

HERMES TRISMEGISTUS
OLD AND TRUE
NATURAL PATH

OR:

THE SECRET
OF
HOW TO PREPARE
THE GREAT UNIVERSAL TINCTURE
WITHOUT GLASSWARE,
FOR HUMANS AND METALS

PUBLISHED

BY

A TRUE FREEMASON

I. C. H.

INCLUDING FOUR COPPER PLATES.

LEIPZIG,

BY ADAM FRIEDRICH BÖHME.

ANNO 1782.

HERMES TRISMEGISTUS OLD AND TRUE NATURAL PATH
by I. C. H., a True Freemason

Des Hermes Trismegists wahrer alter Naturweg
(Leipzig, 1782)

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*Special thanks to Naxagoras and Vee of the German fk-chemie
forum for their help and insight with comprehending what I was
to translate.*

-Gunnar Kossatz

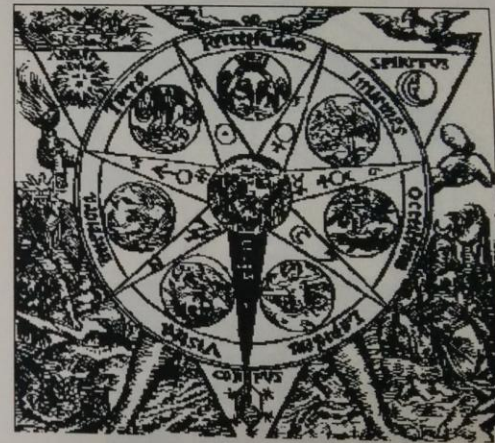
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Sirach XXXIII 17.18.

And God has given me the blessing, that I have made my wine well and in the fullness of autumn. Behold, I have not worked for me but for all those who wanted to learn.

THE I. ROTATION



Job, 28.4

Far from where people dwell he cuts a shaft, in places forgotten by the foot of man; far from men he dangles and sways.

THE II. ROTATION



1 Corinthians 1:28

*He chose the lowly things of this world and the despised things –
and the things that are not – to nullify the things that are.*

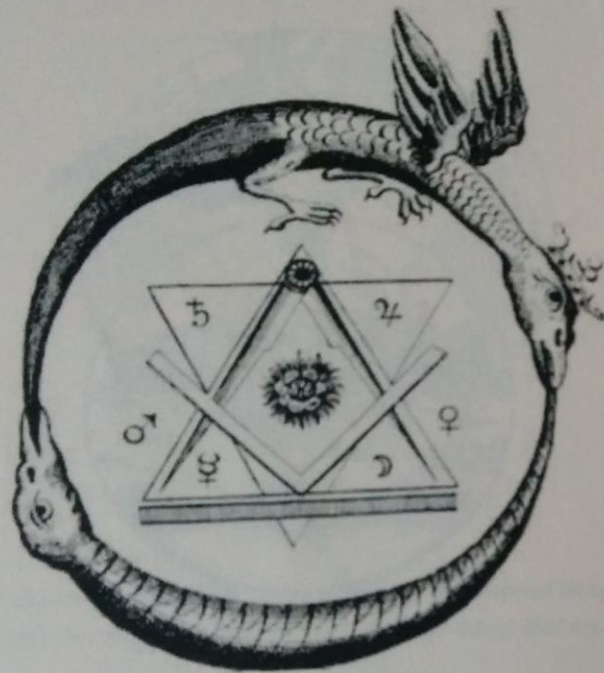
THE III. ROTATION



Song of Solomon 5 v. 10,11

*My lover is radiant and ruddy, outstanding among ten thousand.
His head is purest gold; his hair is wavy and black as a raven.*

HERMES



*Ascendit a terra in coelum iterumque descendit in terram et
reaptvem superiorum et inferiorum.*

[He rises from earth to heaven, and from there back down to earth,
and he receives the power of all the higher and lower things].

Conjuncte Solem rubeum et Lunam albam una via et una dispositione.

[It combines the red sun and the white moon—a path
and a skillful arrangement].

REMARKS REGARDING THE CORRECTED TRANSCRIPT

The original version of the (German) transcript, taken from a 20th century reprint and originally set in "Fractura" to modern type, contained a lot of errors when compared to the original from 1782. The latter is available from the Bavarian state library under the catalog number VD18-1061267X as a PDF document.

It has not been verified if said errors were already part of the newer reprint or happened during the process of transcription. This corrected version has been normalized with the original from 1782 but for historical reasons the introduction from the reprint is also contained herein, as well as the plates and some quotes that were not easily readable in the original.

[Words in brackets in normal type are alternative translations, whenever the meaning could not be elicited unambiguously].

INTRODUCTION

With the study of natural forces having reached such amazing levels of advancement, Alchemy seems to no longer have justification. People of the 20th century became understandably alienated from it, and Kopp describes it in the second volume of his *Alchemy* as a now-lost art held everywhere in bad standing and disrespect. This is utterly wrong, for such derogatory judgments can target only fraudulent pseudo-alchemy and not the true Alchemy, which has preoccupied the grandest spirits of earlier centuries in the most profound and moving way, as it does even today, especially in the theosophical and related groups and associations, where it has many friends and disciples, though usually only in secret.

If one knows how rare the old alchemical books have become, how they are valued their weight in gold when they show up by chance, then one must greet with joy and satisfaction the exact reprints of the *Secret Sciences* collection that have now begun to appear.

John Val Andreas found unanimous approval in discovering the four ancient Rosicrucian writings that initiated the collection, likewise the four content-rich volumes of the *Hermetic ABC of the Philosopher's Stone* (Vol. 5-8).

As important and vital both works are, especially the *Hermetic ABC* with its 73 old rare alchemical, Rosicrucian, theosophical, etc. writings from the years 1600-1800, for the researchers and lovers of secret scientific areas they lacked (and not only they alone, but all the Hermetic writings ever published) something grand that explained the alchemical processes in detail and clarity, not only in partial and hidden allegorical depictions.

This painful shortcoming motivates our ninth volume of the *Secret*

Sciences, bringing to you a literal reprint of the old alchemical work, *The Hermes Trismegists Old and True Natural Way*, unique among the vast alchemical literature in its detailed and clear presentations.

The loyal friends who made us aware of this absolute rarity are to be thanked at this point—no less that lover of ancient hermetics who made his old manuscript available to us. After revealing the full development of the stone with touching sincerity and fidelity, this precious old work, whose author unfortunately remains anonymous, has become so rare that it can no longer be found in the book trade. The reason is given that, as a result of the sincerity and fidelity by which it described the production of the universal tincture, it was immediately bought up by the Rosicrucians and thereby removed from the world at large.

None, however, should believe that he might easily begin the work and become an overnight Croesus. Even the owner of this work beholds the old admonition of the wise, that he who works with secular thoughts and material will not create anything, that only persistent study into the words of God, the writings of the wise, and religious enlightenment, now as before, can lead to the goal ...

To assist better understanding, and for the sake of newer disciples, we have explained the significance of the old common alchemical symbols in an explanatory table.

The four copper-plates containing allegorical depictions of the original work are perfectly reproduced in our literal reprints.

So may then—although the world is in flames—this new volume of *Secret Sciences* go forth as a greeting and a sign of hope for the many open and secret friends of the old alchemical arts and sciences.

L.

ALCHEMICAL SYMBOLS

	Water		Mars, Iron
	Earth		Quintessence
	Fire		Sublimation
	Air		Distillation
	Spirit		Oil
	Tincture		Powder
	Salt, Seasalt (female) Sal.		Crucible
	Nitre, (male) Nitrum		Pflagma
	Sun, Gold		Vitriol
	Moon, Silver		Vinegar
	Mercury, Quicksilver		Parts, Pieces
	Saturn, Lead		Aqua Regis
	Jupiter, Tin		Antimony
	Venus, Copper		Aries, March
	Sulfur		Taurus, April
	Leo, July		Gemini, May



PREFACE

The old philosophers and magi have not found in the realm of *Animalibus* anywhere in the world anything comparable to man, Sapient. X. 2. because not only has God the Almighty Creator given him before all other animals an ingenious reasoning capacity and high intellect, for which he is called a "rational animal", but mainly because he is created in God's image and not made from a lowly ∇ piece of matter but from the best and purest extraction. Thus in *toto centro* ∇ *ae* he has been created, and within him is placed a mysterious *arcanum medicinale*. That is why Andreas Tenzel in his *Praesatione Medicinae Diastaticae* writes: *Homo est quintum esse totius machinae mundi, uno Centrum, in quod omnes Sphaerae naturae radios tuos infundunt Microcosmus et Compendium totius Naturae, mundi Miraculum.**

Whom God for mysterious reasons informs of this stone, he owns

* Man is the fifth being of the world's machinery, the very center, into which all spheres of nature pour their rays, the microcosm and the summary of the entire world, the wonder of the world.

the finest treasure of health and wealth of this world, to which many thousands have reached out but only a few have had the good fortune to receive. It is a process of pure nature but also, N.B.,* a boring and tedious work; and that's why for those who have not the most convenient opportunity and cannot afford the necessary resources, for them it is advisable to not even try.

However, no one should despair of his fortunes, but ask God for His Holy Spirit's assistance, besides reading righteous and true philosophical books. Also, the true friend of God and humanist, the enlightened author of the *Hermetic ABC* in its four parts, from a number of seventy *Autoribus*† of both older and newer times, has provided beautiful and genuine abstracts and true guidance. Such would the Great God, who knows the hearts of all people, allow to be well, when it is not to the detriment of his soul.

On my part, I wish with all my heart that the Holy Spirit will enlighten all honest *filiorum doctrinae*‡ minds and teach them, such that their intentions be fulfilled and that they will find something useful in perusing my two small tracts. To that end, the God and people-loving, faithful, and tenderly beloved friend of mine, Mr. A.M.B., a distinguished *Doctor Medicinae et Philophiae* from N., who promoted the printing of this work, I pay to him publicly this most sincere thanks.

Should some sophists and small minded people (as if I had not written the truth) extend hostility towards me or even request to dispute me, I want them to know that I will not mingle with them, much less will I be annoyed with them because of their hostility towards me.

* Nota bene, mark it well.

† Authors.

‡ Of the learning.

Moreover, I do hope that the esteemed reader will receive my work with the same heart with which I have faithfully written it. In case my efforts should not be looked at by the scientific world as I would prefer, I still reach out to each of them as a Christian with true love. Written 15th of May anno 1781.

The author

I.C.H.

Separateur des Metales.

Psalm XL.6.

Lord, great are your miracles and your thoughts, that you prove unto us, nothing equals you, I will go and declare them to the world although they are uncountable.

Psalm. XXV.14.

The secret of the LORD is with those who fear him; and he will show them his covenant.



HERMES TRISMEGISTUS
OLD AND TRUE NATURAL PATH

INTRODUCTION

In the beginning of this Secret I want to proclaim in the name of Jesus, the Son of the eternal God, who will enlighten your mind and mine, by his power and light, to his praise, honor and glory, Amen.

The Holy Scripture states that only one gate exists into this life for all people, and this same is also the exit. For as we are born into this world, we are also by the same means reduced to *prima materia*, like the grain of wheat, which is thrown into the ∇ and by death of putrefaction born anew and multiplied a hundredfold. All this happens through the $\cup$ *mundi universalis*, which opens and closes the gates, and is the movement toward life and death. Death is the putrefaction, the divorce of evil from the good, the pure from the impure, through which the new body and the $\mathcal{R}$ are born again to

life. For just as a stalk grows from a seed, so comes forth from the old body through putrefaction a new body, each according to its property and kind.*

Man, *minor mundus*, is the sum and extract of *majoris mundi*. In *minore mundo* lies the arcanum of the macrocosm, the grand universal secret. Just distinguish evil from good, you have the discerners within thee, seek it only within yourself.

The Almighty God, creator of heaven and ∇ , he works in

the light (Psalm 104),
the light in spirit,
the spirit in Θ ,
the Θ in the Δ ,
the Δ in the ∇ ,
the ∇ in the ∇ ,

and the ∇ is the womb of all, or equally their workshop, from which and wherein they work.

All good gifts and all perfect gifts come down from the Father of Light. This light (writes Mr. I.L. from Indagine in the *Chemisch-physikalischen Nebenstunden*, p 213.) that streams down from the $\odot$, dwells in the aether of the natural light, which is its *vehiculum*, through which light and life stream into us, and (where) the life preserving spirits must serve. For as long as the physical home of the soul and the mind accept the light and let it work in them, for such time life is sustained. And Julius Sperber writes in his brief statement "To the true Revelation of the Triune God and the Whole of Nature" p.m. 19 thusly:

* Species.

This light is the Δ life of all creatures of the world, principally ensouling them, and results in growth or moves them to grow and multiply. So this light is the universal soul of the world or the universal nature, precisely the same flow that came out of Eden and went into the entire world.

This light is also mentioned in the Book of Moses in the first chapter how God separated heaven and ∇ , the light and darkness, divorced from the great chaos or ∇ , and how from spirit and ∇ the Θ is born. Now the Θ is a good thing and the most glorious of all visible creatures, the seed and germ of the entire world. Our Θ in the Δ is not Θ , but only a spirit, and will only inside the ∇ become a Θ .

The Θ is the greatest treasure and wealth of the world, the central thing and the beginning and end of all things. It is this spirit that by dwelling in the Δ makes all the seeds of the ∇ alive, the insects are no exception, he is all and in all [things]. In the ∇ it grows and blossoms and sprouts and in the animals it animates, modifies and boils [cooks], it fumes in the mines and pierces through and fires. If it is used in artful ways, it will extend life and heal every disease and transform the metals. In the volatile it is volatile, in the fixed it is fixed, in the beasts animalistic, in vegetables vegetable-like, in minerals mineral-like, and in all things this spirit is of a penetrating and perfect quality and a delicate and spiritual being.

Of this divine Θ spirit and life of all things, even our savior Jesus Christ speaks in Matt. 6: man lives not by bread alone but by every word coming out of the mouth of God. Now, if man partakes of this spirit through Δ together with food, so has by consequence something to be gained from man, out of which the master of nature can create something good, and therefore follows just this conclusion,

namely, as long as we humans live, we draw the $\textcircled{\text{D}}$ dem; as long as we draw the $\textcircled{\text{D}}$ dem, we pull the Δ into us; and as long as we draw the Δ into us, we live according to God's will.

