

CHEMICAL  
MOON SHINE  
Where in  
not only is shown  
the true  
PHILOSOPHICAL  
SUBJECT

but also how such is to be, sought, and then

how such should be prepared;

Faithfully written down at the request and petition of an  
especially good friend,

made known to the honest world and allowed to be printed,

by one  
who wishes neither to deny  
or conceal the truth.

Franckfurt and Leipzig,

By Johann Friedrich Fleischer, 1739

## Foreword.

Kind reader! Many years have already flown, in which I have read not only many sincere Chemical books, but also sophisticated ones, worked through the processes of the God-forsaken deceitful arch-liars, through which I have lost both my moderate fortune and my health. If but a single Christian friend had only revealed to me the meanest spark of the true Being, and from thence what is absorbed by animal, vegetable, mineral and metal, flux of the solar-lunar rays, Yea! if he had led me and directed me to catch hold of the astral, viscous, fat water, I would be forever obliged to that one from that hour forth: In any case, for the most part I did nothing but wander through pretended, misleading, falsely groundlessly prescribed processes, and having worked, unfortunately did nothing but thresh empty straw. For nearly thirty-seven years I labored greatly, and in all three kingdoms there was virtually no other subject to be sought, which had not already been found to be impotent. Now when I became disgusted with the mess, the distilling, cohobating and coagulating, and set Chemistry wholly to the side, God willed it that during my travels, I had the opportunity to speak with a gentleman of honor concerning the Nature of things; But now I complained to him of all my labors, and how by them I had only gained great loss, and also allowed that I did not wish to think thereon for the rest of my life, nor would r; For two whole days this Elias Actista carefully gave me to understand nothing else but comforting exhortations and then a large body of truthful lessons, with this addition:

Basil's 12. Keys

Waterstone of the Wise, part 2.

The Dicta Alani,  
 Viam Vertatis. (True Way)  
 Beweirs der Natur,  
 Philosophisch Father, Herz.  
 Die am Philosophischen Heaven hervor brechende Morgen Rothe. Joh. de  
 Monte Raphaim.

Sendivogium,  
 Ripplaeum,  
 Rosarium Novum Olympicum, the first book.  
 Hermetis and  
 Theophrasti Olympus terrae do V. Essentz. Au. puli.  
 And then, if mindful to read the account of Helvetius' Golden Calf.  
 Then I would find that these and other sincerely truthful adepts  
 advise so well what can and may issue forth from minerals, vegetables  
 and animals, because these things were each predestined to a certain  
 nature, thus all things are unable and incapable of bearing something  
 of unlike kind, or of forming out of something of contrary nature;  
 alone our Water, Sun, Moon, and Celestial Dew serves all three  
 kingdoms as a Universal Spirit, and therefore cannot be separated from  
 them, I must and should catch it in the manner to be described, and  
 bring it to effect; also I should be unconcerned in regard to the  
 natural fire, because this Astral Essence would show itself clearly to  
 me, to which the above-listed adepts have clearly attested in their  
 writings; how the affair is to be arranged, he now gave me a short  
 summary. After this sufficient argument, I neither could nor would  
 doubt the truth of his teaching; I had benefitted well from all the  
 sincere instruction, and so had been able to grasp the work;

so I know not why I had to delay the work until the fourth year: by and by I lacked this or that, by and by my mirror was broken in pieces, by and by I was not able to have the proper vessels. Alone in the Work I have found that: it is neither by will nor by haste, but only by the mercy of God, and this is true. Yet for all that, because God granted me the time and opportunity to attend properly to the Work, I studied the writings of the above authors with great purpose, often to the twentieth reading, especially those who speak clearly, and became more firmly grounded day by day; nevertheless I had a good deal of difficulty with the appearance of the water at the beginning, until finally I found more elucidations here and there in the writings; the true subject I doubted even less, for I perceived in Sendivogius' 'Tractat de Sulphur'; Eat in aere occultus vitae cibus, quem nos rorem de nocte, de die vero aquam rarefactam vocamus Cujus Spiritus invisibilis coagulatus, melior eat quam uni- versa terra. The eyes of those who intelligently read through the above authors will be opened, and seekers will attain to the true well of the sages. 'The Dawn Breaking Forth to Heaven' likewise the book 'Of Heaven and Earth', and not least Doctor Helvetius' 'Golden Calf' mention sufficiently quid sit, quando & quomodo materia sit aumenda. Doctor Schweisser, or Helvetius, when he asked the brazier what be the subject of philosophy, and if it were costly, received for an answer: Our Matter is a heavenly salt by means of which we (namely the Astral Salt is first extracted out of its slimy fat water and is kept) open (this happens in a free fire, in a crucible the earthly body (namely Sol or tuna) and during that time the elixir is born, and the Salt out of which the solution is achieved, and also the mineral (namely aqua viscosa) out of which this salt Is made, are neither costly. Johann de Monte Raphaim par. 48 says: This Universal

