

THE
SECRET
OF THE
IMMORTAL LIQUOR
CALLED
ALKAHEST,
OR
IGNIS-AQUA.

By EIRENÆUS PHILALETHES.

Communicated to his Friend, a Son
of Art, and now a Philosopher.

By Question and Answer.

LONDON,

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in Little Britain, 1683.

ARCANUM
LIQUORIS IMMORTALIS
IGNIS-AQUÆ;
SEU
ALKAHEST.

Ab EIRENÆO PHILALETHA.

Amico suo, Filio ARTIS, jam
PHILOSOPHO,

*Per Interrogationes ac Responsiones com-
municatum.*

LONDINI,

Sumptibus Gulielmi Cooper, ad Insigne
Pelicani, in Vico vulgò dicto
Little Britain. 1683.

THE
SECRET

OF THE

LIQUOR

Alkabeſt,

Quæſt. 1. **W**HAT is the *Alkabeſt*?
Anſw. 2 It is a *Catholick*
and *Universal Menſtrum*,
and, in a Word, may be
called (*Ignis-Aqua*) a Fiery-Water, an un-
compounded and immortal *ens*, which is pe-
netrative, reſolving all things unto their firſt
Liquid Matter, nor can any thing reſiſt its
Power, for it acteth without any reaction
from the Patient: nor doth it ſuffer from any
thing but its Equal by which it is brought
into Subjection; but after it hath diſſolved all
other things it remaineth intire in its former
Nature, and is of the ſame Virtue after a
thouſand Operations as at the firſt.

A R C A N U M

LIQUORIS

Alkabeſt,

Quæſt. 1. **Q**UID eſt *Alkabeſt*?
Reſp. 2. Eſt *Universale*
Menſtrum Catholicum, u-
nius verbi *Ignis-aqua*, *ens*
ſimplex, *immortale*, *penetrans*, *cuncta reſol-*
vens in *primam nempe Liquidam ſuam Ma-*
teriam, & *ejus Virtuti nil reſiſtere valeat*, a-
gitque abſque Reactione patientis, nec ab ul-
la re patitur niſi a ſolo ſuo Compari a quo
ſub Jugum trahitur, *alias autem res quaſvis*
poſtquam diſſolvit integer in ſua priſtina Na-
tura manet, *tantumque valet milleſima*
Actione tanquam Prima.

3. Q. Of what Substance is it ?

4. A. It is a noble circulated Salt, prepared with wonderful Art till it Answers the Desires of an Ingenious Artist, yet is it not any Corporal Salt made Liquid by a bare Solution, but is a saline Spirit which Heat cannot Coagulate by Evaporation of the moisture ; but is of a Spiritual uniforme Substance, volatile with a gentle heat, leaving nothing behind it, yet is not this Spirit either Acid or Alkali but Salt.

5. Q. Which is its Equal ?

6. A. If you know the one, you may without difficulty know the other : Seek therefore, for the Gods have made Arts the reward of Industry.

7. Q. What is the next matter of the *Alkahest* ?

8. A. I have told you that it is a Salt, the Fire surrounded the Salt and the Water swallowed up the Fire, yet overcame it not, so is made the Philosophers Fire, of which they speak, The Vulgar burn with Fire, we with Water.

9. Q. Which is the most noble Salt ?

10. A. If you Desire to learn this descend into your self, for you carry it about with you, as well the Salt, as its *Vulcan*, if you are able to discern it.

11. Q. Which is it, tell me I pray you ?

12. A. Mans

3. Q. Cujusnam est Substantiæ ?

4. R. Sal Circulatus est nobilis, mira Arte præparatus, usquedum voto respondeat sagacis Artificis ; neutiquam tamen sal corporalis est nuda Recollatione liquidus, at salinus Spiritus qui calore non coagulatur evaporatione humidæ ; sed uniformis est Substantiæ spirituales, levi calore volatilis, nec quicquam post se relinquens, non tamen acidus est Spiritus aut Alkalizatus sed falsus.

5. Q. Compar ejus quis est ?

6. R. Si Par novisti, Compar haud difficulter noveris ; quære, nam vendidère Dii sudoribus Artes.

7. Q. Ex qua materia proximè fit *Alkahest* ?

8. R. Salem esse dixi, Salem circumdedit Ignis, Ignem absorpsit Aqua, nec tamen ei prævalet, sic factus est Ignis Philosophicus de quo dicitur, Vulgus cremat per Ignem, nos per Aquam.

