  $\text{\textcircled{C}}$  (and one  $\text{z}$  of the  $\Delta$  of the  $\ddagger$  of  $\text{\textcircled{O}}$ ) and put it in another  $\text{\textcircled{O}}$ -Vessel with a long Neck Hermetically Sealed, and put it in another Cage, and hang it in the  $\Delta$  on a Tree, or any private place, free from all Wind, Dust, and Danger; leave it a Year and half, or a whole Year at least, as we said of the other, and so will be made a clear  $\nabla$  endowed with the Virtue of hardning, fixing, congealing, penetrating, and making the Stone  $\Lambda$ , and is called the  $\text{\textcircled{O}}$  of  $\Delta$  of most acute penetration.

Take the (*Terrestrial desert*) *Limes* of  $\text{\textcircled{C}}$  not vaporized, nor celificated (*neither  $\text{\textcircled{C}}$ ed through an  $\text{\textcircled{X}}$ , nor circulated*) which is that, that you made (*by meerly mixing*) of one  $\text{z}$  of the Element of the  $\Delta$  of the  $\ddagger$  of  $\text{\textcircled{O}}$ , and of one  $\text{z}$  of the  $\nabla$  (*united in its Kind*) and that (*take also the Terrestrial desert Limes lunificated, not vaporized*) which you made out of one  $\text{z}$  of the  $\nabla$  of  $\ddagger$  united, and one  $\text{z}$  of the  $\Delta$  (*of the  $\ddagger$* ) of  $\text{\textcircled{C}}$ , and put those *Limes* every one by itself in a  $\text{\textcircled{O}}$ -Vessel Sealed, as was said of the other, and put it in the  $\nabla$  the depth of one Arm for a whole Year in a Cage, and in that time will be made a  $\nabla$  of wonderful Virtue in joining Bodies, and content your self with this.

Take the *Limes* which you made out of ten  $\text{zs}$  of the  $\Delta$  or  $\Delta$ , and one of the  $\nabla$ ; and take that which remains of the  $\Delta$  (*of the  $\ddagger$* ) of  $\text{\textcircled{C}}$ , because you took but three  $\text{zs}$  of it, when you made the *Limes*, and let it hang in the  $\Delta$  in a  $\text{\textcircled{O}}$ -Vessel Sealed, and in a Cage, as you did with the other, and there will it receive the Celestial Virtues, which are the means of Conjunction between the *Limes of the  $\nabla$* , and the *Limes of the  $\Delta$* , and other *Limes* also.

Take the second  $\Delta$  (*the  $\text{\textcircled{V}}$  Elemented, in which were  $\text{\textcircled{V}}$ ed the  $\Delta$  and  $\Delta$  of the  $\ddagger$  of  $\text{\textcircled{C}}$ , and gently drawn off, that is, three parts only from five of it*) which is that, which you drew from the  $\Delta$  congeled, which we called Philosophical  $\text{\textcircled{A}}$ , and Philosophical Treasure (*not that, which is also called the Philosophers Ointment, made of the  $\nabla$  united in one Kind, but that which was called the Vapour of the Elements*) and put it by itself in another  $\text{\textcircled{O}}$ -Vessel well Sealed, and put it in the  $\Delta$  near the other, which you put for a whole Year.

Take the  $\text{\textcircled{V}}$  with which you separated the Elements of the  $\ddagger$  of  $\text{\textcircled{C}}$  (*and that  $\text{\textcircled{V}}$ , wherewith you separated the Elements of the  $\ddagger$  of  $\text{\textcircled{O}}$* ) and put in every Vessel, wherein is  $\text{\textcircled{V}}$  of  $\text{\textcircled{C}}$  (*and the  $\text{\textcircled{V}}$  of  $\text{\textcircled{O}}$* ) one  $\text{z}$  of  $\ddagger$  (*or Vegetable Sal Harmoniack*) and set it in  $\text{\textcircled{B}}$ , then in  $\text{\textcircled{E}}$ , till you have made it all go over with every  $\text{\textcircled{V}}$  by itself: Then each  $\text{\textcircled{V}}$  being thus rectified or animated, put in a  $\text{\textcircled{O}}$ -Vessel Sealed by themselves in their Cages, and hang them in the  $\Delta$  near the other, for a Year.

Take the Oleagineity of  $\text{\textcircled{C}}$  (*the first, or first  $\Delta$* ) which is that, which you drew from the  $\nabla$  of  $\text{\textcircled{C}}$ , when you prepared it for the making of the  $\ddagger$  of  $\text{\textcircled{C}}$ , which we commanded you to keep, and said it should be for the making (*of the  $\ddagger$  of Nature*) put it in a  $\text{\textcircled{O}}$ -Vessel Sealed in the  $\Delta$ , and there it will be made a Fluxible and Virtuous  $\nabla$  of wonderful penetration: And what we said of the white  $\text{\textcircled{A}}$ , we say also of the red incerative  $\text{\textcircled{A}}$  (*of  $\text{\textcircled{O}}$* ). And now Son! you have the Stone ( $\text{\textcircled{V}}$ ) divided

into eight parts, three in the  $\nabla$ , and five in the  $\Delta$ .

*Annotations.*

The ten foregoing Kinds of Vegetable as well Simple as compounded  $\mathcal{V}$ s, the *Adepts* made by tempering the unctuous  $\sim_{sp}$  of *Philosophical*  $\nabla$ , with many sorts of dry Bodies, and by such means produced  $\mathcal{V}$ s adapted equally for every use, and permanent and inseparable, they being of the same Nature with the things that were  $\nabla$ ed. In the Kind immediately antecedent we shewed you, that all the aforesaid  $\mathcal{V}$ s, whether simple or compound, exalted with so great Labour to the highest degree by tempering them with dry things, may be raised yet higher, and augmented in their Virtues: For what Art cannot do, Nature can; what the  $\nabla$  cannot do, Heaven can: For  $\mathcal{V}$ s perfected by Art, do, by being exposed to the Influences of the Heavens, attain to very great and incredible Virtues by Nature: In the eleventh precedent Kind, we had  $\mathcal{V}$ s for Precious Stones, made of the simple Elements of Metals: In this twelfth, he takes the  $\ddagger$  of Nature, *Sal Harmoniack*, or  $\mathcal{V}$  of the perfect Metals  $\odot$  and  $\mathcal{C}$ , instead of crude  $\mathcal{O}$  and  $\mathcal{A}$ , and by exposing the Elements of them to the Heaven and  $\nabla$ , separates them much more Nobly for the best of all Alchymical  $\mathcal{R}$ s.

From the Receipts we observe:

1. That *Limes* in their Compositions are indeed clear, but Clouded with a wearisome multilocution, and disguised by so great a variety of operations, besides also in respect of time made most tedious on purpose to deter young, and unadvised Practitioners.

2. That these *Limes* differ from the former *Ethereal* and *Terrestrial*  $\nabla$ s in fineness of preparation; these Elements are of the *Sal Harmoniack* or *Philosophical*  $\mathcal{V}$  of  $\odot$  and  $\mathcal{C}$ ; but those Elements of a crude Metal. *For*, said *Lully*, *Limes for Alchymical*  $\mathcal{R}$ s *ought to be of a purer Nature, than those which are for Precious Stones.*

3. That these *Limes* are Essences graduated, exposed to the Influences of the Heaven and  $\nabla$ , and consequently are Medicines.

4. That the  $\mathcal{A}$ s *Naturae* of imperfect Metals do also by the same method yield *Limes*, as strong in their kind, as the  $\mathcal{A}$ s *Naturae* of  $\mathcal{O}$  and  $\mathcal{A}$  in their kind.

Hitherto have we treated of Vegetable  $\mathcal{V}$ s, now follow those which are called Mineral: But before we proceed further, we are to take notice that by Vegetable  $\mathcal{V}$ s are meant also Animal  $\mathcal{V}$ s: For all the Vegetable  $\mathcal{V}$ s already alleadged, are not called Vegetable in respect of Ingredients; for besides Vegetables, Animals also, and minerals were made use of in their preparations; but by reason of the  $\sim_{sp}$  of *Philosophical*  $\nabla$  produced chiefly from a Vegetable unctuousness; which  $\sim_{sp}$ , if you knew how to extract out of some Oily Matter of the animal Kingdom, as the *Adepts* have more than often done: You might with this Animal  $\sim_{sp}$  transmute the aforesaid Vegetable  $\mathcal{V}$ s, into Animal  $\mathcal{V}$ s, which nevertheless you cannot apply to Mineral  $\mathcal{V}$ s; for though there are also in this Kingdom thin  $\mathcal{A}$ s, swimming upon watrish Liquors, as  $\mathcal{A}$  of *Petre*, *Pit-Coals*, &c. Yet these are extraordinary  $\mathcal{A}$ s of this Kingdom, produced either by exorbitancy, or defect of Nature. And therefore such  $\mathcal{A}$ s as these the *Adepts* referred to both the Vegetable and Animal Kingdoms, for they are of one and the same Nature; whereas the  $\mathcal{A}$ s of Minerals and Metals are more dry and masculine, then to produce our feminine *Seed* or  $\mathcal{V}$ : Now to recite the parts of Animals, and the way of extracting this  $\sim_{sp}$  of *Philosophical*  $\nabla$  from

them, is not proper to this place, but belongs to a peculiar Book, namely, our fifth (treating more copiously of these things) to be published in due time, when God permits; wherefore not mentioning Animal  $\forall$ s, we proceed to the Mineral or Acid  $\forall$ s.

**Of Mineral  $\mathcal{V}$ s.**  
**The Thirteenth Kind.**  
**Simple Mineral  $\mathcal{V}$ s made of the Matter of**  
**Philosophical  $\mathcal{V}$  only.**

**59. The Green Lyon of Ripley.**

*Libro Accurt. Page 383.*

Take the Green Lyon without  $\mathcal{G}$  in  $\mathcal{F}$  (*as sometime the Custom is*) put it in a large Earthen  $\mathcal{C}$ , which can endure the  $\Delta$ , and  $\mathcal{A}$  it the same way as you  $\mathcal{A}$   $\nabla$ , putting a Receiver under it, and luting the Joints well, that it may not respire; then  $\mathcal{A}$  first with a gentle  $\Delta$ , till you see white fumes appear, then change the Receiver, stopping it well, and  $\mathcal{A}$  with a great  $\Delta$  so, as  $\nabla$  is  $\mathcal{A}$ ed, thus continuing twenty four  $\mathcal{G}$ s, and if you continue the  $\Delta$  the space of eight  $\mathcal{L}$ s, you will see the Receiver always full of white fumes, and so you will have the Blood of the Green Lyon, which we call Secret  $\nabla$ , and *Acetum acerrimum*, by which all Bodies are reduced to their first Matter, and the Body of Man preserved from all infirmities. This is our  $\Delta$ , burning continually in one Form within the  $\mathcal{O}$ - Vessel, and not without: Our *Dunghill*, our  $\mathcal{V}$ , our  $\mathcal{M}$ B, our *Vindemia*, our *Horse-Belly*, which effects wonderful things in the Works of Nature, and is the Examen of all Bodies  $\mathcal{V}$ ed, and not  $\mathcal{V}$ ed; and is a sharp  $\nabla$ , carrying  $\Delta$  in its Belly, as a *Fiery*  $\nabla$ , for otherwise it would not have the power of  $\mathcal{V}$ ing Bodies into their first Matter. Behold! this is our  $\mathcal{F}$ , our  $\mathcal{C}$  and  $\mathcal{C}$ , which we use in our Work. Then will you find in the bottom of the Vessel Faeces black as Coals, which you must for the space of eight  $\mathcal{L}$ s calcine with a gentle  $\Delta$ , &c.

*Annotations.*

Hitherto we have mixed or tempered the *unctuous*  $\mathcal{V}_{sp}$  of *Philosophical*  $\mathcal{V}$  with things *Oily*, *Dry-oily*, *Oily-dry*, and *purely Dry*, and reduced them to diverse Kinds of Vegetable  $\mathcal{V}$ s; in which we have exhibited  $\mathcal{V}$ s every way absolute and perfect, in Smell, Taste, and Colour incomparable,  $\mathcal{V}$ ing without hissing or effervescence, and permanent with things  $\mathcal{V}$ ed: Now follow in order, those which are called Mineral  $\mathcal{V}$ s, which though they be of a stinking Smell, of an acid or corrosive Taste, and for the most part of a milky and opaque Colour; and  $\mathcal{V}$  Bodies with very great violence and corrosion, yet nevertheless having the same  $\mathcal{V}_{sp}$  of *Philosophical*  $\mathcal{V}$ , as the Vegetable  $\mathcal{V}$ s for their Foundation, are therefore as permanent as they, truly better than they as to the abbreviation of time; for the acidity of Mineral  $\mathcal{O}$ s (for which corrosive or acid  $\mathcal{V}$ s are called *Minera*) cannot destroy the Nature of the  $\mathcal{V}_{sp}$  of  $\mathcal{V}$ , nor the Nature of the Vegetable  $\mathcal{V}$ , but by corroding makes the particles of dry Bodies more apt to unite themselves with the *Oily*  $\mathcal{V}_{sp}$  of *Philosophical*  $\mathcal{V}$ ; but if that acidity be taken away, it becomes that which it was before, namely, either the  $\mathcal{V}_{sp}$  of *Philosophical*  $\mathcal{V}$ , or a Vegetable  $\mathcal{V}$ .

The method which we used in the Vegetable  $\mathcal{V}$ s, we will as near as we can observe also in these Mineral  $\mathcal{V}$ s: In the Vegetable we extracted from the *Philosophical*  $\mathcal{V}$  an *Aqua ardens*, from which we did by Circulation separate an  $\mathcal{E}$  or Essence of  $\mathcal{V}$ , which is our  $\mathcal{V}_{sp}$  of  $\mathcal{V}$ , which then by acuating diverse ways we reduced into the precedent Kinds of Vegetable  $\mathcal{V}$ s; but in the Mineral we will begin

with *Philosophical Grapes*, the Matter itself of *Philosophical* √, which is elsewhere called *Green Lyon, Adrop, &c.* Though the Discourse of this Matter appertains not to this place, yet if any thing presents itself to us either in the Receipts themselves, or elsewhere, which may tend to a more clear manifestation of it, we will not conceal it; but on the contrary have determined to illustrate and explain things so, as not only to make you more assured of the use and necessity of this √ promised to you, but moreover also, that you may have some certain notions beforehand of its Conception, Substance, Nativity, &c.

For the elucidation of this Receipt, we will propound some other Receipts of the same Matter, that being compared together, they may be made the plainer: In the first place we will propose a √ made indeed not of the *Green Lyon* itself, but of the *Green Lyon* √ed with an acid, and reduced into a certain ☉.

## 60. A √ made of the ☉ *Adrop of Ripley.*

*Libro accurtationum, Page 381.*

Take *Adrop*, that is, the *Green Lyon*, which we spoke of before, and √ it in √ed † for the space of seven √s, shaking well the Vessel which the Matter is in, three times daily, then empty the √ed Liquor, and √ through a Filtre three times from its Faeces, till it be clear as Crystal, and evaporate the † with a gentle Δ, till it be thick as Bird-Lime, which you cannot stir by reason of its Viscosity, and being cold, take it out of the Vessel, and keep it; and again make more of it, and this do, till you have twelve pounds of this *Green Lyon* or *Adrop* reduced to the Form of a ☉, then have you the ∇ extracted from the ∇, and the Brother of the ∇. Then take a pound of that ☉, and put it in a ∘- Vessel of the bigness of a Bottle, well luring the Joints of the ∞ with Glew made of the white of Eggs and Filings well mixed together.

This Receipt in the Treatise of the *Philosophical Adrop* (which is in the sixth Volume of *Theatrum Chymicum*, and inscribed to an anonymous Disciple of the great *Guido de monte*, but differs not from the Books of Ripley, namely, the present de *Accurtationibus*, and the *Clavisaureae portae*, the greatest part of which is ascribed to the Famous *Dunstun*, Archbishop of *Canterbury*) is altogether the same as to the Sense, though these Words run better in the Translation thus: Now take three pounds of the aforesaid ☉, put it into a √atory able to hold about two Measures, and putting on an ∞, lute the Joints with luting made of Ale, the white of an Egg, and Wheat-Flower, Page 552. Volum. 6. *Theat. Chym.* Which is confirmed with the Process or Receipt of the *Clavis aureae portae*, were thus: Put three pounds of this Milk (thickned or Gummed) into a ∘- Page 257. *Clavis aureae portae*: and √ in a ∘∘∘ Furnace, and let the ∘∘∘ be the thickness of two Fingers under the Vessel, and so round about even to the middle of the Vessel, or till the Matter be covered: put a Receiver to it, making at first a gentle Δ, but not luting the Receiver, till the Phlegm be gone over, and this continue, till you see fumes appear in the Receiver white as Milk; then increasing the Δ change the Receiver, stopping it well, that it may not evaporate, and so continually augment the Δ, and you will have an ☉ most red as Blood, which is airy ☉, the √ foetens, the *Philosophers* ☉, our √ *Aqua ardens*, the Blood of the *Green Lyon*, our unctious Humor, which is the last consolation of Man's Body in this Life, the *Philosophers* ☉, *Aqua solutiva*, which √es ☉ with the preservation of its Species, and it has a great many other Names: And when first the white fumes appear, continue your Δ twelve ☉s, in

which space if the  $\Delta$  be strong, will all the  $\&$  be  $\sphericalangle$ ed, which keep well stopped to prevent respiring.

*This  $\forall$  differs from the precedent, for asmuch as in this, the Green Lyon is Ved in  $\oplus$ , but in that, it is all  $\sphericalangle$ ed alive, but they are both clearly enough described in themselves; yet the Matter of the  $\forall$  remaining more obscure, and less intelligible to the Reader, we have found out four Reasons in Ripley, why it is called Green Lyon.*

First, *said he*, by *Green Lyon*, the Philosophers means the Sun, which by its attractive Virtue makes things Green, and governs the whole World. *Tract. de Adrop. Phil. Page 547. Volum. sexti Theat. Chym. and else where: The Green Lyon* is that, by which all things became Green, and grow out of the Bowels of the  $\nabla$  by its attractive Virtue, elevated out of the Winter Caverns, whose Son is most acceptable to us, and sufficient for all the *Elixirs*, which are to be made of it; for from it may be had the power of the white and red  $\ddagger$  not burning, which is the best thing, *said Avicenne*, that Alchymists can take, thereby to make  $\text{\textcircled{O}}$  and  $\text{\textcircled{A}}$ . But these Words may suffice a Wise Man to know and obtain the *Green Lyon*. *Medulla Phil. Page 139.*

Secondly, it is moreover also called Green, because that Matter is as yet sharp and unripe, that is, not yet  $\forall$  or perfected by Nature, as common  $\text{\textcircled{O}}$ . The Philosophers *Green Lyon* therefore is green  $\text{\textcircled{O}}$ ,  $\text{\textcircled{O}}$  *vive*, which is not as yet  $\forall$ , but left imperfect by Nature, and for this reason has it the Virtue of reducing all Bodies into their first Matter, and making those Bodies which are  $\forall$   $\sim_{sp}$ ual and  $\Delta$ . *Tract. de Adrop. Page 547.*

Thirdly, it may also be called *Lyon*, because as all other Animals give place to a *Lyon*, so all Bodies yield to the power of  $\text{\textcircled{O}}$  *vive*, which is our  $\text{\textcircled{O}}$ . *Tract. Adrop. Page 548.*

Fourthly, This Noble Infant is called *Green Lyon*, because when it is Ved, it is cloathed with a Green Garment. Yet out of the *Green Lyon* of Fools ( $\text{\textcircled{O}}$ ) is with a violent  $\Delta$  extracted that which we call  $\nabla$ , in which the said *Lyon* ought to be elixirated. *Medulla Philos. Page 139.*

*These things spoken of the Green Lyon, are also to be understood of Adrop, being a Synonymous term of the same Matter: Take, said Ripley, Adrop, that is, the Green Lyon. Now as to Adrop he declared as follows: Adrop, said he, is  $\text{\textcircled{O}}$  and  $\text{\textcircled{A}}$  in power but not in sight, as Rhasis said, and our  $\text{\textcircled{O}}$  and  $\text{\textcircled{A}}$ , according to the Philosophers, is not common  $\text{\textcircled{O}}$  and  $\text{\textcircled{A}}$ , for our  $\text{\textcircled{O}}$  and  $\text{\textcircled{A}}$  are airy, which in order to be well fermented, ought to be joined with the beloved (common  $\text{\textcircled{O}}$ .) Forasmuch as the Philosopher said, That *Adrop* in its prosundity is airy  $\text{\textcircled{O}}$ , and *Adrop* itself is called Leprous  $\text{\textcircled{O}}$ . And to these Sayings seems to assent *Guido*, the Greek Philosopher, speaking of the  $\text{\textcircled{O}}$  ial or Menstrual  $\sim_{sp}$  (the  $\sim_{sp}$  or Blood of the Green Lyon) which is extracted out of the Natural *Adrop* by Art, where he writes: And that  $\sim_{sp}$  is  $\text{\textcircled{O}}$  extracted out of the Philosophers *Solary  $\nabla$ , Arsenick, and  $\text{\textcircled{C}}$* : And in the same place presently adds; The Body is the ferment of the  $\sim_{sp}$ , and the  $\sim_{sp}$  the ferment of the Body, and the  $\nabla$ , wherein lies the  $\Delta$ , dries, imbibes, and fixes the  $\nabla$ ; and the  $\Delta$ , wherein lies the  $\nabla$ , (the  $\Delta$  which lies in the  $\nabla$ , it ought to be read according to the Doctrine of separating the Elements) washs, tinges, and perfects the  $\nabla$  and  $\Delta$ ; and so *Guido's* Saying, that they tinge and perfect, ought to be understood, that the Stone (the  $\forall$  drawn from *Adrop*, or the *Green Lyon*) is sufficient for the compleating of itself into an *Elixir*, and that no Exotick or*

Heterogeneous Matter, as he affirms, is or ought to be introduced to it, but all the parts of it are co-essential and concrete, because the Philosophers meaning was to complete that work in a short space above the  $\nabla$ , which Nature scarce perfects in a thousand Years under the  $\nabla$ : Unskilfully therefore according to the Opinion of the Philosophers, as *Guido* said, do they proceed, that seek to obtain a ferment from common  $\Delta$  and  $\text{\textcircled{C}}$  for our select Body: For that Matter, in which is  $\neq$  clean and pure, not (*most, is ill read*) throughly brought to perfection by Nature, is, as *Guido* affirms, after complete  $\text{\textcircled{V}}$ ication, a thousand times better than the Bodies of  $\text{\textcircled{O}}$  and  $\text{\textcircled{C}}$  vulgarly decocted by the Natural heat of the Sun. *Concord. Lully & Guidon. Page 323.* A certain Philosopher said, *He goes on Discoursing of the same Adrop*; A fume (*white*) is drawn from its own Mines, which if rightly gathered, and again sprinkled upon its own Mines, will there make a  $\text{\textcircled{A}}$ , and so the true *Elixir* will in a short space of time be produced from it: And certainly without those Liquors or  $\text{\textcircled{S}}$ s, that is, the  $\nabla$  and  $\text{\textcircled{S}}$  of  $\text{\textcircled{V}}$  ( $\text{\textcircled{V}}$ ) this Alchymical Body which is *Neutral* or *Adrop*, is not purged: And that is the Alchymical Body, which is called Leprous Body, that is, black (*at the beginning of the Work*) in which, as said *Vincentius* in his *Speculum Naturale*, are  $\text{\textcircled{C}}$  and  $\Delta$  in power, and not in aspect; which in the Bowels of it is also airy  $\text{\textcircled{C}}$ , to which no Man can attain, except the unclean Body be first cleansed, which is without doubt after its complete dealbation, and then it is a thousand times better than are the Bodies of common  $\text{\textcircled{C}}$  and  $\Delta$  decocted by Natural heat: The first Matter of this Leprous Body is a viscous  $\nabla$  inspissated in the Bowels of the  $\nabla$ : Of this Body, according to the Judgment of *Vincentius*, is made the great *Elixir* for the red and white, the Name whereof is *Adrop*, otherwise called the Philosophers black Lead, out of which *Raymund* commands us to extract an  $\text{\textcircled{S}}$  of a Golden Colour, or such like: *Raymund* adds, But this  $\text{\textcircled{S}}$  is not necessary in the Vegetable Work (*namely, for the inceration of the Vegetable Stone*) because  $\text{\textcircled{S}}$ s and coagulations are there soon made; and if you can separate it from its Phlegm, and after that ingeniously find out the Secrets of it, you will in 30  $\text{\textcircled{S}}$  be able to perfect the Philosophers Stone: For this  $\text{\textcircled{S}}$  makes Medicines ( $\text{\textcircled{R}}$ s) penetrable, sociable, and amicable to all Bodies, and in the World there is not a greater Secret. *Medul. Phil. Chym. page 131.*

Ripley has here recited various *Synonima's* of this *Adrop*: We for a time will follow the Green Lyon by the way of Philosophical Lead, as we are directed by Ripley in these very Words: First, understand, when *Avecenn* said, that  $\text{\textcircled{C}}$  and  $\Delta$  are in Lead by Power, and not by sight, and they are left by Nature crude and half cocted, and therefore that ought to be perfectly supplied by Art, which is left imperfect by Nature, and by way of a ferment digesting and cocting that which is left crude: For a ferment therefore take perfect  $\text{\textcircled{C}}$ , for a little (*paululum, not paulatim*) of their  $\text{\textcircled{V}}$  substance (*those  $\text{\textcircled{V}}$  Bodies*) will draw and convert much of Bodies not  $\text{\textcircled{V}}$  to the perfection of  $\text{\textcircled{C}}$  and  $\Delta$ . And thus will Art help Nature, that in a little space of time that may be done above the  $\nabla$ , which is not in a thousand Years done under the  $\nabla$ : And by this means you will understand, how Lead contains in it the greatest Secrets of this Art: For it has in it  $\neq$ , clean, pure, odoriferous, not brought by Nature to perfection: And this  $\neq$  is the Basis and Ground-Work of our precious Medicine, as well for Metallick as Humane Bodies, so as to be the *Elixir* of Life, curing all infirmities: Which the Philosopher meant, saying, There is in  $\text{\textcircled{V}}$  whatsoever Wise Men seek: From this are the Soul, Body,

$\sim_{sp}$ , and  $\mathbb{R}$  drawn: Moreover also in this  $\varnothing$  is the Philosophers  $\Delta$ , always burning equally within the Vessel, and not without: It has also a great attractive Virtue and Power in  $\mathbb{V}$ ing  $\odot$  and  $\mathbb{C}$ , and reducing the same into their first Matter: With this  $\varnothing$  are to be  $\mathbb{V}$ ed the ces of the perfect Bodies in congealing the aforesaid  $\varnothing$  ial  $\sim_{sp}$ , &c. *Pupilla, Page 295*. But have a care that you operate not with (*common*)  $\mathbb{h}$ , because commonly it is said, Eat not of the Son, whose Mother is corrupted, and believe, that many Men err in  $\mathbb{h}$ . Hear what *Avicenn* said,  $\mathbb{h}$  will be always  $\mathbb{h}$ ; truly operate not with the  $\nabla$  of (*Philosoph.*)  $\mathbb{h}$ , which the  $\sim_{sp}$  of it has despised, and relinquished for the worst  $\mathbb{A}$ : Operate only with the fume of it to congeal  $\varnothing$ , yet not as Fools, but as the Philosophers do, and you will have a very good Work. *Phil. Cap. 2. Page 188*. The whole composition we call our Lead; the quality of the splendor proceeds from  $\odot$  and  $\mathbb{C}$ , and in short, these are our  $\mathbb{V}$ s wherewith we calcine perfect Bodies naturally, but no unclean Body is an Ingredient, one excepted, which is by the Philosophers commonly called *Green Lyon*, which is the means of joining the  $\mathbb{R}$ s between  $\odot$  and  $\mathbb{C}$  with perfection, as *Geber* himself attests, *Libro. 42. portar. Page 12*. To manifest this thing to you, you must know, that it is one of those, which are of the seven  $\mathbb{s}$  (*Planets*) and the meanest of the same, out of whose Body is artificially extracted Blood, and a vaporous Humor, which is called the Blood of the *Green Lyon*, from which is produced a  $\nabla$ , called *White of an Egg*, and  $\mathbb{V}$ , *May-Dew*, and by many other Names, which to avoid prolixity, we now omit. *Phil. Cap. 3. Page 190*.

*The method of extracting the Blood of the Green Lyon out of calcined Lead, or Philosophical Minium is this that follows.*

## 61. A $\mathbb{V}$ made of the red Lead of Ripley.

*In pupilla Alchym. page 303.*

Take of Lead calcined or rubified, or the best *Minium*, that is, *Mineral*  $\delta$ , prepared, what quantity you please, yet with this consideration, that you must have so many quarts of  $\mathbb{A}$ ed  $\mathbb{A}$ , as you have pounds of the aforesaid calcined Lead: To this  $\mathbb{A}$  pour the aforesaid Lead in a large Earthen Vessel well glazed, then for the space of three  $\mathbb{s}$  stir the Matter strongly with a Wooden *Spatula* six or seven times a  $\mathbb{d}$ , cover it well from Dust, and let it not be put to the  $\Delta$  by any means during all this time, after which separate all that is clear and crystalline by a Filtre into another Vessel, then put it into a Brass Skillet to a gentle  $\Delta$ , that all the Phlegmatick  $\nabla$  may evaporate, till a very thick  $\mathbb{s}$  is left in the bottom of the Vessel, which suffer to cool; which being done, the Matter will become like  $\mathbb{s}$ , so as to be cut with a Knife, hereof put four pounds into a  $\circ$ -  $\mathbb{O}$  with an  $\mathbb{X}$ , the Joint being well luted with a Paste made of the Scales of Iron, Flower, and the whites of Eggs well beaten together: put the Vessel in a Furnace of  $\mathbb{::}$ , and not in  $\mathbb{E}$ , and let the Vessel be buried in the  $\mathbb{::}$  even to the middle of it, and let the  $\mathbb{::}$  be two Fingers thick under the bottom of the Vessel; then put a Receiver to it, but not luted, till you have drawn out all the Phlegmatick  $\nabla$  with a most gentle  $\Delta$ , which  $\nabla$  throw away: When you see a white fume appear, then lute the Receiver, which must be two foot long; which being drawn out, strengthen the  $\Delta$  as much as you can, and continue it till you have  $\mathbb{A}$ ed all that can be extracted in twelve  $\mathbb{s}$ s, and so will you have the Blood of the *Red Lyon*, most red as Blood, which is our  $\varnothing$ , and our  $\mathbb{R}$  now prepared, to be poured upon its ferment, that is, upon the ces of most pure  $\mathbb{O}$ ,

&c. But if you would use it for the white Work, you must  $\wedge$  your  $\wp$  three times with a slow  $\Delta$ , always reserving the Faeces apart in every  $\mathbb{M}$ , and then will you have your  $\wp$  most white as Milk: And this is our *Virgins Milk*, whitened  $\wp$ , and our  $\ddagger$  Philosophically exuberated; with which by Circulation make an  $\mathfrak{s}$  out of the ces of  $\mathbb{C}$ , and proceed in all things, as you did with the red  $\wp$  upon the ces of  $\mathfrak{C}$ , and you will have a white *Elixir*, which will convert any Metal into perfect  $\mathbb{C}$ : But the Golden  $\mathfrak{s}$  ought to be perfected and tempered, and well united with artificial Balsom, by the way of Circulation, till out of them is made a most clear and resplendent Golden Liquor, which is the true *Aurum potabile*, and *Elixir* of Life more precious for Mens Bodies, then any other Medicine of the World.  
*The like  $\wp$  Ripley has in his Medulla Philosophiae Chymicae.*

## 62. The Simple stinking $\wp$ of Ripley.

*Medulla Phil. Chym. page 170.*

Take the sharpest Juice of Grapes, and being  $\wedge$ ed,  $\vee$  into a clear Crystalline  $\nabla$ , the Body being well Calcined to a Redness, which is by the *Philosophers* called *Sericon*; of which make a  $\mathfrak{s}$ , which is like Allum in taste, and is by *Raymund* called *Azoquean*  $\mathbb{O}$ . Out of this  $\mathfrak{s}$  with a slow  $\Delta$  is drawn first a weak  $\nabla$ , which has in taste no sharpness, no more than Spring-water: And when a white Fume begins to appear, then change the Receiver, and Lute strongly, that it may no way expire; and so you will have your *Aqua ardens*,  $\vee$ , and a resolvitive  $\wp$ , which before was resoluble: This is the Potential Vapour, able to  $\vee$ e, putrifie, and also  $\wp$  Bodies, divide the Elements,, and by its attractive Virtue exalt its own  $\nabla$  into a wonderful  $\mathbb{O}$ : And they that think there is any other  $\nabla$ , besides this which we speak of, are mistaken in this Work: this  $\nabla$  has a most sharp taste, and partly also a stinking smell, and therefore is called *stinking  $\wp$* ; and it being a very Airy  $\nabla$ , it therefore ought to be put upon its ces in less then an  $\mathfrak{s}$  after it is  $\wedge$ ed or rectified; but when it is poured upon the aforesaid ces, it begins to boil up, and then if the Vessel be well stopped it will not leave working, though no  $\Delta$  be administred to it from without, till it be dried up in the  $\mathfrak{c}$ ; wherefore you must apply no greater quantity of it than scarce to cover the ces, then proceed to the full compleating of it, as in the work of the compounded  $\nabla$ . And when the Elixir is reduced to a purple Colour, let it be  $\vee$ ed in the same  $\wp$ , being first rectified into a thin  $\mathfrak{s}$ , upon which fix the  $\sim_{sp}$  of our  $\nabla$  by Circulation, and then has it the Power of converting all Bodies into most pure  $\mathfrak{C}$ , and to heal all Infirmities of man's Body, more than all the Potions of *Hippocrates* and *Galen*, for this is the true *Aurum Potabile*, and no other, which is made of Artificial  $\mathfrak{C}$  Elemented, turned about by the Wheel of Philosophy, &c.  
*The same  $\wp$  is had in the Vade Mecum of Ripley.*

## 63. The $\wp$ of Sericon of Ripley.

*In Vade Mecum, commonly called the Bosom-Book.*

Take of *Sericon* or  $\delta$  thirty pounds, out of which you will have twenty pounds or thereabout of  $\mathfrak{s}$ , if the  $\ddagger$  be good;  $\vee$  each pound of that *Sericon* in two measures (a Gallon) of  $\ddagger$  twice  $\wedge$ ed, and having stood a little while in  $\mathfrak{Q}$ , stir the matter often every  $\mathfrak{d}$ , the oftner the better, with a clean stick, filtre the Liquor three times, throw away the Faeces, to be taken away as superfluous, being no Ingredient to the Magistery, for it is the damned  $\nabla$ : Then evaporate the filtred Liquors in  $\mathbb{M}$  with a temperate heat, and our *Sericon* will be coagulated into a Green  $\mathfrak{s}$ , called

our *Green Lyon*, dry that ☉ well, yet with care, lest you burn the Flowers, or destroy the Greenness of it: Then take the said ☉, put it in a strong ◊ well luted, and with a moderate Δ ∨ a weak ∇ to be cast away: But when first you perceive a white fume ascending, put to it a ◊ Receiver large, and of sufficient capacity, whose Mouth is exactly joined to the Neck of the ◊, which must be very well luted, lest any of the fume be lost or evaporate out of the Receiver: Then increase the Δ by degrees, till a red fume ascends, and continue a stronger Δ, till bloody drops come, or no more fume appears: Then abate the Δ by degrees, and all being cold, take away the Receiver, and forthwith stop it, that the ∼<sub>sp</sub>s may not exhale, because this Liquor is called our blessed Liquor, to be kept in a ◊ Vessel very close stopped: Then examine the Neck of the ◊, where you will find a white and hard Ice, in the form of a congealed Vapour, or ☉, which gather carefully, and keep, because it contains great Secrets, of which lower: Then take the Faeces out of the ◊, being black as Soot, which are called our *Dragon*, whereof calcine one pound, or more, if you please, in a Potters, Glass-makers, or Philosophical Furnace, into a white Snowy ∘, which keep pure by itself, it being called the Basis and Foundation of the Work, ♂, our white ∇, or Philosophers Iron: Now take the residue of the Faeces, or black Dragon, and sift it on a Marble, or any other Stone, and at one of the ends light it with a live Coal, and in the space of half an ⌘ the Δ will run over all the Faeces, which it will calcine into a very Glorious citrine Colour; these citrine Faeces ∇ with ∨ed †, after the aforesaid manner, filtre also three times as before, then evaporate the ☉ into a ☉, and ∨ the ∇, which is now called *Sanguis Draconis*, or *Dragons Blood*, and repeat this Work in all things as before, till you have reduced all, or the greater part of the Faeces into our Natural or Blessed Liquor, all which Liquors pour to the first Liquor or ∇, called the *Blood* of the *Green Lyon*; the Liquor being thus mixed, putrefie it in a ◊ Vessel the space of fourteen ∂s: Then proceed to the ∩ of the Elements, because in this Blessed Liquor you have now all the Δ of the Stone, hidden before in the Faeces; which Secret has been hitherto kept wonderfully close by the Philosophers: Now take all the ∇ being putrefied, put it in a *Venice* ◊ of a fit size, put an ⌘ to it, and lute with Linnen Rags dipped in the white of Eggs; the Receiver must be very spacious, to keep in the respiring ∼<sub>sp</sub>, and with a temperate heat separate the Elements one from another, and the Element of Δ, which is the ☉ (*ardent ∼<sub>sp</sub>, containing a little white ☉ at the top*) will first ascend: The first Element being ∨ed, rectify it in another Vessel fit for it, that is, ∨ seven times, till it burns a Linnen Cloath, being dipped in it and kindled; then is it called our rectified *Aqua ardens*, which keep very well stopped, for otherwise the most subtle ∼<sub>sp</sub> of it will vanish away: In the rectifications of the *Aqua ardens* the Δ will ascend in the form of a white ☉, swimming upon the *Aqua (ardens)* and a citrine ☉ will remain, which is ∨ed with a stronger Δ: ☉ being sublimed, and reduced into † ∇ed *per deliquium*, upon Iron Plates in a cold place, pour a little of the *Aqua ardens* to the Liquor being filtered, and it will extract the ☉ in the form of a Green ☉ swimming a-top, which separate and ∨ by a ◊, and there will ascend first a ∇, and then a thick ☉, which is the ☉ of ☉: Then ∨ the Flood or ∇ of the Stone into another Receiver, the Liquor will be whitish, which draw off in ∩B with a moderate heat, till there remains in the bottom of the ◊ a thick Oily substance, like melted Pitch, keep this ∇ by itself in a ◊ well stopped. Take notice, when first the Liquor rises white, another Receiver

must be put to, because that Element is wholly  $\wedge$ ed: Two or three drops of that black liquid  $\text{⌘}$  being given in the  $\sim_{\text{sp}}$  of  $\vee$ , do Cure any Poison: Now to this black and liquid Matter pour our *Aqua ardens*, mix them well together, and let the mixture settle three  $\text{⌘}$ s, then decant, and filtre the Liquor, pour on new *Aqua ardens*, and repeat the operation three times, then  $\wedge$  again in  $\text{Ⓜ}$  with a gentle heat, and this reiterate thrice, and it will come under the denomination of the rectified Blood of Man, which Operators search for in the Secrets of Nature: Thus have you exalted the two Elements,  $\nabla$ , and  $\Delta$ , to the Virtue of a QE; keep this Blood for occasion: Now to the black and liquid Matter or  $\nabla$ , pour the Flood or  $\nabla$  of the Stone, mix them well together, and  $\wedge$  the whole, till the  $\nabla$  remains very dry and black, which is the  $\nabla$  of the Stone; keep the  $\text{⌘}$  with the  $\nabla$  for occasion: Reduce the black  $\nabla$  to a  $\text{‡}$ , to which pour the aforesaid Man's Blood, digest three  $\text{⌘}$ s, then  $\wedge$  in  $\text{ⓔ}$  with a  $\Delta$  sufficiently strong, repeat this Work three times, and it will be called the rectified  $\nabla$  of  $\Delta$ , and so have you exalted the three Elements, namely,  $\nabla$ ,  $\Delta$ , and  $\Delta$ , into the Virtue of a QE: Then calcine the  $\nabla$  being black and dry, in the bottom of the Reverberatory, into a most white  $\text{c}$ , with which mix the Fiery  $\nabla$ , and  $\wedge$  with a strong  $\Delta$  as before; the remaining  $\nabla$  calcine again, and  $\wedge$ , and that seven times, or till the whole substance of the  $\text{c}$  be passed through the  $\text{⌘}$ , and then have you the rectified and truly  $\sim_{\text{sp}}$ ual  $\nabla$  of Life, and the four Elements, exalted to the Virtue of a QE; this  $\nabla$  will  $\vee$  all Bodies, putrefie and purge them: This is our  $\text{♀}$ , our Lunary, but whosoever thinks of any other  $\nabla$  besides this, is ignorant and foolish, never attaining to the desired effects.

*This  $\text{♀}$  is made of the same Matter as the precedent  $\text{♀}$ s. For Green Lyon, Adrop, Philosophical Lead, Mineral  $\text{♁}$ , Airy  $\text{♁}$ ,  $\text{♀}$ , &c. are Synonima's of one and the same Matter: This Matter being  $\vee$ ed in  $\wedge$ ed  $\text{‡}$ , and again inspissated into a  $\text{⌘}$ , in taste like  $\text{‡}$ , is by Ripley in the Description of the antecedent  $\text{♀}$  in Numb. 62. called Lully's  $\text{Ⓢ}$  of Azoth, or  $\text{Ⓢ}$ um Azoqueum: Lully in *practica Testamenti*, Cap. 9. Page 159. Vol. 4. Th. Chym. makes a  $\text{♀}$  of B. C. D. By B. he meant the said Green Lyon, or common  $\text{‡}$ , which as he says elsewhere, is more common to Men, than vulgar  $\text{‡}$ , B. said he, Page 153. of the said *practica*, signifies  $\text{‡}$ , which is a common substance consisting in every corruptible Body, as appears by the property of it, &c. By C. he intended common  $\text{Ⓢ}$ . C. said he, signifies  $\text{Ⓢ}$  Peter, which has a common (acid) Nature, and like  $\text{‡}$  by the property of its strong (acid) Nature, Page 154.4. Volum. aforesaid. By D. he understood  $\text{⌘}$  Adrop, made of the Green Lyon. D. said he, signifies Azoquean  $\text{Ⓢ}$ , which corrupts and confounds all that is of the Nature and Being of common  $\text{‡}$ . In the same place, Both C. and D. he calls the purer mediums. Cap. 58. Theor. Test. page 96. You must know Son! said he, our  $\text{Ⓜ}$ , you may wash the Nature of (Phil)  $\text{‡}$  so, as Nature could never do, that is, to make  $\text{‡}$  a complete *Elixir*. But (Phil.)  $\text{‡}$  and Metals being both in Nature, and in your Work, extreams, and extreams not being able to join themselves, without the Virtue of a middle disposition, which is between the softness of  $\text{‡}$ , and the hardness of Metal, because there is by reason of that middle disposition a Natural compliance, which is the cause of Conjunction between Body and  $\sim_{\text{sp}}$ , as it is in every thing generated, or in capacity of being generated: In Nature are many mediums, whereof two are more pure, and more viscous, the *Green Azoquean*  $\text{Ⓢ}$ s, with the stony Nature, which is the  $\text{Ⓢ}$  and Nature of Stones. By the help my Son! of this contemptible Matter is our Stone, which we have so much sought for, procreated, &c.*

With the other of these mediums, C, the stony Nature,  $\ominus$  Peter,  $\ominus$  of Peter, or  $\oplus$ , we have no business at present; but being solicitous of D.  $\text{♁}$  Adrop, or the Azoquean  $\oplus$  of Lully, it will be worth while to consult Lully himself: Of which the Philosopher, Cap. 59. Theor. Testamenti, thus: Son! said he, the Azoquean Lyon, which is called (Azoquean)  $\oplus$ , is by Nature made of the peculiar substance of common  $\ddagger$ , which is the Natural Root, from whence Metal is procreated in its own Mine. By common  $\ddagger$ , he meant not the Vulgar but Philosophical  $\ddagger$ , the natural Root as well of Metals as Minerals. When we say common  $\text{♀}$ , said he, we speak of that, which the Philosophers understand; and when we name the Vulgar, we speak of that which is known to the Countrymen, and sold in Shops. Cap. 1. Lib. Mercuriorum, which the following Synonyma's of this  $\text{♀}$ , namely, Chaos, Nature, Origo, Green Lyon,  $\ddagger$ , Unguent,  $\text{♁}$ , Pasture and Liquor of great Value, do also testify in Cap. 45. Theor. Test. page 75. Vol. 4. Th. Chym.

This common  $\ddagger$ , or Green Lyon, must be purged from its Superfluities, before the Aroquean  $\oplus$  of Lully, or the  $\text{♁}$  Adrop of Ripley can be made of it. You must said he, my Son! being a Student of this Science, be stedfast, and not search after this or that, because this Art is not perfected with many things, and therefore we tell you, there is but one only Stone, that is  $\text{♁}$ , and one only Medicine, namely, the composition of  $\text{♁}$ , to which nothing is to be added, only the Terrestrial and Phlegmatick Superfluities taken away, because they are and ought to be separated from our  $\ddagger$ , which is more common to men, than Vulgar  $\ddagger$ , and is of greater Price, Merit, and stronger Union of Nature, from which and the first forms of it, it is necessary to separate, by the known degrees of  $\text{♁}$ , all that belongs not to the  $\text{♁}$  of Metals, &c. Cap. 18. Theor. Test. page 33. Volum 4. Th. Chym. We say there is but one only Philosophical Stone (A not yet  $\text{♀}$ , or matter of a  $\text{♀}$ ) extracted from the things aforesaid by our Magistery. And therefore when it comes newly into the World, you must not add any other  $\text{♁}$ , or any other  $\nabla$ , nor anything incongruous to it, more than that, which is born in it, being radical to its own Nature, and the Mother of it, which feeds and carryed it, that is  $\text{♁}$ , which formed the Stone in a Celestial Colour: But before you extract ( $\text{♁}$ ) it (the Stone) throughly, purge, and cleanse it from all its Phlegmamatick, Terrestrial, and corruptible Infirmities, which are contrary to its Nature, because they are the death of it, with which it is surrounded, which do mortifie its vivificative  $\text{♁}$ . Cap. 7. Theor. Test. page 20, of the said Volum. It is to be diligently noted, that one of the two aforesaid Natural Principles ( $\text{♁}$  and  $\ddagger$ ) is more truly Natural in the whole, and through the whole substance of it, as well within as without, and that is the pure  $\text{♁}$ , hot and dry, introducing its form, that is, according to which the form of a Metal pursues a pure effect: But the other ( $\ddagger$ ) is unnatural, that is inwardly natural, and outwardly against Nature; but the internal natural part is made proper and also con-natural to itself, because it comes by its own Nature, but the external part is added to it by accident, and is to be naturally separated from it after the corruption (Putrifaction) of it; wherefore it is manifest that such  $\ddagger$  is not in the whole substance of it natural, in the first reception of it, nor is deperated to the full, unless it be deperated by the Ingenuity of Art. C. 5. p. 10. Codicilli.

