

# THE ALCHEMY COLLECTION

*PRESENTS*

THE WORK OF JOHANNES  
WEIDENFELD

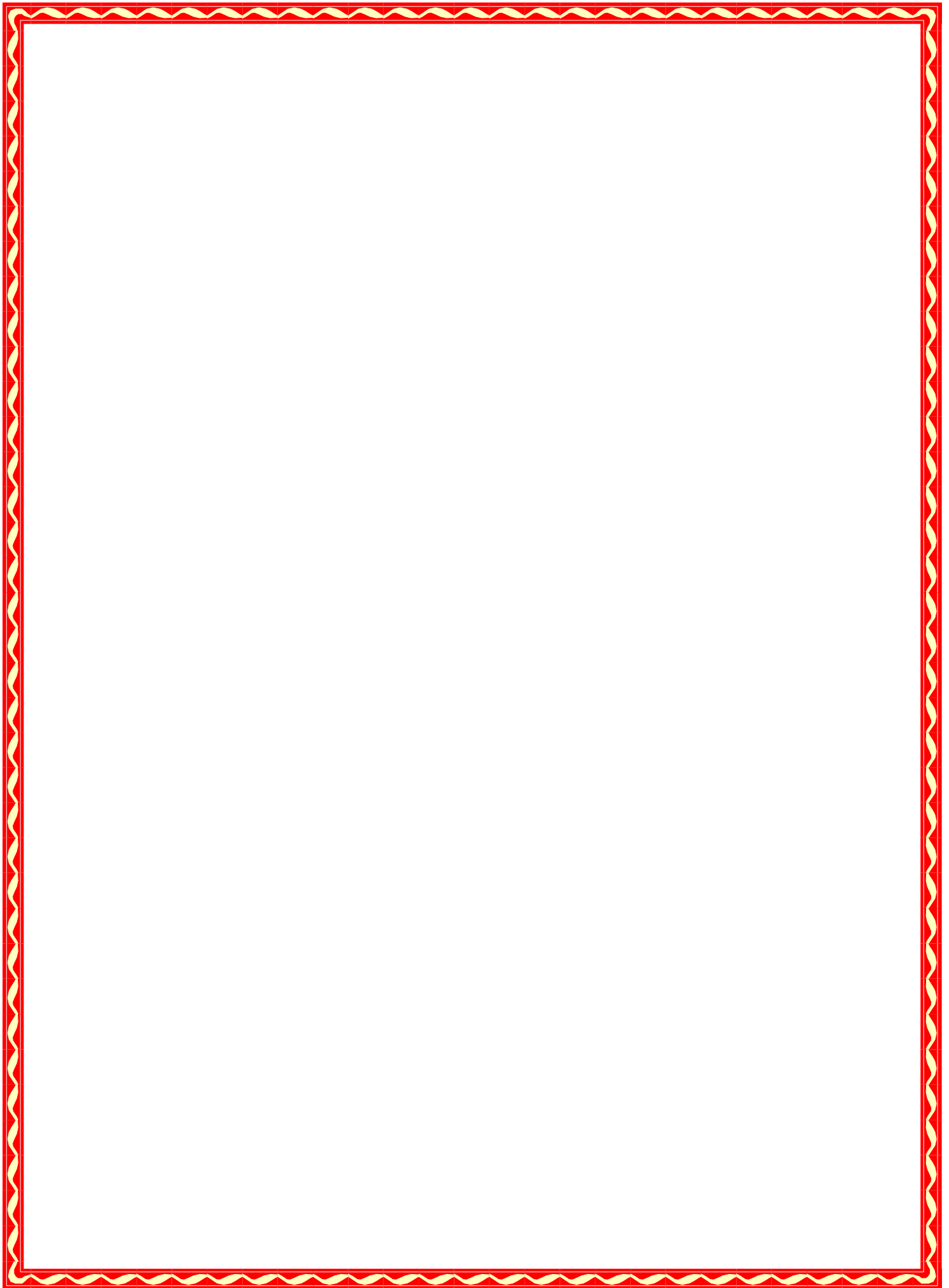
*CONCERNING THE SECRETS OF  
THE ADEPTS, OR THE USE OF  
LULLY'S SPIRIT OF WINE*

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FIRST EDITION



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**[Http://www.vitriolpublishing.com](http://www.vitriolpublishing.com)**

ISBN: 1467902357  
EAN-13: 978-1467902359

**Vitriol Publishing**

**U.S.A**

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17

FOUR BOOKS  
OF  
JOHANNES SEGERUS WEIDENFELD,  
Concerning the  
SECRETS of the ADEPTS;  
OR,  
Of the Use of *Lully's*  
Spirit of *Uline*:  
A PRACTICAL WORK.

With very great Study Collected out of the Ancient as well  
as Modern FATHERS of

ADEPT PHILOSOPHY,  
Reconciled together,

BY

Comparing them one with another, otherwise disagreeing, and  
in the newest Method so aptly digested, that even young Practi-  
tioners may be able to discern the Counterfeit or Sophistical Pre-  
parations of *Animals*, *Vegetables* and *Minerals*, whether for Medi-  
cines or Metals, from True; and so avoid Vagabond Impostors,  
and Imaginary Processes, together with the Ruine of Estates.