O human! stand still and look at yourself, what you are, because what you sow, you will reap, if you sow onto meat, you will reap the spoils to the flesh, and vice versa, Matt. III. 6. So heaven and man give birth to a noble thing, and deliver it to the true artist by means of a lush life, so he can use it according to his wisdom, and crown it with $\textcircled{\text{O}}$ after a set time, and place it into the full regiment of the metallic kingdom. This is the Mighty, which Hermes praises in his *Tabula Smaragdina*. In it is the living seed, and of such great power, that by the artist's hand it can also make the $\textcircled{\text{O}}$ alive, tinctural, and pluperfect.[†]

Basil Valentine, in the *Book of the Natural and Supernatural Things*, says that the greater and lesser worlds have been made of *prima materia* by an omnipotent being, at the beginning of time, when the Spirit of God floated above the ∇ . However this greater world, as heaven and ∇ , was the first, thereafter the lesser world, at the time when man was taken from the greater, the ∇ was separate from the ∇ ; the ∇ was the matter upon which the Spirit of God floated. From the finest ∇ , as it's *QE*., the lesser world was created, by means of the ∇ [watery] quality, it was at this time still with the ∇ , and everything was natural. But after blowing in the divine $\textcircled{\text{D}}$, soon thereafter the supernatural appeared as well and so natural and supernatural became connected. This greater world is transitory; the lesser one, on the other hand, is eternal, clarified [cleaned, rectified] by the Spirit of God because it possesses same.

Arnd says in *The Sixth Day's Work*: Finally we must necessarily

* From *Odem*, German: breath. Here, the symbol of Nitre replaces the first letter.

† More than perfect, super-perfect, perfect many times over.

think of the last of the creatures, man, too, namely, that man is the most beautiful creature in existence, which God would enjoy the most, because he created all things for man, Proverbs VIII.31. Yes, man is the endpoint of all created things, so it's easy to conjecture, him being the lesser world and the finality to everything, that he also understands the perfection of all things within himself. Likewise, in *The First Day's Work*, he writes: in the end one should know also, that the benevolent creator has imbued all things with a pure, beautiful and graceful light, as is known to those who understand the natural distinction [separation] and can rightfully philosophically distinguish the purity of all things from their impurity. And so all things can of course be brought to their clarity, because that is their natural glory, a glorious transfiguration of our bodies that will be apparent on judgment day when all filthiness of body and soul will be taken away.

Basil in *Curru Triumphali*: Everyone should know that our stone must be cooked and made to appear via the Δ of the lesser world, because where the Δ of the greater world ends, there the microcosmos brings forth a new birth. Moreover, the $\ominus$ have no power to tinge, but are only keys in the making of the stone; only in regard to the metallic and mineralistic $\ominus$, which are derived from mines, (I speak now, if you understand me rightly, about the difference among the mineralistic $\ominus$) they are by no means to be dispensed with in regard to the $\mathbb{R}$, seeing that we can absolutely not dispense with them in the composition, for in them is found the magnificent treasure by which the fixation has its $\textcircled{\text{O}}$ origin and its rightful and true foundation.

Elucidarius Major in *Reformation of the Entire World*: Although a lot of philosophers in their tracts talk so very clearly about the matter that a neophyte may infer that the *materia lapidis* must be in the metals, especially in $\textcircled{\text{O}}$ and $\mathbb{J}$, or has to be found at the very least in

the minerals, they shall not be there for that very reason of their having so explicitly named such *materiam* there; follow them the less, as they themselves say: if they speak clearly of a thing, one should not believe them, but if they speak by allegory, you probably should take note of it. Additionally, they cultivate the little word "our" and tell us of our ☉, our ☽, our ☿, and one should not understand this to be the common ☉ or ☽ or ☿. Or, since they do not want to have ☉ and ☽ excluded from the lapide, since it does not continue further without the fermentation, which cannot be achieved without them.

Lilium in Turba: If the mob knew what a treasure is in their hands, they would deem this small and precious thing more valuable. But God has hidden this from the people of the world so the world will not be devastated because of it.

*Aristoteles in Turba: Lapis noster vocoitur terminus Ani.**

* This is a play of words based on a linguistic trick. First we must determine the meaning of *vocoitur*. It must be written as *vocatur* (present tense, indicative mode, 3rd person singular of *vocare*, to call, to name) hence it means, "it is called"; the misspelling is probably rooted in a typesetting error, the "a" may have been taken for an "oi". Now, the superficial reader might understand it to mean: "Our stone is the end (exit) of the arse". But the Latin word "anus" also means "ring" and "old woman", and *terminus* also means "final destination" and "purpose". Now we can read the sentence as, "our stone is the final purpose of the old lady". And, of course, the stone is derived from the *prima materia*, which is symbolized by the "old lady". Because this text is based on a German script, the "old woman", in German "Greisin", has its root in the word grey (grau), which stems from "ghre", and that also depicts a colorless, metallic, shiny surface. Therefore we recognize the truth to be of many layers. In a way the stone is the end of the old lady (*prima materia*), both are of one essence. Is the first interpretation all wrong? Probably not, the multiple meanings seem to be on purpose. In the one thing, the most despised as well as the most exalted is hidden. It is despised by the uninitiated, and at the same time exalted so greatly, that it is unreachable under most circumstances, unless one penetrates its secret. So we learn: a thing is what one is able to see in it, one must be able to recognize the exalted in the mundane. If we are not investing the necessary awareness, we are left with the arsehole and overlook the old lady. Who else could

Cantic. 1.3.: Your name is as ointment poured forth; therefore do the maidens love thee.

Hermes: The stone that you need beforehand is a thing with a soul, and is found in all things, in ▽ and in between two mountains, although both the poor and the rich have it, it is the basest thing and it is the best in the world, above ☉ and ☽.

Morienus in *Turba*: Every man knoweth these things and those who knoweth it not, knoweth nothing. I would probably know not one man, even if he would be only three years of age, who knoweth not such a thing. It is a stone both the rich and the poor have, which is thrown frequently on the sidewalk and on the road and it is often treaded in the dirt by some people. It is a king of metals; it is the work of women, and child's play.

Basil Valentine: O eternal wisdom, how should we thank you for such mysteries, yet of which the children of men do not take note, and by its sheer amount fail to recognize what you have laid hidden in nature. They have it in their hands and grasp it not, they have it before their eyes and recognize it not, and they handle it at all times but do not know what they have because it remains hidden from them. But I will tell you, at the root of the philosophical ♁, which is a divine spirit, including the root of the spiritual supernatural ☿, is the beginning of the ∩-like' ☊ within one [as one thing], and is found in one matter, and not in many things, although the ☿ of itself, and the ♁ of itself next to the ☊ is particularly attracted, that the ☿

the old lady be? In the German tradition there is talk of a female "ancient master of the court" which is a symbol for antimony, also called earth-salt, a saturnian principle, a.k.a. auripigmentum, black but tinged with all colors, like the neck of a pigeon, the "bismuthum", our vitriol, the cornerstone of the world—thrown here from the beginning of time. The old lady and the stone are two sides of one coin, as the *prima mater* is contained within the stone. —*vee, fk-alchemy Forum*

* Spiritual.

in the one, the ☿ in the one, and the ☾ is found in the one.

Promptuarium Alchymiae: See to it that you don't work without this unified something [this one thing] that is so common, as is the light of day. This cannot be understood by a common chemist, what that thing should be. If one knew how the common people call it in their rustic tongue, and is called thusly by everyone, he would arrive sooner at the art, else it will happen slowly; the philosophers have even hidden this thing with cryptic words, thus it is difficult to learn it from their writings.

Theophrastus Paracelsus: *Natura imprimis requirit ab artifice, ut Philosophicus Adam in ☿alem Substantium adducatur, de demum in Orientalem ☉arem ad ☽arem Lapidem enascatur. Proinde compositio hujus sacratissimi Lapidis Adamici, fit ex sapientum Adamico ☿ is, cum Evena muliere, per matrimonium et unionem unius et alterius ☿ in tertium.**

Alexander Sidonius, *Lib. IV.*: Metals are begotten in the corridors of the ☽, after the four elements have thrown their strength into the center of the ☽, so ☽ the Archaeus by means of distillation, by the warmth of the eternal *motus* to the top of the ☽. Because the ☽ is porous with ☿ holes, it dissolves the wind as it passes through the pores of ☽, to ☽, from which all things are born. So the artists should know, that the sperm of the metals is no different than the sperm of all things, namely a humid vapor or steam. Therefore all those search in vain who wish to reduce the metals to their first matter. The philosophers did not mean to designate this *prima materia*,

* Nature requires first from the artist that the philosophical Adam draws the mercurial substance towards himself from which arises at last the oriental stone for making gold and silver. Therefore, this most sacred Adamic stone is made by the wise men from Adamic mercury and the wife Eve. By the union in marriage of this and the other, the third, which is Mercury, is created.

but solely *materiam secundam*; Count Bernhardt mentions that such quantity of solutions, circulations and calcinations are not necessary, for you seek in vain for something that is hard in a thing when it is everywhere gentle and soft in itself. Many think that ☿ has a different seed as ☉ has, that this is unique for each metal, but this is all vanity. There is only one seed, it is the same in ☿ as it is in ☉, ☽ and ☿; only the abode on ☽ is different for each, if you can understand me correctly.

From these few allegories, one may see that the old wise men had only one matter and that this one matter is also the one about which I have written before. I therefore continue where I left off by stating that an artist of Alchemy, if he wants to present something of value, has to recognize beforehand what is the "reason of being", the scope [goal, aim, end, function] of the true hermetic art of separation. And this is: to let the unclean [flawed, impure] be seen by the eye as clean again, or that each body appear in an elevated ☾ or light and ☿ form [gestalt]; that is the work of a chemist, and once he reaches this, he is a master.

If therefore with this hermetic art of separation the unclean is to be separated from the clean, it will be necessary to know beforehand what is good or bad, clean or unclean. So now it has been taught that fundamentally there is nothing but the ☾, which has to be made bright and clear via its preparation. No other subject can be presented that easily. Who should now think that the true living magnet for this noble pearl and the universal ☿ comes from a living human being; really, this great wisdom would be called a fool's folly by stupid men.

All true and righteous philosophers will acknowledge and say: our matter is animalistic because it comes out of the human and will create from itself insects; mineralistic, because from it and the ☿,

without adding anything further, metals will be born; and vegetable, because not only do vegetables grow from it, but also through its magnet will a $\ominus$ be produced which, as soon as it reaches the vegetable root, or is just put into the ∇ around the root, will always bring forth the $\cup$ *majoris mundi*, the higher spirit $\ominus$, and not only assist the fresh seeds, herbs, and trees with their growing strong, but it will also revive the rotten and dead ones.

Our matter, if one allows it to remain animalistic and give birth anew to its animalistic $\ominus$, then it is the greatest medicine and has great effect on all diseases; it is a priceless treasure. It comes out of the human and the Δ , and the poor have better and more of it than the rich.

And know also, that each thing within its mother, within which it has to overcome life, has to die as well, and that each thing in itself carries life and death, that it can later bring forth and adopt a new and better body. This is also what Adam has brought from the Garden of Eden and taken into the ∇ , for which many thousands have sought and not found.

The incomprehensible great God has bestowed on us humans great gifts; if we only recognized them, we would thank him day and night from our heart for this, namely, that all things of the greater world are also found in the lesser world of man. Man is the book of the three principles, written on three leaves, and engraved with the finger of God through and through, as the learned gentleman D. Birkholtz writes in his 3rd. dissertation on p. 11: *Omnium Animalium, omniumque omnino rerum natura cernitur his tribus: in T ó esse, vivere atque moveri. Tria enim omnium rerum tum Macrocosmi, tum Microcosmi, principia sunt chernicophisica: $\ominus$, Δ et $\oint$ sive Corpus, Anima et Spiritus, s. ∇ a, Sangois et $\cup$ tus, quae semper unita non nisi unum quoddam totum constituunt, ex Mente quidem Philosopho-*

*rum sublimiorum.**

Man is composed of body, soul and spirit, each principle has its property; the outer body or person is a living death, a dark blanket, a dead grave; it is the curse, the dividing wall between God and the souls. The man who with all his heart loves this living death, and carries out its will, and after the teachings of Christ does not hate it, he is a child of hell; Satan has his seat in him and sends away the divine light from the soul, and so it darkens forever. If but only man would kill this living death while being alive, kills it under the cross, so that this old carcass becomes a fertile field in which a precious pearl resides, a good thing, a pure noble $\ominus$ body, which, when the dust of the underlying elements cursed by their transient nature are lain down (for the elemental flesh and blood cannot inherit the kingdom of God, for it is born with the curse) on the day of resurrection, will rise up in Christ; it becomes a house of purified souls by means of Christ's blood, whereby the body and the soul are once more illuminated by the light of God and become equal to the angels of God, as Christ teaches. His body is then a pure $\ominus$, a good thing, his soul a Δ , his spirit is a divine light and power, which is light, Δ , and $\ominus$, or body, soul and spirit, a new image born by the Spirit of God, given to the triune God as eternal praise.

O eternal, omnipotent, benevolent and merciful God, Father, Δ , Light and Sun of Justice! Enlighten and warm all sleeping, dark and cold human hearts to see you, know you, love and fear you, and for all received benefits give heartfelt thanks and praise to you, and once awake, be alert and able to see.

* The nature of all beings and all things is seen in the following areas: being in the center, move and live. Yes, the three principles of all things, both in macro- and chemical-physical microcosmos are: salt, sulfur and mercury-body, soul and spirit, or water, blood and spirit, which always make up the unity, or even in some way a specific whole, particularly from the minds of the famous philosophers.

O thou eternal Word of God, you wholesome heavenly Θ of Jesus Christ, refresh our sick souls by your divine and sustaining power so that we are strong, so that neither death nor the might of the devil can harm us.

O Holy Spirit, our sole leader and guide to the truth, who art coming from the eternal and godly Δ and heavenly Θ , comfort all saddened in this valley of misery in the midst of hungry wolves, the deceived and abandoned sheep; strengthen them, that they carry their ✠ patiently; separate them from the evil ones and ultimately lead them to the elect, onto a heavenly green pasture, where the eternal light can be seen without cease, to taste the Θ of the heavens and enjoy the full divine peace and grace and mercy forever. Amen.

