

MINERAL ALCHEMY

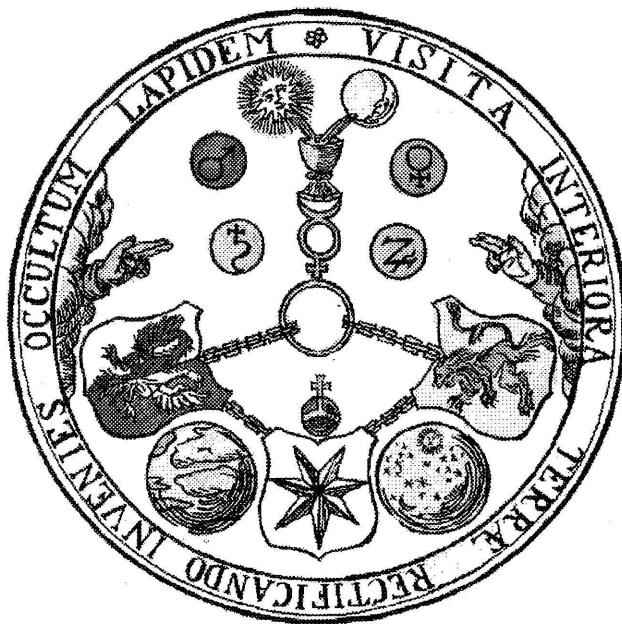


Volume 2

MINERAL ALCHEMY

(A PRACTICAL COURSE)

VOLUME 2 OF 4
LESSONS 25 - 48



WRITTEN BY
JEAN DUBUIS



TRANSLATED FROM THE FRENCH BY
BRIGITTE DONVEZ

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Triad Publishing

FOREWORD

In 1995, the author of the present work wrote: "My name is Jean Dubuis. I am, this present day that I write, aged 76 years old, and I have a practice of esotericism of more than half a century. My esoteric researches started when I was twelve, after a tremendous inner experience; the invisible world had become for me as true as the world of matter where we live. From that time on, I never ceased trying to understand the nature of this experience, to find means to renew it if possible.

"This experience had shown me that there was another truth than the one of our visible world. I wished to be able to understand the nature and workings of this ordinarily invisible Universe. My researches started with books, where I didn't find much, so my early progress was rather slow. Much later, I found the only book that really helped me, the Sepher Yetzirah. After the ill success of books, I became a member of groups of Rosicrucian or Martinist spirit. I did not find really useful elements there. Their habit of illegitimate secrecy led me far from these groups.

"It is, in fact, a persevering personal effort that led me to renew my experience, and that resulted in my few contacts with the Eternity. From there on, I wrote three courses, one on Alchemy, one on Qabala, and one called The Fundamentals of Esoteric Knowledge. These lessons were finished some 15 years ago and I insured their distribution for 12 years. This work taught me a lot of things in the field of esoteric teaching. Today I have a lot to add to these lessons."

A resident of France, Jean has been a frequent lecturer in that country and in the United States. He was employed by a leading American electronics firm for 40 years, and has an extensive background in physics and electronics.

Jean founded a group in France around 1984 to disseminate his work, and to conduct group research. The association, Les Philosophes de la Nature, or LPN, ceased operations several years ago and was legally dissolved in 1999. Its English-language counterpart, The Philosophers of Nature closed on December 31, 1999. Triad Publishing is now the sole publisher of these courses for the English language, duly authorized by Mr. Dubuis.

Jean's research was based on some of the classical texts in these fields, such as the "Sepher Yetzirah" and works of MacGregor Mathers in Qabala, as well as "The Golden Chain of Homer" and the works of numerous alchemists including Flamel, Becker, and Hollandus. These courses are not, however, mere reworks of library books by some scholar. The emphasis of Mr. Dubuis has been in practical work, and the courses are meant to support experimentation.

Originally both associations sent the lessons a few at a time to their subscribers, so that one lesson was studied each month. It was required that the Spagyrics (Plant Alchemy) course of 48 lessons be received before taking the Alchemy course which expanded in time to have 84 lessons. Similarly, the Qabala course of 72 lessons was to be studied progressively. The course Fundamentals of Esoteric Knowledge was developed and eventually became a pre-requisite to the other courses. Dubuis wrote in the introduction to this course, "When we founded the association 'Les Philosophes de la Nature', no organization accessible to the public was in existence - at least in France - that clarified or disocculted esoteric disciplines such as Alchemy and Qabala. However, since esoteric and philosophical groups have been in existence for quite a long time, we assumed that the individuals who chose to join us had a certain amount of 'esoteric background and knowledge'. However, as time passed, it became obvious that, even though a number of members had spent a greater or lesser amount of time in such groups, most did not have the

esoteric knowledge we assumed they had when we wrote the lessons. The present class: 'Fundamentals of Esoteric Knowledge' is an effort to remedy this situation."

This course is, perhaps, Mr. Dubuis' finest publication to date. It provides a synthesis of a number of important ideas in esoteric studies, and provides a suitable foundation for a novice, as well as for an experienced worker to understand the courses in Qabala, Spagyrics and Alchemy. It does, however, stand alone as a course. We have heard from numerous long time students of esoteric groups who say that they have learned more from this course than in several years of study with their association.

Just as we will recommend that the course, Fundamentals of Esoteric Knowledge, be studied and put into practice before beginning the work of the Qabala or the Spagyrics and Alchemy courses, we must urge the student to work with Spagyrics before beginning the Mineral Alchemy work. This is for numerous reasons. The plant kingdom is traditionally where the principles and practices of Alchemical Work are learned. The plant kingdom is relatively safe for experimentation, and the costs are minimal because plants are readily available, and the equipment required is not particularly specialized. In this rather forgiving and gentle realm, a student can learn the skills and manipulations, which have many parallels in the work on minerals and metals. The theoretical aspects of Alchemy, which are the foundation for all practice, can be learned more readily using plants than with metals.

Further, the Mineral courses are written with the assumption that the person has studied all of the Spagyrics courses. There are many references to ideas and techniques which are explained fully in the Spagyrics course, and which are absolutely necessary to benefit from the course on Mineral work.

Our association with Mr. Dubuis began as earnest students of his lessons, around 1988, when they were first translated into English. Our personal relationship began in 1992, at a seminar in Canada, and we have shared many delightful and magical times together in the U.S. and in France since that time. We are grateful to say that our contact with our generous friend has stimulated personal transformation for ourselves and for many others.

Jean has often repeated the admonition that we must respect the personal freedom of each one on the Path of Return. We believe that the dissemination of these courses through the agency of a publishing firm, rather than through that of a fraternal group or membership association, will support that objective.

With good wishes for each in their quest for self knowledge,

Sue and Russ House
TRIAD PUBLISHING
May 21, 2000

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Dear Friend,

Practical remarks about Mineral Lesson 24.

The best result is obtained with a wine vinegar but you need about 20 liters of vinegar in C to obtain 1 liter of radical vinegar.

For practical purposes, you could start with column 0 using acetic acid. This acid should not be glacial acetic acid but pyroligneous acid that comes from the destructive distillation of wood. In this case, the distillation from the salt cannot be done for this acid does not yield any salt.

COLUMN 2

The dry distillation of 2D should be done very slowly in all these distillations. The pyrex round bottom flask's shape should be maintained by a sand bath or a clay casing because the dry end products are pyrophoric and very often will heat the flask to the softening point even after the heating has been stopped (same for 9A).

COLUMN 4

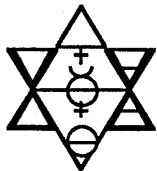
The alcohol should be raised to about 98% with the carbonate in 4E. Then, it is better not to fill the soxhlet 8A with 8E, but to pour this alcohol on the quick lime. The distillation of 8F is then done in a water bath and the vapors are sent and directly condensed in the refrigerated condenser of 8A, which is very important.

COLUMN 5

A filtration should take place between 5B and 5C and the solve coagula repeated several times.

COLUMN 6

If the calcination 6B is done correctly, the neutralization in 6E becomes practically odorless.



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Note:

If, in 6C, the potash causes dissolution, the calcination should be pushed further. The complete elimination of residual sulphur is necessary to avoid the formation of liver of sulphur.

COLUMN 7

The coagulation 7E assures the purification of Basil Valentine's vitriol. The calcination of 7G which is, in fact, a drying at a low temperature, eliminates the free or excess acid from the vitriol; the acid recovered is distilled and re-circulated.

Note:

With the radical vinegar, the crystallization is not always automatic as in the case of antimony or lead for that matter.

One obtains generally a fairly thick, golden colored honey. Several methods are possible: drop an acetate crystal derived from a preceding experiment into the liquid. Or simply transfer the liquid (from one container to another). Or you could add distilled water, about 30% of the volume.

COLUMN 8

This leaching with alcohol is intended to eliminate the last traces of acid. If the alcohol is not absolute, a water-acid azeotrope is created and the acid can no longer be totally eliminated.

The operations of 8E, 8F, 8G are intended to eliminate the water that could be found in the alcohol and the residual acetic acid, of which the alcohol was poured in 8A.

Note:

At each passage, the lime gains some lime acetate made with radical vinegar. This acetate is water soluble and, should you wish to, can be separated from the lime. The dry distillation of this acetate



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gives the Acetone of Sages (attention: this operation demands very careful handling of the material).

As the vitriol becomes purified by loss of its acid, it starts crystallizing in its cubic form rather than in needles as in the beginning.

COLUMNS 9 and 10

1 — Dry distillation of the red oil. 9B gives a red powder.

Spagyric usage: the powder is dissolved in alcohol and the solution is then filtered. Only use it in homeopathic doses.

2 — Control of the philosophical quality of the salt in 10B. At each operation, the salt should be kept separate in a tightly sealed flask. This salt should be finely pulverized.

During the signs of Aries and Taurus, the salt is spread in very thin layers on glass trays equipped with non metallic gutters. The sheet should be exposed during the night, by an open window.

Precautions:

The salt should not be exposed to rays of moonlight, the rays of sunlight nor to rain.

Of course, you should not mix the salts of successive operations because those which are philosophical give a yellow-gold oil. Those which are not philosophical are not charged in niter and do not deliquesce.

From our experience, the production of oil stops at the end of the Taurus' sign.

For the alchemist, this oil is a most desirable substance.



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It is a good idea to set up part 7 and 8 permanently along with part 9 and 10 up to row D only.

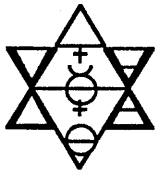
In the future, we shall speak of the other resulting products, because many ways become possible. A method derived from the texts of COCKREN and applied to lead will be shown next. The material and the operations will be slightly different from those shown in this lesson.

P.S.

We have no intention of writing in our lessons about the use of the golden oil of antimony. Those who obtained it may ask their Inner Master about its proper usage, or, if they receive no answer, they could just write to us simply stating they obtained it. (In the next lesson, some solutions to bad odors).

Ora et Labora!

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Dear Friend,

In relation to the work presented in the last two — and the present — lessons, it seems useful, if not essential, to clarify two points:

- 1) Seriously practice the meditation work proposed in the beginning lessons; and:
- 2) Prepare vegetable elixirs of horsetail and of alchemilla; circulate them at least 3 or 4 times.

Let's now pursue the practical study of Lesson 24.

I — Simplified method for the radical vinegar (Columns 1—2 of figure)

- 1) Distil commercial wine vinegar. Throw out the first two-thirds that distil over, and continue until the distillation begins to show a slight color. Then stop the distillation.
- 2) Fill an air-tight container with strips of copper that have been oxidized in an oven. (It is the black dust (CuO) that we are after). Pour the vinegar over the copper. Let it digest for at least a month. Filter, coagulate: you have now obtained copper acetate. Do not breathe the vapors of the digested vinegar.

Note:

If you work with the pyroligneous acetic acid, it is adequate if its density is between 1.050 and 1.060. True radical vinegar has a density of 1.050.

II — Different alternative for the salt of tartar (Column 5)

The first calcinations of tartar smell really bad and it is therefore impractical to do in an apartment. Here is an alternative: buy some commercial potassium carbonate. Use it to purify some alcohol made from red wine. Next, purify it by Solve Coagula. After a



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fairly large number of cycles — at least 5 or 6 — when transmitted light shines through the carbonate you should see a pale bluish tint. It can then be used instead of tartar salt from tartar for the dissolution of stibnite.

III — Purification of the stibnite (Column 6)

Slow calcination is the best process but you need a room set aside for this work, and well ventilated because the gases released are disagreeable and toxic. This is the only valid method of preparing the stibnite, if you intend to produce some vinegar of antimony. Without this long calcination, the vinegar of antimony will always contain some sulfuric acid.

Method of purification exclusively for the wet way described in Lesson 24: after the pulverization of the stibnite, circulate it in a soxhlet, either with ether (long operation) or with carbon tetrachloride (much shorter operation). Be careful, the circulation with ether requires precautions: heat the ether using a water-bath, strongly refrigerate and ventilate the room. Ether vapors are very heavy and flow like water; no open flames and no synthetic clothing for this operation.

If you use carbon tetrachloride, heat in a water-bath; hot points transform the CCl_4 into phosgene, an asphyxiating gas. Because the ether and the CCl_4 are expensive, one must dry out the thimble in order to recover the maximum amount. The distillation of the CCl_4 recovers the sulfur and regenerates the liquid for reuse. The sulfur of stibnite thus recovered, gives an oil but not an alkahest (as in Lesson 12).

We have neglected to clarify in Lesson 24 and 25 that the dissolution of the stibnite is easier at the temperature of boiling water and more specifically so if you use the salt of tartar. It is essential that the water be at a high temperature.



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IV — Calcination of the leached Kermes (Column 7 in 7B)

The Kermes is like an orange-brown paste. Spread it in a thin layer on a calcination tray. First, you obtain little blocks of black color. These blocks should be finely pulverized into a black powder. In turn, this is spread in a thin — 1 or 2 mm thick — layer. The calcination should occur at 180C. or less but not over and should be made with the presence of circulated air otherwise no oxysulfide can form. Humid air, or better, an injection of water vapor into the oven strongly accelerates the formation of the oxysulfide.

This operation of the formation of oxysulfides is delicate but classic; it is even described and used in modern chemistry books. If it causes too many problems, you can use the following alternative which leads to the smooth oil. After neutralization and precipitation of the kermes in 6E, leave it to decant in a funnel or in a short bottle, using cotton wool as a filter. Leave to decant at least a week or two. Do not leach the Kermes in water. Eliminate operations 7A and 7B as described in the diagram. Repeat operations 8A and 8B several times on the acetate.

Sodium acetate is less soluble in alcohol than acetate of antimony and, if left in the soxhlet thimble, it is progressively eliminated. The Kermes remaining after 7D is redissolved in 6C until depleted (after repeated cycles). Naturally, you can bring calcined stibnite in 6C so you don't have to perform partial extraction. In this variant, use the soda and the distilled pyroligneous acetic acid because the high consumption of potassium salt or of radical vinegar is expensive. In this case, do not expect 10B do give golden oil every time. With each 9A, be sure to separate the salt well, you can then, once the experiment is done, expect the salt to work one out of four times.

After circulation with radical vinegar or with distilled acetic acid, the residue in the thimble is carefully dried and calcination only



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occurs in one step because, after it dries, you obtain a fine and slightly conglomerated powder.

Attention important recommendation:

Never breathe the vapors of the acetic acid that has circulated with lead or antimony.

V — Leaching with alcohol

Many precautions are necessary. Regenerate the percentage of the alcohol with quicklime (CaO), which should bring it to 100%, or close, and eliminate the acid. Eliminate the ether possibly present, which would be the liquid distilling over at 35C. with a characteristic odor. However, after purifying it with calcium chloride, keep this ether in a tightly sealed flask.

If the alcohol *turns red* during the leaching, recover the residual oil: it is a tincture of antimony (see Basil Valentine's Triumphant Chariot of Antimony).

Experience shows that some salts do not dissolve in the alcohol in the leaching process, because the alcohol could already be saturated with a volatile salt; these salts are not necessarily bad: pulverize them and distil them for the next leaching. Indications of alcohol saturation:

- violent reaction when starting the soxhlet extraction;
- crystal formation in the siphon of the soxhlet and *outside* the thimble.

VI — Dry distillation (Column 8 in G, column 9 in A)

Before distilling the antimony acetate, several adepts advise a digestion in a small closed flask for 40 days at a temperature be-



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tween 40 and 45C. Do not worry about the colors of the salt during this digestion.

That which was presented in the last two — and the present — lessons, is according to our experience and understanding, a major key of the alchemical work because the secrets of the Ancients are in the salts. The magnetic salts should attract and capture the steel, the astral spirit, the universal seed, which, once concentrated, gives the germination power directed in accordance to the matrix in which it was incorporated.

Observe accurately the influences of the weather, and of the psyche on the experiments of these three lessons. *And compare the results of your observation to what Artephius has said.* We hope we can add to our lessons two texts containing new instructions on this subject.

NOTE:

If you obtained the golden oil, it should be distilled. But before proceeding wait for further and new instructions for this delicate operation.

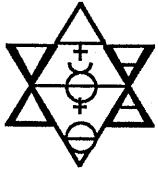
P A T I E N C E is the word written on the Gate of the Hermetic Temple.

Ora et Labora!

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P.S.

There is an ore of antimony that eliminates the major part of the preparation work, it is kermesite, which is a natural oxysulfide of



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Dear Friend,

As we take into account the amount of time you need to accomplish the work on antimony that we suggested in the previous — and the present — lessons we shall only concentrate on the spagyric, theoretical or esoteric aspects of alchemy.

Our experience confirms our belief that the inner state of the alchemist is of the utmost importance in the practice of the metallic path. You may have already found out from working on the experiments already suggested. For instance, carry out the dry distillation of the copper acetate (for the radical vinegar), on your own, and then attempt the same experiment in the presence of someone else and carefully observe what is occurring. You'll notice that the extraction occurs differently in both cases. This is also the case with lead acetate but, in contrast, antimony is barely sensitive to the presence of other individuals. However, if you mean serious work, we do not recommend that you extract antimony in the presence of other individuals.

In a near or not so near future, depending on each one of you, you should contemplate the cohobation of the three metallic principles. Several methods are possible. We believe that you can considerably improve your chances of success by considering the use of a special incubator meeting the following conditions:

- it should be made of insulating fire bricks,
- it should have a regulating electrical heating control
- the oven door should be equipped with a double glass so you can observe what occurs inside without having to open it.
- if need be, it could be placed instead of the altar in the oratory. Continue then your meditations on the philosophical egg.

Because we were are presenting the esoteric part of alchemy, some of you wondered why we presented the work on antimony in lines and columns. In today's language, this presentation is called a matrix presen-



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tation. It corresponds to a Night experience. Indeed, after a few meditations, you can experience alchemical visions at night, which are somewhat similar to this matrix and indicate the lines and columns which suit you. This is why we drew the matrix with the ancient symbols because they resonate with the alchemical archetypes better than other symbols. If you had this experience, you may have been lead to draw a simpler matrix, but more suitable to you. Although it is different from the one proposed in Lesson 24, it remains compatible.

These considerations lead us to the problem of symbolism. Some relatively advanced students of alchemy believe that alchemical symbolism has no use because it is barely mentioned in the ancient books. In fact, only the books of Trithemius contain a fair amount of alchemical symbols. This belief, however, hides another aspect of this issue. The experiments we can remember from a contact with the School of the Night are, almost always, expressed through archetypal symbols and if we don't know these symbols, we won't be able to translate that which has been offered into practical data. We didn't raise this issue earlier for we believed that those who work would only now — or soon — encounter the need to know these symbols. Do not learn them by rote but make your own chart to study the principal ones.

Another aspect of alchemical symbolism should not be ignored. When symbols are put together in a square shaped matrix, the squares of each side should be calculated. For instance, if there are three squares by side, it is Saturn, four squares by side is Jupiter, and so on... Thus we can become aware of the issue on which we need work. A square matrix with 3 squares on its side indicates the need for a horsetail elixir or a lead tincture. In addition, the symbols inside the square are additional indications.

Obviously, inner contacts will be different for each person. That which has just been mentioned seems to happen to people whose sephiroth have already been awakened through work with art, either through drawing or any medium related to form. If the sephiroth were awakened through



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music or sound techniques, the contact could be auditory, like a word, often hard to understand. Therefore, a hermetic dictionary can be useful; Pernety, for example.

During your inner preparation, do not forget that the sephirah Mercury is that of Thoth (Hermes), of the Magus and the Alchemist and therefore, it is essential that it should function properly for you to be successful in your alchemical work.

We shall resume the subject of the preparation of the tincture of regular Mercury, a touchy operation, as mercury is very toxic. However, the essential oils of caraway and lavender are already very beneficial.

Ora et Labora!

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Dear Friend,

Warning:

We are not a school producing healers and thus we comply with the law which in France and in the USA prohibits this kind of school. The members of our Association who are certified doctors and physicians, in and outside of France, can use the present information as they wish. Other members, on the other hand, should view the information released in these lessons in its initiatory and symbolic aspect only. This issue shall be brought up again later.

In the Spagyrics Lessons, we have already described the planetary attributions of the plants and the corresponding body organs. This is a primary level of knowledge because, for you to show discernment in the use of plants, complementary information is needed.

The Qabala considers ten levels of energy, ten levels of consciousness, and ten sephiroth in man. The ten sephiroth are categorized in four groups which make the four worlds of the Qabala. In Figure I page 4, we see:

— 1 — 2 — 3 — represent the three sephiroth of the higher world of Atziluth (A).

— 4 — 5 — 6 — represent the sephiroth of the world of Briah (B).

— 7 — 8 — 9 — represent the sephiroth of the world of Yetzirah (Y).

— 10 — represents Malkuth, the tenth sephirah which belongs to the world of Assiah (M), the physical world.

From an alchemical point of view, these worlds each correspond to an alchemical element.



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- element Fire in Atziluth (F)
- element Air in Briah (A)
- element Water in Yetzirah (E)
- element Earth in Assiah (T)

The Fire-Air combination, which gives Sulfur, demonstrates that this principle is that of the junction between Atziluth and Briah.

The Air-Water combination, which gives Mercury, demonstrates that this principle is that of the junction between Briah and Yetzirah.

The Water-Earth combination, which gives the Salt, demonstrates that this principle is that of the junction between Yetzirah and Assiah.

Let's examine now drawing (S) in the same figure. It represents a sephirah, or a level of consciousness. Its symbolism indicates that in each sephirah, the principles of the ten sephiroth are present and therefore the four alchemical elements ∇ , \triangle , \triangle , ∇ , and the three principles ☿ , ♁ , ♃ , as well. Remember that Sulfur is the soul, the animating energy, Mercury is the Spirit which can change the level of influence of the energy and the Salt is the body or at least, the bearer of the energies which forms the matrix.

This should help us in our selection of the elements which we need to reinforce in the different tinctures or elixirs. If the failure results from the material structure of the organ, Salt should be the principal element. If the organ is in good shape but its functioning is deficient then the energies which should be reinforced are Sulfur and Mercury. In the case of a mineral or metallic remedy, separation of the principles is not easy and separation of the elements even less. Only the philosophical Alkahest or Mercury allows separation of the principles to take place. It is a different issue in the vegetable realm. As we can see on the right side of the figure, each part of the plant is the predominant support of an element. Thus, flowers and fruit bear the element Fire, the leaves support the element Air, the stalks and the sap carry the element Water and the roots carry the



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element Earth.

Imagine a physically deficient organ, for example a damaged lung. Your selection is a plant ruled by Jupiter, for example lemon balm from which you'll prepare an elixir, using the roots and stalks of the plant. In this particular case, it could be useful to add a few flowers.

Sluggishness of the liver can be neutralized with a plant ruled by Mercury. An extract of caraway seeds or lavender flowers is suitable if you wish to obtain an elixir rich in alchemical Sulfur and Mercury. However, you should circulate the elixir on a little bit of Salt because Salt should always be present. It is only a matter of varying proportions.

Be careful and do not prescribe at the same time two plants which are opposites on the Tree of Life without adding a reconciling agent: a plant ruled by Saturn. For example, do not prescribe at once alchemilla, a plant ruled by Venus with caraway, a plant ruled by Mercury. But you can make a mixture of the three, for example, horsetail (Saturn) + caraway (Mercury) + alchemilla (Venus).

Plants ruled by Saturn, of the sephirah Binah, reflect a direct vibration coming from the divine and therefore possess a higher power than the others. This permits them to play a reconciling role and help things manifest.

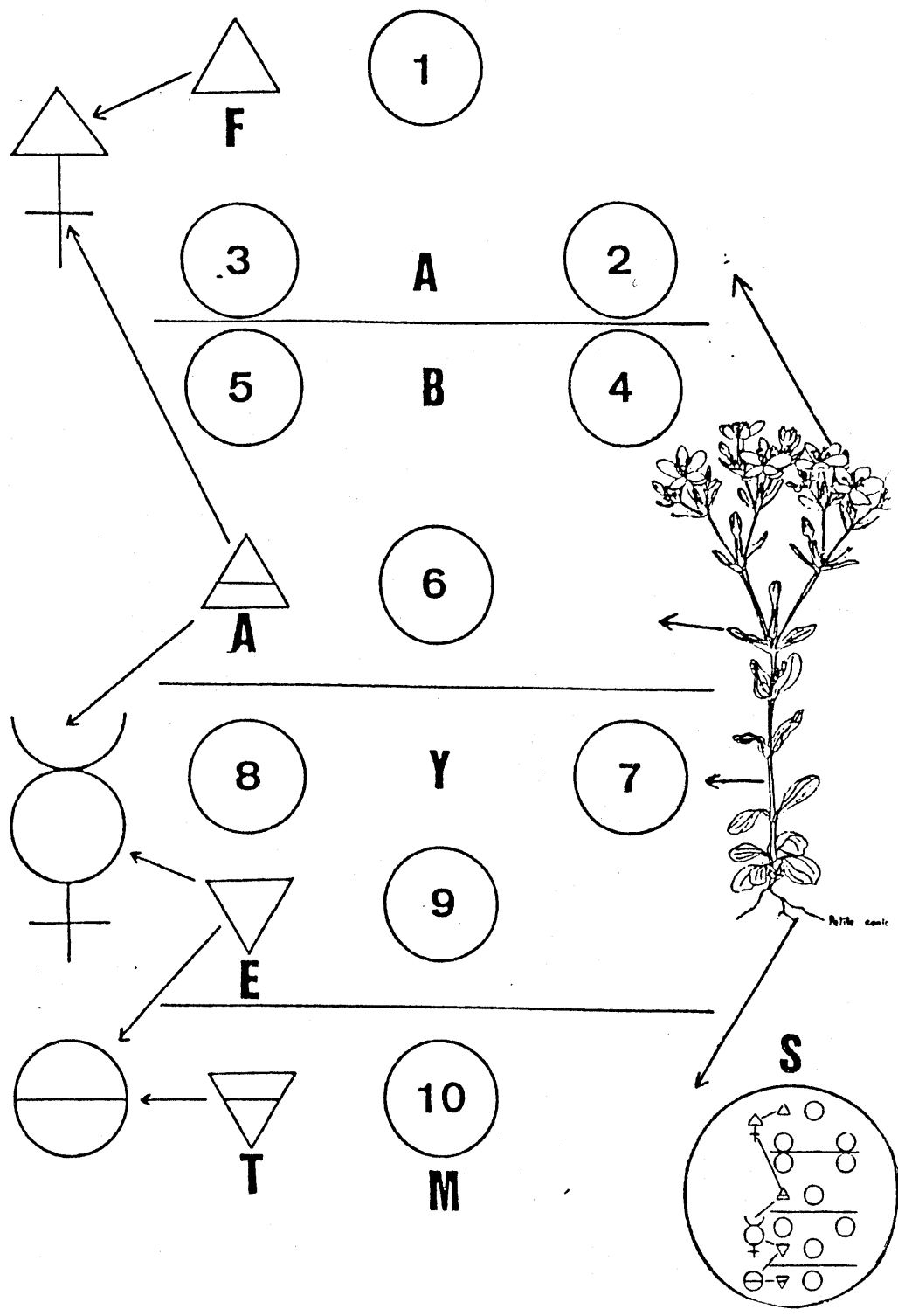
The elixirs intended to prepare one for initiatory awakening should contain a lot of Fire, a fair amount of Air and Water, and only a little of the element Earth.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

Appendix : Figure I

C.28.0484
FIGURE





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Dear Friend,

CONSIDERATIONS ABOUT THE PRIMA MATERIA

Scientists admit, nowadays, that matter is but a coagulation of energy (Fire). But they do not have an explanation on how nor why matter exists in so varied aspects. Comparing ancient alchemical ideas with certain modern chemical data seem helpful in order to obtain a better grasp on the alchemical theory and its implications.

In addition, how does one explain that the ethereal, subtle energy becomes the earth through coagulation and what are the stages of this coagulation or condensation?

The Golden Chain of Homer says that Fire (the astral ethereal energy) is first condensed into Air. Astronomy confirms this condensation of the Fire energy into a gaseous matter which is indeed very diluted. It affirms also that hydrogen is the most abundant element in interstellar space. In the solar system, the Fire-energy emanates from the sun toward the earth. When it reaches the aura of the earth, it coagulates and concentrates and gases appear, specifically the following gas-elements: hydrogen, nitrogen, oxygen. At this stage, the ethereal, electrical energy gives rise to the foundations of the Prima Materia. Two chemical groupings will emerge under the effect of these electrical, ethereal forces.

— a) the Fire-Air group — hydrogen/nitrogen — which the Ancients called Alkali which later will be the matrix of the ammonium salts.

— b) the Fire/Air/Water group — hydrogen/nitrogen/oxygen — from which niter originates. The acid niter is ammonia to which the element Water is added.

The Golden Chain of Homer is very specific on this particular sub-



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ject: it marks five stages in the formation of the Prima Materia:

- ⊕ 1. Chaos, confusion.
- ⊖ 2. The volatile spirit of the non-embodied world, Fire.
- ⊖ 3. The spirit of the world, the embodied acid (niter: the nitric acid of the air). Three active elements __, __, __, in the physical world resulting from the presence of the element __ Water, the active element of the physical world.
- ⊖ 4. The spirit of the world, the embodied alkali, the elements __ __ (identical to the __ principle as elements) which is volatile first and then fixed.
- ⊕ 5. The combination of the two gives the embodied, sublunar Prima Materia (ammonium nitrate), the salt of the dew (see the symbols).

⊖ acid + ⊖ alkali = ⊕ Prima Materia (make the connection alkali — alkhaest).

The Spirit of the world, the embodied alkali, is what modern science call the ammonium radical, a radical which has not yet been isolated. Its chemical properties are very close to the properties of sodium and potassium. Note that, for a long time, ammonia had only been extracted through the fermentation of organic bodies: urine, feces or fish. This fermentation occurs due to a yeast: micrococcus ureus. In the old days, ammonia could be isolated through life phenomena. The sal ammoniac is the first solid body which issues from gas-elements only. It is deposited on the earth by the rain and dew. The quantity of salt is very small: between 1/2 to 4g. to 1 ton of water but in the case of a storm, the proportion is obviously higher. Note in this information, the confirmation of the recommendations of the



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ancients:

- a) rain water should be collected preferably during a storm.
- b) the electrical forces indeed contribute to the passage of the gases from their Fire, Air and Water states to the state of the element Earth.

As for the salt of the dew, the ammonium nitrate, considering the small proportion appearing in rainwater, it might be better to synthesize it (nitric acid + ammoniac) or to buy it and revivify it alchemically.

Chemistry hasn't succeeded in isolating the ammonium radical and this fact raises a serious question for modern theories because, according to their phraseology, it is a molecule which chemically behaves as an atom. Nevertheless, the ammonium radical can be obtained in the form of a mixture with potassium, which permits a curious experiment. If we liberate dry ammonia and let it pass over the potassium, the latter takes on a metallic, shiny aspect, a somewhat coppery color but intensely red and very bright, and then becomes fusible like butter. The body thus obtained is not fixed but decomposes more or less quickly when in contact with the air. It is also possible to obtain this body by soaking potassium in ammonia which has been liquefied through cold or pressure.

Although different from alchemical concepts, the modern, atomic theories are not without interest for our understanding of the alchemical theory. The modern theories say that matter is composed of atoms and that an atom has a positive nucleus and one or more negatively charged electrons which are somewhat like planets revolving around the nucleus. As matter is electrically neutral, the positive charge of the nucleus is balanced by the negative charge of the planetary electrons. Further, atomic theories say that the atoms of the bodies we know are like multiples of the atom of hydrogen, the simplest atom which only has one electron, and the charge is 1 on the nucleus, with reserve, due to the presence of neutrons in the nucleus, but we, as alchemists, should interpret this as



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a sign of the evolution of matter in nature.

We cannot compare atoms to miniature solar systems exactly. In the solar system, there is only one planet per orbit. In atoms, it is not the case. Each new orbit which appears when the number of electrons has increased, contains more electrons. However, for each orbital shell, there is a maximum number of electrons.

The first orbit only contains 1 or 2 electrons, which correspond to hydrogen or helium. In all the bodies which have more than 2 electrons, the first orbit always contains 2 electrons. From 3 electrons on, a second orbit appears: thus we have two electrons on the first orbit, 1 electron on the second orbit; this is lithium. The phenomenon continues. However, the outer orbit of electrons never contains more than 8 electrons. As soon as this number is reached, a new orbital shell appears.

Modern science has assigned letters to these orbits of electrons. For alchemical reasons, we do not need to be interested in bodies which contains more electrons than lead, that is 82 electrons. We obtain the following orbits:

- K 2
- L 8
- M 18
- N 32
- O 18
- P 4 in the case of lead

This is an interesting theory from the chemical point of view because it permits one to explain and predict a certain number of chemical reactions. The basic principle is that nature tends to complete the outer orbits of atoms with 8 electrons.

Figure I-A:



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We have 8 atoms. Only the outer orbit is represented. All these atoms have the tendency to complete one another in order to obtain 8 outer electrons as in — H — Figure I-A.

— a — 1 atom of hydrogen (1 electron) completes 1 atom of chlorine (7 electrons) to obtain a molecule of Hydrochloric acid HCl (8 electrons).

— a — 2 atoms of hydrogen (2 electrons) complete an atom of oxygen (6 electrons) to obtain a molecule of water H₂O (8 electrons).

— d — 1 atom of carbon (4 electrons) completes 2 atoms of oxygen (6 electrons) to give a molecule of anhydride or carbon dioxide CO₂. Each atom of oxygen is linked to 2 electrons of carbon (2 x 8 electrons).

When there are 2 electrons on the outer orbital shell — in the case of a single orbital shell — then there is little or no chemical reaction: this is helium, a noble gas.

When there are 2 electrons on the outer orbital shell — in the case of more than one orbital shell — a reaction occurs. For example, the 2 outer electrons of the body + the 6 outer electrons of oxygen give the body's oxide.

As soon as the number 8 is reached, the chemical stability is great and the body is stable (fixed in alchemy). But we are only viewing this theory rapidly, and this ceases to be true particularly when the atomic number -- the number of electrons -- reaches 21. However, the number of electrons of the outer orbit essentially determines the chemical properties of the body while the number of orbits indicates its general physical properties. As a general rule, the element's density increases with its atomic number.

If you look at a periodic table of the elements (see Figure #2) you can see that it is not a very satisfying table. However, some information is of interest to the alchemist.



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Figure I-B

This is a simplified table of the elements which reveals interesting elements for us, alchemists. Elements are represented by their symbol:

— first column left: indicates the maximum number of electrons in each orbit.

— the top line indicates the number of electrons on the outer orbit.

— the second line, the first orbital shell. The orbit closest to the nucleus which can only have 2 electrons. If it is 1 electron, we have hydrogen, the basic atom of matter. 2 electrons is helium, a gas coming from the fusion of 2 atoms of hydrogen.

— the third line, the second orbital shell which can only carry 8 electrons. In this orbit, we find the carbon C with a total of 6 electrons, 4 of which are on the outer orbit. Carbon is the element of animal and vegetable life; the electrons occupy half of the outer shell.

Nitrogen N with a total of 7 electrons, 5 of which are on the outer orbit. Nitrogen is the element of the coagulation of matter, the only body to possess 6 states of oxidation.

Oxygen O: 8 electrons, 6 of which are on the outer orbit. Oxygen is the support of the energy which it introduces into the 3 realms.

— fourth line) & third orbital shell

— fifth line)

18 electrons which are divided into 2 shells, one of 8 electrons, the other of 10.



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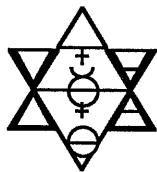
— fourth line first shell: 8 electrons

- a) sodium Na: 11 electrons, one of which is on the outer orbit like in hydrogen. Sodium is the matrix of animal life (sodium chloride in the blood). Ammonium (not yet isolated) would have the formula NH_4 and would therefore have the same number of electrons as sodium; it is probably the matrix of the metallic realm.
- b) phosphorus P: 15 electrons with 5 in the outer shell as in nitrogen; it contains an interesting alchemical \triangleup .
- c) sulfur S: 16 electrons, 6 of which are outer as in oxygen; it also contains an interesting alchemical \triangleup .
- d) chlorine Cl: 17 electrons, 7 of which are on the outer shell; a gas symmetrical to (hydrogen): 1 electron; chlorine has 7 outer electrons, that is -1 per electron in relation to the complete shell. In the sea and in the blood, it insures protection against anarchic development of life. The sea doesn't putrefy as fresh water does.

Fifth line: second shell: 10 electrons

- a) potassium K: 19 electrons with 1 outer electron like hydrogen and sodium. It is, with C and O, the matrix of plant life.
- b) calcium Ca: 20 electrons, 2 of which are on the outer shell. It is the basis of lime, the last normal body according to the atomic theory.

— from 21 to 28, despite the increase in the number of electrons, the outer shell only contains 2 electrons. When we reach 24 electrons, there is even a regression, as chromium Cr only has 1 planetary electron like



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hydrogen.

- c) Iron Fe: 26 electrons. It is the great alchemical enigma. Its atomic number positions it in the 8th column which indicates chemical inertia. Thus, the iron would be stainless, on the other hand, its chemical reactions, its spectral rays classify it in column 2 with mercury.

sixth line: fourth orbit: 32 electrons are divided in 4 shells, the first is normal with its 8 bodies:

- a) copper Cu: 29 electrons with one on the outer shell like hydrogen.
- b) arsenic As: 33 electrons , 5 of which are on the outer shell like in nitrogen.

seventh line, the second shell, from 37 to 46 electrons, is not regular.

eighth line, from 47 to 54 electrons, the shell becomes regular again and is very interesting.

- a) silver Ag 47 electrons, one of which is on the outer shell as in hydrogen.
- b) tin Sn: 50 electrons, 4 of which are on the outer shell as in carbon.
- c) antimony Sb: 51 electrons, 5 of which are on the outer shell as in nitrogen. Note that only 3 electrons separate tin from silver, 4 electrons separate silver from antimony and 1 electron separates antimony from tin.

ninth line: from 55 to 78, the classification is again disturbed, and



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only resumes the series of 8 with 79 electrons.

tenth line:

- a) gold Au: 79 electrons, 1 of which is on the outer shell as in hydrogen.
- b) mercury Hg: 80 electrons, 2 of which are on the outer shell as in iron; they are the only elements in this case. Only 1 electron separates mercury from gold and 2 electrons separate it from lead.
- c) lead Pb: 82 electrons, 4 of which are on the outer shell as in carbon; 3 electrons separate it from gold.

