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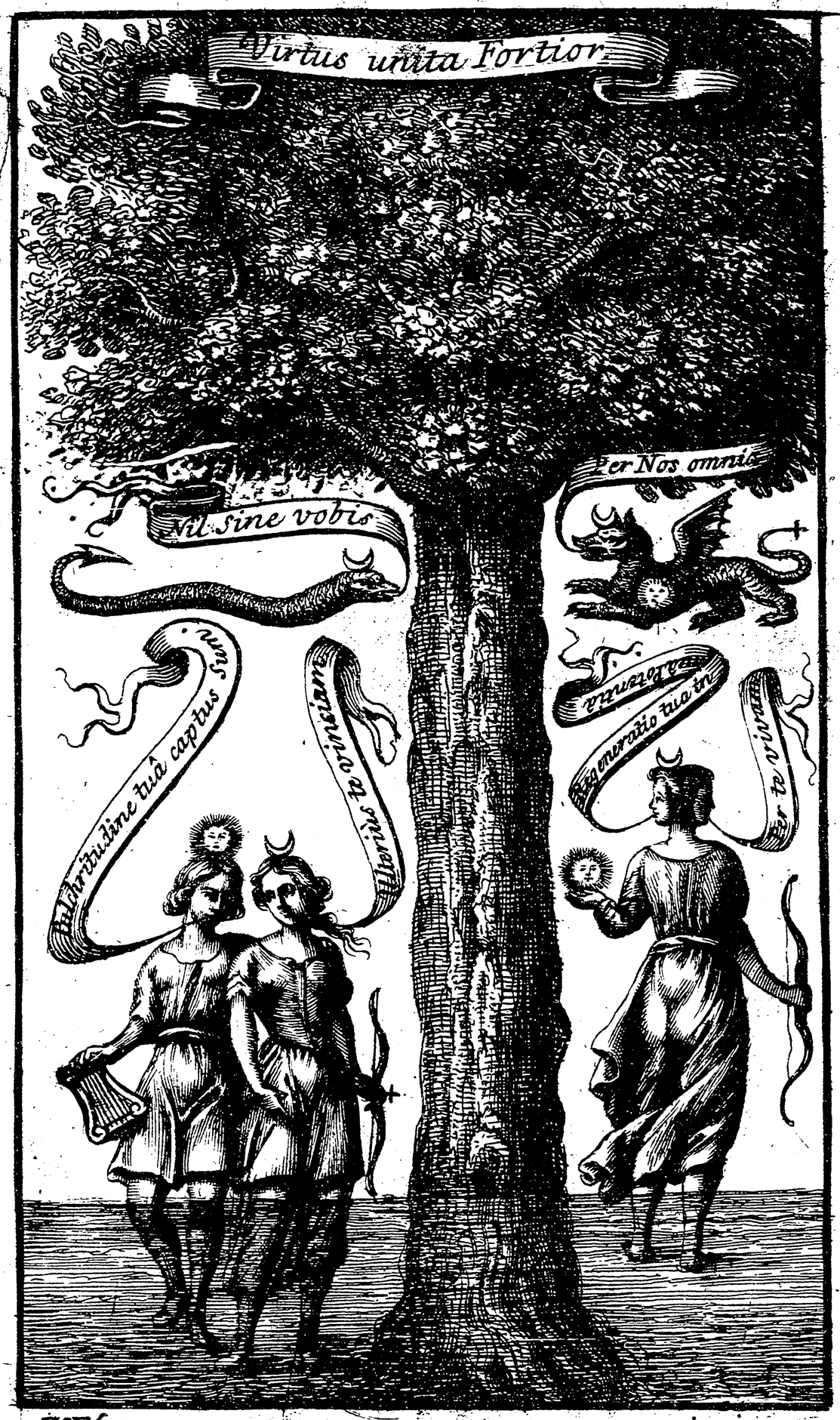

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Aphorismi Urbigerani,

Or Certain

RULES,

Clearly demonstrating the Three Infallible Ways of Preparing the

GRAND ELIXIR

OR

Circulatum majus

OF THE

Philosophers,

Discovering The

Secret of Secrets,

AND

Detecting the Errors of Vulgar *Chymists* in their OPERATIONS:

Contain'd in One Hundred and One *Aphorisms*: To which are added, the Three Ways of Preparing the *Vegetable Elixir* or *Circulatum minus*: All deduc'd from Never-Erring EXPERIENCE

By *BARO URBIGERUS*,
A Servant of God in the Kingdom of Nature.

Experto Crede.

LONDON, Printed for *Henry Faithorne*, at the Rose in St. *Paul's* Church-yard, 1690.

1033. d. 18
J. Dodd

MVSEVM
BRITAN
NICVM

Licensed,

Jan. 13. 16$\frac{89}{90}$.

Rob. Midgley.

TO OUR

DEAR DISCIPLES,

Honor'd COADEPTS,

AND ALL

WELL-WISHERS

TO OUR

Hermetic Art.

FInding you, dear Sons, who have thrô our means attain'd to the true knowledg of our first Matter, worthy to receive our farther Instructions in the remainder of the Process, to extirpate all such Ambiguities, as you may have conceiv'd in our Absence, to facilitate

cilitate your Labors, and to precaution you in the bringing your Work to its highest Perfection, We here, according to your desire, expose to you, and for your sakes, to the Public, all the most infallible Rules, necessary for preventing of Errors in this great Undertaking. And thô you, ever-honor'd Coadepts, *could never yet so far prevail on your selves, as to come to a Resolution of presenting the World with the full Practice of this our Art, join'd to the Theory, we are nevertheless most certain, that we shall not receive any Reprimand from you for bringing to light these our Rules, which we have so penn'd, that even those, who know not our Person, will not only soon perceive, that all, we have written, is the real Truth, clearly exhibiting both the Theory and Practice of the whole* Hermetic *Art, but also conclude, that these Operations must of necessity have very often pass'd thrô our own hands, from our giving such positive Rules, and infallible Instructions, elucidating all the most obscure and intricate Enigms of the Philosophers, and warning them of all the Accidents, that may happen in the working of our Subject: We are, we say, confident, you neither will, nor can blame us for this: since you will easily discern, that our Design is purely to instruct our* Disciples, *and prevent all the* Well-wishers *to this most noble Art from being impos'd upon, and cheated, by any false pretended Adept: to the end that those, who shall from the Divine Benignity, by the help of these our* Aphorisms, *or otherwise, have receiv'd the blessed knowledg of our first Matter, which is the very same in all our three ways of producing the grand* Elixir, *may thrô these our certain Rules obtain the*

the accomplishment of their Desires.

Having in our Travels fortun'd to meet with some Persons of true Principles in Philosophy and Religion, we could not but embrace them, and instruct them towards its farther Perfection, which cannot be attai'd without the true knowledg of our Celestial Art, by which comprehending all the Mystery of Mysteries, we learn also how to serve God in Faith and Truth. And since we have no Obligation to any living Soul for the knowledg, we possess, having attain'd it all by the only Blessing of Almighty God on our Industry and Expences: being therefore at more liberty than those, who receive such a Favor from us, or some other Adept, *'tis our Determination, whenever we meet with Persons so qualified, always to do the same. Wherefore being at present in* England; *thô we are no Native of this Kingdom, we think it necessary to set forth these our* Aphorisms *in the* English *Tongue, not in the least doubting, but that the Knowing, minding only the Sense, will easily pardon any Impropriety, they may find in our Expressions: and when Providence shall carry us into any other Country, we, having attain'd to some competent knowledg of most* European *Languages, shall again take care to publish them in the Speech of the Place, where we shall be, that we may the sooner obtain the effect of our Desires, which aim at nothing, but the undeceiving of the World by setting down certain and evident Marks, distinguishing the Worthy from the Unworthy, and at the bringing of Men to leave their unne-*

unneceſſary Forms, by inſtructing them in the true way of Serving God, being the only means to render them happy both in this World, and the next.