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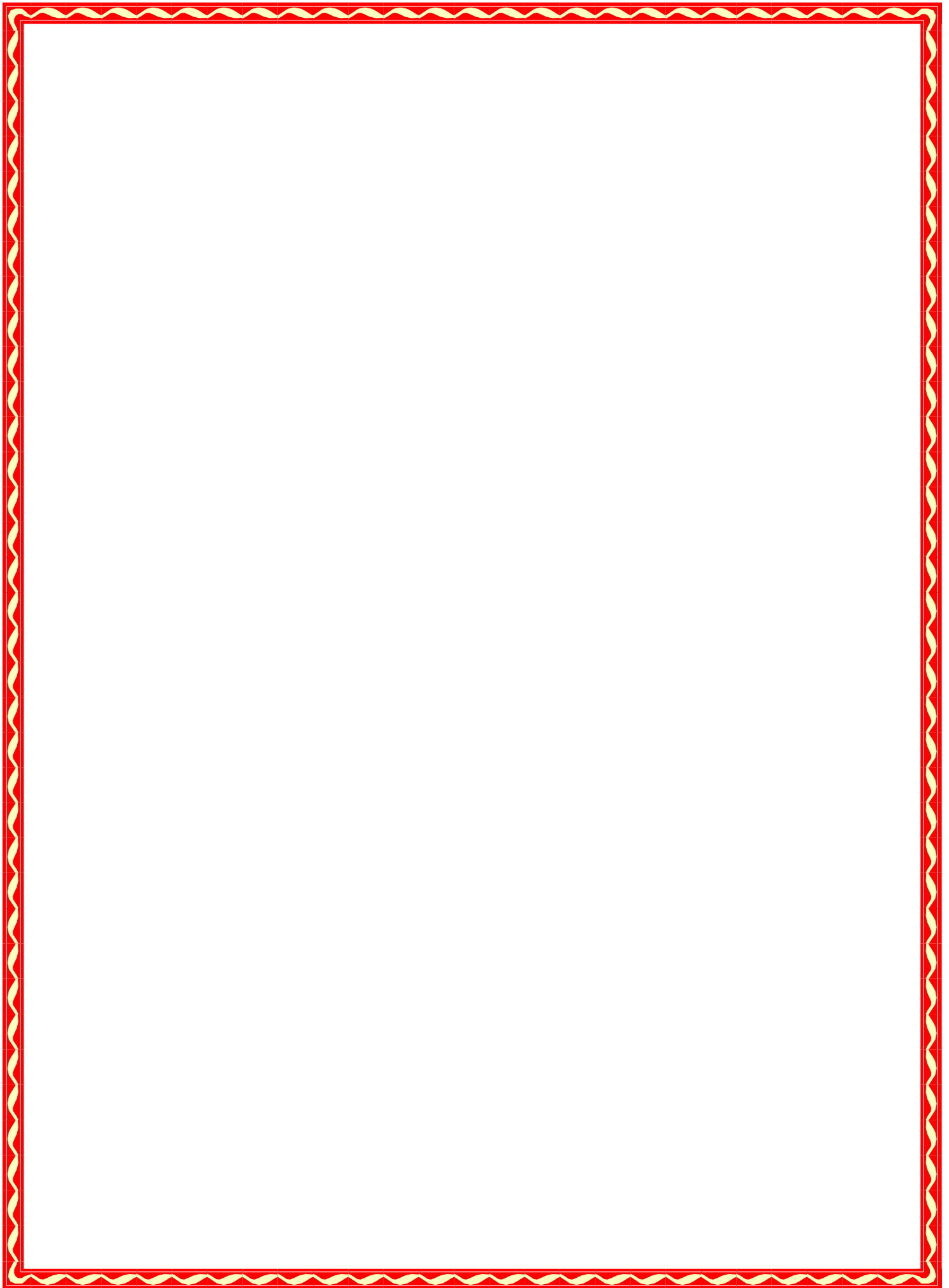
ISAACUS HOLLANDUS.

2. Oper. Miner. Cap. 3. Pag. 420. Vol. 3. Theatr. Chym.

I discours'd you plainly, using no Allegories; should I tell you of *Selbach*, *Kalcabria*,  
*Maness*, and of a red *Matter*, or of the Sky-coloured *Muerach*, *Illabar*, and *Calfa-  
ria*, or the like, you would not easily apprehend me; but I have opened you the  
way, and removed every Obstacle, that you may not err.

---

London, Printed by *Will. Bonny*, for *Tho. Howkins* in *George-Yard*  
in *Lombard-Street*, MDCLXXXV.



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# 1

## OF VEGETABLE MENSTRUUMS.

### *THE FIRST KIND.*

#### **SIMPLE VEGETABLE MENSTRUUMS MADE OF PHILOSOPHICAL WINE ONLY.**

#### **1. The Heaven, Essence, or Spirit of Wine of Lully, Described, Can. I. Dist. I.**

*Lib. De Quinto Essentia.*

Take Wine Red or White, the best that may be had, or at least take Wine that is not any way eager, neither too little nor too much thereof, and distill an Aqua ardens, as the custom is, through brass pipes, and then rectify four times for better purification. But I tell you it is enough to rectify it three times and stop it close, that the burning Spirit may not exhale, because herein have many men erred, thinking it ought to be seven times rectified. But my Son, it is an infallible sign to you when you shall have seen that Sugar steeped in it, and being put to the flame burneth away as Aqua ardens. Now having the water thus prepared, you have the matter out of which the Quintessence is to be made, which is one principal thing we intend to treat of in this Book. Take therefore that, and put it in a circulating Vessel, or in a Pelican, which is called the Vessel of Hermes, and stop the hole very close with Olibanum or Mastic being soft, or quick Lime mixed with the White of Eggs, and put it in Dung, which is naturally most hot, or the remainings of a Wine-Press, in which no heat must be by accident diminished, which you may do, my Son, if you put a great quantity of which you please of those things at a corner of the House, which quantity must be about thirty Load: This ought to be, that the Vessel may not want heat, because should heat be wanting, the circulation of the water would be impaired, and that which we seek for unaffected; but if a continual heat be administered to it by continual circulation, our Quintessence will be separated in the color of Heaven, which may be seen by a diametrical Line, which divides the upper part, that is the Quintessence, from the lower, namely from the Feces, which are of a muddy color. Circulation being continued many days together in a circulating Vessel, or in the Vessel of Hermes, the Hole, which you stopped with the said Matter, must be opened, and if a wonderful Scent go out, so as that no fragrantcy of the world can be compared to it; insomuch as putting the Vessel to a corner of the House, it can by an invisible Miracle draw all that pass in, to it; or the Vessel being put upon a Tower, draws all Birds within reach of its Scent, so as to cause them to stand about it. Then will you have, my Son, our Quintessence which is otherwise called Vegetable Mercury at your will to apply in the Magistry of the transmutation of Metals: But if you

