

# **THE FIFTH PART**

**Brief outline of the whole *Philosophia Particulari Demonstrativa*  
Which shows ways of improving every metal via particularia.**

# CHAPTER I

## TREATS OF A SPECIAL METHOD AND POSSIBILITY OF TRANSFORMING SILVER INTO GOLD

After dealing in the first part of this book with the *Medicina Universali Multiplicativa* and the *aurum potabile* according to the shortest way of the philosophers, and showing clearly why this medicine has the power to drive away all illnesses, renew human nature, and bring all metals in general to perfection, we will in this second part present the method how every metal in particular can be improved and congealed, correcting the predominating elements, separating from them everything impure and purifying them, increasing and strengthening those which are predominant, and finally, by transferring the elements from one body to another, so that a perfect metal can be produced in a natural and *sympathetic* way.

We will therefore first speak of silver which, because it is a very pure and fixed metal, can easily be transmuted into gold if it is given the right color with exalted gold and if its pores have previously been narrowed, so as to make it dead and of the same weight as gold. Or also with golden sulphurs which are found in some imperfect metals; or also by a philosophical coction with essentified gold. In line with these three methods, we will

arrange our instruction, as clearly and distinctly as at all possible.

### First Method

Take 1 part of ☉, poured (or: cast) through ☉, aaa it with 6 parts of ♀ *bene purgat* (well purified). Wash this twice or three times with pure water, saturate it with the *Regulo* ☉ ♂ li, ♀ reo, and with its oil. Then everything is together digested in sand but by regulating the fire in such a way that water could not boil in a glass if it were put in sand at the same degree of fire. When it has thus been digested for 24 hours, the aaa is removed and is again washed with rain water, as before, till it is clear. Now this water is filtered and evaporated to dryness, so as to obtain its salt. Keep the feces which stayed in the filter and which, if refined on the cupel, will somewhat defray the costs.

After it has previously been well purified, this salt is mixed with the aaa, and we add new *Regulum*. Then, as said above, it is put into a phial to digest. When this operation has continued for 3 consecutive months, we distill the ♀ um off the gold, refine this gold on the cupel; this ☉ will be so exalted that much silver must be added to it to restore its previous color. This *compositum* will be gold in all assays.

♀ will have become so golden that, if it has often been distilled over silver, it will result in much fine gold in the

separation with aquafort. Nevertheless, it will finally begin to become somewhat pale and at last quite white. When then this ♀ no longer produces ☉, it has to be left alone for some time without △, afterwards it is again distilled from the ☾, when it will once more begin to give gold. With this ♀ it is very easy to gild ♀ without the addition of other gold, and when this gilded ♀ is dissolved in aquafort, the said gold will fall to the bottom and will be very beautiful and fine.

Whoever could find a means to congeal the whole body of this gold-bearing ♀ without any addition, or with a golden essence as soon as it comes out of the work and before it has lost any of its virtues, could really boast to have found a particular medicine of great power and might for silver.

In regard to the ☾ *fixa* and *compacta*, because many authors have written about it, in particular Isaacus Hollandus, we will not say more about it here, because it does anyhow not matter by what method it is made compact, provided it can stand all stringent tests for gold.

## Second Method

To follow this second method successfully, we must first take the common ♀ into clear water and make it transparent with the philosophical Eagles, that is, according to the rules prescribed in our *Aphorisms*. It will be qualified enough for this work (or: it will be suitable enough for this work) after it

but passed the third Eagle.

This ☿ ial water is digested in sand for several days, when it will separate of itself from its ♀ and its ⊖ which prevent it from acting upon the metals. ♂ and ☽ are calcined in the ordinary way, and the ☿ ial water is poured on the calcined metals up to two fingers width above them. To separate the Soul and the gold-Sulphur from it, everything is digested in gentle heat for several days. Now the colored ☿ ial water is decanted and separated from the sulphurs by distillation. It is used for ☾ as follows:

Take cupel silver, purified by ⊖ \* of the ♀ y Soul still contained in the pores of the silver, which can otherwise in no way be removed no matter how often it has passed through the cupel. This is the Soul which many draw out and consider a true ☾ ☾ nae (Regina Lunae). This silver is calcined to a very subtle powder in the well-known manner, then dissolved in part of the ☿ ial water prepared as we have said above. Nevertheless, it must pass through the 7th Eagle, or else it would not have the power to attack fixed metals.

