

# An Easy Introduction to the Philosophers

## MAGICAL GOLD

by: G.T.ASTROMAGUS, London, 1662



p. 12. Basilius makes mention of the Tincture of ♀ itself. That TR. is       ed by the ☉ of ♂ & ♀ resolved per deliquim, distilled (into ∇ ♀ ii & coagulated) with the gluten aquiloe, or fixed        as you may see likewise in Rupescissa, and in a little book of Gratarolus of the TR. of ♀ in the Second Part.

Or else the        by the assistance of an äää with ♃ is resolved per deliquim and distilled. In this the ♀ is calcined and coagulated with metals, the method that Basilius himself seems to have followed in his book of his two-fold ♀ of ☉ in the repetition of the Great Stone.

p. 47. Most sure it is that common ☉ gives us an excellent ☉ potable by the S. V. if after its due calcination it (☉) be crystallised and distilled by itself into a sweet        of ☉ (vide Ubigerus).

Which process conformable to that of Basilius, we owe to a noble person a friend of mine, who had it from him.

Indeed, it is Paracelsus his Circulation Minus which he calls the matrix of metals, especially the sea ☉ wherewith the Circulatum Majus from        agrees (Lac Virginis). The sweet ☉ of ♂ was sought by Crollius, but he missed it.

### USEFUL EXTRACTS FROM ZOROASTER'S CAVE

p. 57. Dry ∇ from the philosophers Clouds, look for it and be

sure to have it, for it is the key to inaccessible things, and to those locks which otherwise would keep thee out.

It is a Natura Media between fixed and not fixed and partakes of a  $\Delta$  azurine (  $\Delta$  sive  $\text{☿}$   $\text{☾}$  ae). (Crude yet purified  $\text{☿}$  must partake of  $\text{☿}$   $\text{☾}$  ae(lunae).

It is raw (crude) cooling, feminine  $\Delta$  , and expects its impregnation from a masculine Solar  $\Delta$  from  $\text{☉}$  .

p. 58. The true matter and subject of this Stone has  $\text{☉}$  &  $\text{☾}$  in potentia, & argent vive (  $\text{☿}$  ) naturally or actually. Which  $\text{☉}$  &  $\text{☾}$  is better than common  $\text{☉}$  &  $\text{☾}$  , because these are living and can increase (when reduced by  $\text{☿}$  into  $\text{☿}$  ).

If this could not be effected, the matter would never be brought to perfection, as this art promises.

This same invisible  $\text{☉}$  or  $\text{☾}$  which by this magistry is exalted to so sublime a degree, cannot communicate its perfection to imperfect metals without the help of vulgar  $\text{☉}$  &  $\text{☾}$  .

The Sun and the Moon must be in conjunction, that they may absolve perfect generation. Arnoldus Villa Novanus in Flos florum.

No alteration from one to another can be made without putrefaction, which is the only way to generation, nor can any putrefaction be obtained without some  $\text{☿}$  or Argent Vive, which is the special Dilator or Conductor of the vegetating Faculty, called by the Philosophers VIRIDITAS NATURAE ( viriditas, i. e. immature, green).

p. 59. Our Stone is the conjunction of  $\text{☉}$  &  $\text{☾}$  until  $\text{☉}$  has drawn the essence of  $\text{☾}$  & converted it into his own nature and colour. Lullii Codicillum. And this is done by the inward  $\Delta$  or  $\Delta$  of the Stone.

Those that know the  $\text{☿}$  &  $\Delta$  of the philosophers, know that they are made of pure  $\text{☉}$  and the finest  $\text{☾}$  and argent vive, which are daily seen and looked at, from which our argent vive is extracted (i. e. from  $\text{☉}$  &  $\text{☾}$  resolved into  $\text{☿}$  ).

p. 60. It is apparent what the argent vive is which Geber points at in his Summa, to be taken, namely, the clean substance of fixed  $\text{☿}$  concealed in  $\text{☉}$  &  $\text{☾}$  .

p. 61. The ☿ of the Philosophers is composed of ☿ crude & the ☿ of bodies (of ☉ & ☾ ) by an intimate & inseparable union, as there is in Simple ▽ mixed with ▽ .

p. 64. Argent Vive is called wind, aerial ☿ , strongest vinegar, tinging venom, Lac Virginis, burning △ , burning worse than common △ .

