

# **THE FOURTH PART**

**How to prepare philosophically, the Medicina Univer-  
salis , with which to cure all metals and ills.**



# SPECIAL CHYMICAL SCRIPTURES



Baron Urbigerus

PRODUCED BY:

**R A M S**

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# SPECIAL CHYMICAL SCRIPTURES

(Namely How to Prepare)

## TO THE READER

It was Hamburg, Germany in 1709. The book publisher, Benjamin Schiller produced a book entitled, as above, "Special Chymical Scriptures". A.E. Waite, in his book, "Lives of the Alchemistical Philosophers" quotes The author, one Baron Urbigero, in several places. He further declares Urbiger (as he calls him) to be an *Adept!* Waite, who was no fool, calls only such people as Valentine, Paracelsus, Hollander, etc "Adept". Hence, we can have some assurance that Urbiger or Urbigerus, was a knowledgeable alchemist, at least.

The Book "*Aphorismi Urbigerani*" was published in German in 1691 by Johann Birckner which was a translation of the English version printed in London by Henry Fairborne in 1690. This latter edition was the basis from which Para Publishing produced the "Golden Manuscripts" with annotations by Fra. Albertus. This contains the *Circulatum Majus* (or Great Elixir) a treatise on metals and the *Circulatum Minore*, the work with Vegetables. The latter is annotated. The former has been annotated by Dr. Sigismond Bacstrom and has been produced by R.A.M.S. of Richardson, Texas in 1982.

The Schiller version carried five chapters which R.A.M.S. had initially produced the first three. These have now been augmented with the balance of those five chapters and incorporated with the entire works of Urbigerus, his Chemical Writings.

We wish to thank Dr. Heinz Conrad of Ansbach Germany, who was the first to call to our attention these writings, but also was gracious enough to translate this portion. Miss Leone Muller was the major translator of all these writings of the good Baron and Dr. John Lillace contributed. To these and to all who contributed in one way or the other to the efforts of making these writings available, thank you.

H. W. N.

## SPECIAL CHYMICAL SCRIPTURES

*(Namely how to prepare)*

- PART IV The Medicina Universalis: in order to cure all metals and diseases.
- PART V Many ways for improving any metal Via Particulari.
- PART VI The Virtues and Properties of Antimony and a reliable method to prepare the Aurum potable as well in forma sicca as in forma humida.
- PART VII A number of rare Secreta for Medicos and Chirurgos.

With copper engravings edited by

**Barno Arbigerus**

true priest of God in the Temple  
of Nature.

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Hamburg, by Benjamin Schiller, 1709.

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# CHAPTER I

## OF THE CREATION OF THE GREAT AND THE SMALL WORLDS

After the great God had created the heavens out of the Elementary Chaos, he entrusted their government to the angels which he had shortly thereafter formed according to his image and out of the purest essence of this body. But because the Elements were still at all times strongly sympathetic with that which had been torn from them through this creation, they were seeking various opportunities to become united again, for which, however, there was no hope as long as these same angels remained in their innocence and their thoughts fixed solely on their Creator, since they did not contemplate anything but the ineffable Godhead and the exceedingly great Grace and clemency they had received from the Divine Being.

But when they fell into the most terrible ingratitude, they were so rash that they not only forgot all the benefits they had enjoyed but also left their Sovereign altogether and attached their minds to the corruptible things which had originated in the Elements. In this way they believed that they would become like God, even greater than God Himself, Who, however, thrust them into the depth of the abyss in punishment of this cruel crime. There-

upon, he formed another creature in His likeness, who was to be more faithful to Him than these unfortunate rebels.

Just as He had created the world or macrocosm out of precisely the Elementary Chaos, he also separated the Elements from the world which He had put together with its particular Elements, and set each in its special sphere. After that, He formed mankind or the microcosm as man and woman from the innermost of Earth and the other Elements, gave him the earthly paradise as his dwelling and commanded him nothing else but to consider the Divine Secrets. Man obeyed this commandment till he, too, let himself be corrupted by the Elements with which he still sympathized. Thus he left his Creator and perverted his heart, yea, he turned all his thoughts to creatures, so that, after his sin had deprived him of all divine Grace, he was made to recognize that he was alone. In His just and ardent wrath God threw him out of paradise, although from His unspeakable goodness He left him the government of the earth, which was divided into three kingdoms: the animal, vegetable, and mineral. He ordered him to sustain himself by multiplying the seeds which He had planted in it, as also to draw a quintessence out of the Elements, by means of which he would become capable of maintaining his own Elements in good equilibrium.