As to this  $\text{♀}$ ication of  $\ddagger$ , or the Green Lyon, Ripley thus: Wherefore said he, this  $\text{♀}$  (the corrosive  $\text{♁}$  of common  $\oplus$ ) is by Raymond called, Our  $\Delta$  against Nature: Nevertheless the same thing happens in some measure to this  $\text{♀}$  (the

acidity of  $\Theta$ ) as also to the other (*Vegetable*  $\varphi$ , or *Green Lyon*) which is our natural  $\Delta$ : For both of them are hidden in the middle or center of their Bodies, that is, between the Phlegmatick  $\nabla$  on one side, and Terrestrial Crassitude on the other side, nor are they obtained without the great Industry of Philosophy, and so those parts can avail us nothing, except only their middle substance: For said *Raymond*, We take neither of the first Principles, because they are too simple, nor of the last, because they are too gross and feculent, but only of the middle; wherein is the  $\Re$ , and true  $\&$ , separated from unclean Terrestreity, and Phlegmatick  $\nabla$ : Therefore said *Raymond* thus; The unctious Moisture, is the near Matter of our Physical  $\ddagger$ , page 289. *Pupilloe Alchym.*

$\ddagger$ , or the *Green Lyon*, is  $\varphi$ ed by common  $\Theta$ , as thus: When the  $\ddagger$  is put in a dry  $\Theta$ ated Vapour ( $\sim_{sp}$  of  $\Theta$ ) which is a sharp  $\nabla$ , it is presently  $\vee$ ed by the Incision and Penetration, caused by the sharpness, being manifestly strong, and in  $\vee$ ing, is converted into the Nature of Terrestrial  $\Theta$ , not taking a Metalick, nor a clear Coelestial Form, as appears after the evaporation of the said  $\nabla$ , and the  $\varphi$  of it in the form of Yellow Crystals, which Yellowness proceeds from the sharp Sulphurous Terrestreity, which was beyond measure mixed in the said  $\nabla$  by Atoms, with an Homogeneous Universality and simplicity, which simplicity was taken and bound by the said Terrestreity, with the alteration of the Light, Clarity, and Lucidity into Obscurity, &c. *Cap. 89. Theor. Test. 141. Vol. 4. Th. Chym.* Son! the thick  $\Theta$ ated Vapours from which  $\Theta$  is produced, is very sharp and pontick, and therefore penetrates the parts of the  $\ddagger$ , and  $\ddagger$  being depurated, and penetrating, tinges that  $\varphi$ ed Matter, congealing it into the Form of that  $\Theta$ ated and yellow Terrestrial Vapour, which is mixed with them. Wherefore what we have said is manifest, that is, This is the great Gate, namely, that the Terrestrial Virtues must not excel the Coelestial, but on the contrary, if you will have the thing desired, *Cap. 85. Theor. Test. page 137. of the same Volume.* You may remember that you would put nothing with the Menstrual (*the Matter of the*  $\varphi$ ) but that which proceeded from it at the beginning of its mixtion; for if you add an incongruous thing, it will presently be corrupted by the incongruous Nature, nor will you ever have that which you would have.  $\mathcal{O}$  and  $\mathcal{A}$ , and  $\varphi$  are  $\vee$ ed in our Menstrual, because it participates with them in proximity and vicinity of the first Nature, and from hence will you extract a white Fume, which is our  $\ddagger$ , and the *Green Lyon*, which is your Unguent, and the stinking  $\nabla$ , which is our  $\ddagger$ : But it is requisite for the *Green Lyon* to be thoroughly  $\vee$ ed in the *Aqua Foetens*, or stinking  $\nabla$ , before you can have the said Fume, which is our  $\ddagger$ , which  $\ddagger$  is indeed the same way  $\vee$ ed from the Body, congealing the  $\sim_{sp}$  in the form of a dry  $\nabla$ , which we call Stone, and the highest Medium of all our Work, which is the connexion and aggregation of both Natures, that is, of Body and  $\sim_{sp}$ . Son! This  $\nabla$  is called *Aqua ignis*, or if you had rather *Ignisaqua*, that *undeclinable Word*, because it burns  $\mathcal{O}$  and  $\mathcal{A}$  better than Elementary  $\Delta$  can do, and because it contains in it heat of a Terrestrial Nature, which  $\vee$ es without Violence, which common  $\Delta$  cannot do. Wherefore we enjoin you to make the Magistery of the hottest things you can get in Nature, and you will have a hot  $\nabla$ , which  $\vee$ es all things, *Cap. 59. Theor. Test. Page 98. Of the same Volume.*

*These Sayings Ripley comprehends in short, thus: These Words, said he, may serve a Wise Man in order to know and acquire the Green Lyon: But this Noble Infant is called Green Lyon, because being*  $\vee$ ed it is Cloathed in a Green

Garment. Yet out of the *Green Lyon* of Fools ( $\Theta$ ) is extracted by a violent  $\Delta$ , that  $\nabla$  which we call  $\nabla$  ( $\sim_{sp}$  of  $\Theta$ ) in which the said *Lyon* ought to be Elixirated. For all Alchymical  $\mathcal{C}$  is made of Corrosives, &c. *Page 139. Medulla Phil.*

This  $\ddagger$ , *Green Lyon, Philosophers Lead, &c. being  $\mathcal{V}$ ed with  $\Theta$ , must be further matured or calcined into a red Colour, Minium, Lead calcined, Sericon, &c. E. (that is,  $\Theta$ ated Azoth, *Page 15. Theor. Test.*) the fourth (*Medium or Principle*) is a substance produced from its Mine, and in it, more near to the Nature of Metals, which is by some called *Calcantis*, and *Azoth Vitreus* ( $\mathcal{V}$   $\Theta$ ated, or *Azoquean  $\Theta$* ) which is the  $\nabla$  and Mine of Metals, and is by another Name called *Urisius*, of shining white and red within Black and Green openly, having the Colour of a Venomous *Lizard*, immediately generated out of  $\ddagger$ , the Matter aforesaid impregnated with the said hot and dry sulphurous Vapour (*of common  $\Theta$* ) in its resolution congealed into a *Lizard*, in which (*Azoth  $\Theta$ ated*) is the form and species of the stinking  $\sim_{sp}$  in its mixtion, the Mineral heat of which is multiplied, which is the Life of Metal, and is signified by E. *Cap. 3. Theor. Testam. Page 12. Volume. 4. Theat. Chym. And a little after:* In the Work of Nature is  $\ddagger$ , but not such as is found upon the  $\nabla$ , nor will be, till it be first turned into an apostemated and venomous Blood. *In the same place:* You must know Son! that by Art and Nature  $\ddagger$  is congealed by an acute  $\nabla$ , understand therefore Philosophically, because if it were not sharp and acute, it could not penetrate, which is the first action in  $\mathcal{C}$ , after which  $\mathcal{C}$  it is returned into an apostemated Blood, by the mutation of its own Nature into another. Son! there are two things, which ought to stick together by the agreement of contrariety, one pure, the other impure; the impure recedes,  $\Delta$  being an Enemy, by reason of its Corruption; the other remains in  $\Delta$ , because of its purity, being transmuted into Blood, and this is our  $\ddagger$ , and our whole Secret, cloathed with a tripartite Garment, that is, black, white, and red, and that alone we want for the purpose of our Magistry,  $\ddagger$  containing all that is necessary for a QE. There is in  $\mathcal{V}$  whatsoever Wise Men seek; for under the shadow of it lies a fifth substance; for the substance of it is pure and incombustible; and all of it is nothing else but  $\mathcal{C}$  and  $\mathcal{A}$  (*not common Metals, but airy, being in  $\mathcal{V}$ , or the Green Lyon*) melted and fused within and without by Virtue of the  $\Delta$  (*against Nature*) and afterwards  $\mathcal{V}$ ed and separated from all its Original Blemish and Pollution; for that  $\mathcal{C}$  which is incombustible, remains fused and liquid, and imparts its Golden Nature in the said  $\mathcal{V}$ , &c. *Cap. 62. Theor. Test. Page 103. Volume, 4. Th. Chym.**

*Out of this Philosophical Minium, calcined Lead, or Sericon only, the Adepts sometimes  $\mathcal{A}$ ed their  $\mathcal{V}$ s; for Example, the first of this Kind in Numb. 59. Sometimes they  $\mathcal{V}$ ed this Minium in  $\mathcal{A}$ ed  $\ddagger$ , which being drawn off, they reduced it into  $\mathcal{S}$  Adrop, or Lully's Azoquean  $\Theta$ , out of which they then  $\mathcal{A}$ ed the stinking  $\mathcal{V}$ , or  $\mathcal{V}$  foetens, in Numb. 60. Sometimes they  $\mathcal{V}$ ed  $\mathcal{S}$  Adrop per deliquium first, and then  $\mathcal{A}$ ed it. The thirteenth way of practising, said Ripley, as it here appears, is very curious, and that is in  $\mathcal{h}$ , (*Philosophical*) rubified in a  $\circ$ - Vessel stopped, to prevent respiration, with a strong and continual  $\Delta$ , till it becomes red: Take therefore that rubified  $\mathcal{h}$ , and pour a good quantity of  $\mathcal{A}$ ed  $\ddagger$  upon it, and shake it very often every  $\mathcal{d}$  for a  $\boxtimes$  (*a Week*) then separate the  $\ddagger$  by a Filtre, and take only that which is clear without Faeces, and put it in  $\mathcal{M}$ B to  $\mathcal{A}$ , and after the  $\mathcal{M}$  of the  $\ddagger$ , you will find at the bottom of the Vessel a white or sky-Coloured  $\nabla$ , which take, and being put in a Bladder five double, to keep out the  $\nabla$ ,  $\mathcal{V}$  it in  $\mathcal{M}$ B into a*

crystalline  $\nabla$ ; put that  $\nabla$  in a  $\sphericalangle$ atory, and if you will, separate the Elements from it, or  $\sphericalangle$  the  $\nabla$ ed  $\nabla$ , which rectify in a Circulatory, and the  $\nabla$  which remained in the bottom (*in the  $\mathbb{M}$* ) calcine, till it grows like a Sponge, and then is it very sit to reassume its  $\varnothing$  separated from it, that a new Generation may be made, and a Son brought forth, which is called *King of  $\Delta$* , and which is so great in the Love of all the Philosophers, *Cap. 17. Philos. Page 220. Of this Work Ripley made mention: Cap. 4. of the same Book, Page 194. Saying, There is moreover another Work in  $\mathbb{S}$  produced by  $\ddagger$  from red  $\mathfrak{h}$ , out of which is the  $\mathbb{M}$  of the Elements made, after it is  $\nabla$ ed in Bladders: The  $\mathfrak{V}$ s of  $\mathbb{S}$  *Adrop*, which way so ever made, were called stinking  $\mathfrak{V}$ s, because of the stinking smell: This  $\nabla$ , *said Ripley*, has a most sharp taste, and partly also a stinking smell, and therefore is called stinking  $\mathfrak{V}$ . *Assa foetida* also is so called from the smell, which our  $\varnothing$  has when it is newly extracted out of its polluted Body, because that smell is like *Assa foetida*, according to the Philosopher, who said; That stink is worst before the preparation of this  $\nabla$ , which after the circulating of it into a  $\mathbb{Q}\mathbb{E}$ , and good preparation, it is pleasant and very delectable, and becomes a Medicine against the Leprosie, and all other Diseases, without which  $\mathfrak{S}$  *vive*, you can never make the true *potable  $\mathfrak{S}$* , which is the *Elixir of Life and Metals*, *Adrop. Phil. Page 548. Volum. 6. Theat. Chym.**

*These  $\mathfrak{V}$ s they called White Fume, because of their white and opake Colour.* It is also called *White Fume*, *said Ripley*, nor without cause, for in  $\mathbb{M}$  a white fume goes out first, before the red  $\mathfrak{R}$ , which ascending into the  $\mathbb{X}$ , makes the  $\circ$  white as Milk, from whence it is also called *Lac Virginis*, or *Virgins Milk*. In the same place: *Out of the red Fume or red  $\mathfrak{R}$ , otherwise called the Blood of the Green Lyon, the Adepts did by rectification alone prepare two  $\varnothing$ ies, namely, red and white:* Upon this occasion, *said Ripley*, I will teach you a general Rule: If you would make the white *Elixir*, you must of necessity divide your  $\mathfrak{R}$  (*the Blood of the Green Lyon*) into two parts, whereof one must be kept for the red Work, but the other  $\sphericalangle$ ed with a gentle  $\Delta$ ; and you will obtain a white  $\nabla$ , which is our white  $\mathfrak{R}$ , our Eagle, our  $\varnothing$  and *Virgins Milk*: When you have these two  $\mathfrak{R}$ s, or the white and red  $\varnothing$ , you will be able to practise upon their own  $\nabla$ , or upon the  $\mathfrak{c}$  of Metals; for the Philosophers say, we need not care what substance the  $\nabla$  is of, &c. *Adr. Phil. p. 554. Vol. 6. Theat. Chy. Roger Bacon made a two-fold  $\varnothing$  thus.*

## 64. The Green Lyon of Roger Bacon.

A Raymundo Ganfrido in verbo abbreviato de Leone Viridi.

Page 264. Thesauri Chymici Baconis.

The abbreviated most true and approved Word of hidden things being manifested, I have in a short Discourse abreviated to you in the Work of  $\mathbb{C}$  and  $\odot$ ; in the first place earnestly requiring the Readers not to expose so Noble a Pearl to be trodden upon by Dogs or  $\mathbb{S}\nabla$ ; for this is the Secret of all the Philosophers Secrets, the Garden of Delights, Spices, and all Treasures, into which he that has once entred, will want no more: Now that Word, not without cause desired by many Men, was first declared by our eminent Doctor *Roger Bacon*; afterwards *J. Fryer Raymund Jeffery*, Minister General of the Order of the Fryers Minors, took care to explain the Word, with as much brevity as I could, to the Sons of Philosophy. In the Name of Christ then, take a great quantity of the strongest  $\ddagger$  diligently  $\sphericalangle$ ed through an  $\mathbb{X}$ , in which  $\mathfrak{V}$  a good quantity of the *Green Lyon*, being  $\nabla$ ed,  $\sphericalangle$  through a Filtre,

and keep it in  $\ominus$  Os well stopped: If any remarkable part of the *Lyon* remains unVed, V it with the aforesaid  $\oplus$ , and  $\wedge$  through a Filtre, and being Ved, join it with the other  $\nabla$ s before reserved in the Os, then take the reserved  $\nabla$ s ( $\ominus$ s) and  $\wedge$  them all in  $\mathbb{M}$ , applying  $\mathbb{X}$ s to them well luted, that the Os may not respire, put  $\Delta$  under, and receive all the  $\nabla$ s, which will be  $\wedge$ ed, but have a care that the Ved *Lyon* be not altogether congealed in the Os, but that it may remain liquid or soft; then take all the Os, and put all that is in them into one O, which lute well with its  $\mathbb{X}$ , and put it in a Furnace of  $\mathbb{E}$ , as is fitting, and put a gentle  $\Delta$  under, because of the temper of the  $\ominus$ , and because of the Heterogeneous moisture, which is in the *Lyon* to be rooted out: And take notice, that must be always done with a gentle  $\Delta$ , but when the Heterogeneous moisture is gone over, strengthen the  $\Delta$  by little and little, and have an Eye continually to the Beak of the  $\mathbb{X}$ , if a red Liquor begins to go over, but if it does not yet go over, continue the aforesaid  $\Delta$  till it does; but when you see the red Liquor  $\wedge$ , change the Receiver forthwith, and lute it well to the Beak of the  $\mathbb{X}$ , and then strengthen the  $\Delta$ , and you will have the Blood of the *Lyon* exceeding red, containing the four Elements, very odoriferous and fragrant (*after due*  $\Psi$ ) keep it therefore in a good Phial well stopped: Then take the Blood, and put it in a Phial close stopped to putrefie and digest, in hot  $\Psi$ , changing the  $\Psi$  every five  $\delta$ s, there to be digested for the space of fifteen or sixteen  $\delta$ s, and this is done, that the Elementary parts may be Ved, and be fitter to be divided into the four Elements, and that by  $\mathbb{M}$ ; being putrefied fifteen or sixteen  $\delta$ s, take it out, and put it into a sit O, to be  $\wedge$ ed with a gentle  $\Delta$  in  $\mathbb{M}$ ; but it is enough for the  $\nabla$  to boil with the  $\Delta$ , take the  $\nabla$  ( $\wedge$ ed) and the Faeces, which you find at the bottom of the O, keep carefully the  $\nabla$  which you  $\wedge$ ed,  $\wedge$  seven times, always reserving the Faeces which it makes, with the other Faeces reserved before; and so you will have a splendid  $\nabla$ , clear and white as Crystal, and very ponderous, which is said to be the Philosophers  $\varphi$  hidden by all the Philosophers, and cleansed and  $\varnothing$ ed from all its superfluities, most choice, and most precious; keep it therefore warily and wisely in a Phial well stopped: Then take all the Faeces of the  $\varphi$ , as I have said, before reserved, grind them well on a Marble (*with the Phlegm of*  $\wedge$ ed  $\oplus$ ) dry them in the Sun, and grind again, from time to time imbibing them with the  $\nabla$  of  $\wedge$ ed  $\oplus$  upon the Marble, and drying in the Sun, and repeat the operations of grinding, imbibing, and drying, till all the blackness and superfluity is driven out of the Faeces, which you will know thus: If the Faeces be red, or reddish, or citrine by the aforesaid imbibitions and ablutions, then it is well done; but if they be yet black, repeat the contritions, imbibitions, and desiccations, till you have the sign aforesaid, and then keep them. Then take a  $\ominus$  O, wherein put the aforesaid Faeces above prepared, with a good quantity of  $\wedge$ ed  $\oplus$ , and set it in a Furnace, that is, in  $\mathbb{M}$ , put  $\Delta$  under, and continue it in course, till the Faeces aforesaid be thoroughly Ved by Virtue of the  $\oplus$  and  $\Delta$ , and being well Ved, take the O from the  $\Delta$ , and  $\wedge$  them through a Filtre as is fitting, all that  $\nabla$  ( $\ominus$  of the Faeces) being thus  $\wedge$ ed (*filtred*) put it in a new O, well stopped; but if any considerable part remains in the Filtre to be Ved, take that part, and set it again upon the  $\Delta$ , as you did the first Faeces, in  $\mathbb{M}$ , till it be Ved, that you may V those Faeces which remained with the  $\oplus$ , as you Ved the first Faeces in  $\mathbb{M}$  with  $\oplus$  in a O, then  $\wedge$  through a Filtre as before, and put it with the other  $\nabla$   $\wedge$ ed before, which you reserved; then take that new O, in which you put the aforesaid Faeces Ved and  $\wedge$ ed before, and lute it well with its  $\mathbb{X}$ , set it on a Furnace in  $\mathbb{M}$ , give  $\Delta$ , and  $\wedge$  as is fitting; but have a

care that the Faeces be not throughly dried, but let them be moist or liquid: Then take down the  $\bigcirc$  from the Furnace, put it upon  $\text{E}$  sifted and well pressed, and give it a gentle  $\Delta$  for the tempering of the  $\ominus$ , and extracting the Heterogeneous moisture, which it has from the  $\text{F}$ , and see often to the Beak of the  $\text{X}$ , if a Golden or Ruddy Liquor  $\text{A}$ s, if not, continue the  $\Delta$  till it does; being  $\text{A}$ ed, presently change the  $\ominus$  being very clean, and lute it very well to the Beak of the  $\text{X}$ , then strengthen the  $\Delta$ , receive the Ruddy  $\text{a}$ , and thus continue the  $\Delta$ , till all the Liquor be  $\text{A}$ ed, and save the Faeces because they are the  $\Delta$ , but the  $\text{a}$  aforesaid the Philosophers used to call their occult  $\text{A}$ ; which you must rectify thus: put it again in a  $\bigcirc$ , put on an  $\text{X}$  well luted, then set it on a Furnace in  $\text{E}$ , administer a gentle  $\Delta$ , till it  $\text{A}$ s, receive the Liquor which  $\text{A}$ s in a Bottle well stopped with the Beak of the  $\text{X}$ , and the remaining Faeces save, because they are the  $\Delta$ : join that  $\Delta$  with the other  $\Delta$  reserved, and so putrefie by  $\text{A}$ ing it 7 times, and reserving the Faeces, it makes, as I said before, and so you will have your  $\Delta$  or  $\text{A}$  well depurated, clear, bright, and perfectly  $\text{v}$ ed, and of a  $\text{C}$  Colour, &c.

*The Blood of the Green Lyon being Fifteen  $\text{b}$ s putrefied, Bacon cohobated Seven times by  $\text{M}$ B, into a clear and ponderous  $\nabla$ , which he called the Philosophers  $\text{v}$ ; out of the Foeces left in the rectifications of this  $\text{v}$ ,  $\text{V}$ ed in  $\text{A}$ ed  $\text{F}$ , he made a new  $\text{S}$ , out of which he then  $\text{A}$ ed a Golden Liquor, or ruddy  $\text{a}$ , which after the Seventh rectification he would have be the Philosophers  $\Delta$ , or  $\text{A}$  well depurated, clear and bright: But Ripley used two ways in rectifying the stinking  $\text{V}$ , or Green Lyon, for either he divided the fresh Blood of the Green Lyon into two parts,  $\text{A}$ ing only one half; the  $\text{A}$ ed part he called, white  $\text{v}$ , white  $\text{R}$ , Virginsmilk, &c. The other remaining part he calls the red  $\text{v}$ , red  $\text{R}$ , &c. as it may be seen in his Book called Adrop Phil. in the place before alleadged; or putrefied the whole  $\text{V}$ , the Blood together with the white Fume the space of Fourteen  $\text{b}$ s, which after that he divided into three Substances, a burning  $\nabla$ , a  $\nabla$  thick and white, and an  $\text{a}$ , of which at length he made a Vegetable  $\text{V}$ , which is described by Lully in Potestate Divitiarum, and by Ripley (above in Numb. 35.) in his Vade Mecum.*

*Concerning these three Substances of the stinking  $\text{V}$ , Ripley has these following Sayings, in his Book named Terra Terrae Philosoph. page 319. where thus: When therefore you have extracted all the  $\text{v}$  out of the  $\text{S}$ , know, that in this  $\text{v}$  are contained three Liquors, whereof the first is a burning  $\nabla$ , which is extracted by a most temperate  $\text{M}$ B: This  $\nabla$  being kindled, flames immediatly, as common  $\nabla$ , and is called our attractive  $\text{v}$ , with which is made a Crystalline  $\nabla$ , with all Metallick ces also, of which I will say no more, because in this Operation we want it not: After that there follows another  $\nabla$  thick and white as Milk, in a small quantity, which is the Sperm of our Stone, sought by many men; for the Sperm is the Original of men and all living Creatures; whereupon we do not undeservedly call it our  $\text{v}$ , because it is found in all things and all places; for without it no man whatsoever lives: and therefore it is said to be in every thing. This Liquor, which now you ought to esteem most dear, is that  $\text{v}$ , which we call Vegetable, Mineral, and Animal, our Argent vivo, and Virgins-milk, and our permanent  $\nabla$ : With this  $\text{v}$ ial  $\nabla$  we wash away the Original Sin, and pollution of our  $\nabla$ , till it becomes white, as  $\text{S}$ , soon slowing; but after the  $\text{M}$  of this aforesaid  $\nabla$ , will appear an  $\text{a}$  by a strong  $\Delta$ ; with this  $\text{a}$  we take a red  $\text{S}$ , which is our  $\text{R}$ , and our  $\text{A}$  vive, which is otherwise called the Soul of  $\text{h}$ , and Living  $\text{C}$ , our precious  $\text{R}$ , and our most beloved*

☉, of which never man spoke so plainly; God forgive me therefore, if I have any way offended him, being constrained to gratifie your will.

*Some great Mystery of Art is here discovered by Ripley, for the revealing of which he fears the displeasure of not only the Adepts, but of God himself: Lully, and others have indeed plainly enough declared to their Disciples, though perhaps it may not appear to us being less instructed in the matter, what our Green Lyon is, what common ♀ more common to us than common †, what the Azoquean ⊕ is, and the ♃ made thereof; but Ripley affirms that no man ever spoke so plainly of the present Secret. The Adepts have indeed in their Practicks described the use of (Philosophical) √ without any veyl of Philosophy; and amongst them Raymond and Arnold with some others have attained to the knowledge of the same, but (to use Ripley's expression in Medulla) how it might be obtained they said not: Wherefore they being silent, Ripley the first, and indeed the only man of all, declares to us, that the Key of all the more secret Chymy lyes in the Milk and Blood of the Green Lyon, that is, that the stinking ♃ (or the parts of it, ♀ and †, Virgins Milk, and the Lyons Blood, white and red ♀) being fourteen ⚗s digested gently, is the white and red √ of Lully, and other Adepts: Nor was he satisfyd in declaring this freely to us, but adds Strength and Light to his Words, in making a Vegetable ♃ the Rectified √ (described by Lully in Potestate Divitiarum, and by us in Numb. 31.) of the said stinking and corrosive ♃, by which one only example he was pleased to teach us, that all Vegetable ♃s may be made of the said stinking ♃: Lully's rectified √ is made by diverse Cohobations upon its own ⊕: We may if we please proceed by another way or method: ♃ the ♃ Foetens, being fourteen ⚗s digested, and first will ascend the Aqua ardens, then the Phlegm, and in the bottom will remain a Matter thick as melted Pitch, which are the Constitutive Principles of all Vegetable ♃s.*

*Let us therefore desist from further pursuit of the said Green Lyon, which we have pursued through the Meads and Forrest of Diana, through the way of (Philosophical) ♃, even to the Vineyards of Philosophy. This most pleasant place is allowed the Disciples of this Art, to recreate themselves here, after so much Pains and Sweat, dangers of Fortune and Life, excercising the work of Women, and the sports of Children, being content with the most red Blood of the Lyon, and eating the white or red Grapes of Diana, the √ of which being ♃ed, is the most secret Secret, of all the more secret Chymy; as being the white or red √ of Lully, the Nectar of the Ancients, and their only desire, the peculiar refreshment of the Adopted Sons; but the Heart-breaking, and Stumbling-block of the Scornful and Ignorant.*

*But before we depart hence, I will present you (Paracelsians) with another Dish, and that not unsavory, which is, that the Virgins-milk, or white ♀ (otherwise the white √ of Lully) extracted out of the Green Lyon is by Paracelsus that Glue of the Eagle, or Green Lyon, so carefully sought for: For Eagle and Green Lyon are to the Adepts Synonyma's of the same thing: For thus Ripley before: You will obtain the white ∇, which is our white ℞, our Eagle, our ♀ and Virgins-milk. Consequently, therefore, red ♀ (or the red √ of Lully) is the Blood of the Red or Green Lyon: For the same Lyon is called sometimes Green (in his Youthful Estate) sometimes red (in his more grown Estate) and therefore the Blood is sometimes said to be of the Green Lyon, sometimes of the Red: So Ripley (in the ♃ described in Numb. 61.) said; Take the Blood of the Red Lyon being most Red, as Blood, which*

is our ☿, and our ☾ now prepared to be poured upon its Ferment, that is upon the  
ces of the purest ☽: also elsewhere; The Blood of the Lyon of a Rosey Colour. *But  
let us hear Paracelsus himself.*

## 65. The Green Lyon of Paracelsus.

*Aurei Velleris Germ. p. 41.*

Take  $\sphericalangle$ ed  $\ddagger$ , wherein  $\nabla$  the *Green Lyon*, putrefie, filtre the  $\mathring{m}$ , draw off the Liquor  
in  $\mathring{M}$  to an Oiliness; this  $\mathring{s}$  or Residue put in a  $\mathcal{C}$ ,  $\sphericalangle$  away the moisture in  $\mathring{m}$  with  
a gentle  $\Delta$ : Then increase the  $\Delta$ , and the *Green Lyon*, being compelled by the  
strength of the  $\Delta$  will yield his Glue, or  $\Delta$ ; To the  $\odot$ , pour its Phlegm (*the moisture  
drawn off*) putrefie in  $\nabla$  (or  $\mathring{M}$ ) and  $\sphericalangle$ , as before, and again will ascend the  $\sim_{sp}$ s;  
force it strongly, and there will come a tenacious  $\mathring{s}$  of a Citrine Colour: Upon the  
 $\odot$  pour again the first  $\sphericalangle$ ed  $\nabla$ , putrefie, filtre, and  $\sphericalangle$ , as before: Lastly with a most  
strong open  $\Delta$ , and there will come over a Bloody  $\mathring{s}$ , which is otherwise called  $\Delta$ :  
The remaining  $\nabla$  reverberate into whiteness, &c.

*Hitherto we have had the stinking  $\nabla$ s made of Azoquean  $\odot$  only, yet sometimes the  
Adepts have added common  $\odot$  to it, thus.*

## 66. The stinking $\nabla$ made of the $\mathring{s}$ Adrop, and Common $\odot$ of Ripley.

*Page 357. Viatici.*

Take and Grind the  $\mathring{s}$  made of *Sericon* with  $\sphericalangle$ ed  $\ddagger$ , and as much of  $\odot$  evaporated,  
and first  $\sphericalangle$  the  $\nabla$  with a gentle  $\Delta$ , then with a strong; receive the  $\mathring{s}$  (*blood of the  
Lyon*) which separate from the  $\nabla$ , till you have the pure  $\mathring{s}$  by itself.

*Sometimes instead of common  $\odot$ , they added common  $\odot$  to the Azoquean  $\odot$ ; thus  
Lully in *Practica Testamenti* made his stinking  $\nabla$ .*

## 67. The stinking $\nabla$ made of Azoquean $\odot$ , and $\odot$ of Lully.

*Cap. 9. Pract. Testam. p. 159. Vol. 4. The. Chym.*

Take one part of D, (D, signifies Azoquean  $\odot$ , which destroys and confounds all  
that is of the Nature and Being of common  $\ddagger$ , page 154.) and half a part of C, (C,  
signifies  $\odot$  Peter or  $\odot$ , page 154.) of the same Volume) which being very well  
ground, sifted, and mixed together, put in a  $\circ$   $\odot$  in a Furnace, and putting on an  
 $\mathring{X}$ , in which the  $\sim_{sp}$ s are by resolution  $\sphericalangle$ ed and condensed; lute the joints of the  
Vessels with linnen Cloath, impasted and steeped in luting, made of Wheat-flower,  
and the whites of Eggs, that the united properties of the three  $\nabla$ ies, namely,  $\odot$ ish,  
 $\odot$ ick, and Watry, being joined and united together, may be preserved: And observe,  
that the said  $\mathring{s}$ s put into the  $\odot$  exceed not the weight of eight Ounces; and to  
abbreviate the time, put of the like  $\mathring{s}$  into two other  $\odot$ s, according to the weight of  
eight Ounces in every  $\odot$ , and place them upon little long Furnaces, so as I shall  
declare in the Chapter of Furnaces; put not above three  $\odot$ s upon one Furnace, for  
the  $\Delta$  cannot administer equal heat to more, as the mixtion of Nature requires;  
and let the said  $\odot$ s be placed the distance of five or six Fingers one from another,  
and let the bottoms of the  $\odot$ s be luted with Potters Clay mixed well with hair; put  
fine  $\mathring{E}$  well sifted and pressed the thickness of five Fingers under them, and to the  
Beak of every  $\mathring{X}$  put a  $\circ$  Phial with a long Neck at the end, because the Receiver  
of those Phials must not feel the heat of the Furnace, nor the  $\nabla$  of the Phials flow  
back, nor the  $\sim_{sp}$ s recede or fly away: Then must you provide a good quantity of

Saw-dust, whereof take two parts, and half a part of the husks of Grapes, or the  $\ddagger$  of dry Firr, and mix it with the said Saw-dust, and with this Composition fill your Furnace, then light your  $\Delta$  at both ends, and let it burn; for you must make no other  $\Delta$ , till you see six, or ten, or fifteen; or twenty drops of  $\nabla \wedge$ , and when twenty have  $\wedge$ ed, make your  $\Delta$  with small Wood dry, and so by little and little make the  $\Delta$  flame directly to the Matter; and see when it  $\wedge$ s, that the  $\nabla$  be clear, and when it is at fifteen Points, and the  $\nabla$  clear, and the fumes subtle, continue that  $\Delta$  equally: And if you see it returned from fifteen to twelve Points, or less, strengthen the  $\Delta$ , and continue it according to the Point of its  $\mathfrak{M}$ , and then thirdly, strengthen your  $\Delta$  one Point further, and continue it till nothing more  $\wedge$ s, and then let the  $\Delta$  go out, stop your Furnace, and let the Matter cool; and if the  $\nabla$  be clear, without any disturbed Colour, or without muddiness, take and keep it, and stop the Phial with warm  $\ddagger$ , that nothing may respire, nor the  $\Delta$  enter, because the  $\wedge$ s which are subtle, would presently be corrupted by the  $\Delta$ . Remember, when you begin to make the  $\Delta$  of dry Wood, that your Vessels must be covered with the aforesaid Paste, and wrapped about with Linnen Cloaths, and the Phials well luted to the Beaks of the  $\mathfrak{X}$ s with the same luting, putting a Quill between the Beak of the  $\mathfrak{X}$  and the Phial; for whilst the  $\Delta$  operates, the  $\Delta$  will for the most part go out and respire, when it has not a Receiver to retain it, for it is hot, and the subject which retains it, is not able to endure an exceeding heat, and therefore it requires some place wherein it may respire; when therefore you hear it blow, open the Quill-hole for it. O Father! how have you made the practice thus tedious! Son! That you may be acquainted with all things both small and great, and that you may have both a general and particular knowledge of  $\Delta$ s, and other operations, as also of all sorts of luting; because it is not our intention to speak any more of them, there being nothing difficult to the wise, circumspect, and intelligent, and that you may hereafter say, that the stinking  $\mathfrak{V}$  is at your command, which is a mean thing, by which all Bodies are in a short time converted into their first Nature, and it is the pure and proper Original of a wonderful and most commodious thing, but you must know how to apprehend it with a clear understanding, &c.

*The like  $\mathfrak{V}$  has Lully in his Magia Naturalis, which is called.*

## 68. The $\nabla$ calcining all Bodies of Lully.

*Magioe Naturalis. Page 359.*

Take of the  $\nabla$ , that is, D. (*of Azoquean*  $\oplus$ ) five Ounces and a half, and of the  $\nabla$ , that is C. (*of  $\ominus$  Peter and  $\oslash$* ) two Ounces and a half, the Sum of which is the weight of eight Ounces, and being all mixed, grind the Matter fine upon a Marble, then put it in a  $\circ$ - Vessel with an  $\mathfrak{X}$  upon it, and  $\wedge$  the whole substance, first making a gentle  $\Delta$  of Saw-Dust, taking two parts of it, and one part and a half of Coals small or ground, and a little dry Bran, and light the  $\Delta$ , and let it kindle of itself, till it begins to  $\wedge$  from one Point to twelve (*twenty*) Points, and then you must begin to strengthen the  $\Delta$  with small Wood, making the  $\Delta$  of the Flame right under the Matter, and so continue the  $\Delta$  till it be returned to twelve or fifteen Points, or also to fewer, and then continue the whole  $\Delta$  according to the Points of its  $\mathfrak{M}$ , and after that strengthen the  $\Delta$  one Point further, and continue it till the  $\mathfrak{X}$  loses its Colour, or no more  $\wedge$ s; then cease, and let it cool, gather the  $\nabla$ , keep it in a hot and moist place, and have a care that it respire not: And remember to have a Quill in the luting of the Beak of the  $\mathfrak{X}$ , and the Neck of the Receiver, that you may sometimes

draw it out, that the Receiver may have vent, for the heat is there so quick, that the Vessel containing the Matter cannot endure it, wherefore it is requisite sometimes to be opened and sometimes shut: Take notice, that this  $\nabla$ , though made of a contemptible thing, has the power of converting Bodies into their first Matter, which being joined to the Vegetable Virtue is of much perfection, and must be put into practice presently after it is  $\wedge$ ed, that the  $\sim_{sp}$  which is subtle and of a strange Nature, may not be lost by the  $\Delta$ .

*The same  $\mathcal{V}$  is described in Lully's Clavicula under this Title.*

## **69. The Stinking $\mathcal{V}$ for the $\Theta$ of the $c$ of $\Theta$ and $\delta$ , in order to the reducing them into $\ddagger$ .**

*Cap. 15. Clav. Page 299. Vol. 3. Th. Chym.*

Take of  $\Theta$  two pounds, of  $\Theta$  Peter one pound, of  $\Xi\Xi$  three Ounces (*I do not understand by what Error  $\Xi\Xi$  has crept in among the other Ingredients of this  $\mathcal{V}$ , for it is a constitutive not of this, but of the following  $\mathcal{V}$  for the  $\mathcal{V}$ ing of the Philosophers Stone; especially Lully himself, in Cap. 20. Claviculae, speaking of the extracting of  $\mathcal{V}$  from a perfect Body, having made no mention of  $\Xi\Xi$ , whereas notwithstanding in the same place he gave a Description of this  $\mathcal{V}$  in these few Words, saying: Put of our stinking Menstrual, made of two parts of red  $\Theta$ , and one of  $\Theta$  Peter, and let the aforesaid  $\mathcal{V}$  be first  $\wedge$ ed seven times, and well rectified) let the  $\Theta$  be rubified and pulverized, then put in the  $\Theta$  Peter and  $\Xi\Xi$ , and grind all together, then put the Matter in fit Vessels well luted to be  $\wedge$ ed; let it be  $\wedge$ ed first with a gentle  $\Delta$  as the Work requires, and as they know how that have done it: Let this  $\nabla$  be  $\wedge$ ed very often, casting away the Faeces which remain at the bottom of the  $\Theta$ , and so it will be your best  $\wedge$ ed  $\mathcal{V}$ .*

*Sometimes they added common  $\Theta$  to the Azoquean  $\Theta$  and  $\Theta$ : It is thus done.*

## **70. The Stinking $\mathcal{V}$ made of Azoquean $\Theta$ , common $\Theta$ , and $\Theta$ of Ripley.**

*Cap. 1. Page 143. Medul. Phil. Chym.*

Take  $\Theta$  made of the sowrest Juice of Grapes, with the  $\Delta$  of Nature and Sericon (*Azoquean  $\Theta$* ) joined together in one mass with Natural (*common*)  $\Theta$  a little dried, together with the Sal Niter, and out of these  $\wedge$  a  $\nabla$ , which will first be weak and phlegmatick, not colouring the Vessel, which throw away: Then will ascend a white Fume, which will make the Vessel look like Milk, which must be gathered, till it ceases, and the Vessel is returned to its former colour: For that  $\nabla$  is the Stinking  $\mathcal{V}$ , wherein is our  $QE$ , that is, the white Fume, which is called the  $\Delta$  against Nature, without which our Natural  $\Delta$  could not subsist, whereof we will say more in its proper place: And these, namely, the Mineral and Vegetable  $\nabla$ , being mixed together, and made one  $\nabla$ , do operate contraries, which is a thing to be admired; for this one  $\mathcal{V}$ es and congeals, moistens and dries, putrefies and  $\mathcal{V}$ es, dissipates and joins, separates and compounds, mortifies and vivifies, destroys and restores, attenuates and inspissates, makes black and white, burns and cools, begins and ends. These are the two Dragons fighting in the Gulf of *Sathalia*, this is the white and red Fume, whereof one will devour the other: And here the  $\mathcal{V}$ ing Vessels are not to be luted, but onely stopped slightly with a Linnen Cloth and Mastick, or common  $\ddagger$ : For this  $\nabla$  is a  $\Delta$  and a  $\mathcal{M}$  within the Vessel, and not

without, which, if it feels any other strong  $\Delta$ , will be presently elevated to the top of the Vessel, and if it finds no rest there, the Vessel will be broken, and so the composition will be left frustrated. So much as this compounded  $\nabla$  Ves, so much it congeals and elevates (*is congealed and elevated*) into a glorious  $\nabla$ : And so it is the secret  $\Theta$  of our Stone, which is alwayes done with the  $\nabla$  of its own  $\nabla$ : And because this  $\Delta$  of Nature is added to the  $\nabla$  against Nature, so much therefore as it lost of its Form by the  $\Delta$  against Nature, so much it recovers by the  $\nabla$  of Nature, that our work by the  $\Delta$  against Nature, may not be destroyed or annihilated.

From the Receipts we observe.

1. *That the  $\nabla$ s of this kind, being made of the very matter of Philosophical  $\nabla$ , or Philosophical Grapes, are the first of all other  $\nabla$ s, either Mineral or Vegetable.*

2. *That the milky Liquor or  $\sim_{sp}$ , Virgins Milk, white  $\nabla$ , the White  $\nabla$  of Lully, and the Glew of the Green Lyon, called by Paracelsus the Glew of the Eagle, are terms synonymous; and that the Red Liquor, Blood of the Green Lyon, Red  $\nabla$ , the  $\text{\AA}$ , and the Red  $\nabla$  of Lully, otherwise by Paracelsus, the Blood of the Red Lyon, are likewise Synonyma's.*

3. *That the acid Mineral  $\nabla$ s, are by  $\Omega$  or further elaboration, transmuted either into a simple Vegetable  $\nabla$ , or into the Heaven or  $\sim_{sp}$  of Philosophical  $\nabla$ .*

4. *That these acid  $\nabla$ s are to be  $\nearrow$ ed with very great caution, by reason of the excessive effervescence of the Azoquean  $\Theta$ , or rather  $\sim_{sp}$  of Philosophical  $\nabla$ , which is in this  $\Theta$  caused by the Acids.*

5. *That Mineral  $\nabla$ s are the Heaven, or Essence of Philosophical  $\nabla$   $\nabla$ ed in an Acid, so that having acquired this  $\sim_{sp}$ , you may make them ex tempore by simple  $\Theta$ .*

6. *That the  $\nabla$ s even now prepared, are presently to be used, lest they perish.*

7. *That  $\nabla$ s are by  $\nabla$ ing Bodies coagulated.*

8. *That Metallick Bodies are by these  $\nabla$ s reduced into running  $\nabla$ .*

9. *That these are called Stinking  $\nabla$ s, because of their stinking smell. By the smell alone we easily distinguish these from those fragrant  $\nabla$ s called Vegetable. Thus the unsavoury smell of the  $\nabla$  itself proves that Morienus used the Stinking  $\nabla$ . What is the smell of it, said King Calid, by way of Question, before and after the making of it? Morienus answers, Before it is made, the sent of it is strong and unsavoury; but after the preparation of it, it has a good sent, according to that which the wise man said: This  $\nabla$  resembles the unpleasant smell of a Body dead, and void of life; for the smell of it is ill, and not unlike to the smell of Graves: He that can whiten the Soul, and cause it to ascend again, and keep the Body well, and take away all obscurity from it, and extract the ill savour out of it, will be able to infuse it into the Body, and in the  $\&$  of conjunction exceeding Miracles will appear, Morien. de Trans. Metal. p. 33. Geber also acknowledges himself to have operated with a mineral  $\nabla$ , Cap. 25. Summoe perfect. The first natural Principles, said he, out of which Metals are procreated, are the Stinking  $\sim_{sp}$ , that is,  $\text{\AA}$ , and  $\nabla$  Vive, which also we allow to be called dry  $\nabla$ . And in another Place at the end of his Book de Investigat. he goes on; We do by plain and open proof conclude our Stone to be nothing else but a Stinking  $\sim_{sp}$ , and living  $\nabla$ , which we also call dry  $\nabla$ , being cleansed by natural decoction and true proportion with such an Union, that nothing can be added or taken from it, to which a third thing ought to be added for the abbreviation of the Work, that is, a perfect Body attenuated.*

10. *That Adrop, the Name of the Matter of these  $\nabla$ s, signifies the*

*Philosophers* ♃, or *Lead*. The first Matter of this leprous Body, said Ripley, is a viscous ∇ inspissated in the Bowels of the ∇. The great *Elixir* for the Red and for the White, said Vincentius, is made of this Body, whose Name is *Adrop*, otherwise called *Philosophical Lead*, page 132. *Medul. Phil. Chym.*

Our Stone, said Arnold, in *Speculo Alchym.* is called *Adrop*, which is in Latine *Saturnus*, in English *Lead*, and according to the Trojans *Dragon* or *Topum*, that is, Poison, *Septima Dispos. Speculi*, page 596. Vol. 4. *Theatr. Chym.* I have shewed that the Philosophers gave it diverse Names, because of the diversity of Colours; but as to their Intention, they had one peculiar Name, that is, *Roman* ♂, or *Adrop*, or *Stone* above all the *Stones* of this world, *Quarta dispositio Speculi*, page 594. of the same Volume. *Laton* and *Azoth* are together, and never asunder, but remain always joined together, but because of the diversity of Colours, the Philosophers called them by many Names; and as the Colours are varied and changed, they imposed so many Names; because *Azoth* among the *Indians* is ♂; among the *Hermians* ♁; among the *Alexandrians* and *Macedonians* Iron; with the *Greeks* ♀; with the *Hebrews* Tin; with the *Tartars* Brass; with the *Arabians* ♃; and among the *Latines*, and especially among the *Romans* Ognividon, (by an Anagram *Dono G vini*, G signifying Philosophical ♀, or ♁ *aqueum*;) But that none may err, I say it has one proper Name, and is commonly called by men; and every one knows the Stone, *Tertia dispos. Specul.* p. 593. of the same Volume.

Some of the Adepts write not *Adrop*, but *Atrop*; by which Name they have been pleased to signifie the Matter of these ♃s to be as it were the Gate of all the most secret Chymy: for *Atrop*, by the inversion of the Letters is read *Porta*, a Gate: Thus Robertus Valensis in *Gloria Mundi*, page 305. That you may attain (said he) to the true foundation, I will once again repeat it to you, and call it the first Hyle, that is, the beginning of all things; it is also called the only Holy; apprehend what Elements are in it by those which are repugnant; the Stone of the Philosophers, of the Sun, of Metals, the fugitive Servant, the airy Stone, the Thernian Stone, Magnesia, or the corporal Stone, *Marcasite*, the Stone of *Sal Gemmoe*, the Stone of *Children*, the golden Stone, the Original of worldly things, *Xelis*, also by inversion *Silex*, a Flint, *Xidar*, by the same inversion *Radix*, *Atrop*, by inversion, *Porta*, a Gate; and it has also as many other Names, yet is but one only thing.

To Robertus Lully seems to incline, who has been pleased to call every alteration of the Azoquean ⊕, or Matter of the ♃s of this Kind, the first *Porta* or Gate of the Work; thus he called the ⊕ of the Matter the first Gate. In our whole Magistry, said he, there are three principal ∼<sub>sp</sub>s necessary, which cannot without the consummation of their resolution be manifested, and they are otherwise called, three †s. And because Resolution is so often used for the *First Gate* of our Magistry which we will declare; the said Resolution is divided into three principal parts: The first is Corporal, and is called in the Latine Tongue *Recfage* (that is, Anagrammatically *sacere G*; but by G, he means ♁ *aqueum*, Cap. 5. *The. Test.* page 115. Vol. 4. *Theat. Chym.* or our ♀, Cap. 20. *Pract. Test.* page 170. of the same Volume.) The second is ∼<sub>sp</sub>ual, and called *Agazoph*. The third is ∼<sub>sp</sub>ual and corporal, and called *Ubridrugat.* &c.

When the Matter in the Resolution of it appears black, this Blackness (for which some have called it *Lead*) he would have to be a sign of the first Gate. In the first Resolution, said he, lies all the danger, and therefore I give you notice, that

you must have the ♁s of simple †s destroyed by heat, in such manner and form, as that their active property may not be expelled by extraneous heat, and that it may not be separated from its moist Subject, which appears wholly black, full of a noble ∼<sub>sp</sub>: That Blackness demonstrates the sign of *the first Gate* leading into our Magistry, and without it can nothing be done, because it is the Δ of Nature, which is to create the Stone, and which cannot be manifested without the corruption of its Body, *Cap. 28. Theor. Test. page 51. Vol. 4. Th. Chym.*

*Lastly, He calls the Destillation of this Matter the first Gate also.* The way of preparing the Stony, and fermentable ∼<sub>sp</sub> is, to take the Juice of *Lunary*, and extract the sweat of it with a small and gentle Δ, and you will have in your power one of our †s in Liquor, in the form of a white ∇, which is the ablution and purgation of our Stone, and its whole Nature: And that is one of the most principal Secrets, and is *the first Gate*, as you may understand by the Reasons aforesaid, &c. *Cap. 9. Theor. Test. page 21. of the same Volume,*  
*Being perswaded by these and the like Quotations, I may affirm, that Atrop is to be written rather than Adrop, because besides the Blackness or Philosophical Lead, Atrop signifies the beginning or first Gate of the Work.*

11. *That in the Adeptical Chymy are many Green Lyons, to be necessarily distinguished one from another.*

*By the first the Adepts meant the Coelestial Sun, governing the whole World.*

*The second is †, more common to us than common †.*

*The third is called † Ved into a Green Colour.*

*The fourth is Adrop, Azoquean ⊕, Philosophers Lead, &c.*

*A fifth is the Stinking √, otherwise called the Blood of the Green Lyon.*

*A sixth is the Green Lyon of Fools, Roman ⊕, Verdigreece, &c.*

*The seventh is extraordinary, namely, common ♀ sublimed.*

12. *That there are also many ♁s.*

*The first is common Lead, the impurest of Metals, and consequently the most remote of all in our Art; which to prove by the Sentiments of the Adepts is a thing superfluous, finding almost every where amongst the Adepts a solemn caution for us to beware of this devourer of Metals and Minerals, ♁. Have a care, said Ripley, (to bring one Witness for all) of operating with ♁, because it is commonly said, Eat not of the Son, whose Mother is defiled, and believe me, many Men err in ♁. Hear what Avicenne said, ♁ will be always ♁, truly operate not with the ∇ of (Philosophical) ♁, which the ∼<sub>sp</sub> of it has despised, and left for the worst ♁, &c. *Cap. 2. Philorcii. page 188.**

*The second is Adrop, or Azoquean ⊕, whereof before.*

*A third is the first Colour or blackness of the first Work; of which lower.*

*The fourth is Copper, the first of Metals; of which Arnold in Speculo Alchym. disp. 8. Page 605. Volum. 4. Theat. Chym. thus: There were, said he, Philosophers that placed our Science in the seven Planets; and our first Planet is called Venus (♀), the second Saturn (♁), the third Mercury (♁), the fourth Mars (♂), the fifth Jupiter (♃), the sixth Luna (☾), the seventh Sol (☉): The Generation of Copper has the first place after (the universal) ♁, said Basilius, *Libro de rebus nat. & supernat. Cap. 4.* Of all those things, said Paracelsus, which proceed from ⊕s, there is none more nearly allyed to the Mineral Virtue, than ⊕; the reason is, because ⊕s are Minerals, and all Minerals lie in one Mass and Ares. Now ⊕ in the*

$\aleph$  of Minerals, is the last thing, to which is immediately subsequent the generation of Metals, whereof  $\ominus$  is the first, *Lib. 4. Philos. de Element Aquoe, page 279. And a little after he said, The Marcasites and Cachymys* being thus separated from the first Matter of Metals, then follows the first Generation, which is of  $\ominus$ , &c. Besides, by the  $\aleph$ , whereby the nature of the *Marcasites and Cachymys* are expelled, the generations of Copper do immediately concur, imprint themselves, and are coagulated together, because it is the first Metal after the  $\aleph$  of the *Marcasites and Cachymys*. in the same Book, page 281.

*The  $\oplus$  of  $\ominus$  being the first of all things added or joined to the Vegetable  $\ominus$  in the making of Adrop, is called by Lully the first Male. This  $\Delta$ , said he, is that Property of the  $\ominus$ , which you must endeavour to preserve from burning, being the  $\Re$  of  $\oplus$ , with which (the Vegetable)  $\ominus$  ought to be sublimed, because it is the first Male of it, and is the augmentation of our  $\Re$ , which is a great addition in virtue and power, when it is joined with the  $\Re$  of  $\odot$ ; for if you know how to extract the Property of  $\ominus$  from  $\oplus$  and  $\ominus$ , and make them friendly by conjunction, which is done by gentle  $\ominus$ s, you will know one of the greatest Secrets of Nature, and the true principal perfection. *Codicil. cap. 92. page 202. So in many places of his Theoriae Testamenti majoris, he means  $\oplus$  by his Male; in these especially: The  $\Delta$  of our Male, page 50. The Virtue of the Male, page 94. The Virtue of the Sperm of the Male, page 108. The Heat of the Male, page 72. The Female ( $\ominus$ ) is in this case the Male, and is not so hot as the true (second) Male,  $\ominus$ , Page 73. Vol. 4. Theat. Chym. This Male also Espanietus mentions in the making of his  $\forall$ . Take, said he, the winged Virgin compleatly washed and cleansed, impregnated with the usual Seed of the first Male, &c. Sect. 58. Arcani Hermet. Phil.**

Paracelsus, the better to express the Masculine Nature of  $\ominus$ , calls it *Metallus, a Noun of the Masculine Gender, as Metallus primus*. Take, said he, the Coralline Liquor, I mean that which is very diaphanous, to which add a fifth part of the  $\oplus$  of  $\ominus$ , digest them in  $\aleph$  for a  $\boxtimes$ ; for by this means the  $\vee$  of the first Metal separates itself aloft, but the feculent part of (this)  $\vee$ , the  $\oplus$  of  $\ominus$  retains (he means the residue left in the extraction of  $\oplus$ ) and so that first Metal (*Metallus primus*) is made a perspicuous, diaphanous, and truly red  $\vee$ , &c. *Cap. 12. Lib. 3. De Vita longa, Page 65. As the Adepts called  $\ominus$  the first Metal (Metallus primus) in the Masculine Gender, so also they changed Saturnus ( $\heartsuit$ ) a Noun of the Masculine Gender, into Saturna, a Noun of the Feminine Gender, to signifie not common Lead, but  $\ominus$ , being a Feminine Noun, of Copper. I have, said Ripley, a dear and beloved Daughter, named Saturna, from which Daughter are both the white and red Elixirs assuredly procreated; if therefore you desire this Science, you must extract a clear  $\nabla$  from her, &c.*

*Sometimes to describe by  $\heartsuit$ , not only  $\ominus$ , but also the Philosophical preparation of Copper (that is, to be performed by a Vegetable  $\forall$ ) they made it a Vegetable or Herb, that so they might distinguish that which was, from that which was not prepared; Thus Flamel in his Summary: Some unskilful men, and unlearnest Chymists take common  $\ominus$ ,  $\Delta$ , and  $\ominus$ , and handle them so ill, till they vanish away by fume, and thereby endeavour to make the Philosophers  $\ominus$ ; but they do not attain to that, which is the first Matter and true Myne of the Stone: But if they would attain to that, and reap any good, they must betake themselves*

to the seventh Mountain, where there is no Plain, and from the top downward behold the other six, which they will see at great distance. At the top of this Mountain you will find a triumphant Royal Herb, which some Philosophers call a Mineral, some a Vegetable, and if pure and clean Broth be made thereof, the better part of the work will be hereby accomplished, and this right and subtle *Philosophical* ♀ must you take. *This Place is thus read in Chortalassaeus, page 313. Vol. 6. Theat. Chym.* Ascend therefore the Mountain, that you may see the Vegetable, Saturnine, Plumbeous and Royal, likewise also Mineral Root, or Herb, take only the Juice of it, and throw away the Husks.