DE ALCHEMIA VERA VETERUM

If we want to produce something useful in the art, we must first understand the basic nature of all things, how they are born, and by divine order are preserved and made to multiply; for as all things are birthed in nature, likewise must the artificial regeneration through Alchemy follow nature. After all, he who works outside of nature works in vain; this Sendivogius emphasizes when he says: he works in vain, who begins the work in this true art without knowing nature, because without light and knowing about nature, this art is impossible to learn, for what is not in the same [nature] can also not be achieved through art.

Therefore, Alchemy is an art that teaches the new birth, or to explain it in a wider sense, it is an art by which each body will be radically digested according to nature, which opens its indwelling central Δ and allows it a free and fermented life, in which lies the cause and reason for the killing and destruction, from which later on the new birth flows, by which one will attain toward each body's *QE*, which will be showing itself coming forth out of the body by means of such regeneration.

Such *QE* then, is nothing other than a true light-power, which the Creator of all things, at the beginning of creation, laid into the center of all things in its highly pure form, but which after the Fall was found to be afflicted with much uncleanness, which means of the regeneration is freed from impurity and can be transformed into a heavenly or entirely new active $\text{—}\cup\text{—}$ being.

This, the regeneration of the body, the philosophers call a conservation of the elements, thus they say: turn back [turn around] the

elements, and you will find what you seek. For if a body should really be regenerated, this must happen by means of the four elements, and hence the body (the one we want to regenerate) must be put [moved] into those, whereby of necessity the order of nature must be observed, namely, how such an element can be transmuted into the other; for we can see that nature neither ∇ nor Δ in their antitheticality, nor even Δ and ∇ in their extremity, binds together, thus we must follow the order of nature also in this case and therefore produce ∇ by ∇ , Δ by Δ , ∇ by ∇ , and Δ by Δ , so we too are able to, through our art, like nature does, very physically unite them and bring them together into one.

If we want to lead a body toward its new birth and obtain its essence from it, we have to observe seven successive degrees, as follows:

- | | |
|-----------------------|-------------------------|
| 1. <i>Solutio</i> | 2. <i>Fermentatio</i> |
| 3. <i>Putrefactio</i> | 4. <i>Coagulatio</i> |
| 5. <i>Fixatio</i> | 6. <i>Lapidificatio</i> |
| and finally | 7. <i>Separatio</i> . |

I. SOLUTIO

The first degree of the solution is necessary because no hard and dry bodies, so long as they remain in such a condition, can accept alteration and improvement unless they are being radically disrupted and through the *prima materia*-like ∇ exchanged into a true ∇ , for even at the beginning of creation, in this way every being was originally born.

Because each body attracts moisture and is brought by this to its true ∇ , it is hereby returned to its first life, whereby its closed and half-deceased life is freed from the bonds of Θ , or equally, awakened and made spiritual and effective via the outer heat driving the

activation of its inner heat during the second degree of its new birth, which is the fermentation.

II. FERMENTATIO

Thus, the radical digestion of a body in ∇ prepares the foundations of the second degree of fermentation. But this is the cause of all destruction and transformation, by which all fixed bodies are made volatile and transmigrated [literal: put into a different state] by such acquired volatility into another state; it possesses and carries with it the property of acidity or the root-cause for fermentation, without which no transmutation or destruction of the body can take place. Now, although all bodies have such root-causes within themselves, though in a sealed form, if the seal gets dissolved by the astral spirit and their root-cause is awakened within them, then it always occurs that a body is driven to transformation and propagation.

Theophilus Philaletha writes in *The Theosophical Hall of Wonders* of this astral spirit: it is the light of life, *Mumia Vitalis*, *Galidum nabinum*, *Lumidum radical*, $\oint$ *ius vitae*, which is of a pure, spiritual, and divine being, which the common man, whenever he catches sight of it, calls heaven [sky], whose countenance appears blue and consists of light and Δ and a magnetic $\oplus$. Consequently, this Θ , which is fermenting, seasoning, balming, digesting and modifying, because within it, like in its own agreeable mirror, the magnetic light [as visible radiation] Δ , or the breath of life [Odem] is concentrated, that which elicits taste and odor, the Δ from heaven, the heavenly agent, the Δ -like nature, the essence of our diplasiastic* elements and celestial matter, which makes the invisible visible, makes the spiritual physical and the hidden manifest, since the all-wise God, because all things created are meant to endure for a long time and propagate as

* A figure of orthography, consisting in writing a letter double which is usually written single.

well, has left the enzyme after creation within the ∇ , so that he, by his almighty power, in all sorts of seeds and creatures that are under the heaven, with this universal spirit or breath of life, can work in them incessantly. Even the peasants know that without fermentation or acidification no ale nor bread would exist.

Fermentation is characteristic of the element of ∇ , in which all the changes in the world are played out. Because from ∇ all things are originally created, acquiring a seed through fermentation or the original-cause, and it is just this that works better than Δ . For through it the stones become lime and the wood is turned into ashes, where but the Δ stands still and works no further; by fermentation they are further transformed into a ∇ juice and a simple ∇ , because all things are expelled by such, made to evaporate, and set to be transformed.

Thus, the acidification is the principal part of the fermentation, as by means of such it will prepare just about anything to allow changes to take place and enter transformation, necessitating an outward heat, not as an operation in and of itself, but as a warming and assisting cause, so that all acidifications and putrefactions are accelerated as shown to us by the example of the common butter-making, which in the winter, because of the want of heat, is more difficult to accomplish than in the summer.

Sendivogius calls this fermentation "putting (it) into man and woman" [husband and wife]; but Basilius Valentinus writes in *Recovery of Metals*: one should bring a metal by its own into heat and cold, not by Δ , else one has reason to do additional work. For the

* According to *Pleiades Philosophicæ Rosianæ* or *The Philosophical Seven-Sisters of the Rosicrucians*, this could refer to uniting gold and silver as this quote suggests: "By means of this Mercury we unite Gold and Silver, as man and woman [husband and wife], to gain our philosophical secret ..."

ordinary Δ cannot transform a body since it possesses no root-cause or fermenting force (which is the seed and origin), for it shoos away the moisture, in and through which all fermentations happens, together with the volatile and combustible portions, and makes the same into an invisible spirit. The fixed or residual parts, it converts them it into a stone-like or coal-like thing. However, by our fermentation both the fixed and volatile parts are thinned yet conserved, and brought into a highly volatile nature to serve for further regeneration. We can see then, that common Δ does not serve toward maturation, but is a destroyer of the seed; it is the death of all things, because it consumes all the power within the seed of all bodies, and those are thereby no longer fit to generate more of themselves.

If now a body is in fermentation, it is thus brought into its own heat and cold, for its two central Δ , namely its $\ominus$ and $\oplus$, are engaged in true contests against each other as natural opponents; as it then happens, it rises and swells until finally both central adversaries unite again and the spirits start to descend, by which the fermentation is completed and with such a body is brought into the form of the *prima materia spermaticam** within which the putrefaction happens.

At this point one should not assume that putrefaction happens in the same way in each body; rather, according to the degree of fixity assigned by nature, some bodies reach that state more slowly than others. And because the children of the mineral kingdom have the most fixed properties, they are the slowest to reach the same, therefore one must have patience.

* In German also likened to *Geschlier und Gur* which could be translated as a high viscosity liquid with cloudy appearance.

III. PUTREFACTIO

The putrefaction is completed as soon as the body appears black and shiny as tar, at which point the perfect death and putrefaction are reached. In this blackness of a body all the power lies hidden in a highly volatile property (because this slaying of the nature *progris* *homogeneous* has happened under preservation of the *humidi radicalis* of the body) and one has to have at this point particular familiarity with the outer Δ , so that the delicate growth of matter, the thing the philosophers call the flower, does not burn; and are they not saying: boil until the blackness (appears)? This blackness now is the snot-dirt* of the philosophers, and whenever they write that one should put a body into snot-dirt, what they want to say is, if one wants to regenerate a body, one will have to bring it to putrefaction by means of radical dissolution and fermentation, and in that state the body will appear more like muck than resemble anything else.

IV. COAGULATIO

After receiving a sufficient degree of putrefaction, coagulation follows. In the previous three degrees, humidity had worked toward budding new life; so now in this and the following degrees, dryness must rule, which supports the developing birth and continues to drive it toward perfection. Since the spirit in previous degrees came to superfluous states with highly volatile properties, it will now thicken in this degree and be put to sleep as it were, or barred and blocked by the drought and converted to a physicality, as in a middle state where it is neither fixed nor volatile, where it gathers strength to further accomplish its growth.

This degree of coagulation is to be exposed to an external heat,

* German: *Rossmist*, literally "horse-manure" (Ross=horse, Mist=manure). There is no adequate translation, and this term seems to play a greater role later.

which must not physically touch the vessel or our matter located therein because the volatile spirit, located herein, would be driven out. It suffices if the putrefied body dries out gradually and its blackness, derived from the moisture, leaves and changes to white. Basilus Valentinus writes thusly in his 7th key: there is no necessity, that the $\odot$ physically touches the ∇ with its entire substance, but it is sufficient if the rays fall onto the ∇ by reflection and strengthen it thusly, because by such means it has enough power to perform its duties and all of its cookings as needed. This path the philosophers call the Element of Δ . Whereas the body is initially through ∇ resolved in ∇ , later by the degree of fermentation the ∇ takes on characteristics of earth; thereby he (the body) is by means of Δ changed into Δ .

V. FIXATIO

With the ending of the coagulation the body enters the phase of fixation which is achieved by further drying with the aid of Δ until there is a reddish hue, which the wise men call the Element of Δ and write thereof: don't fail to challenge the Δ with Δ , because at the end of the fixation of the matter, a state of fixation is achieved that surpasses the ordinary Δ , and it cannot therefore harm itself; then follows the lapidification.

VI. LAPIDIFICATIO

For all things in the world, after they have been regenerated by previous degrees, can at the end of the fixation be turned into a stone-like ∇ . This is achieved by a glowing Δ , so that the fatty, essential part is driven into the matter, the impure part transformed into a fixed ∇ , and the moist $\ominus$ be completely dried, and in such way the matter is sent to subsequent separation.

VII. SEPARATIO

Finally, the last degree of regeneration, which is the *separatio puri ab impuro*. It is done by means of the philosophical ∇ or our Azoth, which is cast on the matter and is kept in a tepid heat; thereby the essential part is drawn into the ∇ , and the ∇ -like part will precipitate to the ground, and the extract will be decanted and kept in a cool place. Continuing, the essence will contract and move above the ∇ like a tree $\circ\circ$. The ∇ -like substance is thrown away as useless, because just *this* prevents the medicinal effects in all things; it also blocks the ingress* of the regenerated metals so that these cannot enter into the metallic body. The supernatant $\circ\circ$ will be divorced from the ∇ by means of a *separatorium* and will be well preserved, because this is the *quintum esse*, which is obtained from the body through the new birth by being born with repeated passage through the elements; from the 4th the 5th is born.

This QE is now a regenerated creature, and in it are all three main Principia most carefully joined together, therefore they cannot in any way be divorced from each other; it is a paradisiacal fruit and a prelude to the coming light-being, which is why it can present its supernatural properties.

The magi represent the QE as a hieroglyphic figure of a winged dragon, resting on the ∇ , by which they want to signify that it participates in both heaven and ∇ , that it is both heavenly and bodily.

Although this QE appears as $\circ\circ$, through competence of the artist it may appear in a number of different forms, e.g. as $\Theta\nabla$ or stone, which can be pounded into a $\oint$, from which we may deduce that whenever the wise men talk about a body, $\circ\circ$, Θ , ∇ , stone and $\oint$, what they are actually talking about is the QE , obtained

* A means or place of entering.

by regeneration, which may be produced in such many shapes and forms.

∇ *a philosophica*. When looking at the ∇ , which converts all natural bodies back into their *prima-materia*- ∇ , we see that it must equally be a regenerated, celestial ∇ endowed with the most penetrating force, which the Sophi call their $\oint$, the *menstruum universalissimum*, and by countless other names. With this alone one can grasp nature's heart and reach the essence of each body (it might by nature be as tightly closed as it may) because this can chemically digest, kill, and revive again, for it was born of the 2nd central-universal Δ s and has been brought together into one.

But it must be this philosophical ∇ of universal properties, which unites itself radically with all creatures, that takes the nature and essence of anything with which it communes. For that which is not universal, but has specific properties, retains those qualities, and if something different is added to it, it mixes with that, but will never radically unite with it, let alone add its nature and essence unto itself. And so the philosophical ∇ brings life and death with it after that the diversity of the 2nd central Δ ; for with its heat does it make the Δ -like foundation in all things available, and restores to life; but with its coldness it locks closed, hardens and figirs* same, then it becomes a pluperfect being.

In general the philosophers call their $\oint$ a ∇ , but it's basically a Θ , and this they reveal by frequently calling it a dry ∇ that does not moisten the hands. But if it shall digest a body, be made into ∇ , and give birth anew, it will in the beginning have to be solved in ∇ , for that makes all things blend with each other; by means of this it can steal into all things and unite with them in the most intimate way.

* *Figir*: no translation, from old German: to harden a liquid or ethereal substance so it can withstand fire and/or becomes storable.

Central-Δ. As the Wise understands his ☿ to be a ▽, so does he understand its central secret Δ, which works in the center of each body, awakening this body's innate Δ to life; and if this central Δ would not also be contained in the ☿ *io sophico*, it would not be able to clean them, nor fundamentally give a new birth. So if the philosophers say of a body: put it in our Δ, they mean to say that one should bring it into their ▽ or their ☿, which is at the same time their Δ, because this alone awakens the Δ-base of each body, by which it is through spirit driven to multiply. The fact that they understand their Δ to be the philosophical ☿, and not the common Δ, makes it clear why they state: our ▽ is stronger than Δ, because it makes the body of the ☉ into a pure spirit, which the common fire cannot do.

Externus Δ. The philosopher's central Δ does not work all by itself in a body without being driven and initiated (started) by the philosopher's outer Δ (*Trituratio*); therefore Sendivogius likens the secret Δ of the wise to a cart, which moves when pulled, but stands still when not pulled or shoved; this is nothing but a circular motion and is named by the wise the Olympic or philosophical Δ. In spite of really doing nothing, it will peruse of the power, it will activate the Δ of our ☿*ii*, so that the operation can glorify the added body. And precisely, this Δ it is, which Alexander von Suchten calls the instrument of God's creation, because God in the beginning used the same motion to separate the ▽. Moses talks about the creation as works of pure movement. He calls such motion a universal divine instrument, because by the planetary movement all birth is raised and accomplished. What makes (says he) the grapes on the vine? Is it not God who does it using the heaven, which is his instrument? Would we be able to do likewise with our common Δ? In that way we would be much more than God, and therefore, like all true philosophers, he rejects the common Δ for the natural birth, because it is not the same Δ through which God mediates and works. Like-

wise Artephius writes thereof: every time the philosophers expressly command us to make the correct Δ, it is not their opinion to advise the use of the common Δ, but that we should make one whose nature and hidden power is far different from the common Δ.