After this, the above-mentioned ♀ ♂ + ♀ are dissolved in another part of this ☿ ial water. These solutions are all mixed together, put in a glass ☾ and distilled to dryness with a small △ . Then strong △ is given for three days, the matter is removed from the glass, dissolved anew in the same ☿ ial water that has gone over, and again distilled by dryness. After this work has been repeated three times, so much fire is given on the last

day that the glass becomes red-hot. Gradually this ☺ is put on molten ☉ in the crucible, so as to give it a new body, and it will now be fine (or: permanent) in all pearls (or: granules).

The ☿ial waters are again and again used for the same kind of operations, as they never lose their qualities or their heaviness.

If gold poured (or: cast) through copper is dissolved in as much of our ☿ial ▼ as necessary and no more (but this water must previously have passed through the ten Eagles), this water and the gold will congeal together as soon as the dissolution has taken place. After a few days of philosophical coction, by which this *compositum* is regenerated, we shall have a projection-powder of great power on many imperfect metals and especially on ☾ .

If this powder is imbibed with the above-mentioned sulphurs that are dissolved in part of this ☿ial water or oil, it will multiply in quality and quantity at every imbibition.

### Third Method

Take ☉ cast (or: poured) through ☽ , turn it to ashes, separate its Principles, spiritualize and clarify them, combine them and let them go through all colors in order to extract from them the philosophical quintessence. Or take ☉ *potabile* prepared in the philosophical way or, finally, some essentified gold made in one or another way, as we will describe later. Further, its *humidum* is separated through digestion, and it is used in the

following way.

Take cupel ☾ , completely freed from its ♀ Soul, which would prevent the ☉ essence from acting upon the silver in a natural way, since this Soul causes false tests and is for the greater part the reason why lovers of this science, although they are working toward something real, nevertheless are often cheated in this hope and therefore put the blame on the authors in order to cloak their own ignorance. It is more than certain, however, that whoever imagines that he can improve ☽ *particulariter*, will not succeed unless he follows our method of purifying ☽ .

Therefore, file this ☽ with a very hard and fine file, turn it into a very delicate powder, put 10 ounces into a glass together with one ounce of our essentialized or potable gold, and when you do not see in a quarter of an hour that all ☽ has been penetrated and become black and does not get putrified, smelling bad, it is a sign that it still contains some humidity which prevents the philosophical operation.

After the ☽ has been put into putrefaction, the glass must be hermetically sealed and placed in sand in a furnace with four registers. Regulate the  $\Delta$  *per gradus*: the first week, the first register is opened; the second week, the second register; the third, the third, and the fourth, the fourth. The last three days the fire has to be so strong that the glass becomes red-hot. After this, it is removed from the  $\Delta$  and projected on gold melted in the crucible. It is then put on the cupel, and if one discovers

that the color is too high, as often happens, ☽ *aam fixam* must be added till the natural gold color appears again.

The method here prescribed must be carefully followed, because this philosophical coction cannot be performed in any way other than in just our above-mentioned one, that is, with the help of this furnace and its registers, as it is otherwise impossible to refine silver into ☉ by the third method of this first chapter.

## CHAPTER II

### HOW AND IN WHAT WAY COPPER CAN BE REFINED INTO SILVER OR GOLD

♀ which contains yellow and white Sulphur, after it has been rid of its combustibile ♁, can easily be transmuted into ☉ and ☽, provided its Elements have before been well purified, fortified, congealed, and been brought into good concordance.

But if it is to be turned into ☉, it must first be changed into ☽, which is done as follows:

It is freed of its combustibile ♁ through ⊖ comm. Borax, pumice stone, stratification or cementation by a glazier's fire, provided it has before been made and extended into laminas or thin plates. Thereafter the dross is washed off these plates with salt water. They are then again stratified as before, and this stratification, calcination and washing are repeated till



the plates have become as white as ☾ itself.

These whitened plates are dissolved in one part of menstruum ☿*alis*, and as much ☾ is dissolved in the rest of this menstruum. When the metals are dissolved, they are mixed together, put in a hermetically sealed glass, digested in sand at a temperate Δ. After this, it is ℳed very gently to dryness in a glass retort in sand. The menstruum that has gone over is again poured on the ☺, and after the digestion is done, it is again distilled. This operation is repeated three times. The last time, very strong Δ is given for 12 consecutive ☿, till the glass becomes red-hot. Now the glass is broken and the ☺ thrown on molten ☾. Then it is put on the cupel, and the ♀ will be transmuted into fine ☾, readily assuming a gold color if it has previously been made fixed and compact.