***The Fourteenth Kind.***  
**Simple Mineral  $\forall$ s made of the acid**  
**or saline *Essences* of  $\Theta$ s.**

**71. The  $\nabla$  or  $\text{\textcircled{a}}$  of  $\Theta$  of *Paracelsus*.**

***Cap. 3. Lib. 10. Arch. Page 38.***

Though there be many ways of extracting the *primum Ens* of  $\Theta$ , yet this (*method of making  $\Theta$  circulated, the Circulatum minus of  $\Theta$ , the Ving  $\nabla$ , the  $\nabla$  or  $\sim_{sp}$  of  $\Theta$  circulated, described above in Numb. 27.*) is most commodious, and expeditious, and after this is that other way, which we mentioned speaking of the *Elixir* of  $\Theta$ , namely, that new  $\Theta$  being mixed well with the Ving  $\nabla$ , which is the  $\wedge$ ed  $\sim_{sp}$  of  $\Theta$  (circulated) must be putrefied, and so long  $\wedge$ ed, till the whole substance of the  $\Theta$  is  $\vee$ ed, and reduced into a perpetual oleosity, the Body of Phlegm being drawn neatly from it. This way is also taught the preparation of the *Arcanum* or Magistry of  $\Theta$  and  $\varphi$ , as of all other  $\Theta$ s.

*Annotations.*

*We take notice that the  $\forall$ s of the antecedent Kind are made of the unctuous Matter of Philosophical  $\vee$ , purged,  $\vee$ ed, and volatilized with an acid; in the present we shall observe the contrary, namely, that the acid or saline *Essences* of  $\Theta$ s made with the unctuous  $\sim_{sp}$  of Philosophical  $\vee$ , are  $\forall$ s of this fourteenth Kind. Paracelsus in the prescribed Receipt reduced  $\Theta$ s by cohobation alone, with the  $\nabla$  of  $\Theta$  circulated into a liquid substance or  $\text{\textcircled{a}}$ , but the  $\text{\textcircled{a}}$  made of common  $\Theta$ , by the method aforesaid, he commends before the rest to his Disciples, for the extractions of Metallick Bodies. Certainly, said he, there cannot be a more Noble and better way, than by the  $\nabla$  or  $\text{\textcircled{a}}$  of  $\Theta$ , prepared as we have clearly described in *Alchymia* (and in *Libris Chyrurgicis*.) For this  $\nabla$  fundamentally and radically extracts out of all Metallick Bodies their Natural Liquor or  $\text{\textcircled{a}}$ , and a most excellent *Crocus* as well for Medicinal as Chymical Operations: It resolves and breaks any Metal whatsoever, converting it out of its own Metallick Nature into another, according to the various intention and industry of the Operator. *Manuale de Lap. Phil. page 139.**

*It will therefore be worth while to explain the way of making this  $\text{\textcircled{a}}$  of  $\Theta$  more clearly to you: First for the illustration of the Receipt we will propose the Description of the  $\text{\textcircled{a}}$  of  $\Theta$  alleadged by the Author himself, in the eighth Book of his *Archidoxes*, which in the *Elixir* of  $\Theta$ , Page 31. we read thus: Take  $\Theta$  accurately prepared most white, and most pure; put it into a Pellican with such a quantity of the Ving  $\nabla$ , as to exceed the weight of it six times: Digest them in  $\forall$  together the space of a  $\boxtimes$ , then separate the Ving  $\nabla$  by  $\text{\textcircled{m}}$ , pour it again to it, and separate as before, and that so oft, till the  $\Theta$  is converted into  $\text{\textcircled{a}}$ .*

*By comparing the Receipts it appears, that Sea-  $\Theta$  newly made is not to be understood by new  $\Theta$ , but the same exquisitely  $\forall$ ed: Then it is clear, that the weight of the  $\nabla$  of the circulated  $\Theta$  omitted in the Receipt of the tenth Book, ought to be so determined, as to be six times more than the weight of the  $\Theta$ : Moreover, the time and place of  $\forall$  omitted in the former process are described in the other, that is, to be digested a  $\boxtimes$  in  $\forall$ : Besides it is from the Receipts observed, that all the  $\Theta$  is not converted into  $\text{\textcircled{a}}$ , the Body of the  $\Theta$  being drawn as a Phlegm from the *Essence*. Lastly, that the  $\text{\textcircled{a}}$ s of  $\Theta$  and  $\varphi$  may be also made by the same method.*

*The Receipts being thus compared, are not only without all obscurity, but do*

by the exuberance of their Light give Light also to other Processes, being otherwise less intelligible. So this  $\text{⊗}$  of  $\Theta$ , as the Essence or primum Ens of  $\Theta$  explains that more obscure Description of the Essence of  $\Theta$ s, given in Libro 4. Archid. Page 14. Take  $\Theta$ s, and calcine them thoroughly; if they be  $\Lambda$ , burn (*sublime*) them, after that resolve them into a tenuity (*per deliquium*) and  $\wedge$  them into a  $\nabla$  (*through a Filter.*) This  $\nabla$  putrefy (*not by itself, but as the Disciples of the Art ought to understand and know, with the  $\nabla$  of  $\Theta$  circulated*) for a  $\boxtimes$ , and  $\wedge$  by  $\text{MB}$ , and a sweet  $\nabla$  will ascend (*the Body of the  $\Theta$  by the way of a Phlegm*) which cast away: That which will not ascend, digest again (*with new Ving  $\nabla$* ) another  $\boxtimes$ , and  $\wedge$  as before, and that so oft, till no more sweetness is perceived. By this way you have now the QE of  $\Theta$  in the bottom, (*like an  $\text{⊗}$* ) scarce two Ounces out of a pound of the burned or calcined  $\Theta$ . One Ounce of this  $\Theta$  thus extracted, if common, seasons Meat more than half a pound of another; for the QE of it remains only, and the Body is drawn from it by liquid  $\text{⊗}$ . This way is the QE of all  $\Theta$ s separated.

*This Process being thus enlightned by the rayes of the antecedent, reflects no small Light upon the said Receipts, namely, that scarce two Ounces are acquired from one pound of the  $\Theta$ s.*

In Clavi Archidoxorum, Lib. 10. Page 37. Paracelsus has described the Essences of  $\Theta$ s in these Words: The way of extracting the QE of  $\Theta$ s, as  $\Theta$ ,  $\Theta$ ,  $\text{⊕}$ ,  $\text{⊗}$ , &c. is this: Cohobate with its own Liquor or  $\nabla$  very often, putrefy with the Phlegm, and then draw off the Body in the form of Phlegm even to the  $\text{V}$   $\sim_{\text{sp}}$ : This  $\sim_{\text{sp}}$   $\text{V}$  in its own  $\nabla$ , and by a strong heat separate the pure from the impure with the  $\sim_{\text{sp}}$  of  $\text{V}$ . *This Description is most obscure, but made clearer by those aforesaid. The meaning of Paracelsus is this: He putrefies the  $\Theta$ s, and cohobates them so often with their own Liquors or  $\nabla$ s, that is, with their own Circulatums; common  $\Theta$  with common  $\Theta$  circulated;  $\text{⊕}$  with  $\text{⊕}$  circulated;  $\text{⊗}$  with the  $\nabla$  of  $\text{⊕}$  circulated;  $\text{⊕}$  with the  $\nabla$  of  $\text{⊕}$  circulated, the Ving  $\nabla$  of  $\text{⊕}$ , the Circulatum minus of  $\text{⊕}$ , &c. till they remain at the bottom in the form of an  $\text{⊗}$ , which  $\text{⊗}$  being either acid or saline, easily makes an effervescence with the unctuous  $\sim_{\text{sp}}$  of Philosophical  $\text{V}$  or its own Circulatum, and in this heat lets fall some of its impurities, and so becomes purer, which thing is confirmed by the Description itself of the  $\nabla$  of  $\Theta$  circulated, where he putrefies  $\Theta$ , being melted and resolved per deliquium, with the  $\sim_{\text{sp}}$  of Philosophical  $\text{V}$ , cohobates, and draws it to an Oleity: Join it, said he, with the  $\sim_{\text{sp}}$  of (Philosophical)  $\text{V}$ , and the impure will fall to the bottom, which separate, but let the pure be Crystallized in a cold place, pour the  $\text{M}$  to it again, and cohobate so oft, till a  $\text{V}$   $\text{⊗}$  remains at the bottom, and nothing sweet will more  $\wedge$ .*

*Moreover, this  $\text{⊗}$  of  $\Theta$  as a  $\text{V}$ , makes his Process in Chyrurgia intelligible, which otherwise could not be understood.*

## 72. The $\nabla$ of $\Theta$ by another Description of Paracelsus.

*Cap. 2. Tract. 3. part. 2. Chyr. major. Page 66.*

*Take  $\Theta$  without any addition of Art being most white by Nature itself (Sal Gemmoe) which must be diverse times melted, then being reduced into a most fine  $\text{⊗}$  mixt with the Juice of Raphanus, stir them together; after resolution  $\wedge$ ,  $\wedge$  the  $\text{M}$  with an equal quantity of the Juice of Sanguinea five times more: In this  $\nabla$  are Plates of  $\text{⊙}$ , being purged by  $\text{⊕}$ , easily resolved into  $\text{⊗}$ ; this  $\text{⊗}$  being thus prepared must be washed with sweet  $\nabla$   $\wedge$ ed, till it has no taste of  $\Theta$ , for the  $\Theta$  not entring into the substance of it, is easily washed away.*

In this Process *Sal Gemmae* being fused by the method of the  $\nabla$  of  $\Theta$  circulated, is  $\nabla$ ed in the Juice of *Raphanus*, evaporated and resolved *per deliquium*, then six times  $\wedge$ ed with an equal proportion of the Juice of *Sanguinea*. In the antecedent Description of this  $\mathfrak{s}$  of  $\Theta$ , this fusion of the  $\Theta$ ,  $\mathfrak{O}$  in the Juice of *Raphanus*, and resolution *per deliquium* is not necessary, because the  $\nabla$  of  $\Theta$  Circulated is sufficient of itself to separate the Essence of  $\Theta$  from its Phlegm: But where we use the  $\sim_{sp}$  of *Philosophical*  $\vee$  in making the  $\nabla$  of  $\Theta$  circulated, without the said previous preparation of the  $\Theta$ , we should have the Work too tedious: In the mean time both Processes agree in weight of  $\mathcal{V}$ , for it is all one, whether the  $\Theta$  be cohobated into an  $\mathfrak{s}$  with six times as much of the  $\nabla$ ing  $\nabla$ , or  $\wedge$ ed six times with the Juice of *Sanguinea* in equal weight. One thing that makes the latter Process inexplicable, is the unknown Juice of *Sanguinea*, but however it is evident by what has been said, that either the  $\sim_{sp}$  of *Philosophical*  $\vee$ , or the  $\nabla$  of  $\Theta$  circulated supplies its place. *Basilius* indeed resolved common  $\Theta$  with the  $\sim_{sp}$  of *Philosophical*  $\vee$  not into an  $\mathfrak{s}$ ; but reduced it into a Green Stone thus:

### ***Viride Salis of Basilius.***

*In supplemento Libri de conclusion.*

Take common  $\Theta$ , calcine it well, yet without fusion, reduce it to a  $\mathfrak{k}$ , resolve *per deliquium* in a Cellar, or in *Raphanus* made hollow, then  $\wedge$  in  $\mathfrak{c}$  with a quick  $\Delta$ , and a  $\nabla$  will ascend, the residue in the bottom pulverize, and  $\nabla$  it in its  $\wedge$ ed  $\nabla$ , and  $\wedge$  again; this repeat till all the  $\Theta$  has ascended, which will be in the fourth or fifth time: Draw off the Phlegm from the  $\wedge$ ed  $\nabla$  in  $\mathfrak{B}$ , the remainder put into a Cellar in cold  $\nabla$ , and you will have Crystals, which take out, and  $\nabla$  in the Phlegm; then draw off one half, and you will find new Crystals, repeat the Operation four times or more, for the oftner, the more fusible will be the Crystals, which being dried and pulverized on a Marble, pour to them the rectified  $\sim_{sp}$  of (*Philosophical*)  $\vee$ , which cohobate from the  $\Theta$  so oft, till you perceive the  $\mathfrak{s}$  of  $\Theta$  coagulated into a Green transparent Stone, which reserve.

*Paracelsus in his Receipts appointed the  $\mathcal{V}$  of  $\Theta$  to be done by the fusion of it; but in this Process Basilius prohibits this liquefaction of  $\Theta$ , wherefore we conclude it to be little essential in the said depuration of  $\Theta$ , nor do we think it so necessary, for the  $\Theta$  being resolved *per deliquium* to be  $\wedge$ ed, thereby to be made a fusible  $\Theta$ ; Paracelsus having taught how to make the same  $\mathfrak{s}$  out of fused  $\Theta$ , which  $\mathfrak{s}$  Paracelsus himself, besides Basilius, in many places affirms to be of a Green Colour. Thus we read of the Green  $\mathfrak{s}$  of  $\Theta$ : Libro de male curatis, Page 170. Chyr. Majoris. Of the Greenness of  $\Theta$ , Libro. 4. de Gradibus, Page 154.*

From the Receipts we observe,

1. That these  $\mathcal{V}$ s are the *Essences* of  $\Theta$ s not tinging.
2. That the  $\mathfrak{s}$ s or *Essences* of tinging  $\Theta$ s, as  $\mathfrak{O}$ , &c. may also be made by the same method, and do appertain not to this, but to another Kind.
3. That these  $\mathcal{V}$ s are by further  $\mathfrak{d}$ l or cohobation made sweet, and transmuted into  $\Delta$  *Arcanums*, less *Circulatums*, or *Simple Vegetable*  $\mathcal{V}$ s of the Fifth Kind.
4. That these  $\mathcal{V}$ s do  $\nabla$  Metals into  $\mathfrak{k}$  for the extraction of the *Crocus* or  $\mathfrak{q}$  of Metals & Minerals: The way we will borrow from *Ripley* in the use of *Stinking*  $\mathcal{V}$ s. *Let us*, said he, *proceed*, Page 145. *Medul. Phil. Chym. to practise upon the c of a (Metallick) Body duly calcined: The Body therefore being prepared, pour upon it so*

much of this compounded  $\nabla$  (in Numb. 70.) as to cover it half an inch, and it will presently boil upon the ces of the Body without any external heat,  $\forall$ ing the Body, and elevating it in the form of Ice, together with the exficcation of itself, which must be taken away by the hand of the Operator: And the remaining ces being well dried again by  $\Delta$ , put so much  $\nabla$  to them as before, and proceed in all things as before, continuing the same way of operating, till all the ces be well Ved: which substance being well Ved, neatly separated, and pulverized, must be put into a good quantity of the rectified  $\nabla$  of the  $\Delta$  of Nature ( $\sim_{sp}$  of Philosophical  $\nabla$ ) that in that Vessel well stopped it may by the administration of external heat, together with the excitation of internal heat, be Ved into an  $\mathfrak{z}$ , which will soon be done, &c. When the  $\forall$  (of Sericon, in Numb. 63.) is poured upon the aforesaid ces (of Metals) it begins to boil up; and if the Vessel be well stopped, it will not leave working, though no external  $\Delta$  be administred to it, till it be dried into the c; wherefore you must not put a greater quantity of it than just to cover the ces. In the same place, page 171. For in this Operation the less of the  $\sim_{sp}$ , and the more of the Body is put, the better and sooner will be the  $\mathfrak{z}$ , which is made by the  $\forall$  of the  $\nabla$ . You must have a care therefore, as it is said in the Rosary, that the Belly be not too moist, because then the Matter would not receive driness: And this way must be observed, till all the  $\nabla$  be dried up. The same Place, page 161.

5. That all the sharpness of this Metallick  $\mathfrak{z}$  may be washed away with sweet  $\nabla$ . That the  $\forall$ s of the Adeptes are permanent, is manifest by the ways of making them; but more clearly by the Use of them in the Receipts of the following Books: However *Paracelsus* seeming to have appointed the contrary by the present ablution of the  $\forall$ , lest therefore you should fall into the greatest and most dangerous Errour of all the Adeptical Chymy, we thought good to communicate to you an Observation or two about the permanence of  $\forall$ s.

First, That *Aqua ardens*, the Philosophical that is, is by  $\mathfrak{z}$  or circulation divided into Phlegm and  $\mathfrak{z}$  swimming upon it, as you observed in making the Essence or  $\sim_{sp}$  of *Philosophical*  $\nabla$ . You have taken also notice that the same *Aqua ardens*, or same  $\mathfrak{z}$  made of it, is further concentrated, and rejects the remaining Phlegm, but that itself as a meer *Oleosum*, remains with the inanimated Earths so called, in the Preparations as well of Vegetable, as Mineral *Sal-Harmoniacks*: For it is impossible for the said Phlegm being the vehicle of the unctuous  $\sim_{sp}$  to abide with things Ved, much less be  $\forall$  with them, they being so contrary to it: wherefore the permanence of  $\forall$ s, but rather of the  $\sim_{sp}$  of *Philosophical*  $\nabla$  is easy to be understood, namely, as these  $\forall$ s are unctuous mixed with dry things, not in the least diluted in their aquosities, which do all separate themselves as useless in  $\Pi$ . Examples you will have in *Lib. 2. De Astris & Arcanis*, and often in *Lib. 3. of Philosophical*  $\mathfrak{R}$ s.

Secondly, these  $\forall$ s do not presently, or at the first time abide with their  $\mathfrak{z}$ s: For sometimes, nay more than often, we are forced to pour on and cohabate before any part of it will continue with the Ved Body, whereas in the mean time the rest ascends unaltered.

Thirdly, nor do the  $\forall$ s persist with all things promiscuously, but are united only to things homogeneous to them, which in reason they should remain with. Thus the *Simple Vegetable*  $\forall$ s do continue with *Essences*, but not with their relinquished white Bodies; whereas the *Compounded Vegetable*  $\forall$ s being suitable

to these Bodies, do  $\forall$  them wholly in the making of *Magisteries*.

*Fourthly*, truly though every  $\forall$  is either an *Essence*, or a *Magistry*, and one *Essence* prepares another, easily entering and mixing themselves radically one with another, yet so long as they are of different kinds or degrees, are they both separable again, nor do they continue; till one being newly extracted, is raised to the same degree as the other, then do they flow together at length into a mixture not to be separated by Art or Nature.

*Fifthly*, as to these Mineral  $\forall$ s, you have observed, that the *Acidity* of them admits of the same reason with the Phlegm or Aquosity of the *Vegetable*  $\forall$ s, so far as it is moist, and therefore to be separated in the  $\Upsilon$ s of things: But as it consists of the dry Particles of Mineral  $\Theta$ s, (but  $\Theta$ s they are dry things  $\forall$ ed in Acids) it will fall under two several Considerations.

In the first, the *Acidity* of the  $\forall$  being perhaps in greater plenty than is necessary, or sticking about the superficies of the thing  $\forall$ ed, is easily washed away with common  $\nabla$ .

But in the second, the same *Acidity* being more artificially mixt, and absorbed by the Aridity of the thing  $\forall$ ed, is made the cause of venosity, and now cannot be altered but by *Vegetable*  $\forall$ s transmuting it. *Paracelsus* commands the washing not of the  $\&$  of  $\Theta$ , but the sharpness of the  $\Theta$ , which penetrates not into the substance of the Metal, and is easily washed away, but the Unctuousness of the  $\Theta$  being thoroughly mixed with the unctuous  $\sim_{sp}$  of *Philosophical*  $\forall$ ; and now united to the Unctuousness of the Metal, common  $\nabla$  cannot touch nor separate. But an Acid received into the bowels of an Arid, he corrects again with the  $\sim_{sp}$  of *Philosophical*  $\forall$ , that it may not become the cause of venosity: Yet there is a place in *Paracelsus*, where he seems to have established a particular Decree against the permanence of  $\forall$ s. *Many several ways*, said he, Lib. 4. Archid. de Essentia, page 12. are found, whereby the QE may be extracted, viz. by  $\underline{\Omega}$ ,  $\forall$ , by  $\nabla$ es, by Corrosives, by Sweet, by Sour, &c. *It may be done which way you please: Where this is withal to be observed, that every thing added by way of mixture, to the QE, for the necessity of extraction, must be again taken away, and so the QE remain alone, not mixed, or polluted with any other Matters: For the QE cannot be extracted from Metals, especially  $\mathcal{C}$ , which cannot be subdued by itself alone; but some fit Corrosive must be made Use of, which may afterwards be separated from it again; so  $\Theta$  ( $\forall$ ed) in  $\nabla$ , is drawn again from the  $\nabla$  left void of  $\Theta$ : Whereas notwithstanding it must be considered, that every Corrosive is not fit for this purpose, because they cannot all be separated: For if  $\Theta$  or  $\mathfrak{h}$  be mixed with  $\nabla$ , neither can be separated from it again without detriment or corruption, but will leave some sharpness behind them, because they are both watery; and two likes concur together, which ought not to be in this place: Wherefore it is to be advised, not to put watery to watery, or oily to oily, nor resinous to resinous, but a thing contrary must separate the QE, and extract it, as  $\nabla$ s extract the QEs of things oleaginous, and the oleaginous the QEs of watery things, as we may learn by the QEs of Herbs: The Corrosives therefore are to be separated again after the  $\mathfrak{M}$  and extraction of the QE, which may easily be done; for  $\&$  and  $\nabla$  are separated with ease; but  $\&$  cannot be drawn from  $\&$ , nor  $\nabla$  likewise from  $\nabla$  without mixing, which being lest, would indeed infer very great detriment to the QE: For a QE ought to be clear and pure without any mixture, so as to have an uniform substance, by virtue whereof to penetrate the whole Body.*

Lest the Essence should be defiled by things added for the necessity of extraction, he commands no Watry Matter to be extracted by a watery  $\mathcal{V}$ , an oily by an oily, a resinous by a resinous, but by some contrary. This Rule, if understood according to the Letter, is erroneous, for it takes away all the permanence of  $\mathcal{V}$ s established upon the Maxime so often repeated by the *Adepts*; *The  $\mathcal{G}$  of the Body is the Coagulation of the  $\sim_{sp}$  or  $\mathcal{V}$* ; and on the contrary: It takes away, I say, all the natural homogeneity of the  $\mathcal{V}$ ent and the  $\mathcal{V}$ ed; truly is repugnant to the Experience of *Paracelsus* himself, who had no  $\mathcal{V}$  but what remained in a radical mixtion with the things  $\mathcal{V}$ ed in it, as by the Use of them we shall prove hereafter. Now an Essence is diverse ways coinquinated by things added in the extraction of it.

*First*, when a Natural or Seminal *Essence* is extracted by the like Natural *Essence* of another species; For example, the *Essence* of *Saffron* is inquinated and confounded with the virtues of *Cinamom*, in extracting it with the specific *Essence* of *Cinamom*, and therefore the *Essences* of Vegetables are not to be extracted with a Natural, or rather Artificial *Essence*, or with the  $\sim_{sp}$  of *Philosophical*  $\mathcal{V}$ , not yet specified.

*Secondly*, an *Essence* is inquinated, when a  $\mathcal{V}$  or *Essence* is in greater than convenient quantity used in the extraction of another *Essence*, by which quantity the quality of the said *Essence* is washed, wasted, and as it were inquinated; wherefore the superfluity of the  $\mathcal{V}$  must always be taken away, that the *Essence* may remain by itself alone without any mixture.

*Thirdly*, an *Essence* is inquinated by extracting it with  $\Delta$  or *mineral*  $\mathcal{V}$ s according to some Processes of the Ancients. For an *Acid*, though it cannot be radically mixed with any *Essence*, being no *Essence* itself, yet is easily absorbed or hidden by the aridity of *mineral* *Essences*, and so joined with the said *Essences* by accident, and from a thing otherwise innocent, creates a very strong Poison: This therefore to remove, the Ancients first washed off that which stuck to the outside of the Body, then transmuted that which was more deeply admitted, by the  $\mathcal{Q}$  of *Vegetable*  $\mathcal{V}$ s: But in the making of *Essences* with *acid* or *mineral*  $\mathcal{V}$ s according to the reformed Process, otherwise called by *Paracelsus*, the Process of *two Colours*, the said inquination of an *Essence* has no place. In the beginning of this Process the *acid* being absorbed by the *arid*, becomes indeed the cause of venenosity, as in the Process of the Ancients; but when this Process of *Paracelsus* is by industry and ingenuity raised to such perfection, that no more *Aridity* can remain to hide any *Acidity* in it, but on the contrary, the whole Body is converted into two  $\mathcal{S}$ s or *Fats*, from which all *Acidity* may easily be washed away with common  $\nabla$ , then is there no inquination to be feared from *Acids*. The Saying of *Paracelsus*, we suppose is to be referred to this Method, he having there treated of it on purpose, especially having said that the *oleaginous* *Essences* of *Metals* are to be extracted by *Watry*, that is, *acid* or *corrosive*  $\mathcal{V}$ s, but that the *watery* *Essences* of Herbs, that is, less oily in respect of *Metals*, must be made by *Oleaginous*, that is *Vegetable*  $\mathcal{V}$ s, which things being not in common terms, but obscurely enough delivered, we do therefore leave them to be better explained by his Disciples; but if they were to be understood according to the Letter, it would certainly be an Errour, not indeed to be connived at in the Prince of *Adepts*: But according to the Proverb, *We are Men*, &c. For sometimes good *Homer* himself has nodded, and the Pen of *Paracelsus* has wanted mending.

## The Fifteenth Kind.

*Simple Mineral* √s made of the √<sub>sp</sub> of Philosophical √, and Acid √<sub>sp</sub>s, as ∇, √<sub>sp</sub> of ⊕, √<sub>sp</sub> of †, ⊖, &c. √ed †, &c.

### 73. ∇ mixt with the √<sub>sp</sub> of √ of Paracelsus.

In Tinct. Paracelsica, Page 37. Aurei Vel. Germ.

Take the best √ (*the red or white of Lully*) rectify till a Linnen Cloath burns, being dipped therein and kindled: This √<sub>sp</sub> is called the *Essence of √*. Take of ⊖ two pounds, of ⊕ one pound, from which √ ∇ into the aforesaid *Essence of √*, then digest ten ∂s, that they may be well united.

*Annotations.*

That the *Adepts* acuated the √<sub>sp</sub> of *Philosophical √* diverse ways as well with Oily as Dry things, we have given plenty enough of Examples in the antecedent Kinds of Vegetable √s; it shall now be declared in the following √s, which ways this √<sub>sp</sub> is to be acuated by Acids. In this Fifteenth Kind we will join the unctuous √<sub>sp</sub> of *Philosophical √* with some Acid √<sub>sp</sub>s, that by the help of their acidity it may ∇ and perfect Arids sooner and easier than before without. *Paracelsus* in our Receipt intending to assuage the excessive effervescence in Ving the √<sub>sp</sub> of *Philosophical √* in ∇, √ed the ∇ into the √<sub>sp</sub> of √, that they might both by degrees be mixed together, which being thus mixed one with the other, he digested moreover the space of ten ∂s. The same √ is described by *Trithemius*.

### 74. ∇ mixed with the √<sub>sp</sub> of √ of Trithemius.

Page 46. Aurei velleris Germ.

Take of the √<sub>sp</sub> of √ three pounds, of ⊖ and ⊕ one pound, √ the √<sub>sp</sub>s of the ∇ into the aforesaid √, digest eight ∂s.

This quantity of ∇ is insufficient to ∇ three pounds of the √<sub>sp</sub> of √, Ounces perhaps are to be understood for so many pounds. No Art is here required, provided the Acid and Oily be mixed together. In former times the *Adepts* used √ed †, instead of ∇, for this √, thus.

### 75. † mixed with the √<sub>sp</sub> of √ of Basilius.

Cap. de Wein Essig. in Repet. Lapidis.

Der Wein Essig. (†√, a single undeclinable Word) is not the Philosophers †, which is another Liquor, viz. the Matter itself of the Stone, because the Philosophers Stone is made of the Philosophers Azot; but †√, is made of common Azot √ed (common †) and √<sub>sp</sub> of √ (*that is, Philosophical.*) And elsewhere, *Libro de particularibus de particul. Veneris*. I spoke even now, said he, Parabolically of this preparation, in *Libro Clavium (in Repetitione) Capite de Wein Essig.* where I said that common Azot (†) is not the Matter of the Stone, but our Azot or first Matter extracted out of common Azot and √, which composition is called the expressed Juice of unripe Grapes, with which the Body of ♀ is to be ∇ed, and reduced into ⊖ (*then into our Azot, the first Matter of the Stone, Philosophers ♀, √<sub>sp</sub> of ♀ made of ⊖, &c.*) which you must very well observe, that you may be free from many troubles and dangers. The Philosophers ♀, said he, *Libro de Conclusionibus, Sect.*

2. *de*  $\Theta$  *Philosophorum*, or first Matter of the Stone must be made by Art, for our Azot is not common  $\ddagger$ , but extracted by Virtue of common Azot.

Though therefore a Philosophical  $\Psi$  may be made of common Azot or  $\sphericalangle$ ed  $\ddagger$ , and the  $\sphericalangle$  of Philosophical  $\nabla$ , as also sufficient and qualified for the  $\Theta$ s of some Bodies, yet being less sharp, especially in the Alchymical use of Metals and Minerals, instead therefore of  $\ddagger$  the Adepts took  $\nabla$ , the sooner to finish their Operations. You must know, said *Isaacus Hollandus*, that our Ancestors laboured in the Art diverse ways, and yet came to one and the same end, but their Stone made not  $\Psi$  always alike, one making a deep, another a strong  $\Theta$ , as the Works ( $\Psi$ s) were sharp, or of a deep Colour: some sweat a long time with pains, before they produced the Stone: others shortned the time by sharpness of Wit, as it is now done every  $\dagger$  with sweat and pains. Some of our Ancestors wrought three Years, some four, before they acquired the Stone, for in those  $\dagger$ s  $\nabla$  was unknown, and they used nothing but  $\sphericalangle$ ed  $\ddagger$ ; but now their Successors have found out  $\nabla$ , which has much abbreviated the Work. *Cap. 6. Lib. 2. Oper. min. page 423. Volum. 3. Theat. Chym.* Even at that time Bodies were to be opened slowly, namely, by  $\nabla$ , reverberation,  $\sphericalangle$  in our sharp  $\ddagger$  ( $\ddagger$  mixed with the  $\sphericalangle$  of Philosophical  $\nabla$ ) which their posterity observing and considering, quickned their Wits, and found out  $\nabla$ , which did much abbreviate the way to them. *Cap. 77. Lib. 1. Oper. min. pag, 358. of the same Volume.*

To make the present Kind of  $\Psi$ s, the Adepts Ved this  $\sphericalangle$  of Philosophical  $\nabla$ , not in  $\ddagger$  and  $\nabla$  only, but in any acid  $\sphericalangle$  not tinging, as of  $\Theta$ ,  $\Phi$ , &c. It is thus prepared.

## 76. The $\sphericalangle$ of $\Theta$ of *Basilus*.

### *Lib. partic. in particul. Solis.*

Take of the  $\sphericalangle$  of  $\Theta$  accurately dephlegmed one part, of the best  $\sphericalangle$  of (Philosophical)  $\nabla$  without any Phlegm, or of the  $\Phi$  of  $\nabla$  half a part, the Vessels being luted,  $\sphericalangle$  with a strong  $\Delta$ , so as that nothing remains.

If you add new  $\sphericalangle$  of  $\nabla$  to the  $\Psi$ , and digest for some time, it becomes sweet: It is therefore requisite to  $\nabla$  the  $\sphericalangle$  of  $\nabla$  in the  $\sphericalangle$  of  $\Theta$  without  $\delta$ , lest the acidity or brackishness of this  $\sphericalangle$  be lost. *Guido* sometimes took his *Circulatum* either *minus* or *majus*, instead of the  $\sphericalangle$  of Philosophical  $\nabla$ , into which he  $\sphericalangle$ ed the  $\sphericalangle$  of  $\Theta$ .

## 77. The $\sphericalangle$ of $\Theta$ of *Guido*.

### *Page 7. Thesauri Chym.*

Take of the *less* Vegetable  $\Psi$  (*in Numb. 36.*) or the *great* (*in Numb. 38.*) one pound, put it in a large Receiver. Then take of common  $\Theta$ , or *Sal Gemmoe*, of the Stone of *Tripoly*, of each four pounds,  $\sphericalangle$  in an Earthen  $\Theta$  with an open  $\Delta$ , first gentle, till all the Phlegm is drawn off, then put the Receiver with the *Circulatum* to it, and  $\sphericalangle$  the  $\sphericalangle$ s, till not a drop of the  $\Theta$  ascends, and you will have an acuated  $\Psi$ .

To make these  $\Psi$ s stronger, they sometimes separated or drew off the Acid from the Oleosum, that the  $\sphericalangle$  of Philosophical  $\nabla$  might remain in the form of  $\Theta$  or Ice, thus.

## 78. $\nabla$ mixed with the $\sphericalangle$ of $\nabla$ of *Lully*.

### *In Elucidat. Testam. page 147. Artis aurifer.*

Take of  $\ominus$  one part, of  $\oplus$  one part, of  $\natural$  a fourth part, mix them all well together, and  $\wedge$  with a gentle  $\Delta$ , till the Liquor is gone over, then give a stronger, and lastly most strong, till the  $\mathbb{X}$  grows white, for then is the  $\nabla$  prepared. Then take of the aforesaid  $\nabla$  one pound, put it in a large  $\circ$ , and pour it upon four ounces of  $\forall$  (*Aqua ardens*) four times  $\wedge$ ed, and put an  $\mathbb{X}$  on with its Receiver, then will it make great noises, boiling exceeding violently without  $\Delta$ ; and therefore the  $\nabla$ s ought to be mixed by little and little. Then put it into a less  $\circ$ , and put on an  $\mathbb{X}$  with its Receiver, and  $\wedge$  the  $\nabla$  in  $\mathbb{M}$ , that a Matter may remain alone at the bottom of the Vessel in the form of Ice; pour back the  $\nabla$ , and  $\wedge$  again, and this repeat nine times, then will an  $\mathfrak{s}$  or Matter like Ice remain in the bottom.

*This  $\forall$  of Lully is clear, and therefore requires not our Explanation. But it is described by an Anonymous in Rhenanus, thus.*

## **79. $\nabla$ mixed with the $\sim_{sp}$ of $\forall$ of an Anonymous Author.**

**Libro de Principiis Naturae, & Arte Alchym.**

**page 28. Syntagm. Harm. Joh. Rhenani.**

Take an equal Quantity of  $\oplus$  and  $\natural$ ,  $\wedge$  the Phlegm, till the strong and  $\forall$ ing  $\sim_{sp}$  ascend, and set before them new and clean  $\wedge$ ed  $\nabla$ , and force the  $\sim_{sp}$ s into it with a most strong  $\Delta$ . Then take the  $\sim_{sp}$ s of  $\forall$  being well purged, and artificially  $\wedge$ ed in  $\mathbb{M}$ , take four ounces of them to one pound of  $\nabla$ , put them into a large  $\circ$ , apply an  $\mathbb{X}$  to it, stop, and put it into cold  $\nabla$ , and let them boil till they will boil no more: Then put it in  $\mathbb{M}$ , and  $\wedge$  the  $\nabla$ , so that the  $\sim_{sp}$ s may remain yet moist, then pour the  $\nabla$  first drawn off, to them again, and do as before, and that seven times, continually  $\wedge$ ing with a gentle  $\Delta$ , till nothing more will  $\wedge$ , but the Matter remains like an  $\mathfrak{s}$  in the bottom.

From the Receipts we observe these remarkable things:

1. *That the  $\sim_{sp}$  of Philosophical  $\forall$  Ved in an acid  $\sim_{sp}$ , is a mineral  $\forall$ . Our  $\nabla$ , our  $\oplus$ ,  $\wedge$ ed  $\oplus$ ,  $\oplus$  mixed with the  $\sim_{sp}$  of  $\forall$ , our  $\sim_{sp}$  of  $\ominus$ ,  $\natural$ , &c.*

2. *That the  $\sim_{sp}$  of the same  $\forall$ , is with very great ebullition Ved in an Acid, and therefore you ought to be exceeding careful lest you pour too much of the  $\sim_{sp}$  of Philosophical  $\forall$  upon the  $\nabla$ , and vice versa: For it would be more safe to  $\wedge$  the  $\nabla$  upon the  $\sim_{sp}$  of Philosophical  $\forall$ , as Paracelsus adviseth.*

3. *That  $\nabla$  mixed with the  $\sim_{sp}$  of  $\forall$ , may be taken instead of  $\oplus$  mixed with the  $\sim_{sp}$  of  $\forall$ , or  $\sim_{sp}$  of  $\ominus$  mixed with the  $\sim_{sp}$  of  $\forall$ . &c. in Chymical Works especially.*

4. *That the more these  $\forall$ s are abstracted from the Acid debilitated in  $\ominus$ , the stronger they are made.*

5. *That the Adepts used also corrosive  $\forall$ s or  $\nabla$ . There are some, not only common ignorant Operators, but Adepts also, who not knowing the Preparation and Use of these  $\forall$ s, have written against these corrosive  $\forall$ s. Fools, said Bernhard, do out of the less Minerals make and extract corrosive  $\nabla$ s, into which they cast the Species of Metals, and corrode them; for they think them to be Ved by a natural  $\mathfrak{z}$ ; which  $\mathfrak{z}$  does indeed require permanence together, that is, of the  $\forall$ ent and the Ved; that from both, as the Masculine and Feminine Seed a new Species may result. Verily I tell you no  $\nabla$  Ves a Metallick Species by a natural reduction, but that which continues in matter and form, and which the Metals themselves, being Ved, are able to re-congeal. Which Quality is not in  $\nabla$ es, but is rather injurious to*

the Composition, that is, of the Body  $\nabla$ ed, &c. Yet thus they think they  $\nabla$ e, mistaking Nature; but they  $\nabla$  not, because the  $\nabla$ es being abstracted, the Body melts, as before; nor will that  $\nabla$  be permanent to it, nor is it to that Body as radical Moisture: The Bodies are indeed corroded, but not  $\nabla$ ed, and so much the more alienated from a Metallick Species. Wherefore such  $\nabla$ s as these are not the foundation of the transmutative Art, but rather Impostures of Sophistical Alchemists, who think this sacred Art lies in these things, &c. *Epist. ad Thom. de Bononia, page 60. Artis Aurifer.* So in the Regeneration of Metals, said *Sendivogius*, Vulgar Chymists proceed amiss, they  $\nabla$  Metallick Bodies, either  $\nabla$ , or  $\nabla$ , or  $\nabla$ , or  $\nabla$ , and corrode them with  $\nabla$ es, and other heterogeneous things not requisite to true Art, then they join and force them together, not knowing that man is not generated from the Body of a man dissected, &c. *Tract. 6. page 488. Vol. 4. Th. Chym.*

Some do by Art corroding  $\nabla$ s make,  
 In which Metalline Species they calcine;  
 But then the Liquor does the  $\nabla$  forsake,  
 Nor by mans Skill together they will combine:  
 This way to Fools we leave, for nothing fit,  
 But for to wast ones Thirst, beware of it.

Page 41. of the second Part of the Marrow of *Alchymy*.

*These and the like Expressions they reflect against our Mineral or Acid  $\nabla$ s, whereas they were written by the Philosophers against Common not Philosophical  $\nabla$ es.* In that Point, said *Lully*, they ignorantly err, imagining the Bodies of Metals to be  $\nabla$ ed, and as I said before, reduced to their first Matter or Nature with *Common  $\nabla$ es*; but if they had read our Books, they would certainly know that these Liquors are repugnant to the intention of the Philosophers, &c. *Comp. Anim. Transm. page 194. Vol. 4. Th. Chym.* Parisinus, a faithful Disciple of *Lully*, explains his Meaning thus: Those things that are objected by us against  $\nabla$ es, namely, that they are of no efficacy in the Art, and nevertheless are taught by *Lully*, are to be otherwise understood: For he this way puts a difference between the *Vulgar* and *Philosophical  $\nabla$ es*, &c. And therefore *Raymund* rejecting sharp  $\nabla$ s, means the  $\nabla$ es of  $\nabla$ , but not those of the Philosophers, *Cap. 6. Lib. 1. Elucid. page 206. Vol. 6. Th. Chym.* But it would be meerly superfluous for us, either by Authorities or Arguments to illustrate that which the  $\nabla$ s themselves will demonstrate.

**The Sixteenth Kind.**  
***Simple Mineral V's made of***  
**Philosophical  $\oplus$ , and  $\wedge$   $\ominus$ s, as Common  $\ast$ ,  $\square$ , &c.**

**80. The  $\circ$  of  $\ast$  of *Guido*.**

***Page 11. Thesaur. Chymiatr.***

Take of the  $\circ$  of  $\ominus$  (*the V described in Numb. 71.*) half a pound, of (*Common*)  $\ast$  four ounces.  $\vee$  the  $\ominus$  in the  $\circ$ , cohobate the  $\ominus$  three times through an  $\times$ .

*Annotations.*

In the antecedent Kind, the  $\sim_{sp}$  of *Philosophical*  $\vee$  was  $\vee$ ed in *Acids*: Now to make these Oily-acid V's stronger, the *Adepts* added to them  $\ominus$ s, that is, *Arids*  $\vee$ ed in *Acids*, and *Crystallized*. In this present Kind they took  $\wedge$  $\ominus$ s, as being of easier preparation, in the following:  $\vee$  $\ominus$ s, because of stronger virtue. In the Receipt of *Guido*, there is nothing either difficult or dark, unless you will object against the *Ingredients*, which cannot be both common, because *Guido* sublimes  $\circ$  Philosophically with this V. Whatsoever also you read in the Books of *Practical Chymy*, understand always according to the Letter (we need not admonish you to except the Terms of Art) if so, that which is promised in the Preparation and use may be performed; if not, seek an Analogical sense not in the method and use of preparation, but in the ingredients; according to which Rule either the  $\circ$  of  $\ominus$ , or  $\ast$ , or both ought to be Philosophical, because  $\circ$  cannot be Philosophically sublimed with Common V's. The  $\circ$  of  $\ominus$  of *Paracelsus*, as also the  $\sim_{sp}$  or  $\circ$  of  $\ominus$  of *Basilius*, wherewith he extracts the  $\ddagger$  of  $\odot$ , do prove the  $\circ$  of  $\ominus$  to be a *Philosophical V*, *Cap. 6. de Rebus nat. & supernat.*

Probable it is that *Guido* meant the same  $\circ$ , for otherwise the Name of  $\circ$  had been improperly attributed by a Philosopher to the thin and common  $\sim_{sp}$  of  $\ominus$ . But if you think rather that *Guido* meant the common  $\sim_{sp}$  of  $\ominus$  by the  $\circ$  of  $\ominus$ , you must by  $\ast$  understand not the common, but Vegetable *Sal Harmoniack* (the  $\sim_{sp}$  of *Philosophical*  $\vee$  dryed with some  $\ominus$ , and then sublimed) for so you might also make a V of the same if not of stronger Virtue, a species of the following Eighteenth Kind: But if both the  $\circ$  of  $\ominus$  and  $\ast$  be Philosophical, a V will be from thence produced yet stronger than both the precedent: Here you may deviate from the true and genuine sense of the Receipt, but never from Chymical Truth, so long as you are guided by the  $\sim_{sp}$  of *Philosophical*  $\vee$ , but here you must have a great care that you do not transmute (as sometimes through inadvertence you may) the false Receipts of deceitful  $\wedge$ ers into true ones; an impossible into a possible; a lye into truth; and a wicked Man into a Philosopher.

Sometimes they impregnated common  $\ast$  with a  $\Re$ , to make a V higher, thus.

**81. The  $\nabla$  of  $\ast$  of *Isaacus*.**

**Cap. 47.2. Oper min. page 460. Vol. 3. Theat. Chym.**

Take  $\ast$ , sublime it with *Roman*  $\ominus$ , one pound of  $\ast$ , to two pounds of  $\ominus$ , then grind upon a Stone the Faeces, and sublime again, then throw away the Faeces, and sublime again with two pounds of new  $\ominus$ , do as before, repeating nine times: pulverize the  $\ast$ , and put the  $\ddagger$  into a  $\circ$ , pour upon it  $\wedge$ ed  $\oplus$  (Philosophical, or some V of the Fifteenth Kind) so as only to be  $\vee$ ed, and no more, than that the  $\ast$  may be turned only into  $\nabla$  as yellow as  $\odot$ , because the  $\ast$  was sublimed by  $\ominus$ , and that

produced the  $\mathbb{R}$ : And this is that  $\nabla$  of  $\mathbb{K}$ , which I promised before to teach you how to make.

From the Receipts we observe:

1. That the  $\mathbb{z}$  or Essence of  $\Theta$  becomes a stronger  $\mathbb{V}$  by the addition of  $\Lambda$   $\Theta$ s.
2. That this ought to be understood also of the  $\mathbb{V}$ s of the 15th precedent Kind.
3. That these  $\mathbb{V}$ s are the same with the Vegetable  $\mathbb{V}$ s of the fourth Kind, excepting only that they have an Acid added over and above.
4. That these  $\mathbb{V}$ s are of most easy preparation, being made by three cohobations only.

5. That it is very difficult for a Man to err, being experienced in the more secret Chymy, for he that understands the practice of this Art, will easily explain the Receipt of every *Adept*, be it never so obscure, either by the use, or title, or way of preparing; for it is in a manner impossible, not to draw some Light from one or other of the said three, or direction enough to find the same Receipt more clear in the Writings either of the same or some other *Adept*: And indeed though we sometimes meet with Receipts, which in title, way of preparation, and use, seem to be like the Receipts of vulgar Chymistry, yet a Disciple of our Art will easily determine either for the approbation or reprobation of these Receipts: For there are infallible Signs to distinguish a true from a false  $\mathbb{V}$ ; this one following shall here suffice: The quality of a good  $\mathbb{V}$  is to  $\mathbb{V}$  Bodies either gently or violently, and make them not only  $\Lambda$ , but fat also, truly reduce them into a true  $\mathbb{z}$  either swimming upon, or sinking under watery Liquors. This Attribute of a  $\mathbb{V}$  is inconsistent to any common  $\mathbb{V}$ ent, but proper to the Philosophical, and to them alone, being made of the unctuous  $\sim_{sp}$  of *Philosophical*  $\mathbb{V}$ , which  $\sim_{sp}$  alone does by its permanence make the dry  $\mathbb{z}$  of a Metal both thinner and fatter: That  $\mathbb{V}$  therefore in the use of which are promised such things, as cannot be performed by common  $\mathbb{V}$ s, may be truly called Philosophical, with a caution or two to be observed.

1. That the Receipt must be of some known and not suspected Author, not of every smook-seller, promising great and many things without a Foundation, wherefore every Receipt wanting its Authority, though it may seem like a true one, yet we think ought to be rejected as suspicious.

2. That the Receipt must not be alone, described not in one but diverse places by the same Author, or at least most clear in its ingredients: For the same Names have one signification with one, but another with another *Adept*; so long therefore as it is not known by collateral places, what an Author means by his Matters, such a Man's Receipts we declare uncertain.

3. That the Receipt must import a competent Rule in operating, that is, declare whether Matters are to be volatilized in part or in the whole, but whatsoever are more obscure and concise we lay aside as imperfect.

## *The Seventeenth Kind.*

**Simple Mineral  $\forall$ s made of Philosophical  $\oplus$ , and  $\forall$   $\Theta$ s not tinging, as well Vegetable as Mineral.**

### **82. *The Aqua Comedens of Paracelsus.***

**Lib. 10. Arch. page 37.**

By *Aqua Comedens* (Eating or Corroding  $\nabla$ ) we mean  $\oplus$  mixed with the  $\sim_{sp}$  of (*Philosophical*)  $\forall$ , which must be drawn from common  $\Theta$  so often, till it is  $\forall$ ed, and comes over by  $\mathfrak{M}$  in the  $\oplus$ .

*Annotations.*

The Philosophical  $\oplus$ , or  $\oplus$  mixed with the  $\sim_{sp}$  of *Philosophical*  $\forall$ , which you acuated with  $\wedge$   $\Theta$ s in the precedent Kind, is made stronger by the mixing of  $\forall$   $\Theta$ s so called. We have described several Vegetable  $\forall$ s made with *Alcali*  $\Theta$ s in their fifth Kind, which if prepared with Philosophical  $\oplus$  instead of the  $\sim_{sp}$  of *Philosophical*  $\forall$ , will produce Mineral  $\forall$ s of this Kind, though prepared another way, with this only difference, that they are made more slowly with the  $\sim_{sp}$  of *Philosophical*  $\forall$ , but with Philosophical  $\oplus$  much sooner, truly immediately, if either Common or Philosophical  $\oplus$  be joined to the Vegetable  $\forall$ s. *Aqua comedens*, or *Eating*  $\nabla$ , is the third  $\forall$  that we have observed to be made of common  $\Theta$ . The first is in the fifth Kind of Vegetable  $\forall$ s, where common  $\Theta$  being fused and resolved *per deliquium*, is by Virtue of the  $\sim_{sp}$  of *Philosophical*  $\forall$  reduced into the  $\circ$  or Essence of  $\Theta$ , which by being sometimes cohobated with the same  $\sim_{sp}$ , becomes sweet, and is transmuted into the *Arcanum* of  $\Theta$ , or *Circulatum minus* made of common  $\Theta$ . The second is in the fourteenth Kind, where the aforesaid  $\circ$  of  $\Theta$  is left in its acid (rather saline) *Essence*. The third, which is taught in the present Kind, agrees with the first, except only that it is prepared not with the  $\sim_{sp}$  of *Philosophical*  $\forall$ , but Philosophical  $\oplus$ , and so, sooner than that, and in use is stronger, as a Mineral  $\forall$ .  $\forall$  the *Arcanum* of  $\Theta$ , or  $\Theta$  circulated in any Acid not tinging; for example, common  $\oplus$   $\wedge$ ed,  $\sim_{sp}$  of  $\Phi$ ,  $\ddagger$ ,  $\Theta$ , &c. and it will produce the Eating  $\nabla$  by simple mixtion; on the contrary, if you weaken, or take away the Acid of the Eating  $\nabla$ , either by precipitating it with common  $\sim_{sp}$  of  $\forall$ , common  $\nabla$ , &c. or digesting it by itself, you will have the *Arcanum* of  $\Theta$ , or  $\nabla$  of  $\Theta$  circulated. That which has been said of common  $\Theta$ , is also to be understood of  $\Phi$ ,  $\ddagger$ , and all other  $\Theta$ s not tinging. The Receipt of the Eating  $\nabla$  is clear of itself, except that in the Latin Translation, *a Salis Nitri  $\sim_{sp}$ um* is read amiss, the *German* Authors own Writing having it *a Sale communi, Von gemeinen Saltz*: The Error it is requisite you should correct.

$\forall$ s of this Kind are made not only of Mineral  $\Theta$ s not tinging, but also of Vegetable *Alcalies*, thus.

### **83. *The fixative $\nabla$ of Trithemius.***

**Page 37. Aurei Veller. Germ.**

Take  $\nabla$  mixed with the  $\sim_{sp}$  of  $\forall$ , (described above in Numb. 74.) whereto add of the  $\circ$  of  $\nabla$  per deliquium half a pound,  $\wedge$  the  $\sim_{sp}$ , throw away the Phlegm, and  $\forall$  the remaining  $\nabla$  or  $\Theta$  in the  $\sim_{sp}$ .

Keep the  $\mathfrak{M}$  for the fixing of things; but for volatilization the  $\Theta$  of  $\nabla$  must be

cohabated so oft, till it ascends as the common  $\Theta$  in the Eating  $\nabla$ .  
Hereto is referred the  $\forall$ , called.

