

Extract from

Joh. Joachimi Becheri, D. (p.798 , note 214)

Physica Subterranea, Opera sine Pari, & c,

Leipae MDCCLXXX.

Explanation of the process of Paracelsus

concerning Mercurification

by means of the Mercury of Antimony.

First, in the Rosary, we read concerning the ♀ Philos: "Our water, or our ♀, is stronger than Δ , since it makes a pure spirit of the body of gold, which the common Δ cannot do: & Paracelsus says, concerning this spirit: My Spirit is a hot Spirit, for, it has the power of making hot all the congealed members of its own brothers (viz. of the metals) & in his book of the Vexation of Alchemists, when he describes the particular Philosophical operation, thus speaks, I will, however, in a parenthesis, add a commentary according to my mind & experience. If you shall have brought the Sphere or Heaven of Saturn ($\textcircled{\text{S}}$) with the life of the earth ($\textcircled{\text{E}}$) into the course ($\textcircled{\text{E}}$ ial) (i.e., if you shall have made ♀ of $\textcircled{\text{S}}$) then with the due weight, add to it the imperfect metals, K , M , F , & a small proportion of D (for the greater sharpening of the ♀, & permit it so long to rum with the heaven (amalgamate, & distill the ããã with the ♀ $\textcircled{\text{S}}$ ii) until the Heaven of K shall have totally disappeared (i.e., till the ♀ of the $\textcircled{\text{S}}$ shall have extracted all the ♀ out of the metals added, & carried them over with itself thro' the retort) then the metals alone remain durable, & are dead with their old corruptible bodies (doubtless, their dead V & arsenical A remaining in P , & have taken

upon them a new perfect incorruptible body (that is to say, that substance which passes over with the ♀♂ - by the retort) which body and spirit of the Heaven (that is to say, the spiritual gold lying hid in such a ♀) whence the Planets are revived & reincorporated (namely, in the digestion & fixation of such an animal ♀ either by itself or with a perfect body) separate this new body from the life & from the earth (that is to say, separate the superfluous ♀, precipitate & fix the rest; & from this fixed earthy precipitate, extract the ☉ by means of any solvent, but the rest which does not permit extraction, is a foeculent ♀ to be rejected, inasmuch as it prohibits the ingress of the purer substance) & retain the rest, for it is gold & silver. Thus far the passage of Paracelsus, on which not a few; especially Glauber, have commented, thinking that this whole operation is to be understood as concerning the re-fixation by means of nitre, or under a copel in ashe's heat, but they are deceived; for neither by that re-fixation is anything more of gold or silver drawn out of the metals than was in them CORPORALLY, the separation of which would be the work of three, not of Philosophers. But that Paracelsus understood the mercurification of metals, by means of the ♀♂ - his very words, sense & operation most clearly teach, as I have noted in parenthesis. Paracelsus also clearly explains himself about this passage in Lib: I de nat rer: (p. 87 of Vol. II. de natura rerum "in Generatis " to "Coloribus") they are understood to be the same which Suchten writes concerning the resolute power of the ♀ of ♂, & how by means of it gold is brought out of ♂, & in what manner this ☉ is coagulated into a body by means of the spirit of ♀: also, in the process of Bernhardus mentioned towards the end of my Supplement

to my Subterranean Physics, where he directs to change ☉ by means of the ♀ of the Philosophers into a black powder, which can no more be brought back to ☉ : & almost clearly concur that the ♀ Philos; has the greatest power of resolving not only all metals but also ☉ & ☾ themselves, as in the antecedent thesis, I have more widely proved, Now indeed in this thesis, by way of conclusion, some things are to be touched upon, which make for the habitation of ☉ or ☾ ; as indeed they are more prone to mercurification, & more willingly obey the ♀ Philos: Philaletha seems to be mindful of this preparation, when in his "Entrance", at Ch. 18, he thus says (Vide Philaletha Introitus).