Although the ♀ has been transformed into ☾ and made compact, it will nevertheless not be able to stand the severe test unless it is changed into gold by the following method.

Dissolve one part of this compact ☾nae in a ♀ial ▽, prepared philosophically, and as much exalted ☺ in another part of this ▽. These two solutions are mixed together and putrefied for 24 ☿ in a hermetically sealed glass with a very gentle Δ, or in *Balneo vaporoso* (steam bath). After this, it is put into a glass ♁ and ℳed to dryness in sand. What has gone over is again poured on what has remained in the ♁. When the solution and putrefaction are finished, the distillation is done again,

as this cohobation, putrefaction, and colligation must be repeated five times. The last time give it a very strong  $\Delta$  for 6 hours, so that the glass becomes red-hot. What is left is put on molten  $\odot$  and kept in a strong melting  $\Delta$  for about two hours. Afterwards it is granulated and dissolved in *aqua regia* which has been separated from the  $\odot$  by distillation to dryness. It is welledulcorated, molten with borax, poured through  $\ominus$ , and put on the cupel. The result is fine  $\odot$ . Should this  $\odot$  have too high a color, it is mixed with as much fixed  $\smile$  as is necessary for a natural gold color.

## CHAPTER III

### HOW IRON CAN BE REFINED INTO SILVER OR GOLD

Iron, which consists of impure, combustible  $\blacktriangle$ , mixed with much yellow and white  $\blacktriangle$ , after it has been freed from its bad  $\blacktriangle$  and its Elements have been purified, strengthened, congealed, and brought into a good equilibrium, can easily be refined into  $\odot$  or  $\smile$ . For once it has been combined with the fixed metals, it will not let go of them either on the cupel or in  $\ominus$ io, due to the great fixity of its  $\ominus$  and because it is very closely related to them. Its philosophical combination is done in the following way.

Take quite thin  $\♂$  plates, put SSS into a crucible with *Mercurio sublimato*, o=o, o-o, and  $\times$ , close (smear) the crucible

with a good *lutum* (cement) to prevent it from cracking in the heat which must be kept as strong as possible. It is set to calcine in a glass kiln for 6 hours. Thereafter the plates are well washed and rubbed with ☐ and soap suds. When they are quite clean and dry, they are again stratified as before, and one continues doing this till the plates are as white as the ☾ itself.

After this, they are put into a perforated crucible enclosed by another larger and not perforated one. Strong  $\Delta$  *per gradus* is given till the ♂ of the small crucible enclosed in the large one changes into a white, fusible and tractable metal like silver, but still more compact.

If it is to be completely changed into silver, it must be dissolved in a philosophical ♀ial  $\nabla$ , that is, one where the ♀ial body has been totally changed and made transparent, so much so that it can never again return to its first ordinary state, which it previously had.

An equal quantity of purified ☾, which has been freed of its Soul, is dissolved in part of the above-mentioned  $\nabla$ . The solutions are put together and  $\mathcal{N}$  ed to dryness. What has been distilled is cohobated three times over the ☺. The ☺ is put into molten ☾, set on the cupel, and one will find that the ♂ is completely combined with the ☾, so that it cannot be separated from it.

The ♀ial  $\nabla$  will have greatly decreased and the weight of this mass greatly increased. For, although this ♂ is by nature

somewhat compact, it must open its pores to combine with the ☾ so that it can absorb as much ☿ as it requires to become equal with the ☾ in all its qualities.

But if one wishes to refine this white ♂ into genuine ☉ and do it in the same crucibles, he must put an equal weight of exalted ☉ in the lower (crucible). Then the ♂ will, in descending, combine with it but not yet in the philosophical way, which is done as follows.

If a somewhat pale ☉ results, it must be granulated in order to obtain the fixed and clear gold color, and dissolved in an easy (or: a convenient) menstruum with an equal weight of exalted ☉. These two solutions are digested for 24 hours and the menstruum is separated with a gentle  $\triangle$  *per alembicum*. What remains is put into molten ☉ and poured (or: cast) together through the ♂. Then you can see that the changed ♂ will stand all the tests of a natural ☉ and remain quite fixed with its golden body.

If, however, these combinations are made in the sophist manner and brought immediately into the ♂ or the *quart*, the *augmentum* will escape in smoke through the chimney, and one will feel cheated in one's labor.