Mercury is nothing else than the Astral Salt, which a few call Heavenly; by the ancients, however, it is called the Salt of Metals; not only do all Metals have their beginning and growth from this spirit, but also all animals, vegetables and insects must suffocate and decay if they should be robbed of this solar-lunar moisture, heat, cold, life and motion. Philos. Vater Herz Cap. III says: It is a corporeal spirit or a spiritual body (that one sees glittering if one looks into the Sun), which certainly is the saltpeter of the wise. It is really a fat, heavy and juicy earth, which is very useful and very precious, hidden to the ignorant, but quite common to the knowledgeable.

One can catch hold of this splendid Matter everywhere, in valleys and level fields, In mountains and caves or galleries, even In one's own house. It is the dew of heaven, the fatness of the earth, and the esteemed natural saltpeter of the Sage%. It Is in everything the Q<sub>1</sub>ulntessenee of the viscous earth, out of which Adam was made; briefly, our Matter is a virginal earth, on which the Sun (which Is her father) has never shed its reays, and the Moon is her mother; our virginal earth is really a nurse-mother of the gods, because from her come forth not only gold and silver, but also all other metals, minerals, vegetables, and animals, and take life, breath and air and growth from her; Also the perfect and abundant influence of heaven is conveyed daily through each thlng: who now wishes to gain a certain understanding and fathom all things, bow, why, and wherefore all things produce and survive, that person lacks nothing, but all can be well brought about, a bit more should ensue In the following:

Above all things, you who are God-fearing, maintaining Christ-

like love and mercy, and not the pursuits of heathen gutter-servants, in your hearts; so will God open your eyes, and let you attain the limits of your desires; our spirit is quite a lovely spirit, a sweet burning fire: It consumes nothing but it well keeps and carries all things, be they good or evil; Oh, why do you, seeker, wish to live and act godlessly, and yet partake of the power of this spirit, when yet this holy spark of divine love cannot serve a malignant person; Don't rejoice too soon, you world-sick ones, drunkards, whores and panderers, because within these lines all has been made clear and evident, so that you could not miss it, rather you should, and must, be able to break off and gather the unfading flowers of the Sun and the Moon in your dissolute state of wantonness. God sees your heart, mind, and thoughts and intentions; so you will find that all your designs will be paid back to you.

To you however who are firm in your intentions, so much is required of you; also to improve your guiltiest thought against God and all creatures; To you, say I, the Philosophical Heaven stands open, and you shall have knowledge of the central natural salt hidden in all things, and be its Master, which central salt, as the body of Nature, remains incorruptible in all eternity. Then you will have an understanding of the central salt, body of Nature; so will you also recognize God still better, and learn to understand and know the whole basis of Nature, also come to know In. the work, that the wind has carried your sought-for spirit in its belly. God, you know each heart, you command all that I may do.

IN the name of God I wish to start to teach the work clearly; seeker, begin in God's name to understand such as the truth. Innumerably many charlatans have written of the primary thing that 1 Issues forth from minerals, vegetables, and animals, the one says this, the other something else, recommending chimney soot, dust, lampblack, spittle, sweat, and many more such fool's tricks as the materia prima of the Philosopher's Stone; Although each one derives from the prime mover and possesses something therefrom, as much as is needful, their users are not, artists; He is also no artist, who Is able to separate such therefrom, and employ it in his behalf; nothing is gained If he drives out this spirit from one of the bodies, through some kind of art or fire-power, in order to catch hold of it and to bind it; Rather, all labor is in val.n, the time and expense are lost; What such deceivers and boasters earn is the wrath and disfavor of God, timely death and damnation; Why? How many unlearned and ignorant people take the declarations Qf these liars and boasters for truth, spend time and money, and are mistaken, and other people, many quite horribly, lose life and limb thereby, even lose well the everlasting. Have not the lying writers worked the greater part of misery upon these unfortunate ones? Oh, yes. For this reason the souls steeped In God and Christ do not wish to be led through such diabolical and heretical writings, into the river of temporal distress, poverty, sorrow and need, nor thereby to lose one's life and soul's blessing; but much rather would like to be prepared for the perception of God and the following of Nature; So I have made public to the whole Christian world the following honest admonitions and sincere instructions: I hope that those who stand well with God will

begin and prosper: Those, however, who prefer the spirit of the world would only give up in time, considering that God does not cast pearls before swine.

