

THE SECOND PART

The Circulatum Minus annotated

By: Professor Manfred Junius.

P R E F A C E

TO

C I R C U L A T U M M I N U S

(An analysis by Prof. Manfred Junius, Ph'd)

The Circulatum Minus of Urbigerus, *per se*, is not being produced in this volume due to its availability in other publications, notably the "Golden Manuscript" series by Frater Albertus. In this book, available through the Paracelsus Research Society in Salt Lake City, he gives annotations similar to those given by Bacstrom in this volume.

However, in a desire to "round out" the writings of Baron Urbigerus, it was decided to include a paper written by Dr. Manfred Junius of Ridleyton Australia. Prof. Junius, an alchemist himself, has written a book dealing with plant alchemy, one of the very few such books extant. It came out in the Italian language, was translated by Ansata Verlag into German and is now being translated into English and will be available through Destiny Books in New York City.

The paper was given to the editor by the author, Dr. Junius, and deals with the *Circulatum Minus* with respect to making a vegetable elixir (as opposed to making a vegetable stone). The good professor gives us valuable insight into some of the more difficult meanings of the words of Urbigerus. For example, he defines what Urbigerus meant by a "suitable medium", etc. In addition to these illuminating insights, he offers very practical laboratory hints to the practitioner. Since he also takes each aphorism by itself, the style is similar to that in the *Circulatum Majore* and thus it was decided to include this very valuable paper by Prof. Manfred Junius.

THE CIRCULATUM MINUS OF URBIGERUS

Prof. Manfred Junius

Only a rather small section of Classical Alchemical Literature is dedicated to the Lesser Work, the *Opus Minor*, which is the alchemical work in the Plant Kingdom. This may seem surprising.

The two ways of the *Opus Minor* (*Via Sicca*, the "dry way" leading to Stones, and *Via Humida* the "wet way" leading to Circulata) are not only very suitable preparation exercises for the ways of the *Opus Majore* the Greater Work, but their results are of great value in the Art of Healing.

Johannes Isaac Hollandus in his *Opera Vegetabilia* says: "Thus, my child, I have taught you to make the Vegetable Stone, which is the best among all the three Stones".¹

The practicant of the *Opus Minor* becomes acquainted with alchemical concepts and practice. He learns the Encheria (handwork, craft technology), and if he works with sincerity and devotion he is rewarded with either the Plant Stone in case he desires a result of fixed (solid) consistency, or with the Circulatum Minus if he prefers a liquid result of truly spectacular nature.

The first number of *ESSENTIA* reported on some of the different ways of making the Plant Stone. The present paper is dedicated to the *Circulatum Minus*, the Liquid Stone.

In 1690 there appeared a remarkable treatise on the Circulatum

Minus by Baron Urbigerus, which was printed by Henry Fairborne in London. In 1691 there followed a German edition printed by Johann Caspar Birckner at Erfurth, this was followed by a reprint in Hamburg in 1705. The original English title is: "Circulatum Minus Urbigeranum, or the Philosophical Elixir of Vegetables with The Three certain Ways of Preparing it, fully and clearly set forth in One and Thirty Aphorisms by Baron Urbigerus A Servant of God in the Kingdom of Nature".

The German title speaks of "Three other ways of preparing the Vegetable Elixir based on personal experience".

The attachment of his own name to the Circulatum Minus is an evidence that the Baron looked upon the three ways of preparing it as original and entirely his own.

The actual text consists of a dedication to all sincere souls and lovers of Hermetic Philosophy, a copper plate, the thirty one aphorisms and an appendix which is a commentary on the copper plate.

It is suggested that readers procure themselves the text of Urbigerus, if possible also the edition by Frater Albertus². This contains Frater's own valuable commentary as well as Urbigerus' aphorisms regarding the making of the Grand Elixir.

It is further presumed that readers are familiar with the Art of Separation in the Plant Kingdom.

What is a Circulatum?