NOTE

The matrices \ominus of the 3 realms all have as their basis a body with 1 outer electrons:

- ammonium for the mineral realm
- potassium for the vegetable realm
- sodium for the animal realm

These bodies form the matrix in complement with
H—C—N—O—

— column 4: Carbon C is the element of organic life of the vegetable and animal kingdoms. In the mineral, we have the elements tin and lead. As the Ancient Alchemists say, lead is the top of heaven because it is the ultimate element which possesses alchemical life. The three chains of radio-active isotopes of the bodies which have an atomic number greater than 82 are all isotopes of lead. These bodies are mineral corpses which return to chaos.



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— column 5 phosphorus plays, at another level, the role of niter particularly in the vegetable and animal realms. In the mineral, this role is played by arsenic and antimony.

— column 6: the column of the purifying elements: the oxygen allows purification through fire. Sulfur directly purifies the vegetable or animal world (see sulfur in homeopathy). For the mineral, we have selenium Se: 34 (the metal is selenite) and tellurium Te: 52, metal of the telluric energies of the earth.

— seventh column: chlorine Cl, a poison for animal or vegetable life, prevents premature or useless putrefaction. Bromine Br: 35 and Iodine I: 53 have the same effect in animal and mineral life. The last two are to be carefully avoided for the paths of metallic fermentation.

Alchemical Distillation and Isotopes:

On Figure #2, the atomic number and the atomic mass are indicated for each element. These numbers are reduced to a scale where hydrogen is very close to 1. In the atomic mass, the mass of the electrons is negligible. The mass of the atom comes from the protons of the nucleus and from electrically neutral particles called neutrons. The number of protons is equal to the number of electrons therefore to the atomic number and the atomic mass is as follows:

atomic mass = atomic number + number of neutrons

For a given element, the number of neutrons can vary and the body is therefore a mixture of atoms with different atomic masses, consequently this average mass doesn't correspond to a whole number. The elements which have a different number of neutrons are called isotopes. For us, alchemists, they are a proof of evolution within matter. In a distillation, there is a very slight difference in the boiling temperatures between isotopes so that repetition of a great number of distillations progressively



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separates the various isotopes and it is possible to choose the most evolved isotope for the body we study. This justifies the alchemical process of repetition of distillations.

* * * *

This lesson, we believe, contains enough elements of reflection. We feel what is written here is temporary, because on the day it was written, we foresaw several experiments to complete it, particularly, studies to change the realm of a Stone, which we'll mention later. We can already say that the studies of modern science demonstrate that the alchemical revelations of the Ancients are being confirmed, in what concerns the role of ammonia. In the biological phenomena, ammonia is present in the beginning of life; the salts of ammonium are essential to plant growth. Animal bodies, after they die, return their ammonia to the plant realm, as they decompose.

Astronomical analysis demonstrates that the atmosphere of the planets in formation (Venus) have an atmosphere of ammonia and that the atmosphere of the planets which return to chaos (Saturn, Jupiter) is also made of ammonia. The life of the planet is like the life of a living being but is likely that the ammonia which is decomposing, like for instance on Jupiter, is released in the form of Fire energy back to the original chaos. This could explain the energetic influence of this planet; indeed, on Jupiter, there is more energy radiating out than the energy it receives from the sun.

Ora et Labora!

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- Figure 1.
- A — Schematic of the outer electron shell
 - B — Periodic table arranged in columns showing outer electron shell and relationships of selected elements



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Figure II. The Periodic Table of Elements

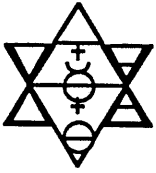
1s	2s	3s	4s	5s	6s	7s	8	9	10	11	12	13	14	15	16	17	18	Orbit														
1 H 1.008 1	2 He 4.00260 2	3 Li 6.94 3	4 Be 9.01218 4	5 B 10.81 5	6 C 12.011 6	7 N 14.0067 7	8 O 15.9994 8	9 F 18.9984 9	10 Ne 20.179 10	11 Na 22.98976 11	12 Mg 24.304 12	13 Al 26.9815 13	14 Si 28.086 14	15 P 30.97376 15	16 S 32.06 16	17 Cl 35.453 17	18 Ar 39.948 18	K														
19 K 39.0983 19	20 Ca 40.078 20	21 Sc 44.9559 21	22 Ti 47.88 22	23 V 50.9415 23	24 Cr 51.9961 24	25 Mn 54.9380 25	26 Fe 55.847 26	27 Co 58.9332 27	28 Ni 58.71 28	29 Cu 63.546 29	30 Zn 65.37 30	31 Ga 69.723 31	32 Ge 72.59 32	33 As 74.9216 33	34 Se 78.96 34	35 Br 79.904 35	36 Kr 83.80 36	K L														
37 Rb 85.4678 37	38 Sr 87.62 38	39 Y 88.90584 39	40 Zr 91.224 40	41 Nb 92.90638 41	42 Mo 95.94 42	43 Tc 98.90625 43	44 Ru 101.07 44	45 Rh 102.90550 45	46 Pd 106.42 46	47 Ag 107.8682 47	48 Cd 112.411 48	49 In 114.818 49	50 Sn 118.710 50	51 Sb 121.757 51	52 Te 127.60 52	53 I 126.90545 53	54 Xe 131.29 54	K L M														
55 Cs 132.90545 55	56 Ba 137.327 56	57 La 138.90547 57	58 Ce 140.12 58	59 Pr 140.90768 59	60 Nd 144.242 60	61 Pm 144.9128 61	62 Sm 150.36 62	63 Eu 151.964 63	64 Gd 157.25 64	65 Tb 158.92534 65	66 Dy 162.50 66	67 Ho 164.93032 67	68 Er 167.259 68	69 Tm 168.93482 69	70 Yb 173.054 70	71 Lu 174.967 71	72 Hf 178.49 72	73 Ta 180.94788 73	74 W 183.84 74	75 Re 186.207 75	76 Os 190.23 76	77 Ir 192.222 77	78 Pt 195.084 78	79 Au 196.96656 79	80 Hg 200.59 80	81 Tl 204.37 81	82 Pb 207.2 82	83 Bi 208.9804 83	84 Po (209) 84	85 At (210) 85	86 Rn (222) 86	K L M N
87 Fr (223) 87	88 Ra (226) 88	89 Ac (227) 89	90 Th 231.03688 90	91 Pa 231.03688 91	92 U 238.02891 92	93 Np 237.04817 93	94 Pu 239.05216 94	95 Am 243.06138 95	96 Cm 247.07125 96	97 Bk 247.07125 97	98 Cf 251.0825 98	99 Es 252.0833 99	100 Fm 257.1036 100	101 Md 258.1039 101	102 No 259.1045 102	103 Lr 261.1053 103	104 Rf 261.1053 104	105 Db 262.1059 105	106 Sg 263.1068 106	107 Bh 263.1068 107	108 Hs 264.1074 108	109 Mt 265.1082 109	110 Ds 266.1087 110	111 Rg 267.1093 111	112 Cn 268.1098 112	113 Nh 269.1103 113	114 Fl 269.1103 114	115 Mc 270.1108 115	116 Lv 271.1113 116	117 Ts 272.1118 117	118 Og 273.1123 118	N O P

Atomic Number - Z
 Symbol - X
 Atomic Weight - A
 Oxidation State - $+/-$
 KEY TO CHART
 18 18 4 - Electron Configuration

Transition Elements

Group 8

119	120	Orbit
119 Nh (289) 119	120 Og (286) 120	O P O



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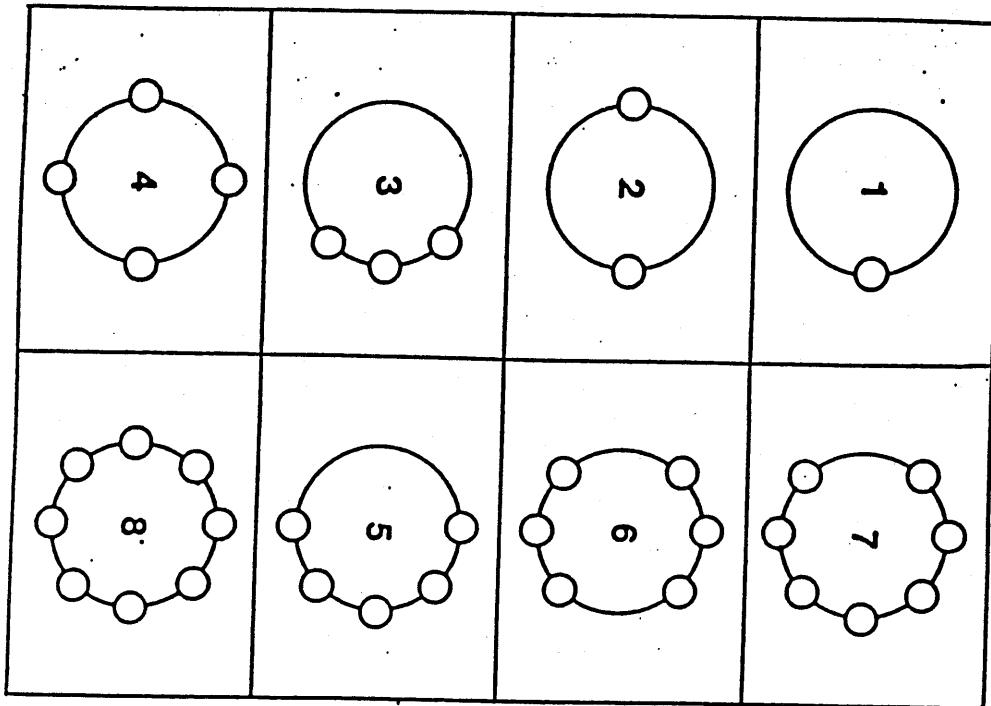


FIGURE I - A

FIGURE I - B

	1	2	3	4	5	6	7	8		
2	1 H	2								
8	3	4	5	6 C	7 N	8 O	9	10		
18	11 Na	12	13	14	15 P	16 S	17 Cl	18		
	19 K	20 Ca	21 2	22 2	23 2	24 1	25 2	26 Fe 2	27 2	28 2
18	29 Cu	30	31	32	33	34	35	36		
	37	38	39 2	40 2	41 J	42 1	43 2	44 1	45 1	46 0
	47 Ag	48	49	50 Sn	51 Sb	52	53	54		
	55	56	57	78						
	79 Au	80 Hg	81	82 Pb						



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Dear Friend,

In previous lessons, we have presented a synthesis of the text *Nature Unveiled* which is more specifically known as the *Golden Chain of Homer*.

It is our intention to offer, in this way, several, little known texts having their origin in the Rosicrucian societies which were functioning before the French Revolution.

We have reason to believe that the teachings of these societies solely concern Alchemy and Qabala. In the following lessons, we'll strive to present texts coming from these societies. These texts decode the alchemical and qabalistic meanings of the legends of the Rosenkreuz or of the Alchemical Wedding.

In the following text, two warnings are necessary:

— the blood of the young man is the blood of the adept who already has become younger through his preliminary work in the vegetable and mineral kingdoms.

— from aphorism 14 on, the process is valid in all the paths.

The commentaries and the plans for an incubator are two propositions from the Philosophers of Nature (LPN).

The enclosed original text is from the Bacstrom Rosicrucian Society. Several texts exist, in an English edition which differ very little one from the other.

Ora et Labora!

THE PHILOSOPHERS OF NATURE



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In Nomine Dei Omnipotentis qui nobis dementia
sua tanta Dona largiri voluit Cui sit gloria
et laus sempereterness
AMEN

APHORISMI

Operis Maximi Antiquorum Sapientium

THE GREATEST OPERATION OF ANCIENT WISDOM

1. The soul of Man as well as all rational Spirits (The Angels) consists (according to their primitive Essence) of the Spirit of the World or **Anima Mundi** and the power of reasoning. They are United and most simple and consequently in their very essence, immortal.

2. In the Beginning God created the Universal Spirit or the Universal Agent of Nature, the Soul of the Universe. This is the first emanation of Divine Light; it is Unity and immortal, capable of manifesting itself when moved or agitated, into Light or Fire. It is multipliable and yet is and remains but one. It is omnipresent and yet occupies no visible space or room, except when manifested or multiplied in its third principle, Fire. It has the power of becoming material and of returning again to universality. This is the subject of the Stone or the Medicine of the Philosophers. The more you take this in its simple universal, unspecified or unmarried state, the easier, simpler, and greater is your work, but the more this subject is already specified, the more troublesome, complex and expensive is your process.

3. Our **Magnet** to attract it (although every subject in Nature is Magnetical) is Man, and principally א ד י א ה ^{הוה} י מ ר כ י —
(the Dust or **red earth** of Man) which in the months of March, April and May, the Sun in γ and ♋ is abundantly found in ד י (blood) of a healthy man; the Spirit of the Universe during this season residing



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therein most abundantly, universally and unspecified. $\overline{\text{D}}$ $\overline{\text{D}}$ $\overline{\text{I}}$ $\overline{\text{X}}$
 $\overline{\text{D}}$ signifies the first Man, **ADAM** or **Red Earth**, which appears when the subject is dried up. In $\overline{\text{D}}$ $\overline{\text{D}}$ $\overline{\text{I}}$ $\overline{\text{X}}$ $\overline{\text{D}}$ lies concealed $\overline{\text{D}}$ $\overline{\text{I}}$, that precious fluid, wherein dwells the Universal Spirit, attracted by in-operations and $\overline{\text{I}}$ $\overline{\text{Y}}$ $\overline{\text{Y}}$. The Dust of the Red Earth, left by itself when the Universal Fire of nature quits it. This Universal Fire is truly Nature.

4. The happy success depends on the subject being good, from a young man, if possible of a Jovial Temper or Choleric, in good health, collected in a proper season, which is in March, April and, at farthest, in May, while the Sun is in $\overline{\text{Y}}$ and $\overline{\text{O}}$; best after Northerly winds have prevailed.

PROCESS

This is the first of all works, the most simple, the least expensive, the easiest and the greatest in its effects. There are various works and different processes, but this is the oldest.

- 1st. The subject contains fire, air, water and earth, and requires no addition of any foreign matter, except when introduced into the metallic department.

It contains the fire of Nature or the Universal Spirit, with air its vehicle: it contains water, which must be separated from it in the beginning of the work and also earth which remains behind in the form of **Caput Mortem** when the fire has left it, and is the true $\overline{\text{I}}$ $\overline{\text{D}}$ $\overline{\text{Y}}$ wherein the fire dwelt for a while.

The subject duly collected should not be less than eight nor more than sixteen ounces (no less than 250 grams and no more than 500 grams): place it in a China or glazed bason and cover it loosely to keep the dust out.

- 2nd. In five or six hours time, the first natural separation is made:



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the ∇ is carefully poured off as useless and pernicious. (This water is called **The Waters of the Deluge**, which are not easily dried up).

The cold subject is placed in a double piece of clean linen in a clean China bason, in order that this superfluous ∇ may be soaked up or absorbed by the linen and that the cake may become dry, in a cool, shady place, free from dust. The superflous ∇ would retard and hinder putrefaction, which is the key to regeneration.

3nd. As soon as the cake is freed from all superfluous humidity, cut it to pieces with an Ivory knife (do not touch it with any metal) and put it, by means of a glass funnel, into your glass Globe.

4th. The glass Globe is immediately to be shut with a stopper made of oak, which fits nicely, in order that the superfluous remaining humidity (the phlegm), may, during putrefaction, penetrate and evaporate through the pores of the oak.

The joint of the neck and the stopper must be luted with something that is able to resist outward warmth and moisture.

5nd. Place your luted globe glass or glasses (for it is most prudent to work with five or six glasses at once from as many good subjects) in a hogshead or wine pipe filled two thirds full with ζ η γ already in proper fermentation, so as to show a degree of heat from 120 to 140 or 150 F. The greatest heat is in the middle, where it is generally from 120 to 150 F: less heat is round the staves where it varies from 90 to 100 and from that to 120 F.

Jamed'var Raph Tzadde

Your ζ η γ must be procured before as it takes sometimes five, six or more days before it ferments and gives the necessary heat. This is soon discovered by the steam arising from it and by



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the thermometer buried in it nine or ten inches deep.

You must have two hogshead or casks, in order to prepare a second before the fermenting heat has entirely left the first: which heat seldom lasts longer than three weeks; as your work must never become cold one single moment.

You must cover the top with clean straw, pretty thick, and also all around the casks, especially in winter, or the work will be too cold and your operations be very much retarded if not a total failure.

6th. Your bath, thus previously prepared, and your glasses well luted and varnished all around the joining of the neck and stopper, except the surface of the oak (stopper), bury them in the bath all round the casks where the gentlest heat prevails, deep enough that only the upper part of the neck and stopper, that which is luted, may be in sight or level with the surface of the bath. If they were buried in the middle, in the beginning of the work, your subject would dry up instead of liquifying and putrifying.

7th. Every morning and night, take out your glasses and shake them gently, every one, by a circular motion, in order to promote the solution of the red earth, which is generally effected in two or three weeks time. The whole earth dissolves into a deep ruby-red liquid, called by us **AQUA PERMANENS** or **CHAOS**.

After this liquefaction is accomplished the glasses are shaken no more, it being then unnecessary.

8th. In this manner, pursuing this most simple process, moving your glasses from one cask into another, as often as your heat ceases, you must proceed with your $\zeta \eta \theta \iota$ bath during eight or nine months time, sometimes longer as the exact time cannot be ascertained by any one (the Philosophers say: "**coque nec de-**



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sine coquere") taking care never to suffer your work to become cold, so that the glasses may feel cold, not for one moment, as in that your labour would be lost.

The surface of your oak stoppers will turn black and moist from the penetrating phlegm. This causes the stopper to swell and will burst the neck of every one of the globe glasses, if you have not previously secured these necks with strips of linen pasted around them, and harpsicord (piano) wire wound over the linen, with a varnish over the whole, and with lute where the stopper joins the upper brim of the neck. The lute may be sealing was dropped on all around by a burning candle, or rosin, or quick-drying varnish thickened with fillings or iron or any other good luting that can withstand warmth and moisture; but take care to keep the bottom of the stopper in sight by not covering the neck of the glass quite so low as to hide it.

- 9th. After liquefaction of the subject, putrefaction takes place immediately. At first you see veins resembling ♀ running from the neck to the permanent ruby ▽. After these veins or streams are vanished, the **Causa Pavonis** begins to appear all around the globe, sometimes coloured like the Rainbow, sometimes purple, green, nay Gold and Silver colours, most wonderfully beautiful present themselves.
- 10th. During putrefaction, which generally lasts 150 days, sometimes longer, the subject smells through the stopper like a human corpse, sometimes so strongly as to be smelled all over the house; and the colours variegated most beautifully.
- 11th. After this putrefaction, which is called **The Raven's Head**, and which generally lasts 150 days or longer, has continued its time, the stench diminishes gradually, and the subject becomes a dry brick-red colour ▽ or 7 7 3, or dust, which remains settled at the bottom of the glass. This must not be removed nor dis-



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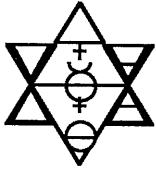
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turbed.

- 12th. The sublimation takes place, the Universal Spirit forsakes the dead body $\int \int \gamma$, ascends and descends invisibly and now produces colours of large extent; one day the globe is black, some days after it becomes olive green, after that sky-blue and beautiful parrot-green, then again purple or violet, and crimson, mostly in general colours all around the globe with beautiful small gold, silver, green and purple spots in the neck, like a Peacock's Tail, or a Rain-bow. Sometimes it looks like polished copper, then like polished steel and sometimes like bell metal.
- 13th. After eight or nine months, all appears white, or rather like running mercury, of a metallic colour, and the Universal Spirit sublimes and fixes itself at the bottom of the oak stopper in the neck and remains there for three or four weeks, as white as silver; and it is the **regenerated Universal Spirit** corporified into a sweet fusible salt of Nature above half-fixed.

Below remains a foliated a ∇ of a grey color, called by us **TERRA FOLIATA**, which is of no use if you choose to take this white salt or sublimate out for multiplication, in order to make the **White Medicine**; but if you prefer continuing the digestion, you must by no means open the glass or meddle with it. This white sublimate from one glass will not be more than three, four or five or six grains at most.

You have now in your possession the **Corporified Spirit of the Universe**, the **Regenerated Fire of Nature**, the **Saviour and Regenerator of Matter**, or the **White Medicine** in its first infant state, the $\int \int \gamma \gamma$ or Regenerated Light. This is already a universal medicine of the animal creation, but it is to be carried further to greater perfection. This sweet salt or sublimate looks like copelled silver, or like the moon in the morning.



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PROCESS FOR THE RED MEDICINE OR

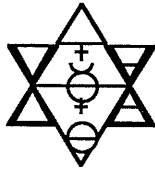
PERFECTED SALT OF NATURE

מ י מ ת i.e. Consummation et Perfectio
Mem You MEM TAV

14th. The glasses are now to be removed to the middle of the bath and kept there, as the work now requires more heat. (By Fahreheits thermometer, the heat in the middle at the depth of 10 to 12 inches is generally from 130 to 150F.). Continue the digestion **Coque nec desine coquere**, renewing your ל ר ג ו (digestion) every fortnight or three weeks, a few days before your heat ceases, removing your glasses from one cask into another from time to time as your heat may require.

Your White sublimate fixed at the bottom of your stoppers will descend again into ל ר ו and from thence re-ascend, and will pass through all the former colours several times more until it fixes itself once more at the bottom of the stopper (by us called **querea domus**) and becomes first of a safron colour, but in the course of a few weeks, more of a fiery red colour. This business (from the White to the Red) requires sometimes three or four months, but the exact time cannot be determined. Now you are in the possession of ו ר ח ת **Consummation est** of Moses and Aaron.

15th. During the first and second digestion, the subject dries and liquefies several times, and undergoes many changes of colours, which appear all around the globes and in the neck of the glass, and never ceases until the red sublimate is brought to perfection. There remains again an earth, the Dust ל ר ו which is of no further use, being now totally deprived of א which is life (admire the simplicity and truth by which The Subject and this Formative Dust is plainly declared in the words ה ח א ד ח ל י ס ר ו ו as well as the Magnet.



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FIRST MULTIPLICATION OF THE RED MEDICINE IN QUALITY AND POWER, BY THE METALLIC RADICAL HUMIDITY; AND ITS SPECI- FICATION TOWARDS MINERAL NA- TURE FOR TRANSMUTATION

16th. There are only three Universal passive fluids or humidities in Nature. These three, centrally, are very analogous to each other. For the animal kingdom, the animal fluid or Blood is appointed; for the vegetable kingdom ∇ , and for the mineral kingdom \ominus , which is the radical humidity of metals.

Each of these three fluids contains \triangle ∇ \triangle — soul, spirit and body, — \triangle ∇ \ominus . From each of these fluids, if properly treated and duly animated by the Universal Spirit, a universal medicine may be made. Now in order to specify towards metallic nature, your universal regenerated Spirit or Salt, the White or Red Medicine, proceed thus:

17th. Take four parts of the White or Red Medicine and ten parts of highly purified mercury (best revived from cinabar) and make an amalgam as follows:

Put the very accurately weighed ten parts of \ominus in a small china tea cup or in a small smooth crucible, on a gentle charcoal fire, and let it stand until the \ominus begins to fume. Take it that moment from the \triangle (AVOID breathing ANY of the fumes as they are noxious and corrosive): and at the same instant add the four parts of the White or Red Medicine (previously enveloped in softened wax) to the just fuming hot \ominus . Stir it with a clean solid glass rod and you will have an amalgam.

The multiplication is performed according to the table of Pythagoras; radius or one side of the equilateral triangle to the



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whole figure thus: that is, four parts of medicine to ten parts of the metallic ∇ .

PROCESS OF DIGESTION WITH THE METALLIC WATER OR FERMENT

- 18th. This amalgam is put immediately into a small globe glass of sufficient strength (The neck previously secured with linen, wire and varnish to prevent it from bursting), not above 2 inches in diameter or of such a capacity that the amalgam may fill no more than one fourth part of the globe in height. If the globe, however, be a little larger, there will be no harm: that is, it is better if it is a little too big than a little too small.
- Secure your glass with an oak stopper, and lute it exactly as you did before.
- 19th. Place it in your bath, but now in the middle, where the greatest heat is, in 140 - 150F. Bury it in the H T T V so deep that the stopper may be a little under the surface of the bath.
- 20th. Do not move it except when you are obliged to place it in another cask. By degrees, the Universal Medicine unites radically with the Metallic water and becomes, in two or three months time, if the white sublimate has been employed, a silver white tinging medicine, a dry substance extremely fusible, in one solid mass, after having passed through all the colours; but if the Red Medicine has been used, it becomes a red tinging Metallic Medecine which looks in the dark like a glowing or a fiery coal. This is the more perfect and multiplied H T T I I (Urim), if the White, O T b n (Thummim) or consummation est, if the Red Medicine. Aaron wore them both in his — — — — (Ephod).
- 21rd. Both these Medicines, the White as well as the Red, when per-



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fectly fixed remain at the bottom of the globe-glass, and must be carefully separated from the ∇ or \odot of the ♀ underneath it, sticking to the bottom of the glass under the medicines. It is necessary to break off the neck of the glass.

22nd. Both medicines once multiplied or fermented with the metallic radical humidity ♀ do not require any further fermentation with \odot ; but tinge already, after this first multiplication.

One part of the White medicine tinges ten parts of mercury, lead, tin, copper and iron into pure silver of 16 fine. One part of the Red Medicine, once multiplied, tinges ten parts of mercury, lead, tin, silver, copper, iron into pure gold of 24 carats fine.

The metallic medicines tinge each metal in proportion as they abound in ♀ , therefore ♀ itself is the greatest quantity, with very little loss, ♁ the next with a little more loss then ♃ and ♄ ; ♄ with more loss than ♁ and lastly ♆ and ♂ with a great deal of loss and a large scorification of external metallic ♁ , as these two last metals contain but a small proportion of ♀ , which is the only metallic principle that is ameliorated and fixed.

23rd. After the first multiplication with the metallic water, the White Medicine is the ♁ ♃ ♄ ♁ in its first multiplied state, tinging and ameliorating the inferior metals into the purest and softest ♁ . The Red Medicine once multiplied with the metallic ∇ is the ♁ ♃ ♄ ♁ in the first multiplied state — the Exalted Universal medicine striking at the root of many acute and chronic diseases of man and animals, and tinging the mercurial principle of all the inferior metals and minerals into the purest and softest gold of 24 carats.

Both metals are soluble in rectified Spirit of Wine — and even in Water.



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AUGMENTATION OF THE MEDICINES IN QUANTITY, NOT IN QUALITY NOR IN POWER

- 24th. If the White medicine, once multiplied, be melted with pure silver — one part of the medicine to four parts of pure refined silver — the silver becomes a white, brittle, glassy substance. The medicine is thus augmented in quantity only, but not in quality nor power, as it now tinges no more than ten parts in the same manner as before; but you thus obtain a greater quantity of the same medicine for Transmutation only.
- 25th. If the Red Medicine, once multiplied with mercury be melted with pure refined gold, one part of the medicine with four parts of pure metal, the gold becomes a brittle, deep orange coloured vitreous substance, and the medicine is augmented, but not in quality nor in power: it tinges only as before, one part tinging ten parts of inferior metals into most pure ☉, but you have more medicine in quantity.

The White and the Red medicines thus fermented with ☽ or with ☉ are no longer soluble in Rectified Spirits of Wine & much less in ▼, and therefore are no longer medicinal for the human body or for animals. On the contrary, they are now highly poisonous, corrosive and destructive to animal life and also to vegetable; and they cannot be multiplied any further by the metallic humidity.

SECOND MULTIPLICATION OF THE
MEDICINE, viz, IN QUALITY
BY THE METALLIC WATERS



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The Second and every subsequent multiplication of the medicine, with the metallic ∇ ♀ in quality and power is done exactly like the first according to the table of Pythagoras, as has been mentioned and explained before.

26th. Make your amalgam as before with the same accuracy and precaution - four parts of medicine to ten parts of pure ♀; — put your amalgam in a globe glass so that three or four parts at least remain empty, lute the neck with the oak stopper, and bury it again in the middle of your bath, where the greatest heat prevails.

This process will finished in a much shorter time than the first; and every subsequent multiplication is sooner accomplished than the foregoing, because the multiplied medicine increases wonderfully in fusibility, the power of penetrating, and fixity, and therefore it is sooner multiplied than before. It passes again through all the colours, dies, and is regenerated as before.

This can also be done over a lamp provided your heat is nicely regulated so as to imitate that necessary gentle, animating heat of 2 7 7 7.

During the first labors of liquefaction and putrefaction, we prefer the 5 7 7 7 to the lamp as the most natural though divers philosophers have used divers means.

27th. You will again find your exalted medicine at the bottom of the globe upon a small ☺ or mercurial earth, from which ∇ you need carefully separate your medicine; which is easily done as the substances are distinct enough.

Now, you will have the Medicine of the **Second Order**, more fiery than the first, and ten times more powerful. One part of this medicine tinges one hundred parts of the inferior metals into



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☽ or ☉, according as you have employed the White and the Red medicine.

28th. This medicine, infinitely more soluble, more fiery, more renovating, more powerful, can no longer be administered in substance to the human body, being too great a fire for our constitution to bear.

The medicine of the **First Order** may be administered in substance 1/4th of a grain or less for a dose, but we will give you our method of how to dissolve and administer our medicine with safety.

29th. The third, fourth and fifth multiplication, always with the pure metallic ∇ or ♀ is performed exactly in the same manner as the first and second, but each succeeding multiplication is sooner performed than the foregoing.

We do not know that ever a Philosopher ventured so far as the Fifth, as we truly believe that so fusible, ingressive and penetrating a substance, which is actually \triangle and light, would run through every glass. (ed. note: universal solvent).

30th. The Medicine, whether White or Red, of the First Order of the first multiplication with \triangle , tinges then times its weight. After the third multiplication, one part tinges one thousand parts. After the fourth multiplication, one part tinges ten thousands parts. After the fifth multiplication, one part, one hundred thousand parts; that is, one single grain would produce 17 lbs. 4 ozs. of ☽ or ☉.

(Who can comprehend the incalculable \triangle of Nature! Infinitely multipliable).



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METHOD OF SAFELY ADMINISTERING THE MEDICINE TO THE HUMAN BODY

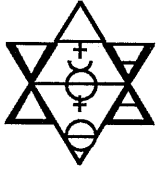
31st. Take four ounces of the purest, most highly rectified Spirit of Wine (not corn spirit): dissolve therein, without heat, or at most, only in the sun's heat, one grain of the first, second, or third multiplied Red medicine, and, observing well the colour of the tincture thus formed, add a second or third grain (according to the power of your medicine) and a fourth or fifth, or more until your Spirit of Wine becomes tinged, of a transparent ruby colour, like a Burgundy wine — then cease to add any more of the medicine.

The medicine of the third order will sooner tinge the Spirit of Wine sufficiently deep than that of the first. This heavenly essence is the Highest and most Universal **Aurum Potabile** of the earliest ages.

With this glorious essence, we tinge a pint of Madeira or Lisbon or good old Rhenish Wine, dropping our Ruby essence into the White Wine until the latter become of a deep orange or pale Burgundy, or deep Malaga colour, and appears so in a two ounce phial.

This medicinal wine may safely and without the least danger be given to both sexes and of all ages in every disease, whether the disease be hot or cold, acute or chronic makes no difference. A teaspoonful may be given as a dose once or twice in 24 hours in dangerous acute or obstinate chronic diseases, cancers and the like; but in slight cases, one dose only will effect the cure.

32nd. The Red Medicine, thrice multiplied, placed in a glass globe, with a stopper luted in, and suspended in a room, gives light in the



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dark like a fiery coal.

- 33rd. The White Medicine, after the first multiplication, coagulates and fixes a tumbler or glassful of clear water into a rock crystal. Put one grain after another into the ∇ until a disturbance is observed to take place in the ∇ , then cease, and in half an hour the glass will break leaving the crystal fixed.
- 34th. The same White medicine projected on glass in fusion, leaves the glass when cold, perfectly ductile and malleable.
- 35th. With the Red multiplied medicine, glass fluxes or crystals are fixed into diamonds, rubies, emeralds and other precious stones.

CONCERNING THE GLOBE-GLASSES

The glasses are globular digesting glasses of five or at most, six inches diameter, with a neck five or six inches in length and wide enough to admit your thumb, or at least, your middle finger.

You must make stoppers of fine grained, very old Oak, to fit nicely into the necks, which should be ground on the inside a little way so as to form a nice round hole for the stopper. The stopper should go into the neck one inch deep and should leave one inch above the neck.

The globes for multiplication are about two inches in diameter, with necks three or four inches long and wide enough to admit a finger.

All the glasses should be made of considerable strength at least one eighth of an inch in substance.

END OF THE APHORISMS



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SUPPLEMENT TO THE FOREGOING APHORISMS

If the globes containing the subject be three, four or more times electrified in the beginning, before you put them in the bath, so as to introduce the Electrical Universal principle, or the Universal Spirit of Nature into the subject by motion, the same spirit in the subject will be greatly strengthened, the operations will be accelerated and improved, and you will obtain an increase of the first white \ominus or \oplus below the Oak stoppers.

Above I have faithfully communicated our Aphorisms.

SIGISMUND BACSTROM
M.D.F.R.C.

London, April 5, 1797

COMMENTARIES ON THE APHORISMS Operis Maximi Antiquorum Sapientum

1 — What is said demonstrates the spiritual link between man and the substance of the Work.

2 — This paragraph explains the mechanism of the Work and exposes the nature of the Work substance. The most important point is the specification of the substance when it is embodied.

3 — In a few words and without detail, this paragraph exposes the principle of the magnet attracting the Universal Spirit. We can use potassium carbonate or salt of antimony in another method.

Meaning of the Hebrew words:

Ain Pe Resh: dust

Mem Yod Nun : kind or quality



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He Aleph Daleth Mem, this word comprises in the center Aleph Daleth Mem — ADAM — but also the word red. The letter He placed in the beginning and the end of a word gives the value of the Being because He means being.

The next word Daleth and Mem means blood. We believe this blood must be that of the operator and must be purified and charged with the vegetable elixirs and the tinctures of the seven planetary metals.

The Hebrew letters, again, specify that the red earth is hidden in the blood and this latter is red because it is charged with universal Fire.

The end of the paragraph indicates the necessary preparation and particularly the role of Mars which charges the blood with Fire.

PROCESS

1. The blood contains the four elements like water fermented by the Archeus, but this is a more simple method. It should contain no foreign matter before the specification has taken place.

Water — the plasma — must be carefully separated because the salt which is contained in the water prevents the fermentation from starting.

2. The operation described here is the natural coagulation of blood. Then we insist upon drying up by letting it flow; through evaporation the salt would remain and nothing would occur.

3. No contact with metal during the preparation. Operate outside the al-chemical laboratory because there are risks of contamination by the ⚡

4. The oak stopper should be cut following the direction of the grain. A modern luting made of teflon eliminates the risk of explosion of the neck of the flask (see figure page XX).

5. The Hebrew word Tzadde Kaph Vav Lamed means: digestion. Here it is a



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liquid which can provoke fermentation. The nature of the liquid is not specified. The temperature in the original text is given in Fahrenheit. As this method is not very convenient nowadays, the figure describes an incubator which can be used more easily.

6. This paragraph indicates the position of the flask at the start and the low temperature of the beginning. Most Artists use the temperature produced by a broody hen, that is 41 — 42C.

7. This requires an incubator with great thermal inertia.

8. Indication of the duration of the process. For the stopper see the figure.

9. Concise but precious indications about colors.

10. During this time, there is a risk of rejection of the stopper or explosion of the flask.

11. Caution, the smallest shock can annihilated the beginning formation of the Spirit on the stopper. The proposed time seems pessimistic.

12. No comment on this interesting chapter.

13. The Hebrew word Vav Resh Yod Mem is not clear. We could consider that it means water with a virile energy and a powerful evolutionary force.

14. Method for the Red Medicine. The beginning word is Tav Mem Yod Mem which can be translated as Universal Water. The word Tav Mem Yod Mem can be understood as Universal Water. The word Tav Mem Vav Mem can be understood as Universal Water with a great evolutionary force.

15. The word of the end is the word of the beginning.

16. Remember the multiplication for the three specified fluids of the



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Stone.

17. Take commercial mercury which is distilled three times. Note the rule of Pythagoras.

18. Caution, use pyrex flasks that are at least 3mm. thick.

19. Turn the thermostat of the incubator first to 70C.

20. Caution, no shocks or vibrations on the incubator. The mysterious sentence of this paragraph expresses that the Red Stone has the faculties of the two Stones: Red and White.

21. Final precautions.

22. Very interesting chapter, it should be studied.

23. The end of the paragraph is very important.

24. Directing the Stone to the metallic realm.

25. Very interesting for metallic experiments.

26. }

}

27. }

}

28. } Together: key to the multiplication

}

29. }

}

30. }

31. Method for human use. Do not go beyond these doses which are already too high.



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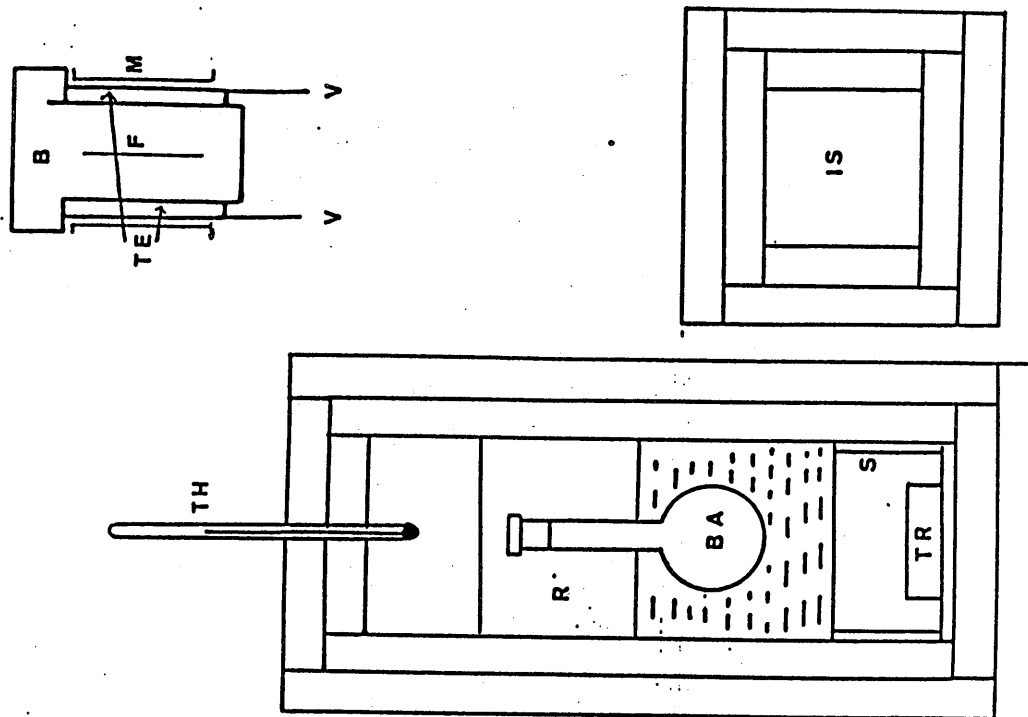
- 32. }
- }
- 33. }
- } Varied and different uses of the Stone
- 34. }
- }
- 35. }



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LEGEND

- TH Thermometer
- R Water reserve
- BA Round bottom flask
- S Water reserve support; the weight, 8 or 10 kg, must be spread out on the polystyrene
- TR Heating system and thermostat
 Note the use of the panel of half a thickness, 40mm, for an insulation of 80 mm; this enables one to reduce thermal leaks in the joints
- IS Vertical view of the panels to reduce thermal leaks
- B Oak stopper
- F Direction of the wood grain
- TF Teflon lute between glass and stopper; the teflon should be very tight
- V Glass of the flask's neck
- M Metallic coating to ease the tube's neck from the pressure of the teflon
 Important: the teflon and the coating should not hide the base of the stopper



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Dear Friend,

Among the many subjects we presented in previous Lessons, we often mentioned antimony but never much about lead. Let's deal with this subject now.