Thus is the motion, the philosopher's outer Δ of the being, by which the central Δ of our ☿*ii* be driven to action, as well as it being the only means to unite the elements. Because the common Δ separates the elements, the fleeting from the fixed, which however can be united through this and brought to the highest fixity, of which also Philaletha writes: if even this would be said in plain language and publicly, the remainder would be nothing more than women's work and child's play.*

Vas philosophorum. But as the wise men call their ☿ their ▽ and their Δ, in the same way they call it their vessel too, in which they do all the work, and whenever they say, the *sigillum hermetis* is to be done and the glasswork to be sealed, this means nothing else but that the ☿ and ☿ including their fixed ☉ are to be sealed, that is, the same are to be brought into inseparable union and bound together in unity.

Pondus. Finally, we consider the Pondus, about which in the *Rosario* is said: he, who does not know the weight, shall refrain from our work. Because the wise men have hidden of their things nothing deeper than the weight. But this is the Pondus, that one adds to the body one wants to regenerate as much of the philosophical ▽ as is

* Rightfully it is called work of women and a child's play, because the women, washing, use leach and water, and repeatedly squeeze the cloth, and heat it with fire, until all the cloth is clean. And the children sit in the dust and play with dirt and earth innocently, without thought of anything else. A student of this art has to really go deep into whatever the sages have bequeathed to us, and use deep thought and investigate according to the ways of nature. -vee

necessary for its total dissolution. For so long as a body is not radically disrupted and has not been solved in ∇ , the complete fermentation and putrefaction cannot be arrived at, and from lack of same no new birth is possible, because putrefaction is the cause for same.

ABOUT THE DIFFERENCES OF THE TINCTURES IN THE DRY AND THE WET PATH

It is therefore only one universal matter to be found in the world which Basilius Valentinus, in his *Treatise on Natural and Supernatural Things*, page 249, emphasizes saying: the universal, as the highest treasure of earthly wisdom and all three compounded things, is a unique thing, and is found within a unified thing and extracted; it can make all the metals into a union, and it is the true $\text{☿}ii$ and *Anima* $\text{♁}ris$ at the same time unified together with the spiritual $\ominus$, compounded under one heaven, and living in one body; it is the dragon and the eagle, it is the king and the lion, it is the spirit and the corpse, that has to tinge the body of the $\odot$ so it can become a medicine. And finally it is revealed through the love of God, that all three principles are one and can be found in one matter, from which the stone, which has been before me, has been made, and not in many things. What they otherwise tend to mention can only be usefully prepared and used in particular cases, both in case of medical applications and the transformation of metals. Whereby the sentence above is confirmed, insofar that only one universal *materia*, born from the *centro universalis* [exists], but all the other ☿ , because they are prepared from *Specificis*, need only be recognized as particular- ☿ . That the universal-*materia* only resides inside the microcosm, this Basilius shows in the treatise *de Microcosmo*, saying: the highest natural remedies and medicines are to be found within Him himself, metals and minerals follow next, and one can not out-guess or even finish learning about what remedies can be prepared altogether from the microcosmos, in the way that something is expelled and healed by its equal. The small farmer agrees, that the two precious metals $\odot$ and ☿ , and those who know how to prepare them can provide good health in such measure, that nothing

is higher. From this we can deduce that the medicine prepared from ☉ and ☾ is of great force and effectiveness, but not the universal matter, and the universal matter can not be prepared from them, because they are Specifica.

The philosophers in their writings talk of two paths through which one could arrive at the tincture, one of which they name the dry and the other the wet path. One may, however, freely choose one of those paths on which one wants to proceed to the tincture. In the beginning there is no difference regarding the proceedings, in that one has to use humidity and dryness in both. But they differ and have their specific labels because on the dry path the ☿ of the ☉ is digested by way of a dry ♂ in the ☿ and placed into a pluperfect or tinctural state, whereas on the wet path the ☉ is digested through our resolved sophic ♀ and by way of inversion of the elements comes into a tinctural state.

As for the so-called dry path, it is also called "the path of the poor" because it can be completed without much expense; likewise with the ♀al-work, because the ☿ in this path is prepared only from the ♀o *universali*, out of which it takes its origin and final form; and precisely *this* is the one united and true way of the universal matter, because thereof the ☿ is solely made from the universal matter, to which nothing particular is added, but (made) in and of itself, separated from the superfluous, and brought in this way toward high supernatural power.

Now regarding the wet way, it contains within itself the particular-☿s made from the *Specificis*, and because in accordance with the microcosm the common ☉ possesses the ☿ of nature in the highest degree, the medical remedy made from it is called by the philosophers, somewhat inappropriately, also a universal matter. Although

it does not work universally, but only according to the specific properties of ☉ as in the case of people and metals, and although it shows great power, it is not the universal but only a particular ☿. Therefore Philaletha, when speaking about the preparation of the ☿ from common ☉, says that this by no means is the true path of the wise, namely to achieve the universal medicine. This, because in the dry path the ☉, within 2 to 3 hours, is made pluperfect by means of the universal ☿, and the tincture is perfected to and from itself in a short time without a lot of tedious work, hence they call this path the short and easy; as opposed to the wet path, which they call the long and difficult because it requires long and hard work before the ☉ reaches tinctural force; it must undergo necessarily two perfect rotations before the ☿ prepared from it reaches perfection, and of these says Philaletha: although he knew both paths, he described only the hardest, because he does not want to load the curses of all the philosophers onto himself. From this, one can now deduce, while reading the philosophical books, which path this or that philosopher has described. He who rejects the common ☉ for the preparation of the ☿, he works on the dry path, likewise those whose philosophical and determinated ☉ is contained in the *materia universalis*; however, he who mentions the common ☉ for the preparation of his materials, he has been working on the wet path and has attained a ☿ that works according to the property of ☉. As then all supernatural wonders may be accomplished by the universal ☿. Of their application in the supernatural and magical things, the small farmer writes: although it be an easy and a bad thing, the making of the Lapidem, but at the same time, to understand it fully, all philosophers, including Adam, Solomon, Hermes and Theophrastus, they may be the wisest men, must still bow and openly acknowledge their inabilities; as such, Zacharias does admit that God has put supernatural properties into the universal stone.

* Crucible.

As one might, however, work in dry or wet path towards the $\mathcal{R}$, one still has to do three main operations in either of them, by which we must arrive at the perfect $\mathcal{R}$; this the philosophers call rotations. Like a wheel turns one rotation at a time, during the work of the wise one major operation or rotation after another has to be executed, one flowing from the one before.

The first rotation is the preparation of *menstrui universalissimi* or the $\mathcal{P}$ of the wise, and is called the pre-work, because, unless we succeed in such, it is not possible to reach a secret. And of this says Synesius: he who is robbed of the $\mathcal{P}ii$ can boast of nothing.

This is followed by the second rotation, which may be understood as the preparation of the second principal or the $\mathcal{A}ris philosophici$ itself. It is called the afterwork, likewise the calcination, because without previous cremation and incineration of the body, from which one may seek to get the $\mathcal{A}$, its true $\mathcal{A}$ cannot be obtained.

Finally, the third rotation subsists in the composition of those obtained by the first and second rotational principles, namely the $\mathcal{A}$ and $\mathcal{P}ii philosophorum$. It is called the fermentation, because without it the two principles cannot be united and made into one, by which the tincture takes its beginning and finally, after full conversion of the elements, attains its perfection.

Now what happens within each rotation will hereafter be explained in particular.

OF THE DRY PATH

THE I. ROTATION

The first rotation consists in the preparation of *Menstrui universalissimi* or $\mathcal{P}$ of the wise, which is the one key of the entire art by which one can attain to the universal, as well as to any force working in a specific way. Because of this $\mathcal{P}$ *sophicus*, since it is an offspring of the new birth and contains the spiritual forces of nature and has universal power, it can enter into all lower creatures to unlock their innermost and intimately hidden forces, to turn outward into the open, and by means of the new birth and their spiritual working force to produce their $\mathcal{QE}$.

Now, because without the new birth in Alchemy nothing fruitful can be done, and the only way to get to the new birth is via the $\mathcal{P}$ of the wise, the philosophers compare anyone going to work without it to a man who wants to walk without feet.

However much necessary that $\mathcal{P}ii$ is, equally have they hidden the preparation of it in their writings, as they say thereof: our spirit, which makes all the bodies of the metals alive, which is also a natural Δ , cannot be seen, unless seen through God's Spirit or revealed by a person; as Flamellus publicly admits, because he was afraid to offend God, he would not risk to place before our eyes where the keys, which open all doors of nature and throw the lowest ∇ to the top, may lie hidden. This, Sendivogius also confesses, though he made everything public, but (not) the extraction of our philosophical Θxci or our philosophical $\mathcal{P}$ from our pontic ∇ ; he has not made the use of such openly visible, because it must be revealed by God alone.

Many of the philosophers are of the opinion that one should seek the astral spirit only during spring time, and for that reason start the philosophical work then. For at that time, the astral spirit would be ensouled again with the heavenly Δ of the $\odot$, its availability is optimized, and delicate Nature renews itself, whereby all the creatures seem to be rejuvenated and infused with new life; even the vegetable kingdom is renewed completely. And this is what Sendivogius means when he mentions that in the wetlands of the pasture he has seen ∇ , $\oslash$ and two young shepherds; these are the three heavenly characters ∇ , $\oslash$ and Π , which dominate the three spring months March, April, and May.

Others emphasize the astral spirit should be captured during the autumn term because the world was created by God at this time, and because due to the frequent putrefactions within the lower world, the upper world and Δ would be pregnant with many celestial $\odot$. Now, it is certain that the astral spirit at both times of the year is the brightest and, because of the many celestial $\odot$, also the strongest. If one however seeks to gain it at any other time, one has to conform to the course of the $\oslash$. The moon completes a full cycle each month and because of that, one is able to collect it strongest, or pregnant with much heavenly $\odot$, during any month. Although during spring and autumn it can be gained in the biggest quantity.

Now, as for the collection of the astral spirit, one is directed to observe the path of the $\oslash$; it follows that this be necessarily done at night, because that time is dominated by its influence. During the day the indwelling $\odot$ of the astral spirit, by the heavenly Δ of the $\odot$, will be partly scattered and partly drawn up high into the air, so one receives either none or only very little ∇_{ma} without any $\odot$. In contrast, during the night the cold central Δ of the $\oslash$ is dominating, and the astral spirit, through the cold property, is drawn tight and therefore often pregnant with the plentiful heavenly $\odot$ that can

be obtained. Therefore Sendivogius says, the strongest and best ∇ is drawn by the rays of the $\oslash$ because the $\oslash$ is the ruler of night, death and ∇ . Everything moving towards death will, by the work of the $\oslash$ -light, be turned into ∇ , and so the $\oslash$ supports the transition towards transformation by way of pulling the power of all things toward their original life, or the first matter, which is that ∇ . Hence, in the art we need to focus on the light of the $\oslash$ and start our operations with regard to it. Just as the $\odot$ has the Δ , in that way the $\oslash$ in the firmament inhabits the last place among the planets. And as they do not pour forth their gathered forces above, but underneath themselves, the $\oslash$ gathers them all within itself and shares them with the lower elemental worlds, which are closest to Luna. For in the $\oslash$'s mirror the Δ of the $\odot$ loses the property of heat and reverts to a cold light, and this light of the $\oslash$ it is, which the old and wise have named the influence.

As we now receive the astral spirit by following the $\oslash$, distinguished also by the strength of such, so know herewith that with increase of the same, the astral spirit also gets to be higher and higher, and is increasingly impregnated with celestial $\odot$ until it reaches at last to the full $\oslash$, at which time it bestows its supreme power and carries the most $\odot$; but as soon as the $\oslash$ comes to losing weight, immediately its cold Δ properties are weakened, and according to that degree the astral spirit is filled with less $\odot$.

One can continue with the collection of the astral spirit until the rising of the $\odot$, for as soon as the $\odot$ shows itself it will scatter the celestial $\odot$ and pull it up in the air, in that way one inherits ∇_{ma} . In the same way, one has to observe the weather quite well, the sky has to be bright and blue and without ∇ clouds. Likewise the wind is not to blow too hard, because that also weakens the spirit. Although the astral spirit resides everywhere, it is still strongest on the northern side.

The agent to pull the astral spirit down from the sky and corporatize it is the heat of the common Δ , because the Δ is the food of the Δ and attracts it, and as such happens, it is transformed into ∇ .

As we now draw the astral spirit from heaven, it is held by our magnet through its coagulating property, and while retaining its universal power, it is bound. This is precisely the secret solution, which the philosophers call the magic marriage or the magnetic coalescence of the ∇ with the sky, and the uttermost secret of our art, because in this our artificial regeneration has its beginning. The philosophers say: it awakens the dead and lets flee the fixed. Hermes says: whenever the ϕ solvires, it solvires, but whenever it figirs, it figirs.