(Circulatum minus and Circulatum majus are both faithfully described by Urbigerus).

p. 64. When our Terra limosa ( ☿ ial ♁ ) is whitened, we call it Yharit, i. e. ☾ . When it is made red, it is called Temeinchiam, i. e. ☉ . (See Pernety Dictionary).

p. 67. Of ☉ & ☾ thou mayest make the perfect medium without separation of the elements, without labour, without fear and without danger.

They need a long time, but they are safe. Isaacus Hollandus Lib. 2 de opere Minerali.

Hollandus says: The Ancients laboured in the äää-tion of ☉ & ☾ , which is indeed the most perfect work, and the care is but small.

☿ alone perfects the work. In ☿ we find all that we need. To it we add nothing foreign. ☉ & ☾ are not foreign to each other because in the beginning of the work, they are reduced into their first nature, that is ☿ . Therefore, from ☿ they took their beginning.

Lullius in Codicille, "Therefore, I counsel you my friends that you work not in anything but ☉ & ☾ , reducing them into their first matter, i. e. into our ♁ & ☿ .

Of ☉ Vulgar & ☾ vulgar, both dissolved, proceeds a preparation of ☿ vulgar. Of those 3, without any other species, the physical stone is generated and no other can it be made by natural Art.

The difference between the ☉ ar & the ☾ ar Tincture is this: the Solar contains Solar ♁ . The Lunar contains ☾ ♁ says Albertus Magnus.

N. B. The Stone is One, yet this One is not ONE IN NUMBER but one in kind.

p. 69. Azoth is that which is extracted by our ☿ from the bodies ( ☉ & ☾ ) dissolved.

Elixir is nothing else but one body resolved into a ☿ ial ▽ , after which resolution Azoth is extracted out of it, i. e. a spontaneous animated essence.

(Note. Mind the difference between the Azoth of Geber and of the Ancients, and the Azoth of the Moderns).

In one thing as to species, but in two individual things, it consists and is perfected, first the white, then the red. Lastly, by increasing the △ . (Here, two things are mentioned, i. e. ☿ & ☉ , but in many other places of this book three things, viz. ☿ , ☾ & ☉ ).

REGIMEN all clearly pointed out.

p. 69. In the first Regimen, place the crude ( ☿ ) and pure ( ☉ & ☾ ) Elements upon an easy fire that they may be mixed and united. Govern them so that they may be dried and become BLACK from which blackness a hidden Whiteness is drawn, and afterwards a Redness by bare Decoction.

When it has become the perfect White, it is in an impalpable dust.

The generation of metals and the Stone of Philosophers is to join the right principles; the Man with the Woman; active with passive, △ with ☿ , that generation may proceed from corruption.

☿ vive is the recipient of the form, and ☉ is the Lapis Philosophorum. ( So says Irenaeus Philaletha p. 1.)

p. 70. The whole work consists in ☉ , ☾ & ☿ .

Richard Anglus says it is necessary that the Stone (the ☿ ) before it be made Elixir be extracted from the nature of two bodies ( ☉ & ☾ )

the  $\Delta$  ought to be very soft until the  $\sim$  (the  $\text{\textcircled{V}}$ ) is separated from the body, ascending in BLACK CLOUDS above the body. By a crude  $\sim$  ( $\text{\textcircled{V}}$ ) a digested  $\sim$  ( $\text{\textcircled{V}}$ ) is extracted from the dissolved body ( $\text{\textcircled{O}}$  or  $\text{\textcircled{D}}$ ) (or  $\text{\textcircled{O}}$  &  $\text{\textcircled{D}}$ ). N. B. Our  $\text{\textcircled{V}}$  is extracted from the calcined (dissolved) metals by putrefaction, until the composition puts off one nature and puts on another, and by such operations is made the  $\text{\textcircled{V}}$  of the Philosophers. N. B. (i. e. the  $\text{\textcircled{V}}$  of  $\text{\textcircled{O}}$  or  $\text{\textcircled{D}}$ , or of both) a  $\text{\textcircled{V}}$  animatus or  $\text{\textcircled{V}}$  duplicatus).