Because ♂ is closely related to the perfect metals and its inner ☉ or ☾ is perceptible when it has been readied for the conjunction, it can also be changed into a projection powder for all metals, but especially for purified ☾ and ♀, provided it is previously dissolved in as much ☿ *simplicis* as it needs,

well imbibed after its congelation, and finally let go through all the philosophical colors.

## CHAPTER IV

### HOW TIN CAN BE REFINED INTO SILVER THAT CONTAINS MUCH GOLD

Since tin consists of a whitish, quite impure volatile and combustibile ♁ which is mixed with some yellow and much white, and because it can of its own easily be congealed to a perfect metal, as it is not so easily driven off on the cupel as the other imperfect metals, it can easily be refined into silver if its Elements are previously well purified, congealed and put in equal weight. To this end various methods are used, among which the following three are considered the easiest, surest, and most profitable.

#### First Method

The first of these three methods is the same as a certain high-ranking person practiced who, with the profit of this work, had hospitals built in many places, especially in Bohemia, and whose whole secret was contained in the name *stannum* or tin. The entire procedure and the substances which should be used to refine tin into a good metal are indicated in each letter or character taken by itself.

We have decided to explain these letters here, so as to make the procedure clear and understandable.

The first letter of the word *stannum*, which is S., means *sordes*; the second, T., *tolle*; the third, A., *arsenic*; the fourth, N., *nitro*; the fifth, N., *nostro*; the sixth, V., *vitriolo*; the seventh, M., *Marte*. All put together result in the following understanding: *Sordes tolle arsenico, nitro nostro, vitriolo, Marte*. Or: Remove the impurity of tin with arsenic, our saltpeter which is *nitrum fixum* (fixed niter) with vitriol and with ♂ te.

If one wishes to follow these rules, he must melt all these substances well mixed with tin ash in a very strong smelting  $\Delta$ , so that they flow like water. When the mass has cooled, it is pulverized and its impurity is washed off. Then the powder is dried and again smelted into new metal. This operation is repeated till the tin has become quite beautiful and clean and has taken on the weight, sound, and all the other properties and qualities of the ☽. Thus one will afterwards, when it is put on the cupel, find that it is mixed with much gold.

## Second Method

The second method stems from a Prince of the Serene House of Saxe-Gotha who was a true philosopher, a gentleman of the most enlightened intelligence and great experience. After he had devoted himself wholly to this hermetic science, he summoned us to

one of his castles and showed us the following experiment by which he obtained from 7 lbs of tin --- 3 lbs of fine silver which contained a rather large amount of gold.

He took ♀ crud. ⚊ com: arsenic album, mixed them well together after previously powdering each individually very finely. He melted this into glass in a crucible put in a sand ⚊, let it cool of its own, and thus he found a dark-red glass. He pulverized this glass and boiled it in a pot or test with a very strong lye made of *calce viva* (quicklime) and willow-ashes. To make this lye much stronger and penetrating, he distilled it 9 or 10 times over new ashes and new quicklime.

For 48 hours he boiled the above-mentioned powder with Ⓣ, ♀ and ✖, and let everything evaporate to dryness.

When the lye decreased, he added fresh, hot quantities to it, whereby he kept it boiling constantly. After all the lye had evaporated, a substance remained like a stone which had settled at the bottom.

He calcined the tin with the *Sale duplicato*, otherwise called *Arcanum duplicatum*, and after again separating this salt from it, he mixed it with the above-mentioned stone which had previously been ground small, put everything together into an earthenware pot, sealed it and calcined it for 8 days in a potter's oven. After that he melted it with strong ⚊, refined it on the cupel, and thus he found much fine ☾, mixed with much Ⓣ.

Here now we might indicate how and in what manner the Ⓣ can

be separated from the ☽ , either with aquafort or through casting and melting while the metals are fused in the crucible, or by other means. But because various methods are already sure to be known by every lover of the hermetic sciences if he wishes to accomplish something worthwhile, we have not deemed it necessary to add such here. We are therefore turning to the third method.

### Third Method

The third method is ours, which we have practiced often and which we intend to explain here clearly.

Take tin turned into ashes using lead and common salt. This ash is boiled in common ▽ , so as to remove the salt. Then it is dried in moderate heat and mixed with saltpeter, congealed through coals and made quite penetrant by repeatedly stratifying and cementing it with *calce viva* (quicklime). Put this into a well-sealed pot to prevent any air from reaching it and to keep the spirits from flying away, as otherwise the whole work would be spoiled. When the lute is quite dry, set the pot in a calcining △ in a glass-house for 24 hours. Thereafter, take it off the △ , let it cool of itself, pulverize the matter inside, separate it from ① fixum by frequent washings till the tin-ash has nothing of its former taste remaining.