Basil Valentine says that all the elements of the Stone are to be found in lead and Von Bernus says that lead leads to miracle remedies. In addition, Saturn, the planet of lead, is the Midheaven and the Path 32 as well, the beginning Path to Initiation.

In fact, there is not much difference between the Path of antimony and that of lead. From now on, we shall call the latter the Path of Saturn. However, on the practical level, there are major differences. From the operative point of view, antimony is toxic but can be easily eliminated whereas lead is very slowly eliminated and therefore cumulative. Moreover, if Newton failed so close to his aim, it is probably due to the accumulation of lead in his organism which provoked the fatal disease. Another difference we observed after experimentation is that the mercurial vapors of antimony are released independently of whoever is present in the laboratory. Conversely, in the case of lead, and up to this very day the same experiment has only been completed when no one but the operator is present in the laboratory.

WORK ON LEAD OR THE PATH OF SATURN

The Path of Saturn is time-consuming and must be carefully prepared, long in advance. It can only be done with a native ore of lead. In France, the only ore practically available is galena (lead sulfide). It presents one advantage and an extremely cumbersome inconvenience. The advantage is that galena only decomposes around a temperature of 1450C. and so it can keep its mercury at a temperature much higher than the



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melting of lead (327C.). The inconvenience is that native galena often contains an excess of sulfur, arsenic and silver.

The calcination, in order to eliminate the sulfur, must occur in the same way as for the stibnite: one or two weeks at about 100C. without reaching a temperature of 110C. or beyond otherwise the sulfur is al-chemically fixed. When the surplus of sulfur is eliminated, the arsenic is eliminated by successive calcinations around 650C., which is impossible with stibnite. From that point on, the process is as follows:

- at first, a long calcination at 100 — 110C., then a leaching.
- then, a calcination where the heat is increased progressively.
- between the calcinations, a leaching up to 650C..
- cease the calcinations when the leaching water no longer extracts impurities. This can require 20 to 30 operations of calcination and leaching.

Chemistry says that distilled vinegar (acetic acid) does not react with galena. It is therefore useless to attempt a quick soxhlet extraction. However, a galena/distilled vinegar maceration in an incubator at 40 — 45C. provokes an action of the acetic acid on galena. Stir the flasks at least once a week. The vinegar takes on a red color when it is saturated, and should then be replaced by freshly distilled vinegar. Radical vinegar is not essential to this operation, a 10 — 20% distilled vinegar is better.

The colored vinegars are put together and distilled until they form a honey which, when it cools down, forms crystals. The crystals should be separated from the liquid and dried. The honey is again thickened in order to obtain new crystals and so on as long as crystals are forming. After that, you can circulate the crystals in a soxhlet, with absolute alcohol, and again crystallize them. Circulate with alcohol until it carries a slight odor of ether at the end of the circulations. Between circulations, regen-



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erate the alcohol through distillation, which at first should eliminate the ethers and finally the residue of acetic acid. Taking into account the sensitivity to heat of the lead acetate, it is better to proceed in a water-bath.

In order to succeed, you need between 0.5 to 1kg. of crystals. If you have cerusite, a natural lead carbonate, the problem is different. Cerusite, when circulated in a soxhlet with radical vinegar, immediately yields an acetate. The extraction occurs in two parts and yields first a red tincture then a green one. We preferred not to mix these two tinctures. Coagulate as before and separate the crystal from the liquid. With cerusite almost all the honey crystallizes. Cerusite quickens the Path by several months.

Practical caution:

As soon as the first crystallization has occurred whether from cerusite or galena, put several crystals aside in a flask. Indeed, the honey of the lead tends to remain in a melted form more readily than antimony. Refusal to crystallize is frequent. In this case, you can introduce a fragment of crystal into the honey and it will cause crystallization in a few seconds.

Next, place the crystals in the incubator at 40-45C. for at least 40 days and cover them with 1 to 2cm. of alcohol. A portion of the crystals will dissolve but there should be no more alcohol than the quantity needed to dissolve about 1/3 of the crystals. Do not fill the flask more than half way. The crystals usually take on a dark color and the alcohol becomes fiery red. Do not separate the crystals from this tincture and use, for the next dry distillation, the same flask as for the digestion. The flask used in the destructive distillation in this experiment is likely to be destroyed and so it is better to use 1 or 1/2 liter pyrex flasks which are not ground glass. (**Note:** this is a decision based on the cost of the ground glass flask and not an operational concern).

The complete operation is time consuming and the final distillation delicate. Do not try your hand with an acetate coming from lead or



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cerusite. To become experienced, prepare the acetate in the following manner: in a soxhlet, circulate yellow lead litharge with cheap acetic acid. Do not use glacial acetic acid because then the crystals would not find the water they need in order to form.

To proceed with the dry distillation, the flask should be maintained in a sand-bath or if you use a regular flask-heater, the electrical casing should be separated from the flask with a coat of kaolin 2 to 3mm. thick otherwise there are risks of damaging the flask and the flask-heater. Indeed, the residual product, the Black Lion, is pyrophorous and any air intake by the end of the distillation can result in an increase of temperature such that the pyrex will melt and to be welded to the casing of the flask heaters. The flask is closed with a silicon stopper, crossed by an el-bowed 8mm. tube and a mercury thermometer graduated up to 350C. Place the first condenser which is cooled down preferably by a water circuit whenever possible at the temperature of melting ice and place pieces of ice in a 2 or 3 liter reservoir and circulate the water with a small electrical pump. The water only circulates when when you need it for condensing of vapors.

The heat of the flask should be very progressively regulated. In the beginning, the alcohol passes and the thermometer reads 78C. This alcohol can be recollected and distilled but can only be used for the leaching of Saturn. As soon as the temperature goes beyond 80 — 82C., stop collecting the alcohol. Then, you obtain the phlegm and the temperature rises rapidly to around 100C. Do not throw away the phlegm.

Carefully watch the flask because several phases are going to occur and it is good to familiarize yourself with them. After a stage where everything becomes liquid, a stage of solidification begins. A critical point occurs when the liquid increases 3 to 4 times its volume in a few moments and is transformed into a spongy greyish mass. Reduce the heat at that moment, or even just before this point — which is better — when you have a practical experience of lead. Put then a new receiver at the base of the first condenser and connect the first condenser to a second condensing



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serpentine which is in a refrigerating mixture of crushed ice and regular kitchen salt or better crushed ice and calcium chloride. If the heat has been sufficiently reduced, the temperature of the vapors goes down to about 35C. Then, we collect a red oil in the condenser. A white thick smoke gives a transparent, very volatile liquid in the second condenser. This liquid's boiling point is usually 20 — 2C.

In a later Lesson, we shall examine the use of white wine and red wine. After it has cooled down and avoiding any air intake, collect the black product remaining in the heated flask. This product should be reduced to powder. Be careful for you need to wear a mask to protect you from dust in this operation. Place this powder in thin layers on porcelain or ceramic tiles (like kitchen tiles). The coat should not be thicker than 1 or 2mm. Place the tiles into an oven and leave 4 to 5mm. of air between them, and heat the whole to about 700C. then let it cool down. You obtain an orange-red powder which is treated with the phlegm from the destructive distillation. That which hasn't been distilled with the phlegm will be treated with radical vinegar and the acetate thus obtained will be crystallized and recycled as in the prior cycle.

The residue left after the distillation of the phlegm will give some salt of the metal.

Note:

a) Do not breathe the vapors of the distilled vinegar which was used for Saturn.

b) for the alchemical or spagyric use of these products we quote the following books:

- *Encyclopaedia Britannica*, the 1771 edition
- By John French *L'art de la distillation (The Art of Distillation)*
- *La medecine metallique (Metallic Medicine)* by Duchesne, sieur de la Violette.
- Acetone of Becker



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— The metallic experiments of Respour
— *Traite de l'eau de vie et anatomie theorique et pratique du vin*
(*Treaty on wine spirit and theoretical and practical anatomy of Wine*) by
I.Brouant, doctor.

c) a drawing of the serpentine and the proportions of the refrigerating salts will be in the next lesson.

d) In Lesson #24 and the following ones, the radical vinegar for the making of acetates should not be higher than 60 to 65% of pure acid otherwise you should dilute it preferably in distilled rainwater.

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Dear Friend,

We examined, in the last Lesson, the distillations of the acetates of antimony and of Saturn.

To understand what follows, it seems interesting to draw a parallel between alcohols and acetates, from an alchemical point of view.

The distillation of plant fermentations yields alcohol but we all noticed that its quality depends upon the plant from which it is extracted. Thus, alcohols made from apple or from grape are not identical. While a sequence of distillations makes them chemically similar, they are not necessarily similar alchemically. If the alcohol originates from wood, we have methyl alcohol and no distillation can bring it close to an alcohol made from wine, as these two alcohols are chemically different. Let's be clear here and say that methyl alcohol is a poison which destroys the optic nerve and can therefore cause blindness.

In the same way, the dry distillation of mineral acetates doesn't yield acetone as we conceive it today but various products which depend upon the ore or the metal of which the acetate is constituted.

We can classify acetates in two categories:

1) the acetates which are constituted of an ore or metal which resumes its original state after undergoing a dry distillation. In this case, you do not collect an acetone but an acetic acid which is more or less pure and more or less strong. For example, there is no Black Lion left after the destructive distillation of copper acetate but there remains a finely divided metal as the residue. The distilled liquid is radical vinegar and after a second distillation, is an already quite pure acetic acid.

2) the solid residue left after the dry distillation is a Black Lion. In this case, we do not collect an acetone but a red oil and a volatile liquid



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of the aldehyde family which comprises very volatile and chemically very unstable liquids.

The red wine and white wine of the Ancients as described by Paracelsus, Lulle, Hollandus, and Weidenfeld belong to these categories of liquids.

Proposed Experiment

— Buy some acetic aldehyde or ethanal. Be careful as this product should always be kept at a temperature lower than 20C., its boiling point. Therefore, leave it in the refrigerator.

— Place before hand in the freezer all the containers which are going to be used, so that the liquid is poured into very cold containers. Use only ground glass flasks, or glass flasks equipped with a silicon stopper, as other stoppers are not resistant to aldehydes.

— Prepare some stibnite which has been carefully calcined — in this case stibnite is white — or some kermes of antimony provided it has been well purified — leached with water and dried, leached with alcohol and dried.

— Find a test tube made with a thick glass (3 to 4mm.) which is 200mm. high and has a diameter of 30 to 40mm. Place some stibnite at the bottom or some dry kermes to a height of 40 to 50mm.

— Prepare the silicon stopper and find a system to block the stopper, for example a wooden device which could both surround the test tube and block the stopper.

— Cool the test tube and its content in the freezer and quickly fill it up to 3/4 with aldehyde.



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— Close and let sit for a week or two in the refrigerator, not in the freezer, or in a cellar where room temperature is at 30C.

— Distil the aldehyde using the condenser with crushed ice as in the previous lesson. Do not heat the aldehyde. At the most, you can submerge the test tube in 30C. water.

— Carefully close the flask of distilled aldehyde and keep it in the refrigerator.

Then prepare 7 small test tubes in which you'll put about 1cm. of powdered metal:

- ** one with lead
- ** one with tin
- ** one with iron
- ** one with a gold leaf
- ** one with copper
- ** one with a few drops of mercury
- ** one with a silver leaf

— Fill half of each test tube with aldehyde. Close and block each of them and if possible leave them at 18C.

— The aldehyde will rather rapidly take on a color (in a month or two). Carefully separate the aldehyde from the distilled metal. A few drops of oil are left for each test tube.

— Dissolve the oil in about 30 — 30ml. of absolute alcohol. Filter and coagulate.

— Dissolve the oil again in about 20 times its volume of absolute al-



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cohol.

The spagyric dose of this tincture is one drop in white wine or water with a little bit of alcohol. The recommendations concerning the choice of the day for the vegetable tinctures are also valid for those tinctures.

Be cautious, the filtering should be particularly carefully done for the lead, copper and mercury.

Be careful, the aldehyde can be easily modified if the temperature is too high, therefore it should only be distilled with tepid water. Moreover, aldehyde is a flammable liquid. Do not attempt these extractions on mineral salts because some explode when they contact the aldehyde. To attempt an extraction on metals, it is not necessary to make the aldehyde by distillation of an acetate or to buy it and treat it with antimony as previously explained. Basil Valentine, particularly in *The Triumphant Chariot of Antimony*, alludes to a method yielding an extraction liquid which contains aldehyde. Here are the necessary precautions if you want to experiment with this process:

— Wear protective glasses and gloves. Install a glass pannel, the triplex style, in front of the set-up.

The set-up should include a small distilling flask (diameter about 5 cm) which is joined to the condenser - made with a salted ice bath (see figure and chart on page 5).

— Above the flask, put a decanting bulb or a funnel. Both should end with a capillary tube of a very weak output penetrating the neck of the tube through the stopper. In the case of the funnel, the connection with the capillary tube is made by a piece of silicon tube 6 to 7cm. long and a pair of pliers designed to regulate the liquid output. The whole set-up is carefully tied because the reactions are violent and can be explosive.

— Also plan a beaker, or any other container, which can be quickly



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placed around the flask during the experiment, with tepid water to begin the reaction, and with iced water to slow it down.

1st case:

Pour some nitric acid into the flask, no more than 1 cm. Pour into the funnel the equivalent of 2 to 3 spoons of methyl alcohol to experiment at first and absolute alcohol when you have mastered the experience. The pliers is open in such a way that the alcohol falls drop by drop, one drop every 1 or 2 seconds. Nothing happens at first. The reaction starts suddenly with a semi-explosive quality. The flask is filled with reddish vapors and the flask of the condenser receives a cerulean blue liquid which is excessively volatile. One of its components boils at a few degrees C. This liquid, if very carefully distilled once or twice, has an incredible power of extraction.

2nd case:

Fill the flask half-way with alcohol. Pour some nitric acid into the funnel. To avoid projections pour the acid in small doses (teaspoon) at different times. Pour water at a temperature of 70 to 80C. into the beaker which is placed in such a way that the alcohol in the flask can be heated. Let the acid flow slowly at first, about a spoonful. In this case, the reaction is not explosive. The liquid starts boiling and distils spontaneously. Maintain the reaction by letting the acid flow again. If the reaction tends to go out of hand, slow it down by surrounding the flask with iced water. In the flask of the condenser a liquid is collected which has a very strong apple odor. This is a hint that it may contain a strong percentage of aldehyde. This liquid also has a very great power of extraction.

These two liquids successfully produce extractions on the seven metals and on kitchen salt. Be careful when extracting the other salts, do not pour the liquid but introduce it drop by drop to avoid a too violent and explosive reaction. On phosphates, be careful, the reaction is violent but the ternary yellow-red-earth decomposition is dramatic.



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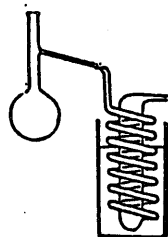
In the figure page 5, the drawing of the ancient alchemist, the aldehyde is condensed by sudden decompression but this forces us to have a safety hole on the flask and thus to lose a considerable quantity of product.

Ora et Labora!

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MIXTURES OF SALT AT -1°C OR OF ACID WITH 100 G OF DRY OR CRUSHED ICE

Salt	in g for 100 g of crushed ice	final temperature in $^{\circ}\text{C}$	salt or acid	in grams for 100 gr of crushed ice	final temperature in $^{\circ}\text{C}$
NaCl	30	21.3	CaCl ₂ , 6H ₂ O	100	20.7
NaNO ₃	50	17.75		160	40.0
KCl	30	10.9		143	55.9
NH ₄ Cl	25	15.4		124	41.3
(NH ₄)NO ₃	45	16.75		80	22.5
	75	18.5		40	10.0
	85	15.0		20	5.0
Alcohol	105	5.0		90	37.0
	105	31.0		40	30.0
	30	10.0		23	25.0
CaCl ₂			SO ₄ H ₂ , H ₂ O (66.1%, SO ₄ H ₂)	13	20.0
				7.5	16.0





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Dear Friend,

The time table for the extractions, which were proposed in previous lessons are not fixed. The time varies considerably depending on the astrological conditions at the time when the extraction liquid is poured on the metal or on its oxide. The Alchemist Carl W. Stahl made a theory on this subject and we shall examine it a little later.

We shall resume today the question of the stones, the energies and the salts.

In nature, all processes are similar and the primary energy, the Mezla energy of the Qabala always descends following the same path that is to say: lead — tin — iron — gold — copper — mercury — silver — antimony.

Lead receives the undifferentiated energy of Mezla therefore the alchemical energy of lead is called CRUD by the Ancients, but it can be directed at the request of the user.

Tin receives the energy which crossed the Abyss. This energy has a more material characteristic resulting from the duality. Therefore, the Mercury of tin is a universal solvent (see Spagyrics — Lesson #41).

Iron receives the energy of Chesed. At that stage, it acquires the force which causes it to be the seed of gold. The Mercury of iron is dissolved by antimony into the regulus of mars and the latter becomes adequate for the dry way because it possesses the seed of gold prepared by Mars.

The Sun receives the seed of gold of Geburah, matures and multiplies it.

Copper receives from Tiphereth the seed which hasn't been absorbed by the Sun. It is then enriched with a very mature and abundant seed. The



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preparation of the radical vinegar by decomposition of the copper acetate, renders this vinegar a carrier of the mature seed of gold which will be used in the wet way. The energy solidified further.

Mercury or quicksilver receives the energy of Netzach and prepares it to be the seed of silver (the white stone).

The Moon receives the seed of silver from Hod, matures and multiplies it.

The Earth receives from Yesod the seed which hasn't been used; it matures it in antimony.

Lead contains the undifferentiated energy and crud as we just mentioned.

Antimony contains the seed of the seven planets; it is mature and fixed (see Basil Valentine on the seven rays of antimony).

Quicksilver plays in relation to silver the role iron plays in relation to gold.

Antimony plays in relation to silver the role copper plays in relation to gold.

During his evolution, man ascends one sephirah at a time to the focal point of his consciousness. The sephirah he reaches is the one which will be his abode between two incarnations. We believe that no one can make a stone, if the planet of the stone corresponds to a sephirah which is a degree higher than the sephirah which is his abode.

The Fire Stone of Basil Valentine is a principle accessible to all unlike the white Stone made from antimony. Anyway, all beings who are on the evolutionary path automatically reach Yesod, the lunar sephirah. If you succeed in making this stone and its medicine, you automatically ascend



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to Hod and Netzach. At that point, the red Stone becomes accessible.

However, we believe that the way through lead is only accessible to those who reached Geburah or Chesed. This statement has been confirmed by various experiments which also revealed that the separation of the three principles of lead can only be accomplished if the alchemist is alone in his laboratory. On the other hand, the same operation can be done in public with antimony.

Clearly, this means that, for the first experiments on antimony, it is better to limit oneself to the white stage. Because in this case only the seed of silver is necessary and it can be found in antimony, then the radical vinegar, the carrier of the seed of gold is no longer necessary and the acetate can be produced using a pyroligneous acid distilled 2 or 3 times.

Supplement to the Vegetable Stone

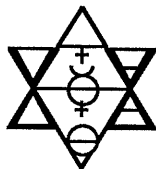
We noticed in a workshop that the students of the metallic class did not understand the purpose and the use of the vegetable Stone.

The vegetable Stone placed on the maceration of a plant made with water separates the three principles and gives an elixir which takes the qualities of the plant to its maximum. To obtain, through a classical method, the equivalent of this oily elixir 30 to 40 circulations at least are necessary.

The vegetable Stone extracts the elixir indifferently from all plants, regardless of the plant it was made from.

The vegetable Stone decomposes the commercial vegetable oils and extracts their philosophical parts.

The liquid vegetable Stone decomposes minerals which are at the



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boundaries of the vegetable kingdom: coral, pearls...

The solid, vegetable Stone is very important for the 7 planetary elixirs.

The liquid vegetable Stone is very important for spagyrics and experimentation.

Notes on the processes for the making of the Vegetable Stone.

- a) extract the tincture
- b) calcine the salts without leaching
- c) circulate the tincture on the salt in a water-bath with a sphere equipped with check valve and a condenser, for about 10 hours
- d) filter on ashless filter
- e) calcine filterpaper and content
- f) start again, beginning with stage C.

20 to 30 circulations are necessary.

Fire Stone (antimony)

- a) imbibe the salt with the red oil — 8 days in the incubator at 42C.
- b) pursue the imbibitions until the oil is refused; about 6 weeks.
- c) place the whole thing in the Philosopher's Egg (thickness of the glass 4 to 5mm.).
- d) imbibe with the Mercury.
- e) close the Egg with the seal of Hermes.
- f) place it in an incubator at 42C:
 - if the product turns black: wait
 - if the product turns red: open and add some mercury and close with the seal of Hermes.



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Caution:

- if there is not enough Mercury, a red vitrification occurs and everything is lost
- if there is too much mercury there is a risk of explosion and everything is lost.

The cycle of the fire stone is about 9 months at 42 — 44C. During the filling of the Egg, avoid bacterial contaminations or contamination through vegetable sulfurs. No odors nor vegetable perfume in the laboratory during this operation.

Volatilization of the salts: the operation is described as follows in the Tripod of Vitriol.

- a) dissolve regular salt in water
- b) filter, evaporate and so on but do not filter after the 3rd or 4th time you repeat the operation.

The author announces a dramatic modification of the salt. Such as it is described, the experience should fail because its true aim is to charge the salt with Astral Spirit otherwise the properties of the salt cannot be modified.

The salt is the magnet of the ancients, the steel: The Astral Spirit. So, for a successful operation, you should conduct it with rainwater which was collected in good conditions. Only this water contains the Spirit and with each dissolution the salt takes the Spirit of the Water.

Another much simpler method consists in directly capturing the Astral Spirit with the Salt. The more suitable salt for this experiment is potassium carbonate (the calcined tartar of the Ancients). Dry it out in vacuo and place it in a ventilated room where it starts to putrefy. It is dried again and so on. When the salt is sufficiently charged with Spirit it



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becomes dough like. It can then pass over during distillation. This salt is a very good matrix for the vegetable Stone or possibly for the Stone of wine.

Note:

- calcined tartar (potassium carbonate) putrefies quickly.
- the salt of dew (ammonium nitrate) putrefies less rapidly.
Caution, this salt is unstable, dry it carefully, small quantities at a time.
- niter or saltpeter (potassium nitrate) has a very weak deliquescence. It is more like an imbibition by the moisture of the air.

Ora et Labora!

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Dear Friend,

In a previous lesson, if we mentioned that a specific sephirothic level was required to successfully undertake the work of Saturn, it was according to Paracelsus's adage: "You cannot transmute anything unless you yourself are transmuted." This doesn't mean that we shouldn't attempt the experiment or, at least, prepare for it. If the experiment fails, it doesn't prove anything about our own sephirothic level, if we take into account the otherwise numerous material causes for a possible failure. On the other hand, if it is successful, we are then aware of the path we travelled.

To conduct this experiment, return to the instructions in Lesson #31. When you master the dry distillation and as soon as the philosophical acetate is ready — that is, an acetate issued from galena or cerussite — operate in the following manner:

- on Thursday or Friday prepare the material only.
- on Saturday morning, a few minutes after dawn, put enough of the acetate in to fill 1/3 of the distillation flask.

If you are practicing Qabala, invoke Kether then Chockmah, both in their four names, before sunrise. As the sun rises, start the distillation. Then, invoke Binah-Saturn in its four names. Note that by the time of the invocation of Kether, and for the remainder of the experiment, the alchemist should be alone in his laboratory. In this experiment, oratory and laboratory are one. In order to watch the distillation, place the chair in such a way that your gaze is directed Eastward.

If you are not practicing Qabala, do not perform any of the invocations. Start the distillation right after sunrise. If you are not practicing Qabala, under no circumstances, should you invoke Binah-Saturn on your own.



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The acetate liquefies first then solidifies; it should liquefy and solidify once more, then its volume should increase. At that moment, the distillation begins. You'll see the phlegm which results from the release of the acetate's water of crystallization. If the leaching with alcohol wasn't sufficient, you can still find some remaining acetic acid. Put the phlegm aside. After it, you'll see the red oils, then the Mercury or as the Ancients say, the Spirits. If the experiment is philosophical, the color of the white vapors is very dense and the 8 mm tube becomes as milky as a porcelain rod.

If your condensing system is not sufficient, let the gas bubble in radical vinegar (in a good alchemical laboratory, there should always be some radical vinegar available). The vinegar should become capable of dissolving gold. The dissolution can occur within a day to a month depending on the quantity of gas which was fixed by the vinegar. If such is the case, start preparing for the work on the lead according to the method of Cockren, Becker, La Violette, etc...

For reasons of a practical and material order, we should consider preparing the lead in both ways: one which yields a regular acetate, the other a philosophical acetate.

In principle, the regular acetate is not necessary; in reality, it simplifies the work a lot. It won't usually yield any Mercury or very little. Its role is essentially to provide the phlegm. Carefully leach this acetate with absolute alcohol beforehand, so it is completely free from acetic acid. To be sure, distil the phlegm again and control the temperature so that anything that passes above 100C. is eliminated. This is to insure that the phlegm does not contain any acid.

In Alchemy, never lose sight of the two following principles:

— the Salt of a body is the best possible element to fix the Mercury of this same body.



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— the phlegm of a body gives the best extraction liquid to obtain the Salt of that body.

Thus the phlegms we obtained in the experiment is used in the circulation of the calcined Black Lion of lead and to extract from it the Salt which is present in this metal in a very small quantity.

If the phlegm contains acetic acid, there will be, again, formation of the acetate of Saturn and it cannot be separated from the Salt.

After you have extracted the Salt with the phlegm, circulate the remainder with distilled vinegar. You obtain new acetates that you will again distil. This cycle is repeated several times so as to collect a good quantity of salt which can only be obtained in a small quantity each time.

You should distil the Mercury several times if you collected it in a liquid state. If everything goes well at the end of the operation, you should collect the red oil (the Sulfur), the white, transparent liquid (Mercury) and the Salt of the metal. Then you can proceed with the cohobation.

Caution: We insist on the fact that the vapors of acetic acid are very toxic when they are filled with lead. You should plan to install on your extraction soxhlets, your leaching soxhlets and your set-up for coagulation, an air-tight system with an outlet tube to avoid overpressures (or underpressures which glue the soxhlet); extend this tube with a plastic tube which leads outside.

The problem of the acetates is essential in the mineral and metallic work and the next lessons will present important quotes and chapters from various well known Alchemists.

Ora et Labora!

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Dear Friend,

We hope that you have got hold of the material necessary for the experiments on the acetates by now. On the practical level, we should remind you of two important things:

- a) To try one's hand, litharge or ceruse (white lead) are a quick solution (commercial white lead may be used).
- b) above all, follow the cautionary note at the end of the last lesson in order to avoid breathing in noxious fumes as much as possible.

Starting with this lesson there will be a translated section of BECKER's book *On Acetone*. This translation was made by a research group from an English version. In the following lessons we will comment on this text.

This text is full of interesting indications, notably concerning the wine of Lulle, which in fact is a product of the dry distillation of acetates.

According to Monsieur de Respour's book *Curieuses expériences sur l'esprit minéral* (*Curious Experiences with the Mineral Spirit*), the zinc acetate which he mentions in the text is that of antimony.

ACETONE

**The Secret Spirit of Wine of the Adepts
(Spiritus Vini Lulliani s. Philosophici)**

and



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ITS MEDICAL APPLICATION FOR CHEMISTS AND DOCTORS

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Second edition with added Introduction

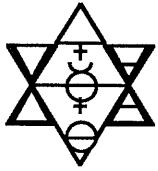
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H. Lichtenberg

PREFACE

The more recent times which provoked the curiosity in historical sciences by assimilating the past with the present, have also toned down so far as Paracelsus is concerned, but there have been repeated attempts to gain recognition for his work. However, those works were concerned more with his system than with his meditations, the reason being that the system as an abstraction of reason may be looked into and criticized by the thoughts of any time period, while the knowledge of the medications, hidden behind the veil of alchemical language, poses very large problems for science and research. Van Helmont has already proved the error of the Paracelsian system, but held the medications therein in high regard.

My studies of magnetism in 1877 led me to Paracelsus, whose thorough medical knowledge of same filled me with admiration. This caused me to further familiarize myself with his work. The darkness of his language made it necessary to look for enlightenment by comparing alchemi-



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cal tract and treatises. Then I realized that the virtually untouched Feld der Arkane had to be the main goal of culture, and the brilliant healings of Poterius increased my interest even more. The intrigue of the mysterious was a considerable motivators in my investigations. Test after test was conducted and I was supported tremendously by those two very scientific minded pharmacists, Drs. Grager and Klauer. I was chiefly concerned with the finding of the pain-killing sulphurs of vitriol. (Sulphur Vitrioli Narcoticum Paracelsi) when in 1835 I came to the discovery of Ferrum carbonicum sacharatum. I also found the Aurum diaphoreticum Poterij which by sublimation of the gold amalgam appeared as a finely separated metallic gold, however, which may be further separated, as may be seen through a microscope, by a simple precipitation of the gold solution with Eisenvitriol or Vitriol of Iron.

Contrary to popular opinion, it is very effective, even in small doses, and it proved to be especially effective against rheumatism, particularly Rheumatismus Cordis.

I pursued this line of research and discovered numerous medications which are not listed in the Pharmacopea, but which nevertheless are efficacious in practice.

I had hoped for additional information in Weidenfeld's writings De Secretis Adeptorum, but the main theme, the Spiritus Vini Lullianus remained a mystery except for some illusory glimpses, and only now, after more than twenty years of renewed studies, did I recognize the idea of the Acetone in the text. This sheds new light on the medication of the Adepts and brightens many of their writings.

Due to the prejudice of the authorities against alchemy, I probably cannot count on a large participation in my cause, but now and then, there might be a colleague who is secretly interested in this line of research. For this reason and partly because I want to provide a freeing of the obstructions in this domain and because I desire to leave the 70 years of my research as an endowment, I make this small writing known to the



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general public.

Mulhausen, June 30, 1862

Dr. A. Becker

INTRODUCTION

In the old chemical writings, pages 10-14, the characteristics of the Spiritus Vini Philosophici are completely given, and only the substance from which it is made is kept in a mysterious darkness by making references to red or white wine. For a complete disclosure we turn, therefore, to that part where Weidenfeld, under the title Menstruum Sericonis Riplei (on page 329) says the following:

Sericon or Antimon -- both are fictitious names, according to Dean, red lead (red oxide) is dissolved in distilled vinegar and is evaporated in a water-bath until a consistency of green gums appears. This acetate salt is distilled from a heavy glass retort, whereby a clear water passes over. As soon as a white vapor appears, a large recipient is connected and well-luted. Then, when a reddish vapor comes over, the heat is increased and subsequently with the stronger fire, red drops issues forth. At this point the fire is decreased and when everything has cooled off, the recipient is taken off and quickly sealed to prevent the escape of the volatile materials distilled over. In the neck of the retort, a white, hard sublimate may be found.

The residue in the (bottom) of the retort, is black as soot. This soot will be strewn onto a stone plate, and on page 331, it says:

NOTE: At this point, in the original German text, several pages are missing. It seems that there are about two such pages missing. Search of various libraries indicates these pages are missing in several of the extant



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copies of DAS ACETON. However, it was felt that this would not seriously harm the continuity of the textural material since this is merely an introduction.

However, there also appears to be a page of two missing from the very first chapter. This is determined by the fact that the original German text has what appears as the first chapter starts with a portion of a Latin quotation. Since it is impossible to determine what these 3-4 pages contained, no guess as to how serious this loss is. In any event, since there has been no other tracts, to my knowledge, on Acetone, these pages should be welcome to the alchemical researcher and experimenter.

HWN

(Das Aceton)
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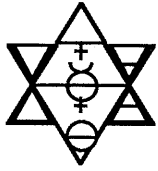
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DAS ACETON

This is the place in the whole book where the behavior of the residue is described this clearly, and after having been lost in dark words for years, all of a sudden I was enlightened. The characteristic to burn like a tinder, made it clear beyond doubt that the coal-like residue has to result from the destruction of an acetate salt. Thus the secret of the Spiritus Vini philosophici was discovered and all the products from the distillation



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were correct. Now the Aqua ardens with the quintessence became a simple chemical fact, and the only thing surprising that was left was how the old chemists had been able to work with it for centuries without this becoming known. Of course everybody put a curse on whoever would give away the secret, and this curse seemingly represented a moralistic power because Weidenfeld in a book that was to be published later on indicates hope for the discovery, but the book never came out. And Pott, who had thorough knowledge and who did not have to fear the curse says, that whether because of a promise or because of envy: the preparation is easy, but it is a secret.

The tindered yellow residue is dissolved with vinegar, evaporated to rubber and distilled. The residue is again treated with vinegar and also distilled. The distillates are poured together, combined with the previous one, left 14 days to digest, and then distilled. At first the Spiritus ardens passes over, which is then rectified until it is so strong that a linen cloth soaked in it and ignited will burn. During these rectifications a white oil appears on the surface and a yellow oil also remains, which is being distilled with a stronger fire.

The sublimate in the neck of the retort is being pulverized and is placed to melt on an iron plate in a cold place. The liquid is filtered and a little Aqua ardens is added, whereby a green oil will separate and settle at the surface. Then it is distilled. First water and then a thick oil appear. The water is distilled in another recipient and evaporated in the water bath until a thick, oily substance, like melted tar, remains on the floor. This black liquid substance is treated further with Aqua ardens, however, which is not explained any further here.

THE GOLD TINCTURE

Just as gold is considered the finest metal, the hermetics also thought of it as the finest medication, and that is how the Aurum potable



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was put on a throne upon which it remained for many centuries. But as much as they revered it, their secret dissolution against was honored as much and maybe more, and they called it gold too. In his old age Raimund, for his strength, prepared the raw oil from the lead and said that it was more delicious than gold. Basilius Valentinus, who describes the preparation of the Spiritus Vini philosophici under the cover of the distillation of the vitriol, called the raw oil heavy as gold, as thick as blood, burning and fiery, the real liquid gold of the philosophers".

The ideal of the alchemists and the masterpiece of the art was the Lapis Philosophorum, the stone of the wise ones. The customary gold was not suited for this purpose because it was dead due to the firm closure of its particles, and it therefore had to be animated first. This was achieved by treatment with the Spiritus Vini philosophici, whereby the soul, the characteristics were separated from the impure body and dissolved. This gave then the philosophic gold, Aurum nostrum, the quintessence, the radical dissolution without corrosion, which was achieved through the raw oil of the Acetone, called the Acetone aerrimum and the Dissaeveus Auri.

This dissolving power is confirmed by experiment reported by Fuchs (*Geschichte des Zinks* p. 200). Hellot distilled acetic zinc. At first a lightly acetic phlegm transformed; then stripes appeared, and then followed a sublimate in white, fragile flowers. The white vapors arose which were condensed in the top of the flask into whitish-yellow, then dark green oil. The recipient contained a liquid which ignited just like the Spiritus Vini. Poured onto water, it first swam at the top, then mixed with the water, and only a few drops of a reddish, spicy oil remained at the top. The residue of the distillation was of the color of ashes. On it the acetic phlegm was poured, digested for 8-10 days, then drained and distilled, leaving a resinous substance at the bottom. The process was repeated until enough resin was obtained. This in turn was then distilled in a small retort and heated to the point of glowing, whereby a yellow liquid transformed, followed by thick white vapors. When the distillate was poured on the white sublimate in the neck of the retort, it dissolved the sublimate immediately, and some drops of reddish oil separated on the



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surface. The oil was then rubbed onto gold and silver trays, which within 4 hours dissolved at the covered areas.

Alchemy through shady lab assistants, crooks and dreamers has gained such a bad reputation over the years, that in general it is considered to be superstition, cheating or fraud. Only in more recent times have individual voices of the educated world turned to the expression of Marcillus Ficinus, saying that the old and new philosophers, as the natural scientists called themselves then, have spent much effort and work in order to explore nature, and they have subsequently recognized the honorable effort of the old chemists. It was natural science in its old form. As a basic rule it was established that all bodies were composed of the 3 chemical elements: salt, sulphur, and mercury. The names which are meant only as symbols, and which mean something quite different would equate with the following in today's terminology:

mercury	=	hydrogen
sulphur	=	carbon
salt	=	oxygen

Missing is nitrogen whose existence as a simple element, however is still doubtful.

The theory said that the differences of the metals is based on the qualitative proportions of these 3 elements, and that through changes in these proportions, it is therefore possible to alter the metals up to a perfection of gold and silver. Since the proportions of the mixture were determined only hypothetically, the experiment was only empirically technical; but since all metals and many minerals had been used in the experiments, it presented an opportunity for many chemical discoveries which served the sciences in general. The old experts and highly respected persons like Albertus Magnus and Roger Bacon, analogously to the efforts of today's science, tended to dismantle the bodies and create new connections. The old chemistry, using the transmutation of the metals, arrived at no confirmed positive results, whereas modern chemistry not only cal-



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culated the atoms, but also their aberrations.

The chemistry which was taught freely in Arabic sciences and which was protected by the caliphs, encountered mistrust and suspicion with its transition to the Christian world. It was derived from the non-believers whose actions were connected with the world of magic and the devil; it was persecuted by the Church. Working with it was, therefore, socially dangerous, and physically the vapors of the minerals and the vast efforts were not advantageous for the health. Large incentives were needed to find followers and disciples, but they were not scarce. Just as the Church promises its believers eternal happiness, alchemy promised retention of health by means of the lapis and with that a longer life and large richness or heaven on earth; in addition there was the secret with its mysterious appeal. Permeated by the grandeur of their ideal, the alchemists drowned themselves in religious mysticism; everything started with God and everything was done under his protection, and only through God's grace and enlightenment could the stone of wisdom be obtained.

Ora et Labora!

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Dear Friend,

Only very few books exist that allow one to effectively take the path leading to the threshold of the alchemical Temple.

As regards books on theory, we have given a synopsis of *The Golden Chain of Homer or Nature Unveiled* which is a theoretical presentation of the dynamics of nature. We have given out *The Keys of Spagyric Philosophy* by *Le Breton*: this is a theoretical text on alchemical operations. In upcoming lessons we shall present *The Philosopher's Hand* by Isaac Hollandus as well as his work with plants and metals.

The four *Secret Books* of Weidenfeld confirm the interest of Becker's work. When this book appeared, the Rosicrucian lodges of the time quickly made the copies disappear; hence today, only a few originals remain. In these books, everything is revealed, but a key is still missing. It hinges around the question of the identity of the famous red and white wine of Raymond Lulle, i.e. the Wine Spirit of the Adepts. Weidenfeld had promised to give us the answer to this question in a fifth book which never saw the light of day. In Becker's work, however (it is his work we are presenting at the moment) some of Weidenfeld's important recipes are found, but also and above all, the true nature and origin of this philosophical wine.

The text below concurs with the preparation of potable gold, a subject to which we shall come back, since there are actually ten qualities of Potable Gold, one for each sephirah.

Das Aceton (Part II)



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The radical dissolution of the gold, which was caused without corrosives and from which the metal could not be reduced, was the true Aurum potabile, the quintessence. Rupescissa says, the quintessence of the gold is Aurum Dei and part of the lapis, and it is completely transformed into nutriment. The genuine gold is not transformed into nutriment, but it is excreted in the form in which it is taken in. Aurum alchymicum, which is composed of corrosives, destroys nature; therefore the Aurum Lapidis is called Aurum dei.

