

Der  
Compaß der Weisen,

von

einen Mitverwandten  
der innern Verfassung

der ächten und rechten  
Freymaurerey  
beschrieben;

herausgegeben,

mit Anmerkungen,

einer Zueignungsschrift und Vorrede,  
in welcher

die Geschichte dieses erlauchten Ordens, vom  
Ursprung seiner Stiftung an deutlich und treulich  
vorgezogen, und die Irrthümer einiger ausgearteter  
französischer Freymaurer-Logen entdeckt  
werden,

von

Ketmia Vere. x

Kal to Qar in ra overla Qaba, 1791  
anoria sind de karikaBer. 10. 1. 5.

Und das Licht scheint in der Finsterniß, und die  
Finsterniß hat es nicht begriffen. Joh. 1. 5.

---

Mit Kupfern.

---

Berlin und Leipzig,

bey Christian Ulrich Kugmacher. 1779.

alias lawyer JÄGER  
of Regensburg

*This work is dedicated to the memory  
of its translator,  
Ms. Léone Muller,  
who, though famous as a translator  
of rare and precious texts, gave  
it freely for the use of  
the Rosicrucian Order.  
She did not live  
to see it published.*

# Alchemical Symbols

used in

## Compass of the Wise

### Signs of Metals & Planets

- ☉ gold; Sun
- ☾ silver; Moon
- ☿ quicksilver; Mercury
- ♀ copper; Venus
- ♂ iron; Mars
- ♄ lead; Saturn

### Signs of Minerals

- ⊙ alum
- ⊖ salt
- ⊕ saltpeter
- ⊕ vitriol
- ⊕ verdigris
- ♁ antimony
- ♁ sulfur
- \* sal ammoniac
- ☿ cinnabar

### Signs of Elements

- △ fire
- △ air
- ▽ water
- ▽ earth

### Miscellaneous Signs

- ♁ tartar
- ♁ spirit
- ♁ wine spirits
- ♁ sublimate
- ♁ distilled vinegar
- ♁ oil
- ♁ tincture
- ♁ hour

***Compass of the Wise***

Translation from the German by Léone Muller

SUPREME GRAND LODGE OF AMORC, INC.  
Printing and Publishing Department  
San Jose, California

First Edition, 1990

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Library of Congress Catalog Card No.: 90-070046

ISBN #: 0-912057-57-2

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Filename: Compasscopy

**Compass of the Wise**

Described by

A Member

Of the Inner Constitution

Of the Genuine and True

**F R E E M A S O N R Y**

Published

With Annotations,

A Dedication and Introduction

in which

the history of this illustrious Order, from the

beginning of its establishment, is clearly

reported, and the errors of some degenerated

French Freemasonic Lodges are exposed

by

KETMIA VERE.

Berlin and Leipzig

By Christian Ulrich Ringmacher. 1779.

And the light shineth in the darkness; and the

darkness comprehended it not. --John I:5

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### COMPASS OF THE WISE

To all the Master-Wise at present staying in our dear fatherland, the German nation, to the Sons of Wisdom and true members of the most praiseworthy age-old Order of the authentic and tested Gold- and Rosicrucians, this work is dedicated, most precious because of its thoroughness, clarity, and explicitness, in token of his lifelong most indebted gratefulness, also fraternal faithfulness, love, and activity, as a true Frater Roseae et Aureae Crucis.

The Publisher.

Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables. --Mark 4:11

Right Reverend Supreme Superiors!  
Reverend Most Wise Principals!  
Worthy Dearest Brothers!

When I consider the unfathomable divine guidance by which Providence has led me throughout my life, and reflect on the benefits with which It has deemed to overwhelm me, the impulses of love, ardor, purest devotion, and deepest gratitude stir within my heart for the almighty Architect of the world. Although I have not seldom been purified in my wandering by hard tests of the cross and have not always walked on roses, I nevertheless recognize in them the wonderful ways of eternal Wisdom which in Its sacred management saw fit to strew both streets to the temple of the heavenly and the natural wisdom with sharp thorns. The result has justified to my greatest happiness the intentions of the self-sufficient Wisdom. On this sure Path, so proper to our sacred Fraternity, It has opened to me the entrance to that school which has been founded by the highest Wisdom and will last to the end of time, propagated by incomparable caution and irreproachable honesty.

Most praiseworthy Fathers! Through God, His fatherly kindness, favorable inclination, and through a good friend, I have had the good fortune to be admitted into the glorious palace of beautiful Nature in a very unexpected way, without any merit of mine. They have shown me the way to acquire wisdom, the art, and virtue, how to please God, and how to serve our suffering fellowmen by good deeds. What in the world could compare with these wonderful pursuits? What glistening sheen of perishable worldly trifles, what splendid nothings of often very unfairly conferred dignities can ever appear as beautiful and venerable as just this wisdom, the possession of which far excels that of all things in the world, which makes us friends of God and bestows on us purity of the soul, long life, and such temporal goods as have neither been extorted by injustice and fraud nor by profiteering and oppression of our fellowmen, but have flown solely out of the inexhaustible source of divine blessing?



How great must therefore be the duties of a true disciple of Wisdom! Obedience, loyalty, secrecy, gratefulness toward the Most-High and His adorable predestination, fear of God, and love of one's fellowman must accompany him in all his actions, making his light and the praise of the Creator visible and bright-shining. In addition to the aforesaid virtues which the Brother must display, there is also that unfailing remedy against the harmful suggestions of the chief enemy of Wisdom and the soul, by which I mean praiseworthy activities.

To carry out my duty also in this regard and upon the express order from high Superiors, I have dealt with the beautiful, thorough and clear, hitherto secret writings of one of our worthy dear Brethren who, although he has at present incurred a certain punishment constitutional in our Order by his undutiful conduct, has nevertheless so clearly discovered the great secret of the Philosophers' Stone, according to the most ancient, best, and surest way of the Patriarchs, Egyptians, and the other ancient Oriental and southern countries, that nothing like it has ever been seen. I have put his writings in order from a rather faulty copy and provided them with notes and a preface in which I have completely truthfully presented the history of our great Order.

Should I have the good fortune of receiving the approval of my Supreme and High Superiors, also that of my worthy Brethren, for his work which I undertook for the honor of God and the edification of our sacred fraternity, I would hope, because of the excellence of the work, that it would have a far-reaching usefulness and serve to convince today's natural scientists that their chemistry, built on the shallow foundation of their mechanical philosophy, cannot possibly be true. By reading it, the detestable sophists would lose all hope of breaking through the doors of the palace of beautiful Nature with their mighty assaults and so reverse the once-and-for-all firmly established laws of motion. Simultaneously, some investigators, eager for knowledge of natural secrets, would learn what to expect from that rabble and thereby be saved from complete ruin.