(This is certainly Count Bernhard's Trevisan's way & the Philosophical Canons).

P. 71. Nature begins all her operations from separation. Mortification is the first step to separation and the only way to that end.

As long as bodies remain in their old state, Separation without putrefaction or mortification cannot reach them.

#### AMALGAMATION

$\text{\textcircled{A}}$   $\text{\textcircled{A}}$   $\text{\textcircled{A}}$  tion, which is the first work, is made with one part of  $\text{\textcircled{O}}$  & 4 parts of  $\text{\textcircled{V}}$ ; & this beginning of the work, the Philosophers have called by many names: OUR VENUS, our  $\text{\textcircled{O}}$  & etc.

In the first decoction, when you are blacking (N. B.) there will rise from the  $\nabla$  a certain  $\text{\textcircled{V}}$  ial humidity, like a cloud and will stick in the upper part and sides of the empty part of the glass, which you must let alone untouched. (this descends and becomes  $\nabla$  ( $\nabla \text{\textcircled{V}}$  ii)).

RAYMUNDUS says in his CLAVICULA: BLACKNESS like that of the blackest colour is the secret of the true Dissolution.

( The  $\text{\textcircled{A}}$   $\text{\textcircled{A}}$  A )

p. 70. Solution turns the Stone into its MATERIA PRIMA ( $\text{\textcircled{V}}$  ial cloud and water) i. e. into  $\nabla$ , ablution into  $\nabla$ , conjunction

and fixation into  $\Delta$  &  $\nabla$ , SPIRITUAL & TINGING (into Red  $\nabla$  EXTERNALLY, but  $\Delta$  INTERNALLY). What is this also but corporified  $\Delta$ ?  $\Delta$  corporified in  $\nabla$  i.e. a fixed alkali differing from common fixed alkali, i.e. our philosophical fixed alkali contains  $\Delta$ ,  $\triangle$ ,  $\nabla$  &  $\nabla$  harmoniously united. Therefore, it is filled with its own elements, whilst common fixed alkali is VOID & MAGNETICAL greedy to attract  $\nabla$  &  $\nabla$  which it wants. Compare this with what I have said concerning fixed alkali in Lamspring's M.S.

$\Delta$  & Light alone tinge and nothing else. Note that well! But Light and  $\Delta$  must have a body to retain, corporify & fix it, and that body is  $\nabla$ .

(in  $\triangle$  &  $\nabla$ ,  $\Delta$  can have no permanent fixation.  $\Delta$  is Light and Light is  $\Delta$ , but differently manifested.  $\Delta$  is concentrated and agitated. Light, i.e. Light manifested in  $\Delta$  by the medium of  $\triangle$  which Light is only a first manifestation of the omnipresent, invisible, universal Agent  $\Delta$ .) S.B.

#### PUTREFACTION

Putrefaction is made by a most gentle  $\Delta$ , hot and moist, and no other, so THAT NOTHING ascends. (Nothing must ascend corporally except a black fume, which becomes a  $\nabla$  ial  $\nabla$ ). Conception is made by putredness in the bottom of the glass. AUREOLUS says: Labour not to make the  $\nabla$  diaphanous, i.e. into a clear, transparent  $\nabla$ , for that way it is too highly inflamed and destroyed, and will never be fixed nor congealed. (this is against Lamspring but must not disturb our mind).