Paracelsus explains that the quintessence in the gold is very little, but that it has the power in the color, and when it is extracted the remaining metal has lost its power. It differs from Aurum potabile in as much as it may not be reduced to metallic gold a second time, while the Aurum potabile may be transformed into a metallic body; therefore its quintessence is finer.

Raimund Lulle gives the following eloquent, but complicated statement:

1. Spiritus Vini philosophici is distilled three times over Sal Tartari, and this distillation is kept in digestion for 50 days, at the end of which a yellow residue appears on the bottom.
2. The gold and silver are now separately calcined, that is amalgamated and the quicksilver evaporated.
3. On the remaining calcined metal each separately we pour three finger's width of the sharp spirit no.1, and then first hold in a water-bath, and then in the ash-bath at boiling temperatures. The dissolution of gold is yellow and it is carefully decanted; also the dissolution of the silver is green or blue and it is carefully decanted.
4. The residue of the metals is repeatedly treated in the same manner until everything is dissolved.



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5. These solutions are each kept 40 days in digestion; then the solvent is distilled-out in a water-bath, leaving the metals behind just like oils. The distillate is poured back over the oil, left to digest in the water-bath for 24 hours and then distilled.
6. The distillate is at first gently distilled in a sand-bath, whereby the water goes over, then at higher temperatures the spirit goes over, and even at higher temperatures a part of the oil transforms.
7. The water that went over at first in the water bath is added to the distillate, digested, distilled in the sand-bath, and this is repeated as often as needed to have all the gold and silver go over.
8. The solutions are rectified in the sand-bath 7 times.
9. Now both are mixed and circulated for 60 days.

With this the great solvent is prepared, which dissolves all metals radically.

Now other gold, which has been amalgamated and calcined through the evaporation of the quicksilver, is digested with the solvent no.1, and after its distillation it is submersed by Menstruum majus to dissolve the gold. When this is done it is drained. On the residue a fresh Menstruum majus is poured for complete dissolution, and that is then combined with the previous one. The solution has the color of a most beautiful ruby or carbuncle. It is circulated for 20 days in a water-bath and 20 days in an ash-bath. Then you will find the gold transformed at the bottom into beautiful rosin, and the water on top may be carefully drained. The rosin is soluble in any liquid. This is the true Aurum potable.



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The procedure is described so clearly that with the exception of the secret solvent agent it is totally understandable. Noteworthy is that not only gold, but also silver is needed.

Rupescissa's procedure is simpler. Gold amalgam is finely atomized by evaporating the quicksilver, and then after adding Acetum philosophorum it is placed in the sun. This causes an oil film on the surface which is taken off as it is forming, and which is placed into a glass with water. The water is evaporated and the quintessence of the gold, which contains the highest sweetness, remains.

A similar case should be the Essentia dulcis of the orphanage in Halle. According to the report by Dr. Richter, its inventor, the essential element is a subtle red gold, which dissolves quickly and without residue or turbidity in the spirit of wine. When the alcohol (spirit) is taken out, a blackish powder remains which may easily be transformed into a light, fragile, purple red and sweet powder: there is a slight weight loss during this process because the most subtle, even at low temperatures, rises in the form of vapor, which when caught, condenses into red drops.

The way to prepare the gold is very different from the usual method, and even though harmless minerals are needed for the preparation, all foreign additives are so separated that all samples can prove that no corrosives are contained therein.

Half an ounce of the ordinary essence costs 2 Taler.

Half an ounce of the concentrated essence costs 8 Taler, since the latter contains four times as much gold. The substance was considered to be too expensive and it was said that the gold part hardly amounted to 1/8th of the price. The gold is, however, the least, but the other expenses and the efforts for the preparation, which keep several people busy year after year, are such that the price in comparison with prices of other medications should be set higher.



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In Crell's records of 1747 the doctor of the orphanage, Dr. Richter, a grandson of the inventor, states that the process will be revealed in time. I cannot find any news in regard to this and an explanation is to be expected from Halle.

This information is very little, and therefore a more eloquent report by Wollner (Diss. inang. de Epilepsia ejusque medicamento specifico Essentia dulcis adpellato. Lugduni Batavorum 1706. 4.p.22) should be mentioned. According to him it is prepared from purest gold, which is so refined that even the simplest Spiritus vini rectificatissimus will dissolve a large amount of it and then turn ruby-red. The characteristics attributed by chemists to the radically dissolved Aurum potabile are found also in the Essentia dulcis, that is, it cannot for the most part be reduced to a metallic body, but it evaporates like smoke even in medium fire. When a large enough amount of water is poured onto this essence, it turns turbid at first and then a very fine powder sinks to the bottom, which when dried in mild warmth, shows a yellow color and a bitter taste. It is however of such finesse that when added to spirit of wine, it dissolves completely like wax and it represents again the Essentia dulcis in color and taste. This indicates that the color of Essentia dulcis originates from this powder or the finest Crocus Auri. When this powder is heated a medium temperature in a glass over coal, there will every ounce in a while be very fine coins of reduced gold, but the largest part of the residue seems so dissolved, refined and freed from all metallic chains, that it may not be reduced to metal because as the power feels the fire the larger part flies away in smoke, leaving a fine powder which may not be reduced either with Spiessglanz (antimony glance Istibnite) or with lead, but which forms a highly red purple colored salt when melted with Sal Tartari. This salt will even perpetrate the Tiegel and color it purple on its outside.

In 1723 Kleinfelder in Konigsberg issued a statement against this essence, saying that it was nothing else but a tincture of burned sugar, and he said that the sugar tincture that he invented was as effective as the Essentia dulcis, even if it really contained gold. Later it was believed that the black, coal-like residue of the preparation, when lengthened with



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ether to become a reddish-brown tincture, and when mixed with Franzbranntwein, was the Essentia dulcis.

It seems that the procedure was done according to Lullius: an indication for that is the preparation from the black residue in the distilling of the ether. The wrong interpretation may have resulted from the fact that Lullius calls the substance for the Spiritus Vini philosophici in many places Nigrum nigrius, and after the distillation of the acetic salts a black substance like melted pitch remains. Maybe a spy in the laboratory overheard something about this black residue in the retort, and thought to have discovered the wine spirit-coal in it.

The earlier hermetics used their acetone in many ways, partially for chemical procedures in connection with acids and salts, partially for the preparation of medications. From the vegetable substances the quintessence is extracted within 3 hours when it (acetone) is used. An interesting observation of Rupescissa is that the Laxantia through this becomes more effective and are therefore administered in smaller dosages.

Among the later Iatrochemists Quercitanus used it for the preparation of the Antipyreton and a gold tincture, and Agricola too manufactured several medications with it without realizing that he already possessed the Menstruum Lullij, which he desired so much to obtain.

Ora et Labora!

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C.37.0185.

Dear Friend,

In order to prevent the text by Becker from spreading out over too many lessons, we have decided to leave out the sections of a historical nature that were of no interest from either the theoretical or practical viewpoint.

The excerpt of the text included in this lesson is of particular interest, describing as it does the practical operations to be performed on the **Philosophical Wine**, the nature and preparation of which will be explained in the following lessons. We should note that the writings in this text deals solely with the "Path of Saturn", and in the follow-up Becker explains the differences between this path and others. However, it is our opinion that in this text the Path of antimony is not entirely evinced; as a result we will add explanatory notes in due time.

As regards the pyroacetic spirits, refer to the Mineral Lessons on acetates.

CONCERNING THE CURING OF GOUT

In his hermetic writings of 1774, on page 30, **Count Onuphrio de Marsciano** describes to us how he promptly cured himself from an attack of gout. He put a little spirit on his swollen and extremely painful foot, and "Oh marvel of marvels!" he relates "the pain disappeared and I danced with joy, to the great amazement of my friend. After that, the gout no longer tortured me, and I no longer had the slightest reason to complain of it as a result. On the contrary, I was now completely freed of it and in full health as before. However from that time on, in order to cleanse the blood completely, I began to take 20 drops of the spirit in the morning before breakfast for fifteen days running. No better blood purifier than this one exists".

The Count simply calls this substance *spiritus simplex*. However, in tandem with the hermetic experience described on page 161 where he draws on Lulle's authority to state that the quintessence cures all fatigue and illness, takes away all weakness, protects from being contaminated by any disease and preserves youth, he declares that "I truly swear that I have seen extraordinary things accomplished by this *Simplici Spiritu Vini Philosophici*, and that I have even cured the gout on account of it, as many have witnessed, to their greatest shame".

Since Chevenix discovered acetone in the form of *Spiritus pyroaceticus*, recent chemistry has once again taken up research in this area. However, this research extended only to the field of analytical chemistry, and at the expense of medicine; hence deprived of its due, the latter has come away empty handed.

In order to eliminate the water and to obtain a concentration that allows the acetone to burn like alcohol, the alchemists used to rectify the acetone several times running. Modern chemists simply dehydrate the acetone using calcium chloride, a practice we cannot condone since the latter combines with wood alcohol which is analogous with acetone. Moreover this combination doesn't decompose at 100 C, a disadvantage when the resulting substance is used as a medicine. Finally, this process actually hardly seems necessary, since the *Aqua ardens* (the acetone) is more volatile than wine spirit, and since it already appears in vein form at 48 C, while the water passes over at higher temperatures and the two oils only at even higher temperatures.

The whole distillate was kept in a digestion process for several weeks at horse dung temperature, i.e. 30 C. As a result, the oil or quintessence was able to separate on the surface and give off a rather pleasant scent. This oil consists of two oily substances: one distillate which according to Fitting (On Acetone, 1858, p. 48) passes over at 90 C; and the other namely Dumasine, at 120 C. This is why this substance is truly an *acetonium oleosum*, and should correctly be called:

ACETONOL

The pure acetone, as provided by the chemical industry, is of little medical value. It is clear as water, burns completely, but has no trace of oil on the surface. The oil, however, is still inside because if you place the acetone in mild digestion over an extended period of time, the oil appears and surfaces. I already observed this reaction in the past, and I have repeated the experiment now. I placed on a hot plate $\frac{1}{2}$ an ounce pure of *acetone* in a glass container that was not tightly closed. After approximately one-half had evaporated, a trace of oil appeared, and after two months, when only $\frac{1}{2}$ drachm remained, a visible layer of a light colored oil was on the surface.

The pure *acetone* may be quite good as a chemical preparation, but therapeutically it is only a weakened oil, a poor product with only the appearance of oil, somewhat like vanilla beans,

out of which the aromatic benzo-resin had been drained.

For medical application purposes, it is advisable and required that it should be prepared with the same method used by the hermetics.

It takes a lot of time and patience and, under the current situation of the chemistry trade, we should not expect too much of this product, because in 1668, during a discussion about the Weidenfeld *Spiritus Vini Lulliani*, Jungken already complained that the modern chemists were no longer able to produce anything extraordinary since they started the work in the morning, but interrupted it again at night, which is wrong, because the elaboration of a good thing takes time.

THE WINE SPIRIT OF THE ADEPTS

This investigation is based on the work of Johannes Seger Weidenfeld
– *de Secretis Adeptorum sive de usu Spiritus Vini Lulliani Libri IV. 1685. 12.*

In the dedication to Robert Boyle, Weidenfeld speaks about the progress of his studies. He had diligently studied the work of Paracelsus 10 years ago, but after two years of study he had gained no clear insights. Especially the unfortunate preconception of the alcahest posed a big problem. Already without hope of being able to learn its preparation, he consequently compared the descriptions of *Circulatum minus*, *Specificum corrosivum*, etc., in order to find the method of preparation, while being convinced that all of them were one and the same dissolvent. Numerous and hardly believable experiments proved futile, and he had already planned to give up chemistry and medicine, when his eyes were unexpectedly opened and he realized that they did not only have different names, but that they were different in material, preparation, and use.

For instance, instead of the single *Liquor Alcahest* he found several solvents, their preparation, and their usage. What remained incomprehensible to others in Paracelsus¹, became clear to him and he reached the end before the beginning. His joy, however, did not last long because several futile experiments taught him that the solvents of Paracelsus contained something else secretive which could not be taken literally.

With that he dropped the alcahest experiments and turned to studying Lullius, Basilius, etc. There he realized that they all agreed and confirmed the Paracelsus solvents, that the preparation of such was simple and to be understood literally, and that only one word remained unknown which, however, according to the experts identified the general basis of all such solvents, was the word *Spiritus Vini philosophici*, with whose knowledge and possession the greatest secrets in chemistry were solved.

¹Dubuis' text: "What remained incomprehensible in others' texts, became clear to him in Paracelsus' text, and ..."

In Wilna he heard of Robert Boyle, who was the only and the first person in chemistry to use an open and clear language. Therefore he went to see him in England to discuss the solvents and the medications of Paracelsus, as well as to discuss other secrets. Boyle accepted him well, praised his studies, and therefore increased his ambition for higher achievements.

It is noteworthy that this *Spiritus Vini philosophici*, whose composition has been clearly given by Weidenfeld, is not mentioned by the later chemists. Only Pott (*Exerc. chym. Berolini 1738. 4., p. 21*) describes it with the following words: "There is an oily *menstruum* which has not been named yet, and which has not been revealed by any chemist. It is a pure, light-colored, volatile liquid like the wine spirit; it is oily and burns with a bright flame; it tastes sour like strong vinegar. During distillation it transforms like snowflakes; it affects all metals and gold, extracting the latter in a red form, and when the *menstruum* is taken off, the tincture that remains resembles resin which dissolves dark-red in *Spiritus Vini* and which leaves a black residue from which, as I believe, the *Sal Auri* may be made. This *menstruum* mixes with water and oils, and if you ask me for my opinion then I would say it is the true *menstruum* of Weidenfeld, the *Spiritus Vini philosophici*. The preparation is easy and simple, but a secret" -- and Pott does not reveal it. Weidenfeld promised an explanation in the 5th book, but this fifth book was never published. Others have prepared the substance and used it as medication, but have not known its identity with the *Spiritus Vini Lulliani*. The newer chemistry concerned itself repeatedly with it and researched its nature, but it has not found an opportunity to connect its research to the works of the experts and to make it available for medical application.

THE PREPARATION OF THE WINE SPIRITS OF THE ADEPTS

(*Spiritus Vini Philosophici s. Spiritus Vini Lulliani*)

The original description of this is from Raimund Lull in his *Libr. de Quinta Essencia* and Weidenfeld starts with that as:

You distill the best red or white wine -- *Vinum rebum vel album*, in the ordinary way to obtain *Aqua ardens*. This will be rectified three times and kept so that the burning spirit does not evaporate. The unmistakable sign is that sugar which has been soaked with it, when brought into a flame, burns just like brandy. When the water is prepared in this manner, you have the material out of which the quintessence will be drawn. You put it into a circulating recipient seal it hermetically, and place it in horse manure where the heat remains as a constant. It is important that the heat does not decrease, otherwise the circulation (digestion) of the water is distributed and not maintained, which is desirable; if however, a constant heat is used, the Quintessence will separate later in the digestion process, which is visible by the line that separates the upper portion, i.e. the Quintessence, from the lower portion. After a sufficiently long digestion, the recipient may be opened, and if a wonderfully pleasant aroma emerges, one which cannot be compared with any other pleasant smell in the world, and one which simply assails everyone, THEN you have the Quintessence. If this does not occur, the recipient must be put back and left until this goal, as described, is achieved.

This *Aqua ardens, Spiritus Vini Philosophici* closely resembles the ordinary wine spirit and this is why it has not been recognized. It differs, however, inasmuch as in the process of continued distillation², an oil will separate and swim on the surface, which will not happen for the other material. It is the basis, the beginning and the end of all dissolvents of the Adepts. In its simplicity, it is perhaps the weakest but when combined with other materials, it is the strongest *menstruum*. It appears in two forms, one, like ordinary wine spirit and mixable with water, the other, as an oil on the surface. It is always the same thing, the difference being only in the purity and fineness.

Lull's method is actually correct but it comprises only a part of the process which is explained in other "recipes" such as I have compiled from Weidenfeld. I would like to use this opportunity to explain the word MENSTRUUM according to the Weidenfeld definition. For a long time, this word held civil rights in chemistry! The adepts have always used the allegory of Creation to veil the preparation of the Stone of Wisdom. Just like the embryo in the uterus is nurtured and gradually formed to maturity by the retained menstrual blood, the secret dissolvent constitutes, like the menstrual blood, the means to nurture and form the chemical child, the Philosophical Stone; therefore, they called it Menstruum, the name has subsequently been passed on to all solvents.

COCIUM VINOSUM PARISINI

(page 128)

After the distillation of the *Aqua ardens* and the phlegm, a black substance like melted pitch remains. This is washed out with the phlegm, mixed with the alcohol, digested and distilled, which is repeated with fresh alcohol until the residue is quite dry. The distillate is called *Spiritus Animatus*. This in turn is poured onto the residue, in increasing amounts, and digested until it is totally absorbed and the residue is of a white color. Following proceeds the sublimation. The sublimate is found to be clear and white as a diamond is. It is placed in a water bath where it turns to a liquid; then, the excess water is distilled off. Now, it is distilled four times with the first alcohol, using always fresh portions of alcohol. The distillate is then digested for 60 days. The success of the work can be determined when, on the bottom, a residue has formed that is similar to that of fresh, healthy urine. The Quintessence is then separated and is found to be so clear and light, that its presence in the glass might be doubted! Keep it in a cold place, well sealed.

This is explained in a slightly different way in Weidenfeld on page 134 as follows:

²Dubuis' text reads digestion instead of distillation

COELUM VINOSUM LULLII

Here the *Aqua ardens* is poured directly onto the black residue, digested, the *Aqua animata* developed and the oil is distilled off at higher temperatures. The residue is calcined until it turns white. Then it is soaked with the *Aqua animata* four times and sublimated. The shiny sublimate is mixed with the *Aqua animata* and distilled once, whereby the salt is transformed too. The distillate is placed in digestion for 60 days and turns into a pleasant smelling quintessence, clear and light like a star. On the bottom you find a salt, like in the urine of a healthy young man.

Another explanation is found on page 138.

SAL HARMONIACUM VEGETABILE PARISINI

The black residue is washed out with phlegm until it is white and shiny like a diamond. Then it is distilled with *Aqua ardens* in mild heat until the veins disappear; then the receiver is changed and the phlegm is extracted with higher temperatures. Like before, the residue is again distilled with the *Spiritus ardens* until it turns white and does not smoke on a glowing plate. Then it is repeatedly saturated with the *Spiritus animatus*, digested and all humidity is extracted. When a piece of it is placed on a glowing plate and mostly evaporates in smoke then sublimation follows. This is the *Sal harmoniacum Philosophorum*.

SAL HARMONIACUM VEGETABILE LULLII

The remaining thick substance, like poured pitch, is treated with *Spiritus ardens*; thereupon, first the *Spiritus animatus*, then the phlegm and finally the oil are distilled until they are dry and won't fume on a glowing plate. Then the eighth part of *Spiritus ardens animatus* is distilled as many times until it becomes volatile, which you can see when it completely goes up in fumes when placed on a glowing plate. Now it is twice sublimated, then dissolved in *Spiritus ardens*, distilled, and the distillate is digested in 40–50 days into a pleasant smelling liquid.

SAL HARMONIACUM VEGETABILE LULLII Terra foliata

The spirit is distilled from the *Succo Lunaria (Vino philosophico)* with the mild temperatures of a single lamp until veins appear. This indicates that it is distilled. Now another recipient is attached and the second water which still contains some spirit is distilled until pure, tasteless water passes over. The black residue is then calcined. This may not be done with fire, as the Sophists say, but only through its own spirit. Therefore, the second distillate (*Aqua ardens* mixed with phlegm) is poured on it, dissolving it immediately. Then it is distilled over a lamp until the veins appear; that is when another recipient is attached and the distillation continues.

This is repeated until it is like a black powder or until no more phlegm passes over, and the last water's smell and taste are as strong as those of the first water. The residue is now treated with the fourth part *Spiritus ardens* at low heat, until it is white as snow; then it is put on top of the fire where after 30 hours a magnificently white powder as light as silver, settles along the walls. This is *Terra nostra foliata*.

SAL HARMONIACUM LULLII

The black residue is extracted with the phlegm and this process is repeated many times until it keeps its color; after the evaporation an *Oleum vegetabile* remains. The dry residue is distilled three times, with *Spiritus ardens*. On the black calcined residue you pour the *Oleum vegetabile*; let it digest for 10 days in the ash-bath; then you add the *Spiritus animatus*; distill it away, and subsequently the *Sal volatile* is sublimated.

COELUM VEGETABILE CIRCULATUM LULLII

You digest the *Spiritus ardens* in a flask with its neck turned downward until it floats lightly and clearly like oil on top. Then you open the seal with a needle, let the impurities flow out, and quickly turn it around. This is the *Spiritus ardens circulatus* with a most pleasant smell.

The black residue is extracted with the phlegm; it is calcined and soaked with the *Spiritus ardens circulatus*. If a portion of it is almost completely evaporates on a glowing plate, then the *Sal volatile* is sublimated, then dissolved in *Spiritus ardens circulatus*, and digested, and thus the quintessence is maintained.

MERCURIUS VEGETABILIS LULLII³

The black residue similar to pitch is extracted with the phlegm and then distilled, leaving the *Oleum Vegetabile* behind. On the black residue, you pour the *Spiritus Ardens* and distill; then calcine it in a reveratory furnace, and the salt is extracted with the phlegm. On this salt pour the *Spiritus Ardens* and distill until it passes over unchanged. The salt thus condensed is digested with the *Oleum vegetabile* and finally distilled.

AQUA VITAE RECTIFICATA LULLII

The first *Spiritus ardens* still contains some water and a linen soaked in it ignites in a flame; however, does not burn: after repeated rectification, the soaked linen will burn up completely. On the pitch-like residue you pour *Spiritus ardens rectificatus*, distill, and then the *Oleum vegetabile* results. The black residue is distilled with the last *Spiritus ardens*; then it is calcined in "*Rerecherio*" and distilled seven times with the latest won alcohol; it is then called *Aqua Vitae rectificata*.

The complete process is as follows:

The *Vinum rubeum vel album*, the secret philosophical wine, is distilled in the usual manner. The spirit thus obtained still contains water, and a linen soaked in it will ignite but not burn. With repeated rectification, it becomes so strong that a linen soaked in it will completely burn.

The *Spiritus* passes over in veins, and when those disappear, the collector is changed and the phlegm is distilled out; after the first distillation it still contains some spirit and it is kept for future use.

The spirit is put in the heat of horse manure to digest until an extremely pleasant smelling oil separates on the surface, which constitutes the quintessence. Lull obtained it with light blue color; others with a yellow color.

After the spirit and the phlegm have passed over during distillation, a black substance like melted pitch remains. This is extracted with the phlegm of the first distillation, until it does not

³This whole paragraph is added in Dubuis' text.

change color any more. The discolored portions are combined and distilled off, leaving an oil.

The residue extracted this way is calcined. This is done in different ways. In the method on page 143, Lull says the calcination may not be caused by strong heat, but only by the *Spiritus ardens*; on page 170 and 172, however, he says that it is done in the reverberatory furnace.

In the methods on pages 138 and 168, it was white through the distillation with the phlegm, but on page 143, it is still a black powder after the same treatment, and on pages 161 and 172, it remains black after being treated with *Spiritus ardens*.

The thusly prepared residue is digested and distilled with *Spiritus ardens* in varying conditions as many times until it is fully saturated and white, and the spirit passes over unchanged. The sign is that a portion placed on the red hot plate will not fume any more. Then it is distilled repeatedly with *Spiritus ardens* until it becomes so volatile that when placed on a red hot plate it evaporates completely or to a large extent.

When it is prepared thus far it is sublimated. The sublimate is clear and light like a diamond. It may be used for the preparation of the *Spiritus Vini philosophici* by repeated distillation with the *Spiritus ardens*, whereby the *Sal volatil* passes over. The distillate is kept in digestion for 60 days during which time it turns into the pleasant smelling quintessence which is so clear and light that it can hardly be seen; the sign is a residue that deposits at the bottom like the urine of a healthy young man.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

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Lesson 38 - MINERAL - page 1

C.38.0285

Dear Friend,

The section of Becker's book presented here is perhaps the most important for our work. In previous lessons we have given practical information allowing you to work on the liquid extractions described below. It seems first necessary, however, to grasp certain theoretical concepts which will come into play in these experiments.

As we have always said in our course on Spagyrics and Mineral Alchemy, life is omnipresent in all kingdoms of nature, namely, the mineral, plant and animal. Life is indeterminate at its origin, but it determines itself according to the realm in which it is embodied. It is evident that this life consciousness begins to integrate itself in the mineral sphere where it can find an appropriate environment for a very slow evolution. If, in the animal kingdom, the transformation from germinated seed to living being only takes a few weeks in the case of the egg for instance, in the vegetable kingdom, this same process already takes longer, the reproductive cycle taking as it does a whole year. In the case of the mineral realm it is infinitely more slow: its cycles can last millions of years.

The true alchemical process, in fact, consists in replacing the energy-consciousness by another one in order to accelerate evolution. Let's take an example: when a mineral is transformed into acetate, an intimate bond is established between the mineral and carbon which is the vital element of the vegetable kingdom. The carbon allows for the production of alcohols and essential oils. Distilled vinegar, or acetic acid, is practically the only acid available that can unite with metals, and the only one containing carbon. Now, this addition of living carbon enables the mineral process to be accelerated: then it can take from nine months to a year.

In a way, the method using acetates can be considered a wet way. On the other hand, we might want to incorporate animal life, but this process is more delicate because the carrier of animal life is sea salt. This is the very key of the work as **Isaac Hollandus** has said. In fact, the entire animal realm only lives owing to the presence of sodium chloride in its blood. Although animal life shortens the evolutionary time of the mineral realm even more, the joining up of chloride to metal is a delicate affair, and only antimonial chloride, also known as antimony butter, is satisfactory for this method, so-called the dry way.

To complete the above statements, we shall add three minor observations:

1. The energy liberated from the mineral realm by the alchemical operations is one which has never known the fall (from grace); consequently it can regenerate human beings.
2. In the vegetable operations the calcination of salts eliminates carbon; hence only mineral life remains in the salt.
3. Sea salt acid is an instrument for the concentration of animal life in the mineral realm.

Now follows the preparation of the

SAL TARTARI VOLATILE

Van Helmont established the reputation of the high medical power of the volatile alkaline salt; in his description he says (page 377 of the German edition): if impurities are found in the first processes you must add dissolvents; if they persist, however, then you need the volatile alkaline salts which cleanse everything like a soap. It is certainly astonishing how much a tartar salt, when volatilized, can do because it cleanses all veins of impurities.

(On page 1142). When the fire-resistant salts are volatilized, their power becomes similar to that of the great medications. They proceed up to the entry of the fourth digestion process and dissolve all blockages¹.

(On page 351). The first one is the alcahest. If that cannot be obtained, then you must learn at least how to volatilize the tartar salt so that you can prepare your solutions with its help.

(On page 329). The tartar salt (weinstein salz) can be made completely volatile; it rises at times liquid and often like a sublimate. This salt has been proven in tests even though this measure is less known.

De le Bo Sylvius, in his time the pride of the University of Leyden, and the founder of a new chemical-medical school, also knew the *Sal Tartari volatile*. The school, however, with its doctrinary exploitation of the consequences of the system, destroyed its² reputation again,

¹Dubuis adds: all blockages of the body.

²Dubuis: the reputation of this salt

which should serve as a warning to us not to become the target of the opponents working in the form of *Doctor opiatus*. The solid tartar salt (Laugen salz), he says on page 850, may be volatilized by cohabitation³ with a volatile spirit.⁴ Such a volatile tartar salt (Laugen salz) is only granted to the artist with diligence and patience; not to others who avoid a long working time. Such a salt has great powers.

Van Helmont's high regard consisted of an inducing invitation to experiments, which, however, did not give worthwhile results since they were done with ordinary wine spirit and not with the wine spirit of the experts.

The inventor of that substance is Raymond Lull, and Weidenfeld gives us the method.

SAL TARTARI VOLATILE LULLII

Tartar salt (weinstein) is calcined for three days until it turns white; then it is dissolved in the not yet rectified *Spiritus Vini philosophici*, heated for two hours in the ash-bath, and the solution is drained⁵. The residue is again calcined, repeatedly treated in the manner until it is totally dissolved. The solutions are distilled in the water bath and the distillate is reserved. The residue is placed in the ash-bath for 3 hours to remove the phlegm. Then the reserved water is poured onto the residue and distilled. This is repeated until the whole substance turns into an oil.

Further treatment now follows. On this oil you pour 6 times as much *Aqua Vitae rectificata*, digest it for several days in "balneo," and distill it at low temperatures in the ash-bath until no more veins appear. As soon as the veins disappear, you take off the collector with the distillate and close it tightly: for now develops⁶ the *Spiritus animatus*, which is extracted at higher temperatures. The residue is ground, digested with four parts *Aqua vitae*, and then distilled. Of the residue a small portion is placed on a red hot plate, and if it glows like wax without smoke, it is a sign of success; if that does not occur, the process has to be repeated until that sign happens.

On this residue your pour $\frac{1}{4}$ *Spiritus animatus* and let it congeal in the "Balneum", after which you evaporate the phlegm, which acts like pure water. Then you add fresh spirit and repeat that until the residue has absorbed all the alcohol, a sign of which is that if you place

³Dubuis: cohobation.

⁴One sentence added in Dubuis' text: Such a volatile tartar salt rises and is sublimated at medium temperatures.

⁵filtered, in Dubuis' text

⁶In Dubuis' text: for now the *Spiritus animatus* starts to rise ...

some of it on a red hot plate, most of it will dissipate in fumes. Now the substance is ready for sublimation, which is done at higher temperatures. The sublimate serves to fortify the *Spiritus Vini philosophici*.

We know that the potassium carbonate as such cannot be made volatile, which means that the *Sal Tartari volatile* is no longer a potassium carbonate, but a potash salt treated with *Spiritus Vini philosophici*, and thus transformed and whose composition remains to be explored.

EXPLANATION OF THE SECRET OF THE WINE SPIRIT OF THE ADEPTS

In the second part of his books on mineral solvents, Weidenfeld sheds some light on the secret of the *Spiritus Vini philosophici*, which sufficiently explains the different descriptions in that regard. Comparing the various descriptions provides the following information:

The secret material used for the preparation of the philosopher's stone which has been hidden behind many names (*prima material Lapidis*) is calcined and dissolved in distilled wine vinegar. The solution is evaporated until it takes a thickness of a gum. From that, first you distill at gentle temperatures a tasteless water; when white vapors appear another recipient is attached and the *Aqua ardens* is obtained. This water has an extremely strong taste and at times a stinking smell therefore it is called *Aqua foetens*, *Menstruum foetens*. If the distillation is continued at higher temperatures, a red vapor and finally red drops appear. You let the temperature gradually die down and keep the distillate in a tightly closed glass container so that the volatile spirit may not disappear⁷.

The residue in the retort is black as soot; it is strewn on a stone and ignited at one end with glowing coal. Within half an hour, the fire spreads over the whole residue and gives it a yellow color; then it is dissolved in distilled vinegar, evaporated to a gum-like consistency, and then distilled. This is repeated often until the biggest portion is reduced⁸ to liquor. This liquor is poured into the first distillate where it digests for 14 days and then is distilled. First appears the *Aqua ardens* on top of which floats a white oil. This distillate is rectified seven times until a linen soaked with it and ignited will burn. A yellow oil remains which is distilled at stronger temperatures.

The sublimate in the neck of the retort is allowed to flow onto a steel plate in a cold place; to the filtered liquor you pour some *Aqua ardens*, whereby a green oil separates on the surface, which is taken off. Now the distillation continues; first comes water, then a thick black oil. As soon as white fumes appear, another collector is attached and the whitish distillate is extracted with medium temperature until a thick oily substance, like melted pitch, remains.

This black substance is treated further until the residue is exhausted; but more explicit explanation is unnecessary.

Ripley says that the *Menstruum foetens* derived from the aforementioned gum contains 3 substances:

- 1) the *Aqua ardens* which burns like ordinary wine spirit when ignited;

⁷In Dubuis: dissipate

⁸In Dubuis: resolved

- 2) a thickish white water, the *Lac virginum* of the adepts;
- 3) a red oil, the blood of the green lion of the adepts.

He says that nobody ever spoke this openly about it and he fears the wrath of God and the experts. With that, says Weidenfeld, he revealed a big secret of the trade. The experts in their practical directions did openly discuss and teach the use of the *Vinum philosophicum*, but how it could be prepared was kept secret. Ripley is the first and only one who says that the key to all of chemistry lies hidden in the *Menstruum foetens* with its *Lac virginum* and the *Sanguis Leonis*. When kept in mild digestion for 14 days there results the *Vinum rubeum et album Lullii*, and to confirm this he adds that from the *Menstruum foetens*, the *Aqua Vitae rectificata Lullii* is prepared.

The source material, the *prima materia*, has different names to hide the secret. The experts worked some in metals, some in metallic salts and ores. The *Leo viridis* name comes from its green solution; it is dissolved in sulfuric acid for cleaning, and it yields tungsten yellow crystals during evaporation. The prepared prime material is then calcined until red, thus eliminating the acid; then it is dissolved with distilled vinegar and thickened to a gum-like consistency, the distillation of which provides the *Spiritus Vini philosophici*.

The facts that:

- 1) the prime material, calcined until red, is dissolved in vinegar forming an acetate (salt);
- 2) the black residue in the retort can be ignited and smolders, a characteristic of acetate (salts);
- 3) the distillation provides a spirit that burns like ordinary alcohol and it also provides a volatile oil,

indicate clearly that nothing else is being taught than the preparation of the ACETONE.

For better understanding it might be good to give Weidenfeld's presentation of the nature of the *Spiritus Vini philosophici* according to his remarks given here and there.

The *Spiritus Vini philosophici*, *Spiritus Vini Lulliani* is the basis, the beginning and the end of all solvents in the secret chemistry. It is, depending on the various degrees of its power, the weakest one or the strongest. It is the weakest when it dissolves by its mere oiliness (*unctuositas*) only the fatty parts (*partes unctuosas*) of the vegetabilia, while leaving everything else undisturbed: it becomes the strongest one, the more its oiliness is moderated by the acids, thus homogenizing itself with dry fatty materials and the pure acids. Due to this homogeneity,

the solvents of the adepts differ from the ordinary solvents in as far as they stay⁹ with the dissolved materials and together with them are transformed into a third (therefore a chemical solution).

The *Spiritus Vini philosophici* appears in two forms, either as an oil floating on the top, or as ordinary wine spirit that mixes with the phlegm, but that may be separated by simple distillation, and that when ignited after rectification, will burn: they are, however, not two, but only one, different only in fineness and purity. With the ordinary wine spirit it has in common that during distillation the phlegm goes first, which is separated in the same manner.

The *Aqua ardens* (the first distillate) loses its watery form and concentration during distillation, and finally segregates an oil floating on the surface. This oil is dried through continued distillation and sublimated like a volatile salt through strong temperatures.

The oily *Spiritus Vini philosophici* extracts only the oily essence of the vegetabilia, and divides through simple distillation into 2 different parts, 2 oils or fats, of which one is the essence, and the other is the body; by further digestion with *Spiritus Vini philosophici* they are irrevocably reunited, whereby the spirit not only increases, but it is also modified to better dissolve dry material by the dry (*arida*) components of the oily body.

The preparation of the *Spiritus Vini philosophici* is the most secret, most difficult and most dangerous work in all of the secret chemistry.

The *Menstrua vegetabilia* prepared with it are sweet, without any corrosives, and dissolve the materials mildly.

There are different ways to prepare the oleum or the *Essentia Vini* from the *Vino philosophico*. Depending on the methods used, there are differences in preparation time as well as in smell and color.

Only when a mineral or metallic material has been dissolved in it, is the smell that pleasant.

This first of all dissolvents serves also as a medication with the name *Essentia or Specificum ad vitam longam*.

According to the rules of the *Chemia adepta: Essentia essentiam conficit*, become therefore easily essences for other material prepared for medical use and are given then special names. Paracelsus for instance names these: *Alcool Vini de Pino, de Chelidonia, Essentia Melissae, etc.* *Paracelsus' descriptions are only vague and incomplete, as was his way, but Weidenfeld makes them somewhat more understandable.*

⁹In Dubuis: combine

The Spiritus Vini philosophici without condensing has no dissolving power over the dry material (*arida*)¹⁰. This condensing¹¹ is the secret of the trade, difficult and tedious. It is best done with honey, sugar, manna, salts and herbs or volatile salts. The highest degree of condensing¹² and effectiveness is achieved by combining it with acids and mineral salts, whereby the *Menstrua mineralia* are formed¹³.

Take the *Essentia Melissae de vita longa C.III.C.5*. The *Melissa* is digested for 40 days; then through cohobation, the two components are separated, creating the *quinta essentia*, which is the elixir of life. After extracting the alcohol and its separation, then the *Vinum salutis* appears with which the philosophers have been working for centuries without any results. Many of those, he says mockingly, who have followed Raymund, have used quite some barrels of wine in order to find the *Quinta Essentia Vini*, but they got nothing but a *Vinum adustum*, which was used improperly instead of the *Spiritus Vini*. The fact that Paracelsus, however, did know the *Spiritus Vini Lulliani* and that he also used it can be taken from the same description of the *Spiritus Vini* (de Vita longa, C.III. C.9). The wine is digested for 2 months in horse manure; then you see a very thin and pure layer like a fat on the surface, which is the *Spiritus Vini*; everything underneath is phlegm. This fat when digested alone and separately is highly effective for longevity.

The *Spiritus Vini philosophici* is dissolved by the acid with the strongest heat, and therefore it must be made certain that not too much is poured at a time, and that the distillation has to be done with extreme care. The *Menstrua* are stronger depending on how often they have been extracted by the acid which weakens through dissolution; they are called *nostra* or *philosophica*, or *Acetum philosophicum*, *Aqua fortis nostra*, *Spiritus Vitrioli*, *Salsi noster*, etc.

The *Menstrua mineralia* have a stinking smell, a corrosive taste, are mostly milky and turbid, and dissolve materials with extreme power and heat; since they have the *Spiritus Vini philosophici* as a base, however, they are as permanent as the latter, but not immediately the first time, but after repeated cohobation. Continued cohobation will make them sweet, and when the acid is taken away again, it turns back into what it was before, i.e., *Spiritus Vini philosophici*. The acid cannot destroy the nature of it, but only helps reduce the size of the particles through permeation¹⁴, thus making them easier to dissolve. The *Menstrua* that are not prepared with the immediate prime material of the *Spiritus Vini philosophici*, but with the alcohol and acids

¹⁰Dubuis' text is underlined: The *Spiritus Vini philosophici* that has not been **concentrated** has no dissolving power over the dry material.

¹¹Dubuis: concentration

¹²again: concentration

¹³Dubuis underlines this last sentence

¹⁴In Dubuis: penetration

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Lesson 39 – MINERAL – page 1

Dear Friend,

We will take up again to a subject discussed in Mineral Lesson # 33, namely the alchemical possibilities and the sephirothic levels of the Inner Being. We explained in that lesson the result of our experiences, of our studies, of our inner contacts, but perhaps we did not treat this subject thoroughly enough.

Up to now, we have only been able to extract the philosophical Mercury of lead and copper on our own; it has never been possible in the presence of anyone else.