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Finally, my self-esteem makes me believe that at least a few of our heretofore enemies of Wisdom might obtain a better and more well-based idea of our purest and sacred intentions through the preface, and after this recognition be forced, like Balaam in regard Israel, bless instead of curse us as the friends of God. For it is today necessary more than ever that the public be clearly convinced both of the real existence and of the long duration of our sacred fraternity, and no less of the integrity of our pure intentions, and that many degenerated and misled Lodges be informed of the true goals of the real and genuine Freemasonry and be inspired to seek the true Light and the Lost Word in the sacred temple of Wisdom.

Behold, therefore, Most Reverend Supreme Superiors, Reverend Most Wise Superiors, Worthy dearest Brethren, with kind eyes the first fruits of my purest offering of thanks. Continue to hold your father hands full of blessings over me and vouchsafe me your protection. Instruct me still further out of the supply of superabundant wisdom with which God's generosity has anointed you as true priests of Nature. Correct the mistakes that have crept into my work, so that God and His Wisdom be with us, unto Whose mighty protection I commend you, Most Reverend Fathers, Worthy dearest Brethren, most devotedly, in pure faith of God and love of our fellowmen, as a true Frater Roseae et Aureae Crucis.

From my residence, on the 10th of the 1st month of 1778.

Ketmia Vere.



## PREFACE

Some time ago, when I was in the company of very fine, honorable, and learned gentlemen in a coffeehouse of this place, I met there a man who argued heatedly about the advantages of French Freemasonry, of which he was a member. He spoke of nothing but profane individuals, moles, blind ones, etc., which are the customary terms used by these erring Brethren to compare others with themselves and to try to humiliate them. In so doing, he often made use of the words Maitre Ecossois, and the like. I listened patiently for a long time but finally had enough of his boasting, so unbecoming to true Brethren. I made a sign by which he could understand that I myself was a Master of the Great Light and Lost Word, yes, a more advanced Scottish Master than himself. And lo! All of a sudden there was a great silence. He then approached me, asked me to come to his Lodge, and uttered no further word. I replied with due courtesy that I was obliged to him for his invitation but that I had not attended any of their assemblies for several years. For although I had been an assiduous Freemason after my admission, including that into French Lodges, I had nevertheless changed my mind after realizing what little benefit could be derived from their activities, irrespective of which I always have the greatest esteem for the first three or English degrees. Also, I told him, it was well known to me that one could not say with a clear conscience that all systems agree in regard to the main points of ethics, friendship, charity, and honesty; but neither could one say that in their Lodges they carried on with such licentiousness as their enemies accused them of. One would rather have to admit that in them nothing was done against religion, the State, or morality, especially in those organized according to the English model; one also could say that occasionally interesting and instructive teachings came out of them, yes, that even on St. John the Baptist's day considerable alms were distributed among the poor of all three religions in London, Amsterdam, Hamburg, and other Hanseatic towns. But as, notwithstanding, the nonimportant, or at least the indifferent,

mostly prevailed, yes, as even some, especially French Lodges, were transformed into mere bacchanalia,<sup>1</sup> I abstained completely from them. Nor will I speak of the many grotesque and ridiculous things done with the so-called Maitre terrible and the like, which did not agree with the required seriousness and had without doubt been introduced by some frivolous young Petits-Maitres and may presumably have been the reason for the letter of that Swiss<sup>2</sup> to M. de Quinsonat, President of the Parliament of Grenoble, in which he wrote among other things: ". . . that it was incomprehensible to him how reasonable people could subject themselves to such unreasonable customs. That he was greatly ashamed of his inquisitiveness, although he had written a few works whose favorable reception by the world could have made him proud. That he was nevertheless out of all danger, as in order to practice humility he had only to say to himself: I am a Freemason. That this thought was enough to diminish the good opinion he might have of his intelligence."

However, as any rationally thinking man has the duty, like Cato, the former Roman Censor, to justify his pastimes before the eyes of the clever world just as he would his serious actions, and as it is moreover ridiculous to engage in earnest in the learning of insignificant things, in view of the great brevity of this life,<sup>3</sup> I believed that I could relax much more usefully from my work in the company of such dear, learned, and reasonable gentlemen as those present.

To this I would add, I continued, that although all Freemasons still have their symbols and hieroglyphs, most of them no longer understand the least bit of their true meaning, and that there could be nothing more distressing than that. Even if some of them wish to excuse this fact by saying<sup>4</sup> "that instead of the right meaning, they nevertheless have another, connected with their pictures, which, although it is not the true one, nonetheless serves them insofar as they do not become so ridiculous as the above-quoted Swiss asserted,"

<sup>1</sup> Der neue Goldmacher, oder das wahre Geheimnis der Freimaurerei (Berlin: 1770, 8vo.), p. 99.

<sup>2</sup> Ibid., p. 100 ff.

<sup>3</sup> Ridiculum est, supervacania discere, in tanta temporis egestate. --Seneca.

<sup>4</sup> Among others, a certain Herr von Rance in Der neue Goldmacher, p. 137.

this excuse is inadequate. A wrong concept is always a deception of the intelligence, and to defend it stubbornly is an error combined with stupidity and malice, which is not to be permitted. I myself have been in love with these things for many years, but I could make neither head nor tail of them, just like others, until I understood them correctly in a different and special way through a special dispensation of divine Providence.

Indeed, I became acquainted with the genuine and right Freemasons. Although their number is rather small in comparison with the many others, because they are very cautious in the acceptance of their members, "as few persons are found NB.\* who are worthy of it. Just this must motivate them continually to praise the Supreme, Who has elected them among so many others to be instruments of His generous kindness toward men."5

Here you have, gentlemen, a brief but substantial description. It is totally according to truth, because the sacred Fraternity of which we are here speaking is most excellent in its foundation, since it has the wisest men--yes, even kings--to thank for its origin and progress. It is venerable because of its hoary age; glorious, because of the faithfulness with which it has endured in constant purity up to our times; sacred, because of its zeal in the promotion of divine honor; pure in its ethics; unsullied in its principles and edifying in its conduct of life. It is famous in its intention to acquire wisdom, art, and virtue, and to please God and serve our fellowmen. It is no less wise and ingenious in its organization; exact in the fulfillment of its duties; right in the execution of its statutes; severe in the punishment of its trespassers; kind in pardoning those who recognize their mistakes. It is devout and witty in its assemblies; serious, modest, and regular in its exercises; instructive in its dissertations; sober and moderate in its entertainments; industrious in its works destined for the benefit of the whole of mankind. Its assemblies are devout, for they are opened with the praise of God and closed with it. They are indeed the instruments of the generous goodness of God toward men; for their usefulness extends to all members of the State.

\*NB. = nota bene, Latin for "note well."

5 Der neue Goldmacher, p. 101.

Through their purified principles the farmer becomes more clever and hardworking; the citizen becomes more calm and content; the soldier more brave; the judge and civil servant more just and unselfish; the courtier a Rivera and less devoted to trifles; the lawyer loses through them his quarrelsomeness and love for hairsplitting; the physician learns to take sure steps toward curing his patients with unfailing good result; and finally, the philosopher can get from it the exorcisms with which he can drive out the motley little ghosts of the atoms and introduce all good, pure, and highly effective spirits into natural science and philosophy.