find not the influx of Attraction, stop the Vessel again as before; and put it in a place before appointed, and there let it stand till you attain to the aforesaid Sign. But this Quintessence thus glorified, will not have that Scent, except a Body be dissolved in it, nor have that heat in your mouth as Aqua ardens: This indeed by the Philosophers called the Key of the whole Art of Philosophy, and as well Heaven, as our Quintessence, which arrives to so great a sublimity, that either with it by itself alone, or with the earthly Stars (Metals) the Operator of this work may do miracles upon the Earth.

### *Annotations.*

The twenty four following Kinds of Menstruums will prove, that amongst the Dissolvents of the Adepts, no one is made without the Vegetable Mercury, or Spirit of Philosophical Wine: for it is the foundation, beginning and end of them all: Yea it is according to the various and distinct degrees of its strength, sometimes the least, sometimes the greatest of all the Menstruums. It is the least and weakest, when it doth by its simple Unctuousity dissolve only the unctuous or oily parts of Vegetables, but either reject or leave untouched the Remainder being less oily and heterogeneous to itself: it becomes the strongest when we temper its Unctuousity with Arids, (that is, dry things, not oily) for so it is made homogeneous to things dry-oily, and to things merely dry. In respect of which Homogeneity, the Menstruums of the Adepts differ from the common, because they do so by reason of the said Homogeneity, remain with the things dissolved inseparably; yea, are augmented by them, but not with the least saturation, transmuted and melted into a third substance, and so cannot part without the diminution or destruction of their former Virtues. The permanent Homogeneity of Menstruums with things to be dissolved, is the reason why Essences are made with simple Vegetable Menstruums, but Magisteries with the same compounded, and so these operate more strongly, those more weakly. This is it, to comprehend all in a word, which shows us the various kinds of Menstruums distinct one from another in so many several degrees, now to be described and illustrated by our Annotations.

But that you may more easily understand the following Receipts and me also, I thought it necessary to preadmonish some certain things concerning the Nature and Property of this Spirit of Wine, lest you should judge amiss of a thing not sufficiently understood.

First, you are not to take the Spirit of common Wine, though never so much rectified, for the Philosophical Spirit of Wine; for so the following Receipts of all Menstruums would be erroneous and seducing.

Having occasion (saith Zacharias) for a most excellent Aqua-Vitae for the dissolving of a mark or half a pound of Gold, we bought a large Vessel of the best Wine, out of which we did by a Pelican obtain great plenty of Aqua vitae, which was often rectified in many Glass-Vessels bought for that end: then we put one Mark of our Gold, being before calcined a whole month, and four Marks of Aqua vitae into two Glass-Vessels, one Retort entering into the other, being sealed, and both placed in two great round Furnaces: we bought also Coals to the value of thirty Crowns at one time, to continue the Fire under it for the space indeed of a whole Year. We might have kept Fire for ever before any congelation would have been made in the bottom of the Vessels, as the Receipt promised, no solution preceding; for we did not operate upon a due matter, nor was that the true water of Solution, which ought to dissolve our Gold, as appeared by experience, pag. 783. Vol. I Theatrum Chemicum. Ripley admonisheth us of the same thing, who saith, Some think that this Fire (this Fiery Spirit of Philosophical Wine) is drawn from Wine according to the common way, and that it is rectified by distillations often repeated, till its watery Phlegm, which impedes the power of its Igneity, be wholly taken from it. But when such a sort of Water (which Fools call Pure Spirit) though a hundred times rectified, be cast upon the Calxes of any Body, be it never so well prepared, we do nevertheless see, that it is found weak and insufficient as to the act of dissolving a Body, with the preservation of its Form and Species, Cap. 2. suae Medul. Phil. Common Wine (saith he a little lower) is hot, but there is another sort much hotter, whose whole substance is by reason of its aerity most easily kindled by Fire, and the Tartar of this unctuous Humor is thick; for so saith Raymund: That Tartar is blacker than the Tartar from the black Grapes of Catalonia; whereupon it is called Nigrum nigrius Ni-

gro; that is, Black blacker than Black: and this humidity being unctuous, doth therefore better agree with the Unctuousness of Metals, than the Spirit extracted from common Wine, because by its liquefactive virtue Metals are dissolved into Water; which operation the Spirit of (Common) Wine cannot perform; which, how strong soever, is nothing else but clear water mixed with a kind of Phlegmatic Water, where on the contrary, in this our Unctuous Spirit distilled, there is no Phlegmatic aquosity found at all. But this thing being rare in our Parts, as well as other Countries, Guido Montanor therefore the Grecian Philosopher found out another unctuous humidity, which swims upon other Liquors, which humidity proceeds from Wine; to the knowledge hereof attained Raymund, Arnold, and some other Philosophers, but how it might be obtained, said not.

