

THE SIXTH PART

About the Virtues/Qualities and Properties

of Antimoni and how to prepare from it

Aurum Potabile by the dry and the humid method



ON ANTIMONY

CHAPTER I

OF THE PROPERTIES AND VIRTUES OF ANTIMONY PREPARED WITHOUT THE ADDITION OF ANY FOREIGN SUBSTANCES

Although we have proved in the FIRST SECTION of this book that gold is the most fixed and most perfect substance to be found in the mineral kingdom, experience shows that this \odot , if not a certain Agens is added to it, is by its nature a not perishable and not separable substance and therefore cannot supply us with the required materials which are necessary for perfecting the \odot potable or the Universal Medicine; because very hard, very compact and very perfect, this substance always remains in its first state of fixation and is not affected by any force of Δ , except that it is put into action by a sympathetic Agens of the Mineral kingdom; the most suitable and natural object and most akin to the \odot is the \oplus ium which has the power to destroy it and make it volatile, same as with all other metals, and make it potable, because it is capable without any admixtures by itself to provide the elements required for the preparation of the Universal Medicine. It must be therefore admitted that the \oplus

ium holds the first place and the crown in the Mineral Kingdom and also because it is able quite by itself to try and purify all perfect and imperfect metals and restore them to spirit and life again and make them much more perfect than they have been ever before.

This is the reason why the ancient philosophers attributed to it the symbol  which indicates the periphery of the world, in order that not only the lovers of the Hermetic Science but also all other interested people could understand more easily that this mineral has to be estimated as the first and foremost object of its kingdom, to which the great Sovereign has given the most perfect power to triumph over all created things in and on the earth, even the most hard not excepted as there is the diamond, and because of this prerogative it can dissect, destroy or improve them and make a Universal Medicine from them which is mighty enough to expel all diseases by a slight transpiration, without attacking the patient heavily by vomiting, purging, heavily transpiring or urinating. The effect is still better, if it is boiled down before with  or fermented with it and passed through all philosophic and natural grades.

If this mineral is taken in the raw natural state, it removes all obstructions, also in the case of animals, and increases the amount of fat by removing all humores peccantes and preventing decomposition of the blood. This is our daily experience also proving that some people who were suffering from debility and dangerous diseases regained good health

after having taken this remedy. It does not matter therefore that some doctors, whose names we will not mention here because they are well known, tried to discredit the ☉ ium without any reason by claiming it to be a dangerous poison if not prepared in the philosophical manner.

If one takes the pain to calcine well the ☉ ium without any admixture in a reverberating kiln, which is specially constructed for this purpose so that the flame can always cover the substance, and melting is prevented by continuous stirring, the result of the calcination will be a red and fixed powder similar to cinnabar, which will be able to cure all diseases.

In the case of a person generally of good health taking this medicine, this will provide great strengthening of the heart. If, however, this person is not feeling well or suffers from a more dangerous disease, this remedy will purge very softly via upwards, downwards or by sweating as long until the trouble will have completely disappeared.

It could also be well used for improving metals, if passed before through all philosophical colours. If the ☉ ium is pulverized and filled into a well closed glass and this glass is set into horse-dung, so that it can ferment and putrefy by itself, and when it is put thereafter into a ☉ and ☽, a liquid will pass over which, when diligently cohabited over its ☽, will contain all philosophic principia, which when again born, purified and newly combined together insolubly and fixed as a transparent brilliant substance will render a medicine having a quality very near to

the Universal Medicine and the power of which, although in a limited degree, will cover the animal and mineral kingdoms.

If one pulverized the mineral ♁ showing reddish and blue stripes and many other colours, which never come into Δ , and puts it into an alembic and then gradually submits it to sublimation Δ , a very red sulphur will ascend, which after its fixation will act wonderfully upon human bodies and metallic substances, especially upon ♁ . If the latter is filled and then stratified with this ♁ sulphur, then submitted to a graduated suppression Δ , one will perceive a marvellous change and metamorphosis.

If this sulphur ♁ before fixation is put into a hermetically closed glass and it passes through putrefaction and all philosophic colours, but in such a way that the Δ at the appearance of each colour is raised by one degree until the true fixed ruby colour will appear, one will receive a projection powder for ♁ and a medicine very close to ♁ potabilis in all its qualities and virtues, and this medicine will solely by a slight perspiration remove all disease poison through the pores and thus heal the patient completely.