Gold itself has ten qualities (cf. **Aesh Mezareph**), each one the result of the sephirotic level of the metal, namely:

Kether	KETEM	the finest and purest
Hochmah	BATZAR	gold dust
Binah	CHARUTZ	root of gold
Chesed	ZAHAB SHACHUT	red gold
Geburah	ZAHAB	bright yellow gold
Tiphereth	ZAHAB MUPHAZ	hidden pure Ketem
Netzach	ZAHAB SAGUR	gold of the earth
Hod	ZAHAB PARVAJIM	ox blood
Yesod	ZAHAB TOB	pure and common gold
Malkuth	ZAHAB OPHIR	ashes and earth

Now that we have studied the "Aesch Mezareph" and Becker, and with the help of our meditations we can state today that: the stone of Fire of Basil Valentine, or the equivalent elixir can in all likelihood only produce ZAHAB OPHIR, but ZAHAB OPHIR through its elixir leads the adept to the level of Yesod. If he starts the same work again, the Fire Stone will then produce ZAHAB TOB, and its elixir will lead to Hod, and so on.

At the present day we are led to believe that if an adept of the ZAHAB PARVAJIM level succeeds in extracting the philosophical Mercury of Saturn, he may succeed in producing an elixir and a Stone of Saturn, but it won't be authentically of CHARUTZ. If, for example, the

adept is at the level of ZAHAB SAGUR, then his elixir will be of this level and will lead him to the level of ZAHAB MUPHAZ.

The number of metallic Stones we have to produce depends on the sephirothic level we start with. There are qabalistic reasons to believe that up to the level of ZAHAB SAGUR (inclusive) only the wet ways are possible; for ZAHAB MUPHAZ, ZAHAB and ZAHAB SACHU, however, the dry ways are possible.

Certain manuscripts discuss a path so-called short; we could say, more appropriately, instantaneous. We will explain its principle without making a judgement about its value. This path demands a high level of qabalistic and alchemical realization, but it should allow us, if it is authentic, to complete the last Stones in very little time.

Qabalistic realization shows that the elements tend to progressively obey us. The energies of Fire, Air, Water and Earth should be mastered on the qabalistic path either one by one, or as a whole. It should be added here that these energies each have ten sephirothic levels. The qabalist who operates on one element can only act on the sephirothic levels of this element, which are lower or equal to his own level.

The "material" quintessence of the four elements is the Fire of Heaven which also has ten sephirothic levels. In his experiments, the adept only can submit those levels of the elements that he actually masters. The submission of Fire then will not be complete, and in light of its power it is unwise to invoke it if one has not reached the level ZAHAB MUPHAZ.

If such is the case, states one of the manuscripts, a piece of lead is placed on a rock at least 25 meters away from the operator. Should the invocation succeed, the Fire of Heaven will raise the level of the lead to that of the operator, and the only task left is to extract the Sulfur from it in order to go up one level and begin again. We have simply stated that which the manuscript says.

The study of Becker's work ends with the text enclosed in this lesson. This text on the dry distillation of the acetates is one of the most explicit on the subject, and it is followed by some practical conclusions drawn from our own experiments. After this study, the subject of our next work will deal with a path of antimony little known or explained today.

THE ACETONE

The wine spirit is chemically always the same, but technically and physiologically it is different depending on its preparation from grain, rice, potatoes, wine, etc.; the same holds true for the acetone depending on the various bases of the acetates salts; that is why I will give the individual description as follows:

1. ACETONE FROM ZINC

(Respur from Mineralgeiste - p. 116)

Zinc flowers were dissolved in a distilled wine-vinegar, then filtered and evaporated to oil consistency; when removed from the fire, the substance coagulates forming a salt. This was put into a glass retort and distilled. First it was flowing, then it started to pass over like a secret wine spirit in fine veins, however tasteless; then followed a thick and reddish water. With strong heat the whole substance swelled up and from it rose a ghost-like (spirit) snow which deposited in large amount, a thumb's thickness, and which fell down in some parts due to its volume. That which penetrated the receiver's paper seal had a smell as pleasant as Bernhard von Trevis has described it in his "left-out-word"¹, and I was quite surprised. After everything has cooled off, a thin coat with silver-white shine and prettier than Oriental pearls appeared all around; it could be touched with the fingers and had a smell like camphor.

Glauber (*Furn. Phil. 2 Th. p. 99*) also mixes the zinc acetate with sand, distills, notices however only that first a tasteless phlegm, then a subtle alcohol, and finally a yellow and red oil pass over.

2. ACETONE FROM LEAD ACETATE

The experts worked much with lead, and Basilius Valentinus says that the Philosopher's Stone has its origin solely in lead; he also says that from the lead sugar a red oil is prepared, but he gives no further direction (lead sugar² = lead acetate - *HWN*).

¹ "Left-out-word": Verban dimissum, is the name omitted by the adept of the secret material which is not named in it, and it is therefore noteworthy that Respur often names the Zinc, thus explaining the secret Fontina Bernhardi, his solvent.

²Dubuis: lead sugar = sugar of Saturn = lead acetate

The first clear description can be found in Quercetanus (*Pharmacopoea* p. 553). The important thing in this description of the wine spirit of the experts is that for the first time lead is definitely mentioned while the experts had always kept us in the dark about the basis. The lead sugar gives a highly burning water during distillation, which has a stronger taste than wine spirit. The recipient is filled with white fumes and finally an oil as red as blood follows.

From this *Liquor ardens*, which ignites faster than wine spirit, a spirit which is even more ethereal may be separated with low fire. The black residue is calcined, the salt extracted and crystallized. Then it is soaked with the etheric spirit that much, that a fume rises when you throw it on a glowing plate. Through sublimation you obtain the *Terra foliata philosophorum*, which has a shine stronger than that of the Oriental pearls.

When the red oil is added to this *Terra foliata* and combined with it through repeated cohobation and distillation, there results the true solvent of nature and the quintessence of magnificent power; this quintessence is the true and living, clearest source in which Vulcan washes Phoebus (the gold) and cleans it of all impurities and creates the means to fortify the strength of life, improves everything weak, and renews the power of youth.

OLEUM SATURNI LULLII

(From "Fire and Salt" – Blaise de Vigenère – p. 146)

Silver litharge is boiled with distilled vinegar and the solution is evaporated. The salt obtained is filled into half of a retort and the excess moisture is extracted using a gentle fire. As soon as white vapors are observed, a large recipient should be attached and the fire gradually increased, which will cause a small flow, like a milk-white oil, to rise in veins, which dissolves in the recipient like a hyacinth-colored oil, and whose smell resembles the spike oil. This is the secret oil of which Raimund Lullius did not say much more than: "*Ex plumbo nigro extraditur Oleum Philosophorum aurei coloris vel quasi, et siccas, quod in mundo nihil secretius eo est*".

On top of the residue in the retort you can place glowing coals and it will catch fire like dry grass. It (the ash) can be dissolved again with vinegar and the above process may be repeated.

You take this oil, which Raimund Lullius calls *his wine*, and put it in a small flask over a water-bath, so that the spirit rises in small threads like the wine spirit. You distill until large drops appear in the helm, which is an indication that the rest is only phlegm. This is removed and at the bottom remains a precious oil which dissolves the gold and is good for all internal and external wounds; it is even a potable gold. Therefore Ripley (p. 89 of the preface to his *Twelve Gates*) says: A gold colored oil is extracted from our subtle red lead, of which Raymund says that it is more precious than gold, because when he was near death in his old days, he prepared

from this³ the *Aurum Potabile* and he regained his strength.

The burning water which also passes over is far more combustible than gunpowder, and it dissolves silver into fine crystals which can be melted with a lamp fire, and which like the silver stands up to all tests

AQUA PARADISI JOHANUS HOLLANDI

(Opus Saturni C.12)

Lead sugar, completely purified, is distilled first with gentle and later with stronger fire until the material passes over red as blood and thick as oil and sweet like sugar with a heavenly smell. The residue is treated with distilled vinegar and in the same manner distilled, and this is repeated until everything is distilled into a red oil.

SPIRITUS ARDENS SATURNI

(Beguini Tyrocyn. Chem. 1616. C. 4. p. 139)

You keep the lead sugar for one month in gentle heat so that it is in constant flux and then it is distilled from a well-luted retort. The smell is so pleasant that it fills the whole room and exceeds the pleasant smell of all vegetabilia. On the distillate floats a yellow oil, and a blood-red oil settles to the bottom. Through repeated distillation the phlegm is separated and the pleasant smelling spirit is saved.

SPIRITUS SATURNI

(Agrikol. Anmerkung zu Popp's chem. Arz. T. 1 p. 422)

Lead sugar is digested with good *Spiritus vini* for four weeks in the steam bath; then the spirit is extracted and a nice, thick liquor remains. This liquor is mixed with pure sand and *per gradus* distilled from a retort, giving us a nice white spirit and a nice yellow and a red oil. The alcohol and the oil must be rectified together from a glass retort in a steam bath. First the spirit passes drop by drop; you see no veins or stripes; then follows a yellow oil; another recipient is connected and well-luted; otherwise the fine vaporous aroma, more pleasant than amber and musk, will be lost. If the yellow oil is over-distilled, the phlegm will appear in many snow-white streams; then another recipient must be connected and all phlegm passed through. There

³this = the red oil (Dubuis)

finally comes a nice red oil, whereby a higher temperature is necessary because it is heavy and does not rise easily.

QUINTA ESSENTIA SATURNI

(*Agrikola 1. p. 242*)

The process is the same as above. The spirit and the oil are individually rectified one more time.

The black residue in the retort is calcined with high temperatures, until it is snow-white; then it is dissolved and crystallized with distilled vinegar. This salt is kept to digest with the previously rectified spirit for 8 days in a steam bath. Then it is distilled, whereby most of the salt will rise. The distillate is poured back onto the residue; then it is again digested and distilled, and this is repeated until the whole *Sal volatile* has passed over (in gestalt) in the form of spirit. Now the rectified red oil is added, whereby the two are inseparably mixed and make an extremely tasty medicine.

RED OIL FROM LEAD

(*Experimentirte Kunststucke. 1789. Th. 1. p. 150*)

Lead sugar, from a glass retort filled up to one quarter, is distilled in the sand cupel. At first you get a very sour spirit; after that the recipient is changed and the temperature raised. Then follow brown, stinking drops which must pass until all humidity disappears. During this time, the substance in the retort will have risen somewhat and will appear black and layered like an empty wasp nest. The temperatures are increased and ruby red pleasant-smelling sweet drops appear. During the first experiment the retort has ruptured so that very little of these drops could be saved, but the beautiful balsam odor filled the house and the whole street.

SPIRITUS ACETL ARDENS

(*Charas Pharmacop. royale p. 775*)

You distill lead sugar at first with gentle and later with stronger heat. The distillate is rectified with mild temperatures so that first the burning alcohol passes over, followed by the phlegm, leaving a purple red liquid which you very inappropriately call *Oleum Saturni*, and which does not have a very strong acidity.

The distillation of the red acetate was disappearing from chemistry until in more recent times Chenevix picked it up again, giving cause for further studies of the acetone with his "*Esprit pyroacetique*". Mainly the acetone itself was studied and little attention was paid to the other products than had been the case in the old chemistry, when extra care, patience, and persistence were used which is why Weidenfeld calls the preparation of the *Spiritus vini Lulliani* the "most difficult task."

3. ACETONE FROM COPPER

(*Spiritus Aeruginis Basil. Valentini* p. 834)

Pure, crystallized verdigris is calcined until it starts to become reddish. Then you take two parts of it, one part pebble stones, which have been cleansed repeatedly in vinegar, rub them together, fill them into a fogged up glass retort; attach a large and well-luted collector, apply medium fire for a whole day and night, and then increase the fire for a day and night, so that at first greenish-white alcohol, and after a long time, occasional red drops will appear. The fire has to be maintained until everything has passed over. The distillate is mildly rectified in the water bath so that the phlegm disappears and a heavy oil remains at the bottom.

SPIRITUS AERUGINIS

(*Zwelfer Appendix ad Animadvers. as Pharmacop. 1685. p. 51*)

Spiritus vini rectificatus is two or three times distilled over crystallized verdigris; then the crystals from a fogged up retort are distilled in an open but gentle fire until all spirit is passed over and subsequently rectified.

Zwelfer, moved by his conscience, gave away the secret of this spirit and he also praised its chemical and medical powers. He compared it with the *Liquor Alcahest* because when these substances were gently dissolved, they could both be retracted with also identical strength; he recommended them especially for the dissolution of pearls, corals and crab eyes, as well as for the preparation of the *Tinctura ex Vitro Antimonii* and *Tinctura Martis adstringens*. This caused a bitter dispute spiced with Latin crudities, with Otto Tachenius, who said that the *Spiritus Aeruginis* is nothing but a distilled vinegar, and that Basilus Valentinus had already described it. Boerhaave too declared it an acetic acid, however, the strongest that could be obtained from vinegar.

Chenevix's examination decided the matter; the *Spiritus Aeruginis* is not a pure acetic acid because it contains O_{17} , a flammable acetic spirit because of its volume, and with this he justified Zwelfer. The two Derones distilled the copper acetate into four parts. The first part was light colored and had a faint odor; the second part had a stronger smell and darker color; the third one was darker yet in color and had a strong smell of flammable acetic spirit. The fourth one was slightly yellow and contained a rather large amount of flammable acetic spirit (Thenards Chemie

von Fechner IV. 1. p. 151).

4. ACETONE FROM IRON

(*Agrikola 1. p. 418*)

The blackish-yellow distillation residue of the "Eisenvitriols" (ferrous sulfate) is repeatedly extracted with the help of distilled vinegar. The solutions are evaporated until a green liquor remains. This is mixed with calcinated pebbles and then distilled. The distillate is digested for some time; then the phlegm is carefully extracted and the residue is twice rectified from the sand-bath, resulting in a beautiful, sweet oil. According to Chevenix, the distillate of iron acetate O_{24} contains flammable acetic spirit if you consider the volume.

5. ACETONE FROM STIBNITE

(*Tinctura et Oleum Antimonii Roger Baconis*)
(*Deutsches Theatrum chemic. III. p. 207*)

Finely pulverized stibnite ore is individually placed in aqua Regia. As soon as it is dissolved, it is extracted and the residue is cleansed. This residue is digested with distilled vinegar for 40 days in a water-bath when it gets a color as red as blood. The clear liquid is poured off and fresh vinegar is added and left to digest for 40 days. This must be done four times. The residue is discarded.

The solutions are placed together into a flask; the vinegar is distilled off and again cohobated, or if it is too weak, fresh vinegar is added, and after dissolution is distilled off again. The residue is washed with sweet water until all sharpness is gone. The substance which turns bright red is dried in the sunlight or in gentle fire.

To this red powder you add well-rectified *Spiritus vini* and leave it completely in a water bath for 4 days to dissolve. The solution is placed in a flask with a helm in a water-bath; a receiver is attached and the alcohol is distilled at low temperatures. The alcohol is again added, again distilled, and this procedure is repeated until the alcohol rises in several colors over the helm.

That is when high temperature is needed to make the pure alcohol rise to the helm, and then drip into the collector as a blood-red oil. This is the most secret method of the wise for the distillation of the highly praised oil of *Antimonii*, a noble, strong, pleasant-smelling and powerful oil.

The distillate, the mixture of wine spirit and oil, is placed in a flask with a helm, and the

alcohol is completely distilled off in the water bath which may be determined by some drops of oil passing over. The alcohol will keep well because it still contains great power from the oil dissolved in it.

In the flask you find the blood-red oil which glows at night like coal; it is used for alchemical improvement of metals.

The wine spirit, the *Tinctura Antimonii*, is a very powerful medication. When you suffer from Podrega and take 3 drops dissolved in wine on an empty stomach the pain will subside; the next day follows a tough, thick, and stinking sour sweat, especially in the joints, and on the third day, even without medication, it is an easy purgation. It is just as helpful with other serious injuries.

QUINTA ESSENTIA S. OLEUM ANTIMONII BASILI VALENT.

(*Triumphal Chariot of Antimony trans. by Kerkring p. 147*)

Over very finely pulverized *Vitrum Antimonii* you pour distilled vinegar and under frequent stirring to avoid an assimilation, it is digested with gentle heat until the vinegar is tinted bright yellow. This is repeated until the vinegar does not color any more. The solutions are filtered and the vinegar is distilled off in the water bath until it is almost dry. This has to be done extremely carefully because a heat that is too high spoils the preparation. The reddish-yellow powder has to be dried in the sun in mild temperatures. The powder is repeatedly washed (edulcorated) so that all acid disappears. Then it is finely ground in a lightly warmed glass mortar; then highly rectified wine spirit is poured over it up to three fingers high; it is digested and a bright red tincture results. This tincture is digested for one month and subsequently with a special method (*according to the Microscop. Basil. Valent. p. 109* by mixing it with *Terra sigillata*) it is distilled over. It gives a lovely sweet medication in the form of a beautiful red oil, which is the *Quinta Essentia Antimonii*.

6. ACETONE FROM POTASSIUM

(*Agrikola II. p. 15*)

Saturated potassium acetate liquid is kneaded into balls with pottery clay. These are dried in the air and then distilled from a retort. A strong but very lovely smelling spirit passes over, white as milk, which settles everywhere on the sides of the recipient, like a volatile salt. You let it stand for 24 hours, and it dissolves into a nice, clear, yellow oil.

Pott (*Exercit. chym. de Terra foliat. Tart. p. 152*) mentions that when he rectifies one part of potassium acetate with six parts vinegar three times, during the fourth time half the salt has passed over volatilized.

7. ACETONE FROM ACETATE NATRON

Upon my initiative in 1840, the pharmacist Klauer took upon himself its preparation and reported the following:

Four pounds of acetate natron gave 20 ounces distillate. The distillation out of the sand bath was completed within 3 days. The distillate was distilled in the water bath; first the acetone with some water passes over, the acetone passing over at 55°. The further stronger distillation provides water, acetic acid and some oil (*Metaceton*). The residue is a dark brown oil of thick consistency, which dissolves easily in the acetone.

In order to keep the acetone water-free it is rectified over calcium chloride. 6½ ounces of water containing acetone, gained from 4 pounds of acetate natron, provides 4½ ounces of water-free acetone with the following characteristics:

- 1) A colorless thin fluid with a fine, penetrating smell, similar to the etheric acid (Essigäther).
- 2) Mixable with wine spirit and ether in all proportions.
- 3) Specific weight 0.708.
- 4) Easily ignited, it burns with a very bright and little sooting flame without residue.

The acetone yielded the following deposits:

- 1) With nitrate mercury oxide -- yellow and "copios",
- 2) With nitrate mercurous oxide -- black
- 3) With copper sulfate }
 } -- blue,
- 4) With copper acetate }
- 5) With ferrous oxide sulfate -- greenish, later turning yellow
- 6) With sulfate "Maagenoxydul" }
 } -- reddish,
- 7) With acetate "Maagenoxydul" }
- 8) With chlorine-gold -- segregation of metallic gold,
- 9) With ferric chloride }
 } -- a gelatine-like substance

10) With mercury chloride }
}

The acetone is combined with the two oils, and has been prescribed by me as a medication under the name *Spiritus Aceti oleosus*.

8. ACETONE FROM CALCIUM ACETATE

(*Poterii Opp. p. 612*)

The corals are dissolved in distilled vinegar; the solution is vaporized and the dry salt is placed in a luted retort. The phlegm is removed first with a low temperature; then with a different recipient the spirit is distilled over along with a small amount of red oil, both very pleasant smelling and bright red.

Quercetanus received 6 ounces of spirit from one pound of the coral salt.

In an experiment made in 1841 where acetone was prepared from calcium acetate, a product was achieved which differs from the one made from acetate natron. It did not smell as spicy but like pyrolignite; the taste was less fine; the empyrheumatic oil tasted burned and had a stronger smell; therefore, it was not used as a medication.

In regard to the chemical characteristics of the acetone I observed the following: In Nov. 1861 in the pharmacy, I found a few ounces of an old test of *Spiritus Aceti oleosus*. It was colored yellowish and had its full odor. A sample of this when combined with sulfuric acid, turns dark red immediately, while this change in color occurred much later when the acetone from a chemical plant was used.

I place the glass container, which is closed with a ground glass stopper, on the back-stove. After 14 days parts of it had evaporated and a ruby-red oil had segregated on the surface. The latter smelled like acetone; the taste is bitter and lasting. It discolored litmus paper cinnabar-red, while pure acetone showed only a weak acid reaction after several minutes.

I added half an ounce of pure acetone which dissolved the oil instantly.

I returned the glass container, still protected with the "gyps", to the back-stove. After some time with the easing of the "gyps", and the partial evaporation of the liquid, the ruby-red oil forms again and has remained since then, even when removed from the heat. When some drops are mixed with water, it separates quickly and settles to the bottom, but the taste of the water is bitter like the oil, and it smells like acetone.

THE PREPARATION OF THE KERMES

1. In this method, you do not need to calcine the stibnite before the operation.
2. A stibnite which is initially as pure as possible should be chosen, i.e. a crystallized mineral. Eliminate the calx and sulfur by hand if any.
3. Dilute the commercial ammonia between 1/5 and 1/10, i.e., between 200 and 100 cm³ for one liter of distilled water or filtered rainwater.
4. Shake the mixed stibnite and ammonia continuously. Do not exceed 3 to 4 grams of stibnite per litre of the mix.
5. Filter the mix through paper.

The principle of the kermes operation

Like the soda or the potash solution, the ammonia solution dissolves the stibnite (use about 2.8 to 3 g per 1 liter at 10%). However the neutralizing acetic acid is unnecessary. In fact, if the ammonia solution is heated, the gas escapes since the possible concentration of the gas in the liquid diminishes with the temperature. The dissolving power of the stibnite diminishes in the solution. Suddenly, within the space of a few seconds, the liquid becomes purple-red. The heating should then urgently be stopped. The liquid is filtered to recuperate the kermes. The filtered liquid is reheated once again, the kermes once more appears suddenly and is filtered; and so on until none remains.

Note: The gas ammonia passes through a double bubbling tube (as already described in this course) filled with water: in this way the ammonia is recuperated and may be used again.

The advantage of this method is that the fine carmine red kermes thus obtained does not contain any parasite acetate. Any further leaching is thus made redundant.

Caution: As soon as the red color appears, all heating should be stopped immediately. All ground glass should be firmly fixed, since there are amazing overpressures in the flask as soon as the kermes begins to precipitate.

With the text of Becker's in this lesson and with the following practical indications our studies on the acetates will be complete.

Precautions for the preparation of the acetate

Except in the case of the acetate obtained from soda-prepared kermes, as soon as the liquid (i.e. the lead or antimony acetate) acquires the consistency of honey, evaporation should be stopped and the acetate poured into the flask which will be used for the dry distillation. Obtain the coagulation of this acetate, in an open, becker-type container. Fill a soxhlet equipped with a glass thimble with some of this coagulated substance. The soxhlet is filled with absolute alcohol of at least 99.5 %. The circulation should be watched. The acetate quickly becomes discolored, and after each syphoning the thimble should be examined. Stop as soon as the acetate is white.

The residue in the thimble is essentially soda acetate.

The antimony acetate which is in the alcohol is retrieved through distillation.

Soda acetate dissolves very slowly in alcohol, whereas antimony acetate does so rapidly; it is the different rate of their dissolution which ensures separation if the circulation is stopped at the right moment. Since potassium acetate is more soluble, this process does not cause a good separation for the kermes acetate prepared with potash. Kermes acetate prepared with ammonia, however, does not require this separation.

The elimination of acetic acid

The *Oraculum* insists on the absolute necessity of removing the free acetic acid from acetate of any kind (lead or antimony acetate).

The flask containing the acetate has a silicon stopper equipped with a thermometer (up to 150 C) and a tube leading to a condenser.

The flask is then placed in a bath oil which should be deep enough to ensure a slightly higher temperature on the surface of the oil than at the base of the silicon stopper.

The oil bath should be thermostatically kept at 130 C. This temperature is sufficient to eliminate any possible alcoholic, acid or aqueous residue. The thermometer indicates the temperature of the vapors passing over and consequently their nature. This allows the removed liquids to be recovered separately, especially the radical vinegar.

If the bath oil is correctly maintained at an even temperature thermostatically, the flask may stay there for ten hours in order to produce a complete removal without any risk of causing the acetate to start decomposing; the temperature should be uniform and kept to 130 C.

After cooling, absolute alcohol is poured into the flask at a height of 2-3 cm; place the flask in an incubator at 40 C. In this case, the alcohol no longer has to transform the free acetic acid into ether; its task is now limited to a preliminary extraction of the "red oil".

With the dry distillation the alcohol is left in the flask. The alcohol is retrieved separately at the start of the dry distillation.

Another advantage of this alcohol is that it actually cleans out the serpentine cooler which will later on condense the "red oil".

Notes on the black lion

If, after cooling, the black lion is treated with radical vinegar (either fresh or retrieved from preceding operations) the coagulation of the acetate will cause black coal to deposit, which will prevent the precious residue from being recuperated, namely the white salt. Besides, calcining the black lion is not without its inconvenience, since its temperature is critical.

The practical solution:

- * Spread out the powdered black lion in thin layers 1 or 2 mm thick either upon porcelain or ceramic tiles.
- * Touch the black lion with a red hot object. Combustion will start and rapidly spread to its entire surface. In this way the formation of acetate is made much easier.
- * Constantly work the same substance over and over to produce the maximum amount of , , , from the same quantity of mineral.

The distillation of the "philosophical wines"

- The "red philosophical wine" and the "white philosophical wine" should be distilled several times with the greatest care before being used in the way described below.
- It is important not to loose the subtle spirit in the course of these distillations. Therefore make sure that the cooling is vigorous, that the distillation occurs in a closed circuit, and that there is security against possible overpressures.
- Always distill as slowly as possible in a steam bath or an oil bath.

The use of the "philosophical wines"

- Place the salt in the flask to be used as egg (made of pyrex, 3 to 4 mm thick or

more).

- Soak some "philosophical wine" until saturation point.
- Leave it for one week in an incubator at 40 C.
- Imbibe it once more.
- Leave it for one week in an incubator at 40 C until the salt is completely saturated with white wine.
- **Caution:** as soon as the imbibition begins, parasite or bacterial are fatal for the
- After all the salt has been saturated with wine, imbibe it with the red wine slowly so there is no liquid flowing.
- Seal it airtight (a complex problem to avoid the Seal of Hermes at the start). Good glue seems the only practical solution.
- Watch the color closely and frequently. If it tends to turn red, open it and add a little "red wine", but cautiously, since too much may cause an explosion.
- As soon as the color turns black, close the egg by causing the pyrex to melt from the top of the neck with a blowtorch. Do not open the flask for this procedure.
- Next, look out for the color changes and act accordingly on the temperature of the incubator. Many authors say that after the black the egg should no longer be moved.
- Note: According to many authors, as soon as salt is saturated with white wine, all substances should be distilled. The distilled white liquid brings with it a salt: this is called the Salt of nature. It alone is then imbibed with red wine. There is very little of this salt. The rest is identical. If the quantity of substance is sufficient, it is advisable to try both paths.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

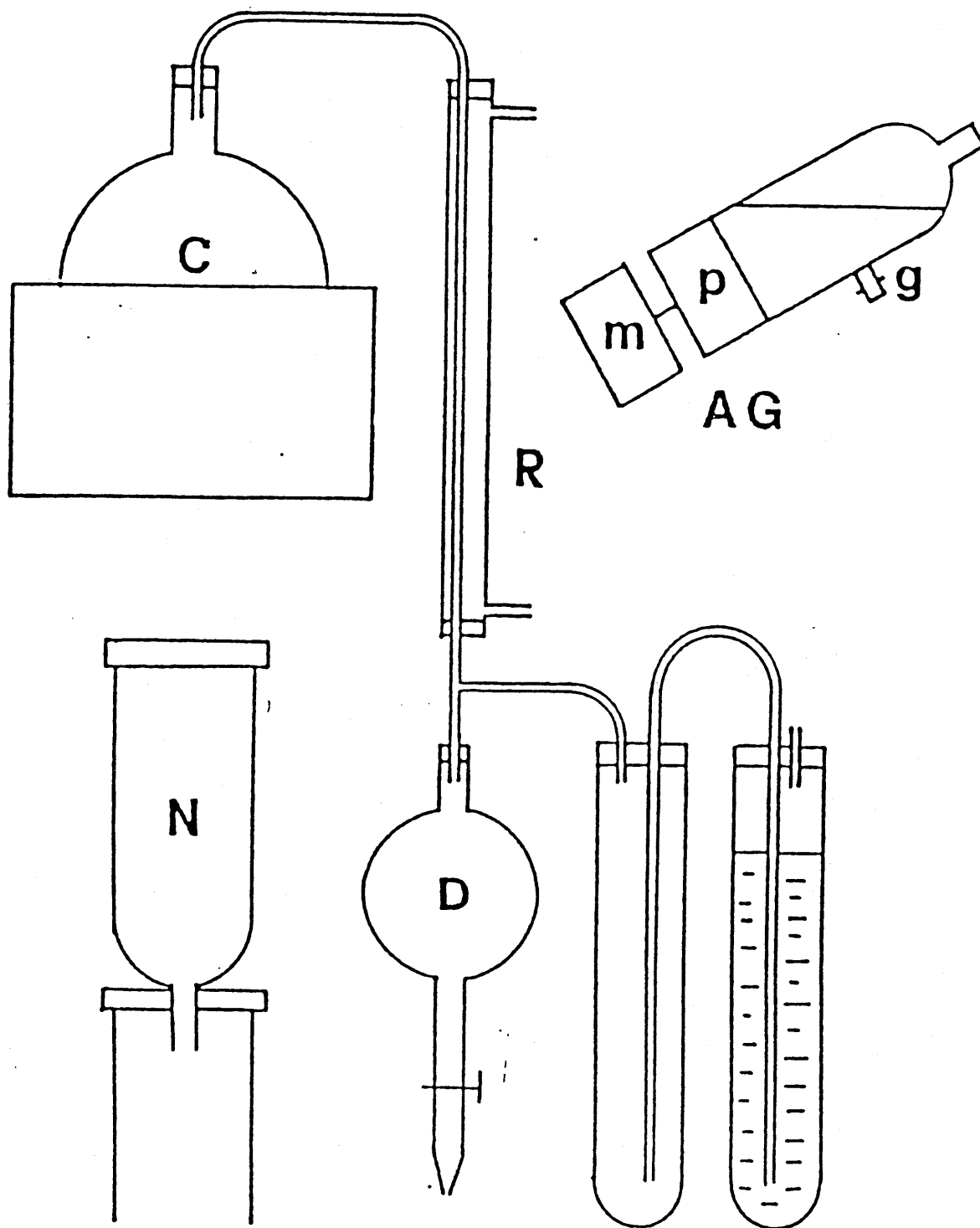
Figure and key enclosed: Kermes Prepared With Ammonia

KEY TO THE AMMONIA KERMES

- A - G - - (Agitation)
- - The ammonia and the stibnite are poured into the airtight stopper flask (giving off no smell)
- - **m** - small motor turn the flask due to - **p** - (which supports the base of the flask). The speed of rotation is not critical as long as it is slow.
- - **g** - two supporting rollers
- N - - Closed-circuit filtration to avoid smells.
The base of N is filled with a roll of filter paper
- C - - Evaporation flask
- R - - Cooler to condense the water vapors
- D - - The water is collected.

The bubbling tubes should have about the same liquid capacity as the flask C.

KERMES PREPARED WITH AMMONIA



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C.40.0485

Lesson 40 – MINERAL – page 1

Dear Friend,

In this lesson, you will find a series of aphorisms which apply to the previous lessons as much as to those that follow. Although as we have said the study of the acetates is now complete, we shall nevertheless come back to the extraction of the Black Lion.

For the sake of clarity, here are the definition of the symbols used:

- Δ Universal Fire
- $\Delta \otimes$ Universal Solar Fire (determined by the solar system)
- \otimes Harmoniac Salt, harmonizing solar energy

hence \otimes refers to the fire that harmonizes the solar system, generally designated as "spirit".

THE LPN APHORISMS

1. If $\Delta \otimes$ is present, the operations are Philosophical; if absent, they are chemical.
2. Δ is the ultimate energy in all things specified by our sun in $\Delta \otimes$ for our solar system; it is diffused over the whole planet earth by .
3. The incarnation of $\Delta \otimes$ in an appropriately adapted body constitutes a universal medicine.
 - a) if the body is indeterminate, universal animal medicine is obtained.
 - b) if the body is animated by the seed of silver, universal female metallic medicine is obtained.
 - c) if the body is animated by the seed of gold, universal male metallic medicine is obtained.

4. In a solid state the body is subjected to the forces of the earth †
 In a liquid state the body is subjected to sidereal forces, and especially to $\Delta\ominus$.
5. $\Delta\oplus$ is kept prisoner in a solid body by the forces of the earth.
 $\Delta\oplus$ is liberated by earth's forces through fusion; it escapes if a magnet doesn't hold it back.
6. $\Delta\oplus$ has a double nature:
 - a male sulfurous nature in niter ①
 - a female mercurial nature in acid of \ominus of the sea ⚔
7. The double nature of $\Delta\oplus$ is found in vitriols, in marcasites, and particularly in ♁ .
8. In crude stibnite ♁ , the Δ contains the sulfurous nature, the seed of ♁ .
 The mercurial nature, i.e. female seed, is in the regulus.
9. The suitable magnets (ex. Antimony butter, dew salt, calcined white tartar, etc.) attract $\Delta\oplus$ and incorporate it in the ∇ of deliquescence.
10. $\Delta\oplus$ is determined by the nature of the magnet.
11. In nature $\Delta\oplus$ goes across Δ , then ∇ and then ∇ .
12. In the earth, the $\Delta\oplus$ of a metallic nature incorporates itself in the seven metals successively and always in the same order, namely $\text{♁} \text{♂} \text{♀} \text{♁} \text{♂} \text{♀} \text{♁}$, to finish with ♁ .
13. ♁ receives virgin indeterminate $\Delta\oplus$; the Ancients say that its ♀ is crude.
 ♁ receives $\Delta\oplus$ determined by the seven metals.
 Basil Valentine says the ♁ contains the seven planets and the seven colors.
14. When a \ominus is repeatedly put into deliquescence with $\Delta\oplus$, this repetition causes it to be volatile in the ∇ of deliquescence.
15. The extraction of ∇ from volatile \ominus is only possible after digestion-putrefaction. Its mercurial nature then separates from its sulfurous nature.
16. \ominus is the body of stone. The copulation of the sulfurous nature with the mercurial nature produces the "living chemical child" in which $\Delta\oplus$ incarnates.

17. The chemical child can only be perfected if matter has reached the end of its evolution.
18. The evolution of matter can be accelerated and lead to its conclusion by incorporating into it the life consciousness of another realm:
- for plant life, the wet way
 - for animal life, the so-called dry way (There is no authentic dry way since the liquid state is an indispensable phase for freeing oneself from earth's energies, if only through fusion).

19. The extraction of \ominus

The watery phlegms of distillation are the best liquid for the extraction of \ominus from the matter from which they arise.

20. In the mineral or metallic wet ways, the \ominus is extracted from the "black lion" only when all of $\♁$ and $\♂$ have been extracted; this requires the same process to be repeated on the same metal.

(Note: the second operation after the "black lion" and the following ones are much easier than the first).

21. The secret fires dissolve or volatilize without help of ordinary external fire.
22. Alchemical transmutation can only be achieved through two processes:
- a) with $\Delta\oplus$ incarnated in purified \ominus , and determined by a seed.
 - b) by a series of cohobations with a liquid charged with mercurial or sulfuric $\Delta\oplus$.
23. During the operations, do not forget that

active = volatile

passive = fixed

\triangle active
 \triangle passive

∇ active
 ∇ passive

The active cannot operate without the passive.

24. If the seed of gold is not present in the ore, or if it has been cast/put aside, seeding by

natural gold is necessary.

25. In the case of the martial regulus of antimony, the seed of gold is put aside in the first scoria.

Ora et Labora!

THE PHILOSOPHERS OF NATURE



This symbol can represent Mercury.

In the preceding text however it is the symbol of a mercurial acid.

Figure and key enclosed: The Chemical Sky

KEY TO THE CHEMICAL SKY

Alchemical/Oabalistic Symbols

1. In Atziluth, the higher world, the Δ energy enters through Kether, Unity.
2. In Chochmah, the zodiac, the energy is differentiated; the world of duality is entered.
3. $\Delta \otimes$ comes in through Saturn at the Top of Heaven, and divides into two parts:
 - a positive part Shin, in the sign of Capricorn;
 - a negative part, Mem, in the sign of Aquarius.
4. The energy of Water runs across the signs of: Aquarius, Pisces, Aries, Taurus, Gemini, Cancer.

The energy of Fire runs across the signs of: Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo.
5. Lead is in Atziluth.
6. Tin, iron, the Harmoniac Salt, and the Seed of Gold are in Briah.
7. Copper, mercury and silver are in Yetzirah.

Note: Cancer – Silver – Leo – Gold
8. In Assiah, Malkuth, the metal of antimony receives the energies of silver and gold.
9. The whole cycle begins with Aleph and ends with Tau just like the cycle Alpha to Omega.
10. The cycle of the elements are:
 - for Shin: Earth Fire Water Air Earth Fire
 - for Mem: Air Water Fire Earth Air Water

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Lesson 41 - MINERAL - page 1

C.41.0585.

Dear Friend,

We will now study the aphorisms of Urbiger, which deal exclusively with the way of antimony.

The aphorisms describe three different methods in a single text:

- a) the method using the martial regulus of antimony, in which the seed of gold is recouped in the scoria of the first fusion.
- b) the method using the martial regulus of antimony, in which the seed of gold is provided by ordinary gold.
- c) the method of "crude" antimony which, moreover, seems to be the one used by Urbiger. The seed of gold is extracted from the sulfur of stibnite.

The study of this text will be completed and enhanced with the commentaries of S. Bacstrom here included in italics, and later on by two other texts, one by Roger Bacon, the other by Paracelsus. The creation of antimony butter with corrosive sublimate described in these texts should not be attempted, as there is a far less dangerous method, which will be given in a future lesson.

KEY TO THE SYMBOLS

āāā	to amalgamate
♁	spirit
♃	regulus
♁	retort
+	acid
℞	red tincture
☉	day and night
♁	aqua fortis
♀	?
♁	crucible
+	solvent
♁	Caput mortem
♁	sublimate
♁	sublimated
♃ ♂	martial regulus of antimony
♁	powder
⊖	niter
♁	vitriol
♁	arsenic



cinnabar



serpent - sublimated mercury



salt of antimony



kermes

APHORISMI URBIGERANI
or Certain Rules Clearly Demonstrating the
Three Infallible Ways of Preparing the
GRAND ELIXIR
of the Philosophers

1. The Hermetic Science consists only in the right Knowledge of the first matter of the Philosophers; which is in the mineral kingdom, not yet determined by nature.
1. *Note: That this is the process of Artephius, Flamel and Monte-Snyder. Artephius and Monte-Snyder point out that the mineral subject most clearly is ☉.*¹
2. The undetermined matter, being the beginning of all metals and minerals, it follows that as soon as any one shall be so happy as to know and conceive it, he shall easily comprehend also their natures, qualities and properties.
2. *The undetermined matter is ☿.*²
3. Although some persons possessed of foolish notions dream that the *First Matter* is to be found only in some particular place at *such and such time of the year* and by the virtue of a Magical Magnet; yet we are most certain (according to our Divine Master Hermes) that all these suppositions are false. Because it is to be found everywhere, in all times, and only by our science.
4. The *Hermetic Art* consists in the true manipulating of our undetermined subject (☉), which before it can be brought to the highest degree of perfection, must of necessity undergo all our chemical operations.
- 3 & 4. *The original first matter, which animates atmospheric Air and causes it to be Vital Air, is Δ manifested in heat and light. Further into spiritual incorporeal ☉ and ☿. This undoubtedly is best attracted while the ☉ is in ♋, ♌ and ♍, as does appear by the "HERMETICAL TRIUMPH" by Sendivogius and other Philosophers. Note here that the Hermetical Triumph is an excellent commentary on these Aphorisms of Urbigerus, which it illustrates as much as can reasonably be desired.*

Artephius points out very clearly a properly made and well rectified Butyrum Antimonii Martiale, which afterwards must flow per deliquium, whilst the sun is

¹Dubuis: see the secret book of Artephius and the book of Abraham the jew.