9. Q. Sal maximè nobilis quinam ?

10. R. Hoc si cupis discere, descende in te ipsum, nam tecum circumgeritur tam Sal quam ejus *Vulcanus*, si valeas discernere.

11. Q. Quis est, dic sodes ?

12. R. San-

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12. *A.* Mans Blood out of the Body, or Mans Urine, for the Urine is an Excrement separated for the greatest part from the Blood: Each of these give both a volatile and fixed Salt, if you know how to collect and prepare it you will have a most precious Balsom of Life.

13. *Q.* Is the property of Humane Urine more noble than the Urine of any Beast?

14. *A.* By many degrees, for tho' it be an Excrement only, yet its Salt hath not its like in the whole Universal Nature.

15. *Q.* Which be its parts?

16. *A.* A volatile and more fixed; yet according to the variety of ordering it, these may be variously altered.

17. *Q.* Are there any things in Urine which are different from its inmost specifick urinaceous Nature?

18. *A.* There are, *viz.* A Watery Phlegm, and Sea Salt which we take in with our Meat, and remains intire and undigested in the Urine, and by Separation may be divided from it, which (if there be no sufficient use of it in the Meat after a convenient time) ceaseth.

19. *Q.* Whence is that Phlegm or insipid watery humidity?

20. *A.* It is chiefly from our several Drinks, and yet every thing hath its own Phlegm.

21. *Q.* Ex-

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12. *R.* Sanguis Humanus extra Corpus, sive Lotium Humanum, est enim Lotium excrementum ex parte maxima à cruore decisum, utrumque dat salem tam volatilem quam fixum, si nôris colligere & præparare præstò tibi erit Balsamum salutis pretiosissimum.

13. *Q.* Estne proprietas Urinæ Humanæ, major nobilis Urina quorum vis jumentorum?

14. *R.* Multis gradibus, etiam licet Excrementum, Sal tamen ejus non habet sibi simile in tota universa Natura.

15. *Q.* Quæ sunt ejus partes?

16. *R.* Volatilis & fixior, pro varietate tamen tractationis alterantur hæ multifariam.

17. *Q.* Suntne aliqua in Urina ab intima ejus Natura Urinacea specifica aliena?

18. *R.* Sunt, Phlegma aqueum, videlicet, & Sal marinus in cibus intrò sumptus ac sospes indigestusque in Urina habitans, ab eademque per Secretionem divisibilis, qui (si nullus sit usus satis in cibus per tempus idoneum) cessat.

19. *Q.* Phlegma (sive Aquea humiditas insulsa) unde?

20. *R.* Sunt potus ex parte maxima, & tamen quæque habet suum phlegma.

21. *Q.* Ex-

21. Q. Explain your self more clearly?

22. A. You must know that the Urine, partly by the separative Virtue, is conveyed with what we drink to the Bladder; partly consists of a watery Tefas (an excrementitious humor of the Blood) whence being separated by the odour of the urinaceous ferment, it penetrates most deeply, the saltness being unchanged, unless that the saltness of the Blood and Urine be both the same; so that whatsoever is contained in the Urine besides Salt is unprofitable Phlegm.

23. Q. How doth it appear that there is a plentiful Phlegm in Urine?

24. A. Thus suppose, first from the Taste, secondly from the Weight, thirdly from the Virtue of it.

25. Q. Be your own interpreter?

26. A. The Salt of Urine contains all that is properly essential to the Urine, the smell whereof is very sharp, the taste differs according as it is differently ordered, so that sometimes it is also Salt with an urinaceous Saltness.

27. Q. What have you observed concerning the weight thereof?

28. A. I have observed thus much, that three ounces or a little more of Urine taken from a healthy man, will moderately outweigh about 80 Grains of Fountain-Water, from whence

21. Q. Explica te planius?

22. R. Scito Urinam partim per Virtutem secreticem unà cum haultis ad vesicam transmitti; partim ex Tefas (humore excrementitio sanguinis) aqueo constare, unde deciduum per fermenti urinacei odorem permeat intimè immutata falsedine, nisi quod falsum Sanguineum sit falsum Urinaceum, sic quod præter salem in Urina quicquid continetur Phlegma est inutile.

23. Q. Quomodo patet in lotio Phlegma copiosum contineri?

24. R. Hinc puta, primò quidem ex Gustu, deinde ex Pondere, tertio ex Virtute.

25. Q. Esto tibi Mercurius?

26. R. Sal Urinæ totum essentialè proprium lotio continet, cujus odor est peracutus gustus pro tractationis varietate varius, ut videlicet nonnunquam quandoque falsus falsedine Urinacea.