CIRCULATION, according to the German Alchemist Andreas Libavius (1555-1616) means the "Exaltation (improvement, uplifting) of

a liquor (liquid) through a continuous dissolution and coagulation in the Pelican (circulation vessel) with heat as the agent (energy)."³

Circulation therefore is an improvement of liquid substances which are continuously brought from the liquid to the gaseous state and then returned to the liquid state. Various operations come together in the Art of Circulating, which may include Digestion, Sublimation, Distillation and Cohobation.

DIGESTION means a ripening in mild digestive warmth, through which a substance is made to actualize and yield its inherent forces. Maceration in mildly warm temperature may also be called Digestion. Through Digestion thick liquids become subtle, their crude state is modified and that which is opaque becomes transparent. The impure, which settles at the bottom, may then be separated.

The substance to be digested is enclosed in a suitable container, which is then put into an oven or upon some suitable heating equipment. In hot climates Digestion in the Sun is also practiced. The old masters often digested in horse dung. The time required for Digestion may involve a few days, a Philosophical Month (fourty days and nights) or even longer.

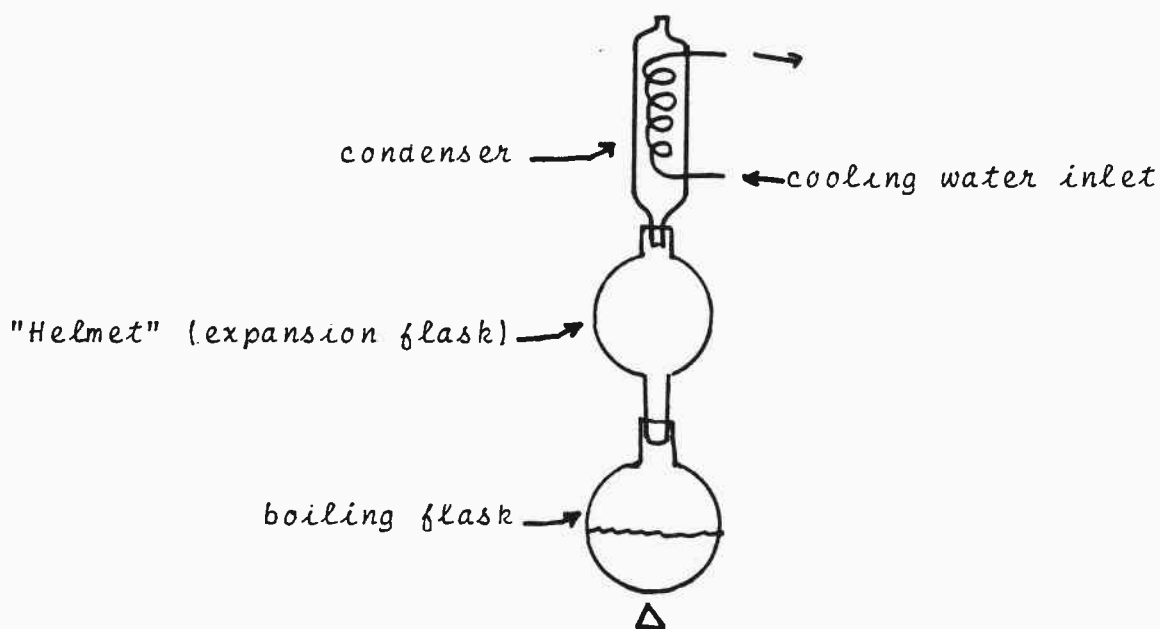
Specially suitable for Digestion is the so called Pelican.



Into this container the substance is given, it should fill about two thirds of the lower half. The Pelican is then set into horse dung up to its "waist line" (or upon some other suitable heating equipment). A thermostatically controlled sand bath or ash bath does very well. The liquid evaporated into the upper portion of the Pelican where it condenses again because of the lower outside temperature, it then flows back through the arms and along the walls.

The modern Alchemist may use a suitable reflux system (boiling flask with a condenser mounted on top), or even a Soxhlet Extractor. If the equipment can be thermostatically regulated it can be left without attendance for considerable time.