I remember having heard, already many years ago, a simile from a good friend which is incomparable. He said in fact that society looked to him like an earthly paradise before which God had put a cherub with a fiery sword. It was to keep those bold ones out who, infected with all seven deadly sins, dared to approach the Tree of Life planted there.

Finally, in regard to the erudition which this illustrious Order displays, it is not subject to the least doubt, just as there is not the least doubt about all its other advantages. You may reflect yourselves on what so many wise men, who study day and night and openheartedly communicate to each other their thoughts and experiences, may achieve in the course of several millennia, both in the speculative and the practical sciences, and that they must surpass all learned societies that ever were, still are, and will be in the future. Therefore, the eulogy given it by an unknown new author is in no way too extensive or exaggerated. "Of you," he writes, "O you truly happy ones, who have been able to connect the upper waters with the lower; of you who have acquired the skill to wash the Earth with Fire, and to burn it with Water, then to sublimate it; of you I say, all darkness will flee and all kinds of honors and good fortune will accompany you on earth. You have seen the nonwetting upper waters; you have touched the Light with your hands; you have shown that you have knowledge to compress the Air; you have learnt to perfection how to nourish the Earth and to exalt it in Mercury, Salt, and Sulfur. You have recognized the center and know how to extract from it the rays of

light, and to dispel the darkness by this light and see new daylight. To you Mercury was born, and the Moon is in your hands; it has been born a second time and elevated into a worthier state. You have admired the Sun in its redness and the Moon in its white gleam, and you have contemplated all the stars in heaven in the darkness of the night. What more shall I say? You have produced a Chaos and given it a form which you have extracted from itself. Consequently, the prima materia has been in your possession, which you only provided with a much nobler form than the previous one, and you transmuted it into an altogether more perfect form."<sup>6</sup>

Your respected Society could have shared in all these blessings if it had continued in its first faithfulness and purity; for it cannot be denied that formerly and at the beginning all members were philosophers. "But things have since greatly changed. The Master-Wise were greatly grieved to notice that in increasing the number of their members, they did not also enlarge the number of the Wise, and they therefore sought to confine themselves to narrow bounds. The Freemasons were left their secret signs and customs, but gradually they were not given the key to them, and soon the whole society no longer knew the meaning of their customs. In the meantime, they have retained them, and experience shows how wisely those Fathers acted by withdrawing the secret from them."<sup>7</sup> You see, Most Venerable Brother, what they have lost! And because they never thought of returning and have to the present not thrown themselves into the fatherly arms of kind Superiors, except one single Lodge which quietly enjoys the fruits of its probity, they must still grope in the dark, and it is doubtful that they will ever again behold the Light or find the Lost Word.

<sup>6</sup> Das aus der Finsterniss von sich selbst hervorbrechende Licht (Langensalza: 1772, 8vo.), Song I., ch. 3, p. 76 ff.

<sup>7</sup> Der neue Goldmacher, p. 99 ff.



During my speech, all persons present had listened silently and with great attention. At last they showed their approval by asking me to give them an account of the origin, progress, and present condition of the Order. As I already knew so much about it, they did not doubt that I would be able to satisfy them completely. Yes, they even surmised that I myself was a member of it. I did not consider it expedient or necessary to reply to this last conjecture but acted as if I had not heard it. After that, when the company had sat down--including the Brother Freemason, although with a rather sour face--I began as follows:

That Adam, the father of all of us, received the highest wisdom the knowledge of God, Nature, and all created things directly from his Creator, no person believing in God and His holy Word is likely to doubt, but will accept as an infallible testimony of it that Adam, owing to his full knowledge of all Nature and all substances, could give every creature its name in such a way that it comprised its outer and inner qualities most perfectly. Although this knowledge was greatly diminished after the lamentable Fall, God nevertheless used the service of the holy angels to refresh it in him, so that it should not be totally extinguished. They were his guardians, as a certain famous author calls them.<sup>8</sup> It is no less credible that this Patriarch transmitted to his children the highest knowledge lost in large measure through the Fall and learnt again through the pure spirits. The columns of Seth are known, on which he is said to have recorded the knowledge learnt from his father. The historian Josephus<sup>9</sup> says that he saw one of them. This is not so incredible as some historians believe, who assert that the art of writing had not yet been invented at that time. This is evidently wrong, as many learned men have proved that the said art and its invention are to be ascribed to Adam himself.<sup>10</sup>

<sup>8</sup> Philalethes, Alterthum der Magie, p. 40.

<sup>9</sup> Josephus, Antiquitates Judaicae, Lib. I.

<sup>10</sup> J.F. Reimann, Histor. literar. ante diluv., Sect. I, no. 35, p. 29; and Sect. III, p. 221.

Enoch, who had also been heir to the patriarchal learning, was called Adris by the Arabs, that is, teacher of secret knowledge, and he is generally taken to be the first Hermes, whose name has the same meaning in Greek. I pass by the others, just to speak briefly about Noah. In his chest he preserved all the knowledge left after the Flood and likely to come down to us; from whence it flowed on to his sons, grandsons and other descendants, and through them and their children to all peoples of the whole earth.<sup>11</sup>

Noah's homeland was Armenia, where the line of his grandson Arphaxad settled. Because that family did not take part in the foolish construction of the tower of Babel, it kept to the purity of the religion, ethics, and knowledge learned from its father and ancestor, while in contrast, even at that time, various sophistries already began to infiltrate into the house and school of Ham. About the middle of the year of the world 1700--consequently not very long after the Flood--many members of that lineage left under the leadership of Mizraim, grandson of Noah, and settled in a nearby part of Egypt which could not be damaged by the frequent water which at that time had flooded the said land. Their leader is called Menes by the profane secular scribes, and he is precisely the man whom in later times superstition counted among the gods under the name of Osiris, because he himself and all his subjects were honest people, living according to the law of Nature. I do not deny, though, that with them various false doctrines may have smoldered under the ash, but they could not break out on account of the strict supervision of the government, and only really spread in much later times. For at the time Moses lived in Egypt, one could see that the sophists and unbelievers completely predominated at the court of the king, as is still the case today. Menes chose as his spouse his own sister, which was not illicit in those patriarchal times. In the Phoenician language, the language of the Hamites, she was called Isha, that is, the Wife, because she was the consort of the king. Out of this the Egyptians later coined the

<sup>11</sup> Thomas Burnet, Archaeologiae philosophicae, Lib. I, ch.