When we dissolve, we calcine, sublime, separate and conjoin and between solution and composition of the body and the  $\nabla$  there intervenes no space of time.

p. 76. All along the  $\Delta$  must be gentle, until the water is congealed in WHITENESS. If a stronger heat is given, your  $\nabla$  flies, the  $\Delta$ , by reason of its coldness ( $\nabla$ ) ( $\nabla$  a proof that common, altho' purified  $\nabla$  is made use of). Therefore, keep

a soft  $\Delta$  until you have a WHITE CONGELATION says BENEDICTUS.

p. 77. By a temperate  $\Delta$  , a small quantity of the dry, exsiccates THE MOIST, and this is done by little and little, and not suddenly, and the more the Stone receives ablution, the more intense the White will be.

p. 77. The  $\Delta$  of the first degree, i.e. of Solution and putrefaction ought to be so gentle that nothing ascends of the nature of  $\underline{\text{---}}$  (only a black fume is to ascend, but no  $\text{☿}$ ) (This seems rational, altho' Ireneoeus asserts the contrary). This gentle  $\Delta$  gives ingress to the  $\text{♀}$  to enter the body (  $\odot$  ) centrally, when with a strong  $\Delta$  all is destroyed.

The heat that makes white must not be too great. Else all is gone. Argent vive is fiery, and burns the bodies more than  $\Delta$  . Whatever metal is joined to it, remains with it, and precipitates it to dust. (So says Dippelius, M.S.). q Drebellius or Depels.

p. 78. There are only 2 fires mentioned by the Philosophers. The one is DRY the other is MOIST. The first is the elementary  $\Delta$  or heat. The moist fire is the  $\text{♀}$  .

#### THE VESSEL

The vessel must be of glass, with a long neck (about 6 inches) firmly sealed at the top, and is to be placed in another vessel, that the neat may not touch the matter, mediately, and therefore the digestion is done in a treble vessel, says Liber Trium Verborum (i.e. the bath, the wooden vessel, or  $\nabla$  vessel, and the glass).

Put thy  $\text{ã ã ã}$  carefully into a glass vessel of such a capacity that the  $\nabla$  sown and harrowed may occupy only a third part of the glass and close up the opening.


p. 79. Set half of the belly or globe in ashes. The other upper half above the ashes, that you may look at your work when you like, says ALANUS. Vol. ii. of Thetre. Chem: very obscure.

We need but one vessel, one furnace, one Disposition, which is to be understood after the preparation of the first Stone (i.e. the  $\text{♀}$  or the  $\text{ã ã ã}$ ).

The neck of your vessel is 6 inches long, and round bellied, and must be sealed, so that the least fume may not escape.

p. 80. Isaacus Hollandus says, concerning:

#### THE COLOURS

When the matter has stood for the space of 40  in a moderate heat, there will begin to appear above, a Blackness, like pitch, which is the Caput Corvi of the Philosophers.

Blackness once obtained, you may be sure of a TRUE CONJUNCTION of the Principles to follow immediately.

Before the clear splendent colour comes, all the colours in the world will appear, and disappear. Then you will see an admirable Whiteness which will seem to you to be the TRUE WHITE, and yet it is not so.

Before the true White comes, you will see all about the sides of the glass, as it were like Oriental pearls, in the matter of the Stone, glittering like the EYES OF FISHES and when you then see the matter become White like Snow, and shining like Oriental Stones, the White Stone is then perfect.

If you do not wish to carry this to the Red K, let it cool of itself gradually.

#### THE COLOURS 2

The colours are only three. The others that appear are called intermediate or transient colours, which vanish away, but the Black, White and Red are permanent and lasting scenes, Says Trithemius.

p. 80. When blackness appears in the work, know that you have found the right way of working.

p. 81. Arnoldus, in "Flos Florum" says, "In the hour of conjunction, wonderful things present themselves. All the colours that can be imagined appear in the work; and the IMPERFECT BODY



(the ☿ ) is coloured with a fixed Tincture, by mediation of the ferment (by the ☉ reduced into a ☿ ial ♁ or Anima).