After this dissolution follows our secret *conjunctio* of ϕ is and ϕ ris, in which our ϕ by means of our astral spirit is dissolved and changed to a ∇ and then united with the ϕ te, and by reversal of the elements both be brought together into one, or one ∇ , whereby mainly three steps are to be observed:

- 1) the Pondus
- 2) the rule of the Δ
- 3) the size of the vessel

1) As for the Pondus: knowing this is a matter of the absolute imperative because without the correct weights no radical digestion or the central combination of the three principles can be hoped for; therefore, the philosophers say: whoever does not know the weights of our work should abstain from it. During the composition the weights are to be observed with regard to two aspects:

- a) that of our magnet there is sufficient weight as to enable a total digestion of the ∇ , and
- b) one has to observe the weights that nature uses, namely, how

the same by wetting, drying, and lime making, measures its works; we need to imitate the works of nature to do the art and not add of our ∇ too much or all at once to the ∇ , lest its warm Δ be extinguished; therefore the philosophers command often to measure the ∇ well, so that the Δ of the ∇ is not drowned by the deluge; it shall not be quenched by too frequent pouring, or there would be no new birth, nor could the sophic ϕ then be obtained. Now, as one can fail with all too frequent pouring of ∇ , one would also err if proceeding with too few imbibitions, leaving the ϕ unawakened and uninflamed. This is why we must observe the weights of nature and search the mean between both extremes, namely to proceed with pouring ∇ neither too often nor too sparingly, but always supply as much of the ∇ for the ∇ to drink, as is necessary to preserve the internal Δ . As we can see in the large world, the alternation of moisture and dryness supports all fertile growth, and in the same way with alternating humidity and dryness our ϕ ii shall be prepared, and so the ∇ be moistened with our ∇ , soon dried up, then be moistened again, until the ∇ has received the full pondus of its ∇ needed for its complete incineration. For our ∇ must become self-ignited by its own ∇ residing within it and converted by it into ashes. As Basilus says, he who has no ash, can make no Θ as well. This ash then gives forth the Θ of itself or of the ϕ of the wise, which is the beautiful blue solution seen as common Θ of the ϕ , that is why it is called with the same name by the philosophers.

2) One has to observe with regard to the reign of our outer Δ as follows:

- a) that the spirit is not driven out, and
- b) that the ϕ shall not be burned.

This double error may cause one to end up with only a dead alka-

line $\ominus$ at the end of one's work.

If now the spirit is driven away, our $\oint_{io}$ later misses the ability of penetration or, as Flamellus expresses it, the miraculous acidic and spicy virtue of the poison of our $\oint_{ii}$ will be expelled by our outer Δ if one continues to use it; as soon as the matter has entered into fermentation and gone completely into the bubble-state, which keeps the spirit locked in, then one shall, as Philaletha says: the winds, which reveal itself during this new birth, shall be well taken care of, so they don't disappear and the work will be corrupted; same such says Sendivogius: if you don't know, and cook the Δ , you will be failing without a doubt.

Similarly, when the flowers or ∇ are incinerated, our $\oint$ will be missing the warm Δ , which is the stain that adds itself to all bodies; the same causes the digestion and putrefaction. The ∇ will be burned if the matter, after finishing fermentation, is brought to complete dryness by the outer Δ ; this is because its still delicate growth, while it has no humidity of its own as (would be) needful for its cooking, will by itself ignite and burn. Therefore says the philosopher: boil until you reach to blackness, for if one terminates boiling upon appearance of the blackness, one is safe with regards to combustion of the ∇ . And it is this burning of the ∇ that Morienus calls "making the vessel glow", and says: if you let the vessel feel such heat of the Δ , you will burn the flowers before they come out of the bottom of their marrow into the heights, and the redness will appear before the whiteness, then your work will be destroyed. Should you perceive the beginning of redness within your egg (vessel), you are burning without doubt or have already burnt the greenness and the liveliness of our stone.

How, then, the violent Δ provokes corruption; likewise with too slow a regulation thereof, as Flamellus testified: it will not reach a

happy ending, and will lead to a cooling down of nature, that which did not have enough heat and therefore not enough movement to have sufficient digestion. From which we can deduce, that the regulation of our outer Δ determines the perfection of our $\oint_{ii}$. Thus spoke Philaletha: the philosophers kept this most in secret, and he had done likewise, because if this would be taught in all clarity, the fools would deride the art, and it would be a labor for women and children's play.

3) One must observe the vessel, that it is wide enough, so that the whole matter only fills the 4th part, and when the fermentation starts it has space to rise.

Thus our $\oint$ is born by elementary inverse association and unification of the two physical, spiritual, and central universal Δ of nature, which, if they are put together in their natural relations of weights, are united by the reign of our external Δ . There are, however, in preparing our $\oint_{ii}$ only three elements made to appear, namely the ∇ , the ∇ and the Δ . Indeed, if it should penetrate and digest all things, it has to remain within its own operational force, which is a property of Δ .

Accordingly, the first element into which the matter must be transferred is ∇ , from which all things have their initial natural birth; so does our $\oint$ have its beginning birth from it, therefore it is sometimes called the ∇ stone, because it, like a stone, from a greasy moisture, from a smeary earthy thing, comes into existence.

In the beginning the astral spirit, the agent for the combining of both bodily central-universal Δ s by our magnet, the magnet now dissolved by the Δ into a ∇ , therefore hereby the combined force of the digestion of our ∇ into a viscous humidity and ∇ , per its

innermost central Δ , it* is awakened to life. For after it has finished going into solution, the matter begins soon to swell and to ferment, and gives forth a strange sound, likened to an ant-heap, and so proves sufficiently its being full of the spirit of life.

But the fermentation or the fight of the elements develops from the two Contrarius of nature, namely, heat and cold; and the ∇ is alkaline and has the Δ inside itself, much like the ∇ incorporates cold or the Acidum within it. Now as long as the fermentation endures, the Acidum is predominant, but as soon as the matter finishes fermentation, the elements unite and the Acidum unites with the Alkali, after which the Alkali predominates, and the Acidum is transformed into a ∇ .

In this fermentation, it now so happens that after swelling, a skin emerges above it, under which are a lot of bubbles, which have the spirit enclosed within them. At this point one must know how to govern the external Δ so that the spirit moves into an $\odot$ ly form, which must be brought to dryness thereafter.

Since the full Pondus of our ∇ of the ∇ cannot be added all at once after it has regained dryness, one must once more add a naturally defined weight of our ∇ and thus continue until it has received all of the ∇ as needed toward its complete dissolution. One has to now wait with further imbibitions until the ∇ has reached complete dryness, of which the philosophers say: dry the ∇ well, in such a way you reach putrefaction sooner.

After each imbibition follows a blackness, though one that does not spread through all of the ∇ , until the earth has received all the Pondus of its ∇ and with it received its full dissolution, as it then appears through and through entirely black like a shiny pitch, which

* Ref: the astral spirit.

shows us that the matter has entirely entered into putrefaction and has been converted into the other element, or into the ∇ , in which now rest the three Principia united. Concerning this blackness, says Flamellus: he who did not see the same at the beginning of his work, irrespective of all other colors the stone might show throughout time, he has gone astray from the right path. Because whoever does not putrefy, does not work in the correct way, especially since without putrefaction nothing is destroyed nor born; consequently, inside the stone grows no life *vegetabilis*.

The ∇ is further transformed into Δ ; this happens correspondingly when the Δ is freed entirely of its attached moisture and through this dries up into a white $\odot$ that is likened to ashes, which our Θ or sophic $\odot$ gives of itself, where by means of a philosophical ∇ , or by an eagle, our Θ is sufficiently animated by the warm central Δ and made ready, that it can penetrate the naturally sealed bodies and digest them; this must be repeated often. About this, Sendivogius says: the menstruum in the world, from the ∇ sphere, must be rectified often, until it can calcine the $\odot$. Riplaeus agrees: your ∇ is to be rectified or ∇ seven times, otherwise there will be no natural dissolution, there will follow no putrefaction, no colors will appear, due to lack of Δ operating in your glassware.

Now one may proceed to the 2nd philosophical ∇ tion or eagle. The white $\odot$ received by the first eagle must be resolved by the astral spirit, leaving behind a black ∇ , and this ∇ must be saved, as we will use it in the second rotation.

This solution is further composed with our ∇ according to its weight, united with it through the natural rule of the outer Δ , and lead through the elements, both to be returned to an Δ or a white ∇ , which is the end of the other eagle, thereafter the third begins. If one continues in the same manner with the 4th, 5th, 6th, 7th, 8th, 9th

eagle, one attains to the true *menstruum universalissimum*, or the ☿ of the wise, by which one can, as previously the universal, now also get the particular working force of each body, or its Q.E. For this is the single key by which all creatures can be developed down to their innermost core.

If one now wants to proceed to the second rotation, one must resolve the ☿ (after it passed through the number of eagles) again by the astral spirit, separate it in the best possible way from its ▽, and let the remaining ▽ evaporate at the open △ to a thickness. In that way one reaches three elements of ⊖, such as:

- 1) a very loose and woolly ⊖, like a subtle cotton,
- 2) a delicate ⊕-like ⊖, and
- 3) an alkaline ⊖.

These three types of ⊖, as in their appearances, are very different from each other in their strength and effects; the acetosic kind of ⊖ participate more of the △, which is far more penetrating, than the one more alkaline and closer to the ▽.

As for the alkaline ⊖, which is the third ⊖, which the philosophers otherwise call the ⊖ of the third order, that same is needed for the steady increase of our ☿.

The ⊖ of the second order, or the ⊕ kind of ⊖, is used in the work of *separatio puri ab impuro*, for the opening of the minerals and low metals.

The loose and woolly ⊖ of the first order, this is really the *menstruum universalissimum* or the true ☿ of the wise, the dry and ☉-like ▽ devoid of all corrosiveness, the key to all metals and precious stones, whereby their ☿ are made to possess even these additional properties:

1) Through it all things in the world are radically digested and converted into their first matter, as into their ▽, because even ☉ is dissolved in it like ice in warm ▽.

2) Because it is a newly born creature, through it all things in the world can be born again and be converted by such rebirth into their pluperfect state.

3) Contained in it is a maturing and ready-making power, through which all things are worked upon, ripened, and fixated. For through its heat, all bodies are digested and made volatile, and the same it figurs with its coldness and brings them to greater perfection than they previously possessed.

4) Because it partakes in both central △, so through it occurs the dissolution and coagulation *uno actu*, because as soon as something is being dissolved by it, it is also immediately coagulated and figured, and thus causes the dissolution of the body and the coagulation of the spirit and of our ☿ⁱⁱ.

5) It is a universally functioning being, and because of that, when it is conjugated and united with a body, that body is immediately specified and converted into its essence and nature, married so intimately that no art can divorce them again.

These then, are the properties of our ☿, and therefore it is given countless names by the philosophers as:

Vas naturae, vas Hermetis, the only vessel, within which all philosophical work is done, such as *Solutio, Destillatio, ☿rio, Coagulatio, Calcinatio, et Fixatio*. Paracelsus calls it the Gluten of the eagle, the ☿^{ium} *essentificatum*, because everything is brought by it into the fifth state of being and the Q.E.

The winged dragon, the philosopher's corrosive, a strong poison,

as Riplaeus says, not to be found among the pharmacists, and yet he speaks about this: but no one is hurt by this poison, because when it is cooked into a drug, it is a strong theriac,* which can expel all poisons; it is called a poison because of its rapid penetration.

The ΘX of the wise, partly because it visually resembles almost a $\underline{\text{u}}$ of the ΘX , and partly because it is like our $\oint$ if one stores it in the open Δ ; it is drawn in by the air and will disappear, as the *Hermetic ABC* Part 1, p.152 also testifies.

Azoth and ⚞ of the sages, and our $\oint$, because if it is solved in ∇ it will destroy, corrode, and eat up all bodies with its corroding acid.

The green $\mathcal{A}$, whereby green indicates its growth. But they call it a $\mathcal{A}$ also because of its power and strength, because it can murder and kill everything.

Luna philosophorum, ∇ of life, the Pontic ∇ , Count Bernhardt calls it his *Fontinam*,† and (there are) countless more labels. And for its many changes, at any time, for any one of them, it is named with a new label. With this, its properties are now fully explained.

By receiving this $\oint$ of the sages, the first rotation ends, which, so maintain the philosophers, is the preliminary work, because the preparation of our $\oint ii$ is needed for all that is to follow; and it is a herculean work, because this first preparation needs the longest time and effort and is most troublesome because of the foul smell, which is part of the multiple putrefactions, and as Flamellus testifies, truly resembles the dead bodies, because of which, he says, he has come to realize that he has been working with the true [real, correct] matter.

As soon as the $\oint$ is ready, one can enjoy, as Philaletha states, that

* Medicine.

† Italian: A cheese from northern Italy.

deeply desired time of rest, and one can thereafter proceed to the second rotation.

THE II. ROTATION

The same is named "the afterwork" by the philosophers, because it follows immediately after the preliminary work and consists of the preparation of the ⚞ of the philosophers; it is also named the calcination. But it must be done according to the differences of the two paths, different in the dry, and different in the wet.

As for the dry or universal path, in it the universal ⚞ is prepared from the ∇ that remains after the aquilisation,* which can be found in the $\oint io\ sophico$ in spirit form, and thus in this ∇ in embodied and fixed form, therefore Hermes says: do not disrespect the ∇ , because it is the crown of your heart; with this he wants to say: by it our $\oint$ is being figured and receives its universally functioning force. For in such is hidden our highest balm of nature, which none can equal in the entire world, and thus Paracelsus says to the inexperienced Medicis: they would not be worth enjoying this dirt, because of the essence lying in it.

Since, for the preparation of the $\oint ii$, this ∇ has already been sufficiently cooked in ∇ to arrive at its ⚞ , the same must be sufficiently fried or in the ∇ brought to self-induced combustion by the continued rule of the Δ , so that the 4th element, namely the Δ , will be completely swept out; therefore the philosophers say: firstly cook, afterwards fry; that is, the Δ must be brought forth by means of the Δ out of the ∇ , until same is converted to Δ or a brown-red ⚞ . For as they call the whiteness the Δ , they call the redness the Δ , and because the putrefaction and the following coagulation unites

* From *aquila*, Latin: eagle.

and binds the three Principia in their centrality, at that point the force of our outer Δ is no longer capable of separating them from each other, because they have already been elevated by the same in their power, and also their Δ property has been strengthened.

At last, by Δ the same is sent to separation once it has completely dried out from its $\ominus$ moisture; it is thereby transformed into a fixed ∇ and a stone, which the philosophers call the lapidification. This now happens by means of the common Δ without which, and not otherwise, cannot be achieved a *separatio puri ab impuro*. Although the common Δ can otherwise cause a divorce of the principles, since the same are already centrally united together and made into one substance or into a fixed $\hat{\Delta}$, they cannot be divorced from each other any longer by same, rather the essential parts will be much more pressed together and hardened; the powerless ∇ however, which prevents the separation, because, due to its lightness, it floats upwards, by the same is made physical, turns into a dead ash, and during the separation collects at the bottom of the vessels, and therefore cannot defile the essence any longer, which is now floating towards the surface. But the lapidification, as Hermes says, must be done gracefully and with great understanding, so that our Δ will be transformed by the common Δ into a smooth ∇ and not turned into glass by the vehemence of same, because such a unification and enclosure of the *impurum* with the *puro* is no true separation.