<sup>2</sup>: Omnis rerum scientia a diluvio superstes, et quae ad nos pervenire potuit, latuit olim in unius Noachi pectore, unde ad filios, nepotes posterosque & cum eorum sobole in universum orbem manavit.

word Isis and incorporated this woman, in addition to younger Egyptians, into the number of the gods. She had very great intelligence and wit and was also a lover of the sciences, especially chemistry, medicine, natural science, and natural and spiritual magic. As just at that time the famous Thoth was in the service of the king as his first counselor, she used the opportunity to have him instruct her in the above-mentioned sciences in which she succeeded so well through the teaching of this learned man and her own hard work that she has ever since been considered a very great sage by all peoples--but a witch and sorceress by the vulgar mob. Her epitaph, a memorial of great reliability, mentions this Hermetic instruction as something that is to her credit. It reads as follows:

"I am the Queen of the whole land, instructed by Hermes."<sup>12</sup>

The above-mentioned Thoth was called Taavt by the Phoenicians and Hermes by the Greeks. In the series of famous men of this name he is the second. He was the most learned man of his time and the author of the famous Emerald Tablet, which is considered a kind of Chymical Bible among the Hermetic Philosophers. For aside from the fact that it was written in Phoenician<sup>13</sup>--which had almost fallen into oblivion at the time of the third Hermes and had been transformed into quite a different dialect, namely the Egyptian--it serves as a main reason for the likelihood that it cannot be accredited to the younger Hermes. Our elder Thoth was held in great esteem by King Menes. He was entrusted by him with the most important affairs, and after the King's death, he even became his successor in the kingdom under the name of Athotes or Thoth the First. He was, as said, a superior man and quite exceptionally experienced in the above sciences, so that he is also shouted down as a magician and sorcerer by the profane, although he was a pious, honest man who lived by the laws of Nature. Some authors therefore rightly assert that after the Flood he was one of the first who revealed to men (mainly, by all appearances, the Egyptians) the knowledge of God and the secret of Nature.<sup>14</sup>

<sup>12</sup> This has been left by Herodotus, who is a classical author in Egyptian matters. See Athanasius Kircher, Obeliscus Pamphilius, Lib. II, ch. I, p. 96.

<sup>13</sup> W. Chr. Kriegsmann and Gerard Dorne's commentary in Tabula Smaragdina, ch. II, in Jean Jacques Manget's Biblioteca chemica curiosa, Vol. I, p. 380.

<sup>14</sup> Jacques Nuysement, Tractat von dem wahren geheimen Salz der Philosophen, which is the tenth book of Eines wahren Adepti besondere Geheimnisse von der Alchymie (Dresden: 1757, 8vo.), s. XVII, p. 261.

It is here we have to look for the right time and origin of the esteem in which the said people held those sciences and the unbelievable height to which it rose in them. Yet it is also at this point in history that we find the reason why the Masters of Wisdom of this nation established their secret societies which later served as the pattern after which other peoples organized theirs and which, by the Grace of God, still continue today among the Christians as the true Freemasons.

Some, yes most, scholars consider our Hermes the inventor of the hieroglyphic letters, by which he concealed the principles of the secret sciences from the eyes of the profane. To know these principles was not useful to them, instead rather harmful, and they were only allowed to be known by the Sons of Wisdom, as is customary in the illustrious fraternity of which I am speaking. Those public monuments, which comprised such wonderful things, caused the intelligent Greeks to go to the wise Masters in Egypt, to be admitted there into the secret societies and instructed in their school of philosophical wisdom. The learned Jesuit Athanasius Kircher has greatly endeavored to prove this is his Oedipus Aegyptiacus, which has been published in Rome in four parts, in folio size, and deserves to be read.

Abraham the Jew, born in Chaldaea, belongs here too. His piety and intimate dealings with God were beyond all doubt, according to the testimony of the Holy Scripture; and his wisdom and great knowledge of the secret natural science are testified to by very famous secular writers, such as Eupolemus, Artabanus, Flavius Josephus, and Philo Judeus. He increased his knowledge during his travels in Egypt, and in return showed them things they had not known before, so that he could turn into a very useful teacher for the Phoenicians.<sup>15</sup> If the book Yetzirah were really by him, he would have to be considered a strong Cabalist, because this book shows the greatness of its author. The Aesch-Mezaraph and all others borrowed their alphabets from the Notarikon and the Gematria from it.

<sup>15</sup> Eusebius, Praeparatio evangelica, Lib. 9, ch. 17, ex Eupolemus.

At the time of this Patriarch there lived Zoroaster, a man for whom I have an exceptionally high esteem. Those who believe that he lived at the time of Darius Histaspis are greatly mistaken in my opinion. For as most scholars take him to be the founder of the family of the Magis, but those began to flourish there at least 1000 years before the government of this king, anyone can see that this calculation cannot be right. Franz Patrizius<sup>16</sup> quotes an old oracle which reads as follows:

"I do not see him because a cloud is enveloping him, a dark cloud is surrounding him. Therefore none of the mortals can have seen the great ruler, except a Chaldaean sprung from a higher tribe, to whom the course of the stars was known."

Our author believes that one can unhesitatingly understand Abraham, who spoke with God and simultaneously was a great astrologer and magus. And as Zoroaster's pure principles, concealed in the Sadder and his other writings among the bad addenda which the later infected magi and Neoplatonists appended to them, agree so precisely with those of the patriarchal of the oldest Chaldaeans, it is not unbelievable that he received them from the mouth of Abraham and transmitted them to the first magi. This is even admitted by the Gebers, and his philosophy has even been admired as the purest among that of all pagans, and considered as nothing but piety and divine service supported by wisdom.<sup>17</sup> Likewise, the illustrious fraternity takes it to be the religion of Abraham and the Patriarchs and the highest degree of natural-philosophical wisdom. It had also been retained for many years by the magi themselves, those enemies of every kind of idolatry and idols, even if they engaged in a certain

<sup>16</sup> Panaug., Lib. de universal. Philosoph. (Edit. Venet., in folio), Lib. X, p. 22.

<sup>17</sup> Plato in Marsilio Ficino's work (Edit. Basil., in folio), Lib. VII, p. 854.

eneration of the two great heavenly lights, the sun and the moon. However, I suppose that in this there was more of a philosophical truth than a punishable religious practice, for (if one would like to explain the matter theologically) they considered them at most only prototypes and containers under which God lay hidden, but in no way as something divine.<sup>18</sup> All these principles must have remained very deeply rooted in them long after they had united with the Egyptian Brothers and had accepted various errors into their religion. For Ostanés, who accompanied the younger Xerxes in his campaign in Greece, advised this king to destroy all the temples of the idols of the said conquered people, which is a known fact. And the example of the three Magi, who also were members of the sacred fraternity of Magi and the first confessors of Christianity,<sup>19</sup> confirms it.

Therefore, one does very great violence to honest Zoroaster if, even when admitting his ethics as good and reasonable in most parts, he is accused of catering to the voluptuousness of the oriental peoples and of permitting incest without distinction and polygamy in general.<sup>20</sup> However, that could not be held too much against a man who knew no other than the natural law. Abbot Bazin,<sup>21</sup> although he was not a great Church Father in matters concerning the honor of God, is far fairer when he writes: "Zoroaster purified the cult of the Sun and taught them to adore but one God only, the creator of Sun and Moon."

Of course it is quite possible that when Zoroaster came to Persia, the populace, which is quite easily smitten by external appearances, went too far in its devotion to created things and was therefore punished by him--while the wise among the people will hardly have thought so. Remember what I said above about the philosophical significance of this matter.