It is important that there is sufficient space for expansion in the upper part of the reflux system. The moment of expansion which is followed by contraction is the main cause of the Exaltation of the liquid. The following sketch suggests a suitable equipment for Circulation.



SUBLIMATION takes place when an Extract is driven upwards into the sublime (upper) part of a container and precipitates there.

DISTILLATION is used principally to separate volatile from non-volatile substances. The liquids are taken out in the form of vapors through heat, in a special cooling system known as a condenser they are recondensed into liquids which are then collected in a special container. In this way solid substances can be separated from liquid ones, or also two liquids from each other if these have different boiling points and the temperature can be controlled adequately. Continued refining through Distillation is called Rectification.

Closely related to Circulation are *ROTATION* and *COHOBATION*, the second is often used instead of Circulation.

ROTATION means boiling a liquid for a certain period in a Reflux System, the heat is then switched off and the contents allowed to cool, after this it is reheated and again allowed to cool, this process is continued. A Rotation is basically a rhythmical Circulation.

COHOBATION means a series of successive Distillations of a solvent over the substance or substances which have been dissolved in it. After each Distillation the Distillate is reunited with the residue which remained in the boiling flask, and the Distillation is repeated. According to alchemical concepts this process leads to a loosening of the structure of certain materials, and

each time the solvent takes with itself a little more of the solids which thus become volatile. (The Alchemist is little interested in the fact that this may involve certain chemical changes of the original substances, since substances in Alchemy can appear in many forms).

The technique is very frequently used in alchemical work and Urbigerus also proposes it for his Circulatum Minus as the actual Circulation. (See aphorisms XIV and XV).

Before we dedicate ourselves in detail to the process of making the Circulatum Minus we should know that the term is also used in Alchemy as a general term for the alchemical work in the Plant Kingdom. The term, in the wider sense, may also stand for a number of preparations such as the *Temperatum*, the *Aqua Solvens* of Paracelsus, the *Secret Spiritus Vini* of Raimundus Lullus and the Adepts, the *Aqua Mercurialis*, the *Spiritus Mercuri Universalis*, and others.

We shall now come to the actual preparation of the Circulatum Minus of Urbigerus. Relevant text portions are quoted.

CIRCULATUM MINUS

I.

"Our Circulatum Minus is only a specificated Elixir, belong-

ing to the Vegetable Kingdom, by which without fire, or farther Preparation of the Vegetables, we can in a Moment extract their true Essence, containing their Virtue, Quality and Property; which is a great Chymical Curiosity, performing wonders in the Practice of Physick, and in demonstrating some Works of Nature."

II.

"We call it Circulatum, because, tho never so often used in any Extraction, or Chymical Experiment what-ever, it loses nothing of its Quality, or Property: which is a Perogative, pertaining to the Universal Elixir, called also the Circulatum Majus, because it commands in all the three Kingdoms of Nature; whilst this, being restrained to one only Kingdom, is for that reason stil'd Minus." We differentiate between the *Circulatum Majus* and Circulatum Minus. The latter is an Elixir which can perform in the Plant Kingdom what the Circulatum Majus achieves in all the three Kingdoms (Plant Kingdom, Mineral Kingdom and Animal Kingdom): The Separation of the Three Essentials, Sulphur, Mercury and Salt, of a Mixtum.⁴

It is true that the Circulatum Minus, if correctly and well prepared, does not lose anything of its vigour even after repeated use. A Circulatum, which the author made in his laboratory a number of years ago still separates instantly any fresh plant immersed in it into its Essentials.

III.

"Out of Diana's undetermined Tears, when Apollo has appeared, after the Separation of the three Elements, Determination, Digestion

and glorious Resurrection, we can, without the Addition of any other created thing, prepare this our determined Elixir: Which is the first, noblest, and secretest way of the Philosophers."

The Tears of Diana are the Mercury, the undetermined or pure ethyl-alcohol, i.e. ethyl-alcohol which has not yet been specified by adding any mineral salts to it (fixed Earth).

