

APHORISMI
URBIGERUS

Baron Urbigerus



PRODUCED BY **R.A.M.S.**

1982



APHORISMI URBIGERUS

WITH ANNOTATIONS and EXPLICATIONS by
Dr. Sigismond Bacstrom

Taken from a large M.S. bound in white vellum

written in Wm. Aytoun's hand in the year 1880

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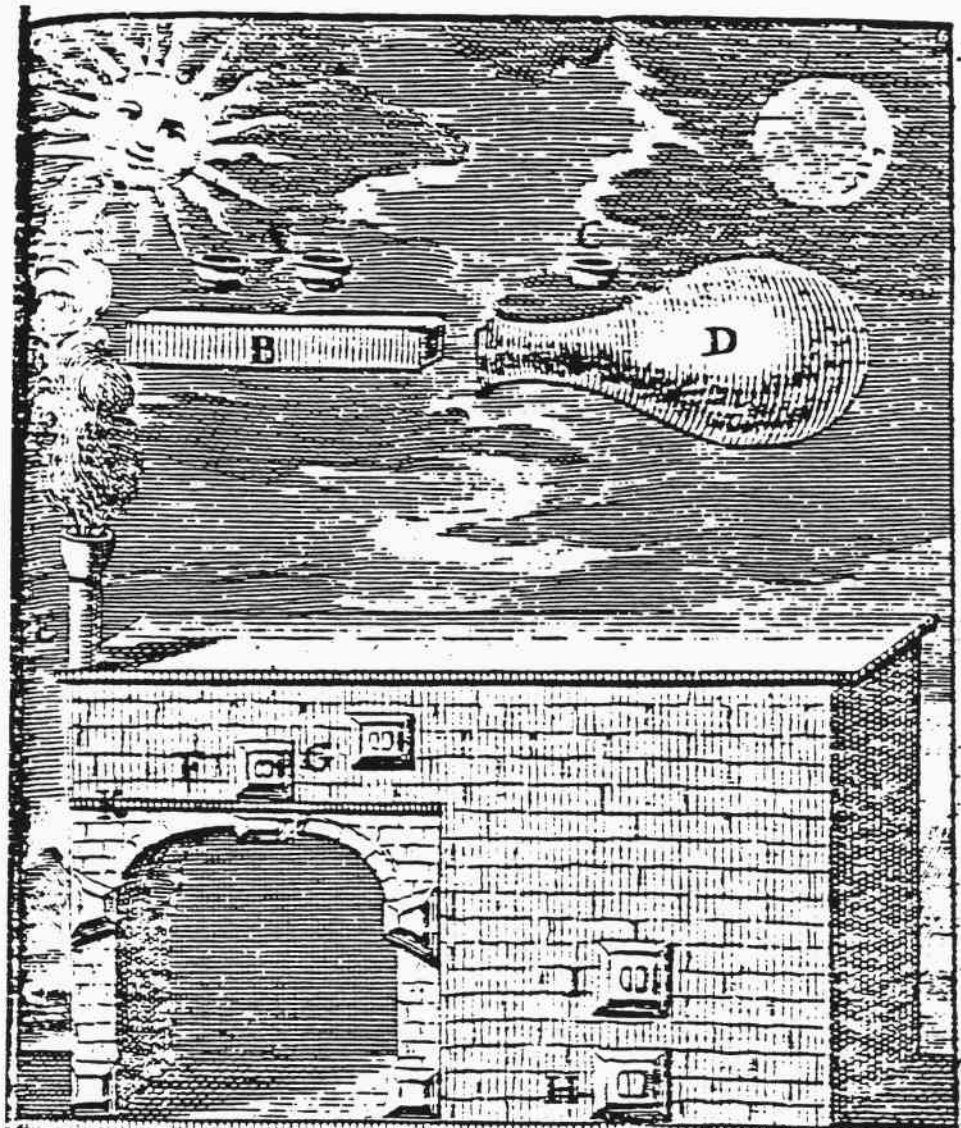
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It is highly appropriate to acknowledge the many persons who have either materially or philosophically contributed to the present effort and future ones. For some this might well be the first indication that they are considered as members of R.A.M.S. or that such a group even exists! While the list is long, it includes: C. Collins, Rick Stern, Doris Edlein, Arp. Joo, D. and J. Nintzel, N. Ogle, G. Price, F. Regardie, W. van Doren, K. von Koenigseck and especially David Ham. For their labors and contributions, grateful thanks are given. Let their unselfish efforts inspire others to light the fires of Alchemy.

To obtain copies of these materials, or to contribute in some way to this work, contact: **R.A.M.S.** c/o Hans W. Nintzel
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*Tourneau particulier pour raffiner et distiller
à Feu ouvert.*

*A Taffes pour s'en servir sans le B. B. Espece de
Retorte pour separer les Esprits des Mineraux.
C Coupelle. D Recipient E Cheminée. F Trou pour raffiner.
G Trou pour distiller. H. lieu des Cendres. I. lieu du feu.
K Platine de Fer*

FORWARD

TO OUR DISCIPLES, HONORED FELLOW-JOURNEYMAN AND ALL
GOOD PATRONS OF OUR

HERMETIC ART

Because, dear Sons (who have received the right comprehension of our *prime matter* through our instruction), we find you worthy to be further instructed in the rest of our process, thereby to eradicate all those doubts which may have crept into you during our absence, and also to carefully advance your labor to the highest perfection of the work; therefore, we hereby disclose to you, and for your sake to the whole world, all the infallible rules which may serve to avoid mistakes in such an important matter. We are not afraid of your reprobation, honored fellow-adepts, although you have until now not allowed that the full practice of our Secret Art, together with its theory, be disclosed to the world, while we are doing everything merely for love of our neighbor. Because of this, we have arranged our writings in such a way that those who do not know our person can understand them and sufficiently judge that they contain not only the Essential Truth of the whole Hermetic theory and practice, but also that every work mentioned therein has frequently been done by our own hands. Otherwise it would be impossible for us to have the ability to direct such completely organize and infallible instructions for a clear understanding of all dark and confused riddles (or: puzzles), and as a warning of all accidents and frauds in the Hermetic Art, over which many a righteous mind usually stumbled and was laid astray by persons wrongly assumed to be the possessors of the natural secrets. Now then, dear Sons, you will (provided God has favored you with the blessed knowledge of our *prime matter* through our Aphorisms, or in another manner) certainly obtain

the fulfillment of your desire in the production of the Great Elixir (whose matter in all three ways indicated by us is only one and the same thing) and rejoice with us in the Divine Mercy shown to men as those who have already done, to whom we gave the same instructions orally during our travels, because they evidenced good principles in philosophy and theology, thereby bringing them to greater perfection and comprehension of all heavenly and earthly things which cannot be rightly understood without our Heavenly Art.

And in the selection of persons we had used our freedom by becoming obliged for our science and Art solely to the Divine Blessing and our work, and, to no living soul, and we will continue thus everywhere and as often as we encounter some well-qualified person, the following Aphorisms - which we will publicize in print in most European languages - will replace, separate others' lies from the truth, and bring our neighbor to the true service of God and the right knowledge of Nature, both of which can alone obtain for man the highest bliss in this world and the next.

DEDICATION

TO HIS SERENE HIGHNESS, LORD FREDERICK, Duke of Saxony, Julich, Cleve and Bergen, and Engern and Westphalia, Landgrave in Thuringia, Margrave of Meissen, Count possessed of princely rights in Henneberg, Count of the Marck and Ravensberg, Lord of Ravenstein and Tonna.

TO MY MOST GRACIOUS PRINCE AND LORD.

Just as your Serene Highness has always proved Yourself excellent in all Your actions, so You also know with special wisdom how to use Your time in a laudable way by applying that part of time which is left over from inevitable affairs of State and Government not to hunting, shooting, playing and other similar time-wasting practices but in the thoughtfull and heroic investigation of all divine and natural mysteries, illumining your otherwise highly enlightened mind by such sharp considerations that they caused amazement in France as well as in other countries in the course of Your most recent travels. Therefore, I rightly offer to Your Serene Highness the following Aphorisms in which the most hidden secrets of created Nature are contained and explained, in the most humble and obedient devotion, especially as I have also received various favors from Your Serene Highness during Your travels, and am therefore obliged not only to make the present offering, but, aside from it, also a clear explanation of the booklet offered. As I will fulfill my duty in this and other matters always according to my ability, and remain for life with the most humble respect, of Your Serene Highness,

The most humble and obedient

Baro Urbigerus

THE FIRST PART

One hundred and one reliable rules or brief
Aphorisms for preparing, in three ways, the
great Elixir Philosophorum. (Being the Cir-
culatum Majore annotated with explications
by Dr. Sigismond Bacstrom.

APHORISMI URBIGERANI

or Certain Rules Clearly Demonstrating the

Three Infallible Ways of Preparing the

GRAND ELIXIR

of the Philosophers



1. The Hermetic Science consists only in the right Knowledge of the first matter of the Philosophers; which is in the mineral kingdom, not yet determined by Nature.

1. *NOTE: That this is the process of Artephius, Flamel and Monte-Snyder. Artephius and Monte-Snyder point out that the mineral subject most clearly is ☉ .*

2. The undetermined matter, being the beginning of all metals and minerals, it follows that as soon as any one shall be so happy as to know and conceive it, he shall easily comprehend also their natures, qualities and properties.

2. *The undetermined matter is ☉ .*

3. Although some persons possessed of foolish notions dream that the *First Matter* is to be found only in some particular place at *such and such time of the year* and by the virtue of a Magical Magnet; yet we are most certain (according to our Divine Master

Hermes), that all these suppositions are false. Because it is to be found everywhere, in all time, and only by our science.

4. The *Hermetic Art* consists in the true manipulating of our undetermined subject (♂), which before it can be brought to the highest degree of perfection, must of necessity undergo all our chemical operations.

3 & 4. The original first matter, which animates atmospheric Air and causes it to be Vital Air, is Δ manifested in heat and light. Further into spiritual incorporeal $\textcircled{1}$ & $\textcircled{2}$. This undoubtedly is best attracted while the $\textcircled{3}$ is in Υ , $\textcircled{4}$ and $\textcircled{5}$, as does appear by the "HERMETICAL TRIUMPH" by Sendivogius and other Philosophers. Note here, that the Hermetical Triumph is an excellent commentary on these Aphorisms of Urbigerus, which it illustrates as much as can reasonably be desired.