### **84. The Aqua Mirabilis of Isaacus.**

**Cap. 29. 2 Oper. Min. & page 91. Manus Phil.**

Take old  $\square$ ,  $\wedge$  with a weak  $\Delta$ , then a stronger, that whatsoever can, may ascend; rectify the destillation, taking away all the Fatness or  $\&$ , till it leaves no Faeces behind it. The  $\ominus$  left in the bottom, calcine the space of two  $\&$ s, but without fusion of the  $\Theta$ , draw all the saltness from the calcined Matter, with common  $\nabla$ ; evaporate the Liquor to a thin skin, that the  $\Theta$  may be Crystallized, repeat sometimes, that the  $\Theta$  may be made most pure, which  $\forall$  in the  $\wedge$ ed  $\square$ . Then take of this regenerated  $\square$  six pounds, of  $\wedge$ ed  $\oplus$ , and  $\sim_{sp}$  of (*Philosophical*)  $\vee$ , of each three measures, of *Common*  $\Theta$  two pounds, of  $\&$  and *calcined*  $\nabla$ , of each half a pound,  $\forall$  them all together into an *Aqua Mirabilis*.

*The like  $\nabla$  almost has Basilus, but that he  $\wedge$ s his through an  $\times$ ; the Description of which follows.*

### **85. The Resuscitative $\nabla$ of Basilus.**

**Page 81. Currus Triumphalis Antim.**

Take of the  $\Theta$  of Mans  $\square$  clarified and sublimed, of  $\&$ , and  $\Theta$  of  $\nabla$ , of each one part, mix the  $\Theta$ s, pour strong (*Philosophical*)  $\oplus$  to them, lute with *lutum sapientioe*, digest the  $\Theta$ s for a  $\boxtimes$  in a continual heat, then  $\wedge$  the  $\oplus$  by  $\text{\textcircled{E}}$ , till the  $\Theta$ s remain dry, then mix them with three parts of *Venetian*  $\nabla$ , force them with a strong  $\Delta$  through the  $\text{\textcircled{C}}$ , and you will have a wonderful  $\sim_{sp}$  for the making of *Running*  $\forall$  out of  $\text{\textcircled{D}}$ . *The same  $\nabla$  we find also, page 39. of his Manual Operations.*

*The Adepts have sometimes used some crude Oily Matter instead of the  $\sim_{sp}$  of Philosophical  $\vee$  in making these  $\forall$ s; thus Paracelsus volatilized four  $\Theta$ s into a  $\forall$  of this Kind with  $\text{\textcircled{F}}$  Ved in  $\nabla$ .*

### **86. The $\nabla$ of Sallabrum of Paracelsus.**

**Libro de reductione Metallorum in Argentum vivum, sive Tractatu. 4.**

**Rosarii novi Olympici Bened. Figuli, page 24.**

Take notice there is no shorter Method of reducing Metals into  $\forall$ , known to us, than that which we used in our Book *de putrefactione quatuor Salium*, which we there called *Sallabrum*, as thus; each of those ( $\Theta$ s, as lower) must be converted into a pure  $\nabla$  or  $\&$  (*per deliquium*) which being mixed in equal weight, are called *Lac Veterum*, or Milk of the Ancients: Which *Philosophical Milk* put into a strong Receiver, and  $\wedge$  the  $\sim_{sp}$ s of calcined  $\Theta$ , calcined  $\text{\textcircled{D}}$ , and the best  $\Theta$ , *ana*, five times upon it, and the mixture will be called *Flying Eagle*, carrying Metals in its Talons aloft; such a Metal, being sublimed, grind to  $\text{\textcircled{F}}$ , from which draw the  $\sim_{sp}$  of strong  $\vee$  being poured to it the height of a Finger, three or four times gently in  $\text{\textcircled{B}}$ , and you will have a quick or running Metal as common  $\forall$ . Now the *Eagle* is made  $\wedge$  thus: To the *Philosophers Milk* acuated with the said  $\sim_{sp}$ s, or *Eagle*, pour  $\text{\textcircled{F}}$ , being very well liquefied and purged, about the thickness of a Finger,  $\wedge$  the Phlegms together with the  $\sim_{sp}$ s by a  $\text{\textcircled{O}}$  in  $\text{\textcircled{B}}$ , which Matter must be cohabated so often, till they are all coagulated or well mixed; and you will have the *Philosophers Borax*, which we wrote of in our Book *de virtute  $\Theta$ i*, wherein the  $\wedge$  *Eagle* absconded itself with its Feathers, namely,  $\sim_{sp}$ s. Now take the  $c$  of what Metal you please, made of

∇, one part, of the *Flying Eagle* half a part, mix, putrefie nine ∂s, the longer the better, then sublime the Matter upon ∷ in a O well luted, and all the Metal you took will ascend, wherewith proceed as before. *Sallabrum* described in the Book mentioned, (*de putrefactione quatuor Salium*) Take *Sal Niter*, *Sal Gemmoe*, common Θ, *Pot-E*, an equal quantity of each, ∇ every one by itself, and purge it from all Terrestreity; out of all being mixed together, make a clear and transparent ∇, which again coagulate in a clean Vessel, and you will find the Θ of another colour, namely, yellow, penetrating, and sweetning, Ving and fixing: Love and esteem this Θ, because there are many Secrets in it; for it fixes the Λ, and vivifies the ∼<sub>sp</sub> being dead; and mollifies the hard and friable, and frees from any Leprosie and Poison, sixes Arsenick, and moreover is the promoter of many famous works to a happy and desired End.

*In the first place, let us admonish you to beware of this and such like ∇s; for a Mystery lies in these Receipts, which to observe is necessary, lest you begin to doubt the Truth of them after many most dangerous Experiments tried in vain: for you Beginners let this suffice; that it is impossible for †, or any other oily Matter to supply the place of the ∼<sub>sp</sub> of Philosophical ∇. There would be no need of this ∼<sub>sp</sub> in the whole Art, if crude oily things could perform the same as this most pure and most unctuous Liquor. No man but he that is expert in the Method of preparing the ∼<sub>sp</sub> of Philosophical ∇, can make these ∇s, whereas all the rest may be made by any Ideot, if he has but the ∼<sub>sp</sub> of this ∇ given him. The Adepts do in these Receipts both prepare and acuate this ∼<sub>sp</sub> of ∇; no wonder therefore that they either wholly omitted the Mystery, or not sufficiently expressed it in their Compositions; for which reason also these ∇s do appertain to the preparation of the ∼<sub>sp</sub> of Philosophical ∇, rather than as all the rest to the Use of this ∼<sub>sp</sub>, or compositions of these ∇s; nor should I have remembred them here, had they not been detrimental to many men; and that to my own knowledge. The Name Sallabrum is given quasi Salis labrum, or Salt-Cellar, not that Θ is to be contained in this Vessel, as Candelabrum, or Candlestick is so called, because Candles are set in it, but rather because the Essence or Δ of some Metals, or some Chymcial Light is either to be reserved, or made in this Sallabrum, as ‡ is by Isaacus in *Man. Philosophor.* page 28. called Lucerna, signifying a Lanthorn.*

*Concerning this Sallabrum, Thomas Aquinas in Lilio Benedicto, page 1085. Vol. 4. Th. Chym. Thus;*

Adde labrum Salis quanta sit sexta duorum Conjunge poneq; simul-

*In the same place he calls this Sallabrum the Medium of joining R's, the middle between two Extrems, between hard and soft, between C and the ∼<sub>sp</sub>, between the Body and ∼<sub>sp</sub>: As the Menstrual Blood is the Medium between the Sperm of the Male and Female, so this our Θ, page 1085. Sallabrum he calls thundring Θ, illuminating Stone, and fatness of the Eagle, page 1087. Sal Alembrot, the Stone Bore (Borax) and fatness of the Eagle, page 1097. Tincar, Borax.*

*This Sallabrum or Saline Labrum is by Paracelsus made of these Θs, O, Sal gemme, common Θ, and Alkali.*

*Guido used these four following in his reduction of Metals into ♀: Common Θ, Alkali, †, and Θ of ‡, page 23. Thes. Chym.*

*Thomas Aquinas took the same Θs as Guido, for his Labrum Salis. The Affinity*

which I observe between the  $\Theta$ s of Paracelsus, Gemme and Common, I perceive also between the  $\Theta$  of  $\nabla$ , and Alkali of Guido; but the foundation of the Receipt is not grounded upon these four  $\Theta$ s. Paracelsus was sometimes satisfyd with  $\Theta$  and common  $\Theta$  fused and resolved together per deliquium. Nor does the Mystery of the Receipt lie in the  $\nabla$ , in the room of which if you chose any oily thing else, you will not err. Instead of the same, he sometimes used Linseed- $\omega$  in the  $\nabla$  of the sixth gradation; but of this hereafter.

From the Receipts we observe,

1. That these  $\nabla$ s are *simple Vegetable  $\nabla$ s* of the Fifth Kind  $\nabla$ ed in *Acids*.  $\nabla$  any of them in common  $\nabla$ , and you will have a  $\nabla$  of this Kind; but take away the *Acid*, and it will be a *Vegetable  $\nabla$*  again, as it was before.

2. That these  $\nabla$ s are by reason of the Acidity both sooner made, and do more powerfully operate than the said  $\nabla$ s of the Fifth Kind.

3. That they are not always made of the  $\sim_{sp}$  of *Philosophical  $\nabla$* , but also with any common Oily Matter, provided it be undertaken by an Artist expert in the Method of making the  $\sim_{sp}$  of *Philosophical  $\nabla$* .

4. That these  $\nabla$ s do by their own strength without any addition of *Common  $\nabla$* , reduce *Metals* and *Minerals* into running  $\nabla$ .

5. That *Metals  $\nabla$ ed* in these  $\nabla$ s, and sublimed, are properly enough called *Philosophical  $\nabla$ es*, because as *Common  $\nabla$* , so these are most easily resuscitated into *running  $\nabla$* .

**The Eighteenth Kind.**  
**Simple Mineral  $\forall$ s made of**  
**Vegetable Sal Harmoniack, and Acids not tinging.**

**87. The  $\nabla$  of Isaacus Hollandus.**

**Cap. 122. Oper. Min. page 397. Vol. 3. Th. Chym.**

Make an  $\nabla$  with an equal quantity of *Sal Harmoniack*, and *Sal Niter*, dry the *Sal Niter* to a dry  $\ddagger$ , then mix the *Sal Harmoniack* discreetly among the  $\ddagger$  of the *Sal Niter*, so as to be well mixed together, and incorporated one with the other; then  $\curvearrowright$ ; not luting the Receiver close to the Beak, before it begins to  $\curvearrowright$ ; for if you lute the Receiver at first to the Beak of the  $\times$ , there are windy wild  $\sim_{sp}$ s in the Matter, which would break the Receiver; but having  $\curvearrowright$ ed a little while, lute the Beak without fear, and  $\curvearrowright$  the  $\nabla$  according to Art.

*Annotations.*

*Besides the Philosophers  $\ddagger$ , there is a Sal Harmoniack, under the Name of which is comprehended the  $\sim_{sp}$  of Philosophical  $\nabla$ , the root of all Menstrums, being concentrated, dried in an Arid, and sublimed into an admirable  $\Theta$ . This present Kind treats of this  $\Theta$ , not common  $\ddagger$ , Ved in common Acids, not tinging. We have also made indeed Philosophical  $\forall$ s before of common  $\ddagger$ , by the help of Philosophical  $\ddagger$ , or an Acid mixed with the  $\sim_{sp}$  of Philosophical  $\nabla$ , but the  $\forall$ s of this Kind are stronger than they, the  $\sim_{sp}$  of Philosophical  $\nabla$  being sublimed into a Vegetable  $\ddagger$  or  $\forall$ , is made better, as being acuated either with an Alkali, or some  $\nabla$  Arid, and for this reason being Ved in an Acid, it yields also a more noble  $\forall$ . Isaac in our Receipt mixes Vegetable Sal Harmoniack with so much of Sal Niter, for the Vegetable  $\Theta$  to be by subsequent  $\mathbb{M}$  Ved in the Mineral Acid of Sal Niter; but because this way of Ving, is by reason of the sudden ebullition of the oily and acid, too dangerous, he durst not therefore lute the Receiver close to the Beak, but the like effervescence appearing in the  $\mathbb{M}$ , of common  $\ddagger$ , and Sal Niter, we must prove, that by Sal Harmoniack Isaacus meant not the Common, but Philosophical; which we prove first by the Use of the  $\forall$ : Of which said Isaack thus;  $\forall$  your  $\odot$  in the  $\nabla$  made, and put it in  $\mathbb{M}$ , with a  $\ominus$   $\times$  upon it; kindle the  $\mathbb{M}$  no more than that you may endure your hand in it, and lute the Receiver very firmly to the Beak, and a little hole being made above in the  $\times$ , put a  $\ominus$  Funnel therein, whereby other  $\nabla$  may upon occasion be poured in, and keep the  $\mathbb{M}$  in that heat aforesaid a  $\phi$ , and when you see your  $\nabla$  brought to a small quantity (by  $\curvearrowright$ ing) as it was when you Ved the  $\odot$  in it, pour to it new  $\nabla$  and let it gradually  $\curvearrowright$  a  $\phi$  in  $\mathbb{M}$ , and when it is thick again, pour  $\nabla$  again to the Matter, doing in all respects as before; repeat it three times, always pouring to it new  $\nabla$ , but the third time  $\curvearrowright$  it dry (to siccity) then let the Body cool, and take the Receiver from the Beak, and stop it firmly with  $\ddagger$ , remove the  $\times$  from the Pot, and then take a  $\mathfrak{z}$  or Scruple of the Matter out of the Pot, and put it in a  $\ominus$  Phial, pour common  $\curvearrowright$ ed  $\nabla$  to it, and set it on a Fornace in  $\mathbb{E}$ , and let the  $\nabla$  boil half an  $\mathfrak{g}$ : Then let it cool of its own accord, and stand a  $\phi$ , and a  $\ddagger$  will settle in the bottom of the Vessel; pour off the top of the  $\nabla$  gently, and the rest evaporate with a lukewarm heat, to dry your  $\ddagger$ : Being dry, take it out, and heating a  $\mathfrak{d}$  Plate, put a little of your  $\ddagger$  upon it, and look earnestly whether the  $\ddagger$  fumes not; if you perceive it fume, have a care of your self, for the fume may kill you, &c.*

page 397. of the same Volume. Then he goes on, Cap. 24. saying, Then put your Matter or  $\mathfrak{z}$  in it (*the subliming Vessel*) with a large and clean  $\mathfrak{X}$  upon it very well luted, so as to be certain that no  $\sim_{sp}$  can pierce the luting; for they are subtle beyond description, and should they penetrate, and you receive the fume, you would die. Lute also a large Receiver to the Beak of the  $\mathfrak{X}$ , and let the luting be in every place throughly dry: Then put  $\Delta$  under the Fornace, first a very small  $\Delta$ , and sometimes increase it by degrees, till your Matter begins to sublime, which it will do with a little heat; and when you see the Matter ascend, diligently observe to keep the  $\Delta$  in the same degree, that it may sublime very gently, which will be easily done; for the Matter is sublimed, & ascends with a very little  $\Delta$ , page 402. of the same Volume.

$\mathfrak{C}$  Ved in this  $\nabla$  of Isaack, and once or twice cohobated, then washed with common  $\nabla$ , becomes so  $\Lambda$ , as to ascend with a very small heat into a most poisonous Sublimate; if any man does the same by as easy a Method with common  $\nabla$  made of  $\mathfrak{M}$  and  $\mathfrak{O}$ , we declare he needs not  $\mathfrak{V}$ s of this Kind; but that common  $\mathfrak{M}$  is insufficient for such a purpose, even the Novices of vulgar Chymistry have long since experienced.

Besides the Use of this  $\mathfrak{V}$ , the Encomiums of Sal Harmoniack, which agree not in the least with the Common of the same Name, do prove the excellency of this  $\mathfrak{V}$ . Now, said he, we have a mind to teach you how and which way to join Soul, Body and  $\sim_{sp}$  together, so as to enter one into the other; for a Congregation of Contraries cannot be so, as to remain together without a Medium (*which before in cap. 146. he called Sal Harmoniack or dry  $\nabla$* ) Take an example from the Dyers that dye Cloaths, &c. Thus it is with our Stone. Though we have rightly prepared the Body, Soul and  $\sim_{sp}$ , if they enter not into one another, they will neither now, nor at any time ever remain together without the Medium of our dry  $\nabla$ . Now Beloved, where now shall we find this  $\nabla$ ? For *Geber* said, Our  $\nabla$  is not Rain-water. *Aristotle* said, Our  $\nabla$  is a dry  $\nabla$ . *Hermes* said, Our  $\nabla$  is gathered out of a filthy and stinking Menstrual Matter. *Danthynus* said, Our  $\nabla$  is found in old Stables, Houses of Office, and stinking Sinks. And *Morienus*, Our  $\nabla$  springs in Mountains and Valleys, and Fools understand not these words, but think it  $\mathfrak{V}$ ; it is not  $\mathfrak{V}$ , it is a dry  $\nabla$ , which causes all Mineral  $\sim_{sp}$ s, Soul and Body to enter and mix together, and when it has joined them together, it departs from them, and lets them remain  $\nabla$ . And this  $\nabla$  is found in all things of the world. For if this  $\nabla$  was not, in vain should we endeavour to make the Stone: For how should we make one of our prepared Matter enter into another? As the Apothecaries gather their Herbs together, so ought we to do either in the Vegetable, Animal, or Mineral Kingdom, to make a perfect work or QE, we ought to have a dry  $\nabla$  out of every distinct thing. A dry  $\nabla$  therefore is in all things, to make themselves perfect. Therefore, said *Galen*, All things have their own Medicine to make the Stone either in the Mineral, Animal, or Vegetable Kingdom, without the addition of any exotick things. Wherefore when we would make the Stone, or any  $\mathfrak{I}$ , we ought to make that conjunction with our dry  $\nabla$ , as was said of the Dyer and Apothecary. Therefore is it, my Beloved! that so many fall into Errors, because they do not understand nor follow Nature: Therefore did I mention the Dyer and Apothecary, for you to understand Nature, by that rude way, that you may in your own mind perceive that no conjunction can be made without a Medium. Wherefore all the works above cited are good, but those two things are not there named, the  $\sim_{sp}$ , that is, and Dry  $\nabla$ , weights and way of joining, wherein

consists our whole Art: wherefore I conjure you never to reveal this Secret; for all the Art that is in the world is comprehended in it, to make the perfect work in a short time and little pains, *Cap.* 147, 148, 149. 2. *Oper. Min.* page 524, 525. *Vol.* 3. *Theat. Chym.* Ripley has described the same  $\nabla$  thus.

## 88. The $\nabla$ of Ripley.

Page 349. Viatici.

Make a corrosive  $\nabla$  of  $\ominus$  Peter and *Harmoniack*, and put not above 4 Ounces in the Destillatory, and draw a  $\nabla$  with a slow  $\Delta$ , wherein  $\nabla$  and make the  $\&$  of  $\odot$ , &c.

*This*  $\nabla$  Basil Valentine calls the Kings Bath, of which thus, in the *elucidation of the second Key*: Take notice, Friend! and seriously consider, because here lies the principal Secret; Make a  $\text{MB}$ , have a care that no strange thing enter into it, lest the Noble Seed of  $\text{O}$  be radically destroyed after the  $\text{C}$  of it: Exactly therefore, and with care examine the things which the second Key informs you of, that is, what Minerals are to be taken for the *Kings Bath*, wherein the King ought to be  $\nabla$ ed, and his external form subverted, that his Soul may appear without blemish: To this purpose will the *Dragon* and *Eagle*, that is  $\text{O}$  and  $\text{M}$  serve, out of which being united, is made an  $\nabla$ , as you will be informed in my Manuals, where I shall treat of the Particular of  $\odot$ .

## 89. The Kings Bath of Basilius.

Lib. Partic. in Particul. Solis.

Take of  $\ominus$  Peter one part, of *Sal Harmoniack*, one part, of Flints pulverized half a part, mix, and  $\wedge$ . Take notice, that this  $\nabla$  must be carefully and exactly  $\wedge$ ed; for it cannot be  $\wedge$ ed by the common method: He that is expert in the operations of (*the more secret*) *Chymy*, will know what is to be done. Observe, you must have a strong earthen  $\text{C}$  well luted, in the upper part of which must be a Pipe half a span long, and two fingers broad; put a great Receiver to it, lute well, and increase the  $\Delta$  by degrees till the  $\text{C}$  grows red hot: Then put in a spoonful of this Matter through the Pipe, and suddenly stop the Pipe with a wet Cloath, and the  $\sim_{\text{sp}}$ s will pass impetuously into the Receiver; the  $\sim_{\text{sp}}$ s being asswaged, put in another spoonful of the said Matter, thus proceeding, till no Matter remains, and you will have *Aqua Gehennea*, or Hell-water,  $\nabla$ ing the  $\text{c}$  of  $\text{O}$  in an instant into a thick  $\text{m}$ , which we mentioned in the third Part, as also in the second Key, not only  $\nabla$ ing  $\text{O}$ , but reducing the same into volatibility, &c.

*This* Kings Bath is described also by Basilius in *Revelatione Manualium Operationum*, thus.

## 90. A Philosophical $\nabla$ for the $\text{m}$ of $\text{O}$ of Basilius.

*Labore primo Revelation. Man. Operat.*

Take of  $\ominus$  Peter, and  $\text{M}$ , of each two parts of Stones washed one part, grind them together, and by a  $\text{C}$  (*with a Pipe*)  $\wedge$  the  $\nabla$  into a large Receiver putting in two or three ounces through the Pipe; the Receiver, must be a big one, and lie in a Vessel full of cold  $\nabla$ , and covered with wet Linnen Cloaths, that the  $\sim_{\text{sp}}$ s may cool; for it will be very hot, stop the Joints of the  $\text{C}$  very close, kindle a  $\Delta$ , and the  $\text{C}$  being hot, cast in three ounces of Matter, the Pipe being suddenly stopped, the  $\sim_{\text{sp}}$ s will pass through, and the Receiver will grow white, and drops fall: When the  $\sim_{\text{sp}}$ s are settled, put in three ounces more, stopping the Pipe immediately, proceed as before,

changing very often with wet Linnen: Continue this Operation till you have  $\nabla$  enough, which stop very well, that it may not evaporate; it is the true  $\nabla$  and Mineral Bath for the King.

*That Basilius as well as Isaacus used the Sal Harmoniac not common  $\ast$ , for his Bath, the Use of the same does also prove.*

Take of this  $\nabla$  three parts, of the  $c$  of  $\textcircled{C}$  one part, mix them in a  $\textcircled{O}$ , put it with an  $\text{X}$  upon hot  $\text{E}$  to be Ved; if it be not wholly Ved, pour out the  $\nabla$ , and pour on new, and that till all the  $c$  is Ved in the  $\nabla$ , being cold, white Faeces settle in the bottom, which separate; put all the  $\nabla$  together, and digest for a  $\text{c}$  in  $\text{MB}$ , then removing the Faeces, digest the space of nine  $\text{ds}$  continually,  $\wedge$  the  $\nabla$ , that the matter may remain in the bottom like  $\text{ss}$ , &c.  $\wedge$  so often, till all the  $\textcircled{C}$  has passed through the  $\text{X}$ . *In the same place: This unctious Bath reduces  $\textcircled{C}$  and all other Metals into  $\text{ss}$ , because it is made of the Oily  $\sim_{\text{sp}}$  of Philosophical  $\nabla$ , concentrated, and dried in some Vegetable Alkali; and  $\sim_{\text{sp}}$  of  $\textcircled{O}$ , whereas on the contrary  $\ast$ , or common  $\nabla$ , cannot transmute Metals beyond its saline Nature, for that Oleity which it has not, it cannot give. Isaacus for want of a  $\text{C}$  with a Pipe, perhaps not being at that time known, sustained no small loss of  $\sim_{\text{sp}}$ s in  $\wedge$ ing this  $\text{V}$ , which Basilius did by help of the said  $\text{C}$  endeavour to repair, though that also not without some difficulty.*

*The later Adepts, Crinot, Trismosinus, and Paracelsus observing the difficulty of  $\wedge$ ing, and the loss of  $\sim_{\text{sp}}$ s made it better, who by a plain but better method Ved the Vegetable Sal Harmoniac in  $\sim_{\text{sp}}$  of  $\textcircled{O}$  or  $\nabla$ , without any loss, danger, or delay.*

## 91. The most strong $\nabla$ of Paracelsus.

**Lib. 3. Arch. de separ. Elem. page 7.**

Take Sal  $\textcircled{O}$ ,  $\textcircled{O}$ , and  $\text{d}$ , in equal parts, which  $\wedge$  into  $\nabla$ , this again pour to its Faeces, and repeat,  $\wedge$  in a  $\text{c}$ , which  $\nabla$  clarify with  $\text{d}$ , and  $\text{V}$   $\ast$  in it.

*That Paracelsus neither by  $\ast$  meant the common, is also demonstrated by the use of the  $\text{V}$ , which he thus describes: These things being done, take a Metal reduced into Plates, and there resolve it into  $\nabla$ , in the same  $\nabla$ , then separate by  $\text{MB}$  and pour on again, this repeating, till you find an  $\text{ss}$  in the bottom, of  $\textcircled{C}$  or  $\textcircled{C}$  a purple, of  $\text{C}$  a lazurine; of  $\text{m}$  red and very dark; of  $\text{f}$  white; of  $\text{h}$  livid and lead Coloured; of  $\text{g}$  altogether green; of  $\text{q}$  yellow; in the same place. *Whoever Ved Metals promiscuously with common  $\nabla$ , both  $\text{d}$  and  $\text{C}$  into an  $\text{ss}$ , either purple or lazurine? Not to say any thing of the reduction of all Metals into two Fats red and white, the Essence thereof, and the Dead Body. It is therefore clear from the effect that Paracelsus Ved Sal Harmoniac in  $\nabla$  for his most strong  $\nabla$ .**

*In making this  $\text{V}$  Guido adds the weight of the Sal Harmoniac which Paracelsus omits.*

## 92. The $\nabla$ of Guido.

**Page 22. Thesauri Chym.**

Take  $\textcircled{O}$ , common  $\textcircled{O}$ , and  $\textcircled{O}$ ,  $\wedge$  into  $\nabla$ , take one pound of this, four Ounces of (Philosophical) Sal Harmoniac, and  $\wedge$  yet once.

Solomon Trismosinus sometimes Ved Metals in common  $\nabla$ , and to the  $\text{z}$  added Sal Harmoniac. *Thus he volatalized  $\text{d}$ , being Ved in  $\nabla$ , with the aforesaid  $\textcircled{O}$ .* Lib. 8. Tinct. quinta. page 81. Aurei velleris German. Take of pure  $\text{C}$  four Ounces,  $\text{V}$

it in common  $\nabla$ , draw off the Phlegm, to the remainder add six  $\text{zs}$  of *Sal Harmoniack*, and pour on new  $\nabla$ , draw off again in  $\text{E}$  to an oleity, this repeat four times with new  $\nabla$ , then urge it strongly, & the  $\text{C}$  will ascend together with the  $\nabla$ .

*Sometimes he volatilized  $\text{S}$  and  $\text{A}$  together with this  $\text{V}$ .* In *Tinctura Regis Julaton.* page 16. Aurei veller. Take of the filings of  $\text{S}$  of *Sal Harmoniack*, each two Ounces, to which put four Ounces of the best  $\text{A}$   $\text{Ved}$  in eight Ounces of  $\nabla$ , draw off to an Oleity, pour on new  $\nabla$ , and repeat three times with new  $\nabla$ , and the  $\text{S}$  will ascend with the  $\text{A}$  through the  $\text{X}$ .

*Lully made his  $\nabla$  by Ving Vegetable Sal Harmoniack in the acid  $\nabla$  of  $\text{V}$ .*

### 93. The $\nabla$ of Lully.

In Exp. 17.

Take  $\text{V}$  being twice sublimed with  $\text{O}$ , and common  $\text{O}$  prepared, each time with new materials, grind, and if there be one pound of sublimate, take the whites of nine new laid Eggs, which whites beat so long, that it seems to be  $\nabla$ ; then mix the white with that sublimate, and put it in a  $\text{C}$  with a long Neck, join a Receiver to it very close, giving it a  $\Delta$  of  $\text{E}$  at the beginning most gentle, till it  $\text{A}$ s by that degree: The  $\text{M}$  ceasing, increase the  $\Delta$ , and at last give a most violent  $\Delta$ , and by this means part of the  $\text{V}$  will turn into  $\nabla$ , and part into running  $\text{V}$ , which running  $\text{V}$  being gone over sublime again, then grind and join it with the  $\text{A}$ ed  $\nabla$ , and  $\text{A}$  again as before, repeating the Magistery, till all the sublimate is gone over, and converted into  $\nabla$ : Wherefore you may the same way multiply it as often as you please, always putting new sublimate to the  $\nabla$ , and  $\text{A}$ ing till it be converted into  $\nabla$ . Now take this  $\nabla$ , put it in a small Urinal ( $\text{O}$ ) joining a Head to it with a Receiver, then  $\text{A}$  by  $\text{M}$ , till the white seems to be gone over mixt with it, which you will thus know; take an Iron or Copper Plate, upon which let one drop of the  $\text{M}$  fall, if it boils and seems to  $\text{V}$ e, take away the Receiver, joining another very well luted, and  $\text{A}$  by  $\text{E}$ , and again by  $\text{E}$  repeat this Magistery seven times: And thus you will have a  $\text{V}$  ial  $\nabla$ , which will serve you in many operations: Take now one Ounce of the  $\text{O}$  of the second Experiment (*A  $\text{O}$  of  $\text{V}$ , declared in Numb. 17.*) and four Ounces of this  $\nabla$  (*the acid  $\nabla$  now  $\text{A}$ ed from  $\text{V}$* ) mix them together, and the mixture will presently be  $\text{V}$ ed; being  $\text{V}$ ed,  $\text{A}$  by  $\text{E}$  with a gentle  $\Delta$  luting the Joints well, in the last place increase the  $\Delta$ , that all the  $\text{O}$  may with the  $\nabla$  pass through the  $\text{X}$ , then again put one other Ounce of the  $\text{O}$  into the same  $\nabla$ , and by  $\text{M}$  pass it all over as before, and thus repeat this Work of  $\text{M}$  four times, in every  $\text{M}$  adding an Ounce of the said  $\text{O}$  to that  $\nabla$ : Then will you have at length a Mineral  $\nabla$  vegetated and acuated, with the augmentation of Virtue and Power proceeding from the said most precious Vegetable  $\text{O}$ , without which is nothing done.

*Our Annotations upon the Receipts are:*

1. That the  $\text{V}$ s of this Kind are simple Vegetable  $\text{V}$ s of the sixth Kind,  $\text{V}$ ed in Acids. Take away the Acidity, and it will be a  $\text{V}$  again of the sixth Kind.

2. That these  $\text{V}$ s are better made of  $\nabla$ , it being an Acid stronger than the rest: yet that they may be also made of any other Acid less strong, as  $\text{A}$ ed  $\text{V}$ ,  $\text{V}$  of  $\text{O}$ ,  $\text{A}$ , &c.

3. That these are the best of all the simple Mineral  $\text{V}$ s, both in the facility of making, and excellency of Virtue.

4. That it is much at one, whether the Metal be first  $\text{V}$ ed in common  $\nabla$ , and

then the Vegetable *Sal Harmoniack* added, or the said  $\ominus$  first, and then the Metal.

5. That these  $\nabla$ es differ from the common, in that they  $\nabla$  all Metals promiscuously,  $\&$  as well as  $\mathcal{O}$ , and reduce the same not into a  $c$ , but  $\&$ , which cannot be said of common  $\nabla$ .

6. That Metals  $\nabla$ ed in these  $\nabla$ s and sublimed, become the greatest Poisons belonging to this Art.

## The Nineteenth Kind.

**Mineral**  $\forall$ s compounded of the Philosophers  $\sim_{\text{sp}}$  of  $\forall$ ,  
and **Acid**  $\sim_{\text{sp}}$ s tinging,  $\sim_{\text{sp}}$  of  $\oplus$ , **Butter** of  $\delta$ , &c.

### 94. $\sim_{\text{sp}}$ of $\oplus$ mixt with the $\sim_{\text{sp}}$ of $\forall$ of *Lully*.

Epist. accurtatoria, page 327.

The  $\sim_{\text{sp}}$  of  $\oplus$  is more dry and thick, than the  $\sim_{\text{sp}}$  of the QE of *Aqua ardens*, and great affinity there is between the  $\sim_{\text{sp}}$  of  $\oplus$ , and the Nature of  $\text{O}^\circ$ , because they are both derived from the same Principles with Minerals: The  $\sim_{\text{sp}}$  therefore of  $\oplus$  being joined with the  $\sim_{\text{sp}}$  of *Aqua ardens*, inspissates it, and makes it suddenly adhere to  $\text{O}^\circ$ , so as to be  $\forall$  with it; and believe me, this is a very excellent way of Abbreviation.

*Annotations.*

*This Difference you may observe between the Simple and Compounded Mineral*  $\forall$ s; *The Simple*  $\forall$  *only, but the Compounded do both*  $\forall$  *and tinge things* *Ved; for they are in a wonderful manner exalted by things tinging, and made many degrees better, so as to have enough to serve themselves, and others also, and therefore may deservedly be called graduated, as well as graduatory*  $\forall$ s. *Hitherto we have treated of the Simple; In this Nineteenth Kind, we are to consider them as Compounded, of two*  $\sim_{\text{sp}}$ s, *Oily and Acid tinging, as in the prescribed Receipt of the*  $\sim_{\text{sp}}$ s *of Philosophical*  $\forall$  *and*  $\oplus$  *mixed together, and intimately joined by two or three*  $\text{M}s$ . *The Preparation is most easy, in which notwithstanding it will not be impertinent to take notice of this one thing; that both*  $\sim_{\text{sp}}$ s *must be without Phlegm, and exquisitely rectified according to the Advice of the following Anonymus.* A burning Oleity is made out of  $\forall$ , therefore it participates with  $\text{A}$ , and herein is indeed the greatest virtue of the Metallick Nature, which it drew and conceived from the  $\forall$ ; and as this Oleity, the  $\sim_{\text{sp}}$ s that is, are much more agil than the  $\sim_{\text{sp}}$ s of other things; therefore their Virtues are much more agil than the Virtues of other things: but yet you must know that those  $\sim_{\text{sp}}$ s (as said the Text of Alchymy, and as indeed the truth is) which come out of Vegetables and Animals, conduce not to Alchymy as they are in a Vegetable Nature, but it is requisite for them to attain to a Metallick Nature by many depurations and  $\text{M}s$ , and then they are serviceable to it: Therefore is there one only stone, and one foundation necessary to the Art, namely, the Metallick virtue, though sometimes Vegetable and Animal things are taken, yet they do not remain in a Vegetable or Animal Nature, but are transmuted into a Metallick and Sulphureous Nature, which contains a Metallick Virtue. Whereupon, said *Ferrariensis*, cap. 20. *suarum Quoestionum*: It is impossible to coagulate  $\text{F}$ , without  $\text{A}$ , or something that has a sulphureous Nature, because  $\text{A}$  is the coagulum of  $\text{F}$ , and if there be sulphureities in  $\forall$ , having a burning faculty, it argues there is a Metallick Nature in it: wherefore some do operate in  $\forall$  and  $\text{O}^\circ$  or  $\text{A}$ , to extract out of the  $\forall$  its most subtle  $\sim_{\text{sp}}$ , strengthning the virtue of  $\text{O}^\circ$  with it, that so the  $\sim_{\text{sp}}$ s may be  $\forall$  with it, by which consequently the  $\text{R}$  of the  $\text{O}^\circ$  is dilated and multiplied, and of a certain there is a very great coherence or participation between the  $\sim_{\text{sp}}$ s of  $\forall$  and the  $\sim_{\text{sp}}$ s of  $\text{O}^\circ$ , they being both of a hot Nature, and therefore the  $\sim_{\text{sp}}$ s of  $\forall$  are inseparably  $\forall$  with  $\text{O}^\circ$ ; yet it is to be noted, that the  $\sim_{\text{sp}}$ s of middle Metals, as  $\oplus$ , &c. are of larger  $\text{A}$ , and more nearly allied to  $\text{O}^\circ$ , both springing as it were out of one Fountain, namely, out of the Mines of Metals, than

the  $\sim_{sp}$ s of  $\nabla$ , which proceed from a Vegetable Nature; though the  $\sim_{sp}$ s of  $\nabla$  are more agil and subtle. Some therefore do compound the  $\sim_{sp}$ s of them, so as to join the  $\sim_{sp}$ s of  $\oplus$  with the  $\sim_{sp}$ s of  $\nabla$ , to inspissate one with the other, and to make them more easily united to  $\odot$ : But he that intends to operate with these things, must take the strongest  $\sim_{sp}$ s, and the purest Matters, so that the  $\sim_{sp}$ s must be exactly  $\cup$ ed before they are  $\vee$  with  $\odot$  or  $\Delta$ . *Anonym. de Principiis Natur. & Arte Alchym. page 30. Syntagm. Hermon. Rhenani, Not only the rectified  $\sim_{sp}$  of  $\oplus$ , but every Acid  $\sim_{sp}$  is here effectual, provided it be tinging, and mixed with the  $\sim_{sp}$  of Philosophical  $\nabla$ , thereby to be made a  $\forall$  of the same Kind. 'Tis thus made.*

## 95. The Butter of $\delta$ mixed with the $\sim_{sp}$ of $\nabla$ of *Basilus*.

*Page 88. Currus Triumphalis Antim.*

Take of *Common*  $\forall$  most purely sublimed, of  $\delta$ , equal parts, grind, mix and  $\wedge$  by a  $\mathcal{C}$ , which retains the  $\sim_{sp}$ s, three times; rectify this  $\mathcal{C}$  with the  $\sim_{sp}$  of (*Philosophical*)  $\nabla$ , and it is prepared, and of a Blood-colour; in the beginning it was white, and thickens as Ice or melted Butter. This  $\mathcal{C}$  has done many wonderful things; yet the Virtue, Faculty, and Operation of it has always appeared, making an ill thing good. *This Composition, though given by Basilus, as a Medicine, not as a  $\forall$ , yet is by Paracelsus in Libro de Gradationibus, described as such.*

## 96. The $\nabla$ of the fourth Gradation of *Paracelsus*.

*Libro de Gradationibus, page 131.*

Take of  $\delta$  one pound, of  $\forall$ , half pound,  $\wedge$  both together with a violent  $\Delta$  through an  $\mathcal{X}$ , and a redness will ascend like Blood, thick, which tinges and graduates any  $\mathcal{C}$  into  $\odot$ , and brings this pale Colour to the highest degree, of a permanent Colour.

*Though Paracelsus thought it not always necessary to admonish his Disciples of the  $\sim_{sp}$  of Philosophical  $\nabla$  as an addition in his Compositions, yet nevertheless ought I to declare to you the necessary addition of this  $\sim_{sp}$  in this  $\forall$ , that you may not err; for without it, it would be of no consequence, but rather a damage to you in the more secret Chymy:*

*The Adepts made sometimes  $\forall$ s of this Kind, not with the  $\sim_{sp}$  of Philosophical  $\nabla$ , but the Matter of it, namely, some Vegetable Oleosum, Thus.*

## 97. The $\nabla$ of the sixth Gradation of *Paracelsus*.

*Libro de Gradationibus, page 132.*

Take of  $\forall$  *vive*, two pounds, of *Linseed*  $\mathcal{C}$ , four pounds, boil them to a Composition (*commonly called the Liver of  $\forall$* ) which must be  $\wedge$ ed into an  $\mathcal{C}$  (*by a peculiar and Philosophical manual Operation, appertaining to the making of the  $\sim_{sp}$  of Philosophical  $\nabla$* ;) To this must be added again the same quantity of  $\forall$  *vive*, and boiled as before to a Composition, and digested in  $\forall$  for a  $\boxtimes$ , or if longer, better: Then must be added of *Sal Niter*,  $\oplus$ ,  $\ddagger$  (*Ingredients of  $\nabla$* ) *Flos Aeris*, *Crocus* of  $\mathcal{A}$ ,  $\mathcal{B}$ , (*to increase the  $\mathcal{R}$  of the  $\forall$* ) of each half a *Verto* (*einem halben vierling, that is, a fourth part of half a pound, or two ounces*)  $\wedge$  whatsoever will ascend, and take away the Liquors, the  $\mathcal{C}$ s only being kept (*not  $\mathcal{C}$ , but  $\mathcal{C}$ s, because they are two, White and Red*) which must be put into a  $\ominus$   $\mathcal{O}$ , the *Species* being added, as before, and the  $\odot$  pulverized;  $\wedge$  them again together as before; then pour the  $\mathcal{M}$  back to the Faeces, and let it be putrified again for a  $\boxtimes$ , and  $\wedge$ ed again: Then the Colours

being evacuated or separated (*the Red from the White*) keep the Red, and rectify it as is requisite, in which let Plates of  $\text{C}$  be digested a due time, and then reduced by cupellation.

Paracelsus sometimes made this  $\text{z}$  or  $\Delta$  of  $\text{z}$  by itself, without other tinging things for the graduating of precious Stones as well as Metals. It is come to that, said he, page 200. *Lib. de Sulph.* that the  $\sim_{\text{sp}}$  of Transmutation has given his Receipt of making a Liver or Lung out of *Linseed*  $\text{z}$  and  $\text{z}$ : The  $\text{M}$  of this Lung or Liver is done many ways; but it is sound by operating, that this Liver yields a Milk nothing differing from common Milk, being thick and fat; it yielded also a red  $\text{z}$  like Blood: This Milk and that Blood confounded not their Colour and Essence by  $\text{M}$ , but remained distinct and separate one from the other, the White settling to the bottom, and the Red ascending to the top: Now Art has been solicitous in making  $\Delta$  out of the White or Milk, and out of the Red,  $\text{z}$ ; but to me it is plain that never any thing could be either by the Ancient or Modern Philosophers done with the White or Milk (*of z*) I do therefore affirm that Milk to be dead, and nothing contained in it: But as to the Red  $\text{z}$  which yields the Liver, observe, every Crystal or Beril being first well polished or  $\text{V}$ ed, &c. (See *the fourth Book concerning the Use of this z in the Graduations of Precious Stones*) exalts Gems even to the highest degree, truly higher than they can be exalted by Nature: Here also note, that all  $\Delta$  put into it a due time, at length grows black, and leaves a golden  $\text{c}$ , yet not  $\text{v}$  before its exact time, but a  $\text{A}$  and immature thing; but if it has its time, it performs all things feasible, whereof no more must be here declared. Thus therefore observe of  $\text{z}$ , if it be taken into degrees, the more subtle, clearer, higher, and of quicker operation it is, the higher and better it is: This way are Metals and Stones made. He that is about to attempt it, must not think, but know himself able; for it is, as to Operation, the most dangerous Labour in all Alchymy, and therefore requires notable Experience, and repeated Practice, nor must he proceed by Hear-say, but by much Experience, &c.

*Yet not being satisfied with the strength of this z in this twelfth gradation, he was willing to exalt it yet higher with other tinging things, as Flores Aeris, and Crocus of z, by which Paracelsus meant not Common but Philosophical Medicines.* We perceive, said he, *Lib. 4. Archid. de Essentiis, page 16.* Verdegrease is accounted the  $\text{QE}$  of  $\text{z}$ , whereas it is not; but the *Crocus* of  $\text{z}$  is a  $\text{QE}$  so to be understood. *Flos Aeris* is a (*common*) transmutation with a thick and subtle substance together, extracted out of the whole Complexion of Copper, wherefore it can be no  $\text{QE}$ ; but the *Crocus* of  $\text{z}$ , as we have taught, is a true  $\text{QE}$ , it being a potable thing, without corrosion, and in mixtion divided from the Body, very subtle, truly more than I am minded here to write, to avoid prolixity. So also the *Crocus* of  $\text{z}$  and the rust of it has hitherto been esteemed a  $\text{QE}$ , it not being so; but the (*true*) *Crocus* of  $\text{z}$  is the  $\text{z}$  of  $\text{z}$ , (*which is sometimes in a dry form under the Name of an Essence, and called the Philosophical Crocus of z in the 2nd Book of Medicines.*

From the Receipts we observe.

1. That common  $\sim_{\text{sp}}$  of  $\text{O}$ , Butter of  $\text{z}$ , Arsenick, Tin, &c. mixed with the  $\sim_{\text{sp}}$  of Philosophical  $\text{V}$ , are Philosophical  $\sim_{\text{sp}}$  of  $\text{O}$ , Philosophical Butter of  $\text{z}$ , &c.

2. That the  $\text{V}$ s of this Kind, are the same with the  $\text{V}$ s of the Fifteenth Kind; but with this difference, namely, in that, Philosophical  $\text{z}$  not tinging is prepared, but in this, Philosophical  $\text{z}$  tinging; because these are made of the Acid  $\sim_{\text{sp}}$ s of

things tinging, that is Metals and Minerals; but those of the Acid  $\sim_{sp}$ s of things not tinging, that is Vegetable  $\Theta$ s, and some Minerals, whose dry part was neither Metal, nor any coloured Body.

3. That these  $\mathcal{V}$ s are not only  $\nabla$ ing  $\nabla$ s, but also gradatory, because prepared with things tinging.

4. That these  $\mathcal{V}$ s are the Essences of things tinging, or Magisteries  $\nabla$ ed in an Acid, and consequently Medicines.

5. That these  $\mathcal{V}$ s, may be also made of crude  $\mathcal{S}$ s; provided a Man knows the way of preparing the  $\sim_{sp}$  of Philosophical  $\nabla$ .

6. That the same two  $\mathcal{S}$ s of  $\mathcal{A}$  (whereof the Red is an Essence, after the way of Paracelsus, that is, the best) which Paracelsus elsewhere prepares with the most strong  $\nabla$ , described before in Numb. 91. are here made by the same Author, of a crude oily matter.

7. That Vegetables and Animals as such, and crude, are not Ingredients in Philosophical Works, but as they are made incombustible, and reduced into a Metallick Nature. The said  $\mathcal{M}$ , said the Author of *Via Veritatis*, page 253. You must well observe, for from hence the Ancient Sophi took occasion to inquire into the Three Natures (*Three Kingdoms*) namely, the *Vegetable*, *Animal*, and *Mineral*; and they so much learned from it, that the  $\mathcal{M}$  of Natures is nothing else but a defect of coction in Nature: Then they considered them somewhat further, how (for instance) those Essences, which were most weakly cocted by Nature, might be succoured in a Natural way, with common  $\Delta$ , that the Essences which are now combustibile, may by their Liquors (which the Ancients through envy called  $\mathcal{Q}$ , and are black, separated from the Essence) be made perfect by Art, so as that the Essences may remain with the Liquor safe and secure from burning, and the Liquor not be able to separate itself from the Essence: This the Ancients called our  $\mathcal{A}$ ; for according to this preparation, the Essence is no more *Vegetable*, nor *Animal*, but now by coction made a *Mineral Essence*, and therefore called  $\mathcal{A}$ . And afterwards, page 264. he thus proceeds, One Nature is more cocted by its moisture with its Elementary  $\Delta$ , than another, whereof the Vegetable Nature is in coction the least, because the Essence of it is easily burned, and the Liquor also is most easily separated from the Elementary  $\Delta$ , by the help of common  $\Delta$ . The *Animal* Nature) is in coction not much unlike the former (*Vegetable Nature*) the Essence of it being likewise easily burned, and therefore the *Mineral Nature* is in coction the highest, because the Metallick Liquor will be more and better united by coction with the Elementary  $\Delta$ , than the other two aforesaid Natures: Wherefore also, Metals do resist common  $\Delta$ , better than the other things comprehended under a Vegetable and Animal Nature, as you may see by Metals put into  $\Delta$ , which do not Flame as Wood; for the Essence of it is not so cocted with Liquor, as the Metallick moisture with its Essence; and the conjunction of the Liquor with the Essence is not Metallick, but simply Vegetable, which is consumed in a black Fume. But when the Essence has attained to coction by Nature, then it remains not a Vegetable, but is now made a Metallick, and is now consumed in a white Fume by common  $\Delta$ , no otherwise than as you see in perfect Metals, when they are melted in  $\Delta$ , disperse a white Fume from them. Now consider, said Chortalasseus, or the Author of *Arca arcani Artificiosissimi*, in his *Cabula Chymica*, page 369. Vol. 6. *Th. Chym.* by way of advice; how the aforesaid Speeches of *Vegetables* and *Animals* are to be taken, neither of them must be rejected; for they differ one from the other

no otherwise, than that the Vapour is purer, and of greater quantity in one than the other; but you may make the more impure, like to the pure Vapour, for they may by subtle management be so reduced, that those two, that is, the *Animal* and *Vegetable*, in a Watry Body may be taken together with the *Mineral*  $\sim_{sp}$  or *Vapour*, and then the *Mineral*  $\sim_{sp}$  separated from the rest with great discretion, which though it shews itself in a small quantity, is notwithstanding of the greatest Virtue, and clearer than the Light at Noon: In this state will that  $\sim_{sp}$  if you please bring the *Animal* and *Vegetable*  $\sim_{sp}$ , so as to be like itself. This is the Foundation of the whole Art, that is, for the *Vegetable* or *Animal*  $\sim_{sp}$  to leave its combustibility, and become Incorruptible, and Immortal: This is the Key to open all Gates; here you have the true first matter of Gems, and Metals: Yet if I consider this thing rightly, it is not the first Matter, but a threefold extraction out of the first matter of Gems; and therefore you ought to praise God Eternally, and give him thanks in making you worthy of this matter, and vouchsafing you so much understanding, whereby to obtain to your use that which is the deepest in the  $\nabla$ . I proceed in this first matter; which if you make Liquid, and open by the incombustible *Vegetable*  $\sim_{sp}$  (*not common*) you will be able to  $\forall$   $\odot$ ,  $\Delta$ , all Minerals, and Gems in it, and make it melt like Ice in warm  $\nabla$ , destroy, mortifie, and renew it again; by this means I say, visibly obtain, see, touch, and perceive an Astral  $\sim_{sp}$  (as a Lanthorn, wherein the Eternal  $\Delta$ , and Virtue of the highest Star of Eternal Wisdom dwelleth) you will I say, with your Eyes behold an inconsumptible  $\Delta$ , shining  $\odot$ ; Sun, Moon, Stars, Carbuncles, and a Splendor exceeding all manner of  $\Delta$ ; and observe the perfection of the whole Firmament in it. O man, my Creature! how great a Divine Gift, as that which is above all the Heavens, most excellently clear, and is most deep in the  $\nabla$ , may you in a few  $\&$ s time obtain, whereas she has been a vast time employed in it, and in subtilty is far inferior to you, &c. *The same Author of this first matter in his Rusticus. page 308. of the said Volume, thus: This Doctrine certainly is very worthy of Observation; for many Notable Men, do herein err, thinking they have the first matter, when they have obtained the Philosophers  $\varphi$ , or  $\Theta$  of Metals: For the first matter is made when the Man and Woman are joined together, witness Count Bernhard, saying: Then is the Conjunction called the first Matter, and not before; that is, of the Stone, and all Metals; concerning which see Turba: For before this is done, we do according to the foundation of Nature, and with good reasons deservedly reject Animals and Vegetables, as things extraneous, and contrary and ineffectual to our Work, and our Stone we place rightly among Minerals.*

8. That both  $\sim_{sp}$ s ought to be warily mixed, because of the danger of overmuch effervescence.

9. That these  $\forall$ s are by  $\delta$  made sweet, and called the sweet  $\sim_{sp}$  of  $\Theta$ , sweet Butter of  $\delta$ .