27. Q. Quid de pondere observasti?

28. R. Hoc nimirum, quòd Urinæ tres duplo plus unciz ab homine sano collectæ, mediocriter Aquæ fontanæ circiter Grana 80 præponderare, unde destillatum esse Liguorem

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whence also I have seen a Liquor distilled which was of equal weight to the said Water, whence it is evident that most of the Salt was left behind.

29. Q. What have you observed of its Virtue?

30. A. The Congelation of Urine by cold is an Argument that Phlegm is in it; for the Salt of Urine is not so congealed if a little moistned with a Liquid, tho' it be Water.

31. Q. But this same Phlegm tho most accurately separated by Destillation, retains the Nature of Urine, as may be perceived both by the smell and taste?

32. A. I confess it, tho little can be discerned by taste, nor can you perceive more either by smell or taste, than you may from Salt of Urine dissolved in pure Water.

33. Q. What doth Pyrotechny teach you concerning Urine?

34. A. It teacheth this, to make the salt of Urine volatile.

35. Q. What is then left?

36. A. An earthly blackish stinking Dreg.

37. Q. Is the Spirit wholly uniform?

38. A. So it appeareth to the sight, smell and taste; and yet containeth qualities directly contrary to each other.

39. Q. Which be they?

40. A. By one through its innate Virtue
the

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æque ponderantem prædictæ Aquæ vidi, unde constat relictum fere fuisse salem.

29. Q. Quid de Virtute observasti?

30. R. Congelatio Urinæ a frigore indicio possit esse quòd Phlegma insit, non etenim salli Urinæ pauco Liquore (etiam aqueo) madefacto competit congelatio gelida.

31. Q. At hujusmodi Phlegma ut ut exquisitissimè Destillatione separetur, sapit Urinam, idque tam Naribus quam Lingua judicatum?

32. R. Fateor quidem; gustu tamen parùm deprehenditur, neutro quoque modo plus quam in Aqua pura a sale Lotii cohobata perciperetur.

33. Q. Quid docet Pyrotechnia circa urinam?

34. R. Hoc, viz. Salem Urinæ volatilem reddere.

35. Q. Quid tum relinquitur?

36. R. Fæx terrea nigricans fætulenta.

37. Q. Spiritus an totus uniformis?

38. R. Sic quoad visum & odorem pariter & guttum; & tum diversificatum inter se qualitatibus planè contrariis.

39. Q. Quibus?

40. R. Ab una coagulatur Virtute propria
in-

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the Dulech is coagulated, by the other it is dissolved.

41. Q. What further?

42. A. In the Coagulation of Urine its Spirit of Wine is discovered.

43. Q. Is there such a Spirit in Urine?

44. A. There is indeed, truly residing in every Urine, even of the most healthful man, most which may be prepared by Art.

45. Q. Of what efficacy is this Spirit?

46. A. Of such as is to be lamented, and indeed may move our pitty to mankind.

47. Q. Why so?

48. A. From hence the Dulech its most fierce Enemy hath its original.

49. Q. Will you give an Example of this thing?

50. A. I will. Take Urine and dissolve in it a convenient quantity of Salt-peter: let it stand a Month, afterwards distil it, and there will come over a Spirit which burns upon the Tongue like a coal of Fire, pour this Spirit on again and cohobate it 4 or 5 times, abstracting every time not above half, so the Spirit becometh most piercing, yet not in the least sharp; the heat which goeth out in the first distillation of the Liquor, afterwards grows sensibly mild, and at length almost (if not altogether) vanisheth, and the second Spirit may be perceived mild both
by

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inhabitante; ab altera dissolvitur, puta Dulech.

41. Q. Quid præterea?

42. R. In coagulatione Lotii, sui Spiritus vini deprehenditur.

43. Q. Estne talis Spiritus in Lotio?

44. R. Est sanè reverà inhabitans quamvis Urinam, etiam hominis sanissimi, qui Arte præparari valet.

45. Q. Cujusnam est hic Spiritus efficaciam?

46. R. Dolendæ sanè, & humano generi commiserandæ.

47. Q. Quare?

48. R. Hinc Dulech hostis atrocissimus suum habet ortum.

49. Q. Dabisne exemplum hujus rei?

50. R. Dabo. Sumatur Lotium, in eoque dissolvetur idonea Salis-Petræ quantitas, stet per mensem, postea destilletur, & exhibit primò Spiritus ardens supra Linguam ac si esset carbo, readfundatur Spiritus & cohobetur quater vel quinques non abstrahendo quavis vice ultra partem dimidiam, sic fiet Spiritus acutissimus, nil tamen acescens; ardor, qui in prima Liquoris destillatione egreditur, postea sensim mitescit, tandemque ferè (si non omnino) silet, mitisque secundus Spiritus de-

by the smell and taste which, in the former was most sharp.