Artephius points out very clearly a properly made and well rectified Butyrum Antimonii Martiale, which afterwards must flow per deliquium, whilst the sun is in Υ , $\textcircled{4}$, or $\textcircled{5}$ in order to attract the astral $\textcircled{6}$ - vide "Hermetical Triumph".

5. Our chemical operations are these: Amalgamation, (āāātion), sublimation, dissolution, filtration, cohobation, distillation, separation, reverberation, imbibition and digestion.

6. When we call all these operations **ours**, they are not all to be understood according to the common operations of the sophisters of metals, whose industry consists only in disguising of subjects from their form and their nature, but ours are really to transfigure our subject, yet conserving its nature, quality and property.

7. This, our subject, after its having passed through all those artificial operations, which always imitates nature, is called the **Philosopher's Stone** or the *Quint Essentia* (Q.E. = Fifth Essence) of metals, being compounded of the essence of the four elements.

7. Terminating in corporified Δ , or corporified universal Agent.

8. The metals and minerals which Nature has already determined, although they should be retrograded into running ♀ , ∇ , and Vapour: yet can they by no means be taken for the first matter of Philosophers.

9. Our true and real matter is only a Vapour impregnated with the metallic seed, yet undetermined, created by God Almighty, generated by the concurrence and influence of the *Astra* contained in the bowels of the earth as the matrix of all created things.

9. Butyr: ♁ is a Vapour - it is a highly concentrated ♁ of sea \ominus which carries over the m ♁ ♂ stellata which is called ♀ vitae. Hints at the necessary magnetisation and attractions (or union) of the superiors with the inferiors.

10. This *Our Matter* is called undetermined, being a medium between a metal and a mineral and being neither of these, it has in it, power to produce both, according to the subject it meets withal.

10. ♁ is a Marcasite. A Marcasite is undoubtedly a Medium between Minerals such as ♁ , ♁ , ♁ , ♁ , Cobalt, Nickel and metals, i.e., fusible, malleable and ductile metals.

11. Such a metallic Vapour, congealed and nourished in the bowels of the Earth is called the "undetermined", and whence it enchants the serpent with the beauty of its internal yet added Δ , it is then called the *Green Dragon* of the Philosophers. Without the true knowledge and right manipulation of it, nothing can be done in our art.

11. The metallic vapour in the mines is called WEATHER and generates all metals, whose life is \triangle but the body is ♀ .

Enchanting the serpent (♁) I believe means the union of ♁ with the ♀ of ♁ . The serpent is ♀ sometimes ♁ when he proceeds to the butyrum.

The determined Green Dragon is the Butyrum after animation and the Green Dragon is the Sophic \triangle .

12. The *Green Dragon* is the natural gold of the Philosophers, exceedingly different from the vulgar, which is coporeal and dead, being come to the period of its perfection, according to Nature, and therefore incapable of generating, unless it be first regenerated by our Mercurial ∇ ; but *ours* is spiritual and living, having the generative faculty in itself and in its own nature, and having received the masculine quality from the Creator of all things.

12. When fine ⊙ is dissolved in our ♀ simplex, it is therein re-generated which is the long way of Urbigerus & Ireaneus Philaletha. "Come to perfection" meaning it becomes OUR ⊙ .

13. Our ⊙ is called natural because it is *not made by Art*, and since it is known to none but the true disciples of Hermes, who know how to separate it from its original chaos. It is also called **Philosophical**; and if God had not created this first chaos to our hand, all our skill and art in the constitution of the Great Elixir would be in vain.

14. Out of this our ⊙ or *Undetermined Green Dragon* without the addition of any other created thing whatsoever, we know how, thro' our Universal Menstruum (\triangle) to extract all our elements of principles necessary for the performance of our Great Work; which is our first way of preparing the Grand Elixir. Since this our first chaos (♁) is to be had without any expense, as costing on the trouble of digging it out of the mines (♁), this is not unfitly called "The only way of the poor".

14. "Undetermined Green Dragon" is the crude subject ♁ , which contains a ♀ or ♁ , and by means of ♂ , two Mercuries, i.e.,

of ♂ and ♀ . By the "UNIVERSAL MENSTRUUM" he means here the Universal Agent, Light, Δ , in Lunar Humidity, which becomes our ♀ simplex, wherewith he extracts- (sic - HWN)

15. The operations in this our first way being in a manner the same with those of our second, which is, when we join our undetermined Dragon (♂) with our serpent; we shall (to avoid repetitions) in the subsequent aphorisms give instructions for them both together.

15. When we join our undetermined Dragon, crude ♂ , with our Serpent, with ~~♁~~ corrosive, if you use crude ♂ and ~~♁~~ , you obtain the Cinnabar of ♂ , which contains the external ♁ of ♂ . If you use the ~~♁~~ ♂ ♂ , and ~~♁~~ , you get no Cinnabar of ♂ because the external ♁ of ♂ has been separated and is contained in the first scoria when the ~~♁~~ ♂ ♂ is made. It seems that Urbigerus has used only crude ♂ and not the ~~♁~~ ♂ ♂

16. Our Serpent (♀) which is also contained in the bowels of the earth, being of all created things whatsoever, the nearest subject of a feminine nature to our Dragon, through their copulation, such an Astral and Metallic Seed, containing our elements, is brought forth, which can, though with somewhat more expense and time, perform the whole Magistry of Hermes.

16. Our Serpent, i.e., ♀ and ~~♁~~ corrosivus. Our Dragon, i.e., crude ♂ . ♀ is contained in the mines of Cinnabar ore, and in a running form. N.B. is sublimed by Art.

N.B. ~~♁~~ is ♀ sublimed by Art.

17. Since our Serpent is of all created things, the nearest subject of a feminine nature to our Dragon, she is, after her copulation, to be taken for the basis of our Philosophical work. For out of her bowels, without the help of any other metal or mineral, we must extract our principles or elements, necessary to our Work, being retrograded by our Universal Menstruum. (by the Δ , or rather by the Solar Light and Luna humidity)-

17. Our Serpent ♀ -or- ♀ . "Our Dragon" is ♂ .
 The last sentence above means the vital principle in the ⚡ descending from the Sun, Moon and Stars. Astral influences.

18. This feminine subject (♀) cannot be retrograded unless we free her from her impurities and heterogeneous qualities, which must be effected by her homogeneous ones (by her equals). So that she may be in a better capacity to receive the Spiritual Love of our Green Dragon (♂).

18. ♀ . This purification is done by sublimation. The impurities of ♀ are ∇ and arsenical ∇ . ♀ is a fluid ⚗ . ⚗ remains ⚗ in ♀ but is ♀ in ♀ and ☉ and ☾ .
 The union with ♂ or with ⚗ ♂ ♂ to form a butyrum.

19. After our Serpent has been bound with her chain, penetrated with the blood of the Green Dragon and driven 9 or 10 times by the combustible ⚡ into the elementary ⚡ , if you do not find her exceeding furious and extremely penetrating, it is an apparant sign that you do not hit our subject, or do not understand the notion of the Homogenea or their proportions.

19. After ♀ has been sublimed (the chain is the ⚡ of sea ☉ - In sea ☉ lays the universal ♀ , as is ☉ the ♀ Natural Penetrating: i.e. united to the ♀ vitae, distilled into butyrum and that butyrum rectified 9 or 10 times becomes exceedingly furious i.e., poisonous and penetrating. (The proportion is āā).

20. If this furious serpent, after she has been dissolved by the Universal Menstruum, filtrated, evaporated and congealed 9 or 10 times, does not come over in a cloud and turn into our Virgin's Milk or metallic argentine ∇ , not at all corrosive and yet insensibly and invisibly devouring and altering everything that comes near it, is plainly to be seen that you err in the notion of your Universal Menstruum. (the ⚡).

20. The furious Serpent is the rectified butyrum in Chrystals, which must be magnetised and attract the Universal Principle from the Sun, Moon and Stars in the Spring Season during serene days and nights so as to flow per deliquium.

The furious serpent or fuming butyrum must be carefully animated with the Cinnabar of ♂, or with the scoria primoe, if you use the ♀♂♂. Then rectify till the butyrum is of an orange or deep red tint.

NOTE: THE BELOW COMMENT BY DR. BACSTROM WAS CROSSED OUT IN THE ORIGINAL MANUSCRIPT, WE INCLUDE IT FOR COMPLETENESS' SAKE.

This no. 20 is difficult to explain. It means, after he has attracted, and the butyrum has flowed *per deliquium*, he filters it through paper, then evaporates the superfluous humidity from it and congeals it, *i.e.*, he obtains again the chrystallised butyrum, but this is VERY dangerous as the fumes proceeding from the ♂ and the ♀ are MORTAL on the spot when received into the lungs and therefore this evaporation must be done by distillation.

21. The Serpent of which I now speak, is our true *Water of the Clouds*, or the real Eagle and Mercury of the Philosophers, greatly different from the vulgar ♀, which is corporeal, gross, dead and full of heterogeneous qualities, and is a subject fallen from its sphere, like unripe fruit from a tree. Our water is *Spiritual, Transparent*, living, residing in its own sphere like a king on his throne. (♂ Monte Snyder's character.)

21. That is, the magnetised, attracted, putrified and distilled butyrum like a vapour which is the Real Eagle and Mercury of the Philosophers, *i.e.*, ♀ simplex, and it must come over without humecting the alembic like S.V.R.

"Spiritual, Transparent, living, residing in its own sphere (in the Glass)" ♂ Universal ♂ descending from above ♂ into the centre of the butyrum ♂ *ii*.

22. Though the vulgar ♀ is such an unripe fruit, corporeal and

dead; yet if you know how to amalgamate it with our Dragon (♂) and to retrograde it with the Universal Menstruum (♁), you may assure yourself that out of this also you shall be able to prepare a Sophic ♀ , with which you shall certainly produce the Great Elixir, discover the *Secret of Secrets*, unlock the most difficult of locks and command all the Treasures of the World.

22. This is only a repetition of aphorisms 18 & 19. To āāāte ♀ with our Dragon (♂) is to mix ♁ with crude ♂ or with ♁♂♂ in order to distill a butyrum therefrom, which must be animated with a ♁ retrograding with the Universal Menstruum, is the magnetisation, impregnation or liquification of the Chrysatalline butyrum by the ♁ , by Sun and Moon and Stars, digested and fermented or putrefied. This Aphorism 22 proves that this is his 2nd Way. His 1st Way is of ♂ per se. (Vide at end of 2nd M.S.)