²In Dubuis' text: In the text, two undetermined matters are mentioned. The first, the antimony which is used as a magnet to attract the true raw matter: the solar fire.

in Υ δ , or II in order to attract the astral \odot – vide "Hermetical Triumph".

5. Our chemical operations are these: Amalgamation, (ãããtion), sublimation, dissolution, filtration, cohobation, distillation, separation, reverberation, imbibition and digestion.
6. When we call all these operations **ours**, they are not all to be understood according to the common operations of the sophisters of metals, whose industry consists only in disguising of subjects from their form and their nature, but ours are really to transfigure our subject, yet conserving its nature, quality and property.
7. This, our subject, after its having passed through all those artificial operations, which always imitates nature, is called the **Philosopher's Stone** or the *Quint Essentia* (Q.E.= Fifth Essence) of metals, being compounded of the essence of the four elements.
7. *Terminating in corporified Δ , or corporified universal Agent.*
8. The metals and minerals which Nature has already determined, although they should be retrograded into running H , ∇ , and Vapour: yet can by no means be taken for the first matter of Philosophers.
9. Our true and real matter is only a *Vapour* impregnated with the metallic seed, yet undetermined, created by God Almighty, generated by the concurrence and influence³ of the *Astra* contained in the bowels of the earth as the matrix of all created things.
9. *Butyr: D is a Vapour – it is a highly concentrated H of sea \ominus which carries over the M δ δ stellata which is called V vitae. Hints at the necessary magnetisation and attractions (or union) of the superiors with the inferiors.*
10. This *Our Matter* is called undetermined, being a medium between a metal and a mineral and being neither of these, it has in it, power to produce both, according to the subject it meets withal.
10. D is a *Marcasite*. A *Marcasite* is undoubtedly a *Medium* between Minerals such as A , G , H , I , J *Cobalt, Nickel and metals, i.e., fusible, malleable and ductile metals.* K
11. Such a metallic Vapour, congealed and nourished in the bowels of the Earth is called the "undetermined", and whence it *enchants* the serpent with the beauty of its internal yet added Δ , it is then called the *Green Dragon*⁴ of the Philosophers. Without the true knowledge and right manipulation of it, nothing can be done in our art.

³In Dubuis: by the harmonious concurrence and influence

⁴In Dubuis: the determinate *Green Dragon*

11. *The metallic vapour in the mines is called WEATHER and generates all metals, whose life is ♁ but the body is ♀.*

Enchanting⁵ the serpent (♁) I believe means the union of ♁ with the ♀ of ♂. The serpent is ♀ sometimes ♁ when he proceeds to the butyrum.

The determined Green Dragon is the Butyrum after animation and the Green Dragon is the Sophic ♁.

12. *The Green Dragon is the natural gold of the Philosophers, exceedingly different from the vulgar, which is corporeal and dead, being come to the period of its perfection, according to Nature, and therefore incapable of generating, unless it be first regenerated by our Mercurial ♁; but ours is spiritual and living, having the generative faculty in itself and in its own nature, and having received the masculine quality from the Creator of all things.*
12. *When fine Ⓞ is dissolved in our ♁ simplex, it is therein re-generated which is the long way of Urbigerus and Irenaeus Philaletha. "Come to perfection" meaning it becomes OUR Ⓞ.*
13. *Our Ⓞ is called natural because it is *not made by Art* and since it is known to none but the true disciples of Hermes, who know how to separate it from its original chaos. It is also called **Philosophical**; and if God had not created this first chaos to our hand, all our skill and art in the constitution of the Great Elixir would be in vain.*
14. *Out of this our Ⓞ or Undetermined Green Dragon without the addition of any other created thing whatsoever, we know how, thro' our Universal Menstruum (♁) to extract all our elements of principles necessary for the performance of our Great Work; which is our first way of preparing the Grand Elixir. Since this our first chaos (♁) is to be had without any expense, as costing on the trouble of digging it out of the mines (♁), this is not unfitly called "The only way of the poor".*
14. *"Undetermined Green Dragon" is the crude subject ♂, which contains a ♀ or ♁, and by means of ♂, two Mercuries, i.e. of ♂ and ♂. By the "UNIVERSAL MENSTRUUM" he means here the Universal Agent, Light, ♁, in Lunar Humidity, which becomes our — simplex, wherewith he extracts – (sic – HWN).*
15. *The operations in this our first way being in a manner the same with those of our second, which is, when we join our undetermined Dragon (♁) with our serpent; we shall (to avoid repetitions) in the subsequent aphorisms give instructions for them both together.*

⁵Dubuis: chaining up the serpent ...

15. When we join our undetermined Dragon, crude δ , with our Serpent, with φ corrosive, if you use crude δ and φ , you obtain the Cinnabar of δ , which contains the external Δ of δ . If you use the $\mathcal{M} \delta \delta$, and φ , you get no cinnabar of δ , because the external Δ of δ has been separated and is contained in the first scoria when the $\mathcal{M} \delta \delta$ is made.

It seems that Urbigerus has used only crude δ and not the $\mathcal{M} \delta \delta$.

16. Our Serpent (φ) which is also contained in the bowels of the earth, being of all created things whatsoever, the nearest subject of a feminine nature to our Dragon, through their copulation, such an Astral and Metallic Seed, containing our elements, is brought forth, which can, though with somewhat more expense and time, perform the whole Magistry of Hermes.

16. Our serpent, i.e. φ and φ corrosivus. Our Dragon, i.e., crude δ . φ is contained in the mines of Cinnabar ore, and in a running form.

N.B. φ is sublimed by Art.

N.B. φ is φ sublimed by Art.

17. Since our Serpent is of all created things, the nearest subject of a feminine nature to our Dragon, she is, after her copulation, to be taken for the basis of our Philosophical work. For out of her bowels, without the help of any other metal or mineral, we must extract our principles or elements, necessary to our Work, being retrograded by our Universal Menstruum (by the Δ , or rather, by the Solar Light and Lunar humidity.)

17. Our Serpent φ or φ . "Our Dragon" is δ . The last sentence above means the vital principle in the Δ descending from the Sun, Moon and Stars. Astral influences.

18. This feminine subject (φ) cannot be retrograded unless we free her from her impurities and heterogeneous qualities, which must be effected by her homogeneous ones (by her equals). So that she may be in a better capacity to receive the Spiritual Love of our Green Dragon (δ).

18. φ This purification is done by sublimation. The impurities of φ are ∇ and arsenical φ . φ is a fluid \circ . \circ remains \circ in π but is φ in ζ and \odot and \mathcal{D} . The union with δ or with $\mathcal{M} \delta \delta$ to form a butyrum.

19. After our Serpent has been bound with her chain, penetrated with the blood of the Green Dragon and driven 9 or 10 times by the combustibile Δ into the elementary Δ , if you do not find her exceeding furious and extremely penetrating, it is an apparent sign that you

do not hit *our subject*, or do not understand the notion of the⁶ Homogenea or their proportions.

19. After ♀ has been sublimed (the chain is the ⚡ of sea ☉) – In sea ☉ lays the universal ♀, as is ☉ the ♀ Naturae.

Penetrating: i.e. united to the ♀ vitae, distilled into butyrum and that butyrum rectified 9 or 10 times becomes exceedingly furious i.e. poisonous and penetrating. (The proportion is āā).

20. In this furious serpent, after she has been dissolved by the *Universal Menstruum*, filtrated, evaporated and congealed 9 or 10 times, does not come over in a cloud and turn into our *Virgin's Milk* or metallic argentine ∇, not at all corrosive and yet insensibly and invisibly devouring and altering everything that comes near it, is plainly to be seen that you err in the notion of your *Universal Menstruum* (the ⚡).

20. *The furious Serpent is the rectified butyrum in Chrystals, which must be magnetized and attract the Universal Principle from the Sun, Moon and Stars in the Spring Season during serene days and nights so as to flow per deliquium.*

The furious serpent or fuming butyrum must be carefully animated with the Cinnabar of ⚡, or with the scoria primae, if you use the ⚡ ♂. Then rectify till the butyrum is of an orange or deep red tint.

NOTE: THE BELOW COMMENT BY DR. BACSTROM WAS CROSSED OUT IN THE ORIGINAL MANUSCRIPT, WE INCLUDE IT FOR COMPLETENESS' SAKE.

This N^o 20 is difficult to explain. It means, after he has attracted⁷, and the butyrum has flowed per deliquium, he filters it through paper, then evaporates the superfluous humidity from it and congeals it, i.e., he obtains again the chrystallized butyrum, but this is VERY dangerous as the fumes proceeding from the ⚡ and the ♀ are MORTAL on the spot when received into the lungs and therefore this evaporation must be done by distillation.

21. The Serpent of which I now speak, is our true *Water of the Clouds*, or the real Eagle and Mercury of the philosophers, greatly different from the vulgar ♀, which is corporeal, gross, dead and full of heterogeneous qualities, and is a subject fallen from its sphere, like unripe fruit from a tree. Our water is *Spiritual, Transparent*, living, residing in its own sphere like a king on his throne. (⚡ Monte-Snyder's character).

⁶In Dubuis: the notion of the **union** of the Homogenea

⁷Dubuis: after he has attracted **the celestial influences**

21. *That is, the magnetized, attracted, purified and distilled butyrum like a vapour which is the Real Eagle and Mercury of the Philosophers, i.e., ☿ simplex, and it must come over without humecting the alembic like S.V.R. (Spiritus Vini Rectificatus)*
- "Spiritual, Transparent, living, residing in its own sphere (in the Glass)" ☿ Universal ☿ descending from above ☿ into the center of butyrum ☿".*
22. Though the vulgar ☿ is such an unripe fruit, corporeal and dead; yet if you know how to amalgamate it with our Dragon (☿) and to retrograde it with the Universal Menstruum (☿), you may assure yourself that out of this also you shall be able to prepare a Sophic ☿, with which you shall certainly produce the Great Elixir, discover the *Secret of Secrets*, unlock the most difficult of locks and command all the Treasures of the World.
22. *This is only a repetition of aphorisms 18 and 19 to āāate ☿ with our Dragon (☿) is to mix ☿ with crude ☿ or with ☿ ☿ in order to distill a butyrum therefrom, which must be animated with a ☿ retrograding with the Universal Menstruum⁸, is the magnetization, impregnation or liquefaction of the Chrystalline butyrum by the ☿, by Sun and Moon and Stars, digested and fermented or putrefied. This Aphorism 22 proves that this is his 2nd way. His 1st way is of ☿ per se. (Vide at end of 2nd M.S.)*
23. Our ☿ is called the ☿ of the Philosophers which is not to be found ready prepared to our hands, for it must of necessity be made by our philosophical preparations out of the first chaos, and although it is artificial, yet it is naturally prepared. Nature, which is imitated in the preparation of it, contributes likewise thereunto by *magnetisation*.
23. Our ☿ i.e., ☿ simplex. The "first chaos" is the putrefied, magnetised, liquified butyrum, which, by putrefaction, becomes a True Chaos. The first Chaos is the mixture of crude ☿ or ☿ ☿ with ☿ corrosive. Nature by the attraction, liquification and putrefaction contributes to the attainment of the ☿ simplex of the Philosophers.
24. Since our subject cannot be called the *fiery serpent* of the Philosophers, nor have the power of overcoming any created thing, before it has received such virtue and quality from our Green Dragon and the Universal Menstruum; by which itself (☿), is first overcome, devoured and buried in its bowels, it follows that such a Virtue of Killing and Vivifying is natural to ☿ our Dragon and Universal Menstruum ☿. (Our Dragon ☿ contains a ☿, i.e., ☿, or ☿ Vitae.)
24. Our subject, i.e. our ☿; he means here the butyrum. From our Green Dragon, i.e., ☿ or ☿ ☿ stellatus. Ripley's Green Lion and the Universal Menstruum, i.e., the Sea of the Philosophers, the atmosphere, the ☿.

⁸Dubuis: which must be animated by the universal menstruum...

Our subject, our ♀ receives its virtue from the ♀ or ♀ Vitae in the butyrum and from the astral ☉ or universal agent Δ, communicated to it by attraction.

25. The Universal Menstruum of the Philosophers is that Celestial one, without which nothing can live nor subsist in the World. It is also that noble Champion (Perseus) who delivers the uncorrupted Virgin, Andromeda, who was with a strong chain fettered to the rock in the power of the Dragon. And whose spiritual love, having admitted for fear of being externally ruined and devoured by the Dragon, (which could not have been avoided, if this noble champion Δ, Light, ♀ had not come to her assistance). She is to be delivered of a child, which will be the wonder of wonders, and a prodigy of nature (♁).

25. This confirms that I am right in explaining the universal menstruum dilated in the ♀. An allegory in Ovidus describing the liquification of the butyrum ☉.

Perseus is the universal agent Δ manifested in Light, sent to us by the ☉ and to remoter worlds by the fixed stars or Suns. The Virgin Andromeda is the sophic ♀ contained in the butyrum in the concentrated ☉ of the ♀ and in the ♀ Vitae, or the volatilized ♀.

This ANDROMEDA is simplex, duplex & triplex as you will find by the sequel.

SIMPLEX: It is the metallic sophic ♀.

DUPLEX: When it is tinged with the red ♀ or internal ♀ hidden in ♀ Vitae, and becomes blood red (i.e. GOLDEN WATER).

TRIPLEX: When the fixed ☉ is united therewith and is become the medicine of the first order ♁. The sophic ♀ is fastened to the rock (♁) with a strong chain with the ♀ of sea ☉ in the ♀ corrosive: which concentrated ☉ of ☉ holds and suspends the ♀ of ♀ Vitae and has volatilized it.

Before magnetisation, or liquification but by purification, this ♀ Vitae at last settles at the bottom, whilst Andromeda or ♀ Sophorum Simplex is set at liberty by distillation. Mind the subtlety and invention of the ancient philosophers.

Ora et Labora!

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Lesson 42 - MINERAL - page 1

C.42.0685.

Dear Friend,

After the Aphorisms of Urbiger we are presenting a text which comes from the German work *Oraculum*. The section included in this lesson gives some interesting details on the way of lead acetate.

THE APHORISMS OF URBIGERUS (continued)

26. If our Virgin in her confinement, before she is set at liberty does not manifest her extreme beauty, with all her internal divers delicate natural colours, wonderfully charming and very pleasant to the eye, it signifies that she has not sufficiently engaged the spiritual company of the Dragon (♁).
26. *Our Virgin, the sophic ♀ Simplex. Whilst you distill and rectify the butyrum, you see all the beautiful and delicate colors of the rainbow in the neck of the ♀ and sometimes in the receiver, which I have often beheld with great delight. That the butyrum has not fully carried over the ♀ or ♀ Vitae, which contains internally the tinging ♀ or ♀ of ♂ or ♀ of ♂ and ♂. This ♀ causes those beautiful colours. ♀ is the father of all colours and tinctures.*
27. If the Universal Menstruum has not totally delivered the Virgin from the Claws of the Dragon, it is a sign either that she was not sufficiently free from her heterogeneous qualities, or that she has not received from the external heat a sufficiently penetrating quality or that the Universal Menstruum was too weak to perform its intentions.
27. *If the Universal Menstruum, the ♀, or rather, the universal agent ♀, Light, Heat and Lunar Cold or Lunar Humidity, causing the ♀ to be Vitae, has not delivered the Virgin, the sophic ♀ Simplex, by your attraction and liquefaction, from the claws of the Dragon, from the corrosive butyrum which keeps the sophic ♀ imprisoned ♀, it is a sign ♀ that the universal menstruum was too weak, i.e., that you have not attracted and liquified long enough or often enough. Thus Van Outer is wrong in Digby (page 8) where he speaks of one hour's attraction.*
28. To know whether the āāātion, sublimation, dissolution, filtration, coagulations and distillations, have been natural and philosophical, the whole body of the Serpent must come over spiritual and transparent, leaving only some few and very light faeces at the bottom. Which can by no art be reduced either into a running ♀, or any other kind of metallic substance.
28. *This concerns the last distillation of the attracted, digested, dephlegmed and distilled ♀ simplex. This is to come over as a cloud or cloudy vapour, and is then the ♀ simplex (not corrosive at all, says the author: Yes it is right!)*
- During this last distillation for obtaining the sophic ♀, i.e., the Virgin Andromeda, there are to remain no faeces. At least not such as can be reduced into a running ♀^{ial}, or metallic substance.*
29. After all these above mentioned operations and the separation of our Serpent, being āāā-ed with any metal, pure or impure, cannot suffer the fusion. It will be in vain for you

to go any further with it, for you may assure yourself that you do not walk in the true paths of the Hermetic Art.

29. After the separation of the Sophic ☿ simplex from its own precipitated, Snow White ☿, which ☿ is a ☿ Vitae, or delicate highly pure ☿ containing the sophic ♁, a fixed metallic ☉ for the Great Work, per se, without common gold, if our serpent, or the ☿ Vitae, or ☿ cannot suffer fusion, etc. (I know for certain that it can be melted with any metal).

30. Our philosophical distillation consists only in the right separation of our right spiritual and ☿^{ial} ☿, from all its poisonous, oily substance (from the corrosive ☿). Which substance is of no use at all in our art, and from the ☿ which is left behind after the first distillation (when you made the butyrum ☿ at first).

30. This is very explanatory. Our spiritual ☿^{ial} ☿, i.e., our attracted ☿ simplex, the Virgin must be separated by the most gentle distillations, from the poisonous, oily butyrum. Then I believe that this ☿^{ial} spiritual ☿ need no longer be corrosive, provided it is free from the ☿ or ☿ vitae, which is the very thing that renders the butyrum ☿ so very poisonous and dangerous when hot and whilst united to the ☿ of sea ☉.

31. If after the first distillation an exceedingly corrosive and extremely penetrating red oil does not ascend (which, as soon as it begins to appear in the neck of the ☿, the receiver must be changed) it signifies that the distillation has not been rightly performed, and by consequence, that the internal ☿, (♁), of our metallic vaporous ☿ is still mixed with its own ☿, and has been corrupted by the poisonous fume and external ☿, and therefore is not fit for our labour.

(N.B. by HWN. If you use crude ☿ and ☿ corrosive: you obtain a red Cinnabar of ☿, which ascends like a sublimate, but I have never seen it in form of a red oil, but that signifies not much - It is however a proof that Baron Urbiger has made use of ☿ crudum, and not the ☿ ☿ ☿ where no such Cinnabar can be obtained. The metallic vaporous ☿ is the butyrum ☿, beyond any doubt. (The internal ☿ or ♁ of our metallic vaporous ☿, i.e., butyrum, means the ♁ ☿ⁱⁱ auratum which must ascend in the form of Cinnabar of ☿ and must not remain below).

31. It appears that he wants the Cinnabar of ☿ absolutely to ascend into the neck of the ☿, and that it is not to remain in the ☿.

Certainly he distills the Cinnabar of ☿ over in the form of a corrosive red oil - This animated butyrum he magnetizes.

32. (Very plain!) In case you should commit so great an error in this first distillation, although it will never be in your power to prepare the ☿ duplex of the Philosophers, unless you commence the whole work from the beginning, yet, if you partially

comprehend our Art, you may easily prepare our ☿ simplex, wherewith you may effect great and miraculous things.

32. *As I have never seen the red oil of Aphorism 31 because I always took ☿ ☿ ☿, he certainly must mean the Cinnabar of ☿, which he says if it does not ascend, the distillation has not been rightly performed. Therefore it appears that the Cinnabar is to ascend in the neck of the ☿ which will always happen if you employ crude ☿ and ☿, but if you use the ☿ ☿ ☿, you never obtain Cinnabar, and if you get no Cinnabar, you must animate your butyrum with the scoria primae, or with ___.*
33. The above blood-red oil (an ☉ potable – he means animated butyrum), penetrates with its fume every part and atom of all metals and minerals and principally of ☉, out of which dissolution one may easily extract the right ☿ or essence with highly rectified S.V. and bring¹ the ☉ which is indeed a great medicine for human bodies. (The author of "The Hermetical Triumph", Leonar Constantia, and Irenaeus Philalethas have positively made a ☿ ☿ ☿).
33. *The blood red oil can be obtained if you collect the Cinnabar of ☿, mix it with the ☿, pour the clear transparent butyrum upon this Cinnabar and distill it over again by 5 or 6 such distillations and cohobations. The butyrum: will come over blood red, being tinged with the ☿ of ☿, contained in the Cinnabar and your butyrum is animated with sophic ☉, and so it must be, and this is Urbigerus' animated butyrum: – animated by the ☿ of ☿.*
34. A deep blood red ☿ of excellent virtue may also be extracted with SVR out of the above mentioned ☿ when that ☿ by accident or misfortune has been mixed with the internal ☿ of our ☿^{ial} ☿ and with the red oil. (When the ☿ Cinnabar stays mixed with the ☿). With which extraction after it has been evaporated to a ☿, that ☿ imbibed (☿) and philosophically digested, you may assure yourself of having a grand medicine next to the Great Elixir, wherewith you may, to the great astonishment of all Galenists and vulgar chemists, quickly cure all sorts of diseases. It is one of the best medicines, next to the Elixir.
34. *Another great medicine, when the Cinnabar or the red oil remains with the ☿ (that is, when the Cinnabar of ☿ is mixed with the ☿ of ☿) after the butyrum has been distilled and remains clear without redness. Then from this ☿ a deep red ☿ can be extracted from that mixture with SVR. That mixture containing the Cinnabar of ☿, which he calls here the internal ☿ of our ☿^{ial} ☿, i.e., butyrum ☿ⁱⁱ: (I believe you can easily comprehend all of this) ___ imbibed with rectified SV and digested when the SV is distilled from it, after filtration, and extracted again. I am convinced that this would be a glorious medicine after the dulcification: otherwise it would be corrosive, but having been*

¹Dubuis: and bring both of them through the alembic...

extracted and digested 2 or 3 times until it is perfectly sweet on the tongue, it would be a glorious internal medicine without doubt. KERKRINGUS teaches these dulcifications with Tartarial SV better than any other author.

35. Most part of the philosophers, whilst their intention was to go further to the noblest perfection of our Celestial Art, either employed the above red oil brought to a potability for internal medicines, or for external ailments without any further preparation of it, until they had obtained the great elixir.

35. *The red oil, i.e., the Cinnabar of ☿ distilled over into a red oil – otherwise, the Cinnabar alone is not corrosive, but when the butyrum has carried it over, and is united therewith, that red oil becomes then highly corrosive and caustic.*

36. If the ☿ has not the magnetic quality in attracting *Spiritus Mundi* into itself from the Astra, it is a sign that at the end of the distillation of the red oil, the external ☿ has been so violent as to burn up the magnet totally, which is contained in the first faeces of our ☿^{ial} ♁.

(Use no more heat than is necessary in all your chemical labors!)

36. *The remaining ☿ vitae however, must absolutely be magnetical and eager to attract Light, ☿ and humidity, which I believe it will and must do.*

37. After the first distillation (after the red butyrum has been magnetized, etc.) if the least part of the Virgin ☿^{ial} ♁ can by any Art whatsoever be brought to a running ☿, or any other kind of a metallic substance, it is an evident sign that either, the subject, or its preparations and reduction into ♁ has not been real, natural or philosophical.

37. *This must be attended to and, I believe, is easy and true.*

38. * – Mr. Clark of Berdmonsey –

Although the above mentioned *Spiritus Mundi* is of no use at all in this our Great Work, yet it is a great menstruum to extract Tinctures out of metals, minerals, animals and vegetables, and can perform great things in the Art in volatilizing all fixed bodies, principally Gold.

38. *The above mentioned attracted ♁ Mundi which appears under the form of a very volatile spiritual ♁, and is a Lunar Humidity impregnated with Light and ☿, is of no value in this our Great Work, says Urbigerus, because the remaining butyrum is certainly his (Mr. Clark at Bermondsey) process and secret to volatilize dissolved Gold.*

* *Here I am wrong the whole butyr must be universalized and become ☿ simplex first.*

39. A great many pretenders prepare menstrea to dissolve common ☿ and to convert it into a water by several ways and by additions of salts, sulphurs, metals and minerals, but as all those preparations are sophistical, anyone, expert in our Art, will be able to reduce it again to a running ☿.
39. *Count Berhard Trevisan, Iren Philaleta, and Monte-Snyders, all condemn these methods, yet Lamspring has worked so and Theo. Paracelsus had a ☿^{ial} ∇ made of ☿ corrosive. Becker and Stahl recommend such ☿^{ial} ∇^s highly. Who can say what is impossible to bountiful nature? Although some Adepts condemn it.*
40. (Mr. Clark of Bermondsey)
The quality of our ☿^{ial} ∇ is to volatise all fixed bodies and to fix all those that are volatile, fixing itself with those that are fixed according to the proportion of it, and when it dissolves its own body, it unites inseparably with it, and yet conserves always, its own qualities and properties, and receives no augmentations from any other created thing, but only from its crude body.
40. *This quality is attested to by Mr. Monte-Snyders.
"Its own body" means the fixed Ⓞ obtained by calcining white ∇.
"From its crude body" means from ☿ or from Ⓜ Ⓞ Ⓞ or ☿ vitae.*
41. Our ☿^{ial} ∇ has such sympathy with the Astra, that, if it is not kept very close and hermetically sealed, it will in a very short time, like a winged serpent, fly away in a wonderful manner to its own sphere carrying along with it all the elements and principles of metals and not leaving so much as one single drop behind.
41. *He means by this principally the magnetized butyrum and ☿ simplex, although Boerhaave says that the butyrum Ⓞ, principally when hot, is extremely volatile and ready to evaporate, and those vapours are mortal (fatal) when received into the lungs by inspiration – when cold there is no danger.*
42. Several pretenders to the Magical Science, prepare Magical Magnets to draw from the air, as they pretend, from the Astra, such menstrea as they think necessary for the production of the Great Elixir, but their magnets being composed of determinate things, although their menstrooms be great dissolvents, yet we do on certain knowledge affirm they cannot perform any real experiment in our Art.
42. *No commentary.*
43. Some are of the opinion that the Magical Science and all its experiments are necessary to produce the Great Elixir. We do not deny that Magic IS necessary to attain the highest degree of perfection and knowledge, yet we are most certain that it is not at all necessary to the elaborating of the Grand Elixir upon animals, metals, precious stones and vegetables.

43. *No commentary.*

44. THE WORK (*per se*)

Our virgin milk or metallic ∇ , being brought to a perfect spirituality and excellent diaphaneity (*the original ms. is illegible here but I think this is what he meant – HWN*) is called the true CHAOS of the Philosophers, for, out of that alone, without any addition of any created or artificially prepared thing, we are to prepare and separate all the elements which are acquired to the formation of our philosophical microcosm.

44. *The Butyrum or metallic ∇ , when highly rectified is THE True CHAOS of the Philosophers, and is the same as the $\mathcal{M} \delta \delta$ by Irenaeus Philaletha, likewise called the Chaos, and by Monte-Snyder "Lac Virginis", out of the attracted, magnetized, distilled and digested butyr. The Great Work can be made per se, without any common \odot .*

45. To understand rightly, how out of this Chaos we are to form our philosophical microcosm, we must first, of necessity, rightly comprehend the great mystery and proceeding in the creation of the macrocosm; it being necessary to stimulate and make use of the same method in our labor which the Creator of all things has used in the formation of the macrocosm.

45. *This comparison is rather overstrained.*

46. Where our Chaos or Celestial Water has purified itself from its own gross and palpable body, it is then called the Heaven of the Philosophers, or the palpable body of the earth, which is void, empty and dark; and if our Divine Spirit, which is carried upon the face of the waters, did not bring forth out of the palpable body, that precious metallic seed, we should never be able by any Art whatsoever to go any further with the perfect creations of our microcosm, according to our intention.

46. *When our Chaos, i.e., the attracted or magnetized, liquified butyrum has, after due putrefaction, in a gentle heat, (VIDE: DIGBY Page 117) deposited its own body, i.e., its own animated ∇ vitae. This is better explained elsewhere.*

47. This Heaven of the Philosophers, after it has separated itself from the Earth, containing our Philosophical Seed, as well as the Magnet of our Salt of Nature, and after it has been separated from the superfluous waters or *phlegma*, it is then called the *Mercurius Simplex of the Wise*.

For whosoever attains it, at the same time attains also the Knowledge and Power of retrogradating metals, minerals, etc. so as to reduce them to their first *ens*, to perfect imperfect bodies, and to vivify dead ones, conserving always its property and quality to itself and to produce the great Elixir, according to the usual way of the Philosophers.

47. *The attracted, liquefied, animated butyrum (NB: which must be animated with the*

Cinnabar of ☿, if you have used ☿ crudum, or with the first scoria, if you have used ☿
 ☿ ☿) by digestion and putrefaction, lets go its own ☿ or ☿us vitae animatum, which
 falls down as a slime or moist ☿.

This earth contains the Philosophic seed, i.e., the ☿ and the magnet for attracting the
 fixed ☉ out of the fire during calcination. This putrefied, attracted, animated butyrum
 must be distilled and dephlegmated in balneo vaporis.

The ☿ simplex conserves its own property, and is the solvent or menstruum to extract the
 sophic ☿ out of the dried black or ruddy ☿ and afterwards, the fixed ☉ out of the empty
 ☿, after due calcination in the wind furnace.

48. (Very plain and satisfactory)
 After we have separated the ☿^{ial} ☿ from the Waters, by which I mean the ☿^{ial}, celestial
 (attractive) water from the superfluous water, which is phlegma; by the Blessing of God,
 and the infusion of our Holy Spirit we shall be able to bring forth out of the earth, such
 fruits and subjects, with which we shall certainly perform the whole creation and carry
 our work to the highest degree of perfection.

48. After having separated the ☿^{ial} celestial, attracted spirit from the phlegma, i.e., this
 highly volatile attracted, spiritual, or ethereal ☿ comes over first by a most gentle heat.
 Like the S.V. after this comes a phlegma, which phlegma must be rejected, and the ☿
 remains behind. The whole must be converted into ☿ simplex except the phlegma or
 superfluous ☿' ☿.

49. (Quality of the ☿)
 Our ☿^{ial} ☿ being of the same brightness with the heavens (and our ponderous, palpable
 body, which did separate itself from our celestial water) having the same properties and
 qualities with the ☿, none but ignorants will deny them to be the right-heaven and true
 ☿ of the philosophers.

49. This ☿^{ial} ☿ or ☿^{us} simplex, is to be perfectly clear, transparent, and as bright as the
 firmament, and as the author has said before, is to be NOT corrosive at all!

Therefore it seems to be a universalized, dulcified, spirit of Sea ☉ which has left its
 animated ☿ vitae, or ☿ behind during the last distillations as observed in APHORISM
 48. Here, thus we have two subjects:

1. Our ☿ simplex, impregnated with Light, or universalized, i.e. dulcified-☿ of Sea
 ☉, and...
2. Our ☿, or animated ☿ vitae containing sophic ☿, our ☉ and the fixed ☉.

50. (A Paradox)

If (after the separation of the spirit from the superfluous waters) the WORLD², in which it is contained does not appear extremely clear and full of Light, and of the same brightness with our Celestial, it is a sign, that the separation is not fully performed, the spirit being still intermixed with the waters of phlegma.

50. (A Paradox)

After you have dispelled the first volatile ☽' ∇ or ☿ and afterwards the superfluous phlegma, both over a balneum vaporosum, the remaing gluten or universalized butyrum must appear very clear and full of Light, and of the same brightness as the first highly volatile attracted ☽' ∇.

If you do not find it so, you have not rectified carefully or sufficiently.

Ora et Labora!

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²Perhaps the WORLD is the phlegma. The "world" seems to mean a remaining gluten (See Digby) but in that case, the whole butyrum has not been universalized, and if that is not done, I cannot conceive how the ☽' can be separated from the World or Gluten.

ORACULUM

The Sophist

I found many things in the S , I made a salt out of them, a blood-red O also a meadow-green O and a Y liquid mercury, in the following way: I took an ore of Z , reduced it to a fine powder, placed it in an earthenware pot and placed it on a coal fire Δ , so that the pot becomes hot, but not too hot as not to melt the ore. I let it to heat for 2 to 4 hours, to calcine gently until it swelled; then I withdrew the pot from the fire, I reduced its content to powder, and calcined it once more, and so on, until only grey ashes remained, which I reduced to powder and put into a retort; then I poured a H strong vinegar onto it and placed the retort on a gentle heat (First extraction); then this vinegar H took on a brilliant yellow color, and I poured it and added some new vinegar onto it and duplicated the operation until the vinegar no longer took on any color; then I poured all the colored vinegars together, I took the O (residual substances) off the retort, dried them and calcined them again, then I poured freshly distilled vinegar on them and extracted all the salt, until the vinegar no longer dulcified, but remained such as I had poured it. Then a white limestone earth V remains which is useless. I poured all the vinegar together into a retort, placed the latter in a S sand bath and distilled it entirely; I obtained thus a thick salt, quite dry that I heated with gentle heat; it started then to melt, I stopped the heat, I broke the retort, took the salt, reduced it to powder, and sprinkled distilled water over it (Second extraction) and extracted it again. I poured this solution slowly in order to separate the fecibus (impurities) from it and continued until everything became pure once again, cleaned of all fecibus. I distilled it again in a retort and heated it with a strong heat Δ , then I extracted it again and again new feces came out; (Third extraction) I separated them again and distilled the water out of its salt. Then I again poured distilled water V on it and my solution became blood-red in color, which pleased me. I distilled this water again and it became as black as tar (Fourth extraction) I finally heated it with strong heat, then it flowed together to become a blood-red, sweet, and clear salt. I was pleased again, for I thought I had obtained the true Carfunkel, for all philosophers used to say that the Salt of Metals is the Philosophers' stone. I must admit, in truth, that it was a medicine of great potency, and I had read in the philosophers' books that the force to transform the coagulation of Mercury into O or D lies in the heart of Z . I placed 1 Mark¹ of Y live-mercury in a deep mortar, when the mercury started to heat, I placed 1 part of my stone onto it, the latter started to melt and covered the mercury with a blood-red skin; I gave it a slightly stronger fire Δ , and the matter collapsed in the mortar; I let the heat Δ cool down, withdrew the mortar and thought that the whole would be transformed into a medicine; but it became otherwise; for my mercury Y appeared hard and seemed heavy, but when I broke it in two parts and added to one of the parts 4 parts of lead, reduced them while blending them in a cupel, then I saw to my disadvantage that everything volatilized except for 1 part and 1 fifth (quint) of the most beautiful silver C , of which half was gold O , upon separation. I tried it with the other part and found nothing more. I saw there that something of the mercury had transformed into gold and silver. I went through 100 attempts, but could get nothing more out, and left that work aside. The truth was that I could not extract anything more from it, but I was so enamored with

¹One mark = 244.5 gr

this work that I started other ones. But tell me why did this salt not transform the mercury all the way into gold but only into silver?

Wisdom

You did not purified your salt enough, for the acid does not leave it in this manner, and this prevented the salt from being capable of penetrating. It is said: the salt of Metals is the philosophers' stone but one pound of lead ore barely contains 1 quint of true salt, however of a strength much greater than your salt; that is why you should pay good attention to the following cause: when you have extracted your salt of S for the third time and you have distilled the water to the state of dryness, you should have left it to heat in an enamelled mortar until it melts, which happens easily, and rapidly pour it, once it has cooled down, reduce it to powder and put it in a retort (for through calcination and fusion, most of the acid leaves); pour onto it a highly rectified wine alcohol and extract it again; the alkali of the vinegar will thus remain, put all the extractions together and distill them in a water-bath in order to drive the spiritus vini (wine alcohol) out, then the true Sal Saturni will remain, which, once more extracted with distilled rainwater, will first dissolve like blood and will coagulate with difficulty. And now this is the true Quinta Essentia or the nucleus (kernel) or balsam of Saturn or even a true Sal Metallorum which coagulates the M mercury around it into gold O or silver C . Melt 2 parts of gold; when it becomes liquid add 1 fifth (quint) of salt, the latter will instantly unite with what is similar to it, that is, the salt as an intermediary between mercury M and sulfur A in the gold; the salt will dominate therefore the mercury M and the sulfur A in gold while rejecting its V earth, and the rest will be together as a red salt, sweeter than sugar, a gram of which colors a glass of wine like blood, which constitutes a potent remedy for the human body. What we can do with the rest, you will eventually see it, for it is a real treasure.

The Sophist

Oh! there was not enough salt! I also attempted to make the oil of metals out of it and took for this purpose the salt mentioned above, mixed it with a beautiful L white limestone, poured it into a retort and thus obtained a spiritum of S calcium salt and a blood-red oil, this I again overdistilled in a MB water-bath, thus blood-red oil formed; I put the oil into a phial and have congealed it together, that is to say, I poured 1 part of this oil on 2 parts of calcium S salt on it, I blended it, but could not do any more with it than with the preceding one, except that it was an excellent medicine.

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Lesson 43 – MINERAL – page 1

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Dear Friend,

We have already stated that the making of butter of antimony through the dry distillation of a stibnite–corrosive sublimate mixture was extremely dangerous. It is also costly, due to the actual price of corrosive sublimate. All the same, this process has the advantage of yielding a cinnabar called "antimony cinnabar", which is valuable in other paths. If you happen to be a chemist, and well–equipped at that, you can avoid buying corrosive sublimate, and work according to the following method:

First method:

- Prepare mercuric sulfate by attacking the mercury with sulfuric acid concentrated in excess.
- Mix four parts of mercuric sulfate with one part of sea salt. The corrosive sublimate will deposit in the upper part of the flask.
- Mix one part of sublimate with one part of stibnite (according to Glaser), and dry distil: The butter condenses in the cold parts. Caution: the vapors are very toxic, and the butter very corrosive.

The butter is recouped with acetone that has been distilled two or three times on **quick lime**.

Second method:

- Place some stibnite that has been reduced to powder in a large and high test tube.
- Pour ten to twelve times its volume of commercial chlorhydric acid over it.
- Add some nitric acid, between two to five % of the volume of the chlorhydric acid.

- Stir slowly with a glass rod. Caution: at first the reaction is such that the liquid may flow over. The reaction is finished when some stibnite remains and when the gaseous vapors have ceased (do not inhale).
- Filter, and by the following day (or the day after), the color of the solution will become ruby red.
- Distil and recoup the butter with pure acetone which you distil in turn.

This second method is less dangerous, and is good practice.

In the next lesson, we shall describe the making of philosophical chlorhydric acid, as well as an alternative method to make the butter.

THE APHORISMS OF URBIGER (continued)

51. (Digestion or Purification¹)

If, in the space of 9 or 10 weeks, or two philosophical months (12 weeks) at longest, our ☿^{ial} ♃ has not done separating itself from all its own earth, containing the metallic seed, it is an evident sign that you have either erred in the working of it, N.B., its digestion having been too violent, has confounded and burned up the principal subject of the Creation -- the earth!

51. *In the space of 9 to 10 or 12 weeks at longest, whilst you digest the magnetized, attracted, liquified, animated butyrum in a most gentle warmth, so that the glass only "feels comfortable warmth" on the face, the liquefied butyrum must putrefy and become black and turbid, which causes a separation of the elements, the glass being close shut N.B. that you may loose nothing. All the ♃ i.e., the animated ☿ vitae must separate itself and fall to the bottom of the digesting glass (NOTE: a drawing of a figure like a Florence Flask is inserted here - HWN) like a dark slimy ♃ or sediment, which earth contains the metallic seed, the sophic ♃, the magnet for attracting the fixed ♁ out of the ♁, by the last calcination.*

The sophic ♃ simplex remains suspended in the liquid Chaos in the World (see # 50). This is the digestion and putrefaction after the attraction and liquification of the animated butyrum, previous to the separation of the elements by distillations. Do not attempt to distill before the liquid is become perfectly clear and transparent and all the ♃ has

¹Dubuis: putrefaction

settled.