<sup>18</sup> C.A. Precht, Religions-Geschichte (Regensburg: 1773, 8vo.), Pt. I, ch. V, s. 46, p. 308.

<sup>19</sup> Philalethes, Alterthum der Magie, p. 19.

<sup>20</sup> Precht, op. cit., p. 334.

<sup>21</sup> Bazin, Philosophie de l'Histoire, ch. XI, p. 60 ff:  
Zerdust rectifia le culte du Soleil, et leur apprit à n'adorer qu'un seul Dieu auteur du Soleil et de la lune.

The fraternity lasted among the Magi as long as they themselves lasted. However, whether it continued under the Gebers, I do not know. I suppose that it still exists among today's Persians, and I believe they got it from the Arabs. At least I have been told that even in our time assemblies of the Superior Brethren are held in Persia.

I now come to Isaac and the blessing he gave to his son Jacob. It is in Genesis 27:28 and reads as follows: "God give thee of the dew of heaven, and the fatness of the earth." This glorious blessing has abundantly flown down from the said patriarchal Brother to the entire dearest fraternity, which also knows how to use it very well for the honor of God and the benefit of our fellowmen. Just as that which the blessed Jacob gave to his son Isaac in the following words found in Genesis 49:11: "He will wash his garments in wine, and his clothes in the blood of grapes." The individual who has been taught in the School of the Wise what the wine is in which the clothes, namely the substance of the blessed Stone, are washed and who knows the blood of the grapes from which the royal coat gets its color, will understand that this was a particularly wonderful blessing, which also lies on the fraternity so often praised by me, just like the preceding one.

Now I finally come to the Patriarch Joseph, a son of Jacob. He was a very noble magus of the highest degree of the Superior Brethren. For aside from the fact that he was a good interpreter of dreams, which art without doubt belongs to magic,<sup>22</sup> he also had a cup of which it is said in Genesis 44:5 that he used it to prophesy. We read with surprise what pitiable twaddle is put forth by some scholars about this kind of prophesying, enough to make us feel sick about it. If these people knew the power of the Philosophers' Stone and how the metals are magically constellated by it, they would not behave so stupidly. But it is a good thing that the Sons of Wisdom know about it.

22 Philalethes, Alterthum der Magie, p. 51 ff.

Moses, a commander-in-chief of the Israeli people, was such a great man that it would be unfair not to deal with him in greater detail. A learned French author portrays his greatness in a brief statement that is completely in accord with truth. His beautiful words are: "The life of this great man is a fabric of amazing events. From the moment of his birth to the last hour of his life, yes, from all his actions, one can rightly conclude that he knew the sciences and the arts to as high a degree of perfection as Solomon. This is not surprising, as he had been instructed by the Egyptian priests in the loftiest parts of learning."<sup>23</sup> He was born in Egypt and drawn by Thermutis out of the Nile, into which his mother had thrown him to save him from the wrath of the king.<sup>24</sup> Thermutis was a daughter of King Canchres,<sup>25</sup> whom some take to be Busiris, of whose cruelty so much is reported in history, or in the view of others, of the king whom Manetho calls Ramses Miamun.<sup>26</sup> She sheltered him and,<sup>27</sup> after he had grown up to a certain age, he was educated at the palace in all the sciences of the Egyptians.<sup>28</sup> Petavius puts the time of his

<sup>23</sup> Pierre Bourdelot, Histoire de la Musique, Lib. I, ch. V, p. 60 ff.: La vie de ce grand personnage est un tissu d'évènements merveilleux, depuis sa naissance jusqu'à sa mort; et l'on peut juger encore par toutes les actions de sa vie, qu'il possédoit les sciences et arts, aussi parfaitement que Salomon: ce qui n'est pas surprenant, puisqu'il fut instruit par les pretres et par les Philosophes d'Egypte dans les plus haute sciences.

<sup>24</sup> Josephus, Antiquitates Iudaicae, Lib. II, ch. 5.

<sup>25</sup> Chemnitius, Chronol., Lib. II, ch. 1, p. 35.

<sup>26</sup> Dionysus Petavius, Rationarium Temporum, Pt. I, Lib. I, ch. III, p. 12; Pt. III, p. 7.

<sup>27</sup> Exodus II.

<sup>28</sup> Aetor VII, 22. Also see Philo Judaeus, De vita Mosis, Lib. I; Edward Stillingfleet, Origines sacrae, S. 1 & 2, ch. 2, s. 6.; John Marsham, Canon chronol. ad haec tempora, p. 242.



birth in the year 3143 of the Julian Period<sup>29</sup> or in the year 2413 after the creation of the world. If this is true, he cannot possibly have lived under Cenechres, who supposedly was Achencheres II, but only in the year 3616 of this period, that is, in the year of the world 2876, as Ramses Miamun--whom some consider the father of Thermutis--lived about the year 3635, that is, the year 2905 after the creation of our earth. Consequently, Petavius would be mistaken by about 460 years. However, we will not decide on this but be satisfied to show here that Usserius [Archbishop James Ussher]<sup>30</sup>--who has until now been considered the man who has most exactly measured the chronology of the Holy Scripture--names Ramses Miamun, and most others follow suit.

As our Moses lived in Egypt, it seems that the first assemblies of Brethren had been organized there and were known by the names of the initiations. For although the Patriarchs and Masters of Wisdom had kept together from the beginning of the world and had separated from the great profane mass, it is nevertheless likely that only during the lifetime of this commander-in-chief of the Israelis was the disciplinary law of silence, established in Egypt and the desert of Arabia, produced. Then, during and after the Babylonian captivity, the alliance was consolidated in Syria; and at the time of Solomon and the younger Hermes,<sup>31</sup> the order of the classes and their divisions was established.

But just as this highly important matter in time spread over the whole globe and increased, it did not improve, but worsened, owing to the arrogance of many mean persons. Therefore the whole fraternity was reformed by seven Master-Wise in the 4th, 5th, and 6th centuries and was finally given the present constitution. But so that the Superiors could better hide their intentions and man's thirst for knowledge be better satisfied, they established the three lowest classes of the

<sup>29</sup> The Julian Period begins with the year 4713 B.C. --Editor's note

<sup>30</sup> His incomparable work has been published under the following title: Iac. Usserius annales V.T. (London: 1650 and 1654; Paris: 1670, in folio); John Marsham, Canon chronol. ad haec tempora.

<sup>31</sup> Simultaneously, this established the time at which Hermes lived. For although most people put him at the time of Moses, or shortly thereafter, the difference in time between him and Solomon is not so great that Hermes, as the possessor of the highest Universal, could not have seen the most wise royal Brother. We know of several Adepts who reached an unbelievable age, of whom I will only mention two: Artephius, who lived for 1000 years, and the still-living Federigo Gualdo, who has lived for almost 600 years.

so-called Freemasonry as a nursery toward higher knowledge with certain parabolic decorations. Although those have in the course of time become totally profaned and are almost unrecognizable, the most suitable subjects must nevertheless be taken from their ranks by fraternal legal procedures, and no one but a Master of the Shine of the Light can attain to the degree of Juniorat of the Rosicrucians.