23. Our ♀ is called the ♀ of the Philosophers. which is not to be found ready prepared to our hands, for it must of necessity be made by our philosophical preparations out of the first chaos, and although it is artificial, yet it is naturally prepared. Nature, which is imitated in the preparation of it, contributes likewise thereunto by magnetisation.

23. Our ♀ , i.e., ♀ simplex. The "first chaos" is the putrefied, magnetised, liquified butyrum, which, by putrefaction, becomes a True Chaos. The first Chaos is the mixture of crude ♂ or ♁♂♂ with ♁ corros.: Nature, by the attraction, liquification and putrefaction contributes to the attainment of the ♀ simplex of the Philosophers.

24. Since our subject cannot be called the *fiery serpent* of the Philosophers, nor have the power of overcoming any created thing, before it has received such virtue and quality from our Green Dragon and the Universal Menstruum; by which itself (♀), is first overcome, devoured and buried in its bowels, it follows that such a Virtue of Killing and Vivifying is natural to ♂ our Dragon and Universal Menstruum ♁ . (Our Dragon ♂ contains a ♀ , i.e.,

III , or ♀ Vitae.)

24. Our subject, i.e., our ♀ ; he means here the butyrum. From our Green Dragon, i.e., ♂ or III ♂ ♂ stellatus. Ripley's Green Lion and the Universal Menstruum, i.e., the Sea of the Philosophers, the atmosphere, the ☆ .

Our subject, our ♀ receives its virtue from the III or ♀ Vitae in the butyrum and from the astral ☉ or universal agent Δ , communicated to it by attraction.

25. The Universal Menstruum of the Philosophers is that Celestial one, without which nothing can live nor subsist in the World. It is also that noble Champion (Perseus) who delivers the uncorrupted Virgin, Andromeda, who was with a strong chain fettered to the rock in the power of the Dragon. And whose spiritual love, having admitted for fear of being externally ruined and devoured by the Dragon, (which could not have been avoided, if this noble champion Δ , Light, ☆ had not come to her assistance). She is to be delivered of a child, which will be the wonder of wonders, and a prodigy of nature (℞)

25. This confirms that I am right in explaining the universal menstruum dilated in the ☆ . An allegory in Ovidus describing the liquification of the butyrum ♂ii .

Perseus is the universal agent Δ manifested in Light, sent to us by the ☉ and to remoter worlds by the fixed stars or Suns. The Virgin Andromeda is the sophic ♀ contained in the butyrum in the concentrated ⚡ of ☉ of the III and in the ♀ Vitae, or the volatized III .

This ANDROMEDA is simplex, duplex & triplex as you will find by the sequel.



SIMPLEX: It is the metallic sophic ♀ .

DUPLEX: When it is tinged with the red ♁ , or internal Δ hidden in ♀ Vitae, and becomes blood red (i.e. GOLDEN WATER)






TRIPLEX: When the fixed ☉ is united therewith and is become the medicine of the first order ℞ . The sophic ♀ is fastened to the rock (♁) with a strong chain with the ⚡ of sea ☉ in the III corros: which concentrated ⚡ of ☉ holds and suspends the III of ♀ Vitae and has volatized it.

Before magnetisation, or liquefaction but by putrefaction, this ♀ Vitae at last settles at the bottom, whilst Andromeda or ♀ Sophorum Simplex is set at liberty by distillation. Mind the subtlety and invention of the ancient philosophers.

26. If our Virgin in her confinement, before she is set at liberty does not manifest her extreme beauty, with all her internal divers delicate natural colours, wonderfully charming and very pleasing to the eye, it signifies that she has not sufficiently engaged the spiritual company of the Dragon (♂).

26. Our Virgin, the sophic ♀ Simplex. Whilst you distill and rectify the butyrum, you see all the beautiful and delicate colours of the rain-bow in the neck of the  and sometimes in the receiver, which I have often beheld with great delight. That the butyrum has not fully carried over the  or ♀ Vitae, which contains internally the tinging ♀ or ♀ of ♂ or of ♂ and ♂. This ♀ causes those beautiful colours. ♀ is the father of all colours and tinctures.

27. If the Universal Menstruum has not totally delivered the Virgin from the Claws of the Dragon, it is a sign either that she was not sufficiently free from her heterogeneous qualities, or that she had not received from the external heat a sufficiently penetrating quality or that the Universal Menstruum was too weak to perform its intentions.

27. If the Universal Menstruum, the , or rather, the universal agent , Light, Heat and Lunar Cold or Lunar Humidity, causing the  to be Vitae, has not delivered the Virgin, the sophic ♀ Simplex, by your attraction and liquefaction, from the claws of the Dragon, from the corrosive butyrum, which keeps the sophic ♀ imprisoned , it is a sign  that the universal menstruum was too weak. i.e. that you have not attracted and liquified long enough or often enough. Thus Van Outer is wrong in Digby (page 8) where he speaks of one hour's attraction.

28. To know whether the āāātion, sublimation, dissolution, filtra-

tion, coagulations and distillations, have been natural and philosophical, the *whole body* of the Serpent must come over spiritual and transparent, leaving only some few and very light faeces at the bottom. Which can by no art be reduced either into a running ☿, or any other kind of metallic substance.

28. This concerns the last distillation of the attracted, digested, dephlegmed and distilled ☿ simplex. This is to come over as a cloud or cloudy vapour, and is then the ☿ simplex. (not corrosive at all, says the author: Yes, it is right!)

During this last distillation for obtaining the sophic ☿, i.e., the Virgin Andromeda, there are to remain no faeces. At least not such as can be reduced into a running ☿^{ial}, or a metallic substance.

29. After all these above mentioned operations and the separation of our Serpent, being āāā-ed with any metal, pure or impure, cannot suffer the fusion. It will be in vain for you to go any further with it, for you may assure yourself that you do not walk in the true paths of the Hermetic Art.

29. After the separation of the Sophic ☿ simplex from its own precipitated, Snow White ♁, which ♁ is a ☿ Vitae, or delicate highly pure ~~☿~~ containing the sophic ♁, a fixed metallic ⊖ for the Great Work, per se, without common gold, if our serpent, or the ☿ Vitae, or ♁, cannot suffer fusion, etc. (I know for certain that it can be melted with any metal).

30. Our philosophical distillation consist only in the right separation of our spiritual and ☿^{ial} ▽, from all its poisonous, oily substance. (from the corrosive ⊕) Which substance is of no use at all in our art, and from the ☿ which is left behind after the first distillation (when you made the butyrum ☿ at first)

30. This is very explanatory. Our spiritual ☿^{ial} ▽, i.e., our attracted ☿ simplex, the Virgin must be separated by the most gentle distillations, from the poisonous, oily butyrum. Then I believe that this ☿^{ial} spiritual ▽ need no longer be corrosive,

provided it is free from the ♁ or ♁ vitae, which is the very thing that renders the buyrum: ♁ so very poisonous and dangerous when hot and whilst united to the ♁ of seas ♁ .

31. If after the first distillation an exceedingly corrosive and extremely penetrating red oil does not ascend (which, as soon as it begins to appear in the neck of the ♁ , the receiver must be changed) it signifies that the distillation has not been rightly performed, and by consequence, that the internal Δ , (♁), of our metallic vaporous ∇ is still mixed with its own ♁ , and has been corrupted by the poisonous fume and external Δ , and therefore is not fit for this labour.

N.B. If you use crude ♁ and ♁ corrosive: you obtain a red Cinnabar of ♁ , which ascends like a *sublimate*, but I have never seen it in form of a red oil, but that signifies not much - It is however, a proof that Baron Urbiger: has made use of ♁ crudum, and not the ♁ ♁ where no such Cinnabar can be obtained. The metallic vaporous ∇ is the butyrum ♁ , beyond any doubt. (the internal Δ or ♁ of our metallic vaporous ∇ , i.e. butyrum, means the ♁ ♁ ⁱⁱ auratum, which must ascend in the form of Cinnabar of ♁ and must not remain below). (This N.B. is actually commentary-HWN)

31. It appears that he wants the Cinnabar of ♁ absolutely to ascend into the neck of the ♁ , and that it is not to remain in the ♁ .

Certainly he distilles the Cinnabar of ♁ over in the form of a corrosive red oil - This animated Butyrum he magnetizes,

32. (Very Plain!) In case you should commit so great an error in this first distillation, although it will never be in your power to prepare the ♁ duplex of the Philosophers, unless you commence the whole work from the beginning, yet, if you partially comprehend our Art, you may easily prepare our ♁ simplex, wherewith you may effect great and miraculous things.

32. As I have never seen the red oil of Aphorism 31 because I always took ♁ ♁ ♁ , he certainly must mean the Cinnabar of ♁ , which he says if it does not ascend, the distillation has not been

rightly performed. Therefore, it appears that the Cinnabar is to ascend in the neck of the ☉ which will always happen if you employ crude ♂ and ♀, but if you use the ☿ ♂♂, you never obtain Cinnabar, and if you get no Cinnabar, you must animate your butyrum with the scoria primae, or with ☉.

33. The above blood-red oil (an ☉ potable - he means animated butyrum), penetrates with its fume every part and atom of all metals and minerals and principally of ☉, out of which dissolution one may easily extract the right ☿ or essence with highly rectified S.V. and bring the ☉ which is indeed a great medicine for human bodies. (The author of "The Hermetical Triumph", Leona Constantia, and Irenaeus Philalethas have positively made a ☿ ♂♂.)

33. The blood red oil can be obtained if you collect the Cinnabar of ♂, mix it with the ☉, pour the clear transparent butyrum upon this Cinnabar and distill it over again by 5 or 6 such distillations and cohobations. The butyrum: will come over blood-red, being tinged with the ♀ of ♂, contained in the Cinnabar and your butyrum: is animated with sophic ☉, and so it must be, and this is Urbigerus' animated butyrum: - animated by the ♀ of ♂.