When Apollo has appeared: after the volatile Sulphur, i.e. the essential oil, has been extracted from the plant species, for instance through steam distillation. The appearance of Apollo, the distillation of the essential oils, is always the first step in Separation. (Note: Apollo = sun = yellow - *HWN*)

Urbigerus states that the Separation of a species into its Three Essentials (here called the Elements) is necessary for the work. The Mercury is then determined by adding the other purified substances. i.e. the Salt and the fixed and the unfixed Sulphur, this is followed by Digestion and subsequent Distillations. In this way we can prepare the Circulatum Minus out of one thing without any addition. Urbigerus considers this to be the noblest way of preparation.

IV.

"The Determination of our Diana's Tears consists only in their perfect and indissoluble Union with the fixt Vegetable Earth, philosophically prepared, purified, and spiritualized: for the love of which they are forced to leave their first universed undetermined Property, and be clothed with a determined particular one, which

is required for our Circulatum Minus."

Urbigerus tells us clearly what he means by Determination of Diana's Tears. But the Salt from the plant body (fixed Vegetable Earth) must be prepared alchemically, i.e. correctly calcined, purified and spiritualized (made volatile), by this their nature is changed.

V.

"Our second way of preparing this our Vegetable Elixir is by a right Manipulation of a Plant of the noblest Degree, standing by itself or supported by others: after the Preparation of which, and its Putrefaction, Reduction into an Oil, Separation of the three Principles, with their Purification, Union, and Spiritualization, the whole is to be turned into a spiritual ever-living Fountain, renewing every Plant, that shall be plunged in it."

Urbigerus refers to the Vine. During the so called Opus Vini, he Work with the Wine, there comes a stage where the practitant may choose between a volatile liquid result or a fixed result, a Stone. For the "Reduction into an Oil" the reader may also refer to Glauberus Concentratus⁵, and to the Opera Vegetabilia of Hollandus¹. The procedure would be too lengthy to be described here, we shall therefore concentrate on the first and the third way of making the Circulatum.

VI.

"The third and common way is only a Conjunction of a fixt Vegetable Salt with its own volatile sulphureous Spirit, both to

be found ready prepared by any vulgar Chymist, and since in their Preparation the purest Sulphur, containing the Soul, has suffered some Detriment by their not being philosophically manipulated, they cannot be inseparably joined without a sulphureous Medium, by which the Soul being strengthened, the Body and Spirit are also through it made capable of a perfect Union."

The conjunction of a fixed vegetable salt (obtained from the plant body through Calcination and subsequent extraction and purification) with its own sulphureous spirit serves for the preparation. The volatile sulphureous spirit is an alcoholic essence distilled from a plant. ("Sulphureous Spirit" always means an alcoholic distillate which contains the essential oil, the volatile Sulphur of the species.) These aromatic alcoholates were frequently sold by chemists and a number of treatises on the Art of Distillation refer to them. The famous *Water of Carmelite* and the *Water of Elizabeth of Hungary* are compound examples of these. However these "Waters" or sulphureous spirits are distillates and therefore lack the fixed part of the Sulphur, which, because of its non-volatile nature, could not be distilled and therefore was discarded. From the alchemical point of view this fractionation is unphilosophical since the fixed part of the Sulphur contains the other part of the Soul. (We shall see later that the organic acids it contains are the key to the secret of volatilizing the Salts). Since the organic acids present in the distillate do not suffice for the operation, more have to be added from outside. In this way the Sul-

phur is strengthened and acts as a catalyst in bringing together the Body and the Spirit, the Salt and the Mercury. In the following aphorism Urbigerus tells us what this sulphureous matter is and from where we can obtain it.

VII.

"The proper Medium, requisite for the indissoluble Union of these two Subjects, is only a sulphureous and bituminous Matter, issuing out of a Plant, living or dead, which is to be found in several parts of the World, and is known to all manner of Men, (The Copavian we find to be the best, and after that the Italian), by which, after it has been separated from its feculent parts through our Universal Menstruum, all the Pores and Atoms of the fixt Salt, which is extremely fortified by it, being dilated, it is made capable of receiving its own Spirit and uniting itself with it."