In regard to the multiplication of the first two kingdoms and the method of extracting a quintessence therefrom, there are many who are already acquainted with it, because it is extremely necessary for the conservation of the microcosm.

Consequently, we will here only consider the mineral multiplication which is only known to few, that is, to men of great and deep reflection, who always apply themselves to the practice, by which they differ from the *vulgus medicorum* who consider this multiplication and quintessence a pure chimera. And when such people have some day obtained true knowledge of this, they will not only get a perfect command over all three kingdoms but will also understand quickly and without any difficulty how all this was created at the beginning of the world, how all bodies enter putrefaction, how they grow and are nourished in the bowels of the earth. Yes, they will finally be able to get deep insight into the Mysteries of the Christian Religion. To deal now thoroughly with the multiplication of this mineral kingdom, its preparation and quintessence, we will first discuss the prime matter of the philosophers and of all metals and minerals, in what manner they are produced in the earth, and likewise their seeds, Principles and Elements.

Because we precede each chapter of the first part of this treatise with a philosophical symbol for clear instruction, we have omitted its explanation, as we might otherwise have wished to do, because it is not necessary as the copperplate engravings and the chapter itself explain them sufficiently.

# CHAPTER II

## OF THE PRIME MATTER OF THE PHILOSOPHERS, THE METALS, THE MINERALS, AND THEIR ORIGINS

There are three beginnings of the Elements of the mineral kingdom, namely, Salt, Sulphur, and Mercury or Spirit, which are philosophically drawn as follows:  $\ominus$  ,  $\triangleup$  ,  $\text{♀}$  or  $\text{—}$  .

Because the seed of the mineral kingdom is more hidden than that of the other two kingdoms, it is consequently harder to separate from its own mother or from a metallic body once it has been firmly incorporated in its kingdom.

The metallic seed or our prime philosophic matter is nothing but an oily vapor created by God, nourished by the sun and moon, and which, being in the earth, is specified through the action of the universal menstruum, the circulation or motion of the upper world and the influence of the planets, by moving through the mineral kingdom and transforming itself into a metal or mineral according to the quantity, purity and condition of the Elements it meets, for example:

When this oily or fatty vapor takes on a body, it becomes quicksilver which, when it meets a yellow, warm, very fixed, very pure, and very penetrating sulphur, likewise a very pure and very fixed salt - everything is equal weight - congeals in them and is boiled into a very fixed, dull, fusible, manageable and very



heavy metal called gold, which sympathizes (corresponds) with the solar planet. Its philosophical character is ☉ .

If it meets a sulphur that is as brilliantly white as an oriental pearl, fixed, cold, penetrating, and a very fixed salt, both in equal weight, mixed with a bit of yellow sulphur, it cooks or congeals into a white and glistening metal, of a good sound or tone, which is easy to manage, fixed, fusible, yet much lighter than the previous, and such is called silver which sympathizes with the lunar planet. Its philosophical character is ☾ .

If it encounters unclean, red, warm, and combustible sulphur in greater quantity than its own weight, which is mixed with some yellow and volatile white and a less quantity of impure salt, it cooks into a red metal of good sound (tone) but lighter in weight than the preceding. This is easy to manage though hard to melt and is called copper, which sympathizes with the planet Venus. Its character is ♀ .

If it meets a large quantity of a very red, very hot and very impure sulphur where yellow and white and a good amount of fixed salt are mixed together, it cooks into a dark-grey metal of good sound, light, very hard to melt because of the small amount of quicksilver it contains. This is called iron, which sympathizes with the planet Mars. Its character is ♂ .

If it meets some sulphur that is whitish, cold, combustible, impure and mixed with some yellow sulphur and much white, quite easy to congeal, in an amount less than its weight, and some im-

pure salt, it cooks into a greyish-white metal, of good sound, light, very fusible and easier to manage than the previous on account of its content in quicksilver. It is called tin, which sympathizes with the planet Jupiter. Its character is ♃ .