34. A deep blood red ☿ of excellent virtue may also be extracted with SVR out of the above mentioned ☉ when that ☉ by accident or misfortune has been mixed with the internal ♀ of our ♀^{ial} ▽ and with the red oil. (When the ♂ Cinnabar stays mixed with the ☉). With which extraction after it has been evaporated to a ☿, that ☿ imbibed (☿) and philosophically digested, you may assure yourself of having a grand medicine next to the Great Elixir, wherewith you may, to the great astonishment of all Galenists and vulgar chemists, quickly cure all sorts of diseases. It is one of the best medicines, next to the Elixir.

34. Another great medicine, when the Cinnabar or the red oil remains with the ☉ (That is, when the Cinnabar of ♂ is mixed with the ☉ of ♂.) after the butyrum has been distilled and remains clear without redness. Then from this ☉ a deep red ☿ can be extracted from that mixture with SVR. That mixture containing the Cinnabar of ♂, which he calls here the internal ♀ of our ♀^{ial}

▽ i.e., butyrum ☉ⁱⁱ: (I believe you can easily comprehend all of this) ♁ imbued with rectified SV and digested then the SV is distilled from it, after filtration, and extracted again.

I am convinced that this would be a glorious medicine after the dulcification: otherwise it would be corrosive, but, having been extracted and digested 2 or 3 times until it is perfectly sweet on the tongue, it would be a glorious internal medicine without doubt. KERKRINGIUS teaches these dulcifications with Tartarial SV better than any other author.

35. Most part of the philosophers, whilst their intention was to go further to the noblest perfection of our Celestial Art, either employed the above red oil brought to a potability for internal medicines, or for external ailments without any further preparation of it, until they had obtained the great elixir.

35. The red oil, i.e., the Cinnabar of ☉ distilled over into a red oil - otherwise, the Cinnabar alone is not corrosive, but when the butyrum: has carried it over, and is united therewith, that red oil becomes then highly corrosive and caustic.

36. If the ☉ has not the magnetic quality in attracting *Spiritus Mundi* into itself from the Astra, it is a sign that at the end of the distillation of the red oil, the external △ has been so violent as to burn up the magnet totally, which is contained in the first faeces of our ☉^{ial} ▽.

(Use no more heat than is necessary in all your chemical labors!)

36. The remaining ☉^v vitae however, must absolutely be magnetical and eager to attract Light, △ and humidity, which I believe it will and must do.

37. After the first distillation (after the red butyrum: has been magnetised, etc.) if the least part of the Virgin ☉^{ial} ▽ can by any Art whatsoever be brought to a running ☉, or any other kind of a metallic substance, it is an evident sign that either, the subject, or its preparations and reduction into ▽ has not been real, natural or philosophical.

37. This must be attended to and, I believe, easy and true.

38. (★) - Mr. Clark of Bermondsey -

Although the above mentioned *Spiritus Mundi* is of no use at all in this our Great Work, yet it is a great menstruum to extract Tinctures out of metals, minerals, animals and vegetables, and can perform great things in the Art in volatising all fixed bodies, principally Gold.

38. The above mentioned attracted \curvearrowright Mundi which appears under the form of a very volatile spiritual ∇ , and is a Lunar Humidity impregnated with Light and Δ , is of no value in this our Great Work, say Urbigerus, because the remaining butyrum: is certainly (sic - HWN) Mr. Clark at Bermondsey his process and secret to volatise dissolved Gold.

(★) Here I am wrong: the whole butyr: must be universalised and become ♀ simplex first.

39. A great many pretenders prepare menstrua to dissolve common ♀ and to convert it into a water by several ways and by additions of salts, sulphurs, metals and minerals, but as all those preparations are sophistical, anyone, expert in our Art, will be able to reduce it again to a running ♀ .

39. Count Bernhard Trevisan, Iren, Philaletha and Monte Snyders, all condemn these methods, yet Lamspring has worked so, and Theo. Paracelsus had a $\text{♀}^{\text{ial}} \nabla$ made of ♀ corrosive. Becher and Stahl recommend such $\text{♀}^{\text{ial}} \nabla$'s highly. Who can say what is impossible to bountiful nature? Although some Adepts condemn it.

40. (Mr. Clark of Bermondsey)

The quality of our $\text{♀}^{\text{ial}} \nabla$ is to volatise all fixed bodies and to fix all those that are volatile, fixing itself with those that are fixed according to the proportion of it, and when it dissolves its own body, it unites inseparably with it, and yet conserves always, its own qualities and properties, and receives no augmentations from any other created thing, but only from its crude body.

40. This quality is attested to by Mr. Montesnyders.

"Its own body" means the fixed \ominus obtained by calcining the white ∇
"From its crude body" means from ♀ or from ♁ ♂ or ♀ vita

41. Our ♀^{ial} ∇ has such a sympathy with the Astra, that, if it is not kept very close and hermetically sealed, it will in a very short time, like a winged serpent, fly away in a wonderful manner to its own sphere carrying along with it all the elements and principles of metals and not leaving so much as one single drop behind.

41. He means by this principally the magnetized butyrum and ♀ simplex, although Boerhaave says that the butyrum: ♂ , principally when hot, is extremely volatile and ready to evaporate, and those vapors are mortal (fatal) when received into the lungs by inspiration - when cold, there is no danger.

42. Several pretenders to the Magical Science, prepare Magical Magnets to draw from the air, as they pretend, from the Astra, such menstrua as they think necessary for the production of the Great Elixir, but their magnets being composed of determinate things, although their menstrua be great dissolvents, yet we do on certain knowledge affirm they can not perform any real experiment in our Art.

42. No commentary.

43. Some are of the opinion that the Magical Science and all its experiments are necessary to produce the Great Elixir. We do not deny that Magic IS necessary (!!!-HWN) to attain to the highest degree of perfection and knowledge, yet we are most certain that it is not at all necessary to the elaborating of the Grand Elixir upon animals, metals, precious stones and vegetables.

43. No commentary.

44. The WORK. (per se)

Our virgin milk or metallic ∇ , being brought to a perfect spirituality and excellent diaphaneity (the original ms. is illegible here, but I think this is what he meant) is called the true CHAOS of the Philosophers, for, out of that alone, without any addition of any created or artificially prepared thing, we are to prepare and separate all the elements which are required to the formation of our philosophical microcosm.

44. The Butyrum: or metallic ∇ , when highly rectified is THE True CHAOS of the Philosophers, and is the same as the $m \text{ ♂ } \text{♂}$, by Irenaeus Philaletha, likewise called the Chaos, and by Monte Snyder 'Lac Virginis', out of the attracted, magnetised, distilled and digested butyr:. The Great Work can be made per se, without any common \odot .

45. To understand rightly, how out of this Chaos we are to form our philosophical microcosm, we must first, of necessity, rightly comprehend the great mystery and proceeding in the creation of the macrocosm; it being necessary to simulate and make use of the same method in our labour which the Creator of all things has used in the formation of the macrocosm.

45. This comparison is rather overstrained.

46. Where our Chaos or Celestial Water has purified itself from its own gross and palpable body, it is then called the Heaven of the Philosophers, or the palpable body of the earth, which is void, empty, and dark; and if our Divine Spirit, which is carried upon the face of the waters, did not bring forth out of the palpable body, that precious metallic seed, we should never be able by any Art whatsoever to go any further with the perfect creations of our microcosm, according to our intention.

46. When our Chaos, i.e., the attracted or magnetised, liquified butyrum has, after due putrefaction, in a gentle heat, (VIDE: DIGBY, Page 117) deposed its own body, i.e., its own animated ♀ vitae. This is better explained elsewhere.

47. This Heaven of the Philosophers, after is has separated itself from the Earth, containing our Philosophical Seed, as well as the Magnet of our Salt of Nature, and after it has been separated from the superfluous waters or phlegma, it is then called the *Nercurius Simplex of the Wise*.

For whosoever attains it, at the same time attains also the

Knowledge and Power of retrogradating metals, minerals, etc. so as to reduce them to their first *ens*, to perfect imperfect bodies, and to vivify dead ones, conserving always its property and quality to itself and to produce the great Elixir, according to the usual way of the Philosophers.

47. The attracted, liquified, animated butyrum (which NB must be animated with the Cinnabar of ☉, if you have used ☉ crudum, or with the first scoria, if you have used ☿ ☉♂) by digestion and putrefaction, lets go its own ♁ or ☿ *us vitae animatum*, which falls down as a slime or moist ♁.

This earth contains the Philosophic Seed, i.e., the ♁, and the magnet for attracting the fixed ☉ out of the fire during calcination. This putrified, attracted, animated butyrum must be distilled and dephlegmated in *balneo vaporis*.

The ☿ simplex conserves its own property, and is the solvent or menstruum to extract the sophic ♁ out of the dried black or ruddy ♁ and afterwards, the fixed ☉ out of the empty ♁, after due calcination in the wind furnace.

48. (Very plain and satisfactory)

After we have separated the ☿ ial ♁ from the Waters, by which I mean the ☿ ial, celestial (attractive) water from the superfluous water, which is phlegma; by the Blessing of God, and the infusion of our Holy Spirit, we shall be able to bring forth out of the earth, such fruits and subjects, with which we shall certainly perform the whole creations and carry our work to the highest degree of perfection.

48. After having separated the ☿ ial celestial, attracted spirit from the phlegma, i.e., this highly volatile attracted, spiritual, or ethereal ♁ comes over first by a most gentle heat. Like the S.V. after this comes a phlegma, which phlegma must be rejected, and the ♁ remains behind. The whole must be converted into ☿ simplex except the phlegma or superfluous ☾ⁿ ♁.

49. (Quality of the ♁)

Our ☿ ial ♁ being of the same brightness with the heavens (and our ponderous, palpable body, which did separate itself from our

celestial water) having the same properties and qualities with the ☿, none but ignorants will deny them to be the right-heaven and true ☿ of the philosophers.

49. This ☿ial ∇, or ☿^{us} simplex, is to be perfectly clear, transparent, and as bright as the firmament, and as the author has said before, is to be NOT corrosive at all!

Therefore it seems to be a universalized, dulcified, spirit of Sea ⊖ which has left its animated ☿ vitae, or ∇ behind during the last distillations as observed in APHORISM 48. Here, thus we have two subjects.

1. Our ☿ simplex, impregnated with Light, or universalized, i.e. dulcified ☿ of Sea ⊖, and.....
2. Our ☿, or animated ☿ vitae containing sophic ♀, our ⊖ and the fixed ⊖.