"The Stone" (the ã ã ã) "must be kept in the △ until it can no more be changed from one nature to another, or from one colour to another, but is become like the REDDEST BLOOD, melting like wax and yet not diminished in the least".

"We take a year for our expectation, for our ♃ (TR.) says Ripley".

p. 82. Variation of Time happens from the quantity of the Medicine and depends on the industry of the Artist.

Monachus, p. 17, says "After the first 50 ☿☿, the Caput Corvi shews itself. From thence, in 150 ☿☿, the Dove is made; and in another 150 ☿☿, the Red is wrought" (i.e. 350 ☿☿ or 11 months, and 20 ☿☿ nearly).

Until you come up to the White, use a gentle △. Some say, in 90 ☿☿, after perfect White, the Red is completed. Scala Philosophorum, and Ripley "When it has stood eclipsed for 5 months and Darkness disappears, the Light approaching, increase your △ a little".

The time for perfecting the Elixir is at least one year. In 90 ☿☿ after perfect whiteness the Red is perfected.

PHOENIX LIBER PRETIOSISSIMUS (a most precious book) says: "The first decoction has no certain time, and indeed is SOMEWHAT TEDIOUS! Yet wait and expect it with joy. Many have perished through haste, and affected with the tediousness, have given up the whole business". (See Dippelius his letter in M.S.).

#### OF FERMENTATION

p. 83. LULLIUS IN CODICILLO. Ferment must not be this or that, but of ☉ & ☾ only. We look for nothing else but that the Stone (ã ã ã) be turned into its like (into ☿ ) and from them (from ☉ or ☾ ) is the whole temperature (i.e. ▽ or ☿ &

$\Delta$  or  $\triangleup$  ) nor is it ferment before the bodies (  $\odot$  &  $\ominus$  ) be converted into their first matter (  $\text{☿}$  ). Note this well. (vide Philosophical Canons).

In respect to fermentation (he means multiplication), mind that the quantity of the volatile does not exceed the quantity of the fixed (TR) otherwise, the sponsal union of the body (  $\odot$  or TR) would be put to flight, but if a little of the  $\triangleup$  (  $\triangleup$  means here fresh  $\check{a} \check{a} \check{a}$ , or fresh  $\text{☿}$  for multiplication in quantity) be cast upon much of the body (  $\odot$  or TR) so that the body (TR) has the domination over it, it soon converts it into a powder (i.e. TR).

Take  $\text{☿}$  of the  $\odot$  to  $\text{☿}$  of the body (TR). (This concerns the multiplication in quality or virtue).

Fermentation is the animation of the Stone (the  $\check{a} \check{a} \check{a}$ ). (So does the rational immortal soul of man animate the body, i.e. matter).

There is no ferment but Gold and Silver. p. 84.

I am afraid I have not rightly explained the above confused part.

#### MULTIPLICATION & PROJECTION OF THE TINCTURE

p. 84. Multiplication is either virtual such as is made by alteration, by dissolving and congealing; or in quantity, by apposition of new matter (i.e.  $\odot$  or  $\ominus$  in the  $\text{☿}$  &  $\text{☿}$  in the  $\text{☿}$  ). To obtain TR. fine metal.

p. 85. When the Stone is liquified by digestion, it must be coagulated again with ferment (  $\triangleup$   $\odot$  s) or with its own body (with  $\check{a} \check{a} \check{a}$ ). Cast the Medicine upon your ferment in a  $\text{☿}$  . Then it becomes brittle like glass. Take that glass (of  $\odot$  or  $\ominus$  ) and cast it upon metals  $\ominus$  or  $\text{☿}$  and you will have  $\odot$  or  $\ominus$  (if it has been highly multiplied you will have TR.).

p. 87. Our Red Man (  $\odot$  ) and his white wife  $\text{☿}$  do not tinge, until they are tinged (An old axioma: "Lapis not tingit, nisi prius tingatur").