Here the Brother Freemason stirred again, saying: "Bravo! Now I am also a Rose-Croix! Indeed, we also have in our right and genuine fraternity an exalted degree of this name."32

"By no means, my very reverend Brother," I replied. "You cannot call yourself a Rosicrucian until you have found again the Lost Word and have seen the Light itself. The name does not matter, but the thing itself. Besides, there is nothing by which so many venerable Lodges are deceived as much as by the so-called higher degrees, which by themselves are nothing but the inventions of idle heads."

Our Moses was undeniably a great alchemist. We read in Exodus 32:20 that he burnt the golden calf, ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. This, however, is not possible without the help of the higher alchymy. Even some famous exegetes of the Scriptures have noticed it, among whom I will only mention Cornelius á Lapide who, as far as I remember, speaks as follows in the interpretation of this passage: "He [Moses] threw the golden calf into the fire together with the admixture of some herbs, to melt it into a mass and burn it as it were to coal. And he ground it finest . . . ." But, as may be seen, the good man had not the slightest idea how gold has to be destroyed before it can be made potable. If he had known that only a man who can catch cannon-shot is able to accomplish the great secret, namely to destroy gold in such a way that it is no longer gold, he would not have marched up with his herbs.

32 In Die allerneuste Entdeckung der verborgenen Geheimnisse der hohen Stufen der Freimaurerey oder der wahren Rosenkreuzer (Jerusalem: 1768, 8vo.), Part II, p. 92 ff., there is such a ridiculous, childish, and silly notice about the origin of this praiseworthy Order that it is a shame for learned men, especially Englishmen, to write such trash. What is evident at least is that those Freemasons are in no way justified in assuming a name of whose real significance they have not the slightest idea; just as little as they know the meaning of the Scottish Freemasonry, because they know neither their word nor their touch, and least of all their work.

Here the whole company began to laugh uproariously. Let the hangman catch a cannon-shot, they said. "All this is nothing yet," I replied. "They can provoke earthquakes, floods, heavy gales, thunderstorms, etc., and enclose all these stirred-up mighty effects of Nature in a small container." Here the laughter doubled. But after I assured them upon my honor that this was so indeed, they were content. And I pointed out to them the Sanhedrin of seventy wise men--established by the said lawgiver after the model of the Egyptian fraternal assemblies--"upon whom God had poured His Spirit, so that they like Esdras might explain the deep things of the night and the secrets of His law in clear speech, and that this might bring both spiritual and physical benefit."<sup>33</sup> And this had been the first Fraternity in Israel, which not only had to take care of the political and governmental affairs but also had to show to the younger Brethren the witnesses of natural-philosophical wisdom hidden in the divine Holy Scripture, and to explain to them the cabalistic-magical secrets concealed in it.<sup>34</sup>

33 Philalethes, Alterthum der Magie, p. 63.

34 What I have said above of the wonderful destruction of gold will appear quite absurd to many a reader, just as some phrases in the work itself. One should know, however, that such seemingly absurd expressions are indispensable to those who are engaged in ascending the highest degree of the Temple. But as far as the truth of this assertion is concerned, I can assure you by the living God that each of us who is in the degree where this is taught is able to prove it several times a day. And of what use would it be to us if we wished to fool the world with quackery, which is diametrically opposed to our character which bases all its actions upon nothing but Christian sincerity, honesty, and honor. But to give the reader also an idea of this work which I am bringing to light, it was written, as mentioned in the dedication, by a genuine member of our sacred Order, and it comprises everything the sincere Benedictine, Basil Valentine, the excellent Hermetical Triumph, and the frank Montesnyders write about the Universal Stone according to the teachings of the age-old Egyptians, Persians, Chaldaeans, and other magical philosophers, that is, as much as is permissible to disclose by the rules of our illustrious Order. It would therefore be more advisable for lovers of the Hermetic philosophy to busy themselves with that kind of writings than to waste their time reading the modern pharmaceutical filth.

The sister of Moses was called Maria, or in the Hebraic dialect Miriam. She was a prophetess and exceedingly well acquainted with the Hermetic sciences, as the book known under her name incontestably testifies. Although the said writing is thought to be falsely attributed to her by many scholars, and although it is also believable that the Platonists of the Alexandrian guild interpolated much, we must nevertheless remember that the Greeks considered it a genuine writing for a long time, as may be seen in Georgius Symellus. Some credulous Brethren have believed that this Miriam, no less than Isis, Cleopatra, Taphnutia, and other chymical women, had been initiated Sisters in the sacred society. However, this is not believable, as not a single important writer mentions it.

As far as Solomon is concerned, there is not the slightest doubt that he was the greatest among the Masters of Wisdom who ever lived. Read Chapter VII of the Book of Wisdom without prejudice, and the truth of what I have said will be evident. It shows that he had a sure knowledge of all things and knew how the world had been made and the art of the Elements. He is also said to have known what was in people's minds--and everything secret, etc. All these are characteristics of a perfect Hermeticist and natural and divinely spiritual magus. To this may be added the Song of Songs of this holy king, in which there are such traces of these sciences that whole folios of chymico-magical commentaries could be written about it. Consider in this regard what the Scripture itself says,<sup>35</sup> how at the time of this king there had been so much silver in Jerusalem that the streets could have been paved with it. And here I cannot omit reporting the interesting remark of old Herr Sonnefeld,<sup>36</sup> namely, that Solomon transmuted the enormous amount of silver left to him by his father, King David, into gold--which is not unbelievable, considering how much of it he squandered, so to speak, in the construction of that temple which astonished posterity and for which the treasures of the still unknown Ophir would hardly have sufficed.

<sup>35</sup> I Kings, 10:27: "And the king made silver to be in Jerusalem as stones . . . ." Ponder the word "made."

<sup>36</sup> Splendor Lucis, oder Glanz des Lichts, ch. VIII, p. 111. (Herr Sonnefeld's full name was Aloys Wiener von Sonnefeld. --Editor's note)

But so that I may also touch on some of the king's magic: It not only appears from the Book of Wisdom cited by me that he had been quite experienced in it, but also judging by the recognition of it by all Oriental peoples. It may indeed be said that this aspect is believed by the Arabs, Persians, Turks, and all other Moslems as such a certain truth that nothing is met more frequently in their writings than tales of the astounding power of the Solomonic sigils, talismans, pentacles, and rings signed with the secret names of God. And supposing that most of these tales were false, yet one cannot understand essential properties of a thing that does not exist at all. (Non entis nulla sunt praedicata.) In addition, I hope that no Christian will be so impudent as to accuse this holy king of a secret alliance with evil spirits. Even merely to think so would be blasphemy.