10. That the  $\sim_{sp}$  of Philosophical  $\forall$  is sometimes not expressed in the Receipts of  $\forall$ s; but it appears by collateral places, and necessity requires it to be understood.

## The Twentieth Kind.

*Mineral* √s Compounded of the √<sub>sp</sub> of *Philosophical* √, and Θs, and other tinging things; Θ, ☉, ☿, ☽, *Lapis Haematites*, &c.

### 98. ☉ of Θ of *Basilius*.

#### Cap. 6. Sect. 2. Libri de Conclusionibus.

Take *Hungarian* Θ, √ it in √ed ∇, coagulate, crystallize, repeat five times, and so purge it from the Θs, ☽, and Θ: This Θ thus purged, √ with the √<sub>sp</sub> of (*Philosophical*) √ to a red ☉, which ferment with √<sub>sp</sub>ual ☿; add to it, its part of the ☽ of Stibium, and you have a √ for Man, and reducing √ into ⊙. *Visitando Inferiora Terroe, Rectificandoq; Invenies Occultum Lapidem, Veram Medicinam.*

#### Annotations

The Antecedent Kind contained *Mineral* √s, compounded of Acid √<sub>sp</sub>s containing a Metallick √ in them; in thus present we use the Bodies of these √<sub>sp</sub>s, to make the √s a degree better. For a √, for Example extracted out of the dry part or body of Θ √ed, with the √<sub>sp</sub> of *Philosophical* √ is an Essence, which being in the same √ Ved in its own Acid Part, produced a √ of this Kind; whereas in the Precedent Kind, that small quantity of Copper, Ved or contained in common √<sub>sp</sub> of Θ, and elevated with a violent Δ, is by the √<sub>sp</sub> of *Philosophical* √ reduced not into the Essence, but Magistery, little effectual as well through the smalness of its quantity as √: This present ☉ of Θ is not the least esteemed among the Secrets of *Basilius*, and therefore we will a little more exactly consider his most clear description, that by his more abundant Light, we may Illustrate darker places. First, *Basilius* bids us √ Roman Θ by diverse ☉s, and coagulations; which √ication is necessary to separate the Θ from strange Dust, Dross, and other impertinent Offals; yet this we think Superfluous, when the Θ is purely crystallized, for the Terestreity setling in the ☉ of Θ, is not Foeces, but Copper, less Ved than the rest, and left by the Acid, being too much diluted with common ∇: The Θ being √ed, he enjoins to be √ed with the √<sub>sp</sub> of √ into a red ☉.

He reduced not only Natural Θ, but also Artificial Θs made of Metals into such ☉s. The Sugar or Θ of √ he √s together with the √<sub>sp</sub> of √ into a red ☉, curing Melancholy, the French Disease, &c. Coagulating and fixing ☽, but, if √ with the ☽ of ☿, tinging thirty parts of ☽ into ☿. Libro de Conclu. Tract. 2. Sect. 1, Cap. 1, de Sulphure Saturni. *The same way*, said he, *is a red sweet ☉ tinging √ into ☿, to be √ed out of Sugar or Θ of √, in the following Chapter*, which he repeats in Sect. 2. Cap. 2. de Θis Saturni & Jovis. √ he Ves in ∇, and being reduced into Crystal or Θ, √s with the √<sub>sp</sub> of √ rectified before with the Θ of √ (*the √ described in Numb. 18.*) into a sweet ☉, curing the French Pox, Old Ulcers, Palsie, &c. to be joined to Martial √s in the Transmutation of Metals. Sect. 2. Cap. 5. de Θo Mercurii: The more √ Metals, ☿ and ☽ he √s in √ Regis (in Numb. 89.) through an √, which, the √ being drawn off, he reduces into √ Θs, to be √ed with the √<sub>sp</sub> of √ into ☉s. Sect. 2. Cap. 1. De Θo Solis et √. The more dry Metals, Iron and Copper, he prescribes to be √ed into the same ☉s, but omits the way of √ing. Sect. 1. Cap. 3. *De Sulphuribus Martis & Veneris*, Sect. 2. Cap. 3. *De Θo Martis*.

Cap. 4. *De ☉ Veneris*; but the following Kind of ☉ will prove that they are to be  $\curvearrowright$ ed with Philosophical  $\oplus$ : By these places compared together, we are better assured of diverse things: First that the  $\text{\textcircled{a}}$  of ☉ is not any common Acid of ☉, though drawn out of ☉ most exquisitely  $\text{\textcircled{v}}$ ed, for the same  $\text{\textcircled{a}}$ s may be made with the ☉s of all Metals by the same  $\curvearrowright_{\text{sp}}$  of  $\nabla$ . Secondly, that common  $\curvearrowright_{\text{sp}}$  of  $\nabla$  is altogether useless to this Work; but that the *Philosophical*, or  $\text{\textcircled{v}}$  rather described in Numb. 18. is meant by *Basilius* by the  $\curvearrowright_{\text{sp}}$  of  $\nabla$ . Moreover, that the ☉s of  $\text{\textcircled{h}}$  and  $\text{\textcircled{q}}$  do yield sweet  $\text{\textcircled{a}}$ s, because made of some weak Acid, namely, common  $\oplus$ , which is easily altered or transmuted by this Philosophical  $\text{\textcircled{v}}$ . But that the  $\text{\textcircled{a}}$ s of the other Metals, being made with stronger Acids, either Philosophical  $\oplus$ , or *Mineral*  $\text{\textcircled{v}}$ s do remain Acid, especially the present  $\text{\textcircled{a}}$  of ☉, in the  $\text{\textcircled{m}}$  of which, the  $\curvearrowright_{\text{sp}}$  of *Philosophical*  $\nabla$ , or *Vegetable*  $\text{\textcircled{v}}$  is  $\text{\textcircled{v}}$ ed by the Natural Acid, or common  $\text{\textcircled{a}}$  of ☉, and with such a prevalent Acidity, ascends in the form of a red  $\text{\textcircled{a}}$ . Lastly, that this  $\text{\textcircled{a}}$  of ☉ is commended to us by *Basilius* as a  $\text{\textcircled{v}}$  to be fermented with  $\text{\textcircled{c}}$ ; which we would have you take special notice of; for *Basilius* has here and there in his Books discovered many notable things concerning the  $\text{\textcircled{v}}$  of ☉, but most rarely advised the  $\text{\textcircled{m}}$  of it with the  $\curvearrowright_{\text{sp}}$  of *Philosophical*  $\nabla$ ; yet without which all Processes and Labours, all Endeavours and experiments are vain, and of no importance in the more *Secret Chymy*.

For the making this  $\text{\textcircled{a}}$  of ☉ the *Adepts* sometimes  $\text{\textcircled{v}}$ ed it in the  $\curvearrowright_{\text{sp}}$  of *Philosophical*  $\nabla$ ; which afterwards being crystallized, they called ☉ corrected or graduated. Of this correction or graduation of ☉ *Paracelsus*, thus: *The Description of ☉*, said he, *is to be directed to Medicine and Alchymy: In Medicine it is an excellent Remedy: In Alchymy it is good for many other things; but the Art of Medicine and Alchymy, consists in the preparation of ☉: For the Crude is not such, but like Wood, out of which any thing may be carved.* Lib. de ☉, page 200. At first, he proceeds, *the  $\curvearrowright_{\text{sp}}$  of ☉ being obtained, the custom was to graduate it to the highest, wherewith being exalted, they cured the Epilepsie, whether new or old, in Men and Women, of what condition so ever, &c. But let us return to the beginning, how the  $\curvearrowright_{\text{sp}}$  of ☉ was found; First they  $\curvearrowright$ ed the moist  $\curvearrowright_{\text{sp}}$  of ☉ by itself from the Colcothar, then they extended its degree by  $\curvearrowright$ ing and circulating it alone to the highest, as the process teacheth: Thus the  $\nabla$  began to be used for several Diseases, as well Internal as External, as also for the Falling Sickness; so a wonderful Cure was performed: But those that came after were much more diligent in the extraction; for they took the  $\curvearrowright_{\text{sp}}$  of ☉, corrected as before, and  $\curvearrowright$ ed it with the Colcothar eight or ten times with a most strong  $\Delta$ ; so the dry  $\curvearrowright_{\text{sp}}$ s were mixed with the moist: They urged the work so long, continually and without intermission extracting, till the dry  $\curvearrowright_{\text{sp}}$ s were over; then they graduated both  $\curvearrowright_{\text{sp}}$ s, the moist as well as the dry, in a Phial together their own time: This Medicine they found to be of much greater operation against Diseases, that they confounded all the Humorists in general: Yet is there some correction by Artists added by  $\curvearrowright_{\text{sp}}$  of  $\nabla$ , for better penetration sake, but of no higher degree: But I will communicate to you my process, which I commend to all Physitians, especially for the Epilepsie, which has the only cure in ☉; wherefore even the Charity of our Neighbour, requires us to appoint the more diligent care in that Disease: Now my Process is for the  $\curvearrowright_{\text{sp}}$  of (Philosophical)  $\nabla$  to be imbibed by the ☉, and then  $\curvearrowright$ ed, as I said, from the dry and moist  $\curvearrowright_{\text{sp}}$ s, &c. But you must further know, that the aforesaid Receipts of making the moist  $\curvearrowright_{\text{sp}}$  of ☉*

cannot be more clearly described; for an Artist is required to understand it; those sordid Boilers do not in the least understand a thing of so great moment. You must expect sufficient information of all things, from Artists (of the more secret Chymy) Alchemists and Operators, so also to be more instructed by the same in the way of correcting the  $\sim_{sp}$  of  $\nabla$ .

*Basilus* in his *Elucidat.* 12. Clavium. Where he made the following  $\forall$  spoke of such a graduated  $\oplus$ , not common.

### 99. A $\forall$ of *Basilus* made of Hungarian $\oplus$ .

In *Elucid.* 12. Clavium.

If you have obtained such a highly graduated and well prepared *Mineral*, called  $\oplus$ , most humbly beseech God to give Understanding and Wisdom for the success of your Intention, and when you have calcined it, put it into a  $\zeta$  well luted:  $\wedge$  it at first with a slow  $\Delta$ , then increase it, and the *White*  $\sim_{sp}$  of  $\oplus$  will appear in the form of a horrid Fume or Wind, and passes into the Receiver so long as any of the same Matter is in it: And take Notice, that in this Wind are hidden all the Three Principles, proceeding from one and the same Habitation; it is not necessary therefore to be always diving in precious Things, because by this Means a nearer way to the Mysteries of Nature lies open, and is obvious to all Men apt to learn Art and Wisdom. Now if you can well and purely separate and free this *Expelled*  $\sim_{sp}$  by the way of  $\mathfrak{M}$ , from its terrene Moisture, then will you find in the bottom of the  $\ominus$  Treasure, and the Fundamentals of all the *Philosophers*, hitherto known to few, which is a Red  $\circ$  ponderous as Lead or any  $\text{\textcircled{O}}$  whatsoever, as thick as Blood, of a burning and fiery quality, which is the true Fluid  $\text{\textcircled{O}}$  of the *Philosophers*, which Nature compacted of the Three Principles, in which are found  $\sim_{sp}$ , *Soul*, and *Body*, and it is *Philosophical*  $\text{\textcircled{O}}$ , that ( $\sim_{sp}$  of *Philosophical*  $\nabla$ ) excepted, with which the  $\text{\textcircled{O}}$  of it is performed, &c.  $\text{\textcircled{O}}$  the *Adepts* sometimes added to the  $\oplus$  thus.

### 100. The Mineral $\forall$ of *Isaacus*.

Page 59. *Manus Philos.*

Take of the *Roman*  $\oplus$  calcined to Redness, and  $\text{\textcircled{O}}$  an equal quantity, mix and pulverize, then pour  $\forall$  to them,  $\wedge$  and cohobate upon the  $\text{\textcircled{O}}$  three or four times. *The same  $\forall$  has Lully in Magia Naturali*, but instead of the  $\text{\textcircled{O}}$ , he takes new Species in every Rectification.

### 101. The Stinking $\forall$ of *Lully* made of $\oplus$ and $\text{\textcircled{O}}$ .

Page 371. *Magiae Naturalis.*

After the Fourth  $\mathfrak{M}$  of the  $\nabla$  aforesaid ( $\forall$  or *Ardens* made of *Philosophical*  $\nabla$ )  $\wedge$  seven times with an equal weight of good  $\text{\textcircled{O}}$  and  $\oplus$ , putting in new things every time constantly, and drying the Matter of the Stone ( $\oplus$  and  $\text{\textcircled{O}}$ ) well in every  $\mathfrak{M}$ , before you pour in the  $\forall$  &c.

### 102. The same Stinking $\forall$ of *Lully*.

*Epist. Accurtatoria* Page 327.

The Vegetable Stone being  $\wedge$ ed (*the Vegetable  $\forall$  or rather Aqua ardens, or the  $\sim_{sp}$  of Philosophical  $\nabla$* ) till the  $\nabla$  is free from Phlegme, and that commonly is in the fifth time, take an equal Weight of  $\oplus$  very clear, and of the best  $\text{\textcircled{O}}$ , mix and grind them well together, dry the Matter in the Sun, till all the moisture is exhaled; then

cast in your  $\nabla$ , and  $\sphericalangle$  first with a gentle  $\Delta$ , and strong in the end, as the custom is in preparing the Philosophers Acute  $\nabla$ ; and then the  $\sim_{sp}$ s or QE of  $\Theta$  and  $\Xi$ , which do principally make the Mineral Stone (*Mineral  $\Psi$* ) do mix and join together with the  $\sim_{sp}$  of the QE of *Aqua Ardens*, which  $\sim_{sp}$  is the Vegetable Stone; and this continue ten Times, beginning after the fifth (*five times after the fifth Rectification of the  $\sim_{sp}$  of Philosophical  $\nabla$* ) and so continue the  $\mathfrak{M}$ s five times with those Bodies ( $\Theta$  and  $\Xi$ ;) And you must remember to make the things thorough dry, before you put them into the  $\nabla$ , so that all the  $\nabla$  (*all the Phlegme*) must be dried up (*evaporated*) and the  $\sim_{sp}$ s remain, which must be joined together, because of the strength of the *Aqua Ardens*; & every  $\mathfrak{M}$  you must put in new things.

*To  $\Theta$  and  $\Xi$  he sometimes added  $\circ$ ; thus he made this, called.*

### **103. The Stinking $\Psi$ of Lully made of common $\Theta$ , $\Xi$ , & $\circ$ .**

**In Clavicula. Page 299. Vol. 3. Th. Chym.**

Take of *Roman*  $\Theta$  calcined to Redness three pounds, of  $\Theta$  Peter one pound, of  $\Xi$  three Ounces, grind all together upon a Marble, then put the Matter in a thick and strong Body ( $\circ$ ) and pour  $\Psi$  seven times Rectified upon it, and put it in  $\Psi$  fifteen  $\circ$ s, the Vessel being well Sealed: Then  $\sphericalangle$  with a soft  $\Delta$ , till you have all the  $\nabla$  in the Receiver, then increase the  $\Delta$  till the Head ( $\times$ ) be red, then strengthen the  $\Delta$  till the Head ( $\times$ ) be white, then let the Vessel cool, take away the Receiver, Seal it very well with  $\dagger$ , and keep it for occasion: Take Notice that the  $\Psi$  ought to be seven times rectified by  $\mathfrak{M}$ , every time casting away the Feces, before it be made use of. *Besides the Ingredients of  $\nabla$  and  $\Xi$ , he sometimes adds also  $\ddagger$  calcined thus.*

### **104. The Stinking $\Psi$ of Lully made of $\Theta$ , $\circ$ , $\ddagger$ , $\ddagger$ , & $\Xi$ .**

**In Experimento 26.**

Take  $\Psi$  so hot as to burn a Linnen Cloth, then take  $\Theta$  free from all Phlegme, so as to BOIL upon  $\Delta$  without Liquefaction ( *$\Theta$  calcined the common way*) the best Sal Niter, Roch  $\ddagger$  dephlegmed and dried, one pound of all the aforesaid, of white  $\ddagger$  calcined, and  $\Xi$  of each half a pound, grind and sift every one severally through a Sieve; then mix, and put the Matter into a  $\zeta$ , pouring the aforesaid  $\Psi$  upon it, put a Receiver to it, the Joints being very close, and the Luting first thoroughly dried: The Receiver must be large, as those, wherein *Aqua Fortises* are commonly  $\sphericalangle$ ed: Now the Luting being dried, make a gentle  $\Delta$  at first, till the  $\zeta$  grows warm, then continue the  $\mathfrak{M}$  in this degree, that you may pronounce ten words between each drop of the  $\sphericalangle$ ing  $\nabla$ , and when it will  $\sphericalangle$  no more with that Degree of  $\Delta$ , increase the  $\Delta$  so as to return the  $\mathfrak{M}$  again to the same ten Words as at first; and this degree continue, till the  $\mathfrak{M}$  increases again, and lastly, increase the  $\Delta$  with Wood, covering the  $\zeta$  round about with Tiles above, that it may have a  $\Delta$  of Reverberation; but this observe, the  $\zeta$  must first be strengthened on all sides with strong Luting, before this  $\mathfrak{M}$  is begun, and when the  $\mathfrak{M}$  is begun, it ought to be placed in a convenient Fornace, with an open Neck; but it would be best and most commodious in this Work, if the Receiver of this  $\sphericalangle$ ing  $\nabla$  could be handsomly set in a Bason full of cold  $\nabla$ , but if that cannot be, you must at least lay Linnen Cloths diped in  $\nabla$  upon the Receiver again and again oftentimes; thus the Receiver may not be broken by the violence of the  $\sim_{sp}$ s, all which particulars mark well. The  $\mathfrak{M}$  being ended, let the Vessels cool, and keep the Receiver with the  $\nabla$  very close stopped. Then take the same Mineral dried, and prepared as before, in the same order and measure, which

grind together, and put into a  $\zeta$ , as before, and pour the  $\nabla$  a little before  $\sphericalangle$ ed upon it, fit a Receiver to it, the Joints being very well Luted, as before, and having dried the Luting, put  $\Delta$  under, the  $\mathbb{M}$  being compleated, take again New Materials of the same Weight, and put them again into a  $\zeta$  with their own  $\nabla$ , and  $\sphericalangle$ , as before, with the same Degrees of  $\Delta$ ; which being done, and the Vessel cold, take away the Receiver, and keep it carefully with its  $\sphericalangle$ ed  $\nabla$  firmly stopped: For you will have a Physical Mineral  $\nabla$ , or Stinking  $\mathcal{V}$  with its Form: This  $\nabla$  has the power of Calcining, and at the same time  $\mathbb{V}$ ing all Metals with the preservation of their Vegetative Form: Many Experiments we have herewith both seen and done. *Isaacus Hollandus to augment the strength of these  $\mathcal{V}$ s, did rather add some tinging Minerals to the  $\ominus$ , than the Acidity of  $\ominus$  and  $\mathfrak{d}$ . Thus he prepared a  $\mathcal{V}$  called.*

### **105. The $\mathbb{V}$ ing $\nabla$ for the Red, of the first Description of *Isaacus*.**

*Cap. 103. Oper. Min.*

Take of Roman  $\ominus$  six parts, of *Lapis Haematites*, *Crocus Martis*,  $\mathfrak{z}$ , *Aes ustum*, *Mineral  $\delta$* , of each one part, being well dried, mix, and putting them into a  $\zeta$ , pour four pounds of Rectified  $\mathbb{V}$  to them,  $\sphericalangle$  and Cohobate three times upon the  $\ominus$  pulverized. *The following  $\mathcal{V}$  being like this, proves it to be of a sanguine colour.*

### **106. The $\mathbb{V}$ ing $\nabla$ for the Red of the second Description of *Isaacus*.**

*Cap. 45.3. Oper. Miner.*

Take of *Mineral  $\delta$* , *Aes ustum*, *Crocus Martis*,  $\mathfrak{z}$ , of each two parts, of  $\ominus$  the weight of all, being all dried and mixed together, pour to them of  $\mathbb{V}$  most purely rectified, the height of two hands; the Vessel being close luted, digest in  $\mathbb{M}$  the space of ten  $\mathfrak{d}$ s, stirring the Matter three or four times every  $\mathfrak{d}$ , that it may be the better incorporated with the  $\mathbb{V}$ ; these ten  $\mathfrak{d}$ s being ended, and an  $\mathfrak{X}$  put on,  $\sphericalangle$  with a gentle  $\Delta$ , but at last with a most strong  $\Delta$  twelve  $\mathfrak{z}$ s together, that all the tinged  $\mathfrak{z}$ s may ascend with the  $\mathbb{V}$ : This process repeat, always  $\sphericalangle$ ing the  $\nabla$  with new Matters, till it becomes Red as Blood.

*To these two we will add also a third  $\mathcal{V}$  of this sort.*

### **107. A $\mathbb{V}$ ing $\nabla$ for the Red of the third Description of *Isaacus*.**

*Cap. 61.3. Oper. Min.*

Take of Roman  $\ominus$ ,  $\mathfrak{z}$ , of each one part, of *Crocus Martis*, *Lapis Haematites*, *Aes ustum*, *Verdegreece*, of each half a part; calcine the  $\ominus$  first. If you have a mind, you may extract the  $\mathfrak{R}$  out of *Mineral  $\delta$*  with (*Philosophical  $\mathfrak{F}$* ) and being separated from the  $\mathfrak{F}$ , add it to the former Species, as also as much  $\mathbb{V}$  twelve times rectified as sufficeth; the Vessel being well luted, digest in  $\mathbb{M}$  seven or eight times, then having put on an  $\mathfrak{X}$ , and luted the Joints well,  $\sphericalangle$  with a gentle  $\Delta$  two  $\mathfrak{d}$ s, then a stronger two  $\mathfrak{d}$ s more, then the space of three  $\mathfrak{d}$ s, that the  $\ominus$  may be hot; the  $\ominus$ -es being cold, take out the  $\ominus$ , which being well pulverized, digest with the  $\sphericalangle$ ed  $\nabla$  for the space of eight  $\mathfrak{d}$ s, then  $\sphericalangle$  the first  $\mathfrak{d}$  gently, the second more strongly, the third most strongly for the space of twenty four  $\mathfrak{z}$ s, that the  $\ominus$  may be red hot; then let it cool, the  $\sphericalangle$ ed  $\nabla$  digest with new Matters, and  $\sphericalangle$ , as before, and that to be three

times repeated.

*And as these V's were for Red R's, so also he made some for White R's, thus.*

### **108. A Ving ∇ of Isaacus for the White.**

**Cap. 76.3. Oper. Min.**

Take of *Roch* †, *Lapis Calaminaris*, of the *c* of *Eggs*, an equal quantity, pour to them as much V rectified from all Phlegme as suffices, and ∟, as the Ving ∇ for the Red.

### **109 Another Ving ∇ of Isaacus for the White.**

**Cap. 48.3. Oper. Min.**

Take of *Roch* †, *Lapis Calaminaris*, *c* of *Eggs*, common *Arsenick*, an equal quantity, being all pulverized, mix, and to the ‡ pour as much V well rectified, as to be the space of three hands above the Matter, ∟ with a gentle Δ, then a stronger, lastly, for twenty-four ‡s so as to be red hot; cohobate the M yet four times upon the ⊙ reduced into ‡.

*Many such V's as these we meet with in several places of Isaacus, in the Descriptions of which, though the Addition of Philosophical V or ∟<sub>sp</sub> of ∇ be not always expressed, yet that it is to be understood in all of them, is evident by the former Receipts of Ving ∇s: The V's following may be Examples, in the first place that which is called.*

### **110. A Red ∇ Shining ☉**

**of the First Description of Isaacus.**

**Cap. 153. Lib. 2. Oper. Min. Page 528. Vol. 3. Th. Chym.**

Take the *Crocus* of ♂, ♂ as it is dugge out of the Mines, *Red Arsenick*, of each one pound, of *Auripigment* one pound, of *Roman* ⊕ three pounds, of *Sal Niter* as much as the weight of all the rest: Grind all together into an impalpable ‡; mix one Bound of \* with them, and being well mixed, put the Matter in an Earthen Vessel, not glazed within, such as can well endure the Δ, and having put on an ∟, with a Receiver strongly luted, ∟ ∇, as it should be, first with a small Δ, then increasing the Δ by degrees, and a *White* ∇ will ∟, which being ∟ed, the ∟ will begin to be Red or Yellow; then presently take away the Receiver, and add another, soundly luted, and increase your Δ till a *White* ∟<sub>sp</sub> goes over; it is the \* which goes over last of all, and strengthen the Δ so long, till the ∟ be altogether clear: When now the *Red* ∟<sub>sp</sub> goes over, nothing (of \*) goes with it, and so soon as it is gone over (the *White* ∇) the ∟<sub>sp</sub> and (dry) ∇ (or \*) go over together, then the ∟ becomes White within, as if it was full of Snow, and then increase the Δ till the ∟<sub>sp</sub> and ∇ are driven through the Beak by Exhalation, as a Man casts forth his Breath by force; so the ∟<sub>sp</sub> and dry ∇ do breath through the Pipe of the ∟ into the Receiver, and increase the Δ, and the ∟<sub>sp</sub> and dry ∇ being gone over, the ∟ becomes clean, clear, white, and transparent; then let it cool, and take it from the Δ, put the ∇ into a ◊, and stop it close. Take the ⊙, grind it to a fine ‡, put it in pure clear ∇ for two ‡s, let it settle, pour off the clear, and pour it upon pure clear ∇ again, as before, and let it boil an ‡, as before; then let it settle again, add it again to the former, cast away the Feces, and that which you poured out (the ☿) evaporate, and a yellow ‡ will remain, weigh it, add as much *Sal Niter*, and mix them together, put them into a ◊, pour your ∟ed ∇ (or V) upon it, put on an ∟ strongly luted all over,

adding a Receiver, and leave it three  $\text{ls}$  upon thee Fornace (*to Digest*) before you put  $\Delta$  under, then kindle your  $\Delta$ , and  $\wedge$  first with a small  $\Delta$ , then sometimes a greater, till the White  $\sim_{\text{sp}}$  is gone over, then cease, and you have a Red  $\nabla$  shining  $\phi$ , which  $\forall$ es  $\vee$   $\text{C}$ , as  $\text{C}$  is commonly  $\forall$ ed, and it will take a  $\text{R}$  as the purest  $\odot$  that ever was seen, truly, it tinges all *White Metals* of the colour of  $\odot$ .

## 111. A Red $\nabla$ shining Light by $\rho$ of the Second Description of *Isaacus*.

*Cap. 44. Oper. Min. Page 458. Vol. 3. Th. Chym.*

Take of *Roman*  $\oplus$  three pounds, of  $\text{ss}$ , *Verdegrese*, *Cerusse*, of each half a pound, of *Crocus Martis*, *Lapis haematites* of each four Ounces, of *Sal Niter* as much, as the whole Mass (*five pounds*) pulverize and mix them well together; divide the Mass into three parts, and of one part make an  $\nabla$ , which pour upon the  $\text{f}$  of another part;  $\wedge$   $\nabla$  again, and pour it upon the third  $\text{f}$ , and  $\wedge$   $\nabla$  again; which being done, pulverize all the three  $\odot$ s. Take the  $\nabla$  of  $\text{M}$ , which I shall teach you below to make (*but we have already declared it in Numb. 81.*) wherewith grind the aforesaid  $\text{f}$  so fine, as that a Painter may paint with it, then dry it in your Dry Stove in  $\text{D}$  Dishes being dried, grind it dry upon a Stone, and put it into an earthen Pot, and pour the  $\nabla$  (*before  $\wedge$ ed*) upon it;  $\wedge$  first with a gentle  $\Delta$  the space of twenty four  $\text{ss}$ , then increase (*the  $\Delta$* ) as yet 24  $\text{ss}$  more, then increase till it begins to shine, then keep it in the same fiery brightness six  $\text{ss}$  more, then let it cool, take it away from the  $\Delta$ , and stop the Receiver well: Then grind and pulverize the  $\odot$  upon a Stone with  $\text{f}$   $\wedge$ ed, and extract the  $\Theta$  or Element of  $\nabla$  out of the Feces; put the  $\Theta$  into a  $\text{D}$ , pour your  $\nabla$  upon it, the  $\text{M}$  and Receiver being very close, put the  $\text{D}$  in  $\text{K}$  in a Kettle with  $\nabla$  (*in  $\text{M}$* )  $\wedge$  all that will  $\wedge$ , when no more  $\wedge$ s, let the  $\text{M}$  boil a  $\phi$  whether it drops or no: Then let it cool, remove it from the  $\Delta$ , put it in  $\text{E}$ , use first a weak  $\Delta$  for 12  $\text{ss}$ , then increase the  $\Delta$  yet 12  $\text{ss}$  more; then let it be moderately hot, and let it be so for six  $\text{ss}$ ; then let it cool, take it from the  $\Delta$ , and cover it well, and having taken away the Feces or  $\Theta$ , grind them very small with  $\wedge$ ed  $\text{f}$ , put it into a Stone Jugge, and a good part of the  $\text{M}$  being poured to it, put it in  $\text{M}$ , doing as was taught before; see if it has yet any Feces, and make the  $\Theta$  clear; put it again in a  $\text{D}$ , pour on the  $\nabla$  again, do every way as before, three or four times, and all your Matter or  $\nabla$  will  $\wedge$  with the  $\nabla$ , then take it from the  $\Delta$ , stop close, and keep it well: For you have a precious  $\nabla$ , above all the  $\nabla$ s that ever I heard of; and believe me in good faith I have seen and done also my self wonderful things with this  $\nabla$ : This  $\nabla$  I have reduced to a Red Christalline Stone, which would give light by  $\rho$ , so as that my Friends might see to eat and drink by it. Keep it well for use, and esteem it as the most secret  $\nabla$  of all you have.

*The Method of making such Shining  $\nabla$ s is better perceived by the following  $\nabla$ .*

## 112. A Red and Shining $\nabla$ of the Third Description of *Isaacus*.

*Cap. 72. 1. Oper. Min. Page 354. Vol. 3. Th. Chym.*

Take of  $\oplus$  clarified and  $\forall$ ed from its Feces, of *Sal Niter*, an equal quantity,  $\wedge$  an  $\nabla$  out of them according to Art, then take the  $\odot$  out of the  $\text{D}$ , and reduce it to a fine  $\text{f}$ ; then grind it upon a Stone, then put it in common  $\wedge$ ed  $\nabla$ , and draw out all the  $\Theta$ , then filter it, that you may have it clean from Feces; congeal again, and being congealed, make it an impalpable  $\text{f}$ , and put the  $\text{f}$  into a  $\text{D}$ , and then pour

that  $\nabla$  again upon the  $\ddagger$  which you  $\sphericalangle$ ed from thence, and  $\sphericalangle$  again all that will  $\sphericalangle$ : Then take out the  $\oplus$  again, grind it to  $\ddagger$  as before, and do in all things as before; this Operation repeat, till you have  $\sphericalangle$ ed all the  $\ominus$  within the  $\nabla$ : Then have you an excellent Red  $\nabla$  shining by  $\rho$  like a clear  $\Delta$ ; then rectify that  $\nabla$  in  $\mathfrak{M}$ , oftentimes  $\sphericalangle$ ing, and pouring on again, so as at last to have all the  $\mathfrak{M}$  in  $\mathfrak{M}$ : Then is your precious  $\nabla$  prepared, by which you may multiply and open your (*Philosophical*) Stone. *These  $\nabla$ s are little different, truly almost the same with the former of Isaacus, as to the Ingredients as well as Method of preparation, but the addition of the  $\sphericalangle_{sp}$  of Philosophical  $\sphericalangle$  which Isaacus prescribed in those  $\nabla$ s, must of necessity be understood in these his Aqua fortises; for without this  $\sphericalangle_{sp}$  all these  $\nabla$ s would be common, of no Vertue and Use.*

From the Receipts we observe:

1. That all Tinging Bodies whatsoever being either naturally or artificially  $\nabla$ ed in an Acid, and reduced into  $\ominus$  or  $\oplus$  by the help of the  $\sphericalangle_{sp}$  of *Philosophical  $\sphericalangle$* , do yield the present  $\nabla$ s, by these two Methods; either by repeated Cohobation, or Simple  $\mathfrak{M}$ ; but in this latter way it is necessary for the  $\ominus$ s or  $\oplus$ s of the said *Bodies* to be first graduated, that is, by various  $\oplus$ s and Coagulations joined with the  $\sphericalangle_{sp}$  of *Philosophical  $\sphericalangle$* , and then  $\sphericalangle$ ed, where Caution must be had, lest in this gradation of the  $\oplus$ , the Acid, be by Operations less necessary than convenient debilitated; for so you will easily prepare  $\nabla$ s unexpectedly of the Eighth instead of this Kind.

2. That these  $\nabla$ s differ from  $\nabla$ s of the Eighth Kind, these being Acid, but those Sweet.  $\nabla$  a Compounded Vegetable  $\nabla$  of the Eighth Kind in  $\sphericalangle$ ed  $\ddagger$ ,  $\sphericalangle_{sp}$  of  $\ddagger$ , Common  $\nabla$ , &c. and you will immediately have a  $\nabla$  of this Kind; on the contrary, debilitate the Acidity of these  $\nabla$ s, and they will be transmuted into  $\nabla$ s of the Eighth Kind.

3. That these  $\nabla$ s are the Essences of Things tinging  $\nabla$ ed in an Acid.

4. That *Hungarian  $\oplus$*  (Copper naturally  $\nabla$ ed in an Acid) though artificially purged from Heterogeneous  $\ominus$ s and Feces, does nevertheless as well as other things tinging, require the  $\sphericalangle_{sp}$  of *Philosophical  $\sphericalangle$* , in order to be reduced into an  $\mathfrak{a}$  so excellent in Medicine as well as Alchimy.

5. That it is even much at one by what Acid Copper or any other tinging Body is reduced into  $\oplus$ , provided it be afterwards graduated, that is, mixed with the  $\sphericalangle_{sp}$  of *Philosophical  $\sphericalangle$* : Wherefore you must once for always take notice, that not only in the Writings of *Basilius* and *Paracelsus*, but of other Adepts also, as in *Via Veritatis*, &c. in several places of which you will meet with these Phrases, Things graduated, corrected, exalted, &c. you must understand not Common  $\nabla$ s, but prepared with the  $\sphericalangle_{sp}$  of *Philosophical  $\sphericalangle$* , and so made fit for the Works of the more Secret Chymy.

6. That *Roman  $\oplus$*  is reduced into so Noble an  $\mathfrak{a}$ , not by the  $\sphericalangle_{sp}$  of Common but *Philosophical  $\sphericalangle$* .

7. That these  $\nabla$ s do by continued Cohobations become most red, shining by  $\rho$  so, that Men at Supper want no other Light; permanent and multiplying the *Philosophers Stone*; but of these in their proper places, namely, the Third & Fourth Books.

***The One and Twentieth Kind.***  
**Compounded Mineral  $\Psi$ s made of Simple Mineral  $\Psi$ s &**  
 **$\Phi$ , the rest of the Metals, and other Tinging Things.**

**113. The  $\sim_{sp}$  of  $\Phi$  or  $\sim_{sp}$  of Verdegreece of *Basilus*.**

*Libr. Partic. de Particul. Veneris.*

Take of *Copper* as much as you will, of which make  $\Theta$  the common way, or instead of it take Common Verdegreece sold in Shops, which will do the same thing; to which being pulverized, pour (*Common*)  $\wedge$ ed  $\Phi$ , put it in a heat, decant the  $\Phi$ , being transparent and green, to the remainder pour new  $\Phi$ , and repeat the Work, till the  $\Phi$  be tinged, and the Matter remain in the bottom of the Vessel black; draw off the  $\Phi$  being tinged and gathered together either to driness, or to a thin Skin, that the  $\Theta$  may be crystallized, and you will have the Verdegreece  $\cup$ ed (after *the common way*) to which being pulverized, pour the Juice of Unripe Grapes (*Philosophical  $\Phi$  in Numb. 74.*) put it in a gentle heat, and digesting you will have a transparent Smagragdine  $\Re$ , with which is extracted the *Red  $\Re$*  of  $\Phi$ , an excellent Colour for Painters. This  $\Re$  being extracted, mix all the Extractions together, and draw off the Phlegme gently, that the  $\Theta$  being very clear (*graduated*) may be crystallized in a Cold place, whereof if you have a sufficient quantity, you have also enough Matter for the making of the *Philosophical Stone*; if perhaps you should doubt to perform such a Mystery with every (*Natural*)  $\Theta$  whatsoever: Concerning this Preparation we lately spoke parabolically in *Libro Clavium, Capite de Wein Essig.* where we said: That common *Azoth* is not the Matter of our *Stone*, but our *Azoth* or first Matter extracted by common *Azoth* and  $\nabla$ , which are the expressed Juice of unripe Grapes, whereby the Body of  $\Phi$  is to be  $\nabla$ ed and reduced into  $\Theta$ : This is to be well observed, for thus you will free your selves from many Difficulties. Now out of this  $\Theta$  thus prepared,  $\wedge$  a  $\sim_{sp}$  and *Red  $\circ$* , &c.

*Annotations.*

*In the Eighth Kind common  $\Phi$  and Metals were either by the  $\sim_{sp}$  of Philosophical  $\nabla$ , or by some simple Vegetable  $\Psi$ s converted into compounded Vegetable  $\Psi$ s. In the Twentieth antecedent Kind, tinging Arids  $\nabla$ ed in Acids are more easily  $\wedge$ ed together with the  $\sim_{sp}$  of Philosophical  $\nabla$  into compounded Mineral  $\Psi$ s: But the present Kind volatilizes the said Bodies, not by the  $\sim_{sp}$  of Philosophical  $\nabla$ ; but Mineral  $\Psi$ s, that the  $\Psi$ s may be thereby made sooner, easier, and of a higher Kind. In the last Kind we  $\wedge$ ed natural  $\Theta$ , being macerated in the  $\sim_{sp}$  of Philosophical  $\nabla$ , or, which is much more conducive,  $\nabla$ ed in the same  $\sim_{sp}$ , and reduced into graduated  $\Theta$ , into a Mineral  $\Psi$ : For the natural acidity of Roman  $\Theta$  for the corrosion of Copper, was in the composition of it able and strong enough to  $\nabla$  the  $\sim_{sp}$  of Philosophical  $\nabla$  in the making of the said  $\Psi$ ; but here in Artificial  $\Theta$ s the matter is otherwise; for the dry Bodies of Metals co-operating in their  $\Theta$ s do debilitate the acid, and therefore  $\Theta$ s, containing this debilitated acidity, are scarce fit either for the  $\Theta$  of the  $\sim_{sp}$  of Philosophical  $\nabla$ , or the constitution of the present  $\Psi$ : Wherefore the  $\Theta$ s of  $\mathfrak{h}$  and  $\mathfrak{q}$  being made with a common acid, do by virtue of the  $\sim_{sp}$  of Philosophical  $\nabla$ , yield sweet  $\circ$ s, or Vegetable  $\Psi$ s, not at all acid or mineral; for that weak acid remaining in the  $\Theta$ ification of those soft Metals, is wholly*

transmuted in the ☉ of the  $\sim_{sp}$  of Philosophical  $\nabla$ , as also in the very  $\mathbb{M}$  of itself, so that ☉ being artificially made of Copper and Iron by acids, is  $\wedge$ ed not by the  $\sim_{sp}$  of Philosophical  $\nabla$ , but Mineral  $\forall$ s, into a  $\forall$  of the present Kind; but ☉ and  $\mathfrak{A}$  need not only these Mineral or Stronger  $\forall$ s, but to be likewise volatilized by the same, and reduced into  $\Lambda$  ☉s.

Thus *Basilius in Conclusionibus suis. Sect. 2. de ☉is. Cap. 1. de ☉o Solis & Lunae*: reduced ☉ and  $\mathfrak{A}$  into  $\Lambda$  ☉. It is requisite, said he, first to have our  $\nabla$  made of the cold ☉ of the  $\nabla$  (☉) and the Eagle (*Vegetable Sal harmoniack*) wherewith ☉ and  $\mathfrak{A}$  are made  $\sim_{sp}$ ual, and coagulated into Crystal, or Metallick ☉, by which, &c. In *Labore primo Libri Revelationis, ut & in Elucidatione 12 Clavium*, this ☉ of ☉ is more exactly thus described: Take, said he, of this  $\nabla$  (the Kings Bath or  $\forall$  described above in Numb. 89.) three parts, of the  $c$  of ☉ one part, mixe, put it in a  $\bigcirc$  with an  $\times$  upon hot  $\mathfrak{E}$ , to be  $\forall$ ed, if it be not all  $\forall$ ed, pour off the  $\nabla$  and pour on new, and that, till all the  $c$  is  $\forall$ ed in the  $\nabla$ , when it is cold, white Feces settle in the bottom, which separate, join all the  $\nabla$  together, and digest in  $\mathbb{M}$  a  $\wp$ ; then having taken away the Feces, digest the space of nine  $\mathfrak{d}$ s continually,  $\wedge$  away the  $\nabla$ , that the Matter may remain in the bottom like  $\mathfrak{s}$ , the  $\nabla$   $\wedge$ ed from it pour on again being heated,  $\wedge$ , as before, pour on again,  $\wedge$ , and this repeat some certain times, thus will (the  $\forall$ ) be debilitated, then pour new  $\nabla$  to the Matter like  $\mathfrak{s}$ , digest a  $\wp$ ,  $\wedge$  in  $\mathfrak{c}$  to an  $\mathfrak{s}$ , pour on  $\nabla$  again being hot;  $\wedge$ , and that so oft till all the ☉ is come over, but this  $\mathbb{M}$  ought to be done in a low  $\bigcirc$ , with a flat bottom, put the Golden  $\nabla$  which came over in a cold place, to crystallize, separate the  $\nabla$  from them. *Guido made the  $\Lambda$  ☉ of ☉ out of ☉ sublimed*: The ☉ he sublimed thus: Take of ☉ calcined twelve times with three parts of  $\mathfrak{z}$ , or of Leaf ☉ four Ounces, of the  $\mathfrak{s}$  of ☉ (the  $\forall$  described in Numb. 76.) twelve Ounces,  $\forall$  in  $\mathfrak{E}$ . Draw off the  $\mathfrak{s}$  of ☉ from it several times, putrifie for a  $\mathfrak{z}$ , then  $\wedge$ , and all the ☉ will be sublimed, of a Red Colour in the tenth or twelfth  $\mathfrak{u}$ ; but if it will not be sublimed, join all together, and draw off the Phlegme in  $\mathbb{M}$ , to the remainder add of the  $\mathfrak{s}$  of  $\mathfrak{v}$  per deliquium four Ounces gradually, and force it with a stronger  $\Delta$ , and the ☉ will ascend Red with the  $\forall$ , and be precipitated in the bottom of it; decant the  $\nabla$  from the ☉, upon which kindle Rectified  $\sim_{sp}$  of (Common)  $\nabla$  eight or nine times, to take away all the Acidity of the  $\mathfrak{s}$  of ☉. Page 11. *Thesaur. Chym. With ☉ thus sublimed he prepared the graduated ☉ of ☉ by the following Method*. Take of ☉ sublimed four Ounces and a half, pour to it Radical  $\mathfrak{+}$  (mixed with the  $\sim_{sp}$  of  $\nabla$ ) the height of three Fingers, digest three  $\mathfrak{d}$ s in  $\mathbb{M}$ , decant the  $\mathfrak{+}$ , and pour on new, till all be  $\forall$ ed, which draw off in  $\mathbb{M}$ , but beware of too much; put it in a cold Cellar, and the ☉ of ☉ will be crystallized of a Ruby or Granat Colour, more or less beautiful, according to the Method of Operating; from which decant the Liquor again to be drawn off to a thin Skin, till you have five Ounces of the ☉. Page 19. *Thesaur. Chym. The same way also he prepared the Graduated ☉ of  $\mathfrak{C}$* , Page 31. as also of  $\mathfrak{f}$ , Page 36. But  $\mathfrak{u}$ , Page 42.  $\mathfrak{v}$ , Page 45. and  $\mathfrak{h}$ , Page 49. he calcined onely, and reduced them with the aforesaid  $\mathfrak{+}$  into Graduated ☉s, out of all which ☉s may  $\forall$ s of this Kind be  $\wedge$ ed, as Basilus his  $\sim_{sp}$  of  $\mathfrak{v}$ .

Isaacus  $\wedge$ ed the  $\sim_{sp}$  of  $\mathfrak{h}$  out of the Graduated ☉ of Lead, thus.

## 114. The $\nabla$ of Paradise of Isaacus. In Opere Saturni.

Take of  $\mathfrak{h}$  ten or fifteen pounds, which no other Metal is mixed with, beat it into thin Plates, and have a Bottle half full of  $\mathfrak{+}$ , lute, put it in a warm  $\mathfrak{M}$ , and every three or four  $\mathfrak{d}$ s scrape the  $\mathfrak{h}$  that is calcined from the Plates, gather about five or six pounds of it, grind this calcined  $\mathfrak{h}$  (*Ceruse*) with  $\mathfrak{A}$ ed (*Philosophical*)  $\mathfrak{+}$ , upon a Marble, so as with a Pencil to serve for a Picture, then take a Stone Jugg, and therein pour  $\mathfrak{A}$ ed  $\mathfrak{+}$  to the calcined  $\mathfrak{h}$ , leaving a third part of the Jugg empty, mix very well, stop it with a  $\mathfrak{o}$ - or Stone Stopple, set it *in*  $\mathfrak{M}$ , stir it five or six times a  $\mathfrak{d}$  with a Wooden Slice or Spoon, stop it again, nor heat the  $\mathfrak{M}$  more than that you may endure your hand in it; let it thus stand 14  $\mathfrak{d}$ s, then pour off the clear, and pour new  $\mathfrak{+}$  to the  $\mathfrak{c}$  not yet  $\mathfrak{V}$ ed; mix, proceed, as before, repeating, till all the  $\mathfrak{c}$  of  $\mathfrak{h}$  is  $\mathfrak{V}$ ed; put the  $\mathfrak{h}$  being thus  $\mathfrak{V}$ ed *in*  $\mathfrak{M}$ , evaporate the  $\mathfrak{+}$  with a slow  $\mathfrak{\Delta}$ , the  $\mathfrak{h}$  will be reduced into a Mass, which move to and fro till it be dry; it will be of a Honey Colour, rub it on a Marble with  $\mathfrak{A}$ ed  $\mathfrak{+}$ , like Soap, put it again in the Stone Jugge, being very well mixed, in a warm  $\mathfrak{M}$  the space of five or six  $\mathfrak{d}$ s; stir it every  $\mathfrak{d}$  with a Wooden Slice, stop the  $\mathfrak{o}$ -, let it cool, pour off what is  $\mathfrak{V}$ ed into another large Stone Jugge, pour other  $\mathfrak{+}$  to it, mix very well, put it again *in*  $\mathfrak{M}$ , pour off, and thus proceed, till nothing more will be  $\mathfrak{V}$ ed, which you may try by your tongue, for if the  $\mathfrak{+}$  be sweet, it is not enough  $\mathfrak{V}$ ed; or put a little in a  $\mathfrak{o}$ -  $\mathfrak{O}$ , and let it evaporate, if any thing remains, all that will be  $\mathfrak{O}$  is not  $\mathfrak{V}$ ed, and that which remains in the Jugge, or Feces, if they be sweet upon the tongue, and you find yet something in the  $\mathfrak{O}$  that is not enough  $\mathfrak{V}$ ed, you may  $\mathfrak{V}$  it by pouring new  $\mathfrak{+}$  to it. These  $\mathfrak{z}$ s coagulate, as before,  $\mathfrak{V}$  in  $\mathfrak{A}$ ed  $\mathfrak{+}$ , as before; these Coagulations and  $\mathfrak{z}$ s continue, till no more Feces remain in the bottom, but are all things  $\mathfrak{V}$ ed into a clear and limpid  $\mathfrak{\nabla}$ ; then is  $\mathfrak{h}$  free from all its Leprosie, Melancholy, Feces, Blackness, and Superfluties, and is pure, as (now, being exempted from all filth) fusible as  $\mathfrak{+}$ , and sweet as Sugar, &c. Take half of the Purged  $\mathfrak{h}$ , put it in a Stone Jugge, and pour to it four pounds of  $\mathfrak{A}$ ed  $\mathfrak{+}$ , put on an  $\mathfrak{X}$ , and  $\mathfrak{A}$  the  $\mathfrak{+}$  *in*  $\mathfrak{M}$ , but the  $\mathfrak{X}$  must have a hole in the top, through which pour new  $\mathfrak{+}$ ,  $\mathfrak{A}$ , as before, pour on new and draw off, and that till the  $\mathfrak{+}$  be drawn off as strong as it is poured on, then is it enough, because the Matter has imbibed as much of the  $\mathfrak{v}_{sp}$ s of the  $\mathfrak{+}$ , as it needs, and as much as it can retain: Take the Jugge from the  $\mathfrak{\Delta}$ , and the  $\mathfrak{X}$  being taken off, put the Matter into a  $\mathfrak{o}$ - that can endure the  $\mathfrak{\Delta}$ , put an  $\mathfrak{X}$  to it, put it in a Copel with  $\mathfrak{E}$  in a Fornace; make first a gentle  $\mathfrak{\Delta}$ , increase it by degrees, till your Matter goes over of the Colour of Blood, and thickness of  $\mathfrak{o}$ , sweetness of Sugar, and of a heavenly smell; if the heat diminishes, keep it while the Matter  $\mathfrak{A}$ s, increase the  $\mathfrak{\Delta}$ , till the  $\mathfrak{o}$ - begins to be  $\mathfrak{\Delta}$  hot, keep it in this heat, till nothing more  $\mathfrak{A}$ s; let it cool by itself, take away the Receiver, and stop it very well with  $\mathfrak{+}$ , beat the Matter ( $\mathfrak{\odot}$ ) in an Iron Mortar, with a Steel Pestle, and then grind it upon a Marble with  $\mathfrak{A}$ ed  $\mathfrak{+}$  ( $\mathfrak{+}$  mixed with the  $\mathfrak{v}_{sp}$  of *Philosophical*  $\mathfrak{V}$ ) put it in a Stone Jugge two parts full,  $\mathfrak{A}$  by  $\mathfrak{M}$ , pour on new  $\mathfrak{+}$ ,  $\mathfrak{A}$  as before, repeat, till the  $\mathfrak{+}$   $\mathfrak{A}$ s with the same strength as it was poured on, let them cool,  $\mathfrak{A}$  the Matter in a strong  $\mathfrak{o}$ - upon  $\mathfrak{E}$  as before, first with a gentle  $\mathfrak{\Delta}$ , then alstronger, as you did before, a Red  $\mathfrak{o}$  will go over, as before, &c. beat the Matter, and proceed again, till the Matter will retain no more of the  $\mathfrak{v}_{sp}$  of  $\mathfrak{+}$  in the  $\mathfrak{M}$  *in*  $\mathfrak{M}$ , then take the Matter,  $\mathfrak{A}$  what will  $\mathfrak{A}$  in a  $\mathfrak{o}$ -  $\mathfrak{O}$  upon  $\mathfrak{E}$ , till you have  $\mathfrak{A}$ ed the Matter into a Red  $\mathfrak{o}$ , which is the noble  $\mathfrak{\nabla}$  of Paradise, by which all  $\mathfrak{v}$  Stones may be resolved, and the Stone made perfect. This  $\mathfrak{\nabla}$  of Paradise the Ancients called their sharp, clear,  $\mathfrak{+}$ , &c.