Now dry it, mix it with the flux (to which we will revert later), so as to change it back into a *corpus metallicum* (metal-



lic body), melt everything together in a big crucible, in a wind-furnace, with strong  $\Delta$ . When it flows like water, gradually throw small coal into the crucible till the matter stops detonating and makes no further noise. After this, pour it into a mold and separate the metal which has settled at the bottom from its flux.

This metal is now again turned into ashes solely with common salt. The lead is omitted. As mentioned before, this ash is mixed with  $\textcircled{1}$  *fixo*, and this operation is repeated till the tin can no longer be calcined and stays as a white body, glistening like silver.

Melt this metal with purified  $\textcircled{2}$  and put it on the cupel. The tin is now changed into good  $\textcircled{2}$ , in every ounce of which at least one dram of fine  $\textcircled{3}$  can be found.

The reduction-flux is made of black wood soot which is boiled in an iron pot with so much  $\textcircled{4}$  that when it evaporates to dryness, the matter has been increased by two-thirds. It must frequently be stirred with a stick, so that the soot may well combine with the  $\textcircled{4}$ , and as it will often rise during the coction, care has to be taken that it does not boil over.

When the soot has been brought thus far, it is again dissolved in fresh  $\textcircled{4}$  and let boil down to dryness as before.  $\textcircled{1}$ ,  $\textcircled{5}$ , and prepared salt are added together, and thus one will have the right reduction-flux, without which it is very difficult to reduce tin ash back into metal.

This flux will not lose any of its power if it has been used

once to reduce tin but will always be useful for this kind of operation. However, as it decreases in quantity due to the frequent melting, it must be replenished as soon as one notices it.

We have known many lovers of our hermetic science who used instead of this flux the glass out of o-o, made with crushed lead. They mixed it with  $\text{⓪}$  and  $\text{♀}$ , which had been detonated together, and with the excrements of the microcosm (which means, human excrements) dried and pulverized in the shade. They were indeed successful because they made only small tests. But as soon as they tried something on a large scale, they found themselves noticeably cheated. For instead of attacking the tin, melting it and letting it fall to the bottom as a metal - as our does - it burnt itself, and if it is thus calcined and mixed with the tin ash, it will without fail spoil the whole work.

We could cite many other methods here, how to make this flux to enable us to turn this tin ash back into a metallic body, but as we are trying to be brief in our work, we will not elaborate further.

# CHAPTER V

## HOW TO CONVERT LEAD INTO SILVER WHICH CONTAINS MUCH GOLD

As lead is a metal consisting of a pale and combustible sulphur, mixed with much yellow and white ♁ it can easily be turned into silver, provided it is previously freed from its excessive sulphur and its Elements are well purified, congealed, and put in equal weight. This transformation can be done in many ways, although the natural, easiest and most useful methods are the following three, of each of which we will write here.

### First Method

According to the first method, take a wide, flat, unglazed pot. Put into it a certain quantity of ♁ and set it in a reverberation oven specially made for this purpose. Let the ♁ melt. When the pot is red-hot, throw on this metal as much *Salis duplicati* as is necessary to cover it, namely, half a finger's width. When it is well melted like ▽, it is stirred frequently with an iron rod, which is repeated till it is well calcined and the ♁ looks like a thick mush, since new ⊖ is thrown on it as soon as the previous is consumed. After this, the thick mush that has settled above the ♁ is removed with a special iron. It will not yet be calcined perfectly.

Now fresh ⊖ *duplicatum* is thrown on the ♁ *corpus*, as be-

fore and as often as necessary till this *corpus* is completely calcined and turned into ashes. When these ashes have cooled, they are pounded small and thereafter sifted through a fine sieve, which will result in a yellow powder. Now that which has remained in the sieve is again melted and calcined as said above, and this operation is repeated till everything has turned into a very fine powder.

This powder must be frequently calcined with yellow sulphur and congealed with lime which is afterwards again separated from it through washing. This congealed powder is put in a big glass with an equal quantity of *marcasitae mineralis* (mineral marcasite) that has never been in the  $\triangle$  and which has been finely powdered after its calcination. Now is poured on this mass a strong *oleum vitrioli* (oil of vitriol), from which all *phlegma* has been separated and which is made of good Danzig vitriol - which has a coppery quality - whereas English vitriol is of a  $\odot$  nature.