Apho-

Aphoriſmi Urbigerani,

Or Certain

Rules, clearly demonſtrating the Three Infallible Ways of preparing the Grand Elixir *of the* Philoſophers.

I.

THE *Hermetic* Science conſiſts only in the right knowledg of the firſt Matter of the Philoſophers, which is in the Mineral Kingdom, not yet determin'd by Nature.

II.

An undetermin'd Matter being the beginning of all Metals and Minerals, it

it follows, that, aſſoon as any one ſhall be ſo happy, as to know and conceive it, he ſhall eaſily comprehend alſo their Natures, Qualities, and Properties.

III.

Althô ſome Perſons, poſſeſs'd with fooliſh Notions, dream, that the firſt Matter is to be found only in ſome particular places, at ſuch and ſuch times of the year, and by the Virtue of a Magical Magnet; yet we are moſt certain (according to our Divine Maſter *Hermes*) that, all theſe Suppoſitions being falſe, it is to be found every where, at all times, and only by our Science.

IV.

The *Hermetic* Art conſiſts in the true Manipulation of our undetermin'd Subject, which before it can be brought to the higheſt degree of Perfection, muſt of neceſſity undergo all our Chymical Operations.

V.

V.

Our Chymical Operations are theſe, Amalgamation, Sublimation, Diſſolution, Filtration, Cohobation, Diſtillation, Separation, Reverberation, Imbibition, and Digeſtion.

VI.

When we call all theſe Operations ours, they are not all to be underſtood according to the common Operations of the Sophiſters of Metals, whoſe Induſtry conſiſts only in diſguiſing of Subjects from their Form, and their Nature; but ours are really to transfigure our Subject, yet conſerving its Nature, Quality, and Property.

VII.

This our Subject, after its having paſs'd thrô all thoſe artificial Operations, which always imitate Nature, is call'd the Philoſophers Stone, or the fifth Eſ-

ſence

ſence of Metals, being compounded of the Eſſence of their four Elements.

VIII.

The Metals and Minerals, which Nature has already determin'd, althô they ſhould be retrogradated into running *Mercury*, Water, and Vapor; yet can they by no means be taken for the firſt Matter of the Philoſophers.

IX.

Our true and real Matter is only a Vapor, impregnated with the Metalic Seed, yet undetermin'd, created by God Almighty, generated by the Concurrence and Influence of the *Aſtrums*, contain'd in the Bowels of the Earth, as the Matrix of all created things.

X.

This our Matter is call'd undetermin'd, becauſe, being a *Medium* between a Metal and a Mineral, and being neither of

of them, it has in it power to produce both, according to the Subject, it meets withal.

XI.

Such a Metalic Vapor, congeal'd and nouriſh'd in the Bowels of the Earth, is call'd the *undetermin'd*, and when it enchants the Serpent with the Beauty of its internal and additional Fire, the *determin'd* Green-Dragon of the Philoſophers; and without the true knowledg and right Manipulation of it nothing can be done in our Art.

XII.

This Green-Dragon is the natural Gold of the Philoſophers, exceedingly different from the vulgar, which is corporeal and dead, being come to the period of its Perfection according to Nature, and therefore uncapable of generating, unleſs it be firſt generated it ſelf by our *Mercurial* Water; but ours is ſpiritual, and living, having the generative Facul-

ty

ty in it ſelf, and in its own Nature, and having receiv'd the Maſculine Quality from the Creator of all things.

XIII.

Our Gold is call'd Natural, becauſe it is not to be made by Art, and ſince it is known to none, but the true Diſciples of *Hermes*, who underſtand how to ſeparate it from its original Lump, 'tis call'd alſo Philoſophical; and if God had not been ſo gracious, as to create this firſt *Chaos* to our hand, all our Skill and Art in the Conſtruction of the great Elixir would be in vain.

XIV.

Out of this our Gold, or *undetermin'd* Green-Dragon, without the addition of any other created thing whatſoever, we know how thrô our Univerſal *Menſtruum* to extract all our Elements, or Principles, neceſſary for the performance of our great Work: Which is our firſt way of preparing the Grand Elixir: and ſince

ſince this our firſt *Chaos* is to be had without any Expence, as coſting only the trouble of digging it out of the Mines, This is not unfitly call'd the only way of the Poor.

XV.

The Operations in this our firſt way being in a manner the ſame with thoſe of our ſecond, which is, when we join our *determin'd* Dragon with our Serpent, we ſhall (to avoid Repetitions) in the ſubſequent Aphoriſms give Inſtructions for them both together.

XVI.

Our Serpent, which is alſo contained in the Bowels of the Earth, being of all created things whatſoever the neareſt ſubject of a Feminine Nature to our Dragon, thrô their Copulation ſuch an aſtral and metalic Seed, containing our Elements, is alſo to be brought forth, as can, thô with ſomewhat more

 of

of Expence and Time, perform the whole Myſtery of *Hermes*.

XVII.

Since our Serpent is of all created things the neareſt ſubject of Feminine Nature to our Dragon, ſhe is after her Copulation to be taken for the Baſis of our Philoſophical Work : for out of her Bowels, without the help of any other Metal or Mineral, we muſt draw our Principles or Elements, neceſſary to our Work, being retrogradated by the Univerſal *Menſtruum*.

XVIII.

This Feminine Subject cannot be retrogradated, unleſs to free her from her Impurities, and Heterogeneous Qualities, ſhe is firſt actuated by her Homogeneous ones, that ſhe may be in a better Capacity to receive the ſpiritual Love of our Green Dragon.

XIX.

XIX.

After our Serpent has been bound with her Chain, penetrated with the Blood of our Green-Dragon, and driven nine, or ten times thrô the combuſtible Fire into the elementary Air, if you do not find her to be exceeding furious, and extremely penetrating, 'tis a ſign, that you do not hit our Subject, the notion of the *Homogenea*, or their Proportion.

XX.

If this furious Serpent, after it has been diſſolv'd by the Univerſal *Menſtruum*, filtrated, evaporated, and congeal'd nine or ten times, does not come over in a Cloud, and turn into our Virgin Milk, or Metalic argentin Water, not corroſive at all, and yet inſenſibly, and inviſibly devouring every thing, that comes near it, 'tis plainly to be ſeen, that you err in the Notion of our Univerſal *Menſtruum*.

 XXI.

XXI.

The Serpent, of which I now ſpeak, is our true Water of the Clouds, or the real Eagle and *Mercury* of the Philoſophers, greatly different from the Vulgar, which is corporeal, groſs, dead, and full of Heterogeneous Qualities, and a Subject, faln from its Sphere, like unripe Fruit from the Tree; but ours is ſpiritual, tranſparent, living, reſiding in its own Sphere, like a King on his Throne.

XXII.

Thô the vulgar *Mercury* is ſuch an unripe Fruit, corporeal, and dead; yet if you know how to amalgamate it with our Dragon, and to retrogradate it with the Univerſal *Menſtruum*, you may aſſure your ſelf, that out of this alſo you ſhall be able to prepare a Sophic *Mercury*, with which you ſhall certainly produce the great Elixir, diſcover the Secret of Secrets, unlock the moſt difficult Locks, and command all the Treaſures in the World.

XXIII.

XXIII.

Our *Mercury* is called the *Mercury* of the Philoſophers, becauſe it is a Subject, which is not to be found ready prepar'd to our hand: for it muſt of neceſſity be made by our Philoſophical Preparations, out of the firſt *Chaos*, and althô it is Artificial, yet is it naturally prepar'd, Nature, which is imitated in the Preparation of it, contributing likewiſe thereunto.

XXIV.