Arnoldus in Rosario says: "he that is negligent in the reading of books, shall never be ready in the preparation of things, for one book opens another (perfectly just and true), and that which in one is incomplete in another is completed; and how can he that refuses Theory apply himself to regular practice?" says, Arnoldus in Rosario.

All Wisdom is from God, and was always with God from Eternity. Whosoever, therefore, loves Wisdom, let him seek it, and pray for it to God; for, He is the altitude of all Science, and the Treasure of all Wisdom. Amen.

F I N I S .

p. 12. The way of proceeding with ☿ is various, and yet it is easily reduced into a Liquor by △ with the help of the ☉ of coal, which Liquor afterwards by a certain artifice, can extract the soul of ♁ of ☉ .

p. 13. is also uted per se, and fixed with the Tinctures of ☉ , ☿ & ☉ but chiefly it is nourished by its own milk, or Lac Virginis, (or, the black cloud, which becomes ▽ ).

p. 60. Argent Vivum in its first root is composed of White ▽ , subtile (this white ▽ in ☿ lies concealed in Sea ☉ , say Becker, Stahl & Tugel. 99) & ♁ eous mixed with a bright and clear ▽ , united so strongly per minima, until the moist be tempered with the dry and the dry with the moist, equally into one substance, and is so homogeneous in its nature that it either remains altogether in the △ , and is fixed, or, it flies all away in a fume; because it is incombustible and aerial, and this is a sign of its perfection.

p. 61. ☿ crudus dissolves bodies into their material prima, but the ☿ corporum cannot do it by a Lucid Key ( ☿ ). The opened secret places otherwise inaccessible ( ☉ & ☽ ) and within was great store of ☽ & ☉ . (This expression is found in "The Arabian Nights" 1001 nights, and is an allegory). (99 As the

principal of ☿ lies concealed in Sea ☉ , note here the propriety of subliming ☿ with sea ☉ & ☽ ).

p. 72. Turn the black cloud into rain, to water the ♃ below, to make it fruitful.

This reduction of Clouds into Rain is called by some "The Dragon's Tail". Others say that new ☿ is to be added (I believe not) but when the perfect white is obtained, Inceration or Imbibition must take place).

p. 72. The bodies ( ☉ & ☽ ) are first to be subtilized by radical dissolution, WHICH IS THE FIRST DEGREE OF THE WORK. This dissolution is nothing else, but that bodies may be reduced into ☿ ( means into ☿ containing its own ☿ , i.e. metallick ♃ containing △ ) & ☿ , from whence they took their origin. No other body can be resolved into ☿ , but a metallick body consisting of ☿ & ☿ .

p. 72. The ♁ of metals (i.e. ☿ ) is part of our Stone.

That ♁ we must extract from the 2 perfect metallick bodies by putrefaction, Division of the Elements, and their Fixation. (No distillation. Nature does it all, say Bernhardus & Montanus.)

p. 72. When the matter ascends in a Fume (the black Cloud), the Philosophers call it Sublimation. When it is cast into the bottom of the glass and converted into ♃ , they call it solution, or distillation. When the ♃ becomes thick, they call it corruption. When it begins to change from black, they call it Ablution. (Lotio a washing or making clean what was dirty).

Extraction of ♃ from the ♃ (from the ♁ ♁ ♁) and returning it to the ♃ again (not by hands) until the ♃ putrefies and turns black and becomes clear again (in 150 ☿ ) is the SUM of our MAGISTRY.

When the Philosophers saw their ♃ diminished and their ♃ increased they called it Creation, and when all became ♃ , they called their work Congelation, and when white, they called it Calcination (Tinctura alba ☿ naturae album).

Dissolution causes Blackness, Reduction, Whiteness. Fixation causes Yellow and Redness (occasioned by corporification of  $\Delta$  ).

Blackness is the  $\nabla$  ; Whiteness the  $\nabla$  ; Yellowness the  $\triangle$  & Redness the  $\Delta$  .