Because now however many hundred thousand searchers have worked according to their method, and their method has set them in poverty; likewise the same has unfortunately happened to me; Thus the noble Chymistry has fallen into disuse and under suspicion by most people, and also many take their example from these others and wish to seek no further. Why? Because everything that is undertaken in the above three Kingdoms causes loss and all manner of useless and impossible things. Thus those do not act correctly, who give up after a time, because they do not have knowledge of the true Being, so that they also dissuade others from it; those, however, who have sufficient information and knowledge of the ascension of the spirit of life, can begin and go forth the more courageously, and can be assured of a blessed outcome. For it is an easy thing to catch and dry up naturally the being of being, the essence and life of everything, the spirit of the world, Microcosmal Mercury, revered by philosophy, Living Spirit, unripe electrum of minerals, and to make therefrom the central salt of philosophers and of metals.

Who however would understand my and others' writings with crooked eyes, in quite another sense, these I know myself not to advise; moreover, I believe, that they would easily cause themselves the greatest pains, vexation, and loss of time and strength.

Although in the preceding all has been shown more than clearly, I desire that the seeker be deficient in nothing, and to keep my promise, guide the way with some passages from the above-mentioned



authors; the true subject is so very easy to explain without disguise, and also what the natural preparation be: I don't want to start any boasting, but candidly show and make clear to all the sorrowful and hopeless ones the singular consolation and illumination. In Chapter 2 of Waterstone of the Wise the materia is described thus: It is the same thing that In the beginning was produced by three together, but Is only one thing, likewise was engendered and made out of 1st, 2nd, 3rd, 4th and 5th; Also it is found everywhere in ones and twos, they name it Magnesiam Catholicam, Sperm of the World, the Seed of the whole world, out of which all things have their origin; likewise it be of a singularly wondrous birth and form, has an unknowable and unfathomable character and nature, thus neither hot nor dry, like the fire, nor cold and moist, like the water, nor cold and dry, like the earth, but a perfect proportion of all elements; it be also of an indestructible body, that may be touched by no element, which reconciles all of its attributes as an indestructible Quintessence In everything, even as the heavens over the 4 elements and 4 qualities; likewise it be in outward bodily appearance, figure, shape and form, a stone and yet no stone, rather It compares more to a kind of gum or water; They call it also a water of the great sea, & water of life, yea the purest and most blessed water, it is however no water of the clouds or of a common spring-fount, but rather a thick, sticky and salty one, also after sundry examinations, a dry one, that does not wet the hands, or a dirty water that springs from the salty fatness of the earth, Likewise a twofold Mercurium and Azoth, which is fed and nourished by the lowest and highest, vapors of the celestial and terrestrial spheres, mist and sweat, which also burns In no fire, because It itself has in it a spark

of universal fire of the Light of nature; in addition a celestial spirit that dissolves all things, with which it was blessed and animated by God from the beginning, which Avicenna calls the Soul of the World, and of which he says: Even as the soul exidta and moves in all the limbs of the human body so this spirit also moves and exists in all elemental creatures, it is an Inseparable union of body and soul, the purest and noblest essence, in which all secrets are concealed, full of wondrous power and virtue; it possesses also a divine strength, power and virtue; it is that Spirit of the Lord, that fills up the fissures of the Earth, and moved upon the face of the waters in the Beginning, it is also called the spirit of truth, hidden to the world, and without the call of the Holy Ghost, or instruction from those that know It, may be neither grasped nor obtained (attained); that Is In everything, in every realm according to its degree, but which is only in certain bodies found in perfection.