The fraternity itself, where the said secret sciences were taught, now went on continually, although it is probable that during the Assyrian and Babylonian captivity assemblies were held very sparingly. But as we nevertheless find that the Prophets Isaiah, Ezekiel, Daniel, and others living at that time belonged to the Fraternity, we can easily conclude that they had not been altogether interrupted. Besides, the Fraternity then had its heyday, and as the Chaldaeans, who were the Masters of Wisdom of those lands, had kept the natural religion of the Patriarchs, including Cyrus who himself professed it and loved the Jews,<sup>37</sup> this is once again a reason for believing that the Jews attended their assemblies.

In the Promised Land, however, the Brethren raised their heads only after the Babylonian captivity. For we read in Book IV of Esdras that he assembled the remaining Masters of Wisdom, seventy altogether, who were to write down the cabalistic divine and natural truths in so many books that they would be saved from oblivion. The holy author himself gives us the best information on this, expressing the words which the Lord had spoken to him as follows:<sup>38</sup>

<sup>37</sup> C.A. Prechtl, Religions-Geschichte, Pt. I, ch. V, s. 45, p. 300.

<sup>38</sup> Translated in Old Testament Pseudepigrapha, Vol. I, 4th Book of Ezra, by James H. Charlesworth, p. 555.

"Make public the twenty-four books that you wrote first and let the worthy and the unworthy read them; but keep the seventy that were written last, in order to give them to the wise among your people. For in them is the spring of understanding, the fountain of wisdom, and the river of knowledge.' And I did so."39

Here you see, therefore, gentlemen, the seventy wise men and Principals of the secret Fraternity!

From what has been said, an unprejudiced mind will now learn to recognize what kind of man this supreme commander of the Israeli generalship was. Remember these two passages: In the first chapter of Book IV, 14 and 39, Esdras speaks of a cup filled with a certain liquid moisture which had the outer form of water but the color of fire. By drinking of this fiery water his heart was filled with understanding, so he says, and his chest swollen with wisdom, as it were.<sup>40</sup> The other passage (in II Maccabees 1, 19, and 20) reports that at that time the fire buried under the altar of the temple was found again in the form of a thick water in an old well, and with it the sacrifice was lit anew.

The two above-mentioned passages require a Rosicrucian explanation, because philosophical hairsplitting and conjectural criticism are here not enough. But whoever knows the said divine-magical fire, and knows how to use it in the fear of God, for the glory of His most holy name, and no less for the benefit of his fellowman, with fraternal intention, will be able to light a very pleasing burnt offering to the Almighty every day.

39 Jacques Nuysement, Tractat von dem wahren geheimen Salz der Philosophen, the tenth book of Eines wahren Adepti besondere Geheimnisse von der Alchymie (Dresden: 1757, 8vo.), s. XXIII, p. 267 ff., where we read the following, which is worthy of reflection: "Pico della Mirandola, a very learned and experienced man in his time, speaks quite honestly and modestly in the following words: They are, he says, the Cabalistic books, in which Esdras (Ezra) has clearly taught that in them lies hidden the source of understanding and of the sciences. It is a very high theology of the supreme Godhead, a fount of wisdom, a quite supernatural science of the intelligence, a stream of the arts, that is, a very strong and firm philosophy of the natural things . . . ."

40 Ecce calix plenus rei liquidae, sicut aqua, sed colore igneo, NB. quo cor meum onerabatur intellectu, et in pectore meo intumescebat Sapientia.

When finally the kingdom of Judea and Israel gradually became extinguished in its kings of the line of David and the Jewish land was constantly overrun by the Syrians and other enemies, the Fraternity spread among the Essenes and the Hellenic Jews in Egypt. This was an association of wise men living especially austerely and blamelessly. They were so secretive in their theological, cabalistic, chymical, and Hermetico-magical sciences that all of them preferred to suffer death rather than divulge any of their natural secrets to nonmembers, far less the hidden names of the angels, the foundation and cornerstone of the Cabalah.<sup>41</sup> This is the true character of the Order, whose members would rather submit to death and the most horrible tortures than break their most solemnly made oath of secrecy.

As I noticed, however, that it was already very late, I asked the company to be patient till the following day, and went home.

The following evening we met again and I continued as follows:

After telling you, gentlemen, enough of the origin, progress, and constitution of the sacred Order among the Patriarchs, Israelites, and Jews, I now hasten to get to the Egyptians, where the first base for the regular organization of the secret societies must be sought. In this country the latter were very closely linked with religion. They were under the supervision of the priests, who were all philosophers, and at first combined the patriarchal precepts with natural science in pure simplicity, without wrapping them in the swaddling clothes of poems and fables, thereby disfiguring them, which was only brought about in later times through symbolic mythology. Meanwhile, the great secret of the unity, omnipotence, infinity, goodness, justice, and other qualities of a divine being, of the immortality of the soul, and of an eternally lasting reward or punishment after death--even according to the known dogma of the transmigration of souls, such transmigration having only a certain limited duration--remained untouched, ethics remained irreproachable, the philosophico-magical secrets unadulterated.

<sup>41</sup> See Johann Hiskias Cardilucius' appendix to Bartholomeus Carrichter's Harmonie, Sympathie und Antipathie der Krauter (Nuremberg: 1685, 8vo.), p. 179.

The sophists and all enemies of wisdom in general were as hated by the Fraternity of that place as they are still at present in Europe. Yes, even at that time all those who were not initiated, that is, admitted into the Fraternity, were called profanes. This was so not only in Egypt and the Orient but also in Greece and even by the Romans, although the latter only had sham Lodges where their occupations were nothing but theological and philosophical puppet shows and their whole royal art consisted in nothing but the construction of houses of cards in their Lodges or secret assemblies<sup>42</sup> while they were duping the poor populace and, just like some degenerated French Masonic Lodges, showing off with nothing but superficial knowledge. That is why we find many inscriptions in Italy and France where the brief words Procul estote Profani, or even only Procul Profani, with or without a sphinx, the symbol of secrecy, are engraved and were doubtlessly walled in at the entrance of the meeting place. With the Egyptians, the genuine Sons of Wisdom, it was difficult to become a member of the secret society, and a candidate had to submit to very hard tests. Yes, the man who wished to ascend to the highest degrees even had to be circumcised<sup>43</sup> because the Egyptians did not permit an uncircumcised individual to see the fine points of the hieroglyphs.

It cannot be denied that even at the time of Moses many sham Lodges arose in Egypt and that there were many sophists at the court of the Pharaoh; also that the divine-spiritual magic was terribly disfigured by the pagan errors that had crept into religion. The foe of the human race must have played coarse tricks on those children of unbelief, especially as there is but a small step between the spiritual-divine magic and sorcery, as we are taught by our Master-Wise who know how to determine the bounds of these sciences quite exactly. Since the Arabs, the new Chaldaeans, the Phoenicians, Indians, Chinese, Persians, Scythians, Celts, Greeks, Romans, Etruscans, Germans, Gauls, Hispanics, British, Cymbrians, Goths, Sarmatians, and other peoples received their whole learning from the already corrupted Holy Adytis (Adytis Sacris) of the Egyptians, it is not surprising that their secret Fraternities were also stained with many errors until they finally acquired a new shape through Christianity. But although our Christian associates of today are undoubtedly the right and universal heirs of all secret Egyptian sciences, for instance of astrology, the

<sup>42</sup> See Zweites und Drittes Schreiben eines Profanen (Jerusalem: 1768, 8vo.), p. 2.