Upon lapidification follows the work of separation, in which the depths of our ∇ is swept out, the light is separated from darkness, or our incombustible $\circ\circ$ is released and divorced from the ∇ *damnata*, for as Basilius says in his fourth key: it is the spirit alone that gives the power as well as the life, the body can do nothing in this regard.

But the separation is one of the most necessary parts of our art,

because without such no $\mathcal{R}$ can be achieved, that's why Sendivogius says: if you are not separating the root juice in the best possible manner, you will not achieve anything, and Riplaeus agrees: if the greasiness is not exterminated by ∇ and the subtle not divorced from the coarse, you will never bring the work to the desired end. But the separation must be achieved by nothing alien, but by our ∇ or $\oint$, and the philosopher's $\mathcal{K}$, which extracts the $\hat{\Delta}$ hidden intimately in the feeble ∇ , which in the beginning takes a very red coloring, but later returns to its previous color at the time when the $\hat{\Delta}$ contracts itself and floats on the ∇ as a common $\circ\circ$, which is the true sign of a $\hat{\Delta}$ or $\circ\circ$ prepared in a philosophical way. This $\circ\circ$ now is the true volatile $\odot$ of the wise, and is named by them the blood of the Red Lion, and the blood of the ∇ and the red wine; it is also depicted under the figure of a winged dragon resting on the ∇ , for in this way they want to convey that this $\circ\circ$ or $\mathcal{Q}\mathcal{E}$ is heavenly as well as earthly. Heavenly it is, because like a common $\circ\circ$ it swims above the ∇ ; earthly it is, because it is also in favor of the ∇ and can be transformed into such, which has to happen once we proceed to the third rotation; and by its dehydration it is transformed into a subtle, greasy and impalpable ∇ , which, regardless of its greasy nature, is not sticky to the finger, and which is also named the red lion, the $\mathcal{A}$ *Hermetis*, $\odot$ *um physicum* and $\oint$ *fixus*, because through it the volatile and sophic $\oint$ is transformed during the following rotation into a universally operating force.

THE III. ROTATION

The same consists in the conjunction of the $\hat{\Delta}$ and $\oint$ *ii* and above, and is called by the philosophers the fermentation, because in such, our $\hat{\Delta}$ and living $\odot$ by our $\oint$ is digested and fermented and exalted by degrees of our philosophical cooking and made to be the great philosopher's stone, and the philosopher remarks: the common man

knows very well to cook the ∇ with Δ , if he but knew how to cook the Δ in the ∇ , then his cooking would be extended well beyond the kitchen.

In general, the philosophers maintain in their writings that this rotation is the beginning of the philosophical work, because they, as the farmer testifies, rather need that raw material in hand, our stone's *subjectum*, and from it pull the red husband, or Δ , and his white wife, or our Ψ , which constitute the two main principles of the philosophical stone, which is what all the philosophers confess in saying: Azoth and Δ shall suffice. However, to let these two have a functional life together and unite centrally, the astral spirit has to step between them to help with the accomplishment of unification which is to occur between both; and their true conjunction, which happens as soon as our Ψ is dissolved by the astral spirit, this is afterwards added to the Δ , whereby the same is awakened to life again; and by the subsequent new birth, both are inseparably united into one, whereby mainly two things are to be observed:

- 1) the Pondus, and
- 2) the regiment of the Δ .

Regarding the Pondus, the same is to be considered in two kinds of ways:

a) In a consideration of the Δ and Ψ_{ii} , namely one should measure as much of the Ψ_{ii} as the central digestion of the Δ requires, because as long as the Δ has not been developed centrally by the Ψ , it cannot reach fermentation, thus also not come to putrefaction; if it is not putrefied, then there can be no new birth either, without which no exaltation of the Δ can be hoped for.

b) The weight of the resolved Ψ_{ii} , while adding the Δ , is to be observed; inasmuch it is not to be added to the Δ all at once, but in

successive imbibitions, so that our Ψ is united with our Δ , but not via too frequent pouring of the same separating both, which will happen should too much ∇ be added to our Δ and then be completely dissolved, by which it would regain in its previous Ψ state and float as a common Ψ on top of the ∇ ; in this state there can be no hope for communion of our Δ with the Ψ . But as with all births, the male and female seeds must first unite in its innermost essence if a successful birth is to follow, and in the same way, for our artificial rebirth, the ∇ of our Ψ_{ii} must be weighed and added in such balanced manner to the Δ so that the Δ is able to digest it in its rawness and change it into the Δ 's own nature, so that the two-fold ideas, male and female, in their innermost essence can grasp each other and ignite in a new center of life, and all the properties of birth can be observed, until both resolve to an immortal and resilient being. But just how the imbibitions must be performed is demonstrated by the philosophical saying: the droplet births the stone, not with a powerful flood, but with small and frequent droplets, so Riplaeus says: we should work like a potter handles clay, have it a little thick, but not to make it too wet, for then it attains to dryness faster. Philaletha desires likewise: the $\overline{aaa}$ should be constituted like butter in such a way that one could form pellets with it. Since the ∇ then nourishes our Δ by such small droplets, bringing it into higher power and exalting it thereby, therefore the philosophers compare same to a young child, who through milk and food be raised until it reaches his perfect age.

Similarly, a continuing reign of our outer Δ is very important, because the same must be governed according to the state of the matter and must never exceed the inner Δ of our matter. For although too much heat expels the spirit, it must still be strong enough as is necessary to maintain the life of our inner Δ and its awakening and growth. This case differs especially from the previous rotations

* Amalgama.

in that during this birth all four elements must be revealed in their proper order, one after the other, and the philosophers assign seven degrees to their cookings, of which they dedicate to each a planet and call the matter by that name, as follows:

(♂). The first degree of the regiment of the ♂*ii*, because here our ♀, by frequent imbibitions with our ♂*ii*, is digested, fermented, and brought to putrefaction, this is then called "the matter is in the circle of the ♂*ii*", and is also called the Stone Rebis, and likewise the ♂*duplicatus*. The correct governing of the Δ is imperative for the perfection of this rotation.

It is bestowed upon the radical digestion of our ♀ a beautiful blue, after which the matter swells and ferments, whereupon the putrefaction shows. But this does not happen all at once; by the frequent imbibitions of ♂*ii* by our ♀ it must digest and ferment, whereby the matter is approaching a state of increasing putrefaction in which black tires or rings lay themselves around the glass; they are a kind of indication. But finally, as soon as the matter comes into perfect putrefaction, it swells up and ferments, and looks like a toad with its brown scales, whereupon a dark velvet color is soon found, appearing as soon as the matter comes out of fermentation, and then it sinks completely to the ground, and then looks like carbon black, the blackest glittering pitch black, which is named the Ravenhead, by which the 2nd degree of ♂ takes its beginning.

(♂). This dark matter is now the ♂ of the sages and the *prima materia* of the ☿, because in such both seeds are united through the putrefaction of their essence, whereby the bringing forth of a new birth was cleverly done. From this, one realizes that the philosophers speak the truth in saying: our ♂ is much different from the ordinary, and is much nobler than the common ☉. As soon as the complete putrefaction is finished, one has to terminate the outer Δ so that

our matter is not ignited and burnt or perverted into red poppy,* so to speak, meaning attaining the redness before the whiteness, which shows the work to be corrupted; thus the philosophers speak: boil until the blackness arises, for this is a sign of death, and following thereafter arises the new life. But the blackness rises from the moisture of our ♂*ii*, which, when used in the dryness and warmth of the ♀, and by making it rot, brings forth the same. On the other hand, as soon as the moisture has passed and the dryness of the ♀ predominates, the white appears. As the white now appears, it creates many evaporations due to its moisture. With this commences

(♀). The third degree or the rule of ♀, which in the same way as the one before, is operated by the inherent Δ of the matter. In this, many colors appear on top of the matter resulting from the gaseous excretions, like red, green, blue and yellow, named the peacock's tail, whereupon all of these colors together form a rainbow and so depart in a circle-like manner away from the matter; after completion, a dark brown skin appears on top, and because of its acquired dryness, it bursts into cracks on the surface, and is finally completely ice-gray; also at this time, at the outer rim of the vessel, a whitish subtle streak appears, which then introduces

(☿). The fourth degree, or the rule of the ☿. During this regiment, the matter is approaching more and more the whiteness, driven by its own indwelling Δ, appearing firstly ashen-yellow then blue-white, but finally it breaks down into a subtle, very white and shiny ♂, whereby one has received the fixed and figured ☿ or the white ☿ of the first order, which shows itself as a quite miraculous high medicine of the human body, and after fermentation used in a ratio of one part in 100 parts can transmute the imperfect metals into a real ☿.

This white ☿ the philosophers call a half-birth only, because it

* Paeonia.

has qualities of the ☽ and still conceals the perfect △ life under the white, which we are to produce from it by our outer △, whereby the philosophers say: do not avoid burning the △ with △, because now that the Principia is united centrally, and has been figired by the power of the common △, because of this the △ is no longer capable of accomplishing a divorce; quite the opposite, they are strengthened in their power of their own △ even more; that is why the philosophers call this white ☿ a lime and propose that the more it has been burnt in the △, the more △-like quality it receives. Hereby ends the regiment of the ☽, followed by:

(☿). The fifth degree, or the regiment of ☿, which is supported by our outer △ and must consistently and without interruption continue to be governed until the completion of the entire rotation. One has to be especially careful not to turn the substance, which is now particularly subtle, into dust with too strong a fire, nor should the matter be allowed to ascend on the walls of the vessel, rather one must govern the fire in such a way, that the totality of matter remains at the bottom of the vessel where it can feel the heat of the △, thereby initially turning lightly yellow, then lemon yellow. Thus occurs

(♂). The sixth degree or the regiment of ♂*tis*, in which the matter is further solidified and, because of that, one can let the △ reign a little stronger, whereby it becomes high red, then yellowish red and later turns into a brown-reddish ♂. Upon which

(☉). The seventh degree or the last of the regiments, that of the ☉, follows, in which the matter is initially brought to purple reddish color, which is then again condensed in such way, that it looks all blackish-red, by which one receives the fixed or the figired red ☉ or the red ☿ of the first order, with which this rotation ends.

This fixed philosophical ☉ is now the salamander of the sages, for

it cannot be consumed by the violence of the △ and is as heavy as the ordinary ☉ but becomes liquid quite easily; with only a gentle △ it flows as resin and penetrates the metals. Likewise, it resolves itself into any single liquid and colors the same blood-red. And finally, it is also the most effective universal remedy, which entirely miraculously begets itself in the three kingdoms of nature, and by which all the magical miracles that will ever be described by the philosophers can be achieved. Similarly, the imperfect metals are transmuted by it, if tinged in a relation 1 part to 100 parts, it then figirs the same into perfect ☉.

After receiving the ☿, follows the

MULTIPLICATION.

It is nothing but a repetition of the third rotation, namely, that the ☿, be it the white or red, is weighed and also the right Pondus of sophic ☿*ii* is added. This ☿ is added by means of the imbibitions to the ☿ and ruled by our outer △ according to the nature of the matter; so goes the same again into fermentation as during the previous rotation, but in far less time because of the power of the ☿. After its re-acquiring of the fixity, whether it be the white or red, it will be exalted in tenfold force, similarly the weight multiplies tenfold, so that one receives from one part ten more parts of transmuted ☿, and these are now called the ☿ of the second order.

In this way we can now multiply continually until the 9th multiplication and thus make the ☿ of the 3rd, 4th, up to the 9th order, since they reproduce themselves at any time in ten times their number regarding quality and quantity. However, the perfection of the ☿ of the 9th rotation cannot be exceeded since, if one attempted a 10th rotation, the resulting ☿ cannot be kept in any vessel; because of its penetration into any substance, it would go through the walls of the

glass in the way an ☉ penetrates paper.

II.

THE PREPARATION OF THE ☿
FROM COMMON ☉, OR
THE WET PATH

The ☿ prepared from the common ☉ is called by the philosophers, though inappropriately, also the universal ☿; for when compared to the metals, it surely appears universal, and such products are uplifted to the perfection of ☉, it cannot, because it has its roots in the common determined ☉, show miraculous feats, or work universally as a medicine for the human body and cure all diseases, instead it only works according to the properties of ☉. However it cannot be denied that next to the undetermined and magic ☉ of the sages, in the ordinary ☉ the ☿ of nature can be found in extremely exalted form. Now, as the ☉ is regenerated in a philosophical manner, and its ☿ is taken from it, so all diseases can be cured by it too, and all of the metals elevated to the perfection of ☉.

But the ☿ is trapped by nature in the common ☉ and bound in the toughest way, because this was attained during a long period with much difficulty, and that is why the preparation of the ☿ from the common ☉ is called the long and difficult path.

In the dry as well as the wet path, there are required three main rotations, with which we gain the perfection of ☉, of which

THE I. ROTATION.

The preparation of the ☿ *ii sophici*, of which in the previous chapters has been said enough. Without this ☿, neither the universal nor

the particular $\mathcal{R}$ of the $\odot$ can be prepared, because it is the only means to penetrate the innermost center of a body and make its $\mathcal{R}$ available. And because of its universal character, it unites with all things of the world with which it would conjugate, and leads them through regeneration into their tinctural properties. For in the $\mathcal{F}$ *sophico* lies the rebirth of all things; therefore Sendivogius compares the same with a ∇ , wherein one might find many types of fish, with different taste according to their flesh and a likewise taste of their scales. Similarly, there is

THE II. ROTATION.

In the preparation of the $\mathcal{F}$ from the common $\odot$ on account of the philosopher's calcination, by which it is obtained, within which the $\odot$ is taken entirely from its metallic nature and converted into a pure ∇ , which by no art per se, in turn, can be reduced again to a metal. This ∇ of the $\odot$ later extracts the $\mathcal{F}$ or the $\mathcal{R}$ of the $\odot$, which is the foundation for this $\mathcal{R}$. And so says the philosopher: he who can crush the $\odot$ in a way that it cannot be reduced back into a metal corpus, he knows how to change the $\mathcal{R}$ of the metals.