Urbigerus clearly refers to resins. These are complex mixtures of mainly aromatic substances with properties of acids, further alcohols, phenols, strongly unsaturated substances. Resins are closely related to terpenes. We obtain resins by insuring certain trees, mainly pines, firs, larch trees and a number of exotic species. A special variety of resin is amber. The German text of Urbigerus contains a decisive sentence: "und von allen Arten derer Meerfischen (Meerfishern) erkandt wird" (and is recognized by all kinds of sea fish or sea fishermen). This obvious reference to amber put the author on the right track. (Succinic acid which amber contains is a marvellous catalyst).

But Urbigerus himself tells us which kinds of resins he considers particularly suitable for the operation. First the Copavian (i,e, Copaiva Balsam obtained from *Copaiva Balsama*), next to this he recommends the "Italian" resin, taken from the characteristic Italian pines abundantly found in the country. The pine is often mentioned in Italian poetry and even in music (Ottorino Respighi: 'I Pini di Roma'). This resin has to be purified from its feculent parts by water. The best method of purification would be a proper distillation. Le Febure in his work "Chymischer Handleiter" describes this process as follows⁶:

"The resin is to be pulverized and mixed with three parts of pulverized bricks and one part of common salt which has previously been completely dried by heating. The whole is then given into a retort and distilled by constantly increasing the temperature. Some of the oily distillate can be used as it is . The distillate can also be rectified by adding once more three parts of common salt and by distilling again."

The easiest for us is to buy readily clarified resins, such as Copaiva Balsam (balsams are mixtures of resins and etheric oils, partly with aromatic acids) or Canada Balsam, the exudation of the North American Balsam Fir (*Abies Balsamica*), which is, strictly speaking, a turpentine. It contains about 24 percent of essential oil, 60 percent of resin soluble in alcohol and 16 percent of resin soluble in ether. (Note: Be sure purchased Balsam is not mixed with zylene - *HWN*)

The author experimented with various resins while making his *Circulata*. Because of the excellent results obtained with Canada Balsam he would like to recommend this to his companions in the Art. Canada Balsam is used in microscopy and is available in highly purified condition. Whatever resinous matter you decide to use, make sure that it is natural and not fragmented. Natural Canada Balsam is easily available, although certainly not the cheapest resin. (Note: Prof. Junius also suggests Cedarwood Oil - *HWN*)

If you carefully look at the copper plate you may observe that there is a hole in the tree, from which resins flow. In fact, the river into which Apollo and Diana have to step, is resinous. Notice that Diana comes out of the river on the other side with Apollo's Sun in her hand, they have become one being.

VIII.

"To fortify the Sulphur, and open the Pores of the Salt, no other Method is to be used, but to imbibe the same with the bituminous Matter in a moderately digestive Heat, as if one would hatch Chickens, and as the Salt grows dry, the Imbibitions are to be repeated, until you find it fully saturated that it refuses to imbibe any more of the Matter."

"To fortify the Sulphur," this indicates that the Salt and the Sulphur have already been put together. We now add of the resinous matter, imbibing our mixture of Salt and (volatile) Sulphur with it. The whole is then exposed to moderate heat (digested). The imbibition is repeated whenever the matter becomes dry.

Before adding the resinous matter, the practican stands at a crossroad. He can choose at this point whether he wants to take the dry or the wet way. In the first case the Salts of the fixed part of the Sulphur obtained by Calcination would be added. These would not volatilize the Salt of the body, and the result will be a Stone. (Frater Albertus has described the process in his commentary to Urbigerus in aphorism VIII).

IX.

"In the Course of Imbibitions the whole Mass is at least nine or ten times a day to be stirred with a Spatula, or some other Instrument of dry Wood, by which reiterated Motion, the bituminous Matter receives a better ingress into the Body, and perfects the Operation sooner."

X.