In sum, such a spiritual substance, that Is neither celestial nor infernal, but rather a pleasant clear pure substance, the fixed middle between the lowest and. the highest, also the most elect, and most precious under the heavens; It will not be known by those who have no understanding of it, or first begin with considerations of value, for It Is the meanest of all, and most unesteemed, yea, as a rejected thing; which however is sought by many, but found by few, may be found everywhere, collected and taken, seen by everyone, but its separation known by few. Now it is certainly true, what Salomon Trism. says: No perfect tincture comes forth except from a true and perfect root, to; the beginning of the work is our solution, nothing is brought about in the work unless the semen of man conjoins with the femininity of woman. Who is now desirous to attain to the treasure of the red lion, that one must be able to draw the Sun out of the

mountains, quench the same with its heat with the lion's blood, thus will the hidden spirit Increase In strength; who will now attract to himself the little fish, Echneis or Remora Echeneis remora "sucking fish" of Pliny , as philosophisch Vaterherz says, that one will find, that it turns in a natural manner into a water, and this into earth, which, if properly prepared through the artful secret of the sages, has the strength to dissolve all fixed bodies, to maked the fixed volatile, and to purify all diseased bodies; In the 3rd Chapter he says: I say to you once more, that our Matter is nothing else than the Earth, but not that on which we walk, but that which hovers over our heads, the sages call it their Virgin Earth, It is the element which gives the Earth its origin, briefly to tell: It is the noble Earth of the earth of the sages; whose Father Is the Sun, and Mother the Moon; It is the fatness of the mineral earth, or noble spiritual and corporeal essence, out of which is made the Mercury of the Sages, the precious salt of nature; It is the true and common M Mercury of the Sages, not however of the common folk, namely quick-silver.

One can seek and take this precious Matter In the caves, on the plains and In the Mountains, one finds it in all the places of the inhabited Earth, but one should grasp and take it, before the Sun has bad sight of it; Theophrastus says: Who takes not the Moon down from heaven, to make water, and subsequently is able to bring the water into an earth, will never flnd the correct Matter of the Philosopher's Stone. In the following passage Hermes testifies plainly and clearly:

In supeviori sphaera  
 Est in inedlo front is vena  
 Quae est regula  
 Philosophorum prima

From the origin and spring of the quintèssence, called: Olympus of Earth, Theophrastus speaks plainly, which Is the true Matter, the tinging key, the clear salt, soul, splrit, body, water and fire.

To advise first now, one finds metals and minerals in no other place, but only in the mountains, sand in the ground, where the mineral water is found admixed, the root which is found in fire and water together with the Philosophical Matter, and it continues to grow or lie quietly, seeking its own proper level. This is the true Materia, that Is not wet, that Is however an element and a water, and is only one thing, which may not be separated from its Earth, for it is from the Earth, the Earth is the nourishment of such Materia; it is full of spiritual life; celestial, terrestrial, magnetic, it is refreshed by the pure celestial dew, the Earth harbors it and is its mother; it existed from the beginning of the world, this Spirit which attracts air, fire, and water and encloses all in one, The heavens are adorned with many stars, the Sun and Moon; This Materia cannot become fruitful without the heavens' cooperative help. Also no single thing could live and endure, if it did not unceasingly receive this celestial, Astral, Material, cooperative power, this spirit or salt, All life comes down from above, each life has its separate defect in the root of its Spheres, its own salt-spirit, all Metals, vegetables and animals meet in the center in agreement; All life comes down from above:

Because then all grace, blessings and gifts come down from above, all things long for the life-spirit, at first for the water, the water for the earth and for the spirit, that they may both accomplish their effect, but all lay claim to the heavens. Through fire, air, water and spirit are all things composed, cultivated in an orderly fashion and made fruitful; out of the same Massa goes forth our soul-sap upon men, to whom It Is revealed, and upon whom the guiding star falls that one will obtain this treasure and bring forth its efficacious power. We know, that the water dwells within the earth, the water must also become the earth, and it ascends out of our Materia and becomes a spiritual subtle creature. Its extract and tincture, is a salty essence, an incombustible, abiding fiery oil, the key, that unlocks all, and transmutes into its own likeness.

Thus water and earth must dwell continuously mixed together, terrestrial and celestial intermingling, keeping company together with that which must become water and spirit; this is now plain, that our Materia is a pure water, a spirit, a celestial fire, a pure spiritual, extracted salt; It is born of the sun, created beautifully pure and clear, containing the indwelling fire, that comes forth out of the Divine essence, that externally is the greatest poison, though internally the highest good and medicine; Firstly, you must well purify our Materia, through water, these two, as the earth and spirit mix well with the seeds, make one (thing) to bring forth the noble salt-spirit, because without such Magisterium salis we accomplish nothing, also I would further advise you, that everything that has been joined together once in the beginning, should remain together, and henceforth no longer be separable; Because that which is below must become like that which is above, both come into One, and remain, in

order to attain perfection; as it became the earth, so must it again become what It was In the beginning, namely water and spirit, which must become locked into one; otherwise it does not take effect; In another place says Theophrastus: It Is a fiery living water, the Philosophie viscosa, that climbs the mountains and falls down into deep valleys, seek its fountainhead, thus you have the power to tinge, to work great wonders, in medicines and in the metals; Therein is made clear, that it is the internal great power of the Sun alone, whose fire is the single celestial fire, that has the power and might to work great miracles.