50. (A Paradox)

If (after the separation of the spirit from the superfluous waters) the WORLD *, in which it is contained does not appear extremely clear and full of Light, and of the same brightness with our Celestial ∇, it is a sign, that the separation is not fully performed, the spirit being still intermixed with the waters of phlegma.

50. (A Paradox)

After you have dispelled the first volatile ☽^r ∇ or ☿ and afterwards the superfluous phlegma, both over a balneum vaporosum, the remaining gluten or universalized butyrum must appear very clear and full of Light, and of the same brightness as the first highly volatile attracted ☽^r ∇.

If you do not find it so, you have not rectified carefully or sufficiently.

* Perhaps the WORLD is the phlegma. The "world" seems to mean a remaining gluten, (See Digby) but in that case, the whole butyrum has not been universalized, and if that is not done, I cannot conceive how the ☿ can be separated from the World or Gluten.

51. (Digestion or Putrifaction)

If, in the space of 9 or 10 weeks, or two philosophical months (12 weeks) at longest, our ☿ial ∇ has not done separating itself from all its own earth, containing the metallic seed, it is an evi-

dent sign that you have either erred in the working of it, of that N.B., its digestion having been too violent, has confounded and burned up the principal subject of the Creation---the earth!

51. In the space of 9 or 10 or 12 weeks at longest, whilst you digest the magnetized, attracted, liquified, animated butyrum in a most gentle warmth, so that the glass only 'feels comfortable warm' on the face, the liquified butyrum must putrefy and become black and turbid, which causes a separation of the elements, the glass being close shut N.B., that you may lose nothing. All the ☿, i.e., the animated ☿ vitae must separate itself and fall to the bottom of the digesting glass (NOTE: a drawing of a figure like a Florence Flask is inserted here--HWN) like a dark slimy ☿ or sediment, which earth contains the metallic seed, the sophic ♁, the magnet for attracting the fixed ⊖ out of the Δ, by the last calcination.

The sophic ☿ simplex remains suspended in the liquid Chaos in the World. (see # 50). This is the digestion and putrefaction after the attraction and liquification of the animated butyrum, previous to the separation of the elements by distillations. Do not attempt to distill before the liquid is become perfectly clear and transparent and all the ☿ has settled.

52. (This clears up the Paradox of Aphorism #50)

This Philosophical ☿ containing our principal subject after it has been separated from all the Waters (phlegma) must be dried with a gentle heat to liberate it from its extraneous humidity, that it may be in a proper capacity to receive the celestial moisture of our Argentine Water, to which it unites its most noble fruits with which principles our philosophical, microcosm is generated, nourished and saturated.

52. The remaining slimy ☿ or sediment, after it has been separated from all the waters, i.e., after the Chaos has been distilled over a bal. vapore.: First the most volatile lunar humidity, i.e., the ☿ simplex, second the superfluous phlegma, all over a bal. vap. the next day and you possess our ☿ simplex and the animated ☿ sediment or ☿ vitae animatus is left behind. The ☿ simplex must be rectified 3 or 4 times.

53. If after the ☿ has been reverberated (*i.e.*, gently dried). humected with our Celestial moisture, it does not presently enrich *Our Air* with the Divine expected fruits, you may certainly believe that, in the drying of it, the external heat has been too violent, so as to burn up the internal heat and nature of the ☿, and consequently spoil your undertaking in regard to performance of the whole Mystery of the Creation according to the noblest, richest, shortest, most natural and secret way of the Philosophers. (*i.e.*, *per se*, by its own elements, without common ☉).

53. The ☿ must be dried in a glass with a moist, gentle heat, according to Aphorism #52. "Our Air" is the ☿ simplex, "our Δ" is the ☿ duplex or ☿ animatus.

i.e.: Δ, Light Anima, or
 animated with-
 ☿, & is all from one
 & the same principle.

"Our ☿" is the clarified ☿ or fixed ☉, the basis and foundation of the whole building.

Aphorism #53 cautions against too much heat, when you dry your, as yet, volatile, animated ☿, that you do not burn and destroy it, or the work, *per se*, without using common ☉, is at an end here.

54. (Digression)

In case the ☿ should be totally destroyed by the violent external heat, although it is most certain you cannot carry on our whole Creation any further with it, yet if you know how to āāā our ☿ simplex with common pure ☉, which is dissolved, vivified and renewed by it you may be sure of effecting the Great Elixir, although neither so quick, so natural, nor so rich as you might have done without ☉. This is our *Third Way*.

54. Digression for a work with common fine ☉. If you have destroyed the sophic ☿, or our ☉, contained in the ☿ or sediment the work is with common, yet fine, pure ☉. N.B. That this is the work of Artephius, Kalid, Flamel, Zacharias and Monte Snyder, Vide Digby, pages 16-117, etc etc.

If you know how to dissolve common pure \odot in our ♀ simplex, putrify and regenerate it, you may also obtain the Lapis Philosophorum, although not so natural, etc etc. No! Because the sophic \odot sophic ♀ , our \odot , is already open and volatilized, whilst the common \odot must, by length of time, be opened and volatilized and converted into sophic ♀ or our \odot , as Irenaeus Philalthes has rightly observed.

55. (The work with common \odot)

The $\overline{\text{āāā}}$ of our ♀ simplex with common \odot , consists only in the right proportion, and in the indissoluble union of both, which is done without any external heat in a very short time, without which exact proportion and right union, nothing of any moment is to be expected from their marriage.

55. "The ♀ simplex dissolves \odot without any external heat in a very short time". I am sure that a dulcified — of Sea \ominus does dissolve a subtle calx of \odot , but as the author's ♀ simplex has separated itself from the volatilized M i.e., ♀ vitae, and therefore is become a universalized, dulcified — of Sea \ominus , which is a universal ♀ . I cannot conceive that so mild a solvent should have a power to dissolve \odot in filings, as the author asserts here. Aphorism #56.

56. Know then that this right proportion is 10 parts of our ♀ simplex to one part of the finest common gold in filings, which is dissolved in it, like ice in common ∇ , after an imperceptible manner, and as soon as the dissolution is over, the coagulation and putrification (must be promoted by a gentle heat) presently follow, which effect, if you find not, is a sign the ♀ exceeds its due proportions.

Now, when your \odot has been thus well $\overline{\text{āāā}}$ -ted (i.e. dissolved) united, putrified and inseparably digested with our ♀ simplex, you will then have only our philosophical ♀ (so says Ir. Philalthes), in which time one might have easily performed the whole work, working without common \odot .

56. Boerhaave says that Butyrum ♂, on accounts of its ♀ vitæ, dissolves ⊙ in filings, but the dulcified ♀ of Sea ⊖ dissolves only a subtle calx of ⊙ in filings, although I may be wrong.

57. Although our ♀ simplex is exceedingly spiritual and volatile, yet, since it is the *right agent* (as Pontanus calls it) digesting the seed or essence of all metals and minerals, it will, though undigested, naturally adhere to any of them, although corporeal (although a butyrum) that shall come near it, and will never leave it unless it be forced away by the test, 'tho kept in great fusion for many hours.

57. (Our ♀ simplex is exceedingly spiritual and volatile, and is the 'right agent'). Boerhaave attests its volatility whilst hot and fuming, which invisible fumes **ARE MORTAL ON THE SPOT**, when an atom thereof is received into the lungs by inspiration, says Boerhaave and warns the operator. (Do NOT breathe these deadly fumes -HWN)

This character of ♀ simplex or duplex, adhering so strongly to metals, so as not to foresake them although kept in a great fusion or Δ, is a proof that this property cannot belong to the first highly ☽^r humidity much. (At this point, Bacstrom inserts the following line: WHAT I SAY HERE BELOW IS ERRONEOUS) less to the succeeding phlegma, but must appertain to the remaining universal gluten or metallic butyrum, which is to be distilled over in a cloud - N20. When the slimy ♀ or ♀ vitæ animatus is left behind in the ♀.

58. This ♀ simplex, which before its retrogradation, was of a feminine nature, and before it had left all its own earth, was Hermaphrodite, being powerful in both sexes, is now become of a feminine quality again, and although it has lost the masculine visible Δ (contained in the ♀), yet it has conserved its own fire, which is invisible to us, and with which it performs visible operation in digesting of imperfect metals, after its determination with any of them. (If you work with common ⊙ or ☽)

58. NB: This ♀ simplex, before its retrogradation, i.e. whilst it was the first butyrum, before it was magnetized and liquified by attraction of Solar Light and Lunar Humidity - which he calls retro-

gradation or universalization, and before it had deposed its own ∇ by a digestion of 10 or 12 weeks, during which time, the attracted Chaos or liquified butyrum is centrally opened, and its elements are separated and this is performed by the attracted Δ or Light (Oxygen) and Lunar ∇ , with the closed glass, outwardly assisted by a gentle warmth which stirs up the inward agent to move, to putrify and to separate the elements in the Chaos.

This butyrum was at first a feminine nature, but after magnetizations is hermaphrodite, and after the separation of the elements, and distillations into ♀ simplex, becomes of a feminine quality again. Otherwise, it could NOT be ♀ simplex. The Woman eager to be impregnated with the sophic ♀ , to become tinged as red as blood when it is ♀ duplex, or ♀ animatus, i.e., a married woman in which union the husband acts the principle part, the active part. The ♀ simplex, although it has lost the volatile masculine Δ (contained in the animated ∇ or ♀ vitae, NB: ♀ of life). Yet it has conserved its own Δ , certainly the universal ♀ contained in the ♁ Sea \ominus , dulcified and universalized.

59. (NB: A particular R or abbreviation)

If this our ♀ (the proportion rightly observed) should be $\bar{a}\bar{a}\bar{a}$ with any imperfect metal, being first determined with a fixed one, it will regenerate and perfect the same, not losing the least particle of its virtue or quantity - Which metal, after the digestion of a philosophical month (6 weeks) will be able to resist all manner of trials, and will be far better than any natural one.

59. This is a particular abbreviation of the work, or a gradating ♀ duplex, which fixes ☽ into ☉ , and confirms Yardley's Work in Via Sicca; who fixes ♀ into ☉ or ☽ .

60. (Gradating Oil, a profitable, particular labor)

The determination of our ♀ simplex with any of the fixed bodies, is to be done by dissolving a small quantity of filings of red or white according to the color and quality of the metal which you desire to ameliorate and if you do not err in the separation and union of the subjects, you may assure yourself of obtaining your desire after a philosophical digestion. (Of 40 ♁).