*Metals sometimes are not reduced into graduated  $\Theta$ s, but by repeated Cohobation made  $\forall$ s of this Kind Thus.*

### **115. The $\forall$ ial $\oplus$ of Trismosinus.**

**Libro Moratosan sive Octo Tincturarum in Secunda Tinctura,  
Page 79. Aur. Vell. Germ.**

Take  $\neq$  purged the common way, put it in an  $\times$ , whereto pour very sharp  $\oplus$  ( $\oplus$  mixed with the  $\sim_{sp}$  of Philosophical  $\vee$  described before in Numb. 72.) three Ounces of  $\oplus$  to one Ounce of  $\forall$ ; draw off six times in  $\mathfrak{B}$ , then force it to ascend into the Receiver, being  $\wedge$ ed, rectify it, and it will be prepared.

*Sometimes instead of Philosophical  $\oplus$  he used the strongest  $\nabla$  described in Numb. 73.*

### **116. The $\forall$ ial $\nabla$ of Trismosinus.**

**Libr. Octo Tincturar. in Tinct. quarta. Page 80. Aurei Vell. Germ.**

Take of Roman  $\Theta$ , Sal Niter, of each one pound and a half, of (Vegetable)  $\ast$  four Ounces, of Tiles pulverized one pound, out of which  $\wedge$   $\nabla$  by the Rule of Art. Take of Venetian  $\forall$  sublimed (you must have a care of its Venemous Fume) four Ounces, put it in a  $\circ$ , pour the said  $\nabla$  to it, draw off strongly, that the  $\forall$  may be well mixed with the  $\nabla$ , and it will be prepared.

*Albertus Magnus prepared the same  $\forall$  ial  $\nabla$  thus.*

### **117. The $\forall$ ial $\nabla$ of Albertus Magnus.**

**Libro Compositum de Compositis. Cap. 5. Page 937. Vol. 4. Th. Chym.**

Take of Roman  $\Theta$  two pounds, of Sal Niter two pounds, of  $\ddagger$  calcined one pound; being well ground and mixed together put the Matter in a fit  $\circ$ - Phial, and having luted the Joints very close, that the  $\sim_{sp}$ s may not evaporate,  $\wedge$   $\nabla$  after the common way, first with a weak  $\Delta$ , secondly a stronger, thirdly with Wood, that all the  $\sim_{sp}$ s may go over, and the  $\times$  turn white; then put out the  $\Delta$ , let the Fornace cool, and keep the  $\nabla$  carefully, because it is the Vitive of  $\mathcal{C}$ , keep it therefore for the finishing of the Work, because that  $\nabla$   $\forall$ es  $\mathcal{C}$ , separates  $\mathcal{O}$  from  $\Delta$ , calcines  $\forall$  and the Crocus of  $\mathcal{O}$ , &c. This is the first Philosophical  $\nabla$  (Common  $\nabla$ ) and has one Degree of Perfection in it. Take of the first  $\nabla$  one pound,  $\forall$  in it two Ounces of (Vegetable)  $\ast$  pure and clear, which being  $\vee$ ed, the  $\nabla$  is presently otherwise qualified, and otherwise coloured, because the first was of a Green Colour, and the Vitive of  $\mathcal{C}$ , and not of  $\odot$ , and presently after the putting in of the  $\ast$  the Colour of it is turned to a Citrine, and  $\forall$ es  $\mathcal{O}$ ,  $\forall$ , and  $\neq$  sublimed, and tinges a Mans Skin of a most Citrine Colour, keep that  $\nabla$  (Philosophical  $\nabla$ ) apart. Take of the second  $\nabla$  one pound, and of  $\forall$  sublimed with Roman  $\Theta$ , and common  $\Theta$  five Ounces and a half, put it to the second  $\nabla$  by little and little gradually, seal the Mouth of the  $\circ$ - well, that the Virtue of the  $\forall$  put in may not suddenly exhale; put the  $\circ$ - in  $\mathfrak{E}$  temperately hot, and the  $\nabla$  will presently begin to work upon the  $\forall$ ,  $\forall$ ing it and incorporating; and let the  $\circ$ - stand thus in hot  $\mathfrak{E}$ , and in the  $\mathcal{O}$  of the  $\nabla$ , till the  $\nabla$  appears no more, but has wholly  $\vee$ ed the Sublimed  $\forall$ : Now the  $\nabla$  acts always upon  $\forall$  by the way of imbibition, till it  $\forall$ es it totally: But take notice, if the  $\nabla$  cannot wholly  $\forall$  the  $\forall$  put in, then lay aside the  $\forall$  that is  $\vee$ ed by that  $\nabla$ , and that which is not  $\vee$ ed at the bottom dry with a gentle  $\Delta$ , grind, and  $\forall$  it with new  $\nabla$  as

before, and thus repeat this Order, till all the Sublimed ☿ is Ved into ∇: And then join all the ☿s of that third ∇, into one, in a clean ☉, and stop the Mouth of it well with †, and keep it carefully: This is the third Philosophical thick qualified ∇ in the third degree of Perfection, and is the Mother of ♀, which Ves all Bodies into their first Matter. Take the third clarified ☿ ial ∇, qualified in the third Degree of Perfection, putrefie it in the Belly of a Horse, to be well digested in a clear ☉ with a long Neck, well sealed the space of 14 ds, make it putrefie, and the Feces settle at the bottom, then will this ∇ be transmuted from a Citrine to a Yellow Colour, which done, take out the ☉, put it in ☉ with a most gentle heat, put on an ♂ with its Receiver, and begin to ∨ by little and little a most clear, clean, ponderous ♀, *Virgins Milk, most sharp †*, drop by drop, continuing constantly a slow Δ, till you have ∨ed all the ♀ gently, then put out the Δ, let the Fornace cool, and keep it diligently apart. Behold this is ♀, the *Philosophers †, Virgins Milk*, by which Bodies are resolved into their first Matter, which is called by infinite Names. The Signs of this ∇ are these, if a Drop be cast upon a Copper Plate red hot, it will presently penetrate, and leave a White Impression, it smoaks upon Δ, is coagulated in the Δ after the manner of Ice: and when this ∇ is ∨ed, the Drops of it do not enter continually as other Drops, but one is ∨ed one way, another another way; this ∇ acts not upon Metallick Bodies, as another strong Corrosive ∇, which Ves Bodies into ∇, but if Bodies be put into this ∇, it reduces and resolves them all into ☿, as you shall hear hereafter.

Paracelsus made this ∇ by the following Method.

### 118. The ☿ ial ∇ of Paracelsus.

In Appendice Manualis de Lap. Phil. Page 139.

Take of ☿ seven times sublimed with ☉, *Sal Niter*, and †, three pounds of (*Vegetable*) \* sublimed three times with ☉, clear and white, one pound and a half, being ground together and alcolized, sublime them in a Sublimatory nine ☿s in ☉: Being cold, draw off the Sublimate with a Feather, and with the rest sublime, as before: This Operation repeat four times, till no more sublimes, and a Black Mass remains in the bottom flowing like †; being cold take it out, and being ground again, imbibe it often in the ∇ of \* prepared according to Art (*the ♀ described in Numb. 91.*) in a ☉ Dish, and being coagulated of itself, imbibe it again, and dry nine or ten times over, till it will scarce any more be coagulated: Being ground finely upon a Marble, ♀ it in a moist place to a clear ♀, which you must rectify by ☉ in ☉ from all Feces and Sediment. This ∇ keep diligently as the best of all.

Lully made his ☿ ial ∇ of ☿ and the Stinking ♀ thus.

### 119. The Stinking ☿ ial ♀ of Lully.

Page 63. *Testam. Novissimi.*

Take of the Stinking ♀ four pounds, and put in one pound of ☿ *Vive*, put the Matter in ☉ or ☿ six ds, and it will be all converted into ∇, ∨ by ☉, and you will have a ☿ ial ∇, truly Mineral.

Ripley followed his Master in the way of making the ☿ ial ∇, as follows.

### 120. The ☿ ial Green Lion of Ripley.

Page 310. *Pupillae Alchymicae.*

Take ☿ sublimed with ☉ and common ☉, to the quantity of 20 or 40 pounds (*in my*

*opinion two or four ought to be read)* that you may have enough. Grind it well into †, and put it in a ♀ Vessel very large and strong, pour to it so many pounds of the most strong ∇ (*the Stinking ∇ is the strongest ∇ in the World, Page 138. Medullae*) as there are pounds of ♀: Shake them soundly together, and the Vessel will become so hot, that you can scarce touch it; stop it well, and let it stand nine ∂s in a cold place, shaking it strongly three or four times each ∂: Which done, put the Vessel in a Fornace of ⅆ, and with a most gentle heat ∟ away all the ∇ (∇) which keep safe by itself, then immediately add another Receiver well luted, kindle a most strong Δ, and continue it till all the Golden Liquor is wholly ∟ed. *The same ways as the ♀ ial ∇s are made, may also be made ∇s of this Kind out of the other Metals, thus.*

## 121. The Stinking Lunar ∇ of Lully.

### *In Experimento 29.*

Take of the aforesaid Mineral ∇ (*described in Numb. 104.*) as you have it in the former Experiment (*Numb. 26.*) six or eight Ounces, ∇ in it one Ounce of ⅆ, which ⅆ put into a small ⅆ to be ∟ed by ⅆ; which ∟ ceasing, increase the Δ as much as possible, and when no more moisture will with this degree of Δ ∟, cool the Vessel, receive the ∟ed ∇, wherein is the Soul of ⅆ, and secure it from respiring. *Thus also Lully prepares the ∇ of ☉.*

## 122. The Stinking Solar ∇ of Lully.

### *In Experimento 31.*

Take the ∇ or Mineral ∇ (*described in Numb. 104.*) as above, and in every pound thereof ∇ three Ounces of the Animal ⅆ prepared and ∇, as you have it in its (*Sixth*) Experiment: Which being ∇ed, ∇ therein two Ounces of ⅆ cemented, as you know, after that putrefie eight ∂s, then ∟ by ⅆ: Now that which remains at the bottom, will be like melted Honey, upon which Matter pour again some of its own ∇ ∟ed by ⅆ, so as to swim two fingers above it; putrefie for a natural ∂, then taking away the *Antenatorium*, put on an ⅆ with a Receiver, so close, as not to respire: ∟ by ⅆ, till no more will ∟, then increase the Δ a little, that part of the Δ may pass into the ∇; and lastly increase the Δ, that also the Element of Δ may pass through the ⅆ; and when nothing will ∟ with this last degree of Δ, cool the Vessel, take away the Receiver with its ∟ed ∇, and keep it well stopped. *Isaacus Hollandus made a ♀ ial ∇ sometimes with the ♀ of ⅆ, thus.*

## 123. Philosophers † made of the ♀ of ⅆ of Isaacus.

### *Cap. 99. 2. Oper. Min. Page 492. Vol. 3. Th. Cym.*

Take of the c of ⅆ one pound, of †, which must be clear and transparent as Crystal, without moisture, a fourth part, being ground, put them in a Stone Jugge, then take (*Philosophical*) † ∟ed five or six times from its Phlegme, so as to leave no Feces; empty the † into another Stone Jugge, and having put on an ⅆ, place it in ⅆ: The Jugge which the ground c is in, lute well to the beak of the ⅆ, and let the Luting be thoroughly dried: Then make Δ under the ⅆ, and ∟ the † leisurely upon the c of ⅆ; and so many pounds as you have of the c of ⅆ, so many four pounds of † ∟ upon it, and when all the † is ∟ed, let it cool gently the space of three ∂s, before you remove the Jugge, for if you remove it sooner, the †, ⅆ, and † will run over, and you will retain nothing, so vehement is that Matter, for Cold and Hot do

come together; and when you would remove it, have a  $\ominus$  Stopple ready fitted to the mouth of the Jugge, or Receiver, which you must presently lute to it, that the Virtue may not evaporate: Then set the Jugge in  $\mathcal{M}$ , let the  $\Delta$  be no hotter than your hand can well endure in the  $\nabla$  up to the Knuckles, or then may be drunk without burning, and thus keep it the space of six weeks: Then let it be cold, break it, and presently lute an  $\mathcal{X}$  to the Jugge very firmly, and put a Receiver to the Beak,  $\mathcal{A}$  in a temperate  $\mathcal{M}$ , whatsoever will  $\mathcal{A}$ , and when now no more  $\mathcal{A}$ s, take it out, and put it in  $\mathcal{E}$ , lute the Receiver again to the Beak, and first apply a gentle heat, then sometimes a stronger, till your  $\mathcal{Q}$  begins to sublime with the  $\mathcal{M}$ , as white as Snow, and hanging to the White Matter with clear Fibers, then keep it thus (*till you see it sublimes not*) in the same heat, to extract the  $\mathcal{Q}$  purely out of the  $\nabla$ : Then let it cool, take away the  $\mathcal{X}$ , take out the  $\mathcal{Q}$  being sublimed with the  $\mathcal{M}$ , which are sublimed into a Mass together, which weigh, that you may know how much  $\mathcal{Q}$  you sublimed out of the ces of  $\mathcal{C}$ , for you knew how much  $\mathcal{M}$  you put into the Jugge: Then put the Sublimate again into a  $\ominus$ , and again sublime, that you may see whether any Feces remain, for you must repeat the  $\mathcal{E}$  till no Feces remain. Keep this  $\mathcal{Q}$  till I teach you what to do with it: You must know that in that Vessel, wherein you sublimed the  $\mathcal{Q}$  with the  $\mathcal{M}$ , is the Body (*commonly called*  $\mathcal{O}$ ) or Element of  $\nabla$  with its  $\mathcal{S}$  or  $\Delta$ , this take out and weigh, that so you may the better know, how much  $\mathcal{Q}$  you sublimed also out of it, for you knew how much of the  $c$  of  $\mathcal{C}$  you had in the Jugge, so you may certainly know how much you have out of it: Then put your  $\mathcal{O}$  or  $\nabla$  into a  $\ominus$ , and pour  $\mathcal{A}$ ed  $\mathcal{F}$  upon it, and  $\nabla$  it into a pure  $\nabla$ , if it yields any Feces, pour off the top gradually, and congeal again, till it leaves no more Feces, then congeal again: Then have you your  $\mathcal{O}$  prepared with your  $\nabla$  clear as Crystal. Now take your Sublimed  $\mathcal{Q}$  and  $\mathcal{M}$ , and your clear  $\mathcal{O}$ , and grind them together upon a Marble dry, being ground, put all the Matter into a  $\ominus$  Plate, set it on a Tripes or our Calcining Furnace, and there let it stand six Weeks, and apply such a heat, as if you would keep Lead melted without congealing: Those six Weeks being expired, let it cool, then put it in a cold Cellar, and cover it with a Linnen Cloth, that no dust may fall in, and in the space of six or eight  $\mathcal{D}$ s it will be wholly  $\nabla$ ed into a clear  $\nabla$ . Now you must know, this is the Philosophers clear  $\mathcal{F}$ , for when they write our  $\mathcal{F}$ , they mean this  $\nabla$ , and when they say Philosophers  $\mathcal{Q}$ , they mean this  $\nabla$ , and it is their  $\mathcal{F}$  which they write or so wonderfully speak of.

From the Receipts we observe:

1. That Metals and Minerals volatized with Simple Mineral  $\mathcal{V}$ s are  $\mathcal{V}$ s of this Kind.

2. That these  $\mathcal{V}$ s are the same with the  $\mathcal{V}$ s of the Eighth Kind  $\nabla$ ed in Simple Mineral  $\mathcal{V}$ s, but differ from the antecedent Kind, in being made not with the  $\mathcal{V}_{sp}$  of *Philosophical*  $\mathcal{V}$ , but *Philosophical*  $\mathcal{F}$ .

3. That these  $\mathcal{V}$ s are the *Essences* or *Magisteries* of Things tinging  $\nabla$ ed in Simple Mineral  $\mathcal{V}$ s.

4. That those  $\mathcal{V}$ s being *Mineral* or *Acid*, are in Alchymical Processes better than the Vegetable  $\mathcal{V}$ s of the Eighth Kind, because stronger.

5. That the  $\mathcal{Q}$ s of Metals performed by these  $\mathcal{Q}$ ial  $\mathcal{V}$ s, have been by the Adepts sometimes called *Amalgamations*. *You must know, said Isaacus, that this is the best  $\mathcal{M}$ , that ever was found in the World, for herein is no error of Proportion*

and Weight. For Nature errs not. For when ☿ is Ved, it Ves other Metals also, as is rightly taught in other places. Nor will it V more than it is able, nor will it receive more of a Body into it, than its Nature can bear. For whatsoever has no need of it, it cannot Ve. And it is the best Amalgamation that can be found. 2. Oper. Min. Cap. 103. Page 494. Vol. 3. Th. Chym. That Bernhard in *Epistola ad Thomam* treated not of a dry but of this moist Amalgamation, I shall prove elsewhere.

6. That the V of ♀, ☉, ☿, &c. is of the same Virtue, as to the faculty of Ving, with the V of common †; this ☿ial V has been indeed more in use than the other by some Adepts, because of the more easy way of operating upon the Open Body of ☿, thoughtit be less powerful than the rest in Point of Tinging.

7. That there are diverse Kinds of Stinking Vs: The Thirteenth Kind taught us how to ∧ the most Stinking V of all, out of *Atrop*: For there the Oily Matter of the ∼<sub>sp</sub> of (Philosophical) V being Ved in ⊕, is in its M purified from all its Putrid Feculencies; but the Twentieth Kind treats of Vs less stinking, being made of the ∼<sub>sp</sub> of Philosophical V now ∅ed and sweet: The present Kind produces from the same Matter Vs of the same Name indeed, but not of the same Stinking Savour, Colour, &c. For *Philosophical* † is, by reason of the perfect ⊕ of the ∼<sub>sp</sub> of Philosophical V, Diaphanous, not of a Milky Colour, but in the M of a V it is made Milky, because the Acidity of the said † being debilitated by the Aridity of a Body Ved, cannot retain the Unctious ∼<sub>sp</sub> of Philosophical V so well as before, but in the precipitation of which the ∧ed Liquor becomes Milky; for this reason the Adepts sometimes added common ⊕ and ∅ to the Azoquean ⊕, that the said ∼<sub>sp</sub> might the better be Ved. In a word: The greater quantity of Philosophical †, or any other Mineral V stronger than this, is made use of in the making of these Vs, the less Milky, and less Stinking will the Vs be, because made not of the embrionated Stinking Matter of the ∼<sub>sp</sub> of *Philosophical* V, but of the same ∅ed by Circulation and M.

8. That these, as all other Vs, are by ∂ made sweet and transmuted into Vents of the Eighth Kind.

**The Two and Twentieth Kind.**  
**Mineral  $\Psi$ s compounded of the Philsophers  $\Phi$ , & other**  
**Simple Mineral  $\Psi$ s & Things tinging being first  $\Psi$ .**

**124. The  $\Psi$  of  $\text{♀}$  of Isaacus Hollandus.**

**Cap. 82. 3. Oper. Miner.**

I will now Son teach you how to make the *Stone, which God gives us freely*. You must know it is made diverse Ways, but I will teach you the Way which I learnt from my Father. Take of the *Stone which God gives us freely (the  $\Theta$  of  $\text{♀}$ )* as much as suffices, which  $\Psi$  in (*Philosophical*)  $\wedge$ ed  $\Phi$ , let the Feces settle, decant the  $\Theta$  from the Feces warily, and filter; draw off the  $\Phi$  with a gentle  $\Delta$ , that the Matter may remain dry; being dried  $\Psi$  it again in  $\wedge$ ed  $\Phi$ , decant, filter, and draw off, and that to be four times repeated, till no more Feces settle in the  $\text{☉}$ : Then  $\wedge$  away the  $\Phi$  with a gentle  $\Delta$ , till the Matter becomes so dry, as to flie away in the beating of it into  $\text{☉}$ , yet retains its  $\sim_{\text{sp}}$ s: Now it is prepared for  $\Psi$ . You must know Son, that this Matter is in its Nature Stiptick and Astringent, partly  $\Lambda$ , partly  $\Psi$ , and so Ved in  $\wedge$ ed  $\Phi$ , that it may retain the subtle  $\sim_{\text{sp}}$  of the  $\Phi$ , and be calcined together with the said  $\sim_{\text{sp}}$ , made more subtle, be better opened and Ved, for the  $\sim_{\text{sp}}$  of  $\Phi$  Ves well before all things. The  $\Theta$  being thus prepared, Put it in a  $\text{♀}$  Bottle or Egg, lute hermetically, but the Vessels must be filled, that there may be no space for the  $\sim_{\text{sp}}$ s to elevate themselves, set it on a Tripos, and there let it remain in a temperate heat, to subtiliate itself: Then take out the Matter, and pulverize it, put it in a  $\text{O}$ , put on an  $\text{X}$  with a Receiver to it, and so  $\wedge$  in  $\text{MB}$  whatsoever will  $\wedge$ , it will be  $\wedge$ ed in about 20 or 25  $\text{hs}$ : Then lay aside the  $\text{M}$ , take out the Feces lying at the bottom of the  $\text{O}$ , grind them very fine upon a Stone, put them in a Ving Vessel, pour all the  $\wedge$ ed  $\nabla$  to them, seal hermetically, and it will be all Ved in  $\text{MB}$  without Feces;  $\wedge$  the  $\text{☉}$  in a  $\text{O}$  through an  $\text{X}$  in  $\text{MB}$  with a moderate heat, that all the  $\nabla$  may separate itself, which keep very choicely; continue the  $\text{M}$  in  $\text{E}$ , that you may receive the Element of  $\Delta$  in the form of a very noble Citrine  $\text{a}$ ; and this must be done with a strong  $\Delta$ , lay aside the  $\Delta$  by itself very well stopped near the  $\nabla$ : The Feces being as red as Blood, take out of the  $\text{O}$ , grind them to an Impalpable  $\text{t}$  upon a Stone, put them in a  $\text{♀}$  Bottle or Egge, seal, and set it 30  $\text{qs}$  on a Tripos to be subtiliated with a temperate heat, then take out the Matter, grind it to  $\text{t}$ , put it in a Ving Vessel, pour to it the Element of  $\nabla$  (*above  $\wedge$ ed*) seal, and put it in  $\text{MB}$ , to be Ved, as before;  $\wedge$  the  $\text{☉}$  through an  $\text{X}$  in  $\text{E}$  (the Receiver must be put into cold  $\nabla$ ) increase the  $\Delta$  by degrees, till at length it be hot; so let it continue five or six  $\text{hs}$ , and in the mean time will ascend the Element of  $\Delta$  in the form of a Red  $\text{a}$ , suffer it to be cooling 3 or four  $\text{hs}$ , then take away the Receiver, keep it very well stopped, &c.

*Annotations.*

We have had diverse graduated  $\Theta$ s in the former Receipts, which have yielded us diverse  $\Psi$ s. The  $\Theta$  in this Kind is made better than all of them; for it is made of  $\Theta$  graduated in a close Vessel,  $\Psi$  according to Art, and again Ved in *Philosophical*  $\Phi$ , that by  $\text{M}$  it may be made a better  $\Psi$  than those before. In the Ninth Kind of Vegetable  $\Psi$ s the graduated  $\Theta$  of  $\text{♀}$ , made of  $\text{♀}$  sublimed and  $\Theta$  circulated, is in a close Vessel reverberated into a  $\Psi$   $\text{t}$ , which Crocus of  $\text{♀}$  then volatilized with the

$\sim_{sp}$  of *Philosophical*  $\nabla$ , makes a Vegetable  $\mathcal{V}$ . If the same graduated  $\Theta$  of  $\mathcal{V}$  be in a close Vessel reverberated into a  $\nabla$  Precipitate, and then  $\nabla$ ed, not in the  $\sim_{sp}$  of *Philosophical*  $\nabla$ , but *Philosophical*  $\oplus$ , or some other *Mineral*  $\mathcal{V}$ , it will be thereby made a  $\mathcal{V}$  of this Kind. That which is spoken of the  $\Theta$  of  $\mathcal{V}$ , must be also understood of the present  $\Theta$  of  $\mathcal{V}$  in our Receipt; where *Isaacus*  $\nabla$ es the said  $\Theta$  in *Philosophical*  $\oplus$ , depurates and graduates, which then he calcines, that is, fixes upon a Triplos being  $\nabla$  it must be  $\nabla$ ed in new *Philosophical*  $\oplus$ , and volatilized, before the  $\mathcal{M}$  of it, as appears by the Description of the same  $\mathcal{V}$  elsewhere given.

## 125. A $\mathcal{V}$ of $\Theta$ of *Isaacus Hollandus*.

### Cap. 62. 2. Oper. Min.

Take a great quantity of *Roman*  $\Theta$ , 10 or 12 pounds, rather more than less, as much as you will, and  $\nabla$  the  $\Theta$  in common  $\nabla$ ; let the Feces settle, put the clear  $\mathcal{C}$  in a Stone Vessel to be congealed, till a thin skin comes over it, then let it cool and stand three  $\mathcal{D}$ s, and you will have notable Stones of a green colour clear as Crystal; take out those Stones, and put them in small  $\ominus$  Vessels in a clean  $\mathcal{M}$ B to dry, the  $\mathcal{M}$ B must have such a heat as is of the Sun in the middle of Summer, and your Stones will be turned into a white  $\mathcal{S}$ , which  $\mathcal{S}$   $\nabla$  in common  $\wedge$ ed  $\nabla$ , and let the Feces settle, decant the clear into a clean Vessel, as before, and let it be congealed, as before; this repeat, till you can see no Feces left; when you have thus washed and made your  $\mathcal{S}$  white, you may be assured your  $\Theta$  is rightly prepared. Now take the white  $\mathcal{S}$  of  $\Theta$ , put it in a  $\ominus$  Vessel with a Neck pretty long, and seal the Neck with the Seal of *Hermes* so, that no  $\Delta$  can either pass out or in; and then put it in a Plate with sifted  $\mathcal{E}$  upon a Fornace, put  $\Delta$  under, and put a Burning Lamp under the Fornace, adding such a heat as the Sun yields in the middle of *March*, and thus keep it, till you see your Matter grow yellow, and continue it in the same heat, till it be perfectly ruddy, then increase the  $\Delta$  a little, that is, put under one Lamp more, and thus continue it eight or ten  $\mathcal{D}$ s, and then see whether your Matter begins not to be red, if it begins to be red, increase your  $\Delta$ , and so continue it eight or ten  $\mathcal{D}$ s: But if you gain nothing in redness, increase your  $\Delta$  with yet one Lamp, and so proceed gradually always one Lamp being kindled, till your Matter be as deep a red, as a Rose or Ruby; it being now so deeply red, suffer it even thus the space of eight or ten  $\mathcal{D}$ s in the same heat; when you see your Matter remains in the same state, take it out of the Plate with  $\mathcal{E}$ , and empty it into another strong  $\ominus$ , pour a good quantity of (*Philosophical*)  $\wedge$ ed  $\oplus$  upon it, and put it *in*  $\mathcal{M}$ B, let it boil, and stir it with a Wooden Spatula three or four times every  $\mathcal{D}$ , and thus continue it four  $\mathcal{O}$ s, then let it cool, and pour off the clear; and again pour on  $\wedge$ ed  $\oplus$ , and that repeat three times; then throw away the Feces, and draw off the  $\oplus$  through an  $\mathcal{X}$  *in*  $\mathcal{M}$ B, till your Matter become altogether dry; pour on new  $\oplus$ , and do as before, and that so long, till no more Feces remain in the  $\mathcal{C}$ : Then congeal it into a dry  $\mathcal{S}$ , which put into a good thick  $\ominus$ , and putting on an  $\mathcal{X}$  with a large Head,  $\wedge$  in order to obtain first Saffron Coloured  $\sim_{sp}$ s, then a Red  $\mathcal{S}$ , lastly, white  $\sim_{sp}$ s, then let it cool, take away the Receiver, and keep that truly blessed  $\mathcal{S}$  which is in it. Take away the  $\mathcal{X}$ , and in the Pot you will find a Matter white as Snow, and clear as Crystal, &c.

*The way of making of this  $\mathcal{V}$ , we will consider in its several Branches.*

*The first is concerning the choice of  $\Theta$ , which Reason requires as well as the antecedent Receipt to be graduated, that is,  $\nabla$ ed either in the  $\sim_{sp}$  of *Philosophical**

∇, or Philosophical †, and Crystallized, for the √ of common ⊕, Ved in common ∇, and ∘ed, in a close Vessel to a most red colour, is altogether Impossible, and of no Efficacy neither; for nothing but the common Acid or common √<sub>sp</sub> of ⊕ is extracted out of common ⊕, be it never so well ∘ed and calcined: ⊕ therefore well Purged in common ∇, is to be chosen according to the present Receipt, but after that, according to the antecedent well Ved in Philosophical †, that it may be thereby made graduated ⊕, and the fit Matter of this √.

The second Branch treats of the √ or † of this graduated ⊕ into redness: Concerning which, the former process was too obscure, but the present or later clear enough: This √ is the true and Philosophical way of fixing this ⊕, and that chiefly, because citrinity and redness follow blackness and whiteness, the true signs of volatilization as well as †, of which though Isaacus said nothing in both the Receipts, yet other Adepts have mentioned these Colours in the fixing of ⊕. Take that Stone, said Ripley, Cap. 7. *Phil. Cupri Stillicidium* (the Green Lyon of Fools, or common ⊕ graduated) and put it, being ground into a Philosophers Egg, and proceed upon it by the way of √, as was declared in the Process of *Rebis*, and continue the Stone upon the Δ, till after blackness and whiteness, it is turned into a red ‡, which many call ⊕ *Rubificated*.

But here rises some doubt, in that the Red Colour of this Calcined ⊕, seems to be by Isaacus himself called Λ, not in the least √. This Matter, said he, will remain red for ever, and not √, for if it should be √, it would be altogether corrupted, for it must be Ved into ∇, and √ed through an ✕, Cap. 65. To disperse this Cloud, you must know, the meaning of Isaacus is, that ⊕ calcined, or by what way so ever reduced into redness, remains red, but not also √ because it must be Ved in Philosophical †, and √ed through an ✕. For we find the like, if not the same Phrase, concerning the redness and fixity of the Philosophers Stone, which will easily remove the aforesaid doubt: When the Stone is perfect, said he, it ought to remain in that State now and for evermore. After Perfection, it cannot be changed for better nor for worse, but will remain a King for ever. Wherefore, if any Man has prepared the true *Philosophers Stone*, no Multiplication follows after; wheresoever Multiplication follows after Perfection, there is not the *Philosophers Stone*, nor is there a true Stone. It may be a Medicine, or other Stone, of which sort are many wherewith † is made, but it is not the *Philosophers Stone*, which we here Discourse of. When the aforesaid Stone is perfect and prepared, it ought to remain in that State for ever, Cap. 127. 1. *Oper. Miner. Page 407. Vol. 3. Th. Chym.*

As to the Permanence of the red colour in the *Philosophers Stone*, he declares the following Notions: In Multiplication, said he, no blackness intervenes, nor do any Colours of the World shew themselves, nor any Whiteness, nor in ∇ does any thing shew itself besides redness, nor in † does any Colour shew its self except its own, that is, an egregious redness: For the Stone has no other Colour but redness, for it is one only substance, one single matter, and as the Heaven invincible: You must also know, thought were sublimed, it would not be deprived of all its fixity, for when the Stone is made and prepared in the utmost vertue of it, then can it not be changed out of its own Essence into another, for if the Stone could be changed or drawn out of its own Essence into another Essence or Nature, it would not be the *Philosophers Stone*, nor one single Matter, nor a glorified Body; no, no, understand my Discourse rightly, &c. Cap. 72. 1. *Oper. Min. Page 355. of the same*

Volume.

Isaacus being perhaps persuaded of an unalterable constancy of redness observed in the Multiplication of the Stone of higher Degree or Kind, concludes the Philosophers Stone to be altogether and absolutely immutable: which Opinion to defend in every part, he has sooner ventured to deny the volatilization itself of the Stone, than give way to the abiding of fixity in Multiplication: You must know, said he, if the Stone were sublimed, yet would it not be deprived of its fixity. Truly, he has chosen rather to prevent his own Senses (for he himself has in the same place taught how to volatilize the Philosophers Stone, with some shining  $\forall$ ) and the Sense of the Word Fix (though upon this Term depends one half of all the Operations in the more secret Chymy) than relinquish this fallacy derived from a Paralogism. The Stone, said he, may be so often opened as aforesaid, and after that sublimed, and again condensed so as to unite its parts, which we call  $\text{II}$ ; we term it indeed  $\text{II}$ , but it is not  $\text{II}$ , but only Condensation, so, as that all the subtle parts of it are again forced into an Union jointly together, as they were at first, and the Stone will again expect  $\Delta$ , and we may again make  $\text{H}$  with it, as we did before. Cap. 76. read 73, 74, 75. Chapters of the same Book.

What we have against this Opinion, we will reserve for the Third Book; in the mean time it will be requisite for you to observe this one thing: That the Matter of Calcined  $\Theta$ , as also of the Philosophers Stone, multiplied, remains for ever red, but not  $\forall$ , because either of them may be volatilized with Philosophical  $\forall$ s. But let them be how they will, the  $\Theta$  of  $\text{h}$   $\forall$  the same way by the same Author, will prove that the graduated  $\Theta$  of  $\text{♀}$ , calcined to redness in a close Vessel is  $\forall$ . Take, said he, a  $\text{♁}$  Viol, put in it one half of Purged  $\text{h}$  (Sugar of  $\text{h}$  made not with common  $\text{Aed}$   $\text{♁}$ , but Philosophical) reserve the other part by itself till you have occasion, put a fit  $\text{♁}$  to the mouth of the Viol, and put the  $\text{♁}$  in sifted  $\text{E}$  in a Fornace, of *Tripes Arcanorum*, or on a Fornace wherein you calcine  $\text{♁}$ s; give it a  $\Delta$  as hot as the Sun is at Mid-summer, no more, except by chance a little hotter or colder, provided it be not so great as to melt the Lead, for so your Matter would be liquid as  $\text{♁}$ , and should it stand so the space of 12  $\text{ds}$ , all the  $\text{♁}$  would fly away, and the Matter be corrupted, for the  $\text{♁}$  of it is not yet  $\forall$ , and on the outside only, and therefore the Matter is most easily melted, and though it be pure, yet is it not  $\forall$ ; wherefore the  $\Delta$  must be so gentle as not to melt the Matter; let it stand so the space of Six Weeks, after which take a little, project it upon a hot Iron, if it presently melts and fumes, it is not yet  $\forall$ , but if it remains, the  $\text{♁}$  of it is  $\forall$ : Then increase the  $\Delta$  notably, till your Matter becomes citrine, and so continually till it grows red, still increasing the  $\Delta$  till it attains to the colour of Rubies; increase till it is red hot, and then is it  $\forall$ , and prepared for Infusion, with the Noble  $\nabla$  of Paradise (the  $\forall$  described in Numb. 114.)

Besides this, there is indeed another way also of calcining Philosophical  $\Theta$ , which is done in an open Vessel; thus graduated Verdigre is calcined to redness before the  $\text{M}$  of it, in the preparation of the  $\text{♁}$  of  $\text{♀}$  of Basilius, as we have observed in the precedent Kind, but this belongs not to this place, for the  $\text{c}$  remains  $\text{A}$ , not  $\forall$ , which way of Calcining was invented meerly for the separation of the Phlegme.

The third Branch consists in a new  $\Theta$  of this  $\forall$   $\Theta$  in Philosophical  $\text{♁}$ , for which Reason this  $\Theta$  is volatilized again, and made fit for  $\text{M}$ , in the former Receipt, this  $\text{z}$  is wholly omitted, but more exactly described in the latter Process.

*The fourth Branch is the single, and frequent  $\mathbb{M}$  in the several ways of making all these Stinking  $\mathcal{V}$ s, yet this excepted, that out of this graduated,  $\mathcal{V}$ , and again volatilized  $\Theta$ , the  $\sim_{sp}$  ascends not White, but of a Saffron Colour (because more Mature) before the Red  $\mathfrak{s}$ ; and lastly, the White  $\sim_{sp}$  appears also, being extracted out of the  $\Theta$  or White Body.*

Lastly, these words following do prove, that the same  $\mathcal{V}$ s may be also made of any other Metals. But if you would extract an  $\mathfrak{s}$  out of Metals, as has been taught of  $\Theta$ ; you must  $\mathcal{V}$  your Metal in  $\nabla$ , and make it precipitate, and wash away the Saltness of it with common  $\nabla$ , and being dried, put into a  $\circ$  with a long Neck, and congealed, and put upon a *Fornace* with Sifted  $\mathfrak{E}$ , make a  $\Delta$  under it as for  $\Theta$ , till the Metal be altogether red, and till the inside of it is turned outward: Then  $\mathcal{V}$  it in  $\mathcal{A}$ ed  $\mathfrak{F}$ , as the  $\Theta$ , and *Congeval*, till no more Feces remain: Then  $\mathcal{A}$ , and the Metal will wholly  $\mathcal{A}$  into a Red  $\mathfrak{s}$ , and it is the perfect  $\mathfrak{s}$  of the *Philosophers*, but the  $\mathfrak{H}$  of it is not so high, as of the  $\mathfrak{s}$  which was first  $\Theta$ : And the  $\mathfrak{s}$  of every Metal you must Multiply with the  $\mathfrak{s}$  of  $\Theta$ , as aforesaid: And the  $\mathfrak{s}$  is very easily made after the same manner out of  $\mathfrak{h}$ , and the  $\mathfrak{H}$  of it is very high: Give thanks to God, Work, and remember the Poor, dispense the gifts of God to your own Salvation, *Cap. 80. 2. Oper. Min. Page 478. of the same Volume.*

All Metals, *said he, Cap. 67. of the same Work*, even  $\mathfrak{Q}$  and  $\mathfrak{C}$ , will become red as blood, for the inside of all Metals is red, one more red than another: When therefore they are brought to redness, they must then be  $\mathcal{V}$ ed (in *Philosophical*  $\mathfrak{F}$ ) and again congealed, till they be free from any Feces, and yet contain their Elements together perfectly; for when they are brought to that pitch, nothing remains, save only Feces; for the  $\nabla$  (the  $\Theta$ ) being made subtle and liquid, is likewise  $\mathcal{V}$ ed, when you have made it subtle by  $\mathcal{V}$ ing and Coagulating so, as that no more Feces remain. Thus you may  $\mathcal{A}$  it through an  $\mathfrak{X}$  into a Red  $\mathfrak{s}$ . As you were here taught concerning  $\Theta$ , so must you also do with all Metals, as also  $\mathfrak{Q}$ , when it is  $\mathcal{V}$ ed in  $\nabla$ , and precipitated, the Saltness washed away and dried, put it in a  $\circ$ , as was said of  $\Theta$ , and done moreover so, as was taught before concerning  $\Theta$ . And that which is here declared of Metal, you may also do with  $\mathfrak{S}$  (*and all other Minerals.*) Open your Ears, and hearken, and open your Mind, it was never heard that such a Work should be done with so little Pains.

*Here I would advise you to take Notice of the difference between the  $\mathfrak{s}$ s of  $\Theta$  and other bodies; the like  $\mathfrak{s}$  is produced from all Metals as from  $\Theta$ , yet with this difference, that  $\Theta$  in the  $\mathbb{M}$  of its  $\mathfrak{s}$ , leaves an  $\nabla$  or  $\Theta$  behind it, wherewith the  $\sim_{sp}$  and  $\mathfrak{s}$  of it are  $\mathcal{V}$  into the *Philosophers Stone*; but Metals and the rest of the Minerals not so, they totally ascending into  $\sim_{sp}$  and  $\mathfrak{s}$ , no  $\nabla$ ,  $\Theta$  or  $\Theta$  remaining, whereby to be  $\mathcal{V}$  into the Stone:  $\Theta$  therefore is that alone, which has all things in it, relating to the Perfection of itself, whereas the  $\mathfrak{s}$ s and  $\sim_{sp}$ s of the rest are forced to borrow  $\mathcal{V}$  bodies elsewhere for their  $\mathfrak{I}$ s. You must know, *said he*, when you would reduce the  $\Theta$  of Metals to an  $\mathfrak{s}$ , the same as has been said of  $\Theta$ , the Elementary  $\nabla$  of Metals will  $\mathcal{A}$  together, with the  $\mathfrak{s}$  red as blood, but that the  $\nabla$  of  $\Theta$  does not, the  $\mathfrak{s}$  separates itself from the  $\nabla$ : God has vouchsafed such a blessing, that the *Philosophers Stone* may be made of it alone without Addition, translating all Metals into true  $\Theta$ , but the  $\mathfrak{s}$  of it must be  $\mathcal{V}$  with the  $\nabla$  (its own  $\nabla$  or  $\Theta$ ) but that is not so with Metals, the  $\nabla$   $\mathcal{A}$ s together through the  $\mathfrak{X}$ , and the whole Body is converted into  $\mathfrak{s}$ , translating all Metals into true  $\Theta$ : Herein do all the *Philosophers**

agree. An  $\text{⌘}$ , *he goes on*, is also made of  $\text{⚗}$ , and of  $\text{⚔}$ , but their  $\text{∇}$  goes over together, and their whole Body turns into  $\text{⌘}$ , and remains an  $\text{⌘}$  for ever, and with this  $\text{⌘}$  you may do wonderful things, which here to recite would be too long. You know also what is written of  $\text{⚔}$  and the  $\text{⌘}$  of it. Yet must my Son know, That the  $\text{⌘}$  of  $\text{⚗}$  is much better in all works, wherein the  $\text{⌘}$  of  $\text{⚔}$  is used. This is a Secret. *Cap. 69. and 70. of the same Work.*

*An Example, That Metals wholly ascend into  $\text{⌘}$ , he brings in the following Chapter, namely the 70th, which we will name.*

## 126. The Circulatum Majus of Isaacus.

*Cap. 70. 2. Oper. Min. Page 474. Vol. 3. Th. Chym*

Take this  $\text{⚗}$  (*the Metals sublimed in the Philosophical  $\text{∇}$ s aforegoing*)  $\text{∇}$  it in  $\text{∇}$ , with an equal quantity of  $\text{⊕}$  and  $\text{⊙}$ , being  $\text{∇}$ ed, put the  $\text{⌘}$  in a  $\text{⊖}$  Vessel, put on an  $\text{⌘}$ , set it in Sifted  $\text{⊕}$ , give first a gentle  $\text{Δ}$ ,  $\text{∧}$  the  $\text{∇}$  from it, then the  $\text{⚗}$  will sublime upwards into the  $\text{⌘}$ , when it will sublime no more, take it away; take the  $\text{⚗}$  out of the  $\text{⌘}$ , put it in a  $\text{⊖}$  with a long neck, as you did with the  $\text{⊕}$ , put it in a Vessel with Sifted  $\text{⊕}$ , light your Lamp under it, so leave it, till it be perfectly red, as has been taught of  $\text{⊕}$ ;  $\text{∇}$ e, Congeal, being clean,  $\text{∧}$  it into a red  $\text{⌘}$ , as has been said of  $\text{⊕}$ , but all the  $\text{⚗}$   $\text{∧}$ s into  $\text{⌘}$ , so as to leave no  $\text{∇}$ .

*The  $\text{∇}$  immediately antecedent in Numb. 125, is in all things clear, except the first Branch of it, wherein is omitted the necessary  $\text{⊕}$  of  $\text{⊕}$  in Philosophical  $\text{⊕}$ , before the  $\text{∇}$  of it into redness or  $\text{⊕}$ . The first  $\text{∇}$  of this Kind is imperfect, not indeed in this, but in another Branch, insomuch as it is not therein declared, that  $\text{⊕}$  must after the  $\text{∇}$  of it, be again  $\text{∇}$ ed in Philosophical  $\text{⊕}$ . In this present third, Thought be said, that it ought to be made according to the rule of the precedent  $\text{∇}$ s, there is no mention at all made of Philosophical  $\text{⊕}$ , yet without it,  $\text{⊕}$  can neither be  $\text{∇}$  into redness, nor when  $\text{∇}$ , be again Volatalized or  $\text{∧}$ ed. The Receipts therefore must be compared as often as the Adepts have either through too much fear or envy left us them imperfect: It is enough, if by comparing them together, we can pick out their meaning or intention, being not fully enough expressed in every circumstance, the terms being either too obscure, or altogether omitted. Bodies in this Kind are to be  $\text{∇}$ , and then volatilized by Mineral  $\text{∇}$ s, as  $\text{⚗}$  and  $\text{⚔}$ , in the Ninth Kind, are first  $\text{∇}$ , and then  $\text{∧}$ ed in the greater Circulatums by vegetable  $\text{∇}$ s: This light borrowed from the said Ninth Kind, will dispel all the Obscurities and Doubts of this Kind.  $\text{⊕}$  therefore purged with common  $\text{∇}$  by  $\text{⌘}$ s and Coagulations, must first be graduated, that is several times  $\text{∇}$ ed in Philosophical  $\text{⊕}$  and coagulated according to the Receipt in Numb. 125, as  $\text{⚗}$  is  $\text{∇}$ ed in the  $\text{∇}$  of  $\text{⊕}$ , circulated in the Circulatum majus of  $\text{⚗}$ . This  $\text{⊕}$  being graduated in a close Vessel, must be  $\text{∇}$  into a most red  $\text{⌘}$ , and being  $\text{∇}$ , then  $\text{∇}$ ed and coagulated in Philosophical  $\text{⊕}$ , that it may again become  $\text{⊕}$ , as  $\text{⚗}$  being  $\text{∇}$  in its own Circulatum, is again made  $\text{⊕}$  by virtue of the  $\text{∧}_{\text{sp}}$  of Philosophical  $\text{∇}$ . At last the  $\text{⊕}$  is to be  $\text{∧}$ ed into its  $\text{∧}_{\text{sp}}$ s. Now by knowing the method, it is manifest that the mystery of the Receipts consists in the  $\text{⊕}$ , but to remove all scruple from these most excellent  $\text{∇}$ s, we will prove by the very words of Isaacus himself, that he meant not a common but Philosophical  $\text{∇}$ . Have not I taught you, said he, how to draw all Metals through the  $\text{⌘}$ , so as to  $\text{∧}$  wholly into  $\text{⌘}$ , leaving nothing; but that alone does the strong  $\text{∧}_{\text{sp}}$  of  $\text{⊕}$ , and makes them (Metals) to be perfectly separated and rectified from their Feces, within and*

without, as I taught you, and that the inside should be outward, and the outside inward, and then they are so resolved and subtle, that the Elements cannot be separated one from another; if you sought all the means in the world, you would not be able to separate these Elements, by reason of their subtilty, cleanness and resolution; and when they have the subtle penetrating  $\oplus$  with them, they pass all together through the  $\times$  with the  $\oplus$ ; but if you should put them to  $\Delta$ , and any  $\sim_{sp}$  of  $\oplus$  (*in sufficient quantity*) was present, they (*the Metal and  $\oplus$* ) would be forthwith  $\vee$  together; and because the  $\oplus$  is copiously in their clean, open, subtle Body, they  $\sphericalangle$  into  $\otimes$ , and the  $\sim_{sp}$ s of the  $\oplus$  are  $\vee$  with the Body: Now you must know thdt the  $\sim_{sp}$  of  $\oplus$  is more Subtil than all things in the World, truly, a thousand times more subtle than the QE of  $\vee$ , it cannot be contained in any Vessels, but it is easily half  $\vee$ , and therefore it easily fixes the thing to which it is applied, as it is demonstrated in the Vegetable (*Work*) where the Discourse is of  $\vee$ , and the Nature of it, where you will be sufficiently instructed what  $\oplus$  is, and the  $\sim_{sp}$  of it, how all things are Ved and ascend. *Cap. 77. 78. 2. Oper. Miner. Page 477. Vol. 3. Theat. Chym.* You must know, *said he elsewhere*, this is the greatest Secret in this Art, for the middle parts of  $\oplus$  are of so great Virtue as to be incredible, by reason of their great Subtilty, for every thing they are mixed with, becomes exceeding subtle and penetrable, wherefore they make the (*Philosophers*) Stone a thousand times more subtle than it was before, and more penetrable, and the subtle parts mix themselves with the Stone, for they are of one Nature, and are both clean and subtle, and are mixed together, as  $\nabla$  with  $\nabla$ , and it is a Medicine of that Nature, as to make every thing  $\vee$  which it is mixed with, and of its own Nature wherein it is; and thus are the subtle parts (*of Philosophical  $\oplus$* )  $\vee$  in the (*Philosophical*) Stone, and are made of one Nature with the Stone, and they make the Stone as fusible, as an Artist can wish, as he oftentimes  $\vee$ s the Stone in  $\oplus$ , and congeals it, for as many or few  $\sim_{sp}$ s remain in the Stone, the more fusible is the Medicine: Wherefore I have taught my Son how to make his Stone so fusible, as thereby to bring  $\wp$  to  $\odot$  and  $\mathbb{C}$ ; and it is a great Secret, known to few, peruse this Lecture diligently, what vertue there is in  $\oplus$ , and what with the middle matter of  $\oplus$  may be made. *Cap. 51. 1. Oper. Min. Page 337. Vol. 3. Th. Chym.*

*That  $\oplus$ , which is a thousand times more subtle than the QE of  $\vee$ , or  $\sim_{sp}$  of Philosophical  $\vee$ : The  $\sim_{sp}$ s of which makes the Philosophers Stone a thousand times more Subtil: That is of one Nature with it; and fixes every thing it is mixed with; you your selves will say is no common  $\vee$ , but another of more excellent quality. Isaacus moreover  $\vee$ s and coagulates the Stone in this  $\oplus$ , so oft, till it is converted into  $\otimes$ , which will be no more congealed. Cap. 51, 59, 107. of the same Book. With the same  $\oplus$  also he made Metals fat, and transmuted them into  $\otimes$ s, thus he Ved and coagulated  $\wp$  so often continually in New  $\oplus$ , till an  $\otimes$  was made thereof as red as blood, as Cap. 54. of the same Book. Sometimes also he did with the same  $\oplus$  reduce  $\wp$  to the consistence of an excellent White  $\otimes$ , out of which he then  $\sphericalangle$ d a White  $\sim_{sp}$ , and a Red  $\otimes$  apart, and not immixible together, so subtle, as that he advised the Artist to have a care, lest these  $\otimes$ s should condense again by too much Rectification, for then being forced with too strong a  $\Delta$ , the greatest part of them would by reason of their great Subtilty penetrate the  $\ominus$ , and so be lost. Cap. 126, 128, 1. Oper. Min. Page 406. Vol. 3. Th. Chym. Who can expect such and so great things from Common  $\oplus$ ? The same  $\oplus$ , that Ved the  $\vee$  Metal  $\wp$ , and divided it into  $\sim_{sp}$  and  $\otimes$ , the Constitutives of the Stone out of  $\odot$  alone; the same also is required*

to  $\forall \forall \Theta$ , and  $\wedge$  it into  $\sim_{sp}$  and  $\otimes$ , the constitutives of the Stone out of  $\Theta$  alone, of the making of which in the Third Book of Alchymical  $\mathbb{R}$ s.

That this  $\otimes$  of  $\Theta$ , shews light by  $\rho$ , affirms Trismosinus, who has described the said  $\otimes$  thus.