Now this is taught by the sincere philosophers, that a divine fire is enclosed In the Solar Archæus, which Is only enticed forth by means of the true philosophical key, it is a water and a fiery beam, this works at and resolves all that is hidden, without force and labor; It contains everything within itself, it Is the beginning and the end, a celestial dew, the united Matrix, the quickening growing power, that consumes soul, spirit and body and is regenerated again: Without this sap and rays of the sun, gold's Inhabitant can neither be seen nor captured. It is only a singular essence, a single root, a single universal, that can mingle with all things, and attract to itself that which Is of values If all things did not partake of this, they would be In a state of nothingness (nihilium); Italaii says figuratively: The roots of its Minern be in the air, and the earth in the height, and when it is pulled up by Its root, so is heard a frightful sound, and a great fear follows afterward.

Here learn to understand, that when the rays of the Sun reach the volatile damp earth, salt or saltpeter, thence arise lightning and thunder. Therefore one must catch the atoms soon, ere they vanish.

In Libro Saturni is said: Our Stone is known to all, it is thrown upon the open path, everyone can have it who knows how to capture it. Munthis in Turba: Ybu should trouble yourselves neither with the putting together of many things, nor with those things which the Philosophers have set in their books; for the secret of the truth Is a single nature, and that has hidden it in its belly, invisibly, and is known only by the sagec; Aiphidius in Turba: It is a stone, a nature, a joining, a vessel for the white and red, to make it straight.

Rosarius says: It is only a stone, namely our Philosophical S Solar Water, our one true way, a medicine which adds nothing externally, but nontheless something is accomplished thereby, for this one removes the superfluties in the preparation; for if something external were to be effected, the work would be immediately disturbed, and nothing that is sought would be obtained therefrom.

Arilatus says: Who would follow after the truth should take the sun's heat, and the froth of' the moon. Hamis in Turba: if you would take the Sulphur and Argent Vive, each In its natural way, sot' you must alloy these two, f or the right measure and proportion is totally unknown to human understanding, and next cook these substances to a thick jelly. Johann d.e Monte Raphaim 28 says, The Tincture has been universal from the beginning, as it still moved upon the waters, but afterwards became specified, and from thence to be found In all things of the four Nature-kingdoms, as Astral, Animal, Vegetable, and Mineral, but in particular it is to be found in the Astral kingdom, the best in the sun. 34 says a wise man, such a water is to be drawn ou out of the rays of the Sun and the Moon, in a wonderful manner, by a skillful Master of Art: This rant led Water is a Material compared to the tight, a Forma compared to the Created or Elemental, but It is

Itself an Astral Substance, and a Tincture of all natural things. How now to make manifest this Water as a celestial Materia and terrestrial Forma, which it was formerly, that stands once again in great secret; One perceives something therefrom, when one handles that Body such that it neither becomes so heavy, nor remains as it was previously; this must be considered well.

In order that no one may complain that I have not fulfilled my promise, I want to point out some more sincere teachings.

Evidence of Nature says: GOD has created mankind in his image, but it deviates so far from Naturo, that for that reason N'ature addresses the fanciful worker thus: You have neither Art nor the correct Materia, neither theory nor knowledge nor my acknowledgement, you churlish asses break glasses, char coals so that the fumes make you lightheaded, you cook alum, salt, auripigment, chimneysoot, boil black barren metals, attempt to separate and distill great and small, and require various vessels and furnaces. I am ashaied of your folly, for you sicken me with your brimstone smoke; you presume through your strongly burning tire to fix the Argent vive, but that is only the ordinary volatile, and not the same thing out of which I make a metal; if you don't go another way, you perform nothing, because you do not understand my Art; It is better for you to stay your actions, than for you to perform so much daubing through dissolution, distillation, separation, cohobation, alembics, cucurbits, and pelicans; You will never ever make Argent vive coagulate thus; You need for your vivi-fication to reverberate, fire, and that so hot, that everything flows; but at the end you spoil it, and others with you, if you don't enter into my smithy in which I forge metals without ceasing within the earth; For in there will you see the Matter with which I work, and learn the truth.