60. The ☿ simplex is to be animated (not by its own sophii ♁ or sophii ☉, for the work, *per se*) but by dissolving a small quantity of filings of ☉ therein, in order to obtain a ☿ duplex, of ☿^s animated, which is a gradating ☿, as well as Yardley's animated ☿ - Only this is *per viam humidam*, whilst Yardley's is *per via siccam*. This gradating oil must become blood red. If that does not happen, it can certainly not enrich filings of ☾ or ☿ vivum with ☉.

61. To examine rightly whether the ☿ simplex is rightly prepared, or come to its perfection, one only drop put upon a red-hot plate of copper, must tinge or whiten it through and through, and must not part with it, although brought into a fusible heat, *i.e.*, not even when melted. If you find it not so, your ☿ simplex is not well elaborated, or has not yet done separating itself from its own ♁.

61. Examination and trial on the ☿ simplex.

62. (The Work *PER SE*)

If your ☿ simplex, when put upon its own dried ♁ does not presently unite with the essence of metals, appearing deeper than any blood, and shining brighter than any fire, which is a mark of the reception of its own internal △ (Sophii ♁) and that the Eagle, the rectified, magnetises, spiritual ☿ simplex (has sucked the blood of our red lion) the ♁ or rather the sophii ♁ (our ☉) or fire contained in the ♁, it is an evident sign that you have erred in the manipulation of the ♁.

62. This again concurs the great work *per se* without common ☉. After the remaining animated ♁ or ☿ vitae, probably of a dark or ruddy color, has been gently dried with the utmost care so as not to hurt it, a small quantity of the rectified ☿ simplex (by way of experiment) must presently unite with the dried ♁ and tinge itself of a deep red blood color, by receiving the Sophii ♁ (our ☉) shining brighter than △, *i.e.*, of a △^y ruby red color.

If this does not appear, you have erred somewhere. But when this $\overline{\text{R}}$ is perceived, all the sophii ♁ (our ☉) is to be extracted out of the dried animated ♁ or ☿ vitae, as long as there

is any $\overline{\text{R}}$ left in it, and until the ∇ appears perfectly void. This red $\overline{\text{R}}$ is your ♀ simplex animated with the Sophii ♀ or Δ our \odot , and is, or ought to be, of a Δ^y ruby red color. This I would purify, not by filtering, but by test and pouring it off, if there be any subtle ∇ on the bottom. This ruby red Δ^y perfectly transparent $\overline{\text{R}}$ is the double or animated ♀ of the Philosophers, when the work is done *per se*, by its own internal elements, without common \odot in *forma humida, viscosa*, whilst Tremaeus and Yardley worked in *forma sicca*, with a running ♀ animated or impregnated with the same sophii ♀ (our \odot).

63. The process PER SE without \odot .

This ♀ , thus impregnated with its essence, or ♀ of metals, is called the ♀ duplex of the Philosophers, which is of a far greater quality than the simplex (surely!) with whose imbibitions in the \ominus of Nature after that fixed \ominus has been saturated with the ♀ simplex, the whole mystery of the Creation of the Philosophical Microcosm is maintained and perfected.

63. Describes candidly and truly the whole process of the Stone, after the preparatory labors are happily ended.

64. To know whether your ♀ duplex is philosophically prepared, and sufficiently impregnated with its own internal natural fire, (extracted out of the dried earth) with the Sophii ♀ (with our \odot) put one single drop upon a red-hot plate of pure silver, and if the silver is not by this drop penetrated through and through with a deeper red $\overline{\text{R}}$ enduring the greatest fire of fusion, it does signify that you either fail in the preparation of it, or that you have not given it time enough to receive a full saturation out of its own earth

64. Examinations and trial on the ♀ duplex or ♀^s animatus. Fine \odot so treated and melted, then flattened in the mill, cut into shreds and separated by ∇ , there will be left a black calx, which when melted with borax, will prove to be fine \odot of 24 carats. (!-hwn because the volatile, spiritual \odot , or "our \odot " finds a body in the \odot , and becomes corporified, maturated and fixed \odot by means of the ♀ Naturae, or the Δ , oxygen concealed in \odot in the ∇).

65. This deep red \overline{R} , extracted out of our philosophical ∇ is called our ∇ , our undigested, essentificated \odot , our internal elementary Δ , and our red Lion, for, without its help and concurrence, our philosophical world cannot be nourished, digested, or accomplished, being the right ground and the true essence of the whole work of our creation.

65. This deep red \overline{R} , which has tinged our \wp simplex, animated it and made it \wp duplex animatus, is our ∇ the sophii ∇ , or Δ , our essentificated \odot and internal Δ and our Red Lion. (Does this not show a probability of de La Brie's process with ∇ and \odot ? Is not \odot full of Δ ?)

It is the life active element Δ , the principle of all \overline{R} s, multipliable by its own principle, like a spark of Δ or light, collected in the Tinder box. N.B.

66. When the ∇ has lost its Soul (the red Sulphur), the remainder of it is the true Magnet, attracting the \ominus of Nature from the combustible Δ after a violent calcination in the wind furnace for several hours.

Which (fixed) \odot after its purification and clarification is called the clarified ∇ or \ominus of the philosophers, which uniting itself with our single and double \wp s after their digestion, is called by *HERMES*, the universal spirit converted into ∇ by Art.

66. This is as clear and intelligible as any philosopher (with an unprejudiced mind) can desire it, and therefore wants no comment.

The fixed \ominus is purified, etc, by the clear \wp simplex employing the feminine principle. This is first imbibed by the \wp simplex until the \overline{R} alba flows like wax without the least fume. Then, imbibe the \overline{R} alba with your ruby red \wp duplex, and saturate it fully, until the \overline{R} rubra flows like wax, without fuming and the red sophii \overline{R} is accomplished all but the last fermentation or vitrification of fine \odot .

∇ Before the vitrification of fine \odot , the red \overline{R} is multipliable ad infinitum in quality and power or pondus, and is the universal Medicine, or \odot potable, ~~99~~ the tinging solar glass is not soluble in liquids, but in the Δ only. The universal red sophic \overline{R} or ∇ Naturae is soluble in S.V.R, and makes \odot potable for curing indiscriminantly, all diseases.

67. The extraction, purification and clarification of our ♁ or ⊖ of Nature, is performed by our ☿ simplex, which being put upon the calcined, reverberated ♁, will instantly draw the fixed ⊖ to itself and unite itself with it and is inseparable by gentle distillation, after which the clarified ⊖ of the philosophers is at hand.

67. This is, again, as plain and intelligible as I can make it and requires no commentary.

68. Although we use our ☿ simplex for the extraction of its own Soul (the red ♁, our ⊙, out of its (♁) body), and for the clarification of the ♁, yet, as it is a philosophical and perpetual menstruum, it loses nothing of its innate power, nor does in the least diminish in quantity, it being our true ALKAHEST as Paracelsus called it.

68. This is plain enough! (The profound Boerhaave suspected that the Alcahest of Paracelsus, and J.B. van Helmont proceeded from the butyrum: ☿ although his time did not permit him to examine deeply into this subject, and Boerhaave was NOT wrong)

69. The above mentioned three principles and elements of our chaos, perfectly separated from their impurities and brought to their highest perfection, are rightly called the three (3) Herculean Works, for after the preparation of them, all the labour, trouble and danger will be passed.

69. This wants no illustration.

70. Some foolish operators pretend that our Great Elixir is to be prepared in a very easy manner without and trouble at all, to whom we answer that such imposters neither knows our matter, nor the right preparation of it. Yet we do not deny, but any healthy person, of what age soever he may be, may undergo all our labours necessary to the performance of it.

70. Some adepts, for instance, those of primitive times, such as Maria, or rather, Miriam, prophetissa, whose sentences occur in the Turba Philosophorum, others who have worked with the מן; Vier

Qurt who conversed with Helvetius, whose processes differ totally from this, as well as their subject, although no foolish operators have written concerning the facility of the work, and indeed, so say Count Bernhardus Trevisan. They all spoke of their own works, not of all the works possible in Nature, and know nothing of this.

71. These, our operations (labours) are called Herculean in respect to the rest of the work, which is exceedingly easy and without the least trouble or danger, being for that reason, called children's play, because a child or woman that has any sense, may easily work it and bring it to the highest perfection according to the saying of all true philosophers.

71. (A child could not possibly accomplish the digestion. A woman may, -such an one as was Pironelle, Nicholas Flamel's wife. But a woman is not always a child.)

72. Although all the above mentioned operations are, according to the common opinion of the philosophers, esteemed, difficult and dangerous, yet we can and in conscience say and assure you, that we have ourselves alone, without assistance, prepared them all on a common kitchen fire, as it is very well known to several co-Adepts, who could not but admire our industry.

72. This I cannot concieve!

73. No true Adept or a perfect Artist can deny, but that the whole work of the Great Elixir, may, from the very beginning to the end be performed in one only furnace, in one only sort of vessel, and by one person alone, at a very small charge.

73. At a very small charge one hundred years ago!

74. Some imposters would persuade the vulgar that gold, silver and many other ingredients are required in the making of the Grand Elixir, according to our noblest way; which the doctrine of all the philosophers and our own infallible rules clearly show to be false; for it is most certain that we neither use any of their ingredients, nor yet any silver or gold, unless we have mentioned in our third way or until we have come to the fermentations of our Elixirs.

74. Artephius was no imposter, yet he used ☉ and ☾ with the butyrum. Monte Snyder uses ☉, Siebald Schwartzter and Hollander were no imposters. They have used ☉ and ☾ and corrosive menstruums in their preparatory solutions, and have succeeded. Everyone praised the path that conducted him safe to the Hesperian Apples, or to Colchos, and it seems that Urbigerus, ALIAS Baron Sorbiger, altho' a true Adept and possessor, knew very little else but his own works. I could never find that any of the Adepts were very eminent in their theory. Some of them reasoned like asses!

75. We do, with all true Philosophers assure you, that all things necessary for our philosophical work, besides the fuel, vessels and some few instruments, belonging to the furnace, are to be purchased for less than the expenses of a guinea, and that everywhere and at all times of the year.

75. A hundred years ago, but not at present.

76. Since neither ☉ nor ☾ are to be used at all in the formation and cibation of your philosophical work, it follows that the old and common saying of some authors, viz, "That without working with gold, it is an impossible thing to make ☉, proves to be only a false notion of men, who understands not our art.