Since our Subject cannot be call'd the fiery Serpent of the Philoſophers, nor have the power of overcoming any created thing, before it has receiv'd ſuch Virtue and Quality from our Green-Dragon, and the Univerſal *Menſtruum*, by which it ſelf is firſt overcome, devour'd, and bury'd in their Bowels, out of which being born again, 'tis made capable of the ſame, it follows, that ſuch a Virtue of killing and

 vivi-

vivifying is natural to our Dragon and the Universal *Menstruum*.

XXV.

The Universal *Menstruum* of the Philosophers is that Celestial one, without which nothing can live nor subsist in this World: 'Tis also that noble Champion, which delivers the uncorrupted Virgin, *Andromeda*, who was with a strong Chain fastned to the Rock in the power of the Dragon, of whose spiritual Love having admitted, for fear of being eternally ruin'd and devour'd by him (which could not have been avoided, if this noble Champion had not come to her assistance) She is to be deliver'd of a Child, which will be the Wonder of Wonders, and Prodigy of Nature.

XXVI.

If our Virgin in her Confinement, before she is set at liberty, does not manifest her extreme Beauty with all her internal, divers, delicate natural Colors, won-

wonderfully charming, and very pleasant to the Eye, it signifies, that she has not sufficiently enjoy'd the spiritual Company of the Dragon.

XXVII.

If the Universal *Menstruum* has not totally deliver'd the Virgin from the Claws of the Dragon, it is a sign, either that she was not sufficiently free from her Heterogeneous Qualities, or that she had not receiv'd from the external Heat a sufficient penetrating Quality, or that the Universal *Menstruum* was too weak to perform its Undertaking.

XXVIII.

To know, whether the Amalgamation, Sublimation, Dissolution, Filtration, Coagulation, and Distillation have been Natural and Philosophical, the whole Body of the Serpent must come over spiritual and transparent, leaving only some few and very light Feces at the bottom, which can by no Art be reduc'd either

 into

into a running *Mercury*, or any other kind of metallic Substance.

XXIX.

After all these above-mention'd Operations, and the Separation, if our Serpent, being amalgamated with any Metal, pure or impure, cannot suffer the Fusion, it will be in vain for you to go any farther with it: for you may assure your self, that you do not walk in the true Paths of the *Hermetic* Art.

XXX.

Our Philosophical Distillations consist only in the right Separation of our Spiritual and *Mercurial* Water from all its poisonous oily Substance, which is of no use at all in our Art, and from the *Caput Mortuum*, which is left behind after the first Distillation.

XXXI.

If after the first Distillation an exceedingly corrosive and extremely penetra-

netrating red Oil does not ascend (which as soon as it begins to appear in the Neck of the Retort, the Receiver must be changed) it signifies, that the Distillation has not been rightly perform'd, and by Consequence, that the internal Fire of our metalic vaporous Water, being burnt up, and corroded by its poisonous Vapor, and the outward Fire, is still mixt with it, and with the *Caput Mortuum*.

XXXII.

In case you should commit so great an Error in the performance of this first Distillation, althô it will never be in your power to prepare the *Mercury Duplex* of the Philosophers, unless you should begin the whole Work again from the very Beginning; yet, if you have any farther Skill in our Art, you may easily prepare our *Mercury simplex*, with which you will effect great and miraculous things.

XXXIII.

This blood red Oil with its only Fumes penetrates every Part and Atom of all Metals

Metals and Minerals, and principally of Gold, out of which Diſſolution one may eaſily extract the right Tincture or Eſſence with highly rectify'd Spirit of Wine, and bring it over the Alembic with it: which is indeed a great Medicine for humane Bodies.

XXXIV.

A deep blood-red Tincture of excellent Virtue is to be extracted alſo out of the above-mention'd *Caput Mortuum*, accidentally and unfortunately intermixt with the internal Sulphur of our *Mercurial* Water, and with the red Oil, with highly rectify'd Spirit of Wine: with which after it has been evaporated to a Powder, imbib'd, and Philoſophically digeſted, you may aſſure your ſelf of having the Medicine of Medicines, next to the great Elixir, by which you may imperceptibly and quickly cure all ſorts of Diſtempers, to the great Admiration of all *Galeniſts*, and to the Aſtoniſhment of all Vulgar Chymiſts.

XXXV.

XXXV.

The moſt part of the Philoſophers, whilſt their Intention was to go farther to the nobleſt Perfection of our Celeſtial Art, either employ'd this red Oil, brought to a Potability, for internal Medicines, or to external Diſeaſes without any farther Preparation of it, till they had obtain'd the great Elixir.

XXXVI.

If the *Caput Mortuum* has not the Magnetic Quality in attracting the *Spiritus Mundi* into it ſelf from the *Aſtrums*, it is a ſign, that at the end of the Diſtillation of the red Oil the outward fire was ſo violent, as quite to burn up the Magnet, which is contain'd in the firſt Feces of our *Mercurial* Water.

XXXVII.

After the firſt Diſtillation, if the leaſt Part of the Virgin *Mercurial* Water can by

by any Art whatſoever be brought to running *Mercury*, or any other kind of a Metalic Subſtance, it is an evident ſign, that either the Subject, or its Preparation and Reduction into Water, has not been real, natural, or Philoſophical.

XXXVIII.

The above-mention'd *Spiritus Mundi*, althô of no uſe at all in this our great Work, is yet a great *Menſtruum* in extracting of Tinctures out of Metals, Minerals, Animals, and Vegetables, and in performing great things in the Art, volatilizing all fixt Bodies, and principally Gold.

XXXIX.

A great many Pretenders to the true *Hermetic* Knowledg prepare *Menſtruums*, to diſſolve common *Mercury*, and to turn it into Water ſeveral manner of ways, and by ſeveral additions of Salts, Sulphurs, Metals, and Minerals; but, ſince all thoſe Preparations are ſophiſtical, any one,

one, expert in our Art, will be able to reduce it to its running Quality agian.

XL.

The Quality of our *Mercurial* Water being to volatilize all fixt Bodies, and to fix all thoſe, that are volatil, fixing it ſelf with thoſe, that are fixt, according to the Proportion of it, diſſolving its own Body, it unites inſeparably with it, conſerving always its own Qualities and Properties, and receives no Augmentation from any other created thing, but only from its crude Body.

XLI.

Our *Mercurial* Water has ſuch a ſympathy with the *Aſtrums*, that, if it is not kept very cloſe, and *Hermetically* ſeal'd, it will in a very ſhort time, like a wing'd Serpent, fly away in a wonderful manner to its own Sphere, carrying along with it all the Elements and Principles of Metals, and not leaving ſo much as one ſingle drop, or the leaſt remainder, behind.

XLII.

XLII.

Several Pretenders to the Magical Science prepare Magical Magnets, to draw from the Air, and (as they pretend) from the *Astrums* such *Menstruums*, as they think necessary for the Production of the Great Elixir; but their Magnets being compounded of several determinate things, althô their *Menstruums* are great Dissolvents, yet we do on assured knowledg affirm, that they can never perform any real Experiment in our Art.

XLIII.

Some are of Opinion, that, unless the Operator is Master in the Magical Science, and fundamentally understands all its Experiments, he will never be able by any other Art whatsoever to bring forth any such things, as can produce the Universal Elixir. Now, althô we do not deny, that the Magical Knowledg is requir'd to attain to the highest degree of Perfection in all Sciences, yet we are most certain, that

that it is not at all necessary to the Formation of the Grand Elixir upon Animals, Metals, Precious Stones, and Vegetables.

XLIV.

Our Virgin Milk, or Metallic Water, being brought to a perfect Spirituality, and excellent Diaphanity, is call'd the true *Chaos* of the Philosophers: for out of that alone, without any addition of any created, or artificially prepar'd thing, we are to prepare and separate all the Elements, which are requir'd to the Formation of our Philosophical Microcosm.

XLV.

To understand aright, how out of this our *Chaos* we are to form our Philosophical Microcosm, we must first of necessity rightly comprehend the great Mystery and Proceeding in the Creation of the Macrocosm: it being extremely necessary to imitate and use the very same Method in the Creation of our little one,

one, that the Creator of all things has us'd in the Formation of the great one.