"Great care is to be taken, that in the performance of the Imbibitions, no kind of Soil or Dust fall into your Matter, for the prevention of which your Vessel may be kept covered with a Paper, prickt full of holes, or any other suitable Covering, and that nothing come near it, which has its own internal Sulphur: for the Pores of the Salt being very much dilated and opened, it may easily determine it self to any other Subject, and so spoil your Undertaking."

Since at this stage we already operate with highly purified substances, care must be taken that no impurities spoil the work. The author has obtained good results with entirely closed rather

large flasks. Periodically the flasks were opened for some time to allow for fresh air, they were then closed again. The danger of contamination is reduced considerably by working in a closed oven (incubator).

XI.

"If in three, or four Weeks time at the farthest, your fixt Vegetable Salt does not manifest its full Saturation, it will certainly be in vain for you to go any further with it: for you may assure yourself, that you either err in the Notion of the Salt or the real sulphureous Medium, or in the Management of the Imbibitions."

XII.

"When your Imbibitions are fully performed, your Salt will then be in a convenient readiness to receive its own Spirit, by which it is made volatil, spiritual, transparent, and wonderfully penetrating, entering of a sudden into the Pores and Particles of every Vegetable, and separating in a moment their true Essence of Elements."

If everything has gone well, we can now pour on the Mercury, i.e. the rectified ethyl-alcohol. (Note: Alcohol extracted from wine is probably best - *HWN*)

XIII.

"Altho the Salt is fully prepared for the Reception of its own Spirit, yet unless you well observe the right Proportion of them (which is, that the volatil always predominate over the fixt)

you will never be able to make any perfect Union between these two Subjects, contrary in Quality, though not in Nature.

The alcohol must dominate in proportion over the fixed. The author has achieved good results by a proportion of 6:1 or even 8:1.

XIV.

"Before you begin your Distillations and Cohobations, after the Addition of the Vegetable Spirit to its own Salt, a Putrefaction of eight or ten days is to precede, during which time, the sulphureous Spirit, strengthened by the bituminous Matter, and finding the Salt fit for Conjunction with it, has the power to enter into its Pores, to facilitate its Volatilization, and Union."

During this "Putrefaction" which is nothing else but a further Digestion, there is a change in colour and the Salt appears like some kind of slime. The strengthened Sulphur and the Spirit now act upon the Salt beginning to make it volatile. After this we begin our Distillations.

XV.

"If after six or seven Distillations and Cohobations of the distilled upon the Remainder, you do not find your Spirit to be extremely sharp, and the Remainder in the bottom altogether insipid, it will be an evident Sign that you fail in the true knowledge of the Vegetable Spirit, which, being exceedingly volatil, has in Nature power to volatilize its own Body, and unite itself inseparably with it, finding it capable of its Reception."

The Distillations are to be carried out in the water bath, be-

tween Distillations after Cohobations (when the distillate has been poured back over the residue), an occasional further period of Digestion is useful. After seven Distillations you will find your distillate to have a characteristic very penetrant odour and a sharp corrosive taste.

XVI.

"It is to be observed, that in the Progress of your Distillations the sulphureous Medium do not in the least ascend: for as it is a real Medium, concurring to unite the Body with the Spirit, before the Spiritualization of the Body, and without the Concurrence of which no perfect Union of these two Subjects is to be expected; so on the contrary in the Progress of the Work its Concurrence would be highly disadvantageous to them both, and totally subvert the Operation."

To avoid this we make all our Distillations in the water bath. If the temperature would be too high the result would also rather be a fixation of the volatile parts on the Salt instead of a volatilization. Careful slow Distillation is needed in all attempts of volatilization.

XVII.

"The ascending of the sulphureous Medium, when the Spirit begins to carry over its own Body, to unite itself inseparably with it, evidently and certainly signifies, that you do not regulate your Fire, as you should, and that, instead of giving a gentle vaporous Heat to facilitate the Union, you give a violent one to

destroy it."

XVIII.

"When your Salt is brought to its perfect Spiritualization, and real Union with its own volatile Spirit, then you will have in your power your Circulatum Minus, or Vegetable Elixir, and Menstruum, with which you will be able to perform wonders in the Vegetable Kingdom, separating in a moment not only their Principles or Elements, but also at one and the same Operation the Pure from the Impure."