*“O tortas adeo mentes! assuetaque salli  
Artisicum vario rerum per inania ductu  
Pectora! cum duris quid mollia vina metallis?  
Apta epulis, arque apta bibi suavissima vina?  
Hic tamen expressam proelis torquentibus uvam  
Accipit, & phialae postrema in parte reponit,  
Cujus in extremo rostrum connectitur ore, etc.”*

Thus facetiously sings the Poet and Adept Augurellus, Lib. 2. Chrysopoeia. pag. 206. Vol. 3. Theatrum Chemicum.

2. That you take not any Oil, though an hundred times rectified, instead of the Spirit of Philosophical Wine; for all oily matters, whether distilled or expressed, natural or artificial, alone, but much more mixed with other things, as Alkalies, Acids, etc. do by distilling, digesting, etc. in Bath, Dung, Vapor, etc. become thick, pitchy, yea, at length dry, insipid, black as Coal, and sometimes like a Type, capable of being made red hot; which is a manifest sign, that they want rather a Dissolvent, than are themselves Dissolvents.

3. It is necessary to observe that the Spirit of Philosophical Wine appears in two forms; either like an Oil swimming upon all Liquors, or like the Spirit of Common Wine (to the Nature of which it comes sometimes nearer, and therefore doth from the Analogy borrow its Name) not swimming upon watery Liquors, but mixable with them and its own Phlegm; yet separable by simple Distillation, it easily by this means leaving its Phlegm behind it; but if being rectified, and kindled, it burns wholly away, it affords as the common sign of perfect rectification of the common Spirit, but however, they are not two, but one only Spirit, differing in degree of purity and subtlety. Which to prove, is not necessary, examples being obvious to us in almost every Description of the Vegetable Menstruums.

4. Lastly, Distinction must be made between the first and second Spirit of Philosophical Wine, Father and Son. The first doth in its preparation require Laborem Sophiae, the most secret, difficult and dangerous work of all true Chymistry. The second is easily made with the former Spirit according to the rule of perfect Chymistry: An Essence makes an Essence, a Magistray a Magistray. Differ they do in Order; not in Nature & they are both of one Virtue, though of different preparation: for this, as hath been lately said, is of a more easy, that of a more difficult preparation. Essences they are both, the former artificial, the other natural, in Medicine therefore unequal, though alike in Chymistry, as Menstruums, but the are easily distinguished one from the other by their Epithets. The first hath these more general Names in the Latin Tongue, Essentia Vini, Alcool Vini, Mercurius Vini, Vinum Vitae, Vinum Salutis, Aqua Vitae, Aqua ardens, Vinum adustum, Vinum sublimatum, etc. Examples of which you will have in these and the like Receipts: Take beaten Gold, and let it be resolved into Liquor by the Essence of Wine; Paracels. in Descript. Auri Diaphoret. Lib. 3. de male curatis. Take Flints, and dissolve them in the Essence of Wine, as Salt in Water, etc. Paracelsus in Descript. Essentiae filicum, cap. 18. de Morbis Tartar. pag. 327. Take the Crocus of Sol, and the Alcool of Wine, corrected, etc. Paracelsus in Tinct. Croci Solis, lib. de praepa-

rat. pag. 81. The Alcoool of Wine exicated or corrected is, saith Paracelsus, when the superfluity of the Wine is taken away, and the Vinum ardens remains dry and dephlegmed, without fatness, leaving no feces in the Vessel, pag. 507. But as to this, you will have many more Examples, especially in the following Book of Medicines.

The Second Spirit of Philosophical Wine hath its Surnames annexed to these more general Names, indicating the radix of its Original, of which the following Receipts may be for Examples. Take the Leaves of Sol four scruples, of the Alcoool of Wine drawn from a pine, from Balm, ana. etc. Paracelsus in descript. Balsami Solis, pag. 90. Chyrurgica major. The Extraction of Mummy is made by mixing it with the Essence of Wine drawn from Celandine, Mercury of Saturn, etc. Paracelsus Lib. 8. cap.10. de Tumoribus, Pustulis, etc. pag.138. Chyrurgica major. In these and the like Receipts he does by the Alcoool of Wine, drawn from the Pine, Balm, Celandine, etc. mean the second Spirit of Philosophical Wine, or the Essence of those things made with the former Spirit, which also is proved out of the fifth Chapter of the third Book of long Life, pag.69.3. Where Paracelsus calls the Essences of Herbs the Elixir of Life, or the Wine of Health, made from this or that Herb: which (he saith) will be manifested in the example of Balm. Digest Balm (with the first Spirit of Philosophical Wine) a Philosophical Month in an Athanor, then separate so, as that the duplicated Elements may appear apart, and the Quintessence, which is the Elixir of Life, will presently show itself; in Nepitha sharp, in Lolium, yellow, in Tincium blackish, in Lupulus thin and white, in Cuscuta harsh, in others likewise to be judged according to the Prescript of Experience. Moreover that Spirit being extracted, and separated from the other, behold the Wine of Health. (Essence of Balm) in which the Pseudo-Philosophers have earnestly labored some Ages, yet never acquired any thing. And a good part of them that followed Raymund, (intending to follow him according to the Letter, understanding Wine red or white) emptied some Butts of Wine in extracting the Quintessence of Wine, but found nothing at all but burnt Wine, which they unhappily used for the Spirit of Wine: sufficient it is to have thus admonished the Spagyrist, which way the Quintessence may be had in Herbs.