XLVI.

When our *Chaos* or Celeſtial Water has purify'd it ſelf from its own groſs and palpable Body, it is call'd the Heaven of the Philoſophers, and the palpable Body the Earth, which is void, empty, and dark: And if our Divine Spirit, which is carry'd upon the Face of the Waters, did not bring forth out of the palpable Body that pretious Metalic Seed, we ſhould never be able by any Art whatſoever to go on any farther with the perfect Creation of our Microcoſm according to our Intent.

XLVII.

This Heaven of the Philoſophers, after it has ſeparated it ſelf from the Earth, containing our Philoſophical Seed, and the Magnet of our Salt of Nature, and from the ſuperfluous Waters, is call'd the *Mercury ſimplex* of the wiſe man: for who-

whoſoever attains it, at the ſame time attains alſo the Knowledg and Power of retrogradating Metals, Minerals, *&c.* ſo as to reduce them to their firſt Being, to perfect imperfect Bodies, and to viviſie dead ones, conſerving always its own Property and Quality to it ſelf, and to produce the Great Elixir according to the uſual way of the Philoſophers.

XLVIII.

After we have ſeparated the Water from the Waters, by which I mean the *Mercurial* Celeſtial Water from the ſuperfluous Water, which is the Flegm; by the Bleſſing of God and the Infuſion of our holy Spirit, we do not in the leaſt doubt, but we ſhall be able to bring forth out of our Earth ſuch Fruits and Subjects, with which we ſhall certainly perform the whole Creation, carrying our Work to the higheſt Degree of Perfection.

XLIX.

Our *Mercurial* Water being of the ſame Brightneſs with the Heavens, and

 our

our palpable groſs Body, which did ſeparate it ſelf from our Celeſtial Water, having the ſame Properties and Quality with the Earth, none, but Ignorants, will deny them to be the right Heaven and true Earth of the Philoſophers.

L.

If, after the Separation of the Spirit from the ſuperfluous Waters, the World, in which it is contain'd, does not appear mighty clear, and full of light, and of the ſame brightneſs with our Celeſtial Water, it is a ſign, that the Separation is not fully perform'd, the Spirit being ſtill intermixt with the Waters.

LI.

If in the ſpace of nine or ten Weeks, or two Philoſophical Months at longeſt, our *Mercurial* Water has not done ſeparating it ſelf from all its own Earth, containing the Metallic Seed, it is an evident ſign, that you have either err'd in the working of it, or that its Digeſtion, having

ing been too violent, has confounded and burnt up the principal Subject of the Creation.

LII.

This Philoſophic Earth, containing our principal Subject, after it has been ſeparated from all the Waters, is very gently to be dry'd by ſome external Heat, to free it from its extraneous Humidity, that it may be in a proper Capacity to receive the Celeſtial Moiſture of our Argentin Water, to which it unites its moſt noble Fruits, with which our Philoſophical Microcoſm is generated, nouriſh'd, and ſaturated.

LIII.

If the Earth, after it has been reverberated, humected with our Celeſtial Moiſture, does not preſently enrich our Air with the divine expected Fruits, you muſt certainly believe, that in the drying of it the external Heat has been ſo violent, as to burn up the internal Heat

 and

and Nature of the Earth, and conſequently ſpoil your Undertaking as to the performance of the whole Myſtery of the Creation, according to the nobleſt, richeſt, ſhorteſt, moſt natural, and ſecreteſt ways of the Philoſophers.

LIV.

In caſe the Earth ſhould be totally deſtroy'd by the violent external Heat, althô it is moſt certain, you cannot carry on our noble Creation any farther with it; yet if you know how to amalgamate our *Mercury ſimplex* with your common Gold, which is diſſolved, vivify'd, and renew'd by it, you may be ſure of effecting the Great Elixir, althô neither ſo quick, ſo natural, nor ſo rich, as you might have done without it. And this is our third way.

LV.

The Amalgamation of our *Mercury ſimplex* with common Gold conſiſts only in the right Proportion, and in the indiſſoluble

ſoluble Union of both, which is done without any external Heat in a very ſhort time, without which exact Proportion and right Union nothing of any Moment is to be expected from their Marriage.

LVI.

Know then, that this right Proportion is ten parts of our *Mercury ſimplex* to one of your fineſt common Gold in filings, which is diſſolved in it, like Ice in common Water, after an imperceptible manner, and as ſoon as the Diſſolution is over, the Coagulation and Putrefaction preſently follow, which Effects if you find not, 'tis a ſign, that the *Mercury* exceeds its due Proportion. Now when your Gold has been thus well amalgamated, united, putrify'd, and inſeparably digeſted with our *Mercury ſimplex*, you will then have only our Philoſophical Sulphur, in which time one might eaſily have perform'd the whole Work, working without common Gold.

LVII.

Althô our *Mercury ſimplex* is exceedingly ſpiritual and volatil, yet ſince it is the right Agent, digeſting the Seed or Eſſence of all Metals and Minerals, it will, thô undigeſted, naturally adhere to any of them, althô corporeal, that ſhall come near it, and will never leave it, unleſs it be forc'd away by the Teſt, thô kept in a great Fuſion for many hours.

LVIII.

This *Mercury ſimplex*, which before its retrogradation was of a Feminine Nature, and before it left all its own Earth, was *Hermaphroditic*, being powerful in both Sexes, is now become of a Feminine Quality again, and althô it has loſt the Maſculine viſible Fire, yet it has conſerv'd its own, which is inviſible to us, and with which it performs viſible Operations in digeſting of imperfect Metals, after its Determination with any of them.

LIX.

LIX.

If this our *Mercury* (the Proportion rightly obſerv'd) ſhould be amalgamated with any imperfect Metal, being firſt determin'd with a fixt one, it will regenerate and perfect the ſame, not loſing the leaſt Particle of its Virtue or Quantity: Which Metal after the digeſtion of a Philoſophical Month will (as moſt Philoſophers teach) be able to reſiſt all manner of Tryals, and will be far better than any Natural one.

LX.

The Determination of our *Mercury ſimplex* with any of the fixt Bodies is to be done by diſſolving a ſmall quantity of Filings of red or white according to the Color and Quality of the Metal, that you deſire to meliorate, and if you do not err in the Separation and Union of the Subjects, you may aſſure your ſelf of obtaining your deſire after a Philoſophical Digeſtion.

 LXI.

LXI.

To examine aright, whether the *Mercury ſimplex* is rightly prepar'd, or come to its Perfection, one only Drop, put upon a red-hot Plate of Copper, muſt whiten it through and through, and muſt not part with it, althô brought into a great Fuſion: Which, if you find, it does not, it will be a plain Demonſtration, that either your *Mercury* is not well prepared, or that it has not yet done ſeparating it ſelf from its own Earth.

LXII.

If your *Mercury ſimplex*, put upon its own dry'd Earth, does not preſently unite with the Eſſence of Metals, appearing deeper than any Blood, and ſhining brighter than any Fire, which is a mark of the Reception of its own internal Fire, and that the Eagle has ſuckt the Blood of our Red-Lion, it is an evident ſign, that you have err'd in the Manipulation of the Earth.

LXIII.

LXIII.

This *Mercury*, thus impregnated with its Eſſence, or Sulphur of Metals, is call'd the *Mercury duplex* of the Philoſophers, which is of a far greater Quality, and Virtue than the *ſimplex*, with whoſe Imbibitions in the Salt of Nature, after its being ſaturated with the *ſimplex*, the whole Myſtery of the Creation of the Philoſophical Microcoſm is maintain'd and perfected.

LXIV.