If it encounters some sulphur that is very pale, very cold, impure and combustible, mixed with a large quantity of yellow and white but volatile, and a small amount of impure and volatile salt, it cooks into a greyish-pale metal which is capable of absorbing all imperfect metals on the cupel, perfectly purifying and examining them. It is called lead, which is the most fusible and manageable of all metals but not as heavy as the fixed ones, though heavier than the volatile ones. It is of a dull tone like gold and sympathizes with Saturn. Its character is ♄ .

If it meets an equal amount of the Elements of the imperfect metals, and if, because of the intermixture of some heterogeneous objects, they cannot be penetrated and cooked to a hard metal through the influence of the Heavenly Elements, then it changes into a liquid, volatile, white and light metal, very heavy and much colder to the touch than all the others. As it cannot tolerate fire at all on account of its great cold, it is neither fusible nor tractable on its own. It is called *Mercurius vivus* or quicksilver and sympathizes with the planet Mercury. Its character is ☿ .

If Mercury encounters metallic elements containing heterogeneous and coarse objects which prevent their boiling into metal, and if by chance one of the elements exceeds all the others in

weight and such qualities as prevent it from being tractable, then Mercury coagulates into a mineral and that according to the condition, quantity and purity of that same element which predominates. It borrows its name from the planet with which it corresponds, and it sympathizes with the metal of its nature. White minerals can be melted just as well as metals, they are called minerals or semi-metals without distinction.

Although the metallic seed which is concentrated in the minerals and has not yet become hard or been cooked (or: boiled) into a perfect metal is much easier to separate from its body than the seed of metals, it does not follow that it is also as easy to multiply as the fixed metallic seed which is much purer and much more cooked than the mineral. Therefore, although some philosophers have used minerals for lack of better knowledge, they have nevertheless found it to be very hard work and the resulting power and multiplication not too great.

This is also why many of them, by enigmatically recording their method in many obscure words, are the cause why most lovers of this Hermetic science, who are working day and night in good faith according to the directives of their principles, find themselves deprived of every hope of achieving anything real. Therefore it seems - although no limit can ever be put on this Divine science - we must nevertheless stop to some extent on account of these confusing tenets, all because some odd people neglect to attend to their speculations while being unable to perceive how and in what manner some perfection in the most secret sciences of nature can be obtained.

# CHAPTER III

## OF THE PREPARATION OF OUR PHILOSOPHICAL PRIME MATTER

If one intends to prepare and multiply the metallic seed in the most natural, secret, philosophical, and profitable manner, it must be sought in its Mother, still undetermined and surrounded by the universal menstruum, or also when it has already been separated from it, or when it is about to turn to the mineral kingdom. It has then to be purified by water and the natural incombustible fire, and by the philosophical Eagles. After this, it is to be determined with the most perfect body that can be found in the mineral kingdom. When then this body has been destroyed, putrefied, and anatomized by this matter or the philosophical Mercury, and its elements have been purified, glorified, and again newly combined, we are turning it, after the philosophical coction, into an ever self-multiplying quintessence and a universal medicine which has the power to cure all diseases, renew the vital spirits, replace the *humidum radicale*, and invigorate the whole nature, to penetrate all metals instantaneously, multiply over them, putrefy and purify them of all their feces, to cook and congeal them into a perfect metal in all assays according to the teaching and opinion of all philosophers.

This medicine is the only thing for which we have always striven. For to tell the truth, in all our work we have aimed only at this medicine to enable us to rid ourselves of all ills and to keep ourselves in good and vigorous health till it is the great Sovereign's will to call us from this world.

And while we have already dealt in very elaborate and clear terms with many and various methods in our previously published philosophical book entitled *Aphorismi Urbigerani*, which we published in London in English, afterwards in Erfurt in German (but have again added here as it is out of print) our intention now is to disclose the shortest and most understandable method for its preparation. It will correspond with the first, secret ways of which we wrote in our above-mentioned book, of which we have not yet communicated the special preparation but have only mentioned it in general. To do this, the love of our neighbor and the consideration of the benefit that can accrue to our neighbor have induced us most.

If, therefore, one would like to follow this method, he must use our philosophical matter when it is still undetermined. After it has been purified and clarified, it must be combined with gold in order to obtain a well-cooked and determined seed, because gold is the most perfect body found in *regno metallico* (the metallic realm). And after a quintessence has been extracted from it by means of our philosophical matter, they must be united again inseparably. Everything depends on this, as without this conjunction no progress can be made in this noble science. Therefore, some

philosophers may well have recognized our philosophical matter and known the manner in which to prepare it, but because they failed in the natural conjunction of these two subjects, they could not come to a happy end, which we can promise him who will carefully apply our method together with all its manipulations.