One quarter of a gram of this medicine taken on an empty stomach will produce the desired effect in all diseases, it will however not heal as quickly and easily as the ♁ potable. If one takes a pure Mineram ♁ Masculam and separates the mineral earth, pulverizes it and puts it into a crucible with another one overturned on top of it and into a coal Δ regulated

gradually in order to separate the Regulus or metallic O^{\dagger} from its body, and it will be easy to bring this Regulus into the shape of pills and one may then boast of having the perpetual pills good for all diseases and not attacking the human body more than necessary and what it can endure.

We could still name many other virtues and qualities of this mineral king and what he is able to do, if used alone and without any admixtures. However, because many authors have already written about this, although only a few have thoroughly studied the mysteries with which GOD has endowed this mineral, we shall no longer dwell on this topic, but turn to the next chapter dealing with the virtues and qualities of the same O^{\dagger} , but with the admixture of a natural or artificial agent.

CHAPTER II

About the Qualities, Properties and Virtues of the ⊕, when set into motion by an agent or an addition.

In the preceding chapter we have explained the qualities, properties and virtues of the ⊕ and mentioned that it is capable of performing all that, what had been described, by itself and without any admixture. We think that before going further on to explain a little more how our tenets have to be understood. It is more than sure that an object outside of its mother loses all its qualities of bringing forth something fruitful in nature if not brought into motion by an inside or outside agent. Therefore, by the often used expression "without the least addition or admixture" we have not meant to exclude the natural or artificial Δ, which is very necessary to bring objects into motion or action, no matter whether alone by itself or combined with another agent. For a thorough explanation we have divided this topic in two chapters and since we have omitted all ingredients or additions in the preceding chapter, we shall now explain and show by clear examples all the qualities, properties and virtues of this mighty mineral Monarch, if some agents are added.

Because it is so to say a father of all the creatures in the mineral kingdom and a true ⊙ or still more than ⊙ in potentia, so it can be easily

refined to proper \odot , if purified by the outer Δ and after having received the astral salt from the upper elements, which makes it treatable, and after having passed the golden sulphur, concentrated in it, through all its body and when then attained the weight of \odot , nobody will be able to distinguish it from natural \odot .

For this operation must be taken the Minera \circlearrowright Mascula ex Hungaria, which minera must be far away from those of \circlearrowright but very close to those of golden, because although such \circlearrowright is very convenient for transmutation, it is not easily to be amalgamated with ordinary \circlearrowleft , which is very akin to those of \circlearrowright .

This transmuted mineral will stand all the most difficult trials of natural \odot , which cannot be otherwise because the major part of its body meets very near all the qualities of \odot . If one calcines this \circlearrowright Mas in a reverberating Δ until it is turned completely to grey ashes and if one then dissolves it in a strong Spiritus Salis, which must be pure and without any phlegma or other vitriolic additions so that it can dissolve the body completely, and if one then pours this solution on \circlearrowleft dissolved in Aquafort, a black powder will precipitate which, when dried, washed and slowly admitted to the grade of Δ , will be able to refine and turn most of the \circlearrowleft , with which it is stratified, into good gold.

If the \circlearrowright , of whatever nature it may be, is aaa-ed with the subtilized soul of \circlearrowleft , one will be able to extract after two hours its true sulphur of

♁ in big quantities and of the same colour, weight and burning properties as the ordinary sulphur, so that it cannot be distinguished from the latter but by its innate virtues. If this sulphur is fixed through the grades of △ and passed through all colours, it can due to the stratification enrich the purified silver to such an extent that neither the Aquafort nor the ♁ will be able to do it any harm.

If this fixed sulphur is amalgamated with ordinary ♀, which has been combined before with ☉ or ☾, and then over this aaaa passes once only a philosophic ☿ al ▽ and thereafter sets all this into suppression △ according to the method described in the 6. Chapter of the other part of this treatise, one will receive an everlasting mineral and an inexhaustible treasure as long as supported with ordinary ☿ only.

If the sulphur of ♁ is dissolved in doubled Aquafort, strengthened by Sal Gemmae, and if after some putrefaction it is then distilled with strong △, the sulphur together with the menstruum will turn into a liquor, which is again put into a new ♂ and if it is again distilled, taking care that the menstruum will be evaporated, there will remain a Oleum Sulphuris, very useful for all poisonous and hot fevers, all obstructions and all outer and inner troubles. When this Oleum is precipitated with highly rectified Spiritus Vini, one receives a powder similar in strength to the Sulphur Philos, which after regeneration and imbibition with a certain ☿ al ▽ will render a good Universal Medicine, which, after the ☉ potable, will have full

power over the animal and mineral kingdoms.