If you have worked correctly you will now have made the Circulatum Minus according to the third way. At the same time you now understand the first way, since all you have to do is to prepare it from the same plant species from which you took your resinous matter, for instance from pines or firs. You can extract your resinous matter from small branches of pine or fir by steam distillation. This is how natural turpentine is obtained. For the rest you proceed as above.

In the following aphorisms Urbigerus informs us what the Circulatum can do.

XIX.

"If into this your Vegetable Elixir you put any green Vegetable, shred in pieces, it will in less than half a quarter of an hour without any external Heat putrify, and precipitate itself into the bottom quite dead, (which is nothing but the cursed Excremental Earth) and on the Top will swim a yellow Oil, containing

the Salt and Sulphur, and the Elixir will be of the Colour of the Plant, comprehending its Vegetable Spirit: which if it does not, 'tis a sign, that your Operations have not been Philosophical."

When you immerse a freshly cut green plant, for instance a leaf or two of Peppermint, you will first notice that the liquid becomes milky and even totally opaque. This is the sign of an emulsion. If you allow it to stand for some time, the tiny oil drops will gradually ascend to the surface and finally form a layer of yellow oil. This oil contains the Salt and the Sulphur of the species immersed in the Circulatum. The author's experience has shown that the colour of the oil varies from species to species. A dry herb will immediately colour the menstruum and separate the essentials.

In the next aphorism Urbigerus tells us about the therapeutic value of this oil.

XX.

"One only drop of this yellowish oil, given in Distempers according to the Virtue and Quality, attributed to the Plant, every Morning and Evening in a Glass of Wine, or any other convenient Vehicle, will infallibly and insensibly cure those Distempers, and corroborate the vital Spirits, if constantly taken to purify the Blood in sickly and infectious Times."

Aphorisms XXI - XXIV tell us about further use of the Circulatum Minus. It will extract the tincture from corals (XXI), it serves

for making the Elixir Proprietatis if equal quantities of Myrrh, Aloe and Saffron are immersed in it (XXII), it also dissolves all kinds of Gums, Oils and Balsams, separating their Essence (XXIII). It also extracts the tincture from a number of metals and minerals (XXIV).

Aphorism XXV finally tells us that we can recover the Circulatum after use through gently distillation, so that we may use it when required.

XXI

"If you put Coral into this menstruum, you will see an admirable Experiment: for although its Pores are compacter, than in any other Vegetable; yet it will on a sudden transmit its internal Spirit into the Menstruum, and sendings its Soul and Body, like a blood-red Oil to the Top, will at last fall to the Bottom like a grayish Excrement".

XXII

If Myrrh, Aloes and Saffron, of each an equal Quantity, are put into this Menstruum, the truest Elixir Proprietatis (as Paracelsus terms it) which is a most excellent Cordial, and almost as of great Efficacy and Virtue, as the Universal Elixir itself, in curing all Distempers, will presently swim on the Top and its Caput Mortuum will separate to the bottom".

XXIII

"This Vegetable Menstruum dissolves not only all sorts of Gums or any other kind of Substance in the Vegetable Kingdom, but also all sorts of Oils and Balsams, coming out of Trees, separating their true Essence, by which you may perform wonderful things both upon living Bodies and dead ones, the last of which it preserves forever without opening or any further Preparation of them".

XXIV

"Though this Menstruum is only specificated upon Vegetables, it will nevertheless in a moment draw the Tincture out of Metals and Minerals; but it will not separate all their Principles, not being the appropriated Menstruum for such Operations: and though such Sulphurs are highly balsamic for the Lungs and Spleen, yet since our Elixir Proprietatis far exceeds those praeter natural Preparations, we only give this as a Curious Experiment".