Therefore, as the $\odot$ is brought into dust and ∇ by calcination, one knows immediately that this cannot be achieved by the common calcination in a common Δ , because the $\odot$, due to its acquired fixity, will remain constant in its metallic nature, so this should only be done by the philosophers calcination by means of their secret Δ , which is located within its twofold nature, enclosed in the $\mathcal{F}$ of the sages. So this alone by its heavenly Δ warmth is able to penetrate into the center of the $\odot$; it enters into such enclosed or half-dead Δ or $\mathcal{R}$ of the $\odot$ and makes it volatile and restores it to life. Likewise, by the coldness of its Δ the $\mathcal{R}$ of the $\odot$ gets figured and is thereby brought into its pluperfect form and remade in higher degrees, both

in quality and quantity. For by freeing the $\mathcal{F}$ of the $\odot$ from its shackles, it is made powerful enough to dry out its own $\mathcal{F}$ and convert it into a $\mathcal{F}$, thus making the $\odot$ lose its liquid, and because of superfluous $\mathcal{F}$ can no longer have metal corpus, but in the Δ can appear as a fixed peach blossom-colored ∇ , which later on makes available the seeds or the $\mathcal{R}$ on its own, which is the growing and vibrant and pluperfect $\odot$ of the sages, because it can be multiplied consistently and can also help, through its pluperfect state, to lead the imperfect metals to perfection. One sees from this that the philosophers were quite correct when they stated: the common $\odot$ is not at all our $\odot$, but to make it ours, our art is necessary, i.e., by our calcination it has to be brought into the tinctural state. Therefore Sendivogius says: the common $\odot$ is like an herb without seeds; if it is ripe, it brings forth its seeds, so as soon as the $\odot$ matures, it develops a seed or $\mathcal{R}$.

Thus, if the common $\odot$ is to be made into its mature $\mathcal{R}$ and pluperfect, such cannot be achieved by anything other than the new birth, and therefore, the same must be reversed by our $\mathcal{F}$, and be set into the wheel of the four elements, and then, after being reborn anew, it reaches the tinctural state.

It is the first element into which the $\ominus$ has to be brought to be regenerated, the ∇ , because the ∇ is the beginning of all natural birth; therefore our artificial nature-like rebirth must take its beginning in ∇ , and our $\odot$ through our resolved $\mathcal{F}$ be brought into its resolved *prima materia spermaticam*; for just the ∇ causes the union of the $\mathcal{F}$ and $\odot$, that they both accept each other and are bound with each other. By resolving $\odot$ in ∇ , the two central ∇ bound up in it are opened again and brought to life so that they can give birth once more, thus says Sendivogius: if you desire a metal higher than nature has done, and bring it into its virtue, you must put the same into man and woman, otherwise you will not achieve anything. For at the root of this $\mathcal{R}$ lies the central digestion of the $\odot$

and the awakening of its two central Δ .

But it is the sign of the radical dissolution of the $\odot$, the blue color, which resembles the color of lapis lazuli. If the philosophers say one should make the $\odot$ into a mineral, they want one to radically digest it and bring it to the blue color so that it reaches fermentation and by its roaring fermenting shows us sufficiently that it has been awakened to life, after which it decomposes, but thereafter the new birth follows.

But to receive the complete dissolution of the $\odot$, one has especially to observe the Pondus of our $\text{☿}ii$, so that one adds as much of it to the $\odot$ as is necessary for its central digestion, for as long as it has not been digested, it is not awakened to life and there can be neither fermentation nor putrefaction, and without such, no new birth. For by the dissolution, the corpus of the $\odot$ is made spiritual, and by the putrefaction the ☿ is made physical, and both are joined together. Therefore says the philosopher: if ye know not to make the body spiritual, and the spirit physical, ye have not found a way to this art, through which the thickness is made thin and light, and the lightness is made dense and heavy.

The total Pondus of the $\text{☿}ii$ is not added to the $\odot$ all at once, but by frequent imbibitions, by which alternating dryness and moisture support the putrefaction, so says Riplaeus: our tree has to be burnt sometimes by the $\odot$, and afterwards refreshed again by the ∇ , for an oak tree that is continually wet does not rot, but if it gets wet and then dry again repeatedly and often, it will rot, and in the same way the $\odot$ has to be brought to putrefaction.

To have our ☿ work within the $\odot$, digesting and putrefying it, we must make the interior Δ of our $\text{☿}ii$ awakened by our outer fire; this now, because it is volatile and alive within it, so it presses into

the body of the $\odot$, awakens its semi-dead Δ to life, and brings it to putrefaction and a new birth. After the rule of the outer Δ occurs the digestion and putrefaction; that is why Sendivogius likens the inner of our $\odot$ to a cart, which is running when pulled, and when not pulled, is standing still, for depending on the intensity of the outer Δ , the digestion and putrefaction of the $\odot$ will take its time, so if the same is governed diligently, within six weeks one can reach to complete putrefaction, otherwise one probably needs one fourth to a half year before reaching putrefaction. At the same time, one has to know the time of cooking during the governing of the Δ , namely how long one can govern the Δ so that the matter is not harmed, and

- 1) neither the spirit is expelled nor
- 2) the flowers are burned.

Because this double error causes the $\odot$ to remain undestroyed in its metallic form, so says Philaletha: one should rule the Δ according to the properties of the $\text{☿}ii$, for the $\odot$ as such does not fear the Δ ; be thus the governing of the Δ very artful, by which the body is digested without the burning of the ☿ , for if this happens, the $\odot$ remains as gold, even if one spent a whole year with the dissolution.

The spirit is driven out when the $\odot$ is dissolved and fermentation begins, within which heat and cold quarrel with each other, and the matter swells up and is quite full of bubbles. These bubbles contain the spirit, and if the Δ continues to reign, the indwelling spirit is expelled. Likewise, if the ☿ or the flowers are incinerated, or if the matter, both before the fermentation as well as after the perfect putrefaction, is brought to dryness, then because the ☿ no longer feels solace from the humidity, it gets inflamed and burns into a useless red brick-colored ∇ .

This is why the philosophers say one should beware of reaching the redness before reaching the whiteness, because any redness that does not arise from the perfect whiteness is useless; so do cook until the blackness appears, because from this blackness by putrefaction is the ♀ brought toward a highly volatile property, and that is why, by means of the turning off of our △ and the ensuing coldness, it must become coagulated and figured.

With this blackness the ☉ is now converted into the other element, namely ▽, into what philosophers call their snot-dirt, when they say: you should place the ☉ into the snot-dirt, they want to say as much as to bring it to ▽ by means of the putrefaction. The snot-dirt works by its own △, the same happens with our ☉▽, namely, that the same, through its △ and through the ▽, has its rich moisture dried up completely and is converted into a dry white ♂, and that whiteness is called by the philosophers the element of △. Of this the philosopher says: everything that is white has in it the property of the △ and must be recognized for it, and so the ☉ is transported into the third element, the △.

In this whiteness rests hidden the fourth element, namely ▽, which consists in the redness; for everything that is red, the philosophers appropriate to ▽, and as the ▽ release the redness out of the whiteness, thus says the philosopher: do not forget to challenge the ▽ with the △, in this way the ▽ is converted into the element of the △, thus making the ☉, after it has gone through all four elements and been regenerated, into a pluperfect and philosophical ☉, which is per se by no art, or by means of superfluous ☿ or ♀, reducible into a metal corpus again, which is precisely the trademark of a true regenerated ☉. For as long as one can bring back the ☉ into a metallic body, it is not regenerated or calcined in a philosophical manner and therefore can also not give forth the ♀ or the ☿. So, if the ☉ has been radically digested and calcined, the following prob-

ing should reveal no metallic body of any kind as in:

- 1) If one lets a little of the calcined ☉ flow into a ☿, it has to flow like a ▽ into the vitrum and show no sign of a metal.
- 2) Add some of your calcined ☉ onto some ☿, it will soon be immersed, then let this ☿ leave, and when done, one should not find the slightest trace of the metal in the remains.
- 3) Let some ☿ with ☿ drop onto a cupel, then add a little of our calcined ☉, which will be drawn in, and will pull the ☿ as a fixed substance towards itself, and it retains it even after the departure of the ☿. But if one separates the ☿ with ☿, the calcined ☉ will fall out as a ▽ to the ground in the weight that one has added it, and yield no metal in the reduction.
- 4) Equally, let some common ☉ with a little bit of ☿ drop into a cupel, add a bit of the calcined ☉ so that it will likewise move to the ☉ and following the departure of the ☿ remain with it, and make the vulgar ☉ so brittle that it can be broken like a glass. If one solves ☉ with ☿, it separates from the common ☉ and falls with the same weight to the ground, as it was added before, and also yields no metal.

This ☉, reversed and regenerated in such a manner, is nothing other than a fixed ☿ or a fixed ☉ of the ☉ that, as long as it remains in such a salinity, is a growing property, and by such the common metallic mercury can be figured and brought to the perfection of the ☉. Since the ☉ has been converted by the regeneration into a fixed ☉, the fixed embraces the ephemeral, whereby the fleeting and thus the ☿ is figured; but the fixed or the ☉ will multiply by the addition of the fleeting and can be increased in such a way ad infinitum. If one desires, one can take a part of the increased ☉ and reduce some of it, but augment it with the rest. And because the common ☿ was

added, so one reduces the ☉ back into a metallic ☉, by having the superfluous ♀ of the regenerated ☉ through the addition of the living ♂ develop a corpus. One has to observe the Pondus well, so that the fixed is not oversaturated with the ♂ *volatili*. Because if one wants to figir, the weight of the fixed must exceed that of the volatile at all times. This now represents the *minera perpetua* or the mining pit of the philosophers, of which they remind now and then in their writings.

If one now wants to proceed with the regenerated ☉ further toward the ☿, its ☊ moisture must be dried up completely, therefore the same will be dried out and figired into a fixed ☐ or stone; this the philosophers call the lapidification.

This lapidification happens via the common △, and one has to be very careful so that the glow of too strong a △ does not melt the regenerated ☉ into a vitrum, because the ☿, which is now turned outward, will revert and turn inside again and become locked; one has to confront it with the common △ in a way that degree by degree its moisture is dried out, and it is converted into a fixed and loose ☐, which falls apart like a loose ash.

That lapidification is therefore necessary, because without it no *separatio puri ab impuro* will happen, but without the separation one is unable to reach to the ☿, so says Hermes: son! pull the beam or the essence out of the shadows, namely from the earthly feces. Likewise, says Sendivogius: if you are unable to part from the metal root its sap in the optimal way, you will accomplish nothing. In the same way says Riplaeus: who cannot pull out the greasiness by the ☐ and separate the subtle from the gross, he will never bring such a work to the desired end.

The *separatio puri ab impuri* happens with our resolved ♂, which

is the *acetum radicum* of the sages. By being poured onto the regenerated and lapidified ☉ it extracts its true ♀ or ☿, by which it will initially color itself quite red like a ruby, but later pulls itself from the solvent,* so that it regains its previous color and the ♀ is swimming on top of it as an ☉. This ☉ has within itself all three of the Principia of the ☉, and is the true *aurum potabile*, about whose wonderful power and workings in people and metals the philosophers have written.

If one now wants to proceed with this ☉ to the third rotation, one keeps part of it as an ☉ in order to make use of it during the imbibitions, but a part of it one allows to dry up into a ♂. This is now the ♀ of the ☉, and is named by the philosophers: ashes of ashes, ☿ Hermetis,† and their philosophical ☉.

While the ☉ is calcined in such a way, and its true ☿ has been gained, one can proceed in the same way with the other metals, minerals, as well as precious stones, ultimately and totally digest and regenerate them via the sophical ♂, and reach to the ☿, ☿ or innermost being of any body, no matter how firmly locked [closed] by nature it may be. Likewise Hermes calls our philosophical ♂ the strength of all strengths, because it can invade into all bodies and reveals its ☿ or all that it hides; therefore, all the metals, minerals and precious stones are put into their Astrum, or made potable, so that they are pleasant to the human nature and he can digest them, or convert them into their essence; therefore, every one of these bodies can show its incorporated astral force and its medicinal values.

* Latin: *Menstruo*.

† This is a ligature made from A & E, therefore aes = ore, also "our ore", one synonym of many for one and the same thing, which however shows itself differently in various substances and can not be fully grasped, it is also said that this body is not fully developed yet (*corpus imperfectum*). Some translate this as "faulty thing or body", and imply that it may be a lower or to be despised matter. -vee

Because the other metals and minerals from nature are not as tightly closed as ☉ is, for their dissolution one does not need a quite as often sublimated and Δ-y [fiery] ☿ *sophicum*, and so Philaletha says: the sophical ☿ of a 2nd and 3rd eagle can digest the ♄, ♀ and ♁, likewise 3rd to 7th eagles the ♃, and at last from 3rd to 10th eagle the ☉.

What is now solved through the ☿ is also at the same time figured by its highly figuring property, and brought to the perfection of ☉, wherefore it is just not necessary, for receiving the ☿ of the metallic ☉, to prepare from the so very fettered ☉ the ☿ *philosophorum*, because whenever the ☿ of the low metals and minerals is figured and cleansed by our ☿, the same in respect to metallic transmutation is just as good as the ☿ prepared from ☉ and can by further philosophical cooking reach to the heights of the ☿ made from ☉. For the fixity and cleanliness of the ☿ makes precisely the difference between the metals; and because now both are caused by our own ☿, to prepare it, one may use just as well a tinging ☉-natured ☿ from ♃, ♀, ♁, and even from among the minerals, among which, however, because of too many excrements, all too often the ♄ and ♁ have been preferred. This is supported by Basilus in his treatise *Of Natural and Supernatural Things*, Chapter IV, where he says: I want to reveal a secret, that the ☉, ♀, ♁ have a ☿, a ☿, have a matter of their coloring within themselves. In the same way Sendivogius says: there is only one seed, and what is found in the ♄, is found in the ☉, also in the ♃, and the ♀; which is precisely what is written in the *Turba*: all metals are from the inside ☉ and ♃, and anyone who understands the art should know this. Regarding the minerals, they are nothing but metallic blossoms, therefore, any one mineral carries with it the property of a certain metal, and judged by the nature of its planetary status, one or the other is preferable. Since within the metals the ☿ is tightly locked, but in the minerals the ☿ is unlocked,

open and volatile, so out of them the ☿ *philosophorum* can be received more easily and likely; therefore the ♁, because of its ☉-like properties, is called a royal mineral.

One might, however, have prepared the ☿ *philosophorum* from whichever substance one prefers; if one wants to use it for metallic transmutation one will have to further strengthen and exalt it, and thereby proceed to the 3rd rotation:

THE III. ROTATION.