To know, whether your *Mercury duplex* is Philoſophically prepar'd, and ſufficiently impregnated with its own internal Natural Fire, put one ſingle Drop of it upon a red-hot Plate of fine Silver: and if the Silver is not by this Drop penetrated through and through with a deep-red Tincture, enduring the greateſt fire of Fuſion, it will ſignifie, that you either fail in the Preparation of it, or that you have not given

it

it time enough to receive a full Saturation out of its own Earth.

LXV.

This deep-red Tincture, extracted out of our Philosophical Earth, is call'd our Sulphur, our undigested, essentificated Gold, our internal elementary Fire, and our Red-Lion: for without its Help and Concurrence our Philosophical World cannot be nourish'd, digested, or accomplish'd, being the right Ground, and true Essence of the whole work of our Creation.

LXVI.

When the Earth has lost its Soul, the remainder of it is the true Magnet, attracting the Salt of Nature from the combustible Fire after a violent Calcination for several hours: which Salt, after its Purification and Clarification, is call'd the clarify'd Earth or Salt of the Philosophers, which, uniting it self with our single and double *Mercury*, after their Digestion, is call'd by our Master *Hermes* the Universal Spirit earthify'd. LXVII.

LXVII.

The Extraction, Purification, and Clarification of our Earth or Salt of Nature is to be perform'd by our *Mercury simplex*: which, being put upon the reverberated Earth, will presently draw it to it self, and unite it self with it, yet separable by gentle Distillation, after which the clarify'd Salt of the Philosophers is at hand.

LXVIII.

Althô we use our *Mercury simplex* in the Extraction of its own Soul out of its Body, and for the Clarification of the later; yet, since it is a philosophical and perpetual *Menstruum*, it loses nothing of its connatural Prerogatives, nor does in the least diminish in Quantity, being our true *Alkahest*, as *Paracelsus* is pleas'd to call it.

LXIX.

Those three Principles, or Elements of our *Chaos*, perfectly separated from their

their Impurities, and brought to their highest Perfection, are rightly call'd the three *Herculean* Works: for after the Preparation of them all the Labor, Trouble, and Danger will be past.

LXX.

Some foolish Operators pretend, that our Great Elixir is to be prepar'd in a very easie manner, and without any trouble at all, to whom we will with our Master *Hermes* briefly answer, That such Impostors neither know our Matter, nor the right Preparation of it. Yet we do not deny, but any Healthy Person, of what Age soever he may be, may undergo all our *Herculean* Labors, necessary to the Performance of it.

LXXI.

These our Operations are therefore call'd *Herculean* in respect to the rest of the Work, which is exceeding easie, and without the least Trouble or Danger, being for that reason call'd Childrens

drens Play, because a Child or a Woman, that has any Sense, may easily work it, and bring it to the highest Perfection, according to the Saying of all true Philosophers.

LXXII.

Althô all those above-mention'd Operations are, according to the common Opinion of the Philosophers, esteem'd difficult, and dangerous; yet we can upon our Conscience assure you, that we have our self alone without the help of any Creature living prepar'd them all on a common Kitchin Fire, as is very well known to several Coadepts, our Friends, who could not but admire and approve of our Industry.

LXXIII.

No true Adept or perfect Artist can deny, but that the whole Work of the Great Elixir may from the very beginning to the end be perform'd on one only Furnace, in one only sort of Vessel, and

and by one only Person alone, at a very small Charge.

LXXIV.

Some Impostors would perswade the Vulgar, that Gold, Silver, and many other Ingredients are requir'd to the making of the Grand Elixir according to our noblest ways: which the Doctrines of all the Philosophers, and our own infallible Rules clearly shew to be false: for 'tis most certain, that we neither use any of their Ingredients, nor yet any Silver, or Gold, (unless, as we have mention'd, in our third way) till we come to the Fermentation of our Elixirs.

LXXV.

We do with all true Philosophers assure you, that all things, necessary for our Philosophical Work, besides the Fewel, Vessels, and some few Instruments, belonging to the Furnace, are to be purchas'd for less than the Expence of

of one single Guinea, and that every where, and at all times of the year.

LXXVI.

Since neither Gold nor Silver is to be us'd at all in the Formation and Cibation of our Philosophical Work, it follows, that the old and common saying of some Authors, viz. *That without working with Gold 'tis an impossible thing to make Gold*, proves to be only a false Notion of Men, who understood not our Art.

LXXVII.

When our *Herculean* Works are brought to Perfection, which is, when our three Principles, or Elements are prepar'd, purify'd and perfected, unless the Philosophical and unseparable Union of them is exactly perform'd, the Great Mystery of our Creation is not to be expected.

LXXVIII.

LXXVIII.

Our Principles or Elements being brought to a perfect and unſeparable Union and Digeſtion, it is call'd the Triple *Mercury* of the Philoſophers, which being finiſh'd, the whole Creation and Formation of our work is crown'd.

LXXIX.

All our Work of the Creation from its very Beginning to its perfect End may, on our certain knowledg, be perfected in leſs than nine Months by any skilful and careful Artiſt, that follows our Rules, unleſs ſome Accident ſhould happen in the Preparation of our *Herculean* Works: which to prevent, we wrought them our ſelf in an earthen Veſſel, which we count far better and ſurer than any Glaſs, and which is moſt agreeable to the Practice of the moſt ancient Philoſophers.

LXXX.

LXXX.

Before you come to the Union of your Elements, your clarify'd Earth is before all things to be digeſted in a moderate and continual Heat of Aſhes, to free it from any unnatural Moiſture, that it might have attracted after its Purification, to be in a fit Capacity to receive your *Mercury ſimplex*, by which it is to be nouriſh'd in its Infancy.

LXXXI.

If your clarify'd Earth, after it has been digeſted the ſpace of a whole Month, does not appear exceeding dry, ſubtil, and frangible, it will ſignifie, that you have fail'd in the Purification or Clarification of it, or that the external Moiſture, it had attracted, is not yet parted from it.

LXXXII.

Take great Care, that you do not begin your Imbibitions of your Earth, before you find it to be very well purify'd, clarify'd, dry'd, and brought to be very ſubtil, and extremely frangible: for it would be a great Detriment as well to your Work, as to your *Mercury*; and, althô it ſhould not ſpoil your Work, yet it would be to you a great loſs of Time.

LXXXIII.

After our clarify'd Earth has been brought to a perfect Purity, Dryneſs, and Frangibility, it is to be imbib'd with the eighth part of our *Mercury ſimplex*, or Virgins Milk, which will in a very ſhort time be ſoak'd into it, as into a Sponge, which ſhews the hungry State of our Infant, and then the Fire is

is to be continu'd, till the Infant is hungry again.

LXXXIV.

If in the ſpace of two or three days, or four, at the fartheſt, the Infant does not ſhew it ſelf to be extreme hungry by becoming very dry and frangible again, it will be an evident ſign, that you have overcome it by your exceſſive feeding of it.

LXXXV.

Great care is to be taken alſo in the feeding of the noble Infant: for if you do not well obſerve all our infallible Rules, you will never be able to bring it to a perfect Maturity: for in the Notion and Proportion of our Imbibitions, and the Management of them, the proſpe-

rous and unfailable End of our Work is to be expected.

LXXXVI.

'Tis always to be obſerv'd, that the Fire be very moderate, as long as you are making your Imbibitions, for fear of forcing any part of your *Mercury* to leave the Earth: for as a moderate Heat makes the Union between the Soul and the Body, and perfects all the Work: ſo on the contrary a too violent Heat diſunites and deſtroys all.

LXXXVII.

The Infant being dry, the Imbibition is to be repeated again, and this Method is to be us'd, until the Matter has receiv'd its weight of the *Mercury*: at which time if you do not find it to flow like

like Wax, and be whiter then any Snow, and very fixt, you muſt proceed with your Imbibitions, until you perceive the ſame.

LXXXVIII.

The Imbibitions are not to be made any oftner, than once every three or four days, in which time you will find your Matter, having ſoak'd up all your *Mercury*, to be in great want of Food, which muſt be ſupply'd, until it be ſaturated: the Mark of which will be, when it flows like Wax again.