If, before fixation, this sulphur is brought to become a liquor with the aid of Balsamum Copaiva, which has been before spiritualized and made transparent, one will receive the true Balsamum Vitae, able to help all the nature and to expel all inner and outer evil.

If the \odot minerale is pulverized and wetted with Oluem Tartari per deliquium and after putrefaction is distilled with calcined tartar and $\ominus \times C$, one will receive a ♀ currentum, which will amalgamate instantly with the corporeal \odot dissolving it without fire and heating up to such an extent that it can hardly be touched with the hands.

If an ♀ al menstruum is passed over this aaa and it is fixed thereafter by the grades of Δ , one will receive a red bright powder which, when imbibed with our simple and double ♀ and well regenerated, will become a potent projection powder on ☾ , able to be multiplied in quality and quantity, but not ad infinitum.

If one extracts the tincture from the mineral \odot , by means of saltpeter fixed by coal in the cellar or in open air or, this being the best method, by putrefaction in a hermetically closed glass, and then extracts the tincture from this oil with rectified Spiritus Vini, one will receive a sweet tincture of \odot which will show its effect by transpiration only and very useful for many diseases. When all the tincture has been extracted, there will remain a salt, which is a specific remedy for dropsy and Malum Hypochon-

driacum because of renewing all obstructions and expelling all bad pectic Humores by the \square or by sweating.

When using this Sal Duplicatum for strengthening imperfect metals by repeated stratification, calcination and reduction, these will be considerably improved, especially those containing little salt.

If ordinary ♀ is dissolved in Aquafort, then ♁ ed to lime and after washing sublimed per gradus Δ , one will receive a very beautiful sublimatum, which, when mixed with pulverized mineral ♁ and distilled per gradus from glass ♁ , will produce a very sweet butter, not corrosive, and which turned by putrefaction to oil makes the best medicine next to the ♁ potable.

If in this oil by philosophical destruction is made a sulphur ♁ ♁ and ♀ , and then this is purified from its impurities, dissolved and regenerated by putrefaction and boiling and passed through all philosophical colours, one will receive a medicine of great power on ♁ .

It would be a too wide task and we would have to write a big book, if we should expose all virtues of this mineral Monarch. Because it is the only one object after the undetermined matter of the philosophers with which we have mostly worked and we could describe many and detailed experiments, but we shall omit this and turn immediately to the composition of the potab. ♁ lis by the wet and the dry method, and so we shall describe in the following chapter the wet method which is the most easy and the most natural method ever found by the philosophers.

CHAPTER III

The Method of Obtaining the ☉ Potabile

by the Humid Way

After having dealt extensively in the two preceding chapters with the qualities, properties and virtues of the ☿ alone without any admixtures, we shall now show the method of preparing the ☉ potab. by the humid way. Take Mineram ☿ Masculam from Hungary having golden Strais, separate it from the mineral earth and pulverize it finely. Then put it into a dry dish (as shown under A in the drawing of the oven placed before the third part of this book), put this dish into the ☿ (marked with B) attached to the mentioned oven made especially for such a distillation and capable of holding an open and violent Δ , connect to it a large recipient of a form as shown under D, because in this way the joints soldered with a fire resistant solder so that the spirits cannot escape. Then everything that wants to go over is *sc* with a great fire increased gradually until going over will cease. In this way part of the spirit will change to smoke and part to liquor. Then take the dish out of the ☿ and put another one in its place containing the same amount of minerae; the first dish removed from the oven is placed for 24 hours in the open air. Protect it well from dust and rain. During this time it will get impregnated with the influence and

and magnetic virtues of the heavenly elements and of the invisible universal spirit of the air with the ☉ aërco. With it will be possible to do great things on all metals.

When the second dish will not deliver any more of liquor, take it out of the oven and replace it by another one as already said, and place the first in open air and continue in this way with all the dishes used for this operation.