(See the wisdom of	$\frac{\Delta}{\triangle}$	$\frac{\nabla}{\nabla}$	p. 73 Solution
this sentence	$\frac{\triangle}{\nabla}$	$\frac{\nabla}{\triangle}$	Compare this
the Elementary	$\frac{\nabla}{\triangle}$	$\frac{\triangle}{\nabla}$	with Nature)
Consanguinity	$\frac{\nabla}{\triangle}$	$\frac{\triangle}{\nabla}$	

#### Imbibitation , Inceration

p. 74. With the  $\nabla$  of Paradise, bedew the  $\nabla$  (TR. Alba), now clarified and your  $\nabla$  will again ascend to heaven and descend to the  $\nabla$  to fertilise it and bring forth White, Citrine, and Red says Isaacus Hollandus.

Cibation is the nurtition of our dry matter, with milk, and meat moderately given, until it be perfect, says Ripley.

Our great work is to make the body a  $\sim$  & the  $\sim$  a body. If the quantity of the volatile exceeds and subdues the weight of the fixed, it will finally be converted into a Spiritual body, White or Red.

The  $\nabla$  does not germinate without frequent Inceration, nor receive Inceration without Desiccation.

p. 78. Every time after exsiccation, pour  $\nabla$  upon it moderately, neither too much nor too little. If too much it will be a sea of conturbation. If too little, all is burned to a light cinder (Consult Flamel) Flamel has imbibed seven times, some but five.

Our divine  $\nabla$  , the spume of  $\odot$  mixed with Magnesia (i.e. reduced to  $\text{\textcircled{f}}$   $\odot$ ae, mixed with fresh crude pure  $\text{\textcircled{f}}$  ) takes away the dark shade of the body. ( $\nabla$  ).

The Dragon born in darkness must be fed with his own  $\text{\textcircled{f}}$  submerged in it, and then by little and little is dealbated by it.

Keep a soft  $\Delta$  , until there be peace between  $\nabla$  &  $\Delta$  , and until the  $\sphericalangle$  and the body become One.

Mind that thou waterest temperately; for, if the water abounds, it will be a sea, and if the  $\nabla$  is wanting, a combustion will be made. (Consult Flamel).

In the first composition of this work, nothing extraneous enters, so neither can anything multiply it that is not of its first composition. N.B.

Count Bernhardus says: "The Magestery of the Philosophers does not want a commixture of anything extraneous. Out of the proper metallick seed, cast into prepared philosophical  $\nabla$  a Stone is produced infinitely multipliable, if it be nourished with its own menstruum (  $\text{♀}$  ) or connatural humour, and be excited by the heat of the Philosopher's Sun (  $\text{♀}$  ial  $\text{♁}$  of  $\odot$  from POTENTIA into ACT).

Calid says: "Take the quantity and observe its weight, add to it as much of the humidity as it can drink, of which humidity we have no determinate pondus (See Flamel Clangor Buccinoe. The time of Imbibition to Exsiccation is 20 or 30  $\text{♂♀}$  .

p. 76. Pontanus. Our  $\Delta$  is mineral, equal, continual & etc.

Ripley. The fire against Nature must torment the bodies (  $\odot$  &  $\text{☾}$  )  $\Delta$  , i.e. the Dragon (  $\text{♀}$  ) burning violently. Benedictus says, all along, your  $\Delta$  must be gentle, until the  $\nabla$  (  $\text{♀}$  ) be congealed into Whiteness. A stronger heat given, the  $\text{♀}$  flies from the  $\Delta$  , by reason of its coldness. Therefore keep the  $\Delta$  soft, until thou hast accomplished a WHITE CONGELATION.

p. 79. Think not that the philosophers tell an untruth when they say the whole magisterium is performed in one only vessel. Mind here the figure of the vessel, which is but one, not the subject, which is MORE THAN ONE, altho' of ONE AND THE SAME ORIGIN.

F I N I S .