This twofold, the first as well as second, Spirit of Wine, may be made not only out of the Vegetable, but the Animal Kingdom also. So it is read of the Aqua Vitae and Phlegm of the Wine of Urine, in the 16th. Experiment of Lully, and in Paramiro Paracelsi, pag.57. Many have diligently labored to find in man his own Health, Aqua vitae, Lapis Philosophorium, Arcanum, Balsamum, Aurum potable, and the like. Which they did rightly; for all those things are in him, as also in the external world. So also hath he a description of the Liquor of Flesh, pag.505. Take of the Liquor of Flesh six ounces, of Mummy, etc. Here by Liquor, he means the Wine of Flesh, which is proved by Paracelsus himself saying, Where and according to this it is to be noted, that the Wine of Balm is a Secret in an Asthma: Here also it is to be observed, that by Pulmonaria, not the Herb, but the Liquor, that is, the Wine of it hath place in this Cure: In which words, the Liquor and Wine of Pulmonaria, are synonymous. So in Lib.8. de Tumoribus, cap.3. By the Liquor of Hermodactils. And cap.9. By the Liquor of Balm; and lib.9. cap.4. By the Liquor Parthenion, And cap. 5. By the Liquor of Bdellium, etc. The Wines or Essences of them all ought to be understood. Though neither the first nor second Spirit can be produced out of the dry Kingdom of Minerals (there are indeed some purely Oily, as Oleum Petrae, Naphthae, Carbonum fosilium, Succini, Agathis, etc. which are reputed Members of this Kingdom, the Oleosity of which notwithstanding differs so little from the Unctuousity of Vegetables and Animals, that scarce deserve to be called Subjects thereof) yet for the same reason that the Essences and Liquors of Vegetables are called Wines, is an Essence of the Mineral Kingdom, sometimes also called the Liquor and Wine of Minerals; so the Liquor or Essence of Vitriol or Copper is called Wine of the first Metal Cap. 12. Lib. 2. de Vita longa, pag. 65.

Being now instructed by the light of these Premises, let us come nearer to the Spirit of Wine of Lully, which we shall find like an Oil swimming upon its Phlegms, deduced not from the Common, but Philosophical Aqua vitae by Circulation: But all other essences being made by the help of some certain Essence, this first Essence of Wine alone must by its own virtues emerge its self out of its own foeculencies and impurities: In this respect the making of Philosophical Wine (red or white) renders the work of all the most secret Chymistry most difficult and abstruse; of which we shall (by the Blessing of God ) clearly and truly treat in a particular Book; namely our Fifth. Our purpose at present is to prosecute the Use of this Wine in the making of Menstruums, where we find Aqua vitae the first and weakest of all

Menstruums, which, being by circulation alone reduced into an Oil, is made much more excellent than before. Lully's Receipt is clear enough; yet however we thought it advisable to confirm at least, if not illustrate it with the Receipts of other Adepts. Johannes de Rupescissa, a Scholar of Lully<sup>5</sup>, had so great an esteem for the first Distinction of his Master's Book of Essence, that he made it his own with a little alteration: He hath described the Spirit of Philosophical Wine after this manner:

## **2. The Essence, Soul or Spirit of Wine of Johannes de Rupescissa, described**

### *Chap. 5. of his Book de Quintessentia.*

Repute me not a liar, in calling Aqua ardens a Quintessence and saying that none of the modern Philosophers and Physicians have attained to it, Aqua ardens being commonly found everywhere; for I spoke true of a certain: for the Magistracy of a Quintessence is a thing occult, and I have not seen above one, and him a most approved Divine, that understood any thing of the Secret and Magistracy of it: And I affirm for a truth, that the Quintessence is Aqua ardens, and is Aqua ardens. And may the God of Heaven put prudence in the heart of Evangelical Men, for whom I compose this Book, not to communicate this Venerable Secret of God to the Reprobates: Behold now I open the Truth to you. Take not Wine too watery, nor Wine that is black, earthy, insipid, but noble, pleasant, savory, and odoriferous Wine, the best that can be found, and distill it through cooling pipes so oft, till you have made the best Aqua ardens you can; that is, you distill it from three to seven times; and this is the Aqua ardens which the modern Physicians have not acquired. This water is the Matter out of which the Quintessence which we intend principally in this Book, is extracted: because when you have your noble water, you must cause such a Distillatory to be made in a Glass-makers Furnace, all entire of one piece, with one only hole above, by which the water must be put in and drawn out; for then you shall see the Instrument so completely formed, that, that which by the virtue of Fire ascends, and is distilled into the Vessel through the Pipes, may be again carried back, in order to ascend again, and again descend continually day and night, till the Aqua ardens be by the will of God above, converted into a Quintessence; and the understanding of the Operation is in this; because the best Aqua ardens that can be made, hath yet a material mixture of the four Elements; therefore it is by God ordained, that the Quintessence which we seek for, should be by continual Ascensions and Descensions separated from the corruptible composition of the four Elements; and this is done, because that which is a second time or oftener sublimed, is more pure and glorified, and separated from the corruption of the four Elements, than when it ascends only one time, and so to a thousand times, and that which is by continual ascent and descent sublimed, comes at length to so great an altitude of Glorification, as to be almost an incorruptible Compound, as Heaven it self, and of the Nature of Heaven; it is therefore called Quintessence, because it is in reference to our Body as the Heavens in respect to the whole World; almost after the same manner, so far as Art can imitate Nature, in a near and connatural similitude.