XXV

"Since this Vegetable Menstruum is eternal, you must observe that you lose nothing of its Quantity or Quality in separating of it from the Oil and Spirit of the Vegetable, which is done by a gentle Destillation in Balneo Vaporos, the Vessel being very well luted and dried before. The Menstruum coming over with the Flegm of the Vegetable, from which it is by a Distillation in Balneo to be separated for farther uses, leaves the Oil at the Bottom, united with its own Spirit, which will easily go

over in any common Heat, not leaving anything behind it: which is a Mark of its Spiritualization, Purification and Regeneration, that it has received from the Menstruum".

XXVI

Out of this Oil or Essence of your Vegetable so prepared, or by any other Philosophical way, (as we have mentioned in our second manner of making this, our Elixir) if you know how to putrify it naturally without any Fire, and to separate all our Principles out of it, purifying and uniting them inseparably together, being all made spiritual and transparent, you will then have out of this second Regeneration the greatest Arcanum in the World, as upon Vegetables, so also upon minerals and Metals, except Gold and Silver".

XXVII

"If this regenerated Essence be determined with our First Matter, it will then be in a Capacity radically to dissolve all sorts of Metals or Minerals, and principally Gold, which is imperceptibly dissolved in it like Ice in common Water. It can never be separated common Gold again, neither by Distillation nor Digestion: out of which, after a Philosophical digestion, Separation of the three Principles, with their Purification, Union, Digestion and third Regeneration, you may prepare the great Medicin of Medicins, of equal virtue and Quality with the Grand Elixir upon human Bodies, and with our Mercury Simplex upon Metals or Minerals".

XXVIII

"The determinating this regenerated Menstruum with our first Matter is to be performed by its Amalgamation with it, in which the Vegetable Menstruum, drawing out of it all its Qualities and Properties, and uniting them with its own, is made capable of the same Virtue and Property, as our Mercury Simplex, in dissolving and volatizing every created thing, that shall come near it".

XXIX

"Some are of Opinion that both the Elixirs may be produced out of several determined things as Human Excrements, May Dew (which they also call their Menstruum from above, or water from the Clouds) etc. as also that Grand Elixir may be prepared out of this or any other Vegetable regenerated Menstruum. But since we know that such Menstruums, which they call their Philosophical Mercury, although they may dissolve and volatize Metals, yet cannot meliorate any of them, this Dissolution and Volatalization being neither Natural nor Philosophical, we therefore with good Reason judge all those Opinions to be only false Suppositions and ill-grounded and imaginary Notions".

XXX

"We with our Divine Master Hermes absolutely affirm, that, Almighty God having, after He had created all things, commanded every one of them to procreate out of its own kind. Our Elixirs are not to be produced by any of those sophistical ways, as we

have fully made appear in these and our precedent Aphorisms, in which we have given ample Instructions for the preparing of the Universal Elixir out of our undetermined Matter and the speciflicated one out of the Root of Vegetables".

XXXI

"Out of the true Affection and Charity, we have for all Lovers of the Arts, we advise every one, who shall desire to prepare either of these, our Elixirs, only to follow our infallible Rules, being the Compendium of the whole Practice and Theory according to all true Philosophers, and not to mind any othr: for some, having delievered thigns by Hearsay, others from Reading, and a very few from their own Practice, they may easily be imposed upon and deluded by any Pseudo-cymist or pretended Adept".

REFERENCES

1. J.I. Hollandus, *Opera Vegetabilis*, Vienna 1773, Chapter 40.
2. Frater Albertus' Golden Manuscripts: *Circulatum Urbigerus*.
Para Publishing Co. Inc., Salt Lake City, Utah 1973.
3. Andreas Libavius, *Alchemie*, 1597. Reprint Weinheim 1964.
4. *Mixtum*: species in which the Essentials are mixed, f. inst.
a plant species.
5. *Glauberus Concentratus*, Leipzig and Breslau 1715, Reprint Ulm
1961, p. 9.
6. *Le Febure: Neuvermehrter Chymischer Handleiter*, Nurnberg
1685, p. 566.
7. *Urbigerus, Baro: "Circulatum Minus Urbigeranum"*, "Chemical
Works'.
8. *Junius, Manfred: "Spagyric (Plant) Alchemy"*.