Here occurs the conjunction of our ☿ *philosophorum*, obtained during the 2nd rotation, with our ☿_{io}; this rotation is commonly called the fermentation, because in it the ☿ is digested again, fermented, killed, and then re-birthed with tenfold higher power.

Concerning our cooking in this rotation, seven degrees are to be observed, and to each one a planet is dedicated and the matter named after it. How now the planets succeed in their order one after the other, and how the matter of any planet shows itself, this, of all the philosophers, Philaletha has described in his *Introduction** most lucidly:

(☿). The first stage of our cooking is under the regiment of ☿_{ii}, in which our ☿ is digested and lead to fermentation and putrefaction by means of our ☿, whereas the perfection of the entire rotation probably depends on this regiment, wherein three main parts are to be observed:

- 1) the Pondus of our ☿_{ii}, namely that enough of same is added to the ☿ as is necessary to complete its rebirth.
- 2) the imbibitions and how they must be executed, and

* Orig. *Introituapert*.

Because the other metals and minerals from nature are not as tightly closed as ☉ is, for their dissolution one does not need a quite as often sublimated and Δ-y [fiery] ☿ *sophicum*, and so Philaletha says: the sophical ☿ of a 2nd and 3rd eagle can digest the ☿, ♀ and ♀, likewise 3rd to 7th eagles the ♀, and at last from 3rd to 10th eagle the ☉.

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- 1) the Pondus of our ☿ *ii*, namely that enough of same is added to the ☿ as is necessary to complete its rebirth.
- 2) the imbibitions and how they must be executed, and

* Orig. *Introituapert*.

3) the regiment of the Δ .

But enough of the Ψ must be added to the Φ so that it can be completely digested and fermented. For so long as it is not digested, it cannot become fermented and putrefied. Without the putrefaction nothing can be born again or improved.

In the same way, the Ψ is added to the Φ not all at once, but by frequent imbibitions, in this way the union of both the Φ and the Ψ can be achieved, and that is why the philosophers state: the ∇ or the Ψ in any of the imbibitions is to be weighed well, and one should pour it sparsely. For if one drowns the Φ with too much ∇ , the Φ is dissolved into an $\bullet\bullet$ and floats on top of the Ψ , therefore their union cannot be achieved. These mistakes many have committed, which they confess, stating that they could initially not achieve the union of both substances, and that the $\odot$ floated on top of the Ψ . What must happen to be successful with the imbibitions, this a great philosopher explains saying: we should proceed as the potter does, their clay is only mildly wet, enough to just hold together.

And finally our outer Δ must reign according to the nature of the matter, so that the spirit does not fail, nor the Φ be burnt, and heat and cold can dominate.

In the beginning, our Φ is first resolved by our Ψ into *materia primam spermaticam* or into a slimy cloudy stuff; and because the moisture of the Ψ performs the digestion, the matter has to be constantly kept in unctuousness* by the imbibitions, this until one observes the matter ascend and enter fermentation. The radical solution appears blue, upon which soon follows the fermentation, at which time one stops both the administration of Δ and the imbibitions, and even leave the matter to do its own work until the dispute

* Smooth and greasy in texture or appearance.

between the two central Δ has ceased and the matter has settled again on the ground. Soon one starts the Δ again, by which it is lead to dry out, but one stays wary of the combustion of the Φ and sees to it that as soon as one gets to some dryness, the reign of the outer Δ is terminated and one lets it reach to full dryness all by itself. Before one proceeds further with the imbibitions, one has to allow it in their own right to dry out well. About this says the philosopher: one should prefer the matter to be too dry, as opposed to retaining moisture, for in this way one gets more likely to putrefaction. As now the Ψ is added frequently to the Φ by imbibitions, in the same way the total digestion, fermentation, and putrefaction do not follow all at once, but again little by little. If it has received all of the Pondus of the Ψ ii, and has finally been completely digested, and the last fermentation has been accomplished, the matter looks like a flaked toad, at which point it sinks to the ground again and the high velvet color or black or the Ravenhead appears, with which it now has reached to perfect putrefaction, and the first degree, or the rule of the Ψ ii, ends.

(Ψ). With this blackness the regiment of Ψ begins, which is the 2nd level of our cooking. This substance is called the philosophical Ψ . About it the philosophers say: our Ψ is not the common Ψ , and it is much more delicious than the common $\odot$, because this philosophical Ψ is the *prima materia* for the $\mathcal{R}$, because both Principia are united within it by the putrefaction; and thereof the philosophers say: as neither male nor female seed alone can bring forth a birth, unless they are united beforehand, in the same way, without both principles in communion, the $\mathcal{R}$ can not be prepared, and so the production of the $\mathcal{R}$ must necessarily start with this. Therefore, the putrefaction is the masters degree in Alchemy. In this, as also in the following regiment of the $\mathcal{Z}$, the matter coagulates via its intrinsic Δ , without the administering of our Δ , otherwise through it the Φ , which at this point still remains in the highest volatility, would

ignite itself and be turned into a useless red ∇ , and one would have gained the redness before the whiteness, which would then indicate the corruption of the work.

As long as there is blackness, $\mathfrak{h}$ rules. However, as soon as many colors appear on top of the matter, $\mathfrak{Z}$ will enter into its regiment. These many colors are called the peacock's tail and appear on top of the matter and later take a rainbow's shape and then disappear. After the colors have left, and because of dryness of the matter, it bursts, and an ice-gray tinge can be observed through the cracks.

N.B. From now on it matters, whether one wants to have the $\mathfrak{R}$ for the human body or for the metals. If one wants to prepare from it the medicine for the human body, the matter should be fully dried into a white $\mathfrak{S}$, which is later brought to redness by our secret Δ , that way one has prepared the medicine, which is exalted tenfold in strength, compared to the one of the last rotation.

If, however, one would direct this toward the metallic nature, one does not have to wait for the whiteness, but the same will be lead to whiteness by washing it with the common $\mathfrak{S}$, whereby it is simultaneously brought into the metallic nature. However, the matter is not improved in its essence by the common $\mathfrak{S}$, but made metallic only and multiplied, so that it can enter the metals and intimately improve them; for the $\mathfrak{S}$ is just the stain that affords the $\mathfrak{R}$ entrance into the metals, transforming them into a liquid Θ , because with its super-perfection it can make the imperfect metals perfect. But before one begins the washings with the $\mathfrak{S}$ v., one has to make sure they are well drained and quite dry. Of this ablution Sendivogius speaks thusly: if our Δ consumed three and let one remain, the same in double measure, it is nourished afterwards by

* Ritual washing of a religious object.

the milk of the ∇ or its fatness; whereby with milk of the ∇ , he intends to signify $\mathfrak{S}$ viv, for if it is added to the matter and united with it, it initially digests it into a milky-white juice, which is hardened inside it and therein figured into a fixed Θ . Thus the ablutions are done with the $\mathfrak{S}$ viv, by which it is brought into a crystalline whiteness. And there are seven ablutions, because the $\mathfrak{S}$ viv is added seven times to the matter, whereby we have to observe two steps:

- 1) the Pondus of the living $\mathfrak{S}$ ii, and
- 2) the regiment of the Δ .

As to the Pondus, we have to make sure that the weight of the fixed at all times surpasses that of the volatile, or that the matter at any time overcomes the weight of the $\mathfrak{S}$ viv.

Concerning the regiment of the Δ , same must be constantly supervised during the prospective ablutions and, without fail, day and night, be well ruled over until the end of this whole rotation, because otherwise the matter hardens; if that happens even once, the matter can not be furthered afterwards. The philosophers call this matter the Laton, which means as much as an impure body and they say: wash your Latonem, and rip apart your books.

As long time as the ablutions take, so subsists the regiment of $\mathfrak{Z}$. As in all procedures here, the Pondus must be watched closely and not too much of the $\mathfrak{S}$ v. be added; therefore, it is to be especially observed that no ablutions or addition of $\mathfrak{S}$ v. is performed before the matter is very well drained and has been figured, or before the volatile Θ , namely the $\mathfrak{S}$, has been converted by our fixed Θ also into a fixity. With the termination of the ablutions ends the regiment of $\mathfrak{Z}$, which is followed by the $\mathfrak{D}$.

($\mathfrak{D}$). During the regiment of the $\mathfrak{D}$, the white shows more and more, light yellow at first, then light blue, which is followed by

high white, then it looks like crushed diamonds and develops into a very subtle ♂, whereupon one has received the white ☿, or the white, fixed and figuring ♄. Now one takes a small piece out of the vessel and lets it flow onto a glowing hot ♀ sheet: if it flows without smoke, the ☿ has sufficient fixity, but if it still fumes, it must stay longer in the △ until it is found to be completely fixed. After that, if one desires the white ☿, one takes the matter out of the △, and of this matter a portion of one part in 100 parts transmutes imperfect metals into ♄.

If one wants the red ☿, the matter must be kept constantly in the △, for if it is taken from the △, it cools down immediately and later cannot be made into the red ☿. And because of this, during the production of the red ☿, the △ must always continue, whereby we enter into the regiment of ♀.

(♀). During this regiment, ♀ again is volatile, i.e., by means of the continual △ it is brought into such subtle ♂ as one can hardly imagine, and this can only be achieved with very competent governing of the △, whereby it acquires a green color, after which follows the regiment of ♂.

(♂). In this regiment of ♂, the matter becomes yellow, and its color shines higher and higher until it finally turns reddish-yellow. To greater redness it cannot come by itself, unless it is helped with the red or ☉-colored ♀, and this has to happen anyway. But the red ☉-colored ♀ is the ☉ of the ☉, and it is necessary to save some of it for use during the following imbibitions to red.

(☉). With this reddish-yellow color finally appears the regiment of ☉, and now occur the imbibitions to red by the ☉-like ♀, bringing the matter to ever higher and higher redness, and finally to purple and black-red; the philosophers call this matter their leaved ▽.

into which they sow their ☉, or the important ☉ of the ☉. If now the imbibition follows and the ☉ is figured with the matter, one has received the fixed figured ☉, or the red ☿ of the first order, of which one part transmutes and figurs 100 parts of the imperfect metals into ☉.

To further multiply both of the ☿ in quantity and quality, now the *multiplicatio quantitatis* takes place.

As long as they have not been exposed to an elemental △, and their moist ☉ has not dried up through such and has not been hardened into a fixed ▽ or stone by the common ♀, so long as they remain in their ♀-like ☉-humidity, they are growing and can be multiplied continuously by means of the ♀ viv.

If one aims to achieve the *multiplicatio qualitatis*, it is mandatory that the *separatio puri ab impuro* happens before, and the ☿ by the elemental △ be dried out into a stone or ▽ so that separation can take place. Now, one has also to observe here, as always, that during the lapidification, the matter receives sufficient porosity and will not melt into a vitrum. Then follows the extraction of our philosophical ✱ or resolved ♀, which one continues to do until one observes that the essential part has been extracted completely, and nothing but a light ▽ remains; for as long as it lies compacted in the glass, this is a sign, that there is still of the essence within it. After the extraction, the essence compacts itself and floats again as an ☉ on the surface of the ▽, which is then separated, and the ☉ is dried into a ♂ of the white ☿. The ☉ from the red ☿, is partly dried up in a ♂ and partly kept as an ☉, to be used for future imbibitions to red.

With these two tinctural ♂ begins the *multiplicatio quantitatis et qualitatis*, and this is nothing more than a complete repeat of the previous 3rd rotation, and therefore must the ♂ at first be digested and

fermented, brought to putrefaction and regenerated by the sophical ☿, because without the new birth there can be no putrefaction nor exaltation, which is based solely on the sophical ☿, because it alone has the power to kill and make alive again, and lead to the new birth.

And so both ☿ have to be initially digested by the sophical ☿ and brought by the same into putrefaction, as one has to generally proceed in the same manner with the imbibitions and the ruling of the △, as during the previous rotation; thus, in the regiments of the ♃, once again ablutions with the ☿ *vivo* are to be done, and the △ must be diligently ruled as well, because as soon as one is done with the ablutions and the matter has returned to fixity, one has gained the white ☿ of the second order, of which one part tinges 1000 parts.

Likewise, one continuously proceeds in the preparation of the red ☿ with the △, and imbibes the matter with the red ☿ *io*, which is the ☿, that was kept in the form of an ☿☿. As soon as these two substances have been figured and are fixed, one receives the red ☿ of the 2nd order, of which one part transmutes 1000 parts.

At this point one may do the multiplication in quantity of both ☿ again by means of the ☿ *vivo*, and continue with such as long as they are increasing in power, and their ☿-like ☹-moisture is not being dried out by the elemental △ and driven by it into a stone-like ▽; should this happen, its growing power would take it [the moisture] away, the ☿ *v.* is removed from it, and it cannot coalesce with the ☿ *vivo* into unity.

If one now wants to increase the ☿ in quantity and quality, the lapidification and *separatio puri ab impuri* has to be regained, because without such the exaltation of the ☿ can never be achieved, and it is the same for the preparation of the 3rd, 4th, and up to the 9th order, and during each one of these multiplications of the ☿, its

quantity and quality is exalted to the tenfold power.

These multiplications cannot proceed ad infinitum, but will reach its perfect goal in the 9th number. If one has revolved the ☿ nine times, it cannot be further exalted, because it will allow no further separations, but if it encounters even the least material △, it will immediately start to flow and diffuse through the glass, like a hot ☿☿ through paper, and will subsequently be lost.

EPILOG



MOST BELOVED READERS!

In this treatise, I have dealt as much as possible, as behooves an honest man, with the process of the wet path as well as the dry, and in a most practical way. At least I did describe the work properly in the correct sequence, which no author has done before me. If I had written about the philosophical Δ , the weight and the right vessel even more clearly, then everyone would know the secret as well as I do; but I don't want to break the seal of the sages entirely. A prudent and wise man will understand me well, because in some places I wrote with considerable clarity. The ravagers of coal and the corrupters will not find their luck here this time, but for them it is not written. Everyone should ask God along with king Salomon for wisdom and awareness, and seek first of all the kingdom of God and his righteousness, then everything else will come to him, that he will not only have a blessed beginning, but then also a desirable

E N D.

The author
I.C.H.F.R. & A.C.

[At this point the readable part of the original script, taken from the Bavarian state library, ends. Some pages of indecipherable graphical images follow, but those could be extracted from the newer re-print in considerably better quality and can be found at the beginning of this copy].