LXXXIX.

Your Matter being brought to a perfect Fluxibility, uncomparable Whiteneſs, and unalterable Fixedneſs, know then, that you have perfectioned the

 white

white Elixir, which, being fermented with fine Silver in Filings, will be in a Capacity to transmute all inferior Metals into the finest Silver in the World.

XC.

Before the white Elixir is fermented with common Silver, you may multiply it, as well in Virtue, as in Quantity, by the Continuation of Imbibitions with the *Mercury simplex*, by which it may by Degrees be brought *ad Infinitum* in its Virtue.

XCI.

The white Elixir being brought to its Degree of Maturity, desiring to go on to its highest Degree of Perfection, instead of fermenting it with Silver, it must be cibated with its own Flesh and Blood,

Blood, which is the double *Mercury*, by which being nourish'd, multiply'd in Quality and Quantity, and digested, the whole Work is accomplish'd.

XCII.

As soon as the first Imbibition is made, you will see a great Alteration in your Vessel: for there will be nothing seen but a Cloud, filling the whole space of the Vessel, the fixt being in controversie with the Volatil, and the Volatil with the fixt. The Volatil is Conqueror at the beginning, but at last by its own internal Fire, conjoyn'd with the external, both are united, and fixt inseparably together.

XCIII.

It is to be obſerved, that the Glaſs Veſſel, which muſt be oval, with a Neck half a foot long, and very ſtrong, be of a fit bigneſs, and of ſuch Capacity, that your Matter, when it is put into the Veſſel, may take up only the third part of it, leaving the other two vacant: for, if it ſhould be too big, it would be a great hinderance in performing the Work, and if too little, it would break into a thouſand pieces.

XCIV.

After you have cibated the noble Elixir with your double *Mercury*, before it can come to its perfect Fixedneſs, it muſt of neceſſity wander thrô all

all the States and Colors of Nature, by which we are to judg its Being and Temperament.

XCV.

The conſtant and eſſential Colors, that appear in the Digeſtion of the Matter, and before it comes to a Perfection, are three, *viz.* Black, which ſignifies the Putrefaction and Conjunction of the Elements; White, which demonſtrates its Purification; and Red, which denotes its Maturation. The reſt of the Colors, that appear and diſappear in the Progreſs of the Work, are only accidental, and unconſtant.

XCVI.

By every Cibation of its own Fleſh and Blood, Regeneration of its Colors, and Digeſtion, the Infant will grow ſtronger and ſtronger, that at laſt being fully

fully ſaturated and digeſted, it is call'd the Great Elixir of the Philoſophers, with which you will be able to perform, Wonders in all the Regions, as well Animal, as Mineral, and Vegetable.

XCVII.

When your Elixir is brought to a Fluxibility, and a perfect Fixedneſs, if you deſire to make a Medicine upon Metals, you muſt determinate or ferment it with common Gold in Filings, in which Determination it will vitrify, and then you will have an incomparable Medicine, capable to tranſmute all imperfect Metals into the pureſt Gold, according to the Doctrine of all the Philoſophers, thô our ſelf never deſign'd any thing, but an univerſal Remedy for the Cure of all curable Diſeaſes, incident to Human Bodies, as is well known to our Friends, who have enjoy'd the Benefit of theſe our Labors.

XCVIII.

XCVIII.

It is to be obſerv'd in the Fermentation, that the Elixir exceed not the Ferment in Quantity, otherwiſe the Sponſal Ligament of it cannot be actually perform'd, and when the Ferment is predominant over the Elixir, all will be preſently turn'd into duſt.

XCIX.

The beſt Method of Fermentation is to take one part of the Elixir, and put it into the midſt of ten parts of Gold in Filings, caſt thrô Antimony, to free it from all its Impurities, and to keep it in a circulary Fire for the ſpace of ſix Hours, ſo increaſing the Fire by Degrees, that the two laſt hours it be in a good Fuſion, and when cold, you will find all your Matter exceeding frangible, and of the Color of the Granate-Stone.

C.

C.

Common *Mercury*, amalgamated with Lead, is counted the moſt proper Subject for making Projection, which being in Fuſion, your fermented Matter being divided into three parts, one part of it roll'd, in Wax, is to be flung upon the Amalgam: then preſently cover the Crucible, and continue the Fire, until you hear the Noiſe of the Separation and Union: then the ſecond and third part, as before, and being kept for two hours in a continual Fire of Fuſion, let it cool by it ſelf.

CI.

Whoever ſhall preſume to prepare the Great Elixir according to our moſt Secret Ways without following and obſerving all theſe our infallible Rules, will certainly find himſelf mightily mi-

ſtaken at laſt, having after a great deal of Trouble, Charges, and Pains, reap'd nothing but Diſcontent; and on the contrary they, that ſhall walk in our true and infallible Paths, ſhall with very little Trouble and Expences attain to their deſired End, which we cordially wiſh to all thoſe, who are ſincere well-wiſhers to the *Hermetic* Philoſophy.

FINIS.

Circulatum minus Urbigeranum,

OR THE

PHILOSOPHICAL ELIXIR

OF

VEGETABLES,

WITH

The Three certain Ways of Preparing it, fully and clearly set forth in One and Thirty

APHORISMS

By **Baro Urbigerus**
A Servant of God in the Kingdom of Nature.

Experto Crede.

LONDON,

Printed for *Henry Faithorne*, at the Rose in St. *Paul's* Church-yard, 1690.

TO ALL

TRUE LOVERS

OF THE

HERMETIC PHILOSOPHY.

HAving *in our Precedent* Aphorisms *clearly deliver'd such infallible Rules and Instructions, as are necessary for producing our Grand* Elixir, *or* Circulatum majus, *the only real Secret of the true* Adepts, *commanding in all the King-*

doms of Nature, which will, we question not, be no less pleasing to all other lovers of Sciences, than to our Disciples; and being farther inclin'd fully to inform them, how to preserve themselves and others in perfect Health by obviating any Distemper, that may otherwise overcome them, before they can attain to the Accomplishment of their Desires: We have thought it convenient to impart likewise to them our three several ways of making our Vegetable Elixir, *or* Circulatum minus, *which may be prepar'd, and brought to its*

its utmost Perfection in the space of a Philosophical Month by any skilful Artist, who shall comprehend and follow our certain Directions, laid down in these our subsequent Aphorisms, *where the whole Work is so evidently demonstrated, that none, who is ever so little vers'd in* Chymistry, *can be liable to mistake. Nor do we any way doubt, but all those, who shall with a sincere and upright Intention peruse these our plainly-written* Aphorisms, *will find themselves oblig'd to bless Almighty God for his infinite Mer-*

cy in having inſpir'd us to open their Eyes, that they may ſee, what is requiſite for their preſent Health, and future Happineſs, both which we heartily wiſh to every one, who, as becomes a true Philoſopher, unfeignedly loves God and his Neighbor.

Circu-

Circulatum minus Urbigeranum,

OR THE

PHILOSOPHICAL ELIXIR

OF

VEGETABLES,

WITH

The Three certain Ways of Preparing it.

I.

OUR *Circulatum minus* is only a ſpecificated *Elixir*, belonging to the Vegetable Kingdom, by which without any Fire, or farther Preparation of the

Vegetables, we can in a Moment extract their true Essence, containing their Virtue, Quality, and Property: which is a great *Chymical* Curiosity, performing Wonders in the Practice of Physick, and in demonstrating some Works of Nature.

II.

We call it *Circulatum*, because, thô never so often us'd in any Extraction, or *Chymical* Experiment whatever, it loses nothing of its Quality, or Property: which is a Prerogative, pertaining to the Universal *Elixir*, call'd also the *Circulatum majus*, because it commands in all the three Kingdoms of Nature; whilst this, being restrain'd to one only Kingdom, is for that reason stil'd *Minus*.