Circular Distillation therefore being for many days made in a Vessel of Circulation, you must open the hole which is in the head of the Vessel, which is indeed supposed to have been sealed with a Seal made of Lutum Sapientiae, compounded of the finest Flower and the White of an Egg, and of wet Paper most carefully picked and mixed, to prevent the least exhaling. And having opened the Hole, if the Odor (which ought to be super-admirable, above all the Fragrances of the world) which shall seem to have descended as it were from the sublime Throne of the most glorious God, be so great, that setting the Vessel in a corner of a house, it shall by an invisible force with the fragrancy of the Quintessence (which is wonderful and highly miraculous) attract to itself all people that enter in; then have you the Quintessence which you heard of; to which none of the modern Philosophers and Physicians (except him that I exempted before) have so far as I have been able to understand, attained. But if you find not the Odor and Influence of attracting men, as I said, seal the Vessel as before, and bring it to the heat above described, in order to compass your desire by Sublimations and Circulations; namely, in finding out this Quintessence so glori-

fied, into an Odor of inestimable fragrancy and favor glorified to a wonder, and the influx of attraction before expressed; and not only so as to yield a wonderful Scent, but also to raise itself more fully to a kind of incorruptibility: it hath not that heat in your mouth which Aqua ardens hath, nor that moistness, that is, such an Aqueity flowing, because the acute heat of the Aqua ardens; and its watery moistness is by Sublimations and Circulations wholly consumed, and the Terreity will remain apart in the bottom: And the Heaven as well as Stars, of which this is our Quintessence is compounded both as to Matter and Form, are not as that which is compounded of the four Elements; but there is but little of it glorified so much even to the highest, filled with so noble a form, that the power of Matter cannot aspire to any other Form, and so remains uncorrupted, till the Composition be destroyed by command of the Creator: Nor is the Quintessence which we seek, altogether reduced to the incorruption of Heaven: as neither is Art equal to Nature: yet notwithstanding it is incorruptible in respect of the Composition made of the four Elements, because should it be altogether incorruptible, as Heaven, it would absolutely perpetuate our Body; which the Author of Nature, the Lord Jesus Christ forbids. Now have I opened to you much of the Secret, to the Glory of the immortal God.

*Paracelsus extracts his Essence of Philosophical Wine not out of Aqua ardens, but out of Philosophical Wine it self: Thus;*

### **3. The Spirit of Wine of Paracelsus**

*Described, Chap. 9. of the Third Book of Long Life, pag. 64.*

Your Wine being poured into a Pelican, digest in Horse dung, and that the space of two Months continually, you will see it so thin and pure, that a Fatness, which is the Spirit of Wine, will of itself appear in the superficies. Whatsoever is under this is Phlegm, without any nature of Wine; but the Fatness alone being put into a Phial, and digested by itself, is a most excellent energy for long Life.

*Guido used the following Method, little differing from the Paracelsian.*

### **4. The Essence of Wine according to Guido**

*Described, Pag. I. Thesaur. Chym.7*

Take White or Red Wine, which is better, distill by Balneo till the Matter remain in the consistence of Honey, which being divided into two parts in a duplicated Cucurbit, mixed with the distilled Liquor, and joined together again, and after the digestion of six weeks, a green Oil will swim upon the Matter; which separate through a Funnel.

From the Receipts, we think these Things following worthy of Observation.

1. That the Wine, Red or White, is not Common, but Philosophical, and that is the only thing that is obscure in these four Books; to be understood not according to the Letter, but by Analogy: but Aqua ardens, Aqua vitae, Spirit or Essence of a Philosophical Wine are the proper Names of it.

2. That the Aqua ardens of Philosophical Wine doth in some things agree with the Properties of Common Spirit of Wine; namely, it goes before its Phlegm in distillation: it is rectified as the Common, from its Phlegm. Lastly, being rectified, it is known by burning Linen, Sugar, etc.

3. That this Aqua ardens doth by Circulation daily lose its moisture and sharpness; and is at length converted into a swimming Oil, the Essence and Spirit of Philosophical Wine. But who ever reduced Common Spirit of Wine, or Aqua Vitis, by bare Circulation into an Oil? Who, I say, hath by continual Circulation brought that Oil to Dryness; so as to be sublimable as a volatile Salt, and that not but by a strong Fire, as Isaacus affirms himself to have experienced, in the Description of his Vegetable Stone? Of which lower in the Third Book.

4. That the Oil, or Essence of Wine may be divers ways made out of Philosophical Wine.

5. That not only the Time, but also the Scent, Color, etc. of the Essence are varied according to the variety of Method: The Essence of Lully is like Heaven, that is, of a Sky-color; the Oil of Guido is green.

6. That it hath not a Scent so fragrant, unless it hath a Body (especially a Metallic or Mineral) dissolved in it.

7. That this Heaven, the first of all Menstruums, is also a Medicine; and is called the Essence or Specific to a long Life.

8. That it is called Heaven for several Reasons by Lully.

First, because it works Contraries, like Heaven. Our Vegetable Menstruum, saith Lully, the Celestial Animal, which is called Quintessence, preserves Flesh from corruption, comforts things elemented, restores former Youth, vivifies the Spirit, digests the crude, hardeneth the soft, rarefies the hard, fattens the lean, wasteth the fat, cools the hot, heats the cold, dries the moist, moistens also the dry: One and the same thing can do contrary operations. The Act of one thing is diversified according to the nature of the receiver; as the heat of the Sun, which hath contrary operations; as in drying Clay, and melting Wax: yet the Act of the Sun is one in itself, and not contrary to it self.