The glass is carefully closed and the matter is set to putrefy in horse-dung for six weeks or also in another digesting  $\triangle$ . The oil is distilled off to dryness, and cohobated over  $\odot$ . Now it is distilled again, and this distilling and cohobating is repeated till the oil is very weak and goes over without the least taste. After the last distillation, that which remains in the glass is put on molten  $\bar{h}$  and cupeled with two-thirds of fresh  $\bar{h}$ . After this metal has been cleansed of its sulphur congealed by quicklime, strengthened in its Elements, and boiled through the *oleum vitrioli*, it will be transformed

into good ☾ which contains quite a bit of ⊙ .

If one wishes to use aquafort for separating this ⊙ , which sometimes constitutes almost half of its composition, it is necessary to add twice its weight in good ☾ . Then the aquafort will attack the ☾ , leaving the ⊙ in the form of a black powder which must be sweetened, dried, and smelted with borax into a metallic body.

## Second Method

Above all, the  $\bar{h}$  has to be prepared in such a way that it becomes as spongy and light as pumice, which is achieved with mineral sulphur that has never been in the  $\Delta$  and with sea salt as it is by nature and which has never been purified either by fire or by being washed.

When the  $\bar{h}$  has been processed thus far, it is put in a big earthenware jar, such as are used on ships for the conservation of fresh water, or also like those in which the oils are transported from one country to another. A tube is inserted above and well sealed, so that the spirits cannot move out. After this, it is buried in the earth at least 6 ft deep and is left to cool and ferment in the bowels of the earth, which is of unbelievable power and effect, because the earth is constantly in action, sending its Elements through the pores of the jar upon the Elements of the metal and the substances that have been put on it, and letting them act upon them, and thus the earth accomplishes this

sympathetic and philosophical coction in time.

The above-mentioned tube must protrude so far out of the earth that one can easily leave one's  $\square$  in it, and these tubes must at all times remain closed and be opened only when they are about to be used.

When the metal has been well cooked and fermented, the jar is removed from the earth and put in  $\therefore$ , The  $\square$  is made to evaporate to dryness in strong heat, regulating the  $\triangle$  in such a way that it cannot cause the matter to boil. After this, it is melted in a good flux and turned into metal on the cupel. One will find a good fixed metal of which half is of a golden nature.

If one has taken much  $\bar{h}$  for this work, he will find that it has much increased in weighty, at least 25 lbs to 100, and this after its philosophical coction and reduction.

Should one wish to use the spongy and light  $\bar{h}$ , which can easily be made in 48 hours, and if set immediately on the cupel, it will be found to be rich in  $\odot$  and  $\ominus$ , although it had not been put into putrefaction, though not so much as when it goes through the philosophical coction, since the above-described methods are alone capable of improving and congealing imperfect metals.

### Third Method

Take lead that has been purified of its combustible sulphur and turned into ashes through *sulphur vivum*, sea  $\ominus$ . Dissolve

it in one part of ☿<sup>ial</sup>. ▽ that has been separated from its sulphur and its philosophical ⊖ . Then take an equal amount of cupel ☽ , dissolve it in the other part of this ☿<sup>ial</sup> water, mix everything well together and set it to putrefy in horse-dung for one philosophical month.

After that, it is distilled to dryness in a glass ☾ which is to be opened after it has cooled. Then the ☿<sup>ial</sup> ▽ that has gone over is poured back on what was left. After this dissolution it is distilled again, and this operation is repeated three times. The last time a very strong △ must be given, so that the ☾ becomes red-hot. When the matter has been put into molten ☽ and been cupeled with one-third of lead, one will find a good amount of ☽ , almost half of it will be golden.

This gold contained in the ☽ must be separated from the ☽ by melting it in the crucible. It is the surest method if the ☽ is very rich in gold. Thus the ⊙ in the crucible will fall to the bottom in the form of a fixed *Regulus*, and the silver will remain in the refuse from which it must be separated either by precipitation or by common sulphur.

In regard to putrefaction, the horse-dung must be changed every eight days and fresh one added. Or, the vessel may be put each time in other dung, to make sure that the one which is standing in putrefaction is kept in constant and equal heat, since it depends solely on the inner warmth of the dung whether the matter to be regenerated by this method will begin to ferment.