76. Siebald Schwartzter, Hollandus, Kunkel and several others do say so with great truth in regard to their own processes. What does Irenaeus Philalethes say - P.1? Paracelsus says "with metals by metals and in metals, metals are perfected".

77. When our Herculean works are brought to perfection, which is when our 3 principles or elements are prepared, purified and perfected, unless the philosophical and unseparable union of them is exactly performed, the Magistracy of our Creation is not to be expected.

77. All right and true.

78. Our principles or elements, being brought to a perfect and inseparable union and digestion is called the triple ☿ of the Phil

osophers, which being finished, the whole Creation and formation of our Work is crowned.

78. When the red elixir is accomplished, before fermentation with \odot in the ∇ it is called \wp Philosophorum Triplex as consisting of \triangleup , \triangle or Light, \wp humidity and Salt, ∇ or basis, wherein the \triangle is corporified.

79. All our work of the Creation from its very beginning to its perfect end, may, to our certain knowledge, be perfected in less than 9 months, by any skillful and careful artist, that follows our rules, unless some accident should happen in the preparation of our Herculean Works: which to prevent, we wrought them ourselves in an **earthen vessel** which we count far safer and better than any glass, and which is most agreeable to the practice of the most ancient Philosophers.

79. *Very good!* (He has used an earthern \wp)

80. Before you come to the union of your elements, your clarified ∇ , (the fixed \ominus) is before all things to be digested in a moderate and continual heat of ashes, to free it from any unnatural moisture, which it might have attracted after its purification, to be in a fit capacity to receive your \wp simplex, by which the clarified ∇ must be nourished in its infancy.

80. *Beginning of the last Work of imbibition for the White $\bar{\kappa}$.*

81. If your clarified ∇ (the fixed \ominus) after it has been digested the space of a whole month, does not appear exceedingly dry, subtle and frangible, it does signify that you have failed in the purification or clarification of it, or that the external moisture it had attracted, is not yet parted from it.

81. *Caution concerning the work.*

82. Take great care that you do not begin your imbibitions of your ∇ , before you find it to be very well purified, clari-

fied dried and brought to be very subtil, and extremely frangible; for it would be a great detriment to your Work as well as to your ♀ and although it should not spoil your Work, yet it would be to you a great loss of time.

82. *Necessary Cautions.*

83. After our clarified ♃ (or fixed ⊖) has been brought to a perfect purity, dryness and frangibility or brittleness, it is to be imbibed with the eight part of your ♀ simplex, or Vrgin's Milk which will, in a very short time, be worked into it, as into a sponge which shows the hungry state of our Infant, and then the fire must be continued until the Infant is hungry again.

83. *First imbibitions of the purified, clarified ♃ i.e., the fixed ⊖ metallorum with the ♀ simplex, the 1/8th part of ♀ simplex, i.e., one part of ♀ simplex to be imbibed on 7 parts of the fixed ⊖ and then gently digested during 3 or 4 ♂ until the infant is hungry again. This must be done in a glass closely shut, otherwise you lose your volatile ♀ simplex.*

84. If in the space of 2 or 3 days, or 4 at furthest, the Infant does not show itself to be extremely hungry, be becoming very dry and brittle again, it will be an evident sign that you have overcome it by your excessive feeding of it.

84. *Do not overdo the imbibitions. Do it drop by drop, out of a small phial containing some ♀ simplex. (Use an eyedropper - HWN)*

85. Great care is to be taken in the feeding of the noble Infant (the clarified ♃ , or fixed ⊖) for, if you do not well observe our infallible rules, you will never be able to bring it to a perfect maturity, for, in the notion and proportion of our imbibitions and the management of them, the prosperous and unfaillable end of our Work is to be expected.

85. *Consult Nicholas Flamel and Artephius.*

86. It is always to be observed that the fire be very gentle as long as you are making your imbibitions for fear of forcing any part of your ☿ simplex to leave the earth. For, as a moderate or pleasant heat makes the union between the soul and the body and perfects our Work, so, on the contrary a strong heat disunites and destroys it.

86. *This must be carefully attended to.*

87. The Infant being dry, the imbibition is to be repeated again, and this method is to be followed, until the ♁ or fixed ☉ has received its proportional weight of the ☿, but then if you do not find it to flow like wax, and be whiter than snow, and perfectly fixed, you must proceed with your imbibitions, until all these signs appear.

87. *(i.e., until the ♁ is fully saturated and flows like wax, without emitting any fumes. Beware and be very careful as not to overload it)*

The signs, etc., are plain enough to understand as expressed.

88. The imbibitions are not to be made any oftener than once every 3 or 4 days, in which time you will find your matter having soaked up all your added ☿ simplex, to be in great want of food, which must be supplied until it be saturated. The sign of this will be when it flows like wax again.

88. *(All very intelligible) Also observe here, how often Ubigerus opens the glass and seems not afraid of interrupting or suspending the operations of Nature. i.e., of Nature's Universal Agent.*

89. Your matter being brought to a perfect flexibility, incomparable Whiteness, and unalterable fixedness (so that it flows like wax without emitting any volatile fumes), know then that you have perfected the White Elixir, which being fermented with fine ☽ in filings, will be able to transmute all inferior metals into the finest ☽ in the world!

89. (TINCTURA ALBA) ♁ Naturae Alburna. A Fixed Light URIM not yet THUMIM.

90. Before the White Elixir is fermented with common ☽, you may multiply it as well in virtue as in quantity by the continuation of the Imbibitions with the ☿ simplex, by which it may, by degrees, be brought *ad infinitum* in its virtue.

90. This multiplication in virtue or quantity differs from the former Imbibitions. During the Imbibitions or Incerations, the White ♁ Naturae, preponderating over the added ☿ simplex, the coagulation and fixation is soon effected, but during the multiplication the composition must become liquified again, must die and putrefy, become black and white fixed and friable, which must take some weeks. Then, if once Snow White and fixed again, you may imbibe again as before, every 2 or 3 days, until it flows again like wax without fuming. Then it can be fermented with fine ☽ in a ♁ for the transmutation into ☽.

91. The White Elixir being brought to its degree of maturity, if you desire to go on with it to its highest degree of perfection, in the room of fermenting it with ☽, it must be cibated with its own blood, with the ☿ duplex, by which, being nourished, multiplied in quality and quantity, the whole work is accomplished. (C. Cramer says of this work: If you want to perfect it to the red ⚔, it must not grow cold.)

91. But if you want with one of your glasses to proceed to the RED ♁ Naturae, do not take the glass out, nor suffer the subject to become cold, but imbibe it with the ruby red ☿ duplex, and proceed every 3 or 4 days with your imbibitions as you did before with the ☿ simplex, always in a gentle heat, night and day, until the red ♁ or undetermined red ⚔ is obtained, which must be fusible and fixed, i.e., it must flow like wax without fuming.

92. As soon as you have made the first imbibition with your duplex, you will see a great alteration in your glass, for, there will be seen nothing but a cloud, filling the whole space of the

vessel, the fixed principle being in re-action (in Brait:) with the volatile and the volatile is conqueror at the beginning, but at last, by its own internal Δ , conjoined with the external heat, both are united and fixed inseparably together (to be multiplied or imbibed further with the ♀ duplex.)

92. During the first imbibitions, which is always longest, a second death and putrefaction will take place before re-generation can be effected, because in spiritual and material things, all nature is amended by sufferings and death in order to resuscitate in a glorified body

This first imbibition of the perfected White K , or the White ♀ of Nature, with the ♀ duplex, as the Work must again pass through the Black, White and perfect red, may probably require 3 months time or a little more until the red substance is perfectly fixed and fusible. When the red fixed and fusible ♀ Naturae is accomplished the 2, 3, 4 or 5 imbibitions will then be accomplished every 3 or 4 ♂♀ until it is fixed again. Perhaps each imbibition (N.B. after the first) may perhaps be accomplished in 24 hours; because this red ♀ Naturae is no longer concentrated and fixed Light, but it is now agitated and concentrated Light manifested in Δ or THUMIM which fire is corporified in the ♂ of the substance. Therefore, this is Urim and Thumim, that is, Light and Perfection in one body which before was divided in two.

93. The glass must be oval with a neck six (6) inches long and very strong, of a proper bigness, that the matter when it is put into the glass may fill only the third part of it, leaving the other two thirds empty. For, if it should be too big, it would be a great hindrance in performing the work, and, if it be too little, the glass would break into a thousand pieces.

93. The advice concerning the glass being roomy and yet not too large must be minded. I would warm the glass prior to using and it will never burst.

94. After you have cibated the noble Elixir with your ♀ duplex before it can come into its perfect fixity, it must of necessity pass through all the states and colours of nature, whereby we are to judge its temperment.

94. *This is a repetition or confirmation of what I have said in my notes on No. 92.*

95. The constant and essential colours which appear in the digestion of the matter, and before it comes to perfection, are three, viz: **Black**, which signifies the putrefaction and conjunction of the elements. **White**, which demonstrates its purification, and **Red**, which denotes its maturation. The rest of the colours that appear and disappear in the progress of the Work are only accidental and inconstant

95. *The same is here very intelligible and comprehensible.*

96. By every cibation with its own flesh and blood (with the red ☿ duplex), regeneration of its colours and digestion, the Infant will grow stronger and stronger so that at last, being fully saturated and digested, it is become the Great Elixir of the Philosophers, with which you will be able to perform wonders in all the regions, as well, animals, vegetables and minerals.