52. (This clears up the Paradox of Aphorism # 50).

This philosophical ☿ containing our principal subject after it has been separated from all the Waters (phlegma) must be dried with a gentle heat to liberate it from its extraneous humidity, that it may be in a proper capacity to receive the celestial moisture of our Argentine Water, to which it unites its most noble fruits with which principles our philosophical, microcosm is generated, nourished and saturated.

52. The remaining slimy ☿ or sediment, after it has been separated from all the waters, i.e., after the Chaos has been distilled over a bal. vapore: First the most volatile lunar humidity, i.e., the ☿ simplex, second the superfluous phlegma, all over a bal. vap. the next day and you possess our ☿ simplex and the animated ☿ sediment or vitae animatus is left behind. The ☿ simplex must be rectified 3 or 4 times.

53. If after the ☿ has been reverberated (i.e., gently dried), humected with our Celestial moisture, it does not presently enrich Our Air with the Divine expected fruits, you may certainly believe that, in the drying of it, the external heat has been too violent, so as to burn up the internal heat and nature of the ☿, and consequently spoil your undertaking in regard to performance of the whole Mystery of the Creation according to the noblest, richest, shortest, most natural and secret way of the Philosophers (i.e., *per se*, by its own elements without common ☉).

53. The ☿ must be dried in a glass with a moist, gentle heat, according to Aphorism # 52. "Our Air" is the ☿ simplex, "our Δ" is the ☿ duplex or ☿ animatus.

i.e.: Δ Light anima, or animated with ☿, and is all from one and the same principle.

"Our ☿" is the clarified ☿ or fixed ☉, the basis and foundation of the whole building.

Aphorism # 53 cautions against too much heat, when you dry your, as yet volatile, animated ☿, that you do not burn and destroy it, or the work, *per se*, without using common ☉, is at an end there.

54. (Digression)

In case the ☿ should be totally destroyed by the violent external heat, although it is most certain you cannot carry on our whole Creation any further with it, yet if you know how to āāā our ☿ simplex with common pure ☉, which is dissolved, vivified and renewed by it you may be sure of effecting the Great Elixir, although neither so quick, so natural, nor so rich as you might have done without ☉. This is our *Third way*.

54. Digression for a work with common fine ☉. If you have destroyed the sophic ☿, or our ☉, contained in the ☿ or sediment the work is with common, yet fine, pure ☉. *N.B. That this is the work of Artephius, Kalid, Flamel, Zacharias and Monte-Snyder, Vide*

Digby, pages 116–117, etc. etc.

If you know how to dissolve common pure ☉ in our ☿ simplex, putrefy and regenerate it, you may also obtain the *Lapis Philosophorum*, although not so natural, etc. etc. No! Because the sophic ☉, sophic ☿ our ☉, is already open and volatilized, whilst the common ___ must, by length of time, be opened and volatilized and converted into sophic ___ or our ___, as Irenaeus Philalethes has rightly observed.

55. (The work with common ☉)
The āāā of our ☿ simplex with common ☉, consists only in the right proportion, and in the indissoluble union of both, which is done without any external heat in a very short time, without which exact proportion and right union, nothing of any moment is to be expected from their marriage.
55. "The ☿ simplex dissolves ☉ without any external heat in a very short time". I am sure that a dulcified ☿ of Sea ☉ does dissolve a subtle calx of ☉, but as the author's ☿ simplex has separated itself from the volatilized ☿ i.e., ☿ vitae, and therefore is become a universalized, dulcified ☿ of Sea ☉, which is a universal ☿. I cannot conceive that so mild a solvent should have a power to dissolve ☉ in filings, as the author asserts here. Aphorism # 56.
56. Know then that this right proportion is 10 parts of our ☿ simplex to one part of the finest common gold in filings, which is dissolved in it, like ice in common ☿, after an imperceptible manner, and as soon as the dissolution is over, the coagulation and putrefaction (*must be promoted by a gentle heat*) presently follow, which effect, if you find not, is a sign the ☿ exceeds its due proportions.
- Now when your ☉ has been thus well āāā–ted (i.e. *dissolved*), united, putrefied and inseparably digested with our ☿ simplex, you will then have only our philosophical ☿ (so says Ir. Philalethes) in which time one might have easily performed the whole work, working without common ☉.
56. Boerhaave says that Butyrum ☿, on accounts of its ☿ vitae, dissolves ☉ in filings, but the dulcified ☿ of Sea ☉ dissolves only a subtle calx of ☉ in filings, although I may be wrong.
57. Although our ☿ simplex is exceedingly spiritual and volatile, yet, since it is the *right agent* (as Pontanus calls it) digesting the seed or essence of all metals and minerals, it will, though undigested, naturally adhere to any of them, although corporeal (although a butyrum) that shall come near it, and will never leave it unless it be forced away by the test, 'tho kept in great fusion for many hours.

57. (Our ♀ simplex is exceedingly spiritual and volatile, and is the 'right agent'). Boerhaave attests its volatility whilst hot and fuming, which invisible fumes ARE MORTAL ON THE SPOT, when an atom thereof is received into the lungs by inspiration, says Boerhaave and warns the operator. (Do NOT breathe these deadly fumes – HWN).

This character of ♀ simplex or duplex, adhering so strongly to metals, so as not to forsake them although kept in a great fusion or Δ, is a proof that this property cannot belong to the first highly ♀ humidity much. (At this point, Bacstrom inserts the following line: WHAT I SAY HERE BELOW IS ERRONEOUS) less to the succeeding phlegma, but must appertain to the remaining universal gluten or metallic butyrum, which is to be distilled over in a cloud – N20. When the slimy ♀ or ♀ vitae animatus is left behind in the ♀.

58. This ♀ simplex, which before its retrogradation, was of a feminine nature, and before it had left all its own earth, was Hermaphrodite, being powerful in both sexes, it now become of a feminine quality again, and although it has lost the masculine visible Δ (contained in the ♀) yet it has conserved its own fire, which is invisible to us, and with which it performs visible operation in digesting of imperfect metals, after its determination with any of them. (If you work with common ☉ or ☽).

58. N.B.: This ♀ simplex, before its retrogradation, i.e., whilst it was the first butyrum, before it was magnetized and liquified by attraction of Solar Light and Lunar Humidity – which he calls retrogradation or universalization, and before it had deposited its own ♀ by a digestion of 10 or 12 weeks, during which time, the attracted Chaos or liquified butyrum is centrally opened, and its elements are separated and this is performed by the attracted Δ or Light (Oxygen) and Lunar ♀, with the closed glass, outwardly assisted by a gentle warmth which stirs up the inward agent to move, to putrefy and to separate the elements in the Chaos.

This butyrum was at first a feminine nature, but after magnetizations is hermaphrodite, and after the separation of the elements, and distillations into ♀ simplex, becomes of a feminine quality again. Otherwise it could NOT be ♀ simplex. The Woman eager to be impregnated with the sophic ♀, to become tinged as red as blood when it is ♀ duplex, or ♀ animatus, i.e., a married woman in which union the husband acts the principle part, the active part. The ♀ simplex, although it has lost the volatile masculine Δ (contained in the animated ♀ or ♀ vitae, N.B.: ♀ of life). Yet it has conserved its own Δ, certainly the universal ♀ contained in the ⚱ of Sea ☉, dulcified and universalized.

59. (N.B.: a particular ⚱ or abbreviation).
If this our ♀ (the proportion rightly observed should be āāā with any imperfect metal, being first determined with a fixed one, it will regenerate and perfect the same, not losing the least particle of its virtue or quantity – Which metal, after the digestion of a philosophical month (6 weeks) will be able to resist all manner of trials, and will be far better than any natural one.

59. *This is a particular abbreviation of the work, or a gradating² ☿ duplex, which fixes ☉ into ☉, and confirms Yardley's Work in Via Sicca; who fixes ☽ into ☉ or ☽.*
60. (Gradating Oil, a profitable, particular labor)
The determination of our ☿ simplex with any of the fixed bodies, is to be done by dissolving a small quantity of filings of red or white according to the colour and quality of the metal which you desire to ameliorate and if you do not err in the separation and union of the subjects, you may assure yourself of obtaining your desire after a philosophical digestion. (Of 40 6P).
60. *The ☿ simplex is to be animated (not by its own sophii ♀ or sophii ☉, for the work, per se) but by dissolving a small quantity of filings of ☉ therein, in order to obtain a ☿ duplex, of ☿s animated, which is a gradating ☿, as well as Yardley's animated ☿ - Only this is per via humidam, whilst Yardley's is per via siccam. This gradating oil must become blood red. If that does not happen, it can certainly not enrich filings of ☽ or ☿ vivum with ☉.*
61. To examine rightly whether the ☿ simplex is rightly prepared, or come to its perfection, one only drop put upon a red-hot plate of copper, must tinge or whiten it through and through, and must not part with it, although brought into a fusible heat, i.e., not even when melted. If you find it not so, your ☿ simplex is not well elaborated, or has not yet done separating itself from its own ♀.
61. *Examination and trial on the ☿ simplex.*
62. (The Work PER SE)
If your ☿ simplex, when put upon its own dried ♀ does not presently unite with the essence of metals, appearing deeper than any blood, and shining brighter than any fire, which is a mark of the reception of its own internal △ (Sophii ♀) and that of the Eagle, the rectified, magnetized, spiritual ☿ simplex (has sucked the blood of our red lion) the ♀ or rather the sophii ♀ (our ☉) or fire contained in the ♀, it is an evident sign that you have erred in the manipulation of the ♀.
62. *This again concurs the great work per se without common ☉. After the remaining animated ♀ or ☿ vitae, probably of a dark or ruddy color, has been gently dried with the utmost care so as not to hurt it, a small quantity of the rectified ☿ simplex (by way of experiment) must presently unite with the dried ♀ and tinge itself of a deep red blood color, by receiving the Sophii ♀ (our ☉) shining brighter than △, i.e., of a △^y ruby red color.*
- If this does not appear, you have erred somewhere. But when this R is perceived, all*

²Dubuis: gradating means which fixes the color gradually or progressively.

the sophii ♀ (our ☉) is to be extracted out of the dried animated ♀ or ♀ vitae, as long as there is any ♂ left in it, and until the ♀ appears perfectly void. This red ♂ is your ♀ simplex animated with the Sophi ♀ or ♂ our ☉, and is, or ought to be, of a Δ^y ruby red color. This I would purify, not by filtering, but by test and pouring it off, if there be any subtle ♀ on the bottom. This ruby red Δ^y perfectly transparent ♂ is the double or animated ♀ of the Philosophers, when the work is done per se, by its own internal elements, without common ☉ in forma humida, viscosa, whilst Irenaeus and Yardley worked in forma sicca, with a running ♀ animated or impregnated with the same sophii ♀ (Our ☉).

63. The process PER SE without ☉.
 This ♀, thus impregnated with its essence, or ♀ of metals, is called the ♀ duplex of the Philosophers, which is of a far greater quality than the simplex (surely!) with whose imbibitions in the ☉ of Nature after that fixed ☉ has been saturated with the ♀ simplex, the whole mystery of the Creation of the Philosophical Microcosm is maintained and perfected.
63. *Describes candidly and truly the whole process of the Stone, after the preparatory labors are happily ended.*
64. To know whether your ♀ duplex is philosophically prepared, and sufficiently impregnated with its own internal natural fire, (extracted out of the dried earth) with the Sophii ♀ (with our ☉) put one single drop upon a red-hot plate of pure silver, and if the silver is not by this drop penetrated through and through with a deeper red ♂ enduring the greatest fire of fusion, it does signify that you either fail in the preparation of it, or that you have not given it time enough to receive a full saturation out of its own earth.
64. *Examinations and trial on the ♀ duplex or ♀s animatus. Fine ☽ so treated and melted, then flattened in the mill, cut into shreds and separated by ♀; there will be left a black calx, which when melted with borax, will prove to be fine ☉ of 24 carats (! HWN) because the volatile, spiritual ☉, or "our ☉" finds a body in the ☽, and becomes corporified, maturated and fixed ☉ by means of the ♀ Naturae, or the Δ, oxygen concealed in ☉ of the ♀.*
65. This deep red ♂, extracted out of our philosophical ♀ is called our ♀, our undigested, essentificated ☉, our internal elementary Δ, and our red Lion, for, without its help and concurrence, our philosophical world cannot be nourished, digested, or accomplished, being the right ground and the true essence of the whole work of our creation.
65. *This deep red ♂, which has tinged our ♀ simplex, animated it and made it ♀ duplex animatus, is our ♀ the sophii ♀ or ♂, our essentificated ☉ and internal Δ and our Red Lion. (Does this not show a probability of de la Brie's process with ♀ and ☉? Is not ☉ full of Δ?)*

It is the life active element Δ , the principle of all \mathbb{R} s, multipliable by its own principle, like a spark of Δ or light, collected in the Tinder box. N.B.

Ora et Labora!

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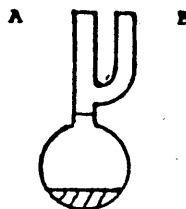
Lesson 44 – MINERAL – page 1

C.44.0885

Dear Friend,

THE MAKING OF PHILOSOPHICAL CHLORHYDRIC ACID

According to the Ancients, sea salt is the body containing the most of Universal Spirit; hence the importance of the Salt Spirit, also known as sea salt acid, chlorhydric acid, or muriatic acid



- Caution: this operation is dangerous therefore it is mandatory to wear protective gloves and goggles.
- Fill a half-liter or one-liter flask with salt up to a maximum of 1/4 of its volume (not more, otherwise toward the end of the experiment the flask may break under the pressure of the salt.)
- On top of the flask, fix a 29/32 double ground-glass coupler. In A, fix a separating funnel; it should have a pressure equalisation tube and a 29/32 grinding at its base so that the acid can be poured out slowly (drop by drop) into the salt.
- In B, fix a coupler to lead the gas into the bubbling systems filled with distilled water.
- Attach two bubbling systems, one after the other (using the double tubing mentioned in previous lessons).
- Heat the flask; as soon as the flask is heated, the reaction begins. The H Cl gas take off for the bubbling system. When the gas pass over the first bubbling system without being dissolved, this means that the water of the first bubbling

system is saturated with acid. You need to change the apparatus and replace the water (which should be saved). This acid-saturated water attacks the stibnite directly and yields a butter which is retrievable through distillation.

- While the stibnite is being attacked by the concentrated chlorhydric acid, the reaction will cease as soon as the acid no longer exceeds $\text{H Cl} + 6\text{H}_2 \text{O}$ (according to the chemist Johannes).
- Add sulfuric acid drop by drop through the separating funnel A until all the salt has been attacked.
- The chlorhydric acid thus formed from natural sea salt is philosophical, and is appropriate for making antimony butter.

Important precautions for this operation

- The sulfuric acid should be as concentrated as possible.
- Decrepitated¹ sea salt must be used.
- H Cl acid in gaseous form will attack virtually any plastic: silicone, urethane, etc.
- The entire set-up should be made of glass; at least the joints should be made of teflon.
- After the second bubbling system, attach a tube providing an outlet, to possibly exhaust the gas, if need be.
- The acetone used to recuperate the butter should be as anhydrous as possible.
- The traces of water transform the butter into a white insoluble powder called the powder of Algoth, or Mercurius vitae. This powder should be put aside for another path.

In the next lesson, we will present the follow-up and the end of the Aphorisms, as well as a method of distillation for antimony butter.

¹to decrepitate = to calcine

THE APHORISMS OF URBIGER (continued)

66. When the ♃ has lost its Soul (the red Sulphur), the remainder of it is the true Magnet, attracting the ☉ of Nature from the combustible ♁ after a violent calcination in the wind furnace for several hours.

Which (fixed) ☉ after its purification and clarification is called the clarified ♃ or ☉ of the philosophers, which uniting itself with our single and double ♃s after their digestion, is called by HERMES, the universal spirit converted into ♃ by Art.

66. *This is as clear and intelligible as any philosopher (with an unprejudiced mind) can desire it, and therefore wants no comment.*

The fixed ☉ is purified, etc., by the clear ♃ simplex employing the feminine principle. This is first imbibed by the ♃ simplex until the ♀ alba flows like wax without the least fume. Then, imbibe the ♀ alba with your ruby red ♃ duplex, and saturate it fully until the ♀ rubra flows like wax, without fuming and the red sophii ♀ is accomplished all but the last fermentation or vitrification of fine ☉.

♃ before the vitrification of fine ☉, the red ♀ is multipliable ad infinitum in quality and power or pondus², and is the universal Medicine, or ☉ potable, ♃ the tinging solar glass in not soluble in liquids, but in the ♁ only. The universal red sophic ♀ or ♃ naturae is soluble in S.V.R. and makes ☉ potable for curing indiscriminately, all diseases.

67. The extraction, purification and clarification of our ♃ or ☉ of Nature, is performed by our ♃ simplex, which being put upon the calcined, reverberated ♃, will instantly draw the fixed ☉ to itself and unite itself with it and is separable by gentle distillation, after which the clarified ☉ of the philosophers is at hand.

67. *This again, as plain and as intelligible as I can make it and requires no commentary.*

68. Although we use our ♃ simplex for the extraction of its own Soul (the red ♃, our ☉, out of its (♃) body), and for the clarification of the ♃ yet, as it is a philosophical and perpetual menstruum, it loses nothing of its innate power, nor does it the least diminish in quantity, it being our true ALKAHEST as Paracelsus called it.

68. *This is plain enough! (The profound Boerhaave suspected that the Alcahest of Paracelsus, and J.B. van Helmont proceed from the butyrum ☉ although his time did not permit him*

²weight

to examine deeply into this subject, and Boerhaave was NOT wrong).

69. The above mentioned three principles and elements of our chaos, perfectly separated from their impurities and brought to their highest perfection, are rightly called the three (3) Herculean Works, for after the preparation of them, all the labour, trouble and danger will be passed.
69. *This wants no illustration.*
70. Some foolish operators pretend that our Great Elixir is to be prepared in a very easy manner without any trouble at all, to whom we answer that such imposters neither know our matter, nor the right preparation of it. Yet we do not deny, but any healthy person, of what age soever he may be, may undergo all our labours necessary to the performance of it.
70. *Some adepts, for instance, those of primitive times, such as Maria, or rather, Miriam, prophetissa, whose sentences occur in the Turba Philosophorum, other who have worked with the $\Delta \cup$; Vier Qurt who conversed with Helvetius, whose processes differ totally from this, as well as their subject, although no foolish operators have written concerning the facility of the work, and indeed, so says Count Bernhardus Trevisan. They all spoke of their own works, not of all the works possible in Nature, and know nothing of this.*
71. These, our operations (labours) are called Herculean in respect to the rest of the work, which is exceedingly easy and without the least trouble or danger, being for that reason, called children's play, because a child or woman that has any sense, may easily work it and bring it to the highest perfection according to the saying of all true philosophers.
71. *(A child could not possibly accomplish the digestion. A woman may – such an one was Pironelle, Nicolas Flamel's wife. But a woman is not always a child).*
72. Although all the above mentioned operations are, according to the common opinion of the philosophers, esteemed, difficult and dangerous, yet we can and in conscience say and assure you, that we have ourselves alone, without assistance, prepared them all on a common kitchen fire, as it is very well known to several co-Adepts, who could not but admire our industry.
72. *This I cannot conceive!*
73. No true Adept or a perfect Artist can deny, but that the whole work of the Great Elixir, may, from the very beginning to the end be performed in one only furnace, in one only sort of vessel, and by one person alone, at a very small charge.

73. *At a very small charge one hundred years ago³!*
74. Some imposters would persuade the vulgar that gold, silver and many other ingredients are required in the making of the Grand elixir, according to our noblest way; which the doctrine of all the philosophers and our own infallible rules clearly show to be false; for it is most certain that we neither use any of their ingredients, nor yet any silver or gold, unless we have mentioned in our third way or until we have come to the fermentation of our Elixirs.
74. *Artephius was no imposter, yet he used ☉ and ☽ with the butyrum. Monte-Snyder uses ☉, Siebald Schwartzter and Hollander were no imposters. They have used ☉ and ☽ and corrosive menstruums in their preparatory solutions, and have succeeded. Everyone praised the path that conducted him safe to the Hesperian Apples, or to Colchos, and it seems that Urbigerus, ALIAS Baron Sorbiger, altho' a true Adept and Possessor, knew very little else but his own works. I could never find that any of the Adepts were very eminent in their theory. Some of them reasoned like asses!*
75. We do, with all true Philosophers assure you, that all things necessary for our philosophical work, besides the fuel, vessels and some few instruments, belonging to the furnace, are to be purchased for less than the expenses of a guinea, and that everywhere and at all times of the year.
75. *A hundred years ago but not at present⁴!*
76. Since neither ☉ nor ☽ are to be used at all in the formation and cibation of your philosophical work, it follows that the old and common saying of some authors, viz, "That without working with gold, it is an impossible thing to make ☉," proves to be only a false notion of men, who understand not our art.
76. *Siebald Schwartzter, Hollandus, Kunkel and several others do say so with great truth in regard to their own processes. What does Irenaeus Philalethes say – P. 1? Paracelsus says "with metals by metals and in metals, metals are perfected".*
77. When our Herculean works are brought to perfection, which is when our 3 principles or elements are prepared, purified and perfected, unless the philosophical and inseparable union of them is exactly performed, the Magistry of our Creation is not to be expected.
77. *All right and true.*

³Dubuis: three or four hundred years from now.

⁴Dubuis: 3 or 4 hundred years from now.

78. Our principles or elements, being brought to a perfect and inseparable union and digestion is called the triple ☿ of the Philosophers, which being finished, the whole Creation and formation of our Work is crowned.
78. *When the red elixir is accomplished, before fermentation with ☉ in the ☽ it is called ☿ Philosophorum triplex as consisting of ♁, Δ or Light, ☿ humidity and Salt ☿ or basis, wherein the Δ is corporified.*
79. All our work of the Creation from its very beginning to its perfect end, may, to our certain knowledge, be perfected in less than 9 months, by any skillful and careful artist, that follows our rules, unless some accident should happen in the preparation of our Herculean Works: which to prevent, we wrought them ourselves in an earthen vessel which we count far safer and better than any glass, and which is most agreeable to the practice of the most ancient Philosophers.
79. *Very good! (He has used an earthen ☽)⁵.*
80. Before you come to the union of your elements, your clarified ☿ (the fixed ☉) is before all things to be digested in a moderate and continual heat of ashes, to free it from any unnatural moisture, which it might have attracted after its purification, to be in a fit capacity to receive your ☿ simplex, by which the clarified ☿ must be nourished in its infancy.
80. *Beginning of the last Work of imbibition for the White R.*
81. If your clarified ☿ (the fixed ☉) after it has been digested the space of a whole month, does not appear exceedingly dry subtle and frangible, it does signify that you have failed in the purification or clarification of it, or that the external moisture it has attracted, is not yet parted from it.
81. *Caution concerning the work.*
82. Take great care that you do not begin your imbibitions of your ☿, before you find it to be very well purified, clarified, dried and brought to be very subtle, and extremely frangible; for it would be a great detriment to your Work as well as to your ☿ and although it should not spoil your Work, yet it would be to you a great loss of time.
82. *Necessary Cautions.*
83. After our clarified ☿ (or fixed ☉) has been brought to a perfect purity, dryness and frangibility or brittleness, it is to be imbibed with the eighth part of your ☿ simplex, or

⁵Dubuis: today quartz or borosilicated glass may be used.

Virgin's Milk which will, in a very short time, be worked into it, as into a sponge which shows the hungry state of our Infant, and then the fire must be continued until the Infant is hungry again.

83. *First imbibitions of the purified, clarified ☿ i.e., the fixed ☉ metallorum with the ♀ simplex, the 1/8th part of ♀ simplex, i.e., one part of ♀ simplex to be imbibed on 7 parts of the fixed ☉ and then gently digested during 3 or 4 ☉ until the infant is hungry again. This must be done in a glass closely shut, otherwise you lose your volatile ♀ simplex.*
84. If in the space of 2 or 3 days, or 4 at furthest, the Infant does not show itself to be extremely hungry, becoming very dry and brittle again, it will be an evident sign that you have overcome it by your excessive feeding of it.
84. *Do not overdo the imbibitions. Do it drop by drop, out of a small phial containing some ♀ simplex. (Use an eye dropper - HWN).*
85. Great care is to be taken in the feeding of the noble Infant (the clarified ☿, or fixed ☉) for, if you do not well observe our infallible rules, you will never be able to bring it to a perfect maturity, for, in the notion and proportion of our imbibitions and the management of them, the prosperous and unfailable end of our Work is to be expected.
85. *Consult Nicholas Flamel and Artephius.*
86. It is always to be observed that the fire be very gentle as long as you are making your imbibitions for fear of forcing any part of your ♀ simplex to leave the earth. For, as a moderate or pleasant heat makes the union between the soul and the body and perfects our Work, so on the contrary a strong heat disunites and destroys it.
86. *This must be carefully attended to.*
87. The Infant being dry, the imbibition is to be repeated again, and this method is to be followed, until the ☿ or fixed ☉ has received its proportional weight of the ♀, but then if you do not find it to flow like wax, and be whiter than snow, and perfectly fixed, you must proceed with your imbibitions, until all these signs appear.
87. *(i.e., until the ☿ is fully saturated and flows like wax, without emitting any fumes. Beware and be very careful as not to overload it⁶.)*

The signs, etc., are plain enough to understand as expressed.

⁶Dubuis: with mercury

88. The imbibitions are not to be made any oftener than once every 3 or 4 days, in which time you will find your matter having soaked up all your added Ψ simplex, to be in great want of food, which must be supplied until it be saturated. The sign of this will be when it flows like wax again.
88. *(All very intelligible). Also observe here, how often Urbigerus opens the glass and seems not afraid of interrupting or suspending the operations of Nature, i.e., of Nature's Universal Agent.*
89. Your matter being brought to a perfect flexibility, incomparable Whiteness, and unalterable fixedness (so that it flows like wax without emitting any volatile fumes), know then that you have perfected the White Elixir, which being fermented with fine Ω in filings, will be able to transmute all inferior metals into the finest Ω in the world!
89. *(TINCTURA ALBA) \ddagger Naturae Albuma. A Fixed Light URIM not yet THUMIM.*

Ora et Labora!

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Lesson 45 – MINERAL – page 1

C.45.0985

Dear Friend,

Antimony butter may also be produced by passing H Cl gas over stibnite that has been heated to about 250 C.

Set-up and method for this work

1. H Cl generator with sulfuric acid and sea salt.
2. The gas passes in a tube of decrepitated salt to absorb the water and acid that is taken along.
3. The gas then passes into a tube in one, two or three glass grooves are carved and filled with powder stibnite. The outside of the tube is heated either by a heating tape or wire, or by a resistance coiled around it. The tube should be slanted in such a way that the butter produced may flow out of the stibnite; it is then heated to about 250 C.
4. The tube connects with a double entry flask (29/32); the second entry is connected to an upright condenser which ensures the residual condensation of the butter.
5. The outlet of the condenser ends up in a bubbler filled with distilled water; the latter dissolves the unused gas. This water gradually transforms into an acid capable of directly attacking the stibnite.

Special precautions

- a) The whole set-up should be made of ground glass or with teflon joints.
- b) The stibnite should be natural and not calcined.
- c) The generator of gas is identical to that described in the previous lesson.

- d) A second bubbler is useful here; the residual gas, if any, can then be directed towards the exterior.
- e) The whole operation requires a good deal of practical experience.

Distilling the butter without a retort

- Material needed: two flasks of 125 cm³ with a 29/32 neck, a male extension, twice 29/32, with a 105 to 115° angle.
- **The grindings should be absolutely clean in this operation.**
- Have metallic connecting collars ready for the two 29/32 grindings.

Distillation

- The flask A containing the butter is carefully placed at the end of the extension.
- Place a strip of teflon on the joint to the receiving flask B so the flask remains slightly mobile.
- The flask A is placed in a heating flask; however, the set-up must be slanted in such a way that the melted butter is as close as possible to the exit without being able to actually flow out.
- The flask B is half-submerged in cold water.
- When no more butter remains in A, let everything cool down, and remove the teflon in such a way that the grinding of B is perfectly watertight. The whole is then submerged into water at 90 C with the flask A at the top. Thus the solidified butter in the extension or at the top of flask A will flow into the flask B.
- Remove the joints of flask A, clean all black traces and dry well.
- Once the grindings have been cleaned, the flasks are switched (A becomes B and vice versa) in preparation for a second distillation.
- The operation is repeated until there is no longer any residue or until it is slightly whitish.
- Although theoretically there are no toxic vapors released during this operation, caution is nevertheless advisable, since these are very corrosive.

This lesson completes the work of Urbiger, which is clarified by some additional texts.

THE APHORISMS OF URBIGER (End)

90. Before the White Elixir is fermented with common \mathcal{D} , you may multiply it as well in virtue as in quantity by the continuation of the Imbibitions with the \mathcal{F} simplex, by which it may, by degrees, be brought *ad infinitum* in its virtue.
90. *This multiplication in virtue or quantity differs from the former Imbibitions. During the Imbibitions or Incerations, the White \mathcal{A} Naturae, preponderating over the added \mathcal{F} simplex, the coagulation and fixation is soon effected, but during the multiplication the composition must become liquefied again, must die and putrefy, become black and white fixed and friable, which must take some weeks. Then, if once Snow White and fixed again, you may imbibe again as before, every 2 or 3 days, until it flows again like wax without fuming. Then it can be fermented with fine \mathcal{D} in a \mathcal{V} for the transmutation into \mathcal{D} .*
91. The White Elixir being brought to its degree of maturity, if you desire to go on with it to its highest degree of perfection, in the room of fermenting it with \mathcal{D} , it must be cibated with its own blood, with the \mathcal{F} duplex, by which, being nourished, multiplied in quality and quantity, the whole work is accomplished. (C. Cramer says of this work: If you want to perfect it to the red \mathcal{R} , it must now grow cold).
91. *But if you want with one of your glasses to proceed to the RED \mathcal{A} Naturae, do not take the glass out¹, nor suffer the subject to become cold, but imbibe it with the ruby red \mathcal{F} duplex, and proceed every 3 or 4 days with your imbibitions as you did before with the \mathcal{F} simplex, always in a gentle heat, night and day, until the red \mathcal{A} or undetermined red \mathcal{R} is obtained, which must be fusible and fixed, i.e., it must flow like wax without fuming.*
92. As soon as you have made the first imbibition with your duplex, you will see a great alteration in your glass, for, there will be seen nothing but a cloud, filling the whole space of the vessel, the fixed principle being in re-action (in Brait:) with the volatile and the volatile is conqueror at the beginning, but at last, by its own internal Δ , conjoined with the external heat, both are united and fixed inseparably together (to be multiplied or imbibed further with the \mathcal{F} duplex).
92. *During the first imbibitions, which is always longest, a second death and putrefaction will*

¹Dubuis: do not take the glass out of the fire

take place before re-generation can be effected, because in spiritual and material things, all nature is amended by sufferings and death in order to resuscitate in a glorified body.

This first imbibition of the perfected White \mathcal{R} , or the White \mathcal{A} of Nature, with the \mathcal{Y} duplex, as the Work must again pass through the Black, White and perfect red, may probably require 3 months time or a little more until the red substance is perfectly fixed and fusible. When the red fixed and fusible \mathcal{A} Naturae is accomplished, the 2,3,4, or 5 imbibitions will then be accomplished every 3 or 4 \mathcal{L} until it is fixed again. Perhaps each imbibition (N.B. after the first) may perhaps be accomplished in 24 hours; because this red \mathcal{A} Naturae is no longer concentrated and fixed Light, but it is now agitated and concentrated Light manifested in Δ or THUMIM which fire is corporified in the ∇ of the substance. Therefore, this is Urim and Thumim, that is, Light and Perfection in one body which before was divided in two.

93. The glass must be oval with a neck six (6) inches long and very strong, of a proper bigness, that the matter when it is put into the glass may fill only the third part of it, leaving the other two thirds empty. For, if it should be too big, it would be a great hindrance in performing the work, and, if it be too little, the glass would break into a thousand pieces.
93. *The advice concerning the glass being roomy and yet not too large must be minded. I would warm the glass prior to using and it will never burst.*
94. After you have cibated the noble Elixir with your \mathcal{Y} duplex, before it can come into its perfect fixity, it must of necessity pass through all the states and colours of nature, whereby we are to judge its temperament².
94. *This is a repetition or confirmation of what I have said in my notes on N^o 92.*
95. The constant and essential colours which appear in the digestion of the matter, and before it comes to perfection, are three, viz: **Black**, which signifies the putrefaction and conjunction of the elements. **White**, which demonstrates its purification, and **Red**, which denotes its maturation. The rest of the colours that appear and disappear in the progress of the Work are only accidental and inconstant.
95. *The same is here very intelligible and comprehensible.*
96. By every cibation with its own flesh and blood (with the red \mathcal{Y} duplex), regeneration of its colours and digestion, the Infant will grow stronger and stronger so that at last, being fully saturated and digested, it is become the Great Elixir of the Philosophers, with which you will be able to perform wonders in all the regions, as well, animals, vegetables, and

²Dubuis: we are to judge the vigor of its 2 opposite temperaments.

minerals.

96. *These are the imbibitions after the first and longest imbibition with ☿ duplex, its own blood, which I suspect will be all performed in a few days and nights, on account of the fixity of the matter being now corporified Δ , manifested by its redness, the THUMIM (perfectum est³) of Aaron and Solomon. This red $\text{\textcircled{A}}$ Naturae is all in all, universal, undetermined and is the Universal $\text{\textcircled{R}}$ for establishing perfect harmony in the diseased bodies of vegetables and animals, and by wonderfully corroborating nature, Nature herself becomes sufficiently powerful to drive out every malady by the root in a short time, but as we may be killed by lightning, or a too violent shock of electricity, which is the very self-same Universal agent, so we may be killed and extinguish life by this most powerful corporified universal agent, or red $\text{\textcircled{A}}$ of Natura, if not previously sufficiently lowered by S.R.V. into a Ruby-red essence, universal and potable, further weakened by White Urine, because we may be turned to ashes in a large fire, and by a moderate heat we may be warmed, and make that heat subservient to us.*
97. *When your Elixir is brought to perfect fusibility and fixity, if you desire to make a medicine upon metals, you must determinate or ferment it with common fine $\text{\textcircled{O}}$ in filings, in which determinations it will vitrify the gold, and then you possess an incomparable medicine capable of transmuting all imperfect metals into the purest $\text{\textcircled{O}}$ according to the doctrine of all the philosophers, though we ourselves never intended but an universal remedy for the cure of all curable diseases incident to the human body.*

(The good Baron sought only to relieve his fellow man of suffering by curing bodily ills. He indicates he did NOT seek to transmute base metals into gold and thereby implies he never tried this very important operation. – HWN).

97 – 99.

This is very candid, plain and intelligible – if it so, and must be so, if you reason and reflect on the stupendous effects and power of the corporified Δ or Universal Agent of God and Nature!! The more you consider and reason upon it, the more you will be convinced that it MUST be so and be no otherwise. Depend upon it, modern chemistry will gradually be obliged to return to this truth known in the primitive ages! --

1^o Omnipresent, inviolable, tranquil, unmanifested, Universal Agent, contained in the flint and steel and surrounding air by night as well as by day, filling boundless space in every atom of matter in Space.

³Dubuis: salt of the perfected art

2^o *Manifested in Light, by electrical motion, by the ☉ and fixed stars or suns, and by comets, likewise by electrical machines, by the diamond in the dark, by friction, by the flint and steel, and further by concentration manifested in warmth and heat – and...*

3^o *By further agitations and circular motion, manifested in burning flames of Δ as we find by burning glasses and by the flint and steel, but the omnipresent universal Agent, the unmanifested tranquil Δ must not be withdrawn but must be admitted to feed or support the Δ, and it must be supplied with a subject to act upon, i.e., fuel, or else it returns to its first omnipresent state of universality, from whence nevertheless, it may be re-manifested by motion, by the electrical machines, or by the flint and steel, or by any other suitable motion or action, in straight lines, by friction, or by hammering or by circular motion – that principle will re-appear everywhere provided it is not excluded by excluding atmospheric ▲ and it is manifested in Heat, in Δ, or in Δ and Light.*

This is the vital principle that animates atmospheric ▲ in the character of spiritual or incorporeal ☉, by Sendivogius called oxygen. When extended in humidity, it becomes universal aerial ⊕ and when it meets with a suitable magnet, it becomes corporified ☉.

98. It must be observed in the fermentation that the Elixir exceeds not the ferment in quantity. Otherwise the sponsal ligament⁴ of it cannot actually be performed, and when the ferment is too predominant over the Elixir, the whole Mass will be turned into dust.
99. The best method of fermentation is to take one part of the Elixir and put it into the middle of 10 parts of fine gold in filings, cast through ☽, to free it from all its impurities, and to keep it in a circulatory fire for the space of 6 hours, increasing the fire by degrees, so that the two last hours it may be in good fusion, and when cold you will find all your matter exceedingly brittle and frangible and of the colour of granite stone⁵.

⁴Dubuis: the stable union of it

⁵Dubuis: of garnet color

100. An āāā of common ♁ with lead is counted the most proper subject for making projections, which being in fusion your fermented matter, enveloped in wax, is to be flung upon āāā, and presently cover the ♁⁶.

Continue the Δ until you hear the noise of the separation and union and keep it for two hours in the fire of fusion.

101. Whosoever shall presume to prepare the Great Elixir according to our most secret way, without following and observing all these our infallible rules, will find himself mightily mistaken at last, having after a great deal of trouble, charges, and pains, reaped nothing but discontent. On the contrary, they that shall walk in our true and infallible paths, shall with very little trouble and expenses, attain to the desired end.

FINIS

⁶Dubuis: An āāā of common ♁ with lead is counted the most proper subject for making projections, and the tincture is to be flung unto the āāā into three equal parts; the first, enveloped in wax, in the beginning, the second one after the sound of union and separation has been heard in the crucible and the third some time after; the whole is left to cool down of itself.

ADDENDUM

The following is an addendum
to the foregoing aphorisms,
and it is not clear if they
are the author's or comments
by Dr. Bacstrom.

The ☽ receives *the cold Solar Rays of Light*, and the then rarefied atmosphere of the ☽ probably concentrated those rays sufficiently to give a suitable warmth to its inhabitants, which must be greater when the ☽ is between the ☉ and the earth (new ☽) when they have summer, then in the opposite point – when the earth is between the ☉ and the ☽ (full ☽), when they have winter there.

These ☽ rays or ☽ light reflected on earth, are the humecting or imbibing universal ☽^{ial} Nature, and when collected, produce cold and lunar humidity, which I myself have proved, and his Kenelen Digby before me. I believe this humidity (as the universal female) to be as necessary for the production of vegetables as the Solar Light, or worked or collected Light (warmth) the universal whole, which is the universal ♀^y Nature chiefly manifested in corporified ☽, but before that, in uncorporified ☽, as the universal ☽r ♀ is corporified in sea ☽, but both united in ☽ for the generation of Marcasites, and in ☽ for metals.