Secondly, Because like Heaven it receives the Forms of all Things. As the Universal Form (The Macrocosmical Heaven) hath an appetite to every Form, so the Quintessence (of Philosophical Wine) to every Complexion; whereby it is evidently manifest, that the Quintessence of things is said to be of that complexion to which it is adjoined; if joined to hot, hot; if to cold, cold, etc. This therefore the Philosophers called Heaven; because as Heaven affords us sometimes heat, sometimes moisture, etc. so the Quintessence in mens Bodies at the Artist's pleasure, etc. *Distinct. I. Lib. Essentiae.* To this Heaven we apply its Stars; which are Plants, Stones and Metals, to communicate to us Life and Health, *Ibid.*

Thirdly, Because like Heaven it moveth all things from power to act. Therefore Heaven or our Mercury is the Cause and Principle moving C (C) (Metals) from power to act. And in this point knows the understanding of an Artist, that D (our Heaven) hath action upon C, and (C) ruling and governing, and reducing it into action; as Heaven brings that which is in Elemental things, by its own motion into action, etc. For we call it Heaven, by reason of its motion; because as the upper Heaven moves the universal Form, and first Matter, and Elements, and Senses, to compound Elemented Individuals; so D moves C, and (C) and the four Elements to M (the Sulphur of Nature, or Philosophical Mercury) or to Q (the Tincture). *Distinct.3. de quarto principio Libri Essentiae.*

Fourth, Because like Heaven, it is incorruptible. Aqua vitae is the Soul and Life of Bodies, by which our Stone is vivified; therefore we call it Heaven, and Quintessence, and incombustible Oil, and by its infinite other Names, because it is incorruptible almost, as Heaven, in the continual circulation of its motion, pag. 145. *Elucid. Testam.*

Fifth, Because it is of the color and clarity of Heaven. Heaven or our Mercury is the fourth Principle in this Art, and is signified by D, of an azure color and line, and is signified by that color, because it is celestial, and of a celestial Nature, as we said before in the description of it, *Distinct.3. Lib. Essentiae.*

*This Essence Johannes de Rupescissa calls Humane Heaven, for the following Reasons:*

We ought to seek that thing which is to the four Qualities of which our Body is compounded, as is Heaven in respect of the four Elements: Now the Philosophers called Heaven Quintessence in respect of the four Elements, because Heaven is in itself incorruptible and immutable, and not receiving strange impressions, but by the command of God; so also, the thing which we seek, is in respect of the four Qualities of our Body, a Quintessence, in itself incorruptible so made, not hot dry with Fire, nor moist cold with Water, nor hot moist with Ayr, nor cold dry with Earth; but it is a Quintessence able to work Contraries, as the incorruptible Heaven; which, when it is necessary, infuseth a moist Quality, sometimes a hot, sometimes a cold, sometimes a dry: Such a Radix of Life is the Quintessence, which the most High created in Nature, with power to supply the necessity of the Body to the utmost term which God hath appointed to our Life: And I said that the most High created the Quintessence, which is by the Art of man extracted from the Body of Nature, created by God: And I will name it by its three Names attributed to it by the Philosophers: It is called *Aqua ardens*, *Anima*, or *Spiritus Vini*, and *Aqua Vitae*. And when you have a mind to conceal it, call it Quintessence; because this is its Nature, and this is its Name, the greatest Philosophers have been willing to disclose to no man, but caused the Truth to be buried with them: And that is not moist as the Element of Water, is demonstrated, because it burns; which is a thing repugnant to Elementary Water. That it is not hot and moist as Ayr, is declared, because dry Ayr may be corrupted with every thing, as appears in the generation of Spiders; but that remains always uncorrupt if it to be kept from expiring. That it is not dry and cold as Earth, is expressly manifest, because it is exceeding sharp, and heats extremely: And that is not hot and dry as Fire, is apparent to the Eye because it in frigidates hot things, and wastes and eradicates hot Diseases. That it conduceth to incorruptibility, and preserves from corruptibility, I will demonstrate by an Experiment; for if any Bird whatever, or piece of Flesh, or Fish be put into it, it will not be corrupted so long as it shall continue therein; how much more will it therefore keep the animated and living Flesh of our Body from all corruption? This Quintessence is the humane Heaven, which the most High created for the preservation of the four Qualities of mans Body as Heaven, for the preservation of the whole Universe. And know of a certain, that the modern Philosopher and Physicians are altogether ignorant of this Quintessence, and of the truth and virtue thereof: But by the help of God I will hereafter declare to you the Magistracy of it. And hitherto I have taught you a Secret, the Quintessence, that is, the humane Heaven, *Cap. 2. Lib. Essentiae.*

9. Lastly, That many Receipts more obscure, and otherwise intelligible by no man, are by these illustrated.

# 2

## THE SECOND KIND.

### **SIMPLE VEGETABLE MENSTRUUMS MADE OF THE SPIRIT OF PHILOSOPHICAL WINE, AND THE HOTTEST VEGETABLES, HERBS, FLOWERS, ROOTS; ETC. BEING OILY.**

#### **5. The Anima Metallica, or Lunaria Coelica of Lully; Described in Compendium Animaë Transmutationis.**

*pag. 193. Vol.3 Theatrum Chemicum.*

First you must know, that the Matter of our Stone, or of all the Stones of the Philosophers, together with Precious Stones, which are generated or compounded by Art, is this Metallic Soul, and our Menstruum rectify and acuated, or the Lunaria Caleche, which among the Philosophers is called Vegetable Mercury, produced from Wine red or white, as is clearly manifest, being revealed to us by God, in our Figure Individuorum, Distinct. 3. Libri Quint. Essent. etc.

But first, it is expedient to draw our Menstruum by Art from Death, that is, the Impurities and Phlegm of Wine, by the Office of an Alembic, and to acuate it in distillation with pertinent Vegetables; such as are Apium sylvestre, Squilla, Solatrum, Carduus, Oliandrum, Piper nigrum, Euphorbium, Viticella or Flammula, and Pyrethrum, an equal quantity of all, and pulverized. Then the Menstruum must be circulated continually for the space of ten days in hot Dung, or Balneo Maria.