This seed, then, after being perfected in the above-mentioned way, must be sown into its own philosophical earth, as an intelligent sower does. If you wish to get a hold of the incomprehensible power of the multiplication, then, according to the philosophical teaching which states: *Fac fixum volatile, & volatile fixum*, (Make the fixed volatile, and the volatile fixed), you must make this compound go through all philosophical colors to allow it to perfect itself and to obtain the power to multiply itself in quality and quantity, so that it can then be thrown on all metals and acquire perfect power over the metallic kingdom. In the following chapters we will show the entire operation together with all philosophical manipulations.


## CHAPTER IV

### OF THE DETERMINATION AND MANIPULATION OF OUR PRIME PHILOSOPHICAL MATTER FOR THE UNIVERSAL MEDICINE


The manipulation of which we will now speak has been kept so secret by the greatest philosophers, yes, by Hermes himself, that they disclosed it only in obscure words, so that it is al-

most impossible to get out of this labyrinth except by very wearisome work. Therefore we have resolved to communicate it here clearly and distinctly, without reserving the least, and we wish that everything be accepted and explained in the literal sense.

Accordingly, take part of our undetermined matter which is found in the mineral realm. Through fire and water separate it from its *terra damnata* (damned earth) which stands in the way of its birth and multiplication. This matter is put into an earthenware retort, in small pieces, with 3 parts of fine gold calx (oxide). When the recipient is firmly sealed and dried, it is heated by a gentle fire for one hour, during which time the philosophical earth is animated by the invisible Soul of the gold, will go over and will thus be freed of its coldness by natural means.

As soon as the retort has cooled, the recipient is removed and well closed. Now the above-mentioned matter is taken out of the retort and put into a new crucible which contains another crucible. For 6 consecutive hours so much of a coal fire is given that the matter turns glowing-red (or: red-hot). In this way we obtain the *granum auri* (grain of gold) or the philosophical seed prepared perfectly for being sown into its earth in which it will multiply. If it is to be treated like a wise sower does with his corn, one takes 2 parts of the philosophical earth and one part of the prepared *grani*  *ri*, puts everything into a glass well closed with a stopper, sets it in a digesting fire, and with-

in 14 days the external fire will sow the *granum auri* into the belly of the philosophical earth. This then is the true seed of multiplication, and just as the wheat is separated from the chaff, this philosophical *granum* must also be thrown into a gold-bath to cause it to determine itself.

A sower is not content with just one single harvest but sows his corn again at a convenient time, and he therefore reserves some of it to be used again at the right time and hour. Likewise, some of this *grano*  *ri* or philosophical seed must be kept, ready to be sown and multiply at any hour.

To perfect this seed further, take 2 parts of it and 1 part of the philosophically-worked earth, and an ordinary sublimation will result in the foliated earth or *terram foliatum*.

This sublimation is to be repeated three times, taking each time other matter. Then you will have a subtle and penetrating earth which, put in a humid place, will be resolved to a viscous liquid of such power that gold and all other metals can be regenerated with it. After this philosophical earth has been made spiritual and determined by the spiritualized gold-seed, it has the power of transforming everything you wish to ferment with it into a true multiplication seed. This is done in the following way:

Take 10 parts of this earth turned into water and 1 part of fine gold calx (oxide). Put it into a phial or mattress, and after it is well closed, set it in horse-dung where this water will be colored in a short while. Then pour it off into another glass and again pour some fresh liquid on the remaining *corpus solare*



(solar body), set the glass in horse-dung and continue with this work till the corpus solis (body of the sun) has fermented and merged with the water. Distill these colored liquids over together in moderate heat. They will go over within one hour, and the regenerated gold will stay behind in the form of oil red as blood and of a heavy weight. This liquid will ever again serve for similar operations, because it is the true philosophical alcahest.

If some of this oil is thrown on quicksilver, it turns at once into gold which, after it is regenerated with the above-mentioned liquid and all necessary philosophical manipulations, will immediately yield *aurum potabile* (potable gold), somewhat resembling saffron. It will color all liquids so highly that one would say they had been colored with blood.

If it is thrown on molten gold in the crucible, it will immediately intermix with it, turning into a real seed, and it will give such a high color that it will look more like a ruby than a golden body.