96. *These are the imbibitions after the first and longest imbibition with ☿ duplex, its own blood, which I suspect will be all performed in a few days and nights, on account of the fixity of the matter being now corporified Δ, manifested by its redness, the THUMIM (perfectum est) of Aaron and Solomon, This red ♀ Naturae is all in all, universal, undetermined and is the Universal R for establishing perfect harmony in the diseased bodies of vegetables and animals, and by wonderfully corroborating nature, Nature herself becomes sufficiently powerful to drive out every malady by the root in a short time, but as we may be killed by lightning, or a too violent shock of electricity, which is the very self-same Universal agent, so we may be killed and extinguish life by this most powerful corporified universal agent, or red ♀ of Naturae, if not previously sufficiently lowered by S.V.R. into a Ruby-red essence, universal and potable, further weakened by White Urine, because we may be turned to ashes in a large fire, and by a moderate heat we may be warmed, and make that heat subservient to us.*

97. When your Elixir is brought to perfect fusibility and fixity, if you desire to make a medicine upon metals, you must determine or ferment it with common fine ☉ in filings, in which de-

terminations it will vitrify the gold, and then you possess an incomparable medicine capable of transmuting all imperfect metals into the purest \odot , according to the doctrine of all the philosophers, though we ourselves never intended but an universal remedy for the cure of all curable diseases incident to the human body. (The good Baron sought only to relieve his fellow man of suffering by curing bodily ills, He indicates he did NOT seek to transmute base metals into gold and thereby implies he never tried this very important operation. - HWN)

97. - 99. This is very candid, plain and intelligible - if it so, and must be so, if you reason and reflect on the stupendous effects and power of the corporified Δ or Universal Agent of God and Nature!! The more you consider and reason upon it, the more you will be convinced that it MUST be so and be no otherwise. Depend upon it, modern chemistry will gradually be obliged to return to this truth known in the primitive ages! --

1° Omnipresent, invioable, tranquil, unmanifested, Universal Agent, contained in the flint and steel and surrounding air by night as well as by day, filling boundless space in every atom of matter in Space.

2° Manifested in Light, by electrical motion, by the \odot and fixed stars or suns, and by comets, likewise by electrical machines, by the diamond in the dark, by friction, by the flint and steel, and further by concentration manifested in warmth and heat - and---

3° By further agitations and circular motion, manifested in burning flames of Δ as we find by burning glasses and by the flint and steel, but the omnipresent universal Agent, the unmanifested tranquil Δ must not be withdrawn but must be admitted to feed or support the Δ , and it must be supplied with a subject to act upon, i.e., fuel, or else it returns to its first omnipresent state of universality, from whence nevertheless, it may be re-manifested by motion, by the electrical machines, or by the flint and steel, or by any other suitable motion or action, in straight lines, by friction, or by hammering or by circular motion - that principle will re-appear everywhere provided it is not excluded by excluding atmospheric Δ

and it is manifested in Heat, in Δ , or in Δ and Light.

This is the vital principle that animates atmospheric \star in the character of spiritual or incorporeal \textcircled{D} , by Sendivogius called oxygen. When extended in humidity, it becomes universal aerial † and when it meets with a suitable magnet, it becomes corporified \textcircled{D} .

98. It must be observed in the fermentation that the Elixir exceeds not the ferment in quantity. Otherwise the sponsal ligament of it cannot actually be performed, and when the ferment is too predominant over the Elixir, the whole Massa will be turned into dust.

99. The best method of fermentation is to take one part of the Elixir and put it into the middle of 10 parts of fine gold in filings, cast through \textcircled{D} , to free it from all its impurities, and to keep it in a circulatory fire for the space of 6 hours, increasing the fire by degrees, so that the two last hours it may be in good fusion, and when cold you will find all your matter exceedingly brittle and frangible and of the colour of granite stone.

100. An $\bar{a}\bar{a}\bar{a}$ of common ♀ with lead is counted the most proper subject for making projections, which being in fusion your fermented matter, enveloped in wax, is to be flung upon $\bar{a}\bar{a}\bar{a}$, and presently cover the ∇ .

Continue the Δ until you hear the noise of the separation and union and keep it for two hours in the fire of fusion.

101. Whosoever shall presume to prepare the Great Elixir according to our most secret waye, without following and observing all these our infallible rules, will find himself mightily mistaken at last, having after a great deal of trouble, charges, and pains, reaped nothing but discontent. On the contrary, they that shall walk in our true and infallible paths, shall with very little trouble and expenses, attain to the desired end.

FINIS

A D D E N D U M

The following is an addendum
to the foregoing aphorisms,
and it is not clear if they
are the author's or comments
by Dr. Bacstrom.

The ☾ receives *the cold Solar Rays of Light*, and the then rarified atmosphere of the ☾ probably concentrated those rays sufficiently to give a suitable warmth to its inhabitants, which must be greater when the ☾ is between the ☉ and the earth (new ☾) when they have summer, then in the opposite point - when the earth is between the ☉ and the ☾ (full ☾), when they have winter there.

These ☾^r rays or ☾^r light reflected on earth, are the humecting or imbibing universal ♀ y Nature, and when collected, produce cold and lunar humidity, which I myself have proved, and his Kenelen Digby before me. I believe this humidity (as the universal female) to be as necessary for the production of vegetables as the Solar Light, or worked or collected Light (warmth) the universal whole, which is the universal ♂ y Nature chiefly manifested in corporified ☉, but before that, in unincorporified ☉, as the universal ☾♀ is corporified in sea ⊖, but both united in ⊕ for the generation of Marcasites, and in ♂ for metals.

The Solar rays of Light falling on the ☾ are by the then rarified atmosphere of the ☾, much weakened and very little concentrated or collected, and therefore the ☾ Light is cold and produces ☾ humidity, whilst our atmosphere being more watery and further extended from the earth, the Solar rays are more copiously

collected and concentrated *into heat*, and even into burning flame, which cannot be done by the ☽ rays, which on the contrary, produce cold and humidity.

Pure Lunar humidity or elementary ▽ is the universal ♀, or ♀ simplex Nature. The imbibing, humecting principle of Nature ☉, ♀, ▽, ▽. As the Solar Light generates the Tinging, warming, maturing, sulphur Nature, ☉, ♂, △, △; but when both act in concert, they are ♀ Nature duplicaters, i.e. The wife married to her *natural husband*; Lunar cold humidity united *with solar dryness*; and by motion, collection and concentration, from thence *occasioned or generated warmth and heat*, which impregnating cold and ☽ humidity, they become universalis duplicatus ⚡ sive animatus.

The more you consider it without prejudice, forgetting that it is I who write this, you will find that I am right, and that my philosophy is founded on Natures universal agent, which has a power to generate his *once wife and his daughter* by the medium of the ☽, and probably all the other ☽ or satellites of ♃, ♃, and ♃; for the sake of generating universal for their primary planetary worlds, for cooling humecting, and imbibing what the solar rays mature and fix.

Read attentively the XL and XLI chapters of Job and you will find that Job describes the universal agent most nobly under the allegories of Behemoth, Chapter XL.19. as being the chief of the ways of God, at other times as manifested in spiritual and corporeal ☉. You will find that Job agrees with

me in what I say.

Did not a stream of Δ proceed from the throne of the MOST HIGH? in Ezekiel and Daniel? Why could not those two prophets not find a better simile as proceeding immediately from God? Why not? because that stream of Δ is the chief of the ways of God, the Father of Light and Δ , of oxygen and hydrogen, of azot and of everything!

If you could divert the smoking nitrous acid in the *red fumes* of every drop of humidity which contains the universal acid, depend on it, that concentrated humid fire would escape and return to its first invisible omnipresent state of universality, and go off in a *flame*. It is the Universal Aerial \blackcross that holds it suspended in a liquid form, in \textcircled{D} humidity, strongly impregnated with universal \blackcross .

I am convinced, that whenever you can corporify Δ and fix it in a suitable magnet, for instance in $\textcircled{\odot}$, you have the transmutation of metals and you may multiply it as you do elementary Δ , by its own principle. The principle itself wants no regeneration, because the chief of the ways of God wants no regeneration, because it is immortal and unmaterial and therefore can neither suffer nor die, but the magnet, wherein you must handle and corporify and fix it, being ∇ or ∇ , whether animal, vegetable, or universal must be regenerated by sufferings and death in order to resuscitate in a glorified Body. That the immortal principle of Δ and Light may be able permanently to dwell therein and to be multiplied therein, ad infinitum. Whilst

at every multiplication, the glorified ∇ is regenerated anew, until after the seventh it becomes a fixed corporified \triangle in form of a Ruby Red Oil which gives Light in the dark and is the highest mystery attainable in Nature, and the highest possible purity in Nature.

A N E P I L O G U E

In which is contained an interpretation of the illustration found on the cover of this book.

After having sufficiently, clearly, discussed all the difficulties in the 101 Aphorisms and disclosed the complete theory and practice of the whole Hermetic secret so extensively that every chymist can thereby not only understand the most secret writings of the Philosophers, but will also be able to work from it all the realities and experiments that occur in the course of our Heavenly Art; we have deemed it proper to explain the figure put at the beginning of this book, as a compendium of all philosophical symbols, in consideration of those who, although they are not our disciples, nevertheless study other philosophical books and ponder deeply over their dark figures, because after understanding our images, all others are easy to puzzle out. Although, if our aforesaid figure would be interpreted in detail in its secret and varied meanings in order to represent all our subjects and operations, everything written would be superfluously repeated and our Aphorisms would become useless, we have nevertheless finally decided to add the following explanation, with our usual brevity, for the common good, not only so that the often-mentioned figure will be explained but also that our Aphorisms be understood the more easily.

The tree carries the saying: *Virus unita fortier*. Read from the side of the snake, which, by its half-moon on its head, shows the planet under whose influence it was born. It signifies, when added to the lowest saying, that the snake alone, without other

assistance, is unable to anything in our Art. The *Green Dragon* signifies our prime undetermined materia which contains in itself all our principles (as may be seen by the half-moon on the head, the Sun in the belly and the cross in the tail). By the sentence under it, it teaches that the Green Dragon, without assistance of the addition of anything created or manufactured, can achieve everything in our Work, thereby carrying into effect our first Way. But if our dragon is forced to unite with our snake and let itself be determined by the latter, such work is called our 'dual way'. Our third way, and thereby the continuation of the first and the second, is clearly shown by Apollo with the Sun on his head, together with Diana with the Moon, embracing each other. The river into which they descend shows the condition into which they must be put before they are born again and can be completely brought into their spiritual nature and union. The Hemaprodite signified Apollo and Diana who have begin to unite and now rise from the river and go on land in a single body, so that Diana (by which we understand our Herculean labors), having become mistress of everything, can sow on it her noble seed for the production of good fruit, and continue the conjunction begun to (the state of) perfect union.

Therefore, both in this figure and in the Aphorisms, the principal articles of faith and religion of which the Old and the New Testament inform us, are put before the reader. From this it is sufficiently evident that the contemplation of Nature truly leads us to the knowledge of the Heavenly Truth which alone can bring us to the blessed eternity, toward which, as to the right goal of our creation, we will direct our thoughts and to acquire which, we will humbly use our talents bestowed on us by God.