III.

III.

Out of *Dianas* undetermin'd Tears, when *Apollo* has appear'd, after the Separation of the three Elements, Determination, Digestion, and glorious Resurrection, we can, without the Addition of any other created thing, prepare this our determin'd *Elixir*: Which is the first, noblest, and secretest way of the Philosophers.

IV.

The Determination of our *Dianas* Tears consists only in their perfect and indissoluble Union with the fixt Vegetable Earth, philosophically prepar'd, purify'd, and spiritualiz'd: for the love of which they are forc'd to leave their first universal undetermin'd

min'd Property, and be cloath'd with a determin'd particular one, which is requir'd to this our *Circulatum minus.*

V.

Our ſecond way of preparing this our Vegetable *Elixir* is by a right Manipulation of a Plant of the nobleſt Degree, ſtanding by it ſelf, or ſupported by others: after the Preparation of which, and its Putrefaction, Reduction into an Oil, Separation of the three Principles, with their Purification, Union, and Spiritualization, the whole is to be turn'd into a ſpiritual ever-living Fountain, renewing every Plant, that ſhall be plung'd in it.

VI.

The third and common way is only a Conjunction of a fixt Vegetable Salt with its own volatil ſulphureous Spirit, both to be found ready prepar'd by any vulgar *Chymiſt*, and ſince in their Preparation the pureſt Sulphur, containing the Soul, has ſuffer'd ſome Detriment by their not being philoſophically manipulated, they cannot be inſeparably join'd without a ſulphureous *Medium*, by which the Soul being ſtrengthned, the Body and Spirit are alſo thrô it made capable of a perfect Union.

VII.

The proper *Medium*, requiſite for the indiſſoluble Union of theſe

two Subjects, is only a sulphureous and bituminous Matter, issuing out of a Plant, living or dead, which is to be found in several parts of the World, and is known to all manner of Men, (the *Copavian* we find to be the best, and after that the *Italian*,) by which, after it has been separated from its feculent parts thrô our Universal *Menstruum*, all the Pores and Atoms of the fixt Vegetable Salt, which is extremely fortified by it, being dilated, it is made capable of receiving its own Spirit, and uniting it self with it.

VIII.

To fortify the Sulphur, and open the Pores of the Salt, no other Method is to be us'd, but to imbibe the same with the bituminous Matter in a

a moderate digestive Heat, as if one would hatch Chickens, and as the Salt grows dry, the Imbibitions are to be repeated, until you find it so fully saturated, that it refuses to imbibe any more of the Matter.

IX.

In the Course of Imbibitions the whole Mass is at least nine or ten times a day to be stirr'd with a *Spatula*, or some other Instrument of dry Wood, by which reiterated Motion, the bituminous Matter receives a better ingress into the Body, and perfects its Operation the sooner.

X.

Great Care is to be taken, that in the performance of the Imbibitions,

ons, no kind of Soil or Duſt fall into your Matter, for the prevention of which your Veſſel may be kept cover'd with a Paper, prickt full of holes, or any other ſuitable Covering, and that nothing come near it, which has its own internal Sulphur: for the Pores of the Salt being very much dilated and open'd, it may eaſily determine it ſelf to any other Subject, and ſo ſpoil your Undertaking.

XI.

If in three, or four Weeks time at fartheſt, your fixt Vegetable Salt does not manifeſt its full Saturation, 'twill certainly be in vain for you to go any farther with it: for you may aſſure your ſelf, that you either err in the Notion of the Salt or of the real ſulphureous *Medium*, or in the Management of the Imbibitions.

XII.

XII.

When your Imbibitions are fully perform'd, your Salt will then be in a convenient readineſs to receive its own Spirit, by which it is made volatil, ſpiritual, tranſparent, and wonderfully penetrating, entring of a ſudden into the Pores and Particles of every Vegetable, and ſeparating in a moment their true Eſſence or Elements.

XIII.

Althô the Salt is fully prepar'd for the Reception of its own Spirit, yet unleſs you well obſerve the right Proportion of them (which is, that the volatil always predominate over the fixt) you will never be able to make

make any perfect Union between these two Subjects, contrary in Quality, thô not in Nature.

XIV.

Before you begin your Destillations and Cohobations, after the Addition of the Vegetable Spirit to its own Salt, a Putrefaction of eight or ten days is to precede, during which time, the sulphureous Spirit, strengthned by the bituminous Matter, and finding its Salt fit for Conjunction with it, has the power to enter into its Pores, to facilitate its Volatilization, and Union.

XV.

If after six or seven Destillations and Cohobations of the destill'd upon

upon the Remainder, you do not find your Spirit to be extremely sharp, and the Remainder in the bottom altogether insipid, it will be an evident Sign, that you fail in the true knowledge of the Vegetable Spirit, which, being exceeding volatil, has in its Nature power to volatilize its own Body, and unite it self inseparably with it, finding it capable of its Reception.

XVI.

It is to be observ'd, that in the Progress of your Destillations the sulphureous *Medium* do not in the least ascend: for as it is a real *Medium*, concurring to unite the Body with the Spirit, before the Spiritualization of the Body, and without the Concurrence of which no perfect Union

 of

of these two Subjects is to be expected; so on the contrary in the Progress of the Work its Concurrence would be highly disadvantageous to to them both, and totally subvert your Operation.

XVII.

The ascending of the sulphureous *Medium*, when the Spirit begins to carry over its own Body, to unite it self inseparably with it, evidently and certainly signifies, that you do not regulate your Fire, as you should, and that, instead of giving a gentle vaporous Heat to facilitate the Union, you give a violent one to destroy it.

XVIII.

XVIII.

When your Salt is brought to its perfect Spiritualization, and real Union with its own volatil Spirit, then you will have in your power your *Circulatum minus*, or Vegetable *Elixir*, and *Menstruum*, with which you will be able to perform wonders in the Vegetable Kingdom, separating in a moment not only their Principles or Elements, but also at one and the same Operation the Pure from the Impure.

XIX.

If into this your Vegetable *Elixir* you put any green Vegetable, shred in pieces, it will in less than half a quarter of an hour without any external Heat putrify, and precipitate

it ſelf into the bottom quite dead, (which is nothing but the curſed Excremental Earth) and on the Top will ſwim a yellow Oil, containing the Salt and Sulphur, and the *Elixir* will be of the Color of the Plant, comprehending its Vegetable Spirit: which if it does not, 'tis a ſign, that your Operations have not been Philoſophical.

XX.

One only drop of this yellowiſh Oil, given in Diſtempers according to the Virtue and Quality, attributed to the Plant, every Morning and Evening in a Glaſs of Wine, or any other convenient Vehicle, will infallibly and inſenſibly cure thoſe Diſtempers, and corroborate the vital Spirits, if conſtantly taken to purify

purify the Blood in ſickly and infectious Times.

XXI.

If you put Coral into this *Menſtruum*, you will ſee an admirable Experiment: for althô its Pores are compacter, than in any other Vegetable; yet it will on a ſudden tranſmit its internal Spirit into the *Menſtruum*, and ſending its Soul and Body, like a blood-red Oil to the Top, will at laſt fall to the Bottom like a grayiſh Excrement.

XXII.

If Myrrh, Aloes, and Saffron, of each an equal Quantity, are put into this *Menſtruum*, the trueſt *Elixir Proprietatis* (as *Paracelſus* terms it) which is a moſt excellent Cordial, and

 almoſt

almoſt of as great Efficacy and Virtue, as the Univerſal *Elixir* it ſelf, in curing all curable Diſtempers, will preſently ſwim on the Top, and its *Caput Mortuum* will ſeparate it ſelf into the Bottom.

XXIII.

This Vegetable *Menſtruum* diſſolves not only all ſorts of Gums, or any other kind of Subſtance in the Vegetable Kingdom, but alſo all ſorts of Oils and Balſams, coming out of Trees, ſeparating their true Eſſence, by which you may perform wonderful things both upon living Bodies, and dead ones, the laſt of which it preſerves for ever without opening or any farther Preparation of them.