This then is the true philosophical multiplication-seed which has the power to multiply itself infinitely on all metals in general, transforming them immediately into the finest gold. We have seen a test of it made by a stranger who, after reading our aphorisms and thereby acquiring a perfect foundation for the perfecting of the universal medicine, came to thank us for the light which we had given him in the above-mentioned tenets. He demonstrated to us the whole philosophical transformation of metals by these prin-

ciples in the presence of many high-ranking persons who were just then by chance present in our domicile near London.

## CHAPTER V

### OF THE USE OF OUR UNIVERSAL MEDICINE FOR MAKING ALL METALS POTABLE: AND THEIR SPECIAL VIRTUES

In order to make a good use of this universal medicine, ever to keep in good health through it, to preserve oneself from all ills, and to be cured by it, dissolve it in some white wine which will immediately turn blood-red. Then add as much wine as you deem necessary to give it a gold color. This liquid is the *aurum potabile* (potable gold) of which one can take a few drops every three days, and it will prove to have the desired effect. But if you wish to apply this medicine for the improvement of metals, the following method is to be adhered to, namely:

When this universal medicine has been determined and made corporeal, and its power has been tested, divide it into three parts. Then melt the metal which you intend to improve, and as soon as it is molten, throw one part of this medicine on the metal, and keep them together in fusion for a good hour. When the metal is well fused, throw on it the second part of this medicine, melt everything together once more for one hour, then throw the third part of the same medicine on it. After everything has been in flux for yet another hour, the metal will at last be refined into a true golden body which is thereafter cast into an ingot,

as is the practice with all other metals.

Should silver instead of gold be used in the manufacture of this universal medicine, and if otherwise this philosophical operation is strictly adhered to, it will result in *argentum potabile* (potable silver) and the white seed which can be multiplied and used for all imperfect metals in order to transmute them into fine silver.

This method can also be used to render all imperfect metals potable, by which diseases that sympathize with the seven planets and these metals can be radically cured.

For while the 7 metals sympathize with the 7 planets, and the planets with the 7 noblest parts of the lower world (although the *aurum potabile* alone has the power to heal all diseases in general), it is nevertheless incontestible that everything that is accomplished by a specific sympathy is much more acceptable to nature. This means that if a noble part is attacked by a special illness, its recovery can be found in the quintessence of the metal with which it corresponds and sympathizes, that is, if this quintessence has been made potable, for example.

Aside from the fact that it is a universal medicine, gold sympathizes chiefly and in particular with the heart. It strengthens and gladdens it, and drives away all bad happenings and obstructions that are against its natural motion.

Silver sympathizes with the brain, strengthens it and drives away all poisonous vapors which might completely destroy it, and if it should have incurred some weakness, silver restores it to

its previous condition.

Copper sympathizes with the kidneys and the spermatic vessels. It renews the weakened and totally damaged spirits of parturition, increases the sperm, powerfully drives out all obstructions through the urine, drives out sand and kidney stones, breaks up the stone in the bladder without injuring it, and finally cures all obstructions and ills of the mother.

Iron sympathizes with the liver, tempers its great heat, dissolves all obstructions that stand in the way of its natural circulation, cleanses the blood and the gall contained in the liver by throwing out their excessive amount, strengthening the gall ducts and not allowing anything to come out of it except what is necessary to the stomach for natural digestion.

Tin sympathizes with the lungs, drives away all useless vapors and bad substances that can harm them, renews and restores them when they are attacked, dissolves all obstructions, and contributes much to the natural motion that benefits the heart.

Because quicksilver, as we said previously, is a metal that cannot stand fire at all, it must necessarily be congealed into gold before it can be made potable. Then, by precisely this method, it will acquire the same virtue as *aurum potable*.

It is more than certain that, if one takes the trouble to congeal and ~~☿~~ quicksilver solely by a philosophical digestion without doing anything else about it, it can be made potable by the same above-indicated method, and if the quicksilver is made spiritual and transparent by the process mentioned in our *Aphorisms*

it will result in Spirit of unbelievable virtues in all three kingdoms.

This is then briefly what we have intended to communicate to the interested reader concerning the *philosophia demonstrativa universalis*. In regard to the philosophy of particulars, we will deal with it in the next part in such clear terms as we are able to use, so that those who wish to train in the practice can benefit from it the more easily.