#### *Annotations.*

The Unctuous Spirit of Philosophical Wine attracts none but the Unctuous natural Essences of Vegetables, as we shall observe below in the Book of Medicines. Essences being thus extracted, as also all other Oily things, crude or expressed, and all distilled of both Kingdoms, Animal and Vegetable, this Spirit of Wine doth by simple digestion divide into two distinct parts, two Oils or Fats, whereof one is the Essence of the thing, the other the Body: The essence so made we name the Second Spirit of Wine. Both Essences, this by Division, and that by Extraction prepared, are by longer digestion made one with the aforesaid Spirit of Wine. For those things which are of one and the same purity, and of a Symbolical Nature, are easily mixed together, and that inseparably, and so an Essence made by an Essence, is joined to that Essence. And if we protract Digestion further, one of the Fats, namely, the Body-less Oily, and therefore left hitherto, is at length received also into a Symbolical Nature, by reason of which mixtion, not only is the Spirit multiplied, but also made fitter for the Dissolutions of dry things, because the Particles of this Body less Oily incline to dryness; concerning which way we treat in this Receipt, in the Prescription of

which, the Oil drawn out of Oily Vegetables, is by distillation together with the Spirit of Philosophical Wine, circulated into a Magistry ( or double Essence, Natural and Artificial; of which, lower in its place) by which the Spirit of Wine is multiplied, and made more homogeneous to dry Bodies. There is some Menstruum , but a little otherwise described in his Natural Magick. pag. 358. thus; Take Nigrum nigrius nigro, and distill ten or eight parts of the same in a Glass Vessel, and in the first distillation you must receive only one half; this again distill, and hereof take a fourth part; and the third distillation you must take in a manner all, and so distill that part eight or nine times, and it will be perfect, but not rectified under one and twenty Distillations. Take of this Water a quarter of a pound, and acuate the same by distilling it with Vegetables, which are Apium Sylvestre; and so of the rest, of which was spoken above in Anima Transmutationis, in the Chapter which begins, First you must know, etc. And then put it into a Vessel of Circulation in hot dung, or in the remains of a Wine press with the preservation of the Species. Which water is also one of the things without which nothing can be effected in the Magistry of this Art.

That Menstruum which ought to be drawn from the Death of Wine by the Office of an Alembic, acuated with the said Vegetables, and at length circulated, it is the Spirit of Philosophical Wine, which it is by these degrees so exalted, as to be by Lully deservedly called the Matter of all the Stones of the Philosophers, and virtuous Stones (that is, Precious Stones) Anima Metallica, and Lunaria Coelica, which also is called Vegetable Mercury, deduced from Wine red or white.

The Matter of which this Menstruum is made, is called Wine in the former Receipt: But in the latter it is called Nigrum nigrius Nigro. To these two Lully adds a third synonymous, pag. 1. Test. Novissimi. Take red Wine, which we call the Liquor of Lunaria and Nigrum nigrius Nigro. By which synonymous Terms none but a Fool can understand Common Wine; for the common Spirit herefrom distilled, is altogether insufficient to perform such and so great things; yea, all the Arcanums of the more secret Chymy, which are solicitous to describe, would be prostituted to all men, were this one only Word literally understood: by Wine therefore is meant a Philosophical Secret hidden from all the unexpert.

It is expedient to draw from the Death of Wine, by the Office of an Alembic, that is, we must rectify so often till it become most pure, without the Feces and Phlegm of Wine, which is by Lully called the Death of the Spirit. It is (saith he) purged from all its Superfluity, and Phlegmatic corruptible matter, which is its Death, and which mortifies its Spirit, which hath the power of vivifying its Earth; let therefore the corruptible Phlegm be purged and separated from it by a subtle method, which I will tell you: For what reason? because if it be not well purged, its Earth will never become white, nor will Matrimony be made between the Body and Spirit; and so that Spirit is called the Spirit of the Stone in Apertoria.

The Method of Rectification omitted in the former Receipt, is described in the latter, as also in Epistola accuratoria: This Rectification of Philosophical Wine Sendivogius understood not, as appears by the Sixth of Christophori Parisiensis - Elucidarius seu Artis transmutatoriae summa major cum appendice. his Epistles, Brux. 25. Martii 1646. Where thus: The second Article (my Companion) of the Pagesian work, endeavors to repeat the mysterious way of extracting and preparing Mercury, more than needed, the Authority of Lully being misunderstood, and the Precepts of other Philosophers ill applied, he commanding the tenth part of his Magnesia first ascending by distillation to be saved, as the only useful, and truly Mercurial substance; but the other nine parts proceeding by continuance of distillation, to be cast away as of no use, to this end, that the said tenth part reserved, might at length be restored to the Earth remaining after complete distillation, (which Earth is foolishly supposed to be the Salt and Sulphur of Mercury) and by repeated cohobations, inhumations, digestions and sublimations described by him, united; but it is a grievous Error, for that which Authors declare concerning the tenth part concerning the Spirit, and of inhumations in its own Earth, is otherwise referred than to the extraction and preparation of Mercury, as shall be elsewhere in time demonstrated; nor for the said extraction and preparation of Mercury is there any Rule to be used besides the bare distilling of Magnesia, whereby the Spirit and Oil are together elevated to a Siccity even of the Feces, and separation of the Spirit from the Oil, and rectification of the same Spirit oftentimes repeated: But these things we will in their proper place more amply treat of in the Method of operating.

Parisinus, a disciple of Lully, will correct Sendivogius, who learnt of Lully to rectify his Spirit of Philosophical Wine after this manner. Take A (Chaos, our Vegetable Mercury, in which the four Elements