The Solar rays of Light falling on the ☽ are by the then rarefied atmosphere of the ☽, much weakened and very little concentrated and collected, and therefore the ☽ Light is cold and produces ☽r humidity, whilst our atmosphere being more watery and further extended from the earth, the Solar rays are more copiously collected and concentrated *into heat*, and even into burning flame, which cannot be done by the ☽ rays, which on the contrary, produce cold and humidity.

Pure Lunar humidity or elementary ☽ is the universal ♀, or ☽ simplex Nature. The imbibing, humecting principle, of Nature ☽, ♀, ☽, ☽. As the Solar Light generates the Tinting, warming, maturing, sulphur Nature, ☽, ♀, ☽, ☽; but when both act in concert, they are ♀ Nature duplicators, i.e., the wife married to her *natural husband*; Lunar cold humidity united *with solar dryness*; and by motion, collection and concentration, from thence *occasioned or generated warmth and heat*, which impregnating cold and ☽ humidity, they become universalis duplicatus ☽ sive animatus.

The more you consider it without prejudice, forgetting that it is I who write this, you will find that I am right, and that my philosophy is founded on Nature's universal agent, which has a power to generate his *once wife and his daughter* by the medium of the ☽, and probably all the other ☽ or satellites of ♃, ♄ and ♀; for the sake of generating universal for their primary planetary worlds, for cooling humecting, and imbibing what the solar rays mature and fix.

Real attentively the XL and XLI chapters of Job and you will find that Job describes the universal agent most nobly under the allegories of Behemoth, Chapter XL.19. as being the chief of the ways of God, at other times as manifested in spiritual and corporeal Q . You will find that Job agrees with me in what I say.

Did not a stream of Δ proceed from the throne of the MOST HIGH? in Ezekiel and Daniel? Why could not those two prophets not find a better simile as proceeding immediately from God? Why not? because that stream of Δ is the chief of the ways of God, the Father of Light and Δ , of oxygen and hydrogen, of azot and of everything!

If you could divert the smoking nitrous acid in the *red fumes* of every drop of humidity which contains the universal acid, depend on it, that concentrated humid fire would escape and return to its first invisible omnipresent state of universality, and go off in a *flame*. It is the Universal Aerial H that holds it suspended in a liquid form, in D humidity, strongly impregnated with universal H .

I am convinced, that whenever you can corporify Δ and fix it in a suitable magnet, for instance in O , you have the transmutation of metals and you may multiply it as you do elementary Δ , by its own principle. The principle itself wants no regeneration, because the chief of the ways of God wants no regeneration, because it is immortal and unmaterial and therefore can neither suffer nor die, but the magnet wherein you must handle and corporify and fix it, being ∇ or ∇ , whether animal, vegetable, or universal must be regenerated by sufferings and death in order to resuscitate in a glorified Body. That the immortal principle of Δ and Light may be able permanently to dwell therein and to be multiplied therein, ad infinitum. Whilst at every multiplication, the glorified ∇ is regenerated anew, until after the seventh it becomes a fixed corporified Δ in form of a Ruby Red Oil which gives Light in the dark and is the highest mystery attainable in Nature, and the highest possible purity in Nature.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

THE PHILOSOPHERS OF NATURE

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Lesson 46 – MINERAL – page 1

C.46.1085

Dear Friend,

Let us go back to Mineral Lesson # 24 again. If you are not afraid of bad smells, you may eliminate the calcination 6 B. However, after 6 G, it is better to proceed in the following manner:

- dry and calcine the Kermes;
- do not engage the circulation 7 A.

The circulation with alcohol 8 A causes the acetate of antimony to separate from the soda acetate, the latter being barely soluble in alcohol. This method does not work when you use potash in 6 C, since potassium acetate is soluble in alcohol.

The criteria for a satisfactory antimony acetate for the ensuing operations is that, after the washings in alcohol:

- it has a carmine red color;
- the acetate is deliquescent.

Note that if you use lead the acetate inversely becomes white, after the washings.

The acetates obtained from the calcined Black Lion of antimony will leave a black deposit during coagulation. This residue must be eliminated in the course of a similar coagulation in order to avoid violent upheavals of the substance in the flask. In the case of antimony, as in the case of lead, the coagulations and dry distillations become more and more delicate as they are repeated on the Black Lion

Precautions for the butter of antimony

- Avoid any silicone grease getting into the grindings, as it may contaminate the

butter. Watertight conditions can only be obtained by using teflon grindings.

- For the same reason, avoid using tubes made of silicone in this work.

The three texts presented here, Paracelsus' Antimony Tincture, Working With Antimony Butter by an anonymous author and Working With Antimony Butter by M. Hand are practical clarifications of Urbiger's Aphorisms.

For the work on antimony butter, see the commentaries on the first twenty Aphorisms of Urbiger on the great elixir. The male and female elements are, on the one hand, the Spirit of sea salt, and on the other, atmospheric niter. This work can only be performed in springtime.

Conversely, the method of Paracelsus (see enclosed text) may be carried out at any time of the year, but the vinegar of lines 6 and 8 must be a wine vinegar, condensed by cold and then distilled. As a matter of fact, it is better to use a radical vinegar.


We are of the opinion that one may attempt the so-called "work of antimony butter" by using a red acetate which will accept deliquescence instead of butter. We have here niter charged in the matter by deliquescence, and the Spirit of sea salt is replaced by the 'flower of antimony' if the latter hasn't been eliminated during the preparation of the acetate.

Ora et Labora!

THE PHILOSOPHERS OF NATURE

N.B. Wait for the next lesson before beginning practical operations.

THE TINCTURE OF ANTIMONY OF PARACELSUS

1. Prepare a philosophical aqua regia:
 - a) either by adding sea salt on nitric acid;
 - b) or by preparing C L H separately with sea salt and $\text{SO}_4 \text{H}_2$.
2. Dissolve the stibnite slowly by adding it little by little.
3. As soon as saturation point is reached, filter quickly.
4. Immediately precipitate the dissolved stibnite by excess water.
5. Rinse and dry the precipitate.
6. Place the precipitate in an incubator with distilled vinegar for forty days, and repeat as long as the tincture is colored.
7. Mix all tinctures together and distill but not to the dry point.
8. Dissolve the substance again in vinegar, and distill it.
9. Rinse the matter several times in distilled water.
10. Dry the substance at low heat.
11. Treat the powder being digested with absolute alcohol for four days; don't dry distill.
12. Cohobate it until the wine spirit stains the alembic with fine colors.
13. Increase the temperature, and the alcohol will pass over as a red liquid, united with the antimony oil.
14. Separate the oil from the wine spirit by a slow distillation.
15. Retain the oil and the wine spirit separately in an airtight flask.
16. The alcohol separated from the oil is the blessed medicine for the human body.
17.  should shimmer red at night.
18. Soak eight part of calcined lead with one part of antimony oil which have been gradually and carefully mixed together.

19. Place the whole in a flat crucible; lute the lid and close it tightly.
20. Allow it to digest at a temperature of 50–60 C for 2 days.
21. Increase the heat gradually until on the fourth day 220 C is reached, and keep it there for three days.
22. On the seventh day, increase the heat until the crucible becomes dark red.
23. On the tenth day, stop the fire and allow to cool.
24. Remove the black coal-like mass lying above a mass of a beautiful yellow–red color.
25. Reduce this mass to little pieces and mix it with completely dry borax. Melt and a large part of the ♄ will be fixed in ♁.
26. Transform the ♁ in lime ♃ ♁ (which operation is described separately).
27. Set the ♃ ♁ to digest at low heat for a month with absolute wine alcohol.
28. Distill the alcohol and cohobate it until the residue is honey-like.
29. This honey, which is soluble in alcohol and in water, is the potable gold of the sages.
30. Imbibe one part of this highly volatilized oil with two parts of antimony oil. Pour the whole into a glass flask one-third full and sealed airtight.
31. Place the flask in a digestion oven, and leave it there for ten days at 90–100 C.
32. Gradually increase to 150–160 C and leave it there for ten days; then a further ten days at 220 C.
33. During the first ten days, the substance becomes greyish–black, by the twentieth day it should be silver–white, and on the thirtieth the color of cinnabar red.
34. Place the flask in a sand bath and increase to the fourth degree of heat. In ten days the substance should begin to melt, and should remain of a deep ruby red color.
35. Once cooled down, one should be left with glassy transparent substance. This is not the Stone for the human body, but it is able to transmute ♄ and ♃.
36. Increase in quantity. Prepare an imbibition of ♃ ♁ and ♁ ♁, and add some of the preceding Stone, as for the first operation; this time, however, the presence of the stone will reduce the length of the whole process down to ten or twelve days.

37. Increase in quality: mix one part of the glassy stone with only two or three parts $\circ\circ\ddagger$ and increase to the four degrees of heat.

Important: the volatile \ddagger or Ψ of \odot that Paracelsus calls \ddagger of \odot is identical to what Glauber calls the Horn of the Moon at \ddagger of ___.

The multiplication is from ten to one-hundred.

38. Bacstrom says that $\circ\circ$ of \ddagger may be fixed by itself without any gold, simply through the cycle of increasing heat. Then the stone may simply be made by melting the gold in a crucible with $\circ\circ$ of fixed \ddagger , by which you avoid the delicate production of the Ψ of \odot .

WORKING WITH ANTIMONY BUTTER

(Antimony trichloride)

Caution: All antimony fumes are toxic

1. Prepare a martial regulus of antimony, set aside the first scoria, and purify it completely by three successive fusions with niter.
2. Reduce it to powder in water (to avoid toxic dust from flying about). Dry it carefully afterwards.
3. Using corrosive sublimate (the secret fire of the sages), convert the antimony (the green lion) into antimony Butter (the gluten of the eagle).
4. Rectify the Butter again and again until it no longer leaves any faeces, or, at the most, a little white calx.

Note: the Butter melts at 73 C, boils at 230 C, but starts to pass at 160 C. The Butter is decomposed by water.

5. Expose the Butter to the air, in thin layers in flat dishes. Leave it exposed to the air during calm nights of March, April, May and start of June. After the deliquescence, distill the spirit and expose the butter once more. Do the same with each exposure until nothing more is attracted. By these means almost all of the Butter will pass gradually through distillation.
6. Rectify the fluid several times by a low temperature (using an oil bath at the beginning, and a water-bath later), until no more faeces remain at the end of the distillation. With each distillation less heat is needed, until the warmth of the hand is almost enough to distill with.
7. Pour the whole fluid into a 'blind head', place in into putrefaction-level heat. The temperature will be slightly higher than that of blood (40 C).
8. The temperature is maintained for several weeks until the substance appears thick and black, and traces of scum appear on the surface.
9. Carefully observe the substance until it gives signs of tending to climb up the sides of the recipient. The substance will open up of itself in the form of an ulcer in one or more places. Now it is ready for the separation of the elements.

10. Remove the blind head without diminishing the temperature or disturbing the substance. Place a helm. Slowly increase the temperature until no more vapor passes without an increase of temperature, or until the drops falling from the alembic's helm are whitish rather than clear. This indicates that the phlegms have been separated
11. Change the receiver and maintain a temperature just sufficient for the white liquid to pass over. Towards the end, the drops will begin to turn red.
12. Change the receiver in order to carefully preserve the white liquid. Increase the heat while keeping a careful eye on the temperature, until an oily red water passes over.

This is the **mercury for imbibing the red medicine** after the white one has been obtained.
13. Rectify the white oil to rid it of all faeces. Now imbibe the matter remaining in the receiver with this white oil. The imbibition should proceed gently, after which a low, steady heat is maintained. When the substance has absorbed all, after a few days, one may begin imbibitions again. The matter should never be drowned by the oil, but only be moist.
14. When the substance no longer drinks up any liquid (and appears like soft, glowing wax), apply an alembic and distill the spirit.
15. Once the spirit has been entirely separated, apply a blind head and gradually increase the heat. A salt will then sublime itself and adhere onto the sides of the glass. This process must be carefully watched, because the fire must be stopped as soon as the salt is sublimated; otherwise it is in danger of falling and vitrifying with the matter, in which case, all is lost. Stop the fire as soon as the smoke stops coming from the matter. Actually, it is better to risk leaving some salt in the matter rather than take the risk of losing the whole thing. If, after the separation of the salt, you think that some still remains in the substance, a second distillation is always possible.
16. Pour a part of the distilled spirit from section 15 onto this salt, a sufficient quantity to dissolve the salt. Distill it at low temperature. The spirit will pass over together with a portion of the salt. What remains will again be dissolved and distilled, and this is repeated until all the salt has passed over with the spirit. With this finished, one has obtained the genuine Sophic Mercury of the fountain of Count Trevisan, in which the King bathes.
17. With a proper distillation and putrefaction, this mercury becomes a white fixed remedy. Once this is obtained, the imbibition with the red oil will gradually, and without cooling off, yield the fixed red medicine after digestion.

THE WORK WITH THE BUTTER OF ANTIMONY

As communicated verbally to Mr. Hand by a possessor

from the files of : Sigismond Bacstrom

Prepare a butter of ☿ carefully from the martial stelled regulus with well prepared ♃ sublimate. Rectify the butter. When pure, expose to the attractions of the atmosphere in the lunar rays. The next days, distill of by a very gentle heat, all the humidity that will easily arise.

Expose again, the residuum, to the Lunar rays and again distill as before, but with a more gentle heat. For example, if the first distillation required the heat of three wicks in the lamp, the second will not require more than two. Repeat these attractions and distillations until the humidity that is distilled over carries no more antimony with it.

It is singular that the liquor carried over by the second distillation carries with it as much ☿ as the liquor of the first attraction. This is easily ascertained by precipitating the ☿ from equal quantities by using distilled water. To carry over all that the subject can yield may require 9, 10 or 11 attractions and distillations.

The products of the different distillations are then to be united in a proper globular glass or glasses and exposed to a heat favorable for the putrefaction of the subject: a very gentle vaporous heat is all that is needed. This part of the process, according to the possessor, is that which requires the greatest attention. Blackness will come on at length the subject will exhibit a certain sign by which it may be known that the period has arrived for the

SEPARATION OF THE ELEMENTS

There will be a kind of bubbling up around the edge of the blackness like the bubbling up of boiling pitch. A certain kind of glutinous looking matter, which resembles the matter that issues from the sores of a horse, will show itself. This is a sign that the matter is now ready for distillation.

DISTILLATION

Apply a head to the vessel and distill it with a very gentle heat. A colourless fluid will at first pass over. After the distillation has been carried on for some time, a coloured fluid will begin to come over. The receiver should then be changed and the red oil kept separate from the white.

IMBIBITION

The white oil, or mercury, is now to be animated by pouring it, in small quantities, upon the caput mortuum, from which it was distilled after the putrefaction. The quantity should not

be above an eighth part of that of the earth. Digest in a gentle heat till the earth appears to be dry as it were, and again imbibe and digest. Repeat imbibition and digestion until the earth refuses to dry up any more.

FURTHER PROCEDURES

The matter is now to be distilled again in a gentle heat. A colourless fluid will pass over carrying with it a saline substance -- the true salt of Nature.

You have now obtained the true *Mercury of the Philosophers* which only requires a due digestion to make it pass through putrefaction and become the fixed white medicine. When this is obtained one or more of the glasses may be imbibed with the red oil, by little and little, without suffering them to cool, and the work (the glasses being well closed) will by digestion go on to the fixed red medicine.

FINIS

NOTE: The following is a handwritten letter which has been inserted into the manuscript at this point by Sig. Bacstrom.

Another one makes $\text{M} \delta \delta \text{♀}$. He makes $\text{M} \delta \delta$ one part δ , two of δ . Then takes as much pure ♀ as he had δ , melts ♀ with $\text{M} \delta \delta$ and adds again two parts δ , melts, fulminates and purifies with O . With this $\text{M} \delta \delta \text{♀}$ and ♀ corrosive he makes his butter, which is the *magnet* which attracts the ♀ . The heat to distill off the ♀ must not exceed a warm hand.

Note: In a previous manuscript, another author makes $\text{M} \delta \delta \text{♀}$ but mixes in pure verdigris instead of ♀ .

He attracts and distills till no more ♀ can be gotten. Then he rejects his spent butter. This ♀ contained sublimed ♀ or ♀ volatile. These attracted volatile ♀ he digests in one vessel to putrefaction and the ♀ is gradually ♀ to the bottom. When putrefaction is over, he distills off his *philosophical S.V.*, then comes phlegm, the ♀ remaining. Mr. H. says the phlegm goes over first and what remains is the ♀ simplex. The *Hermetical Triumph* says the phlegm goes first and then follows the ♀ simplex. However, M. H. cohobates his ♀ simplex on the ♀ and distills it over several times in order to extract the sophic Δ or Δ out of the ♀ . By these cohobations he distill over a *white* and *red* oil, ♀ simplex and duplex. He fixes the ♀ simplex upon the clarified ♀ , and digests to the white elixir, then imbibes this with ♀ duplex and digests to the red elixir. He did not speak of the calcination of the empty ♀ after extraction of red sophic Δ or volatile O .

* * * * *

THE WORK OF MR. HAND

Note: This manuscript follows the other two works. It is slightly condensed in a few places but not so that any meaning would be altered.

N.B.: AVOID ALL FUMES OF ANTIMONY AS IT IS POISONOUS.

1. Prepare $\text{m} \delta$ δ , well purified.
2. Pound regulus under water to a powder. Dry carefully.
3. By fn corrosive (*secret fire* of the philosophers)¹, convert this antimony (their *green lion*) into Butter of δ (the Eagle's Gluten).
4. Rectify butter again and again, till it leaves no faeces or only a little white calx² in the retort.
5. Expose butter in flat dishes to the air in serene nights, in March, April or May (Note: see "Mutus Liber"). Distill off a , and repeat, till no more will be attracted. By this means almost all of the butter may be carried over.
6. Rectify fluid several times, by gentle heat, till it leaves no faeces in the retort. Each successive distillation takes less heat, till the heat of a hand will be almost sufficient.
7. Put on a blind head, set in heat for putrefaction. The heat being that a little more than the temperature of blood.

(NOTE: At this point a footnote has been inserted, in Bacstroms hand but in a different color ink, perhaps indicating insertion at a later date. It says: The matter thus prepared and exposed to heat will never undergo a change, hence that which follows is nonsense.)
8. Maintain uniform heat several weeks till matter appears thickish and black pitch-like scum appears on the surface.
9. Watch carefully till the matter shows a disposition to ascend the side of the glass and look for this sign. The matter will open itself in one or more places like an ugly sore. Now it is ready for separation of the Elements.

¹Dubuis (mercuric chloride)

²Dubuis: ashes

10. Remove the blind head, and without disturbing the matter or allowing the heat to go out, attach alembic and receiver. Raise heat slowly till vapors begin to pass into receiver. Maintain same heat till no more vapors will pass without a small increase of temperature, or till the drops, as they fall from the helm of alembic, appear whitish instead of limpid. This is a sign that the phlegm has been separated.
11. Change the receiver and maintain heat just sufficient to bring over the *white* liquid. At length the drops will begin to assume a reddish blue.
12. Change the receiver preserving the white carefully. Attend carefully to the heat and the *red water* or oil will come over. This is the ♀ for imbibition for the red medicine after the white has been obtained.
13. Rectify the white oil to free it of any faeces. Now imbibe the matter left in the glass with this white oil. Imbibe it gently maintaining a regular and moderate heat; in between each imbibition allow a few days that the matter may drink up the last added oil before more is added. The matter should never be drowned, only moistened.
14. When it can drink no more (and appears glossy like soft wax) apply an alembic and distill off the spirit.
15. When the spirit has been all separated, apply a blind head and increase the fire gradually, and a salt will sublime itself and adhere to the sides of the body. *Watch this process carefully* that the fire may be put out as soon as the salt has sublimed itself, otherwise there is danger of it running down and vitrifying with the matter, in which case the whole labor is lost and one must start over anew.

Stop the fire as soon as you perceive no more fumes are arising from the matter to increase the quantity of sublimate. In fact, it is better to risk leaving some of the salt in the matter than to go too far, and lose it all. If you think there may be more salt in the matter, you may separate it by another sublimation.

16. When all is cold, separate the salt carefully from the glass sweeping it out with a feather. It is very precious, therefore, let none be lost.
17. On this salt pour a portion of the distilled spirit (see # 15) sufficient to dissolve it, and then by alembic or retort, in gentle heat, distill what will pass over. The spirit will carry with it a portion of the salt. On what remains, pour more spirit to dissolve it, and distill again; this do till the spirit has been made to carry over the whole of the salt.

You have in your possession when this is accomplished, the true sophic mercury, the fountain of Count Trevisan, in which the King bathed himself.

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Lesson 47 – MINERAL – page 1

C.47.1185

Dear Friend,

We have asked you to wait for this lesson before starting the experiments with the butter of antimony.

With the operations described in this lesson, you can make, in one day, enough butter to experiment with the method indicated in the previous lesson.

Caution: we repeat, the products used or made in this method are dangerous. It is absolutely necessary to abide by the three following rules:

- wear protective goggles;
- use gloves;
- operate under a fume hood or in a very well ventilated area.

Set-up needed to make the butter of antimony

The different components and functioning of the set-up:

- A. A flask heater;
- B. The flask of the HCl generator. There are two possibilities in which the flask is 1/3 filled with crude sea salt or flower of sea salt.

First case

- HCl is obtained by boiling some hydrochloric acid mixed with flower of salt to render it philosophical.
- Place apparatus G to clog the entry E of flask B, which limits the interior pressure of the

flask to under 1kg/cm^2 .

- Tube C, which has four Vigreux points at its base, is filled with glass, either marbles or fragments. This is combined with the flask and check-valve D and, in this way, eliminates the risk of acid flowing from B into H, otherwise it would cause the latter to explode or shatter.

Second case

- HCl is produced by the action of H_2SO_4 on the sea salt.
- In E, introduce the separatory funnel containing the H_2SO_4 .
- It is mandatory to attach to the separatory funnel F a pressure counterbalancing tube T, otherwise splashes of acid could happen around as you open the faucet R. The apparatus G can be placed on top of the separatory funnel F.
- Put some coarse decrepitated salt in the tube C. Every two hours at least, and after each interruption of the operation, empty the salt of C and decrepitate it again otherwise it builds up in the tube and might clog it; in this case, either HCl escapes through G or B explodes.

Caution, in both cases the acid is exhausted in B before all the liquid has been distilled. The absence of white vapors in I J is a sign that the acid has been exhausted.

Set-up H: Valid in all cases; different variations are possible. It always includes a tube identical to tube C, 30 to 35 cm long; a 29/32 (24/40) ground joint, female on top, male at the bottom and four Vigreux points above the ground joint.

First simple variation: a heating tape made of fibreglass fabric is coiled around C. Disadvantages: the energy consumption is high; frequent dismantling of the tape tends to weaken it.

Second variation:

- H is a flask heater. The tube with Vigreux points goes through a copper tube around which the heating tape or resistance coil has been coiled. Around the copper tube, a ring also made of copper, conducts the heat to a glass tube serving as a temperature well to a thermometer, or better to a thermocouple. The whole is enclosed in a vermiculite-filled mantle, thereby decreasing the energy consumption.
- The glass tube, introduced in H, is heated to 300 C approximately. It is filled with stibnite, in grains of 6 to 8 mm in size, obtained by grinding and sieving. Avoid too big or too small grains for they might clog the tube.

- The greater part of the contamination of the butter by the stibnite powder is eliminated by leaching the latter in water and drying it well afterwards. It is possible to use a regulus instead of the stibnite.
- The operation must be stopped every two hours. Take the tube apart and check whether the stibnite has agglomerated into masses likely to clog the gas flow. If this is the case, there is a risk of an explosion or the escape of HCl gas through G.

Tube I flask J:

- The butter is collected in these two components; it is easily recovered in I, often in the shape of a stick.
- As for flask J, the hot air of a blow dryer is sufficient to have the butter flow into the distillation flask.

Bubbling system K-L:

- Ideally the tubes should have a 500 cm³-capacity.
- In the course of the distillation the water is in L; after cooling down the water returns to K.
- During distillation, the tube S should be connected to a tube evacuating the gases to the outside.

You can also operate by replacing the chlorhydric acid of flask B with nitric acid. In this case, the heating temperature of B is lower. The butter production is faster but the nitric acid is carried along with the vapors of HCl and, consequently, the butter is much more impure. The butter thus obtained with the nitric acid seems to have a different behaviour than the butter obtained with HCl.

Variation in the set-up: another, somewhat more complicated set-up has been tried.

- The elbow I is replaced with an upright condenser.
- Flask J's position changes: the ground joint is on top but much lower.
- The cold water circulation is maintained throughout the operation.
- The butter tends to coagulate in long strings on the internal walls of the condenser and the flask J only collects the phlegm which can be distilled later on for it contains the butter in dissolution.

- At the end of the operation, the flask J is removed from the base of the condenser and is replaced with a clean flask. Push the butter in the new container with a long plastic scraper. The effort of adding a second condenser is largely compensated for by a better result.

DISTILLATION OF BUTTER (supplement)

The problem is to eliminate the impurities from the butter, namely:

- the powdered stibnite;
- the mineral salts (chlorides in general);
- the residual acid.

Set-up of the necessary equipment

- A flask heater; temperature should be 300 C.
- The flask containing the butter is equipped with a distillation bridge and a thermometer. Be careful, for the maximum temperature indicated by the thermometer exceeds 300 C.
- The distillation bridge is linked to an upright condenser of a 15 to 16 mm minimum interior section.
- The bottom of the condenser reaches a vacuum valve, of which the extraction tube is linked to a bubbler identical to KL, by a tube. To the set-up is added a tube reaching out of the laboratory, in this way the possible residual toxic gas may be eliminated.
- The bottom flask contains two to three tablespoons of caustic soda (sodium hydroxide) which neutralizes the gases and the acid phlegms.
- As soon as the distillation of the butter starts, the thermometer should indicate an approximate temperature of 220 C. Later, as the temperature approaches 280 C it indicates that the acid is being eliminated in the sequence of the distillations.
- As in the preceding operation, the butter is collected in a clean flask applied after

you have remove the vacuum valve.

Be careful the butter is extremely corrosive and very deliquescent.

The butters can be gathered by melting them: simply leave the flask in boiling water.

The cleaning of the gas equipment can be done:

- either with HCl which must be distilled to recover the butter;
- or with hot water which must be filtered before discarded to recover the mercurius vitae.

Notes: the temperatures of the first distillations vary according to the methods used to produce the butter.

The modified methods of the present lesson as opposed to the methods described in the preceding one, are the fruit of the labor performed by the research group.

The next lesson deals with the deliquescence of the butter.

Ora et Labora!

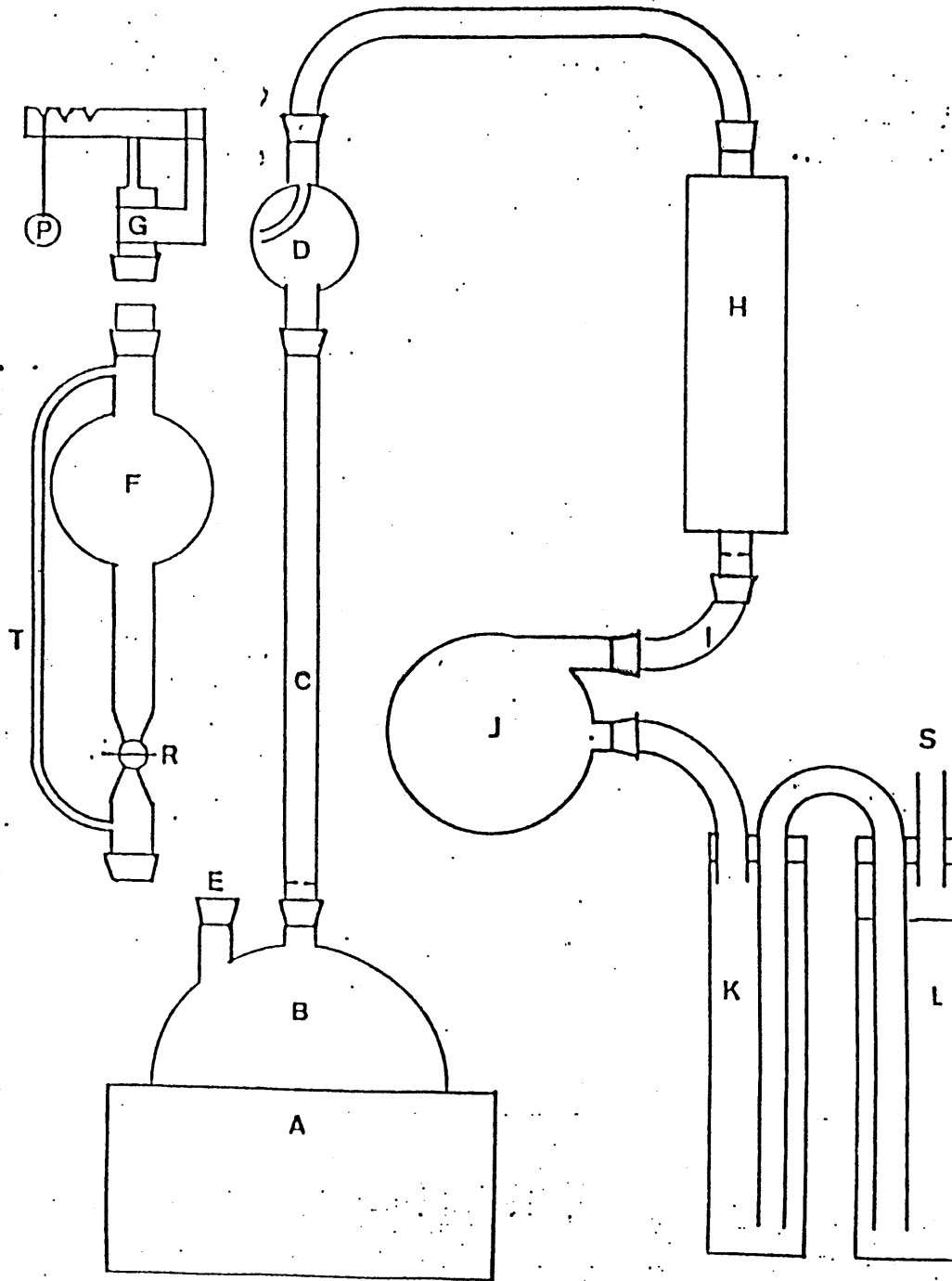
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Figure enclosed:

Set-up for the Production of the Butter of Antimony

C.47.1185
Figure

SET-UP FOR THE PRODUCTION OF THE BUTTER OF ANTIMONY



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Lesson 48 – MINERAL – page 1

C.48.1285

Dear Friend,

PRODUCTION OF THE BUTTER (continued)

When the production of butter stops, it is because:

- a) HCl is no longer produced, as the salt or the acid is exhausted;
- b) or the stibnite has been exhausted.

That which remains in the tube is made of the impurities of the ore. Leach them in absolute alcohol in a soxhlet and you can then recover a good quantity of butter.

How the butter is put to deliquescence

You need flat dishes made either of pyrex (small dishes) or of porcelain (flat laboratory dishes).

Place a dish on an electric hot plate. Pour approximately one tablespoon of butter and place a glass sheet on the dish.

The butter melts and spreads in the bottom of the dish in a thin layer. Let it cool but don't remove the glass sheet.

The butter solidifies and you can observe that small butter crystals have deposited on the glass sheet. This means that as soon as the fusion temperature has been reached there is an important release of vapors.

Conclusion: do not leave the butter in the air as soon as the fusion temperature has been reached for very toxic vapors are released.

Night Deliquescence:

Before sunrise, place the dish in a vertical position above a flask and it takes a few minutes for the milk to flow into the flask. For the remainder of the day, place the glass sheet on the dish and only uncover after sunset.

Today, we still believe that night deliquescence is different from day deliquescence. At night, the astral spirit is lunar, female and by day it is solar and male.

Day deliquescence:

It occurs between sunrise and noon, solar time.

If the weather is too damp, or if you have waited too long, the deliquescence stage is bypassed and some mercurius vitae is formed that should be recovered separately. Once recovered, leach it with distilled water in the fritted glass thimble of a soxhlet.

The mercurius vitae is dry at gentle heat and is incubated with vinegar prepared in the following manner:

Concentrate the vinegar three time through cold. Distill and cohobate three times on its salt. The red tincture appears within a week to a month.

The deliquescence process whether of night or of day is simple but has a drawback: the butter continues its deliquescence after the stage of the "Virgin's milk" and is thus transformed into mercurius vitae. You can avoid this drawback only with intense watchfulness and the recovering of the milk as it forms. We prefer the following solution which has been experimented with:

Place the deliquescence dish vertically above a glass funnel ending in a dropper and which goes through the stopper of the receiving glass. In a second hole of the stopper place a capillary tube. As soon as deliquescence has started the butter flows into the flask. The small aperture of the dropper and of the capillary prevents ambient humidity to transform the "milk" into mercurius vitae.

Refer to Mineral Lesson # 46 for the following operations.

We are proposing here a theoretical text about the "Salt of Nature".

Curious Aphorisms
concerning the UNIVERSAL SALT OF NATURE

copied from a small octavo Msc.:

without name
communicated to me about 20 years ago
by Mr. F. La Fountain.
translated from the German
Ano 1797.

1.

The Healer of all Infirmities is a Son of the Sun and is the Salt of Life.

2.

When a pure Matrix becomes impregnated with the principle of Life, the Healer of all Infirmities is brought forth.

3.

The Virginal Matrix cannot bring forth the healer of Diseases without the Celestial principle of Life.

4.

This work is wonderful; This Birth is of heavenly Origin, although corporeal.

5.

The Child of the Sun contains the powers of Heaven and Earth, because Heaven and Earth are employed in its production.

6.

The sweet Centre of Life, sweet like honey, is hidden in the Centre of the subject.

7.

The sweet sulphureous Ω of Nature is the Centre of Life.

8.

The Child of the Sun nourishes itself magnetically from the heavenly principle of Life and is increased thereby in power and Virtue.

9.

Whosoever comprehends perfectly the Birth of the Solar Child, he may become a happy man; and if he can Kill, resuscitate and conduct to heaven he will obtain every Blessing this Life can give.

10.

The soul or Ω of the Killed, resuscitated and glorified Child of the Sun, is the highest Medicine.

11.

The Solar Child once born must be fed and nourished, until he puts on HIS PURPLE ROBES and A CROWN OF \odot ON HIS HEAD.

12.

Whosoever knows, why Jesus the Saviour of the world was born of THE VIRGIN Mary IN A STABLE, knows a great mystery, and may also comprehend THE MYSTERY OF THE SOLAR CHILD, which possesses the powers of Heaven and ∇ .

13.

There was a Man who conducted the King of Salts into the Bath so often, until he became quite clean, then he inclosed him Naked in a transparent Apartment, locked the Door, and heated the apartment gently, until the King begun to sweat, and at last was totally dissolved and became a Saline ∇ and died¹.

¹A note in the margin, viz. (process \odot) - Dubuis: pass through niter.

14.

This ▽ by continuing a gentle Heat passed through Various Colours, until after a long time it became a fixt ♀, WHITE and RED.

15.

The pure inward Centre contains the greatest mystery; In the Centre of the Earth is enclosed the Treasure of this Life.

16.

The pure Centre is a Looking Glass of the Omnipotence of God, therefore a true Philosopher does not rest before he has discovered the Centre of all things.

17.

All those that make profession of Medicine and Chymistry ought to study THE CENTRE OF NATURE and the operations of Nature, how the Superius operates in the Inferius, and they would attain the Foundation of the genuine art of healing.

18.

Whosoever knows to open that powerful and virtuous Centre WITH THE RIGHT KEY, will find the sweet Kernel and Treasure of Life.

19.

In order to obtain the purest Centre, it is necessary to be provided WITH THE RIGHT KEY.

Ars aurum conficiendi.
Art to fabricate Sol.

20.

It is a very easy Thing for a true Philosopher to produce ☉, because he knows the Sperm, beginning and generation of ☉ .

21.

☉ and its Sperm are Children of the Sun, and contain Solar powers.

22.

Gold is called SOL and is of Solar origin, and must be exalted and brought to perfection by a Solar power.

23.

A true Philosopher knows the Mother of ☉, its Sperm and generation, and therefore is able, by a genuine imitation of nature, to produce ☉ in quantity.

24.

When the Sun is exalted in her own house (☉ in ♌) and when the weather is Serene and beautiful, the Sun sinks and influences her powers and Virtue into a pure Matrix, then fine ☉ is generated.

25.

If you sow the Sperm of Sun and Moon into a pure ♁ or matrix, ☾ and ☉ is generated therein.

26.

In order to generate ☉, a pure matrix and a pure Sperm or Solar ♁ are required, and a sufficient Digestion, Maturation and Fixation.

27.

The ♁ of Sol and Luna is called SILVER and GOLD, because, in a proper subject, that ♁ becomes Silver and Gold.

28.

The Sun generates, by his Influence, Gold and its Sperm.

29.

The Sulphureous fiery ♁ of the Stars is the remote Spiritual Sperm of Metals.

30.

All metals proceed from one Root, for that reason all planetary colours appear in the glass.

31.

Nature has ordained Salt to be a Sperm of metals, for that reason the Salt of Nature is called mineral and metallic, because it contains metallic nature in potentia.

32.

☉ is the Corporified ☽ of the Stars, and therein is the Nature of Metals.

33.

☉ is the Body of the Stars, whose central ♀ or ♂ is called SOL.

34.

The purified metallic Salt can be maturated into Gold.

35.

After the metallic Salt has been dissolved into a Juice, it becomes by a proper digestion and Decoction finally a Metal.

36.

If you understand how to boil softly and mature the pure juice of the Earth, you will obtain that which it would have become in the Veins of the Earth, i.e. ☉ or ☽, but the Philosopher carries his natural process beyond that of Nature.

37.

Whenever Nature desires to generate ☽ or ☉, she makes use of the purest substance of Nature.

38.

The Liquor ☉ AND SILICUS causes a visible increase to metals, wherefrom you may conclude safely that the Metals have their origin FROM ☉ and THE PEBBLE OR FLINT².

²Marginal note: See Glauber and Tugil on Liq. SILICUS.)

39.

In our MINERAL SALT is metallic nature, therefore it can be maturated into ☉.

40.

The artist makes use of such a matter, which contains in itself a generating and multiplying power; which power common ☉ has not.

41.

Art cannot create ☉, it can only promote the unripe to Maturation.

42.

The Metallic Salt of Nature is unripe ☉, because it contains the ♃ of ☉.

43.

Alchemists seek for ☉, and they find ♁ only, because they loose the ♃, which must tinge the body of ☉³.

44.

The ♃ of ☉ is all Tincture.

Ora et Labora!

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³Note: according to Basilius, ☉ is the true mineral Salt, nevertheless in ☉ is ☉ and its ♃, as the hieroglyphic Character (of ☉) very curiously indicates. S.B.

In 1995, the author of the present work wrote: "My name is Jean Dubuis. I am, this present day that I write, aged 76 years old, and I have a practice of esotericism of more than half a century. My esoteric researches started when I was twelve, after a tremendous inner experience; the invisible world had become for me as true as the world of matter where we live. From that time on, I never ceased trying to understand the nature of this experience, to find means to renew it if possible.

"This experience had shown me that there was another truth than the one of our visible world. I wished to be able to understand the nature and workings of this ordinarily invisible Universe. My researches started with books, where I didn't find much, so my early progress was rather slow. Much later, I found the only book that really helped me, the Sepher Yetzirah. After the ill success of books, I became a member of groups of Rosicrucian or Martinist spirit. I did not find really useful elements there. Their habit of illegitimate secrecy led me far from these groups.

"It is, in fact, a persevering personal effort that lead me to renew my experience, and that resulted in my few contacts with the Eternity. From there on, I wrote three courses, one on Alchemy, one on Qabala, and one called The Fundamentals of Esoteric Knowledge."

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