Whoever is well acquainted with the effect and the sympathy

of metals and minerals will also easily recognize those which have antipathy toward each other and which cause many divisions, precipitations or separations. Likewise those which sympathize with each other and have the effect that the metal is preserved thorough their special sympathetic power.

In this way ♃ can also be converted into ☾ if it is previously well calcined and dulcificated, and thereafter dissolved in ☿ial ▽. But care must be taken about this: When it has been put on molten ☾ and is then set on the cupel but does not easily combine, some marcasite must be thrown on it. The cause of this difficult ingress is solely the preparation of the ☿ial ▽ where a mistake must have been made.

All other imperfect metals can also be improved in the same manner. As regards ♂ and ♀, they must above all be separated from their combustible sulphur. This done, it is possible to achieve wonderful metallic transformations of great profit, as it is more than certain that all transformations made with the philosophical ☿ will well agree with the metals of their nature. Because they consisted of metallic water prior to their coagulation, before they were cooked into perfect or imperfect metals after the puritication of their Elements, they can also be refined with the same ▽ produced out of ☿, as everything must again pass through the same ways by which it had obtained its prime nature, before it can be regenerated and processed to the state of perfection.



# CHAPTER VI

## HOW QUICKSILVER CAN BE REFINED INTO GOLD OR SILVER

Although quicksilver is an unripe metal consisting of precisely the Elements of which ☉ and ☽ are made, it can nevertheless easily be transformed into ☽ or ☉, yet hermaphroditically, if its Elements are previously purified, boiled, (or: cooked), and fixed (or: stabilized). This can be done after adding a ferment to it in order to determine its Elements, or also, by marrying its Body with the Soul of a fixed metal. Then one will have a fixed metal, stable in all tests without any loss of silver. This can be done in various ways, of which the natural, easiest and best are the following two, which we intend to communicate to those who will take the trouble to work after our principles.

### First Method

If the Soul of a perfect Body is to be implanted into the Body of the ♀ ii, take the white of several eggs and whisk it well to make it clear as water. Sprinkle it on pieces of cinnabar the size of an olive kernel and roll them over filed ☉ or ☽, according to the metal into which the ♀ is to be transformed. After this, put ♂ filings on the bottom of the pot, the thickness of a Reichsthaler, then make SSS. of filed ☉ or ☽, the thickness of half a Thaler, then SSS. of the cinnabar

pieces, upon them another SSS. of fixed filed metal, and finally another layer of filed ♂. Do this till the pot is completely filled. To each pound of cinnabar pieces at least 2 pounds of fine metal must be taken.

As soon as the stratification has been done, the pot must be sealed, and when the *lutum* is quite dry, the pot must be buried in sand contained in another iron pot and standing on a distillation oven. A gentle  $\Delta$  is given from above for 24 hours. Then it is allowed to cool of its own. The pot is opened after the sand has cooled, when the cinnabar pieces will have been melted - it melts just as easily as other lead - it will result in a fixed metal that can stand all assays.

Because the fine metal will lose its Soul in this work, it will be somewhat lighter. Therefore, if it is to be brought back into a metallic Body, it must be dissolved in ♀ial  $\nabla$ , and after a putrefaction of 24 hours the menstruum must be distilled from it. The rest is to be put into molten  $\odot$ . Thus this filed metal, after it has been ensouled by ♀ which has restored its weight, and made corporeal through the gold bath, will bring in considerable gain. But if the disensouled (or: unanimated, dead, lifeless) metal should be melted, it will be found that more than half of it is burnt, and the profit will be very little. If the cinnabar pieces have been well stratified in a pot, as said above, but one does not wish to put them in a sand  $\Delta$  according to our method, one can do the following.

Put the pot on iron bars, five thumbs away from the  $\Delta$ . A

moderate coal  $\triangle$  is given for 6 hours, then a graded flame for 10 hours, and finally a strong smelting  $\triangle$  for 2 hours, so that the pot becomes red-hot. When the  $\triangle$  has gone out and the pot is cold, the cinnabar pieces will be found quite transformed in the same manner as indicated above. This work must be continued till a fixed metal is obtained.

There are lovers of this hermetic science who boasted before us that they were able to restore the Soul to this dis-souled metal by amalgamating it with common  $\wp$ , stratifying this with white lead, and thus cementing it in a well sealed crucible for several hours. But because we have always preferred our above-mentioned method to all others, we did not wish to try it as it does not at all agree with our philosophical principles.