XXIV.

XXIV.

Thô this *Menſtruum* is only ſpecificated upon Vegetables, it will nevertheleſs in a moment draw the Tincture out of Metals and Minerals; but it will not ſeparate all their Principles, not being the appropriated *Menſtruum* for ſuch Operations; and thô ſuch Sulphurs are highly balſamic for the Lungs and Spleen, yet ſince our *Elixir Proprietatis* far exceeds thoſe præternatural Preparations, we only give this as a curious Chymical Experiment.

XXV.

Since this Vegetable *Menſtruum* is eternal, you muſt obſerve, that you loſe nothing of its Quantity or Quality

lity in ſeparating of it from the Oil, and Spirit of the Vegetable, which is done by a gentle Deſtillation in *Balneo vaporoſo*, the Veſſel being very well luted and dry'd before. The *Menſtruum*, coming over with the Flegm of the Vegetable, from which it is by a Deſtillation in *Balneo* to be ſeparated for farther uſes, leaves the Oil at the Bottom, united with its own Spirit, which will eaſily go over in any common Heat, not leaving any thing behind it: which is a Mark of its Spiritualization, Purification, and Regeneration, that it has receiv'd from the *Menſtruum*.

XXVI.

Out of this Oil or Eſſence of your Vegetable ſo prepar'd, or by any other Philoſophical way, (as we

we have mention'd in our ſecond Manner of making this our *Elixir*) if you know how to putrify it naturally without any Fire, and to ſeparate all our Principles out of it, purifying and uniting them inſeparably together, being all made ſpiritual and tranſparent, you will then have out of this ſecond Regeneration the greateſt *Arcanum* in the World, as upon Vegetables, ſo alſo upon Minerals and Metals, except Gold and Silver.

XXVII.

If this regenerated Eſſence be determin'd with our firſt Matter, it will then be in a Capacity radically to diſſolve all ſorts of Metals or Minerals, and principally Gold, which is imperceptibly diſſolv'd in it,

it, like Ice in common Water, and can never be ſeparated common Gold again, neither by Deſtillation, nor Digeſtion: out of which, after a Philoſophical Digeſtion, Separation of the three Principles, with their Purification, Union, Digeſtion, and third Regeneration, you may prepare the great Medicin of Medicins, of equal Virtue and Quality with the Grand *Elixir* upon human Bodies, and with our *Mercury ſimplex*, upon Metals or Minerals.

XXVIII.

The determinating this regenerated *Menſtruum* with our firſt Matter is to be perform'd by its Amalgamation with it, in which the Vegetable *Menſtruum*, drawing out of it all its Qualities and Properties, and

and uniting them with its own, is made capable of the ſame Virtue and Property, as our *Mercury ſimplex*, in diſſolving and volatilizing every created thing, that ſhall come near it.

XXIX.

Some are of Opinion, that both the *Elixirs* may be produc'd out of ſeveral determin'd things, as Human Excrements, *May*-dew, (which they call alſo their *Menſtruum* from above, or Water from the Clouds) *&c.* as alſo that the Grand *Elixir* may be prepar'd out of this, or any other Vegetable regenerated *Menſtruum*; but ſince we know, that ſuch *Menſtruums*, which they call their Philoſophical *Mercury*, althô they may diſſolve and volatilize Metals, yet cannot meliorate any of them, this Diſ-

Diſſolution and Volatilization being neither natural nor Philoſophical, we therefore with good Reaſon judge all thoſe Opinions to be only falſe Suppoſitions and ill-grounded and imaginary Notions.

XXX.

We with our Divine Maſter *Hermes* abſolutely affirm, that, Almighty God having, after he had created all things, commanded every one of them to procreate out of its own kind, our *Elixirs* are not to be produc'd by any of thoſe ſophiſtical ways, as we have fully made appear in theſe and our precedent *Aphoriſms*, in which we have given ample Inſtructions for the preparing the Univerſal *Elixir* out of our undetermin'd Matter, and the

the ſpecificated one out of the Root of Vegetables.

XXXI.

Out of the true Affection and Charity, we have for all Lovers of Arts, we adviſe every one, who ſhall deſire to prepare either of theſe our *Elixirs*, only to follow our Infallible Rules, being the *Compendium* of the whole Practice and Theory according to all true Philoſophers, and not to mind any other: for ſome having deliver'd things by Hearſay, others from Reading, and very few from their own Practice, they may eaſily be impos'd upon and deluded by any *Pſeudochymiſt* or pretended Adept.

Experto Crede.

A POSTSCRIPT,

CONTAINING

An Explanation of the Figure, prefixt to the Aphorismi Urbigerani.

HAving in our One Hundred and One *Aphorisms* so perspicuously laid open all the Difficulties, and so amply taught the compleat Theory and Practice of the whole *Hermetic* Mystery, that any ingenious Lover of Chymistry will not only be enabled to understand the most abstruse writings of the Philosophers, but also to effect any real Experiment, which is to be expected in the Progress of our Celestial Art; and yet being apt to believe, that such, as are not our Disciples, may perhaps meet with some of the Philosophical Figures, the meaning of which they may not so easily comprehend, we have judg'd it highly expedient, in the Front of this our little Book to place this our Figure, by which, being a perfect *Compendium* of all the Philosophical Emblems, the rest may be without any great difficulty understood. Now since this our Figure, mystically representing all our Subjects and Operations, cannot but admit of many and vari-

various Interpretations, all which if we should here set down, our Aphorisms (where they are already deliver'd, and of which this would then be a Repetition,) would be altogether useless and insignificant: we therefore at first esteem'd it very superfluous to give any farther Illustration of it. But our desire being to do all the good, we can, to the Public, we have on second Thoughts resolv'd with our wonted Brevity to deliver the following Explanation for the better Comprehension both of it and our Aphorisms.

The Tree is a Supporter of the Motto, *Virtus unita fortior*: which, being to be read from the side of the Serpent, representing by the Half-Moon on its Head the Planet, under whose Influence it is born, is to be referr'd to it according to its particular Motto, which signifies, that, if you take it alone, it can do little or nothing in our Art, as wanting the Assistance of others. By the Green-Dragon is to be understood our first undetermin'd Matter, comprehending all our Principles, (as is demonstrated by the Half-Moon on its Head, the Sun in its Body, and the Cross on its Tail,) and denoting by its Motto, that it can perform the whole work without being join'd with any other created or artificially prepar'd thing: which is our first way. But this our Dragon, when copulating with our Serpent, is forc'd to comply with her, degrading it self from its unde-

undetermin'd Being for the production of our ſecond way. *Apollo* with the Sun on his head, and *Diana* with the Half-Moon, embracing each other, ſhew our third way, and the Continuation of our firſt and ſecond. The River, into which they deſcend, ſignifies the State, they muſt be reduc'd into, before they can be in a Capacity of being born again, and before in any of our three ways they can be brought to a perfect Spiritualization and Union. *Apollo* and *Diana*, coming out of the River in one wonderful Body, *Diana* having obtain'd all, repreſent our *Herculean* works, ready finiſh'd, and the beginning of their Conjunction, and by their going to ſet their foot on firm ground, where ſhe is to ſow the noble Fruits for the Procreation, is to be underſtood the Continuation of their Conjunction, till they are fully united and perfected. In this Scheme alſo, as well as in our Aphoriſms, are myſtically exhibited all the principal Points of Faith and Religion, compris'd in the Volumes of the Old and New Teſtament: whence it manifeſtly appears, that the Contemplation of Nature truly leads to the Comprehenſion of thoſe heavenly Verities, by which alone we can expect to arrive at the Enjoyment of that bleſſed Immortality, to which, as to the true and ultimate End of our Creation, all our Endeavors are to be directed.

FINIS.