After all dishes have been placed in the open air, each one is put again one by one into the ☉ and a liquor is ♀ from it. This is continued until the matter produces no more of the liquor and is not able to attract any more the magnetic universal spirit and will have become very well calcined. Take then 1 part of the calcined matter and 4 parts of the distilled liquor, put it together into a well and hermetically sealed glass and leave it to putrefy for a certain time in horse-dung. Then take out the matter, put it into an alembic and ♀ in B. M. or vaporis, all that will go over, down to the dry substance of ☉. Put the remaining distilled substance into another alembic set in a dry balneum, therefrom ♀ the phlegma and keep it separate in order to extract from it the salt or the metallic clarified earth, in which the whole treasure of ☉ is hidden.

In the alembic remains the distilled ☉ Philosoph. Acetum prepared by natural and philosophical methods, which can dissolve radicaliter gold and all other metals without ebullition in the same way as snow is dissolved in

warm water. This is the Acetum distillate which all philosophi called the ♀ ium simplicem ♂ lem, having the power of volatilizing all metals and minerals, of purifying them and of refining the greatest part of them.

Calcine the ☉ under a muffle on a medium reverberating Δ stirring it without interruption with a spatula for 3 hours and taking care that it will not become red-hot. When cooled down, pulverize it and put it into a glass in order to extract its tincture or its sulphur with the help of the mentioned Aceti distillati or simple ♂ of ♀ , which is poured two fingers high on it. Then pour off the tinged Acetum distillatum and add again new Acetum and continue this way until the Acetum will remain untinged. Put then all these tinged aceti into an alembic and separate by B. M. the Sulphur ♂ ale, which will remain on the bottom of the glass as a ruby-red oil. This is the Oleum which the Philosophi call the double ♂ ial ♀ ium.

Calcine the Corpus or ☉ , from which the sulphur has been extracted on a great reverberating Δ for 6 hours, observing carefully the gradus by increasing them till the last hour when the heaviest Δ must be applied. When cooled slowly down, put it into a glass together with the phlegmate separated from the Aceto ♂ ali. And this phlegma will extract the ⊖ from the ☉ , then ♀ it from it and clarify it with the simple ♂ ial ♀ , which then also distill off this salt. Now you will possess the three principia or ♂ ial elements, prepared by the philosophical methods, purified and clarified, and these elements can be combined together by the following

method.

Take one part of this salt, also called the Philosophical $\text{\textcircled{O}}$ ial clarified earth, put it in a glass to fill about one quarter of its volume, and place this in \texttimes above a very light lamp Δ until this earth will have become a very fine powder showing thus the dryness and the absence of the universal spirit and its nutrition. This accomplished, add simple or $\text{\textcircled{O}}$ ii Simplicis equal to one-eighth of its weight, close the glass well and put it again on a lamp Δ . Repeat this as often until the matter will have become completely dry, that is simple or $\text{\textcircled{O}}$ Simplicis equal to one-eighth of its weight is added again and proceed as described before. Continue in this way until the earth will be completely saturated with its universal spirit. In order to verify this, put a little of this earth on a glowing $\text{\textcircled{O}}$ plate which must turn the earth white without developing any smoke. Put this matter or Philosophical Earth in a new glass filling it up to one-sixth of its volume, then pour one-tenth part of the double $\text{\textcircled{O}}$ ial $\text{\textcircled{O}}$ ii on it and put the glass in a medium sand Δ until the matter becomes dry. Continue this procedure until the matter will not accept any more of the double $\text{\textcircled{O}}$. To prove this, put a little of the matter on a glowing silver plate which must turn the matter blood-red without developing any smoke. Then take 10 parts of this matter and one part of very fine corrosive $\text{\textcircled{O}}$ lime, put it together into a small glass filling it up to one-third of its volume, seal it hermetically and put it into horse-dung to putrefy. The matter will then

act on the gold and everything will be reduced to a water. This water is then distilled in an alembic to dryness. Extract then the tincture from the distilled spirit and separate again this tincture from its spirit and there will remain a non-cumbustible Oleum. Then calcine the Corpus or ☉ , extract therefrom the ☊ with the liquor, and continue this Union Imbibition and boiling as described and let it pass through all philosophic colours, so you will receive the ☉ potable or the Universal Medicine, which can easily be made potable by dissolving one Gram of it in a bottle of white wine.

The ☉ potable is next to the great Elixir the only medicine which can heal thoroughly all diseases, keep men constantly healthy, renew all nature, and refine considerably most of the metals. And so we have described with a few and clear words the most certain and unfailing method for preparing the ☉⁺ial ☉ potable by the shortest way.