## Second Method

After  $\wp$  has been well purified, it is  $\overline{aaa}$  ed with cupel  $\odot$  that has been freed of its  $\wp$  Soul. Upon this  $\overline{aaa}$  pour sulphur made into oil by the salt of the earth. Grind everything well together till it turns into a black powder which is to be put into a well sealed crucible, buried in an untilled earth and given a suppression  $\triangle$ . This is done so as to keep all the more heat together, which is required in order to set this *compositum* in action and to thoroughly unite all its components. Thus it is kept in the above-mentioned  $\triangle$  for 14 days. After it has cooled of its own, the matter is taken out. It will resemble tree moss

and be light as a feather. Now more ♀ is added, and it is again set in a suppression  $\triangle$  for 14 days as before. This work is to be repeated till the crucible is quite full.

Next it is removed from the  $\triangle$  and some of the matter is put on a red-hot ♀ plate. When it is red-hot without giving off any smoke, it is perfectly boiled and has swallowed enough ♀. But should it still smoke, it must again be put into a large crucible with fresh ♀, with fire from above, and this work must be continued till the matter has reached the desired quality. Finally, it is thrown into a silver bath, and the matter will be found there as a fine ☽ish metal which can stand all assays.

But if one wishes to change ♀ into ☉, he must first of all amalgamate it with ☉. With this  $\overline{aaa}$  must be mixed sulphur of ☉, ♂, and ♀, made through the philosophical destruction and previously turned into oil by ✱. Everything is ground together till it turns into a black powder. The manipulation is the same as the above-described one for ☽, except that this powder must be put into molten ☽ or a ☉ bath, while with the previous method it was only put into ☽. In this way only the major part of ♀ can easily be transformed into ☉ or ☽, but an everlasting *minera* can also be made thereby, which can give gold and silver fruits every 14 days. For that purpose the special manipulation is as follows.

Take one-fourth of the matter out of the crucible after it has become fixed and perfected. Melt it with ☽ or ☉, accord-

ing to the kind of metal with which it has been fermented. Add its weight in ☿ and again give △ from above for 14 days, as was done previously. After this, take another fourth part of this matter, melt it into metal, add as much ☿, and continue with this work as long as you wish, since ☿ is the right and sole fountain in which this everlasting *minera* can originate.

It may be undeniable that one could all at once obtain beautiful and fine ☽ if all this matter were to be smelted together. However, in so doing, the ☿ial *minera* would be totally lost. Because, as it is again reduced into a metallic body, its pores are brought together much more closely, which causes all the spiritual it contains to return to its sphere, and thus the Elements are determined through the corporealization. From that time on, its qualities could no longer be distinguished from those of the other metals. In addition, it would lose the power it had previously had to act upon the Body of ☿, and it would not retain the least power with which to intermix with it, boil it down and bring it into action, let alone congeal it into a good metal. For it is impossible that one body can act upon another without the aid of an agent for bringing these two bodies into action.

These then are the noblest and most natural ways and secrets that can be used in this *Particular-philosophy*, which we have cited in this part in the shortest and clearest manner, so that he who has but a little knowledge of the common chymical practice and is ready to follow our method literally, practicing it only in the oven of which we have put a copperplate engraving at the end of

this book, will quite easily reach his desired goal and gather the fruits of his labor with great surprise. This will please him greatly. But should fortune smile upon him so warmly that he finds the true philosophical way, he can without doubt look forward to more and greater successes and see in everything a happy end of that which we have promised him in the first and second part of this treatise, provided the great Sovereign, in His ineffable goodness, will likewise bestow His Grace and blessing upon it, without which it is impossible to succeed even in the meanest undertaking, no matter how much and how heavy one's work, especially if the love of God and our fellowman were lost sight of. And it is just this love that we recommend above all to every righteous Christian and especially to those who follow our maxims and are intent on fathoming the deepest secrets of nature.

For if it happens that one turns away from his Creator and obeys the deceitful words of the devil, the eyes of his body and soul will be so obscured and darkened that he cannot even see the rarities which God keeps hidden under the dark cover of the philosophical demonstration, let alone comprehend them. And this is the sole reason why so few persons, who mostly keep their thoughts fixed on the probing of the many secrets which it contains, attain to this high science, because their blindness prevents them from distinguishing between realities and sophistries. Instead, those who do not allow themselves to be alienated from our great Sovereign in anyway, obtain their righteous purpose and final goal with little trouble and in great happiness.