51. Q. What have you observed concerning the former Spirit?

52. A. If it be a little shaken oily streaks appear sliding here and there, just as Spirit of Wine distills down the Head of the Alembick in streaks like Veins.

53. Q. What kind of Putrefaction should the Urine undergo that such a Spirit may be got from it?

54. A. In a heat scarce to be perceived by sense; in a Vessel lightly closed or covered rather; it may also be sometimes hotter sometimes cooler, so that neither the heat nor cold exceed a due mean.

55. Q. How may this winy Spirit become most perspicuous?

56. A. By such a putrefaction which causeth a Ferment, and exciteth ebullition,) which will not happen in a long time) if the Urine be kept in a Wooden Vessel, and in a place which is not hot (but yet keeps out the cold) as suppose behind a Furnace in Winter, where let it be kept till of it self a ferment arise in the Urine and stirs up bubbles, for then you may draw from it a burning Water which is somewhat Winy.

57. Q. Is there any other Spirit of Urine?

58. A. There is; for Urine putrified with

deprehenditur tam ad odorem quàm ad gustum, qui in priori erat acutissimus.

51. Q. Quid de priori Spiritu notâsti?

52. R. Si parùm agitaretur apparuisse quasi oleosas strias hinc inde labentes; non secus ac Spiritus vini per strias instar venarum per Alembici caput destillat.

53. Q. Qualis esse debet Lotii putrefactio ad ejusmodi Spiritum eliciendum?

54. R. In calore vix ad sensum perceptibili, vase leviter obturato seu cooperto potius; possit item quandoque calere, & quandoque plus frigere, ita ut nec calor nec frigus sit ultra mediocritatem.

55. Q. Quomodo maximè perspicuus fiet hic Spiritus vinaceus?

56. R. Tali putredine quæ fermentum causet, proritetque ebullitionem quod haud longo tempore accidet, si in ligneo vase adservata Urina in loco non calido (frigus tamen defendente) ut puta pone furnum Hyemis tempore, teneatur quousque sponte succrescat in Urina fermentum bullas proritans, inde tum exhibit aqua ardens quodammodo vinacea.

57. Q. Estne alius Urinæ Spiritus?

58. R. Sic puta per duarum vel circiter

a gentle heat the space of a fortnight or thereabout sends forth a coagulating Spirit, which will coagulate well rectified *Aqua-Vitæ*.

59. Q. How is that Spirit to be prepared which forms the Duelech of it self with a clear Watery stalagma; and also that which dissolves the same?

60. A. Urine putrified for a month and half in a heat (most like the heat of Horfe-dung) will give you in a fit Vessel each *stillatitious stalagma* according to your desire.

61. Q. Doth every Spirit of Urine coagulate the Spirit of Wine?

62. A. By no means; this second Spirit is observed to want that Virtue.

63. Q. What doth Urine thus ordered contain besides the aforesaid Spirits?

64. A. It's more fixed Urinaceous Salt, and by accident forreign Marin Salt.

65. Q. Can this more fixed Salt be brought over the Alembick with a gentle heat in form of a Liquor?

66. A. It may, but Art and ingenuity are required.

67. Q. Where is the Phlegm?

68. A. In the salt; for in the Preparation of putrefaction the Salt being putrified in the Phlegm ascends together with it.

69. Q. Can it be separated?

70. A. It may, but not by every Artist.

71. Q. What

hebdomadarum spatium levi calore putrefacta Urina coagulatore edit Spiritum, qui Aquam Vitæ dephlegmatam coagulat.

59. Q. Quomodo parandus est ille Spiritus qui Duelech de se formabit claro aqueo stalagmate, item ille qui præfatum dissolvit?

60. R. Lotium per sesquimensem calore (fimi caloris æmulo) putrefactum, vase apto utrumque stalagma stillatitium ad votum dabit.