### 127. The $\otimes$ of $\Theta$ shining by $\rho$ , of Trismosinus.

#### Libro Gangeniveron, sive novem Tincturarum in Tinctura prima.

Take of the best *Hungarian*  $\Theta$  twelve pounds, grind and  $\forall$  it in pure clean  $\nabla$ , or Rain-water  $\wedge$ ed, let the Feces settle, decant the  $\approx$  into a  $\circ$ - Dish, placed in a Brass Bason full of  $\approx$ , put the said Bason in  $\mathbb{M}$ , and draw off the  $\nabla$  to a thin skin; let it cool, and stand three  $\delta$ s in a cold place, and in the mean time you will find green Stones, which take out, the remainder draw off again to a thin skin, and let it Crystallize, and this seven times repeat, put the Stones in a Stove of the same heat as the Sun in Dog-days, and in such a heat they will turn into a White  $\ddagger$ . The  $\Theta$  being thus prepared, put it in a  $\mathcal{O}$ , with a long neck, well Sealed, in  $\mathbb{E}$ , under which put a Lamp, so as that the heat exceed not the Sun in *March*, thus leave it, till the  $\Theta$  begins, to be yellow, being yellow, the  $\Delta$  of the Lamp increase one Degree, and thus leave it ten  $\phi$ s, or till it begins to be red, then again increase the  $\Delta$  in the Lamp another Degree, and thus continue, till the Matter be altogether red as a *Ruby*, then increase the  $\Delta$  yet ten  $\delta$ s, and the hidden part of the  $\Theta$  is now manifest, and prepared in its redness, as a  $\wedge$  Matter: The redness thus remaining, take the  $\circ$ - out of the  $\mathbb{E}$ , and the Matter out of the  $\circ$ -, and put it in a stronger  $\circ$ -, to which pour the best  $\ddagger$  well rectified, stop it well, set it in  $\mathbb{M}$ , so let it stand four  $\delta$ s, yet stirring the Matter with a *Spatula* made of *Haslewood*, three or four times a  $\delta$ , let it cool, decant the  $\ddagger$  into another  $\circ$ -, pour new upon the Matter, digest in  $\mathbb{M}$ , as before, this repeat with new  $\ddagger$  three times, the decanted  $\ddagger$  gently draw off, till the Matter remains in the form of a  $\Theta$  at the bottom, to which, pour new sharp  $\ddagger$ , put it four  $\delta$ s in  $\mathbb{M}$ , as before, to  $\forall$ e, and let that be repeated, till it be free from any sediment: Then coagulate the Matter into a dry  $\ddagger$ , and put it in a  $\circ$ -  $\mathcal{O}$ , with a wide mouth, and a large  $\mathbb{X}$ ,  $\delta$  the Receiver in a Vessel full of  $\nabla$ , lute the Joints firm, and  $\wedge$  with an open  $\Delta$ , but very gently, the space of four  $\otimes$ s, after that strongly, and the  $\sim_{sp}$ s will ascend yellow, which are called  $\Delta$ ; continue the  $\Delta$  in the same degree, till the  $\mathbb{X}$  begins to be red; then slow the  $\Delta$ , that the  $\mathbb{X}$  may be of a blood colour, then increase the  $\Delta$  still, that the  $\circ$ - may be burning hot as a red hot Iron, which keep in that heat, till the  $\mathbb{X}$  be made of a Snow Colour, then strengthen the  $\Delta$  yet more, that the  $\mathbb{X}$  may again be clear and transparent, then let it cool, remove the Receiver, and pour the  $\otimes$  into a pure  $\circ$ -, which stop well, and you will have the true  $\otimes$  of  $\Theta$  shining  $\phi$  in dark places, which keep well for your occasion. But you must know there is a White and Beautiful  $\otimes$  found in the bottom, which to its red  $\otimes$ , &c.

*This Receipt of Trismosinus agrees almost in all things with Isaacus his Description of the  $\forall$  made of  $\Theta$ , so that it seems to me to be borrowed of Isaacus, especially because the same phrase of Isaacus of the  $\wedge$  redness of Calcined  $\Theta$  is retained: Those things therefore, which were observed before upon the  $\forall$  of Isaacus, do also hereto relate; but we added this, because Trismosinus does more assure us, that this  $\otimes$  shines in darkness, concerning which quality of his  $\forall$ , Isaacus was silent. Ripley made  $\forall$ s of this Kind this way.*

## 128. The Circulatum Majus of Ripley.

Page 395. *Accurtationum.*

The time of true  $\Psi$  and Alteration is completed in the space of Six Weeks, but it may be done in a shorter time by half, and that by the acuition of our  $\varphi$ ial  $\nabla$ s, that is, the white and red  $\nabla$  (*the milk and blood of the Green-Lyon in Numb. 59.*) with common  $\mathfrak{z}$ , which thus do: Fix and Calcine the  $\mathfrak{z}$ , and  $\nabla$  it in our white or red  $\varphi$  (*of the said  $\mathfrak{z}$* ) so as to be all one true  $\nabla$ , which  $\nabla$ , being thus acuated, has the Power of putrefying and altering any  $c$  of *Metals*, in the space of three Weeks, and that because the two  $\Delta$ s, namely, of Nature and against, Nature, are then joined together in that  $\nabla$ .

Common  $\varphi$  being  $\nabla$ ed in *Philosophical  $\mathfrak{z}$* , or any *Mineral  $\mathfrak{z}$* , and  $\nabla$  either by  $\mathfrak{z}$  as the *Circulatum majus* of *Paracelsus*, or  $\mathfrak{z}$  as the  $\Theta$  of *Isaacus* calcined to redness, is then  $\nabla$ ed in a stinking  $\mathfrak{z}$ , and  $\mathfrak{z}$ ed through an  $\mathfrak{z}$ . He reduced all other *Metals* and *Minerals*, the same way as he did  $\varphi$ , into the greater *Circulatum*s, thus.

## 129. The Metallick Acetum acerrimum of Ripley.

Page 266. *Clavis aureae Portae.*

Having therefore these two  $\varphi$ ies, the white and red (*of the Stinking  $\mathfrak{z}$* ) practice with them either upon their own  $\nabla$  (or  $\Theta$  of the said  $\mathfrak{z}$ ) or upon the  $c$  of *Metals* prepared, for you need not trouble your self about the  $\nabla$ , provided the substance of it be  $\nabla$ : Take therefore any of them, being white, and ferment it thus: For the White Work, take the  $c$  of  $\mathfrak{z}$ , and the altered  $\nabla$  (*a Philosophical  $c$ , made of the Mineral  $\mathfrak{z}$  of  $\mathfrak{z}$* ) in equal quantity, grind them together, and temper them with the White  $\varphi$ , which we call *Lac Virginis* (*in the Description of the Green Lyon*) and sublime them very well, keep and gather that which is not  $\nabla$ , that is, so much as ascends white, and sticking to the parts of the  $\Theta$  as  $\mathfrak{z}$ , for this is that our  $\varphi$  made by  $\mathfrak{z}$  out of the white altered  $\nabla$ ; then grind it upon its own ces, tempering,  $\mathfrak{z}$ ing, and subliming it with *Lac Virginis*, till it be wholly  $\nabla$ , so as to be immovable by  $\Delta$ : This is the sublimed and  $\nabla$   $\varphi$ , for which fools take that common  $\varphi$  sublimed with common  $\Theta$  and  $\Theta$ , wherein they very much err: put it into a *Circulatory*, and pour *Lac Virginis* upon it, till it be covered, then let it be circulated and  $\mathfrak{z}$ ed through an  $\mathfrak{z}$ .

*An Example of making the altered  $\nabla$  of Metals, and the way of fixing the said  $\nabla$  he has given in  $\Theta$ .* Take  $\Theta$  calcined to  $\mathfrak{z}$  (*common Colcothar*) grind it to a most fine  $\mathfrak{z}$ , put it in an *Urinal*, pour *Lac Virginis* (*the White fume of the Stinking  $\mathfrak{z}$* ) to it, till it be covered with it, stop the *Urinal* with a Linnen Cloth, and let it stand eight  $\delta$ s, then add the same quantity of the former Milk, repeating it from eight  $\delta$ s to eight, but when it will drink up no more, let it stand in the cold well stopped, till a Crystalline  $\nabla$  appears in the superficies of it, like Eyes of Fish. Seperate this  $\nabla$  from the thicker parts resided in the bottom, and put it (*this graduated  $\Theta$  made not indeed of the  $\mathfrak{z}$  of Philosophical  $\nabla$ , nor Philosophical  $\mathfrak{z}$ , but the Stinking  $\mathfrak{z}$* ) in a *Philosophical Egg*, to digest (*calcine*) discreetly, till it be perfectly  $\nabla$ , then increase the  $\Delta$ , till it be perfectly citrinated, and still increase it, that it may be Rubified in the form and colour of *Sanguis Draconis*.

*Lastly, for a conclusion, we will add the Circulatum Majus of Isaacus, made of  $\mathfrak{z}$ s, which being most clear in the graduation,  $\mathfrak{z}$ , and volatilization of it, will*

help to illustrate those things which have perhaps remained more obscure in the antecedent, and make the Receipts in this Kind more clear.

### 130. The Circulatum majus of *Isaacus*, made of ♁.

#### Cap. 88.3. Oper. Min.

Take *Hungarian* or *Spanish* ♁ ten or twelve pounds, prepare it upon a Stone, with (*Philosophical*) ♁ ∨ed, as Painters do their Colours, pour a good quantity of the (*aforesaid*) ♁ upon it, put it in ℳ, stir it well with a *Woodden Spatula*, decoct it in a close Vessel in ℳ the space of six or eight ℔s, stirring it three or four times a ℔, then let it cool and settle, filter the tinged ♁, pour on new, repeat this Work, till no more ♁ will be tinged: Draw off all the tinged ♁ in ℳ, that a † of a golden Colour may remain at the bottom. This † prepare and extract with ♁, as before; filter the ☞, and draw it off, till at length it leaves no Feces behind it, then draw off the ♁, that the rest of the Matter may remain in the form of a †. Take of this † one part, of Θ prepared one part, of *Roman* Θ dried, six parts, mix them all well, and sublime by degrees, first, with a weak Δ, secondly, stronger, lastly, most strong for the space of two ℔s; sublime the ♁ mixed with its Feces three times, then casting away the Feces, sublime with new Species, and repeat the Work three times, then ∨ the ♁ in the ∨ing ∇ for the red (*of what Description so ever in the Twentieth Kind*) the ∇ being drawn off, sublime, pour on New ∇ and sublime, and that do three times: Then take seven parts of this ♁, one part of the c of ⊙, and sublime: This ♁ being put into a *Philosophical Egg*, made of ☉ (for one of ☉ would be of little use for this purpose, because it would become soft as ♁) stop it well, and set it upon a Tripes the space of eighteen Weeks to be ∨, but the first six Weeks with a gentle Δ, the next six a stronger, the last most strong: These Eighteen Weeks being ended, take out the Matter (*being ∨*) reduce it to †, to which being put in a ∨ing Vessel, pour an equal quantity of our red burning ∇ (*of the aforesaid ∨ing ∇ for the red*) seal or stop the Vessel very well, let it ∨ and settle, then take it out, and ∨ it through an ℵ in ℳ with a very small Δ: It is necessary for the Receiver, to be well luted, and the ℵ must have a pipe in the upper part, for it must be six times ∨ed, always with new Red ∇, and your Matter will at length become thick as Honey, which ∨ in Sifted ε by degrees, and an Δ will ascend like ∇, then changing the Reciver, an ♂ of a Golden Colour will ∨ gilding the ℵ, as also the Receiver; let it continue in the same heat till the ℵ be of a Blood Colour, then take away the Receiver; stop it suddenly, put another to, and increase the Δ for the space of twenty four ♂s, till the Vessel grows red hot, in which heat, let it continue twelve ♂s, and the Matter will ascend red as blood, and at last also a red fume: These ∨<sub>sp</sub>s no more appearing, let the Vessels cool, keep the ℳ, but the Feces reverberate, &c.

Out of the Receipts these things we observe.

1. That these ∨s, made of the graduated Θs of Metals, ∨ in a close Vessel, have the like place amongst Mineral ∨s, as the greater Circulatum of Paracelsus, have amongst the vegetable ∨s. ∨ the aforesaid Circulatum in any Acid ∨<sub>sp</sub>, and you will presently make ∨s of this Kind.

2. That these ∨s are Medicines, called Λ Arcanums, Ved in an Acid.

3. That the graduated Θ of ♀, has some certain peculiar Priviledges above the rest.

1. Because in the ℳs of these ∨s, it has a ∨ Body, besides a Soul and ∨<sub>sp</sub>,

whereby the two aforesaid must be  $\vee$  into the Stone; but all the other Metals and Minerals being reduced into graduated  $\Theta$ s, have no  $\vee$  Bodies, and are divided into two parts only,  $\sim_{sp}$  and Soul; but because the Adepts found it necessary to borrow some  $\vee$  Body elsewhere for the fixing of these, they therefore more than often affirmed the possibility of making the Stone out of  $\Theta$  alone, without any Addition, thus have we heard Isaacus in the antecedent Receipts saying: God has vouchsafed such a blessing to  $\Theta$ , that the *Philosophers Stone* may be made of it alone, without Addition, it translating all Metals into true  $\odot$ , but the  $\&$  of it must be  $\vee$  with (its)  $\nabla$  (or Body) but that is not so with Metals, for their  $\nabla$   $\wedge$ s together through the  $\times$ .

But who observes not here these Words, without any Addition, to be meant of any Foreign Matter, and are so to be understood with some certain restriction? For this most red  $\&$  of  $\Theta$ , shining by  $\rho$ , and which must be  $\vee$  with its  $\Theta$  into the *Philosophers Stone*, cannot in the least be produced from  $\Theta$  alone, and that crude, being not graduated with Philosophical  $\forall$ s.

Moreover, as the like  $\&$  being  $\wedge$ ed from  $\mathcal{O}$ , and fixin the  $\varnothing$ ed, but not volatalized part of it, is called by Isaacus the Stone of  $\odot$  alone; whereas notwithstanding, he used his Philosophical  $\ddagger$  to the making of it; so the Stone may be said to be made out of  $\Theta$  alone, without Addition, though the same  $\ddagger$  was used in the preparation of it.

Lastly, it is manifest by the Kinds of almost all  $\forall$ s, that no Acid (that is, dry and incombustible Matter) can be reduced into  $\&$ , without an Oily  $\forall$ , because it must receive this unctiosity from the Unctions  $\sim_{sp}$  of Philosophical  $\vee$ .

2. Because it is of mean value, and so by the Adepts called the Stone, which God has given us freely. This Work, said Isaacus, you cannot enter upon with a little Matter, you must have at least four or five pounds of Matter ( $\mathcal{O}$  or  $\&$ ) if otherwise, the Work will be insufficient. For it is not the Work of poor men, except the Stone given us by God freely, might happily be obtained; then other Charge is not necessary, more than Vessels, Coals, and Food, till we have prepared the Stone. And the two Stones, which God has given us freely, for the White and Red Work, require but half the time, as the Matter which is to be taken for preparation sake, for before we come to  $\underline{\Omega}$ , the Stone given us freely, is already almost brought to  $\Pi$ . Cap. 17.1. Oper. Mineral. Page 313. Vol. 3. Th. Chym. The same thing is affirmed by Basilius: saying, There is no moisture in  $\mathcal{O}$ , unless it be reduced into (graduated)  $\Theta$ , which would be a Work indeed of no Profit, but much Charge, because of the great quantity of  $\Theta$  required to the making of the *Philosophers Stone*; and though there is in  $\Theta$  the desired  $\sim_{sp}$  of  $\mathcal{O}$ , of a white quality, and a Soul and  $\Theta$  of a glorious Essence, but how many Countreys, Estates and Riches, have been thus consumed, I will not reckon; but this Admonition I give my Disciples, to follow the shorter way of Nature, that they may not also fall into extream and inextricable Poverty. If you intend therefore, *he goes on*, to make the *Philosophers Stone* out of the  $\Theta$  of  $\odot$ , as many men indeed endeavour, consult with your Purses, and prepare Ten or Twelve pounds of this  $\Theta$ , and then you will finish your Work, whereas *Hungarian* or other  $\Theta$  would suffice.

3. Because it is our  $\mathcal{O}$  full of the  $\mathbb{R}$  of common  $\mathcal{O}$ . Green  $\Theta$ , said Ripley, being *Stillicidium Veneris* (or common  $\Theta$ ) is by many *Philosophers* called *Roman*  $\mathcal{O}$ , because of the abundance of its Noble  $\mathbb{R}$ , which ought to be fermented with common  $\mathcal{O}$ , Page 140. *Medulla Philos.* For  $\Theta$ , *he goes on*, is nothing else but *Stillicidium Cupri* (or droppings of Copper) in the Mynes, wherein Copper is

generated, as *Bartholomaeus* (an *English Monk and Philosopher*) said; and though it has an admirable  $\mathfrak{R}$  of redness, yet is that  $\mathfrak{R}$  polluted with an unclean terrestreity, which is called its original blemish, which hinders  $\mathfrak{O}$  and  $\mathfrak{A}$  from being made of it. Therefore, said *Raymund*, let not the Terrestrial Virtues overpower the Coelestial Virtues (*of the Sun and the rest of the Stars*) and you will have a good thing in  $\mathfrak{O}$ . Page 303. *Pupillae*.

Arnold to shew the Golden Nature in common  $\mathfrak{O}$  to his Disciple, resolved to prove it by an Experiment, in *Speculo Alchymiae*, Page 605. Vol. 4. *Theat. Chym.* where thus by the way of Dialogue. Disciple, I wonder, good Master, that you commended Brass so much, I know not whether there be so great a secret in it, I thought it to be a leprous Body, because of that greenness which it has in it: Wherefore I still admire what you said, that we ought to extract  $\mathfrak{V}$  out of this Body. Master, Son! You must know, that the *Philosophers Brass* is their  $\mathfrak{O}$ , and therefore said *Aristotle* in his Book, Our  $\mathfrak{O}$  is not common  $\mathfrak{O}$ , because that greenness which is in that Body, is the whole Perfection of it, because that greenness is by our Magistracy suddenly turned into most true  $\mathfrak{O}$ , as we know by experience; and if you have a mind to try, we will give you a Rule. Take *Aes ustum* well and perfectly rubified (*common to be Sold in Shops*) and let it drink seven times of the  $\mathfrak{A}$  *Duenech* ( $\sim_{sp}$  of *Philosophical V*) as much as it can drink, always assating and reducing (*cohobating and calcining*) then cause it to descend (*melting this  $\mathfrak{O}$  being impregnated with the aforesaid  $\mathfrak{A}$  into a Regulus*) for pure  $\mathfrak{O}$  settles as grains (*of Kermes*) red and pure; and you must know that so great a redness descends with it, as to tinge some quantity of  $\mathfrak{A}$  of a most true Colour, &c.

To alledge all, that the *Philosophers* have said of the Golden Nature of  $\mathfrak{O}$ , would be too much, peruse *Basilius* alone, especially the *fourth* and *fifth* Chapter, *De Rebus Naturalibus & Supernaturalibus*, as also in the *Elucidation of the 12. Keyes*, and you will find  $\mathfrak{O}$  more esteemed by him than any  $\mathfrak{O}$ , for his Doctrine is that the  $\mathfrak{R}$  of the  $\mathfrak{O}$  of  $\mathfrak{F}$  and  $\mathfrak{M}$ , is far better than the  $\mathfrak{A}$  of  $\mathfrak{O}$ , not indeed in its Kind, for it is one and the same in all, but that this  $\mathfrak{R}$  is in the Natural as well as Artificial  $\mathfrak{O}$  of  $\mathfrak{F}$  and  $\mathfrak{M}$  higher, and more noble in Colour, more abundant in Quantity, of easier  $\mathfrak{M}$  from its Body, in Preparation, and of less Charge in the use, than the  $\mathfrak{R}$  that is in  $\mathfrak{O}$ .

4. *Because it is  $\mathfrak{O}$  opened, not yet fused, and so of easier preparation.* You have laboured, said *Isaacus*, a long time, before this Matter is made subtle and  $\sim_{sp}$ ual enough to be sublimed: But if you could procure the Stone, which God has given us freely, there would be no need to prepare it so: But you might presently take it, reduce it to an impalpable  $\mathfrak{t}$ , and wash away the uncleanness of it with a common  $\mathfrak{V}$ , till the Matter came clear from it, then dry it again, and it would be ready for  $\mathfrak{A}$ , in which respect the Work of it is shorter. Cap. 22. Page 317. Vol. 3. *Theat. Chym.* To speak more plainly, said *Ripley*, I affirm, that the more subtle a Body is, of the easier  $\mathfrak{O}$  it is. And moreover you must know, that  $\mathfrak{O}$  ought to be performed by our Vegetable  $\mathfrak{V}$ , or some other Vegetable. And this Vegetable  $\mathfrak{V}$  (*Vegetable  $\mathfrak{V}$* ) cannot penetrate a Body, so as to complete the  $\mathfrak{O}$  of it, except the Body be first made spongy; but no Lead is so spongy, nor so subtle, as Red Lead or Minium ( $\mathfrak{O}$  calcined) and therefore if we would not be frustrated of our expectation, it is necessary for us to take Red Lead, that is,  $\mathfrak{O}$  prepared, which is more spongy and subtle, than any other Lead. For the (*Vegetable*)  $\mathfrak{V}$  will suddenly penetrate

into it, and  $\forall$  the most subtle parts of it. But now to declare further, concerning the second Body, which is *Roman*  $\Theta$ , you must know, that it is an easier thing to make the  $\mathfrak{M}$  of the Elements in a thing complexioned, which was never before forced into a hard and compact Substance by the violence of  $\Delta$ , than to perform the same in a Substance forced into a hard Mass, or in a Metallick and Stony Substance, wherein the Congalative Virtue is extinguished, and therefore in respect to the other is made Intractable, not being soft nor unctious, and consequently less obedient to  $\mathfrak{z}$  and  $\mathfrak{M}$ ; for  $\Theta$  is nothing else but, &c. Page 301. *Pupillae*. 4. *That the Adeptes in the more secret Chymy meant four things chiefly by the Stone.*

1. *The Matter of the  $\forall$  or  $\sim_{sp}$  of Philosophical  $\forall$ , of which God willing, in the Fifth Book.*

2. *All  $\forall$ s whatsoever, made with the  $\sim_{sp}$  of Philosophical  $\forall$ . Examples enough you will find in the Receipts of  $\forall$ s produced to you.*

3. *Every Matter of the Philosophers Stone; so  $\mathcal{S}$  and  $\mathcal{A}$  are in many places called Stones, but by the Stones which God has given us freely. Isaacus meant  $\Theta$  for the Red, and  $\mathfrak{h}$  for the White. Cap. 39. 3. Oper. Miner. Page 67. He has besides these two other Stones also made of Arseniek and Auripigment both graduated, of which see the Six former Chapters, 1. Oper. and Cap. 112. and 113. 2. Oper. Miner. But of these in their proper places.*

4. *Every Alchymical  $\mathfrak{R}$ , though not in the form of a Stone, but  $\mathfrak{s}$ .*

5. *That  $\forall$ s made of  $\Theta$  or  $\mathfrak{f}$  are indeed better than the rest in point of Tinging but not Ving.*

## The Three and Twentieth Kind. Mineral $\forall$ s *made of Mineral $\forall$ s compounded, and Metallick Bodies and other Tinging Things.*

### 131. The $\otimes$ of $\text{♂}$ and $\text{♀}$ of *Basilus*.

#### Libro de Conclusion. Sect. 1. Cap. 3.

Take of *Verdegrese* some pounds, and with (*Philosophical*)  $\text{‡}$   $\text{∧}$ ed make an Extraction, which is crystallized into a Noble  $\text{⊕}$ ; out of which by a  $\text{♁}$  is  $\text{∧}$ ed a Red  $\otimes$ , which  $\forall$ es  $\text{♂}$  into  $\text{⊕}$ , out of which is the Red  $\otimes$  extracted again in a long time, and with a strong  $\Delta$ ; and thus have you the  $\text{‡}$  of  $\text{♂}$  and  $\text{♀}$  together: with this  $\otimes$  is  $\text{⊕}$  graduated, and a good part of the Kings Crown obtained, a part  $\forall$ ed with a part of  $\text{⊙}$  and  $\text{⊕}$  together, and putrified in this  $\otimes$  eight  $\text{⊗}$ s, is changed into good  $\text{⊗}$ . Praised be God.

#### *Annotations.*

Thoughevery *Mineral  $\forall$*  is able enough to  $\forall$  any Body whatsoever, yet the Adepts thought good to acuate them yet more, by the addition of *Metallick Bodies*, that they might the better  $\forall$  and tinge their  $\text{⊗}$ s. In the present Receipt *Basilus*  $\forall$ es  $\text{♂}$  in the  $\text{∞}_{\text{sp}}$  of  $\text{♀}$ , described before in Numb. 113. reduces it into  $\text{⊕}$ , and at last  $\text{∧}$ s it into a Compounded  $\otimes$ . Sect. 2. Cap. 4. This  $\forall$  he calls  $\otimes$  of the  $\text{⊕}$  of  $\text{♂}$ : *Now, said he, I have taught you how to extract a clear  $\text{⊕}$  out of  $\text{♀}$ , and to  $\text{∧}$  its Red  $\otimes$ ; this  $\otimes$   $\forall$ es  $\text{♂}$  into  $\text{⊕}$ , and being yet once  $\text{∧}$ ed strongly by a  $\text{♁}$ , you will have a Noble Tinging  $\otimes$ , or  $\text{⊕}$  of  $\text{♂}$ , which is a Subject that pays Tribute to the King, and enrichs him. This  $\otimes$   $\forall$ es the Purple  $\text{∞}_{\text{sp}}$ ual  $\text{⊗}$ , and brings it over the Helm, &c. The Process of this  $\otimes$  of the  $\text{⊕}$  of  $\text{♂}$ , &c. being by its brevity too obscure, will be not a little illustrated by the following  $\text{∞}_{\text{sp}}$  of  $\text{♀}$ .*

### 132. The $\text{∞}_{\text{sp}}$ of *Universal* $\text{♀}$ made of $\text{⊕}$ of *Basilus*.

#### Labore 2. Libri Revelat.

Take Common Copper, make *Verdegrese* of it after the common way, grind it, pour to it a good quantity of  $\text{∧}$ ed  $\text{‡}$  (*Philosophical, or  $\text{‡}$  mixed with the  $\text{∞}_{\text{sp}}$  of Philosophical  $\text{∨}$* ) stir it well, and the *Verdegrese* will be  $\forall$ ed, let the Feces settle, and the  $\text{∞}$  will be very pure, clear and green: Draw off the  $\text{‡}$  in a  $\text{⊙}$  to thickness, and in a cold place a weighty  $\text{⊕}$  graduated to the highest degree will be crystallized, which again  $\forall$  in hot  $\nabla$ , evaporate the  $\nabla$  till it be thick; put it again in a cold place, and the  $\text{⊕}$  will be again coagulated: which  $\text{∞}$  and coagulation must be three times repeated, and the  $\text{⊕}$ ication of the  $\text{⊕}$  will be perfect: Let the *Phlegm* evaporate from this  $\text{⊕}$  in a Calcining Pot, and calcine it till it begins to be red, that is enough. Then take pure Flints, calcine, and being red hot, quench them in  $\text{∧}$ ed  $\text{‡}$ , repeat some certain times, till they be well calcined: Then again calcine, and when they are a little cool, pour to them (*Philosophical*)  $\text{‡}$  made hot, and let them be gradually dried. Of these little Stones thus prepared, take one part, of the  $\text{⊕}$  now calcined two parts, grind and mix, put the Matter in an Earthen  $\text{♁}$ , that will not suck up the  $\text{∞}_{\text{sp}}$ s, or in a  $\text{⊖}$   $\text{♁}$  well luted, put a large Receiver to it, and the Vessel being well luted, kindle a  $\Delta$  by degrees the space of 24  $\text{⊗}$ s, then give a stronger  $\Delta$  24  $\text{⊗}$ s more, and the Green  $\text{∞}_{\text{sp}}$ s will come over White, and the  $\Delta$  being thus continued Red

Drops at last: Keep this violent  $\Delta$ , till all the  $\sim_{sp}$ s and Drops are gone over, then put the  $\mathfrak{M}$  in a  $\circ$ , and the Vessel being very close, rectify it in  $\mathfrak{M}$  with a most gentle  $\Delta$ , and the *Phlegme* will ascend, but in the bottom of the  $\circ$  will remain the  $\mathfrak{s}$  of  $\Theta$  red and ponderous. This Work being finished, Take pure Filings of Iron, put them in a  $\circ$ , pour to them the said  $\mathfrak{s}$  of  $\Theta$ , so as to swim above them, add so much  $\wedge$ ed Rain-water, till you see that the  $\mathfrak{s}$   $\vee$ es the Iron; then draw off the *Phlegme* by  $\mathfrak{M}$ , and let the remainder crystallize in a cold place into pure  $\Theta$ , and thus are  $\sigma$  and  $\varphi$  joined together: This  $\Theta$  calcine it under a Tyle, and stir it with an Iron Hook into a fine reddish  $\mathfrak{k}$ : This  $\mathfrak{k}$  put into a  $\circ$   $\mathfrak{C}$ , well luted, and the Vessels being very close,  $\wedge$  by degrees of  $\Delta$ , as you  $\wedge$ ed the  $\mathfrak{s}$  aforesaid, and first you will have a White  $\sim_{sp}$ , which is the *Philosophers*  $\varphi$ , then a Red  $\sim_{sp}$ , which is the  $\mathfrak{A}$ , an incombustible  $\mathfrak{s}$  compounded of both the  $\mathfrak{R}$ s of  $\varphi$  and  $\sigma$  never to be separated, and this is the Blood of the *Green and Red Lyon*, with which the King their Father ought to be nourished, draw off the *Plegms* from this  $\mathfrak{s}$  in  $\mathfrak{M}$ , and it is prepared for  $\mathfrak{O}$  to be tinged with it. Take the  $\Theta$ , which is of a Beautiful Crimson Colour, grind it to a most fine  $\mathfrak{k}$ , put it in a  $\circ$ , pour (*Philosophical*)  $\mathfrak{F}$   $\wedge$ ed to it, digest three  $\mathfrak{d}$ s in a gentle heat, to extract the  $\Theta$ , wherein lye the Treasures of the whole World; without which  $\Theta$ , all labour would be in vain; draw off the  $\mathfrak{F}$  in  $\mathfrak{E}$ , and the  $\Theta$  will remain in the  $\circ$ , to which, pour the aforesaid  $\mathfrak{s}$  (*of  $\varphi$  and  $\sigma$* ) in a  $\circ$   $\mathfrak{C}$ , and the  $\Theta$  will be presently  $\vee$ ed, and then  $\wedge$  with the same violence, as before, and the  $\mathfrak{s}$  will carry its own  $\sim_{sp}$  of  $\Theta$  over with it, which rectify once in  $\mathfrak{M}$ , and it will be ten times stronger than before, and you have the incombustible  $\mathfrak{s}$  of  $\varphi$ ,  $\mathfrak{A}$  and  $\Theta$ , issuing out of one root prepared; this  $\mathfrak{s}$  is the true first Matter of Metals, and the true root from which  $\mathfrak{O}$  is generated.

*This  $\sim_{sp}$  of  $\varphi$ , ye searchers of Nature! has been to my knowledge, detrimental to many unwary men, seeking after it either too inconsiderately, or arrogantly, which to prevent for the future, I will somewhat more clearly manifest the Nature, Qualities, and Original of it. Common Verdegrese reduced into  $\Theta$  by  $\mathfrak{F}$ , then three times  $\vee$ ed in common  $\nabla$ , and coagulated, must be calcined to redness in an open Vessel, that the superfluous Phlegm may be drawn away, and made fitter for the ensuing  $\mathfrak{M}$ . But whoever calcined Verdegrese  $\vee$ ed, in Apothecaries Shops, called the flowers of Verdegrese, to redness, without the diminution of its Virtues? Who I say has  $\wedge$ ed a most Red  $\mathfrak{s}$  out of this calcined  $\mathfrak{k}$ ? Verdegrese therefore must be  $\vee$ ed not in common, but Philosophical  $\mathfrak{F}$ , in order to be not only  $\vee$ ed, but reduced also into  $\Theta$ , graduated to the highest. In the 20th Kind, Basilius  $\wedge$ s the same Red  $\mathfrak{s}$  of  $\varphi$ , ponderous as Lead or  $\mathfrak{O}$ , thick as Blood, and of a fiery quality; that is, of extream acidity, out of Roman  $\Theta$  being highly graduated, that is, either macerated, or throughly  $\vee$ ed in the  $\sim_{sp}$  of Philosophical  $\nabla$ . In the 21th Kind, We took Notice, that the same  $\Theta$  of Copper or Verdegrese being  $\vee$ ed with common  $\mathfrak{F}$ , was reduced into a graduated  $\Theta$ , not indeed by the  $\sim_{sp}$  of Philosophical  $\nabla$  alone, but with the juice of Sowre Grapes, that is, mixed with common  $\mathfrak{F}$ , or some other stronger Acid, and then  $\wedge$ ed into the  $\mathfrak{s}$  of  $\varphi$ . If Metals, Minerals, and all other Arids  $\vee$ ed in acids, and reduced into  $\Theta$ s, be so graduated with the  $\sim_{sp}$  of Philosophical  $\nabla$  or Philosophical  $\mathfrak{F}$ , that the desired  $\mathfrak{s}$ s may be drawn from them, the reason why  $\Theta$ s alone made of Copper, should be deprived of the said Priviledge, cannot easily be apprehended: It matters not whether  $\Theta$  be graduated according to the method given in Numb. 113. or according to the prescription of the present Receipt, for the same*

$\sim_{sp}$  and  $\circ$  is produced either way.

Now this  $\circ$  of  $\ominus$  being made, and diluted in common  $\nabla$ , Iron is reduced into graduated  $\Theta$ , which must like the  $\Theta$  of  $\ominus$  be also calcined into a Red Colour, and then  $\wedge$ ed into a White  $\sim_{sp}$  and Red  $\circ$ . The Method of this Process is, in Libro particul. in particulari Martis, thus: Take off the Red  $\circ$  of  $\Theta$  one part, of Spring-water two parts, mix, wherein  $\vee$  the Filings of Steel, filter the  $\approx$  warm, then evaporate it gently to the consumption of a third part, and in a cold place you shall find Crystals sweet as Sugar, the true (*that is graduated*)  $\Theta$  of  $\ominus$ , from which decant the  $\approx$ , then draw it off a little, and in a cold place you will have New Crystals, which gently calcine under a Tyle, stirring them continually with an Iron Spatula, into a  $\ddagger$  of a Purple Colour, to which pour (*Philosophical*)  $\wedge$ ed  $\ddagger$ ; extract the Soul ( $\Re$  or *Essence*) of  $\ominus$ , draw off the  $\ddagger$ , and edulcorate the Soul: This is that Soul of  $\ominus$ , which being  $\vee$ ed in the  $\sim_{sp}$  of  $\ominus$ , and united with the Soul of  $\odot$ , tinges  $\odot$  into  $\odot$ .

But of these below, The  $\Theta$  of  $\ominus$  being graduated and calcined into a Purple  $\ddagger$  in our Receipt, is without the extraction of its Soul  $\wedge$ ed into the Philosophers  $\ominus$ , and  $\ddagger$ , the true  $\circ$  of  $\ominus$  and  $\ominus$ , the  $\vee$  next fore-going in Numb. 131. Out of which, to make the present  $\sim_{sp}$  of  $\ominus$ , the  $\Theta$  must be extracted out of the  $\odot$ , with Philosophical  $\ddagger$ , which  $\Theta$  being mixed with the  $\circ$  of  $\ominus$  and  $\ominus$ , and  $\wedge$ ed together through an  $\mathbb{X}$ , is called the first Matter of Metals.

Basilius sometimes used the  $\Theta$  and  $\ddagger$  of  $\odot$ , instead of the said  $\Theta$  extracted out of the  $\odot$ . Thus.

### 133. The $\circ$ of $\ominus$ and $\ominus$ , acuated with the $\ddagger$ and $\Theta$ of $\odot$ of *Basilius*.

#### In Supplemento.

Take of the Purple Coloured  $\ominus$  (*the Crocus of  $\odot$ , des Konings Purpur Mantel*) half an ounce, of the Philosophers  $\circ$  of  $\ominus$  (*the  $\circ$  of  $\ominus$  and  $\ominus$* ) one ounce and half,  $\vee$ e, to which add of the  $\Theta$  of  $\odot$  two  $\text{ʒs}$ ; all being resolved into an  $\circ$ , rectify it by a  $\odot$ , that it may be clear and pellucid.

For the  $\sim_{sp}$  of Universal  $\ominus$ , Basilius took Copper  $\vee$ ed in Philosophical  $\ddagger$ , and crystallized into graduated  $\Theta$ , and with gentle  $\vee$ , reduced it into the true Crocus, or Red  $\ddagger$  of  $\ominus$ : But the Iron he  $\vee$ ed in the  $\circ$  of  $\ominus$  ( $\wedge$ ed out of the said Crocus of  $\ominus$ ) crystallized and calcined into the Crocus of  $\ominus$ . For the present  $\vee$  he requires  $\ominus$   $\vee$ ed in  $\Re$  Regis (*described in Numb. 89.*) and reduced into a  $\wedge$  graduated  $\Theta$ , which then being  $\vee$ ed in  $\wedge$ ed  $\nabla$ , he precipitates with three times as much of  $\ddagger$ , out of the  $\vee$  but the amalgame from thence produced, he gently calcines under a Tyle, into a Purple  $\ddagger$  or Crocus; as to the making of which here only by the by, but in the following second and third Books, we shall treat more fully of it. The way of making the  $\Theta$  of  $\odot$ , he has thus in Libro particul. in particulari Solis, *described*: Take the White Body of  $\odot$  left in the extracting of its Soul, (*the Essence extracted out of the Crocus of  $\odot$ , with the sweet  $\sim_{sp}$  of  $\Theta$  described in Numb. 28.*) reverberate it gently for half an  $\mathbb{8}$ , that it may be made corporal, then pour to it the Corrosive  $\nabla$  of Honey well rectified, which in a gentle heat will extract the  $\Theta$  in the space of ten  $\text{ʒs}$ : All the  $\Theta$  being extracted, draw off the  $\vee$  from it in  $\Re$ , edulcorate the  $\Theta$ , by repeated Cohobations in common  $\wedge$ ed  $\nabla$ ; and lastly, clarify

it with the  $\sim_{sp}$  of (Philosophical)  $\nabla$ , and you will have the  $\Theta$  of  $\textcircled{\text{O}}$ .

*Concerning this  $\nabla$  of Honey, Basilius in Curra triumphali Antimonii, Page 77. thus: Out of sweet Honey may be made the strongest Corrosive and Poison, which is to most men a thing incredible. The same affirms Paracelsus, saying: The like is to be understood in Honey, which by its elevations is made much sharper than any  $\nabla$  and Corrosive, and more penetrative than any Sublimate; such a property of sharpness it has not Naturally, but by elevation, which changes this Honey into a Corrosive. Libro 5. Archid. Page 18. and elsewhere, Cap. 14. de Morbis  $\nabla$ . Page 319. Honey of itself is innocent, but in the third elevation becomes mortal.*

*The way of making this  $\nabla$ , is not indeed in the Writings, which we have either of Basilius or Paracelsus; yet easily will a diligent Disciple learn the same, by the Principles of his Art, for either the Coelum Mellifluum of Parisinus must be Ved in  $\text{\AA}$ ed  $\text{\AA}$ , or some stronger acid, or crude Honey cohobated in Philosophical  $\text{\AA}$ , that is, common, mixed with the  $\sim_{sp}$  of Philosophical  $\nabla$ , and the Process will be shorter and better. But this  $\Theta$  of  $\textcircled{\text{O}}$  may be also made without the said  $\nabla$  of Honey, provided the  $\text{\AA}$  be so corrosive as to  $\nabla$  the remaining Body of the  $\textcircled{\text{O}}$ , thus in Labore tertio Revelat. he reverberates the  $\Theta$  of  $\textcircled{\text{O}}$ , the space of three  $\delta$ s, then calcines it with an equal weight of the  $\Theta$  of  $\nabla$ , which he washes off with  $\text{\AA}$ ed  $\nabla$ , and extracts the  $\Theta$  out of the dried  $\text{\AA}$  with  $\text{\AA}$ , which drawing off the  $\text{\AA}$ , he clarifies with the  $\sim_{sp}$  of  $\nabla$ , that is, he Ves, filters, draws off, and crystallizes it into the true  $\Theta$  of  $\textcircled{\text{O}}$ . In another place, he extracts the  $\Theta$  of  $\textcircled{\text{O}}$  by the  $\sim_{sp}$  of Universal  $\text{\AA}$ , as in Elucidatione 12. Clavium, where he affirms, that the Philosophers Stone cannot be coagulated or  $\nabla$  without this  $\Theta$ ; and that he has taught the way of making it in the fourth Key. By the Philosophers  $\text{\AA}$  of  $\text{\AA}$ , he means the  $\text{\AA}$  of  $\text{\AA}$  and  $\text{\AA}$ , not yet reduced into the  $\sim_{sp}$  of Universal  $\text{\AA}$ , or acuated with its own  $\Theta$ , and the more  $\nabla$  part indeed of this  $\text{\AA}$ , which he calls the  $\text{\AA}$ , not the more  $\text{\AA}$  part, which is called the Philosophers  $\text{\AA}$ : With this  $\text{\AA}$  he Ves the Soul or Crocus of  $\textcircled{\text{O}}$ , and converts it into potable  $\textcircled{\text{O}}$ . Libro de supernaturali Medicina. Yet sometimes he would have us take the same  $\text{\AA}$  of  $\text{\AA}$  for the  $\text{\AA}$  of Roman  $\Theta$ , the  $\text{\AA}$  described in Numb. 98. So in Libro de particulari. in particulari Solis, he reduces the white Body of the King ( $\textcircled{\text{O}}$ , left in the extraction of the Soul or Crocus of  $\textcircled{\text{O}}$ ) with  $\text{\AA}$ , which is the second Principle in order; and the  $\sim_{sp}$  of  $\text{\AA}$  (a little before called the White  $\sim_{sp}$  of  $\Theta$ ) into pure and malleable  $\textcircled{\text{O}}$ , as it was before, not in the least defective in colour and virtue.*

*Sometimes he acuates the  $\sim_{sp}$  of Universal  $\text{\AA}$ , with the  $\text{\AA}$  and  $\Theta$  of other Metals: Thus,*

### **134. The $\sim_{sp}$ of Universal $\text{\AA}$ acuated with the $\text{\AA}$ and $\Theta$ of $\textcircled{\text{C}}$ of Basilius.**

**Libr. partic. in particul. Lunae.**

The  $\text{\AA}$  of  $\textcircled{\text{C}}$  being extracted andedulcorated, dry the remainder of the  $\text{c}$  of  $\textcircled{\text{C}}$ , to which pour the same Corrosive  $\nabla$  of Honey, that you used for the  $\Theta$  of  $\textcircled{\text{O}}$ , digest gently the space of four or five  $\delta$ s, that the  $\Theta$  of the  $\textcircled{\text{C}}$  may be extracted, which you will know by the Whiteness of the  $\text{\AA}$ . All the  $\Theta$  being extracted, draw off the  $\nabla$  of Honey,edulcorate the  $\Theta$ ,  $\text{\AA}$ ing and clarifying it with the  $\sim_{sp}$  of (Philosophical)  $\nabla$ . The remainder left in extracting the  $\Theta$  of the  $\textcircled{\text{C}}$ edulcorate, and dry, then pour the

$\sim_{sp}$  of  $\text{♀}$  to it, digest fifteen  $\text{ds}$ , and proceed as with the  $\text{♁}$ , and you will have the  $\text{♀}$  of  $\text{C}$  (*of which in the Second Book, for here we use it not.*) The said  $\text{Θ}$  of  $\text{C}$  has excellent Virtues for the Body of Man, of which I shall treat in a place more convenient. In the mean time the efficacy of the  $\text{Θ}$  and  $\text{♀}$  of  $\text{C}$  you will learn by the Process following. Take the Lazurine  $\text{♀}$  of  $\text{C}$ ,  $\text{Ved}$  in the  $\sim_{sp}$  of (*Philosophical*)  $\text{V}$  (*rectified*) and coagulated; put it in a  $\text{O}$ , pour to it double the quantity of the  $\sim_{sp}$  of  $\text{♀}$  made of the White  $\sim_{sp}$  of  $\text{Θ}$ : In like manner take the  $\text{Θ}$  of  $\text{C}$  extracted and clarified, which mix with three times the quantity of the  $\sim_{sp}$  of  $\text{♀}$ , lute both the  $\text{O}$ -es, and digest gently in  $\text{MB}$  the space of eight  $\text{ϕs}$ ; have a care that none of the  $\text{♀}$  and  $\text{Θ}$  be lost, but let them be in the same quantity as they were separated from the  $\text{Δ}$ . Putrifaction being ended, mix both  $\text{Θs}$  and  $\text{A}$ , &c.

*He sometimes acuated this  $\sim_{sp}$  without Metallick  $\text{Θ}$ , and  $\text{♀s}$  only thus:*

### **135. The $\sim_{sp}$ of Universal $\text{♀}$ acuated with the $\text{♀}$ of $\text{⊙}$ and $\text{C}$ of *Basilus*.**

**Libro particul. in particul. Lunae.**

Take of the  $\text{♀}$  of  $\text{C}$  one part, of the  $\text{♀}$  of  $\text{⊙}$  half a part, of the  $\sim_{sp}$  of  $\text{♀}$  six parts, join them together, lute well, digest in a gentle heat, and a Liquor will come over of a Red Colour,  $\text{A}$  through an  $\text{X}$ , so as nothing to remain.

*This  $\sim_{sp}$  of  $\text{♀}$  he fermented not onely with the  $\text{♀s}$  of the perfect Bodies, but sometimes added to them withal the  $\text{♀}$  of some imperfect Metal, as  $\text{♁}$ , thus:*

### **136. The $\sim_{sp}$ of Universal $\text{♀}$ acuated with the $\text{♀}$ of $\text{⊙}$ and $\text{♁}$ of *Basilus*.**

**Libro partic. in partic. Solis.**

Take of the  $\text{♀}$  of  $\text{⊙}$  and of the  $\text{♀}$  of  $\text{♁}$ , equal parts of each, of the  $\sim_{sp}$  of  $\text{♀}$  the height of two Fingers above them, that the Matter may be well  $\text{Ved}$  into a Golden  $\text{V}$  of a Ruby Colour, being mixed,  $\text{A}$  through an  $\text{X}$ ; that they may become one; as they were at first from one Stem, keep it well, that nothing may evaporate.

*Besides the  $\text{♀}$  of  $\text{♁}$  he sometimes added also the  $\text{♀}$  of  $\text{♁}$ , thus:*

### **137. The $\sim_{sp}$ of Universal $\text{♀}$ acuated with the $\text{♀s}$ of $\text{⊙}$ , $\text{♁}$ , and $\text{♁}$ of *Basilus*.**

**Libro partic. in particul. Antimonii.**

Take of the  $\text{♀}$  of  $\text{♁}$  two parts, of the  $\text{♀}$  of  $\text{⊙}$  one part, mix. Take of the  $\text{♀}$  of  $\text{♁}$  three parts, of the  $\sim_{sp}$  of  $\text{♀}$  six parts, being well luted digest that the  $\text{♀}$  of  $\text{♁}$  may be wholly  $\text{Ved}$ ; there cast in a fourth part of the  $\text{♀}$  of  $\text{♁}$  and  $\text{⊙}$ , lute again, and digest till they be all  $\text{Ved}$ , then add another fourth part of  $\text{♁}$  and  $\text{⊙}$ , repeating the Work, as before, till all be perfectly mixed, and the Matter made like a thick Red  $\text{♁}$ ,  $\text{A}$  the whole through an  $\text{X}$ .

*Sometimes he fermented this  $\sim_{sp}$  after an unusual way, namely, without the  $\text{♀}$  of any perfect Metal, but meer imperfect onely, thus:*

### **138. The $\sim_{sp}$ of Universal $\text{♀}$ acuated with the $\text{♀}$ of $\text{♁}$ , $\text{♀}$ , and $\text{h}$ of *Basilus*.**

### Libro partic. in partic. Mercurii Vivi.

Take of the Soul of ♂ two Ounces, of the Soul of ♀ one Ounce, of the Soul of ☿ one Ounce, ♀ them in six Ounces of the ♀ of ♀, being well Ved, ♀ them through an ✕ without any Sediment into a Golden ▽ like to the transparent ☉ of ☿.

*Though these ♀s of Basilius may well deserve the first place among the Vents of the Adepts, yet some of the Adepts made ♀s not much inferiour to them. Isaacus Hollandus not onely the better to ♀ Bodies, but tinge them also deeper, made his ♀s of Tinging ♀s, and common ♀, but being satiated with the ♀s (Souls, ♀s, &c.) of Tinging Things. Thus made he the ♀ called,*

### 139. A Compounded ♀ ial ▽ for the Red Work of Isaacus.

#### Cap. 43.3. Oper. Miner.

Take † purged with ☉ and †, which sublime with an equal quantity of *Aes ustum*, *Crocus* of ♂, *Crocus* of ♀, and *Lapis Haematites*; of *Roman* ☉ the weight of all, and a little ☉, and repeat the ♀ seven times, every time with new Species, and the ♀ will be sublimed for the Red. Take of *Aes ustum*, ☿, *Crocus* of ♂, ♀, *Lapis Haematites*, ♂, equal parts of each; of *Roman* ☉ the weight of all, mix, and reduce to a fine †, to which pour of ♀ compleatly rectified (♀ of *Philosophical* ♀) the height of two hands breadth, digest in ♀B three ds, stirring the Matter daily, then draw off the ♀ with a gentle Δ, then increase the Δ gradually; lastly, force with a most strong Δ for the space of Twelve ☿s, that all the ♀s may ascend: This Work must be three times repeated with new Matters continually. Take of this ▽ one pound, of † sublimed for the red as much as suffices, or you can ♀e, ♀, & reserve. *Besides ♀ he sometimes added also ♀ and \* sublimed for the red, thus:*

### 140. The Philosophers ▽ made of Three ♀s of Isaacus.

#### Cap 10.3. Oper. Min.

Take of *Roman* ☉ six parts, of *Lapis Haematites*, *Crocus* of ♂, of ♀, ☿, *Aes ustum*, *Mineral* ♂, of each one part, dry well and mix, put the Matter in a ☉, and pour to it of ♀ rectified (♀ of *Philosophical* ♀) four pounds, ♀, and cohobate three times, with the ☉ pulverized: Divide the ▽ into two parts, whereof save one, in the other ♀ one Ounce of *Salarmoniack*, sublimed to redness, in ♀B, which being Ved, ♀ one Ounce of ♀ prepared; lastly, also put in an Ounce of ♀ sublimed for the Red Work: These three being Ved in the ♀ing ▽ made of ♀, you have a ▽, which is deservedly called the *Philosophers* ▽, by reason of its admirable and secret Virtues, the Miracles of which must not be described, because not convenient for certain Reasons, &c.