CHAPTER IV

The Method for Preparing the ☉ Potabile ☿ le by the Dry Way

While we have dealt with the method for preparing the ☉ Potab. ☿ le by the humid way in the foregoing chapter, it remains to explain the dry way. Here it is necessary to observe the following rules, if one wants to omit failure: Procure one pound of horseshoe nails, have them glow red in a big pan in a wind-oven and when they start to sweat, throw on them 1½ pound of Mineræ ☿ separated from its earth and roughly crushed, put it on a strong melting Δ so that the matter will flow like ▽ and, in order to promote the melting process and to free the Regulus still better from its burning, poisonous and arsenic impurities, add repeatedly 3 ounces of purified Ⓛ, and when all together will be melted and united, pour it into a casting mould and let it cool completely down until the Regulus will have settled on the bottom. In order to better separate the Regulus, knock a little at the mould with an iron bar.

Then separate the slag from the Regulus and discard them as useless for this operation. Melt again this Regulus in a new pan and add 4½ ounces of Mineræ ☿ ii; when then all together will be well smelted add still 3 ounces of saltpeter, and when all will flow like ▽, pour it again into a

casting mould and knock at it with an iron bar in order to separate the pure from the impure. When cooled down, separate the slag from the Regulus, because the slag contains much of impurities, poisonous and combustible sulphur, and is useless.

After this Regulus has been melted in a new pan, add one ounce of salt-peter, and when flowing clear, pour it into a casting mould, let it cool down, separate the Regulus from its slag which keep apart, and when this Regulus has been melted with $\textcircled{1}$ for the last time pour it again as before into a casting mould and let it cool down. Now you will have the Regulus or the Corporal dry and starry $\textcircled{\dagger}$ ial $\textcircled{\ddagger}$, which can break up all perfect and imperfect metals and which can especially turn the $\textcircled{\circ}$ into $\textcircled{\odot}$ potable.

Before pouring the Regulus into the casting mould, this has to be heated up and rubbed with tallow, because otherwise the Regulus would stick to the iron and no sufficient loosening would be possible as well as no good separation.

Take one part of the kept slag and four parts of $\textcircled{\times}$, rub it on a marble and put all this into an alembic. Set this alembic in sand and let it melt with a slight Δ . When cooled down, take it out of the $\textcircled{\ddagger}$, rub and smelt it again as before and repeat this operation four times. Thereafter make a hot Δ , so that it will = and the sulphur will come out of the $\textcircled{\odot}$ and which must be well separated.

Put this sulphur into another glass and let it melt at a slight heat in the

Δ , and after having passed from one colour into another, it will at the end become red-yellowish. The $\text{\textcircled{O}}$ ial philosoph sulphur is now cleaned from all its impurities and it is regenerated to perform the task.

Take 2 parts of the corporal starry $\text{\textcircled{O}}$, amalgamate it with 3 parts of $\text{\textcircled{O}}$ purified three times by $\text{\textcircled{O}}$, wash this amalgam several times with warm ∇ and dry it with a linen till it will appear clear and clean. Then add one part of the mentioned philosophical sulphur and make of them an amalgam. Rub this amalgam to turn it into a finest black powder.

Put this powder into a well sealed and soldered crucible, set this in the center of a circular Δ and leave it there for 3 days and nights, but in such a way that the Δ will be moderate the first day, the next day stronger and the third day such that it will make the crucible glowing and the powder reddish.

The Δ gone out, take the powder out of the crucible, pour over it 4 parts of the starry $\text{\textcircled{O}}$ and put it again into a well sealed and soldered crucible on a circular Δ as before, and repeat this imbition and boiling 5 times increasing each time the proportion of the $\text{\textcircled{O}}$; or continue this operation till the powder becomes dark-red and meltable like wax, without developing smoke when put on a glowing plate. The powder is then well perfected and able to cure all diseases.

We could describe also many other methods for preparing the $\text{\textcircled{O}}$ potable, but we will limit ourselves to the above said, because these are the

easiest and surest reigning over men and metals, but with the difference concerning the latter that all its elements must pass through all philosophical colours with the help of a lamp Δ , after its Imbibitions have been concluded.

And so we have explained in the three parts of this treatise in the shortest and clearest way what can be found in the *Philosophia demonstrativa tam Particulari quam Universali* as the most true and most secret, and what we have liked to impart from our full heart to those who due to their virtuous life and hard work have been chosen by the Great Sovereign to obtain such high knowledge and secrets.