61. Q. Coagulâtne Urinæ Spiritus quicumque Spiritum vini.

62. R. Neutiquam, hic secundus illa Virtute cassus conspicietur.

63. Q. Quid continet Lotium sic tractatum præter Spiritus præfatos?

64. R. Salem suum urinaceum fixiorem, & per accidens Salem peregrinum marinum.

65. Q. Possitne hic Sal fixior per Alembicum levi calore Liquoris sub forma evocari?

66. R. Potest, at per Artem ingeniumque.

67. Q. Ubi Phlegma?

68. R. In sali; Præparatione enim putrefactionis Sal in phlegmate putrefactus cum eodem confusus ascendit.

69. Q. Possitne separari?

70. R. Potest, at non a quovis artifice.

B 2

71. Q. Quid

71. Q. What will this Spirit do, when it is brought to this?

72. A. Try and you will wonder at what you shall see in the solution of Bodies.

73. Q. Is not this the *Alkahest*?

74. A. This Liquor cannot consist without partaking of the Virtues of Mans blood: and in Urine the Footsteps thereof are observable.

75. Q. In Urine therefore and Blood the *Alkahest* lies hid?

76. A. Nature gives us both Blood and Urine; and from the Nature of these Pyrotechny gives us a Salt which Art circulates into the circulated Salt of *Paracelsus*.

77. Q. You speak short?

78. A. I will add this; the Salt of Blood ought so to be transmuted by the Urinaceous ferment that it may lose its last Life, preserve its middle Life, and retain its salt-ness.

79. Q. To what purpose is this?

80. A. To manifest the excellency which is in Mans blood above all other Blood whatever, which is to be communicated to the Urine (after an excrementitious Liquor is separated from it) whence this Urine excels all others in a wonderful Virtue.

81. Q. Why do you add Urine?

82. A. You must know that to transmute things

71. Q. Quid faciet huc adductus Spiritus?

72. R. Tenta & quod videbis mirabere in corporibus solvendis.

73. Q. An non hic Alkahest?

74. R. Liquor hic citra humani sanguinis virtutis participationem constare nequit, & in Urina ejusdem spectantur vestigia.

75. Q. In Lotio ergo & sanguine Alkahest delitescit?

76. R. Sanguinem urinamque pariter dat nobis Natura, & ab horum Natura salem dat Pyrotechnia, quem circulat Ars in salem circulatum Paracelsi.

77. Q. Sub brevi firmate loqueris?

78. R. Hoc addam: Sanguinis salem per urinaceum fermentum sic transmutari debere, ut ultimam Vitam amittat, mediamque servet, falsedinemque retineat.

79. Q. Quorsum hoc?

80. R. Ad dignitatem quæ inest sanguini humano præ alio quovis sanguine, Urinæ (ab eodem deciso excrementitio Liquore) communicandum, unde talis Urina mirâ præ aliis cunctis Virtute pollet.

81. Q. Quare Urinam addis?

82. R. Ah scias ad res transmutandas corrup-

things a corruptive Ferment : is required, in which respect all other Salts give place to the strong urinous Salt.

83. Q. Cannot the Phlegm be collected apart from the Salt ?

84. A. It may, if the Urine be not first putrified.

85. Q. How great a part of the Water is to be reckoned Phlegm ?

86. A. Nine parts of ten or thereabouts distilled from fresh Urine are to be rejected, the tenth part (as much as can be extracted in form of Liquor) is to be kept; from that dried Urine which remains in the bottom by a gentle Fire (which will not cause sublimation) let the Salt be extracted with Water, so that there be as much Water as half that Urine whence this Feces was dried; whatsoever is imbibed by the Water let it be powred off by decanting, let it be strained or purged *per deliquium*, then filtre it through a Glass : Let fresh Water be powred on, and reiterate this Work till the Salt become pure, then joyn this vastly stinking Salt with your last Spirit and cohobate it.

Praised be the Name of the Lord *Amen*.

ruptionis fermentum adoptari qua dote cuncta salia urinali olido cedunt.

83. Q. Annon Phlegma possit a sale seorsim colligi ?

84. R. Potest, si modò Urina non putruerit prius.

85. Q. Quota pars Aquæ Phlegma iudicanda ?

86. R. Novem partes ex decem vel circiter à recenti Urina destillatæ rejiciuntur, decima pars (quantum sub forma Liquoris extrahi potest) servetur ; exsiccatæ Urinæ in destillatæ fundo, calore leni (qui sublimationem non causat) extrahatur Sal per Aquam, ita ut Aquæ tantum sit, quantum valet dimidium Urinæ unde sæx hæc exsiccata fuit ; in aqua quicquid absorbetur effundatur decantando, coletur vel per deliquium purgetur, deinde filtretur aqua per vitrum : recens adfundatur, & reiteretur opus donec Sal purus fuerit, tum conjunge Salem istum immensè fætidum cum tuo Spiritu ultimo & cohoba.

Sit Nomen Domini benedictum, *Amen*.