*The Preparation of ♀, Take of ♀ Vivum 12 pounds, to which being pulverized, pour ♀ed (Philosophical) †, let them boil gently in ♀B, the Vessel being very close the space of three ds; decant the † being now tinged warily; to the residue, pour New †, digest, and decant, and so often repeat, till no more † will be tinged: The tinged Matter ♀ gently in ♀B, to the remainder of a fourth part; from the residue, you will in the space of three or four ds in a cold Celler receive Crystals (the graduated ☉ of ♀) like ☉, clear as *Amber*, and of the colour of ☿: The remaining † evaporate into a Golden †, then ♀ the Crystals and † in the aforesaid †, and Crystallize, and that so oft, till the ♀ leaves no *Feces* behind it. This is a great*

*Alchymical Secret for the Purging of ♁. The Preparation of ♀, Take of Roman ⊕ (by which the Adepts do more than often mean that which is graduated) six or eight pounds, of common ⊖ two pounds, mix them together with three pounds of ♀, purged with ⊖ and ⊕, sublime the ♀, and that repeat three times always with new Species, keep the ♀.*

*The Preparation of Salarmoniack, Take of Salarmoniack three pounds, sublime it thrice with Roman ⊕, and Lapis haematites, with New Matters every time.*

*Though these ♃s of Isaacus are not so much esteemed, as those before of Basilius, as to the Excellency of Preparation, yet are they of no less but the same Virtue with those, as to the quality of tinging, for they are made of the same ♁s, Crocusses, and Essences of ♂, ♀, ♁, &c. as the compounded Mineral ♃s of Basilius were made of. Lully acuates the same ♃s with Metallick Essences, not indeed already made, but to be made in the preparation of the ♃, thus with the Stinking ♃, acuated with Vegetable Salharmoniack, he makes the Essence of ☾, which being mixed with the said ♃, becomes a ♃ of this Kind, and is called.*

### **141. The Compounded ∇ of ♂ of Lully.**

**Cap. 10. Practicae Testamenti majoris. Page 161. Vol. 4. Th. Chym.**

In the Power of A (God,) take one Ounce of F (clear ☾, Page 171.) well purged and refined: And that ♂ being well beaten (*extended with a Hammer*) into Leaves, cut them into small pieces, short and slender, then divide them into two equal parts, and take two Vng o-es, the Form and Measure of which, you will see in the *Chapter of Vessels*; and in one of these two, put one Ounce and a half of F. (*Menstrual* Page 171. *alleged by us before, in Numb. 67.*) I mean the eighth part of the whole *Menstrual*, then put in presently one part of F, and be careful immediately to stop the Mouth of the Vessel with its Cover, and lute the joint well, with the luting aforesaid (*in the Preparation of the said Menstrual*) or with clear and pure ☉; which done, put it in ♀ hot for three ds, that God may give you a happy d. Then take F (*the ☽ of the ♂*) and strain (*decant*) the ∇ into another clean o-Vessel, and incline the Vessel well and warily, that the ∇ of F may not be strained with the ∇, nor the ∇ troubled, and stop the said Phial wherein you put the ∇ of F, and keep it apart. Then upon the Vng Vessel of that F, which ought to be Ved (*the other part of ♂ to be √ed into a ♃*) put its ♂, which must be close and discreetly joined with the luting aforesaid; then place it upon Sifted ☽, and setting it on a Fornace, kindle your Δ and √, put the Liquor in a o- Phial, and make a Δ of Saw-dust, and when the Liquor is in a manner all √ed, strengthen the Δ a little with Coals, according to that which is used for the exact calcining of an ∇, but keep it from too much heat, for we have seen it done by the heat of the Sun; understand this well, unless you would be made a fool, give this heat continually for eleven ds, then stop the Fornace, and go to sleep, and in the Morning take your Calcinary (*which is so called because of the property of its operation*) and put in the *Menstrual* often mentioned, wherein G (*our ♀ ial* Page 171. *or Vegetable \**) was Ved (*see the ♃ below in Numb. 147.*) and you will see it operate, and the fume ascend, and the Metal calcined with *Liquefaction*, but stop it better than before with its own stopple, which goes in (to the said Calcinary) and have a care of putting it into any other heat, till it has operated by its own Virtue, and when it has wrought and is quiet, lute the joint well with common ☉ and being so luted,

put it in a hot  $\mathbb{M}$  three Natural  $\delta$ s, as you did elsewhere, because it is so expedient. Then  $\wedge$  the  $\nabla$ , and calcine the  $\nabla$  (*remaining in the bottom*) as aforesaid, and repeat so oft till all the  $\nabla$  is  $\mathbb{V}$ ed by this Method in the Form of a Liquor, and the *Ved Limus*, or  $\mathfrak{s}$  by Art  $\mathbb{V}$ ed, which is the Substance of a Body depurated by  $\nabla$ , and carried by the  $\nabla$  of the Wind, always keep apart, and when it is all  $\mathbb{V}$ ed (*and  $\wedge$ ed*) join them together, then putrefie six weeks (*to be circulated*) in a temperate heat, where the Vessel must be very well luted with its Cover, and so ought the Figure of I to be done (*the composition, or compounded  $\nabla$  of  $\mathbb{C}$ , Page 171. of the same Volume.*)

*The same way sometimes he prepares the Essence of  $\mathfrak{O}$  with the Stinking Lunar  $\mathfrak{V}$ , by addition of which, he makes the same  $\mathfrak{V}$  more acute, that is more noble.*

## 142. The Stinking Lunar $\mathfrak{V}$ acuated with the Essence of $\odot$ of Lully.

### In Experimento 30.

Take the aforesaid  $\nabla$ , wherein you have the Soul of  $\mathbb{C}$  (*described in Numb. 121.*) and  $\mathbb{V}$  in it two Ounces or one and a half of the  $\nu$   $\ominus$  of  $\mathbb{E}$ , as you have it in its Experiment (*the sixth, but produced by us in Numb. 30.*) which being  $\mathbb{V}$ ed,  $\mathbb{V}$  one Ounce of  $\mathfrak{O}$  in that  $\nabla$ , putrefie eight  $\delta$ s, then separate the  $\nabla$  by  $\mathbb{M}$ , and the Body will remain in the Vessel like melted honey, upon which Matter pour back so much of the  $\wedge$ ed  $\nabla$ , as to swim two fingers above it, cover the Vessel with its *Antenatorium*, and putrefie in  $\mathbb{M}$  the space of 24  $\mathfrak{s}$ s, then put on an  $\mathfrak{X}$  with a Receiver, lute the joints well,  $\wedge$  in  $\mathbb{E}$ ; lastly, increase the  $\Delta$  extreamly, and that which comes over, keep very close, for it is the animated  $\sim_{sp}$ , or *Soul* of the  $\mathfrak{O}$ .

From the Receipts we observe.

1. That the  $\mathfrak{V}$ s of this Kind are more noble than those of the *20th and 21th* Kinds; there the Essences or Magisteries of *Metals* were  $\mathbb{V}$ ed in Simple *Mineral*  $\mathfrak{V}$ s, but here in the same compounded.

2. That these  $\mathfrak{V}$ s differ not from the  $\mathfrak{V}$ s of the Tenth Kind, but in the addition of Acidity;  $\mathbb{V}$  a  $\mathfrak{V}$  of the said Kind in what Acid you will, and it will be forthwith transformed into a  $\mathfrak{V}$  of this Kind.

3. That these  $\mathfrak{V}$ s are by  $\mathfrak{d}$  made sweet again, and Vegetable as before.

4. That these  $\mathfrak{V}$ s are not satiated, but by their  $\mathfrak{G}$ s augmented, as well in quantity as quality *in infinitum*.

5. That the  $\sim_{sp}$  of *Universal*  $\mathfrak{O}$ , or first Matter of *Metals* of *Basilius*, is by him also called  $\mathfrak{O}$  *duplicated*, wherein the Kings Mantle is to be  $\mathbb{V}$ ed. *Sect. 1. Cap. de Sulphure Mercurii, Sect. 2. de  $\mathfrak{O}$  Phil. and Sect. 2. Cap. 4. de  $\mathfrak{O}$  Veneris*. In another place, *the  $\mathfrak{A}$  of  $\mathfrak{M}$  and  $\mathfrak{F}$  duplicated. Sect. 1. Cap. 3. de dulph. Martis & Veneris*. In another place the *Soul of  $\mathfrak{M}$  and  $\mathfrak{F}$ , as in Particul. Veneris*.

6. That this *duplicated*  $\mathfrak{O}$  is made much better by adding the Kings *Mantle*, the *Crocus* of  $\odot$ ,  $\mathbb{C}$ , and other *Metals*. That the  $\mathfrak{V}$ s of almost all Kinds are promiscuously called *Philosophers*  $\mathfrak{O}$ ies, but of these more copiously and more exactly in the *Third Book*.

7. That the  $\sim_{sp}$  of *Universal*  $\mathfrak{O}$  of *Basilius*, is the same with the *Magisteries* of  $\mathfrak{M}$  and  $\mathfrak{F}$ , made after the *Mineral* way;  $\mathbb{V}$  the *Magisteries* of  $\mathfrak{M}$  and  $\mathfrak{F}$  in the common  $\sim_{sp}$  of  $\mathfrak{O}$ , & by this simple  $\mathfrak{G}$ , you will make the same  $\sim_{sp}$  of *Universal*  $\mathfrak{O}$ .

8. That as ♂ and ♀, so also ♁ and ♃, and the rest of the *Metals*, may be made into the said first *Matters*, that is, of the same *Virtues* with the first *Matter* of ♂ and ♀, as to the faculty of *Ving*: But ♂ and ♀ are preferred for the excellency and exuberance of their *℞s*.

**The Four and Twentieth Kind.**  
**Mineral  $\mathcal{V}$ s compounded of Vegetable and**  
**Mineral  $\mathcal{V}$ s mixed together.**

**143. The Vegetable  $\Delta$   $\nabla$ ed in the Calcivative  $\nabla$  of Lully.**

**Page 363. Magiae Naturalis.**

Take of the Vegetable  $\nabla$  acuated (*the Metallick Soul of Lully, described in Numb. 5.*) one Ounce, put it in a Phial with a long Neck, into which you poured three Ounces of the Calcivative  $\nabla$  (*the Mineral  $\mathcal{V}$  described in Numb. 68.*) and suddenly cover the Phial with its Cover, luted close with  $\ddagger$ , then place it well in a  $\mathcal{M}$ B, the space of two Natural  $\delta$ s, and in that time, the whole Vegetable will be converted into Clear  $\nabla$ .

*Animadversions.*

The Adepts acuated the  $\sim_{sp}$  of *Philosophical  $\mathcal{V}$*  diverse ways, and reduced it into several as well *Vegetable* as *Mineral  $\mathcal{V}$ s* in the antecedent Kinds. Now in this 24th and last Kind of  $\mathcal{V}$ s, they mix not either common Oily or Arid, or Acid Matters, with the Unctious  $\sim_{sp}$  of *Philosophical  $\mathcal{V}$* , as they did in the aforesaid Compositions of  $\mathcal{V}$ s, but join *Vegetable* and *Mineral  $\mathcal{V}$ s*, already perfected together, in order to make  $\mathcal{V}$ s of this Kind. The like  $\mathcal{V}$  almost is made by *Lully*, and called

**144. The Vegetable Heaven  $\nabla$ ed in a Mineral  $\mathcal{V}$  of Lully.**

**Page 59. Testam. Novissimi.**

Take of the *Stinking  $\mathcal{V}$*  (*described in Numb. 99.*) one pound, add one pound, or half a pound, which will be enough, of  $\mathcal{V}$  most perfectly rectified (*Philosophical, described in Numb. 30.*) and acuated with the sublimed  $\Theta$  of  $\mathcal{F}$  (*in Numb. 17.*) or  $\mathcal{V}$ : Hold the Vessel in your hands, and do not put it on the ground or any other place, till the fury (*of the ebullition*) is over, and it is a mixture of a Vegetable with a Mineral; seal it with  $\ddagger$ , and let it stand a  $\delta$ , then put it two  $\delta$ s in  $\mathcal{M}$ B, and  $\mathcal{A}$  in  $\mathcal{E}$ , and you will have a limpid, clarified and ponderous  $\nabla$ ; then put it in a Circulating Vessel very well sealed, the space of sixteen  $\delta$ s in  $\mathcal{M}$ B conveniently, till you return, and see the  $\nabla$  well united, and at the bottom of the Vessel, in the form of a Crystalline  $\Theta$ , keep it.

*The same  $\mathcal{V}$  but of different weight he made elsewhere, he added half a part of the Vegetable  $\mathcal{V}$  to one part of the Stinking  $\mathcal{V}$  in the antecedent, but in the following  $\mathcal{V}$  he takes more of the Vegetable than Mineral  $\mathcal{V}$ .*

**145. Ice compounded of Vegetable and**  
**Mineral  $\mathcal{V}$ s of Lully.**

**Page 68. Testam. Noviss.**

Take of the *Mineral G*, or *Stinking  $\mathcal{V}$* , three Ounces, and of  $\mathcal{V}$  rectified and acuated with the  $\Theta$  of  $\mathcal{F}$  four Ounces, put them together in a  $\ominus$ , and  $\mathcal{A}$  nine times in  $\mathcal{M}$ B, and in that time it will be all converted into one, as *Ice*.

*Ripley mixed vegetable and mineral  $\mathcal{V}$ s thus.*

**146. The Aqua Mirabilis of Ripley.**

**Page 212. Philorcii.**

Take the ♁ calcined white as Snow, grind it upon a Marble, and incerate it with ♃ fortified with its Species, as is premised (*with the ♃ described in Numb. 8.*) till it be as thin paste; then put it in a Circulating Vessel, and circulate the ♁, till it is wholly dried up in the ♁; repeat the same Work, and so continue, till it has drank off the ♁ double its part and quantity in weight, which done, grind the ♁, and lay it upon a Stone, or hang it in a Linnen Bag, and put a ♁ under to receive the droppings of it, and this must be done in a place under ground, till all the ♁ is ♁ed into clear ♁; out of which, after ♁ and Coagulation, is made a wonderful Ⓣ of Nature, which the *Philosophers* call *Salt-peter*, and incombustible ♁ (*properly the ♁ Ⓣ of ♁*) which fixes any ♁: But to have perfect ♃ (*requisite for this Work*) put (*Philosophical*) ♃ in a Circulatory for a hundred Ⓛs, to be circulated with its Species, and then extract ♃ out of it (*the ♃ in Numb. 23.*) because if you put to it as much *Salharmoniack* sublimed as ♁, one drop of it, after it is perfected, suddenly kills a *Cancer* in the Flesh of Man, and if it be dropped upon ones hand, penetrates it, and ♃es every Body. Without this ♁ we profit little in this Art, and he that has this ♁, will not in the least doubt of compleating the Art: But this ♁ is made twice as strong, if an equal quantity of the Mineral ♁<sub>sp</sub>, which is the *Philosophers* acute ♁ (*the Green Lyon of Ripley in Numb. 59.*) be added to it, and then circulated upon the ♁, and upon the *Sal harmoniack* to spissity, and then ♃ed into ♁; which if done, this ♁ will be of greater value than any Ⓞ, and one of the wonderful things of this World.

*Sometimes they mixed Vegetable Salharmoniack, instead of Vegetable ♃, with Mineral ♃s. Thus,*

### **147. The Stinking ♃ acuated with the Salharmoniack of Lully.**

Take of the vegetable G. (*Vegetable ♁ or Salharmoniack*) one Ounce, put it in the Phial with a long neck, wherein you put three Ounces of E before (*the Stinking Menstrumm in Numb. 67.*) and presently stop it with its stopple, sealed with common ♁, that nothing may respire, then ♁ in a hot ♁B, the space of three Natural Ⓛs, into a clear ♃ed ♁.

*As they added Salharmoniack to simple Mineral ♃s, so also to the same compounded.*

### **148. The Stinking Lunar ♃, acuated with Vegetable Sal harmoniack of Lully.**

**Cap. 14. Practicae Test. Major. Page 163. Vol. 4. Th. Chym.**

In the power of A (*God*) take one ounce of the Compounded ♁ of Ⓛ (*described in Numb. 141.*) ♁ed through an Ⓢ, and put to it one ounce of the vegetable G. (♁ or *Salharmoniack*) ♃e, &c.

*Basilius mixed these ♃s thus.*

### **149. The ♁<sub>sp</sub> of ♁ mixed with Ⓣ and the Fiery ♁<sub>sp</sub> of ♃ of Basilus.**

**Labore 3. Libri Revelat.**

Take off this Ⓢ (*the first Matter of Metals made out of ♁ and ♂, or ♁<sub>sp</sub> of Universal ♁ described in Numb. 132.*) eight Ounces, of the ♁<sub>sp</sub> of ♃ rectified to the highest

(the  $\mathcal{V}$  described in Numb. 19.) five Ounces,  $\sphericalangle$  by a  $\circ$   $\mathcal{C}$ , and that three times, always with New  $\sim_{sp}$ , so as that fifteen Ounces of the fiery  $\sim_{sp}$  of  $\mathcal{V}$  may be joined to the eight Ounces of  $\mathcal{S}$ .

Paracelsus made the following mixed  $\mathcal{V}$  for the Arcanum Lapidis or  $\mathcal{S}$ .

### **150. The mixed $\mathcal{V}$ of Paracelsus.**

**Cap. 6. Lib. 10. Archidon. Page 39.**

Whoever desires to graduate his Metallick Heaven ( $\mathcal{S}$ ) to the highest, and reduce it to an Action, must first extract the liquid *primum Ens* Coelestial  $\Delta$ , QE of  $\mathcal{Q}$ , (not of  $\odot$ ; as it is ill read in the Latine) and the Metallick *Acetum acerrimum* (the *Circulatum majus* of Paracelsus described in Numb. 51.) out of its life, that is, common  $\mathcal{Q}$ , by Ving it with its Mother, that is, the Arcanum of  $\Theta$  ( $\Theta$  circulated in Numb. 27.) and mix it with the Stomack of *Anthion*, that is, the  $\sim_{sp}$  of  $\Theta$  (the  $\mathcal{V}$  described in Numb. 98.) and in it (the mixed  $\mathcal{V}$ )  $\mathcal{V}$ e, digest, &c. the coagulated  $\mathcal{Q}$  of  $\mathcal{S}$  (the *Regulus* of  $\mathcal{S}$ .)

From the Receipts we observe.

1. That these  $\mathcal{V}$ s are the mixtures of diverse  $\mathcal{V}$ s.
2. And that they may be made of all *Vegetable* and *Mineral*  $\mathcal{V}$ s, being mixed together at the Artists pleasure.
3. Yet that they are made the better, the more tinging the  $\mathcal{V}$ s were.
4. That these  $\mathcal{V}$ s do by  $\mathcal{Q}$  become sweet and pure *Vegetable*  $\mathcal{V}$ s.

## Epilogue.

These are the things, *My Friends!* which I promised you; the  $\forall$ s of Diana, hitherto by none but the *Adepts* described, declared, and rightly applied to Use, and are now by me so manifestly explained, and distributed into their Kinds, that they may be distinctly apprehended even by the meanest *Chymists*. There are indeed many more  $\forall$ s remaining (*for Diana has superfluity of  $\forall$ s*) which I have not shewed you; but I thought these sufficient, as Examples to you: You, if you please, may collect more, and appropriate them to their Kinds: But if it be our duty to respect the common Good, I could wish you would communicate to me some of the more rare Manuscripts or Impressions of the *Adepts*, if you have any in your Studies or Libraries, that they may be of service not only to you, but to all Mankind, or at least signifie their Names to me, that I may either buy, or by entreaty borrow them of you or others; especially you being already well assured, that in Practical Books all Secrets depend upon the  $\sim_{sp}$  of *Philosophical  $\forall$* , but that in the Theoretick, they are all most obscure, being figurative, and not in the least to be understood according to the Letter; which, if you keep longer in your Libraries, will be daily exposed to a thousand dangers, and at length, as nothing worth, being mouldy and rotten, become the Aliment of Time, the Consumer of all things.

In the mean time, despise not these Receipts of  $\forall$ s offered to you, but rather read and peruse them, and every where endeavour to find out the Chymical Truth, but those which you do not either understand, or not esteem, cast away as trivial; for if one only Kind, or any one Receipt of a Kind out of four and twenty, please you, it is sufficient; for we will easily prove that by that one, all the Secrets of the more *Secret Chymy* may be prepared.

If also you are pleased to object against the Authority, truly Honesty and Sincerity of this or that *Adept*, as, *Paracelsus, Lully, &c.* you may leave him, and reject his Receipts, making choice of any other, in whom you may have greater confidence, and we will prove all the rest by his Receipt: Learn therefore the ways of making these  $\forall$ s, observe their *Orders, Degrees, Matters, Methods of Making, the Virtues of Ving, Tinging, Multiplying* themselves, &c. and you will acknowledge them to be the best Instruments of all the more *Secret Chymy*, as Keys, without which nothing, and with which all the Secrets of this Art are opened and unlocked.

To make these Things, which we have declared in the former Discourse, of the Excellencies of the  $\forall$ s, more easy to you, I will here contract into a Breviary, and reduce them into twelve subsequent and infallible Conclusions.

### I. That the descriptions of these $\forall$ s are understood according to the sound of the letter.

That the Receipts of this Book contain nothing occult, but the  $\sim_{sp}$  of *Philosophical  $\forall$*  (the *Use* only of which we promised to define) you will easily vouchsafe us your Assent. Nor yet is it too obscure, but that it may be properly called an *unctuous  $\sim_{sp}$* , proceeding from the *White and Red  $\forall$*  of *Lully*, the Constitutives of the  $\forall$  *foetens*: The rest, which seem more obscure, are Terms of Art, for the most part explained in the very Descriptions of the Receipts of things made and produced from this  $\sim_{sp}$ : But the obscurity, which a shorter or longer description of a Receipt causes, is by accident, to be easily overcome and removed by any diligent Disciple

of this Art.

## II. That no one of the aforesaid $\mathcal{V}$ s is prepared without the $\sim_{sp}$ of Philosophical $\nabla$ .

Among all these  $\mathcal{V}$ s of the *Adepts* imparted to you, there is not one, which has not the  $\sim_{sp}$  of *Philosophical*  $\nabla$  for its Basis. There are indeed  $\mathcal{V}$ s, in the Receipts of which, we meet not with the Name of this  $\sim_{sp}$ , yet there it is lurking under the name of this or that  $\mathcal{V}$ . Other Receipts of  $\mathcal{V}$ s there are, which do not take the  $\sim_{sp}$  of *Philosophical*  $\nabla$  free, but as it were settered, that is, any Common  $\mathfrak{s}$ ; but when in the making of these  $\mathcal{V}$ s the  $\sim_{sp}$  is unsettered, as also acuated, such  $\mathcal{V}$ s cannot in the least be said to be made without it. There are lastly also  $\mathcal{V}$ s, in the Receipts of which, neither the  $\sim_{sp}$  of *Philosophical*  $\nabla$ , nor any Oily Matter is expressly mentioned (but these are more rare, on purpose alledged to shew us either the Envy or Morosity of the *Adepts*) whereas notwithstanding it is by the Use of the  $\mathcal{V}$ , manifest that this  $\sim_{sp}$  is added through necessity; for that which is promised, could not otherwise be effected.

Finally, there are some, which you will affirm may be made with *Common*  $\sim_{sp}$ , *Common*  $\oplus$ , and  $\nabla$ , or *Common*  $\times$  without the  $\sim_{sp}$  of *Philosophical*  $\nabla$ : Suppose it so; but when you proceed to Practice, and try an Experiment with such a  $\mathcal{V}$ , you will soon find it not only too weak, but also altogether ineffectual, and destructive in the more *Secret Chymy*: For it is impossible to do that with a common  $\mathcal{V}$ , which the *Adepts* have prescribed by a *Philosophical*  $\mathcal{V}$ . The Secrets of the more *Secret Chymy* have this Priviledge, that they cannot be made by any man but him that is possessed of *Philosophical*  $\nabla$ .

## III. That these $\mathcal{V}$ s are prepared from any sort of Matter.

We have demonstrated that the  $\mathcal{V}$ s aforesaid are made of diverse Oleosities, Aridities and Acidities of the three Kingdoms. You have observed the *simple Vegetable*  $\mathcal{V}$ s to be made of things neither Tinging nor Acid; *Compounded Vegetable*  $\mathcal{V}$ s of things Tinging, not Acid; *Simple Mineral*  $\mathcal{V}$ s made of things Acid, and not tinging; the *Compounded*, of things both Acid and Tinging. Wherefore being now better assured of your *Menstrual Matter* hitherto so anxiously sought for, you may take crude  $\mathfrak{z}$ , or  $\Theta$ ,  $\Phi$ , common  $\Theta$ ,  $\Theta$  of  $\mathfrak{z}$ , or  $\square$ , Rain-water, May-Dew, the  $\sim_{sp}$  of the World also, by whatsoever Art obtained, or any other Matter also which you have made choice of before the rest, for the true and universal Matter of a  $\mathcal{V}$ , in which choice you will not err; for it is much at one, whether you make it of  $\mathfrak{z}$  or  $\mathfrak{z}$ ; whether of Pearls or Arsenick; Vegetable or Mineral  $\Theta$ , provided you proceed according to this or that Kind of  $\mathcal{V}$ s, with consideration also of what Use you would have the  $\mathcal{V}$ , lest you prepare an Essence instead of a Magistery, or a Poison for an Antidote: On the contrary, take pure Honey so applauded by *Parisinus*, or the  $\Theta$  of  $\mathfrak{z}$ , commended by *Ripley*; or common  $\Theta$ , esteemed by *Paracelsus*, as the Matrix of Metals; or  $\Theta$  abounding with the  $\mathfrak{R}$  of  $\mathfrak{z}$ , extolled by *Basilius*, or  $\mathfrak{z}$  magnified by most of the *Adepts*, as the open Metal: Take, I say, which of them you please, but you must know it cannot in the least answer your expectation, except it be joined, that is, corrected, exalted and graduated with the  $\sim_{sp}$  of *Philosophical*  $\nabla$ .

## IV. That these $\mathcal{V}$ s are also prepared by any Method.

You have here had several Methods of Preparation, which if not satisfactory, you may please to invent new ones. Herein is contained nothing secret, if your *Matter*, & the  $\sim_{sp}$  of *Philosophical*  $\vee$  be, without any possibility of being separated, mixed together, and  $\wedge$ ed either in part or whole, through an  $\times$ : For every *Matter*, by what method so ever volatilized and  $\wedge$ ed with the  $\sim_{sp}$  of *Philosophical*  $\vee$ , is a  $\forall$ .

### V. That these $\forall$ s are sufficient also for every Use.

You have now in this Book observed the *Use* of the  $\sim_{sp}$  of *Philosophical*  $\vee$ , as also of most  $\forall$ s in these ways of making  $\forall$ s: hereafter, in the following Books you will perceive them to be sufficient for every purpose. By these means you will make all the Medicines of the *Adepts*, reduce all Metals into running  $\forall$ , or if you had rather, into the Philosophers  $\forall$ , or first Matter of Metals. By these will you make as well universal as particular Transmutatives of Metals, the best of all in respect of deeper  $\mathcal{R}$ , shortness of Time, and conciseness of Work. Hereby lastly, will you prepare whatsoever curiosity has been left us by the *Adepts*, and prescribed in their Books, so that if they have any Preparations without the  $\sim_{sp}$  of *Philosophical*  $\vee$ , you may decline them without any damage: For these  $\forall$ s do volatilize all  $\vee$  Bodies, and fix the  $\wedge$  and volatilized,  $\forall$  the coagulated, and coagulate the  $\forall$ ed: Under which few Notions are comprehended all the Operations of the more *Secret Chymy*.

### VI. That these $\forall$ s are many.

You have observed diverse Kinds of  $\forall$ s, designed for several distinct Uses. Simple *Vegetable*  $\forall$ s do extract, rather than  $\forall$  Bodies; the Compounded  $\forall$  only, but not extract: That which *Vegetable*  $\forall$ s do, the *Mineral* cannot; and so on the contrary: Of *Vegetable*  $\forall$ s are made Medicines only, not Poisons; but of *Mineral*  $\forall$ s, Poisons only, and not Antidotes without the singular dexterity of an Artist. An Use different and contrary to its self admits no universal  $\forall$ : The  $\sim_{sp}$  of *Philosophical*  $\vee$  is indeed the universal Matter of them all, but there is not one of all the  $\forall$ s sufficient for every Use; wherefore, unless you will for the same reason call every one universal, because they all proceed from the  $\sim_{sp}$  of *Light*, the universal Basis of all things, we cannot but deny an universal  $\forall$ .

### VII. That some $\forall$ s are corrosive.

That *Mineral*  $\forall$ s are corrosive, and therefore  $\forall$  Bodies with ebullition, is clearly manifest by the Receipts aforesaid. I would not have you, being perhaps not sufficiently instructed in the Sayings of the *Adepts*, every where declaring against  $\forall$ es, and all Corrosives, either despise, or think ill of them: These are those  $\forall$ s by which the ancient *Adepts* abbreviated their Time and Labour in preparing their  $\mathcal{R}$ s: And *Paracelsus* justly entituled himself to the Monarchy of *Arcanums*, he having been the principal Instrument in compleating not only the Abbreviations of Alchymy, but moreover introducing these *Mineral*  $\forall$ s to Medicinal Use, and that with so much dexterity, that there seems to be now no hope left to his Disciples of mending any imperfection of this Art, as will be demonstrated in the following Books: Besides, these  $\forall$ s differ from the *Vegetable*  $\forall$ s no otherwise, than that an *Acidum* is superadded to them, or to the  $\sim_{sp}$  of *Philosophical*  $\vee$ , corroding the *Aridum*, and dividing it into Atoms, making way for the *Oleosum*, to be sooner and better incorporated and mixed together, which notwithstanding do by taking away the *Acidum*, return into the same *Vegetable*  $\forall$ s they were before.

### VIII. That these $\mathcal{V}$ s are permanent, Truly $\mathcal{V}$ with Things $\mathcal{V}$ ed in them.

It is by the former descriptions of  $\mathcal{V}$ s, manifest, that as well the  $\sim_{sp}$  of *Philosophical*  $\mathcal{V}$ , as  $\mathcal{V}$ s made of it, do stick to the things  $\mathcal{V}$ ed in them. There is indeed no better Argument to confirm the excellency of  $\mathcal{V}$ s, than that they are homogeneous and permanent with things  $\mathcal{V}$ ed, and consequently  $\mathcal{V}$ ents transmutable with the  $\mathcal{V}$ ed into a third substance different from both: These  $\mathcal{V}$ s therefore are so far from being immutable, that, according to the Edict of the whole Crowd of Philosophers, to wit, *The  $\mathcal{Q}$  of the Body is the coagulation of the  $\sim_{sp}$ , and so on the contrary*, nothing in the more *Secret Chymy*, can be more infallible. Now this permanence of  $\mathcal{V}$ s you have observed not only in the volatilizations of  $\mathcal{V}$ s, but also in the  $\mathcal{I}$ s of some, thus you had the  $\mathcal{I}$  of the  $\sim_{sp}$  of *Philosophical*  $\mathcal{V}$  in the greater *Circulatums* of the *Ninth*, and *Two and Twentieth Kinds*; but you will find more in the Preparations of Medicines, as well as  $\mathcal{R}$ s. They were by an Analogy of the Ancients ill called  $\mathcal{V}$ s, unless also they could be transformed into the substance of an *Embryo*, and yield proper Nutriment and augmentation to the Infant: The  $\sim_{sp}$  of our  $\mathcal{V}$  is indeed an absolute *Oleosum*, that is, combustible, but here being thoroughly mixed with *Aridums*, it becomes incombustible, and despises the violence of  $\Delta$ : It is also moist, and so incapable of  $\mathcal{I}$ ; but the moister and thinner parts, which it contains, are separated in the work of  $\mathcal{I}$  from the more Oily Particles being now concentrated. So you observed, that, in the Preparations of the *Sal Harmoniacks*, or  $\mathcal{A}$ s of Nature, the  $\sim_{sp}$  of *Philosophical*  $\mathcal{V}$ , as also the *Vegetable*, as well as *Mineral*  $\mathcal{V}$ s are partly reduced into insipid  $\nabla$ , and partly sticking to the Matters left in the bottom, and  $\mathcal{V}$ : But better Examples you will have both in the Second and Third Books.

### IX. That $\mathcal{V}$ s are not satiated with $\mathcal{V}$ ing, but become rather more avidous, and so are by $\mathcal{Q}$ s augmented as well in quantity as quality.

Though the  $\sim_{sp}$  of our  $\mathcal{V}$  is the Basis, Root, and Center of all  $\mathcal{V}$ s, *Medicines*, *Alchymical*  $\mathcal{R}$ s, and *Precious Stones*, yet nevertheless does it  $\mathcal{V}$ es slowly, truly only such Bodies as are homogeneous to it, that is, purely Oily, as itself is a pure *Oleosum*, and associate the same to it, transmuting into its own Nature, and so multiplies its self by this means. Now so soon as this  $\sim_{sp}$  is transmuted into an *Arido-Oleosum*, it does under the name of a *Simple Vegetable*  $\mathcal{V}$ ,  $\mathcal{V}$  *Arido-Oleosums*, that is, the  $\mathcal{A}$ s or  $\mathcal{R}$ s of the Mineral Kingdom, the pure *Aridum* being untouched, and left in the form of a white  $\mathfrak{z}$ , with which *Essences* the said  $\mathcal{V}$ s or *Essences* may indeed melt together, but not in the least be satiated, because there is an Addition and Multiplication of like Parts: But the same *Vegetable*  $\mathcal{V}$ s being now compounded of the *Simple*, do no more extract the  $\mathcal{R}$ s and *Essences* of Minerals, but  $\mathcal{V}$  and transmute the whole Mass or Substance of these Bodies into an  $\mathfrak{z}$  swimming above, which is called a *Magistry*: Now this being digested together with its  $\mathcal{V}$ , at length falls in, is united, and so multiplies the *Compounded Vegetable*  $\mathcal{V}$ . For an Example to young Beginners; The  $\sim_{sp}$  of *Philosophical*  $\mathcal{V}$  being a  $\mathcal{V}$  of the *first Kind*, and acuated with the  $\mathfrak{z}$  of Nutmegs, is hereby made a  $\mathcal{V}$  of the *second Kind*; or acuated with Honey, if you would have a  $\mathcal{V}$  of the *third Kind*:  $\wedge$  either of those  $\mathcal{V}$ s with Common *Sal Harmoniack*, and you will have a  $\mathcal{V}$  of the

*fourth*; but if you desire one of the *fifth Kind*, cohobate either of them with the  $\ominus$  of  $\text{☿}$ , and you will have the *Acetum acerrimum* of Ripley; or with common  $\ominus$ , and you will make the *Sal circulatum* of Paracelsus; Cohobate  $\text{♀}$ , or any other  $\text{♀}$ , or any other Metal through an  $\text{♁}$  with this  $\text{♃}$  or  $\ominus$ , and you will transmute the *Simple Vegetable*  $\text{♃}$ s into the *Compounded Vegetable*  $\text{♃}$ s of the *eighth Kind*; from which you will further prepare  $\text{♃}$ s of the *tenth Kind*, by  $\text{♃}$ ing and volatilizing any other Metal in them. The same Rule you have as to our *Mineral*  $\text{♃}$ s: But the *Common*  $\text{♃}$ s cannot receive beyond their Capacity.

#### **X. That these $\text{♃}$ s are also Secrets of the Second Book.**

You have in this Book observed that among the *Vegetable*  $\text{♃}$ s there is none but what is either an *Essence*, or a *Magistry*, and it will be more copiously demonstrated in the Book of the Preparations of *Medicines*: You have also taken notice by the aforesaid Receipts of them, especially being compared with the following Descriptions of *Medicines*, that *Mineral*  $\text{♃}$ s are the same Medicines, but mixed and  $\text{♃}$ ed with *Acids*.

#### **XI. That these $\text{♃}$ s are likewise Secrets of the Third Book.**

It is now partly clear by the Receipts of them, but will be more clear by the Secrets of the Third Book, that the *Simple*  $\text{♃}$ s are the Philosophers Stones not yet fermented; but the *Compounded* are  $\text{♃}$ s mixed with the Masculine Seed, and therefore  $\text{♁}$  and Fermented Stones.

#### **XII. That these $\text{♃}$ s are in like manner Secrets of the Fourth Book.**

That these  $\text{♃}$ s do give Light by  $\text{♃}$ , and consequently, are perpetual Lights, yield also Matters for Pearls, Precious Stones, &c. the Receipts themselves do shew; which will be confirmed by the Fourth Book.

RIPLEY, *Cap. 13. Philorccii.*

Without these  $\text{♃}$ s we do little Good in this Art; but he that has these  $\text{♃}$ s, will without all doubt complete the Art.

C. R.

Charles the Second by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c. To all to whom these Presents shall come, Greeting. Whereas Johannes Segerus Weidenfeld Gent. has by his humble Petition represented unto us, That with much Study, and great Expence he has composed a Tract De Secretis Adeptorum, which he is desirous to Print in Our Dominions, and has therefore humbly besought us to grant unto him Our Royal Licence and Priviledge for the sole Printing and Publishing thereof: We have received good Testimony of the Usefulness of the said Tract, and being willing to give all fitting Encouragement to such commendable Works; have thought fit to condescend to that his Request; and We do accordingly hereby grant Our Royal Licence and Priviledge unto him the said Johannes Segerus Weidenfeld, his Executors, Administrators and Assigns, for, and during the space of fourteen Years, to be computed from the 1 of the first setting forth of the same: And Our Royal Will and Pleasure is, and We do hereby Require and Command, That during the said Term of Fourteen Years, no Printer, Publisher, or other Person whatsoever, being our Subjects, do presume to Imprint, or cause to be Imprinted without the Knowledge and Consent of him the said Johannes Segerus Weidenfeld, his Executors, Administrators, or Assigns, the aforesaid Tract, or any Part thereof, or to sell the same, or to import into our Kingdom of England any Copies thereof, Imprinted in any Parts beyond the Seas, upon pain of the Loss and Forfeiture of all Copies so Imprinted, Sold, or Imported, contrary to the Tenor of this Our Royal Licence, and of such other Penalties as the Laws and Statutes of this Our Realm will inflict: And of this Our Pleasure, the Master, Wardens and Assistants of the Company of Stationers, are to take Notice, that the same may be Entred in their Register, and due Obedience be yielded thereunto. Given at Our Court at Windsor, the 18th. 1 of August 1684. in the Six and Thirtieth Year of Our Reign.

By His Majesties Command. Sunderland.

## A Catalogue of $\forall$ s.

### I. Simple Vegetable $\forall$ s made of Philosophical $\forall$ only.

1. The Heaven, Essence, or  $\sim_{sp}$  of  $\forall$  of Lully.
2. The Essence, Soul or  $\sim_{sp}$  of  $\forall$  of Rupescissa.
3. The  $\sim_{sp}$  of  $\forall$  of Paracelsus.
4. The Essence of  $\forall$  of Guido.

### II. Simple Vegetable $\forall$ s made of $\sim_{sp}$ of Philosophical $\forall$ , and the hottest Vegetables, Herbs, Flowers, &c. being Oily.

5. The Anima Metallica, or Lunaria Coelica of Lully.
6. The  $\forall$  of Paracelsus.
7. Another.
8. The  $\forall$  of Ripley.
9. The Compounded  $\forall$  of Ripley.

### III. Simple Vegetable $\forall$ s made of $\sim_{sp}$ of Philosophical $\forall$ and Oily Sals, as Sugar, Honey, $\forall$ Common, &c.

10. The Mellifluous Heaven of Parisinus.
11. The  $\sim_{sp}$  of Honey of Lully.
12. The  $\sim_{sp}$  of crude  $\forall$  of Guido.
13. The  $\sim_{sp}$  of crude  $\forall$  of Paracelsus.

### IV. Simple Vegetable $\forall$ s made of $\sim_{sp}$ of Philosophical $\forall$ and $\Lambda$ $\Theta$ s, as $\ast$ , $\Theta$ of Blood, $\square$ , &c.

14. The  $\sim_{sp}$  of  $\ast$  of Trismosinus.
15. A  $\nabla$  of  $\ast$  of Trismosinus.
16. The Gelative  $\spadesuit$  of Lully.

### V. Simple Vegetable $\forall$ s made of $\sim_{sp}$ of Philosophical $\forall$ , and $\forall$ $\Theta$ s of Vegetables and Minerals not Tinging.

17. The Coelum Vegetabile of Lully.  
The  $\Lambda$   $\Theta$  of  $\forall$  of Lully.
18. The  $\sim_{sp}$  of  $\forall$  of Basilius.
19. The Fiery  $\sim_{sp}$  of  $\forall$  of Basilius.
20. The  $\sim_{sp}$  of Calx vive of Basilius.
21. The simple  $\sim_{sp}$  of Calx vive of Basilius.
22. The Tartarized  $\sim_{sp}$  of  $\forall$  of Basilius.
23. The Vegetable Acetum acerrimum or Ignis Adepti of Ripley.
24. The Aqua fortissima of Rupescissa.
25. Vegetable  $\forall$  acuated with the  $\Theta$  of  $\forall$  of Lully.
26. The simple Vegetable  $\forall$  produced from 3 Individuals of Lully.
27. The Circulatum minus, or  $\nabla$  of  $\Theta$  circulated of Paracelsus.
28. The sweet  $\sim_{sp}$  of  $\Theta$  of Basilius.

### VI. Simple Vegetable $\forall$ s made of the $\sim_{sp}$ & $\forall$ of Philosophical $\forall$ .

29. The Coelum Vinosum of Parisinus.
30. The Coelum Vinosum of Lully.

Vegetable Sal Harmoniack of Parisinus.  
 Vegetable Sal Harmoniack of Lully.  
 Vegetable Sal Harmoniack of Lully.  
 Another.  
 Animal Sal Harmoniack of Lully.  
 Vegetable Sal Harmoniack made by the Accurtation of Lully.  
 Another.

31. Coelum Vegetabile of Lully circulated.
32. The less Vegetable  $\forall$  of Lully.
33. The Vegetable  $\forall$  per deliquium of Lully.
34. The Vegetable  $\forall$  of Lully.
35. The rectified  $\forall$  of Lully.
36. The Circulatum minus of Guido.
37. The Animal Heaven of Parisinus.

### **VII. Vegetable $\forall$ s compounded of the aforesaid Simple $\forall$ s.**

38. The Circulatum majus of Guido.
39. The  $\forall$  acutum of Guido.
40. The Coelum majus of Parisinus.

### **VIII. Vegetable $\forall$ s compounded of Simple Vegetable $\forall$ s, and Common $\neq$ , or other Metals.**

41. The Ignis Gehennae of Trismosinus.
42. The Alchymical  $\forall$  of Ripley.
43. The Exalted  $\nabla$  of  $\forall$  of Ripley.
44. The Glorious  $\nabla$  of  $\neq$  of Lully.
45. The incalcinated  $\forall$  of Lully.
46. The  $\forall$  ial  $\nabla$  by three Vessels of Lully.  
     The  $\forall$  ial Sal Harmoniack, or  $\forall$  of  $\forall$  of Lully.
47. The  $\forall$  of Guido for Precious Stones.
48. The Lunar  $\forall$  of Lully.
49. The Circulatum majus, or Acetum acerrimum of Lully.
50. The Circulatum majus of Parisinus.

### **IX. Vegetable $\forall$ s compounded, made of Simple Vegetable $\forall$ s, and Things tinging being first $\forall$ .**

51. The Circulatum majus, or Metallick Acetum acerrimum of Paracelsus.

### **X. Vegetable $\forall$ s compounded, made of Vegetable $\forall$ s compounded, and Metallick Bodies.**

52. The Neapolitan  $\forall$  of Lully.
53. The Precious  $\forall$  for Pearls of Lully.
54. The  $\forall$  ial compounded  $\forall$  of Lully.
55. The sweet  $\sim_{sp}$  of  $\forall$  of Basilius.
56. The incalcinated  $\forall$  of Parisinus.

### **XI. Vegetable $\forall$ s compounded, graduated, made of the compounded Vegetable $\forall$ s impregnated with the Influences of Heaven and $\nabla$ .**

57. The Etherial and Terrestrial  $\nabla$ s of Metals of Lully.

## **XII. Vegetable $\forall$ s compounded, most highly exalted, made of compounded Vegetable $\forall$ s graduated.**

58. The Ethereal and Celestial Limes of Lully.

## **XIII. Simple Mineral $\forall$ s made of the Matter of Philosophical $\nabla$ only.**

59. The Green Lyon of Ripley.

60. A  $\forall$  made of the  $\text{§§}$  Adrop of Ripley.

61. A  $\forall$  made of Red Lead of Ripley.

62. The Simple stinking  $\forall$  of Ripley.

63. The  $\forall$  of Sericon of Ripley.

64. The Green Lyon of Roger Bacon.

65. The Green Lyon of Paracelsus.

66. The Stinking  $\forall$  made of the  $\text{§§}$  Adrop and Common  $\Theta$  of Ripley.

67. The Stinking  $\forall$  made of Azoquean  $\Theta$  and  $\Theta$  of Lully.

68. The  $\nabla$  calcining all Bodies of Lully.

69. The Stinking  $\forall$  for reducing Metals into  $\ddagger$  of Lully.

70. The Stinking  $\forall$  made of Azoquean  $\Theta$ , Common  $\Theta$ , and  $\Theta$  of Ripley.

## **XIV. Simple mineral $\forall$ s made of the acid or saline essences of $\Theta$ .**

71. The  $\nabla$  or  $\text{§}$  of  $\Theta$  of Paracelsus.

72. The  $\nabla$  of  $\Theta$  by another Description.

## **XV. Simple Mineral $\forall$ s made of the $\text{~}_{sp}$ of Philosophical $\nabla$ , and Acid $\text{~}_{sp}$ s, as $\nabla$ , $\text{~}_{sp}$ of $\Theta$ , &c.**

73.  $\nabla$  mixt with the  $\text{~}_{sp}$  of  $\nabla$  of Paracelsus.

74.  $\nabla$  mixt with the  $\text{~}_{sp}$  of  $\nabla$  of Trithemius.

75.  $\ddagger$  mixt with the  $\text{~}_{sp}$  of  $\nabla$  of Basilius.

76. The  $\text{~}_{sp}$  of  $\Theta$  of Basilius.

77. The  $\text{~}_{sp}$  of  $\Theta$  of Guido.

78. The  $\nabla$  mixt with the  $\text{~}_{sp}$  of  $\nabla$  of Lully.

79.  $\nabla$  mixt with the  $\text{~}_{sp}$  of  $\nabla$  of an Anonymous.

## **XVI. Simple Mineral $\forall$ s made of Philosophical $\ddagger$ , and $\wedge$ $\Theta$ s, as Common $\text{✱}$ , $\square$ , &c.**

80. The  $\text{§}$  of  $\text{✱}$  of Guido.

81. The  $\nabla$  of  $\text{✱}$  of Isaacus.

## **XVII. Simple Mineral $\forall$ s made of Philosophical $\ddagger$ and $\vee$ $\Theta$ s non tinging, as well vegetable as mineral.**

82. The Aqua comedens of Paracelsus.

83. The fixative  $\nabla$  of Trithemius.

84. The Aqua mirabilis of Isaacus.

85. The resuscitative  $\nabla$  of Basilius.

86. The  $\nabla$  of Sallabrum of Paracelsus.

## **XVIII. Simple Mineral Menstrums made of Vegetable Sal Harmoniack and Acids not tinging.**

87. The  $\nabla$  of Isaacus Hollandus.
88. The  $\nabla$  of Ripley.
89. The Kings Bath of Basilius.
90. A Philosophical  $\nabla$  for the  $\text{☉}$  of  $\text{☉}$  of Basilius.
91. The most strong  $\nabla$  of Paracelsus.
92. The  $\nabla$  of Guido.
93. The  $\nabla$  of Lully.

**XIX. Mineral  $\text{V}$ s compounded of Philosophical  $\text{V}$  of  $\text{V}$ , and Acid  $\text{V}$ s not tinging,  $\text{V}$  of  $\text{V}$ , Butter of  $\text{V}$ , &c.**

94.  $\text{V}$  of  $\text{V}$  mixt with the  $\text{V}$  of  $\text{V}$  of Lully.
95. The Butter of  $\text{V}$  mixt with the  $\text{V}$  of  $\text{V}$  of Basil.
96. The  $\nabla$  of the fourth Gradation of Paracelsus.
97. The  $\nabla$  of the sixth Gradation of Paracelsus.

**XX. Mineral  $\text{V}$ s compounded of the  $\text{V}$  of Philosophical  $\text{V}$ , and other tinging things,  $\text{V}$ ,  $\text{V}$ ,  $\text{V}$ , &c.**

98. The  $\text{V}$  of  $\text{V}$  of Basilius.
99. A  $\text{V}$  of Basilius made of Hungarian  $\text{V}$ .
100. The Mineral  $\text{V}$  of Isaacus.
101. The stinking  $\text{V}$  of Lully made of  $\text{V}$  and  $\text{V}$ .
102. The same.
103. The stinking  $\text{V}$  of Lully made of  $\text{V}$ ,  $\text{V}$  and  $\text{V}$ .
104. The stinking  $\text{V}$  of Lully, made of  $\text{V}$ ,  $\text{V}$ ,  $\text{V}$ ,  $\text{V}$ , &c.
105. The  $\text{V}$ ing  $\nabla$  for the Red of Isaacus.
106. Another.
107. Again another.
108. A  $\text{V}$ ing  $\nabla$  of Isaacus for the White.
109. Another.
110. A Red  $\nabla$  shining  $\text{V}$  of Isaacus.
111. Another.
112. Again Another.

**XXI. Mineral  $\text{V}$ s Compounded, made of Simple Mineral  $\text{V}$ s and  $\text{V}$ , the rest of Metals, and other tinging things.**

113. The  $\text{V}$  of  $\text{V}$ , or  $\text{V}$  of Verdigreece of Basilius.
114. The  $\nabla$  of Paradise of Isaacus.
115. The  $\text{V}$  ial  $\text{V}$  of Trismosinus.
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Symbols used within this

Water (∇), *Fire* (Δ), Air (♁), Earth (♁)

Fixed (∨), Volatile (Λ)

*Venus* (♀), Saturn (♄), Mercury (☿), Mars (♂),  
Jupiter (♃), Luna (☾), Sol (☉)

Solution (≍), Projection (⋈), Calcination (∇), Congelation (⋈),  
Fixation (Π), Dissolution (☉), Digestion (∞), Distillation (⋈),  
Sublimation (∞), Separation (⋈), Incineration (⋈), Fermentation (∞)  
Putrefaction (∞), Distill (∞), Dissolve (∞), Purify (∞)

Antimony (♁), Gold (♁), Silver (♁),  
Quintessence (QE), Alum (♁), Gum (♁),  
Spirit (♁), Sulphur (♁), Salt (♁), Vinegar (♁),  
Cin(n)aba(/e)r (♁),  
Philosophical Sulphur (♁),  
Nitre (♁), Mercury Sublimate (♁), Powder (♁),  
Aqua Regis (♁), Aqua Fortis (♁),  
Argent vive (♁), Tartar (♁),  
Oil (♁), Calx (♁), Urine (♁), Horse Dung (♁),  
Balneo/Balneo Mario(a)e/Bath (♁), Sal armoniack (♁), Vitriol (♁),  
Aqua Vito(a)e (♁),  
Alembick (♁), Cucurbit (♁), Ashes (♁), Tinctures (♁), Quick lime (♁),  
Wax (♁), Retort (♁), Glass (♁), Sand (♁), Wine (♁),  
Menstruum (♁), Caput Mortuum (♁).  
Drachm (♁)

Hour (♁), Day (♁), Day and Night (♁), Night (♁), Month (♁)