<sup>43</sup> Clement of Alexandria, Stromateis, Lib. I, p.m. 354.



ner mathematics, Hermetic philosophy, and spiritual-divine magic, will remain so till the end of time, nevertheless, after Christianity had already completely spread, various societies which had more or less fraternized with our illustrious Order united and secretly endeavored to improve among themselves the sciences drawn from precisely those Egyptian sources.

I will here only mention the Templars. Without discussing their foundation, progress, and extermination, I will only note very briefly that they had indeed been Hermetico-magical philosophers and had acquired such immense wealth especially through this knowledge. They were divided into five degrees or classes: 1) armor-bearers, 2) knights, 3) lesser and 4) greater commanders-in-chief, and 5) priests. The first two may be compared to the lower degrees of our sacred Fraternity, the lesser commanders-in-chief with our lesser adepts, and the greater with our greater adepts. The fifth class, however, was the equivalent of our magi, in my opinion. Their above-mentioned great wealth may have contributed to their destruction as much as the vices imputed to them. For although they cannot be completely excused, as some of them indulged in great vices, Louis Moimburg and other neutral writers do not consider everything proven of which they were accused. At least we may believe that the majority of them were not depraved and that, accordingly, their complete destruction may have been promoted more for political reasons and due to the instigation of some courtiers. In Pietro Messia [Pedro Mexia],<sup>44</sup> a Spaniard, we find an especially striking example of a Templar who, as he was taken to the place of execution, summoned Pope Clement V, who was looking out of a window together with King Phillip the Fair of France, to appear before the tribunal of God Almighty within forty days. This summons was followed exactly, as the Pope died suddenly after forty days. Although, to the best of my knowledge, no other writer has mentioned it, some important discoveries will probably be made in the not-too-distant future which have been unknown to the learned world until now. But we will turn again to the Egyptians.

Even if we know little of the inner constitution and the courses of instruction used, especially in those concerning the mysteries of Isis and Osiris who, in the symbolic-philosophical mythology of that people, signified nothing but the two component parts of things, namely the volatile and the fixed, it is nevertheless known through oral information preserved in the still flourishing schools of Wisdom that in them originated the greatest secret of Nature, the Aesch-Majim, that is, fiery water and watery fire. There also still exists an

<sup>44</sup> Pietro Messia, Selva rinovata (Venice: 1626, in quarto), Pt. III, ch. 12, p. 268.

excellent prayer which was used in their Lodges and was said at the admission of Lucius Apuleius. He himself has left it for us in the following words:

"The powers of Heaven are serving Thee, Hell is subject to Thee, the universe revolves in Thy hands, Thy feet move on the immeasurable abyss, the stars obey Thy voice, the celestial lights delight in Thy omnipresence, the seasons return upon a sign from Thee, the elements obey Thee . . . ."45

In older times, when the patriarchal principles were still fresh in their memories, the closing of the Lodge was probably done by the triple call of & --haho, which was no other than the secret name of God Joho or Jehovah. In later times, when superstition already strongly prevailed, that name became identical with Housher, the Egyptian name of Osiris. In the theological sense and in the Lodges it never meant anything but the eternal, immortal Creator of heaven and earth. It was considered the same as Emempht, the God of all gods, and signified: Haussez les coeurs vers Dieu--Lift up your hearts to God. With the Greeks, the assemblies were always ended with the Phoenician Koff-Ompht, that is, "Be vigilant and pure,"46 which is almost the same.

As far as the ceremonial was concerned, it was always performed with all pomp and show, because the ancient kings were friends of Wisdom and its Sons, even students themselves. Therefore the Fraternity was under their protection. Yes, in Persia no one could

45 L. Apuleius, Metamorphoses (Edit. Io. Wouver, ex Bibliotec, Froben: 1606, 12.), Lib. XVI, p. 435: Te Superi colunt; observant inferi; Tu rotas orbem; --regis mundum; calcas Tartarum; Tibi respondent sidera; gaudent lumina; redeunt tempora; serviunt elementa;

46 Bazin, Philosophie de l'Histoire, p. 208.

attain to the royal dignity if he had not previously been instructed in the School of Wisdom<sup>47</sup> and risen to the degree of Magus. Darius Histaspis deemed it such an honor to be a Magus that he wished to leave the memory of it to posterity by his epitaph.<sup>48</sup> Accordingly, among those civilized pagans they could do publicly what they can

<sup>47</sup> It would be desirable that this custom be still in existence and that the education of royal children destined for the crown be entrusted to no one but the true magi, that is, genuine members of the sacred Fraternity. Equipped with wisdom, art, and virtue in a very noble way, these Princes, when they ascended the throne one day after first becoming worthy members and royal Brothers, would not only have the advantage that their eyes would never be blinded by harmful flatterers, but would also learn to recognize everything according to its true worth, and this without effort, in playing, so to speak. They would become true royal magi, like the Persians, because they would know how to reconcile the conditions of the natural things with those of the citizens, and could precisely calculate their agreement and their deviation.\* They would be able to organize their government with this end in view, and it would always be a happy one, never lacking perfect contentment. I do not speak of the abundance of temporal goods which could thereby be acquired without the necessity of burdening their poor subjects with heavy taxes. Nor would they have to seek in foreign nations that for which, unfortunately, the Christian world--to the shame of Christianity--is striving after with such senseless fury under all kinds of pretexts and by shedding streams of their citizens' blood. Of course one could not expect a ruling Brother to practice this art himself while leaving all other business unattended, or by learning it by continually staying in workshops--there would be Brethren who would relieve him of this burden with pleasure. He would only be required to pronounce sincerely these words: "Fraternal Love, Protection, and Liberty," and to hold them sacred; also, never to permit the enemies of Wisdom to change his mind.

\* Verulam, De augment. Scient. [Francis Bacon, On the Advancement of Learning], ch. XLII: *Magia Persarum quae in tantum est celebrata, in eo potissimum versabatur, ut architecturas et fabricas rerum naturalium et civilium symbolizantes notaret.* Although this is true, the word Magic has yet a larger significance in the Schools of Wisdom, and it would be superfluous to explain it.

<sup>48</sup> Porphyry, De antro nympharum (Cambridge: 1653, 8vo.), p. 253.

unfortunately only do secretly and quietly among the Christian peoples. In a solemn procession described to us by Clement of Alexandria,<sup>49</sup> they entered the temple of Nature: "First came the Singer<sup>50</sup> who used two books of Mercury, one of which contained the hymns to the gods; the other, however, the organization of the royal life. NB. He was followed by the Caster of natiivities.<sup>51</sup> He was to constantly recite the books of Hermes dealing with astrology. There were four of them. Prominent in addition was the Holy Scribe. He had a feather on his head but in his hand he carried a book which was undoubtedly the Book of the Constitution, and a level. He had to understand thoroughly the secret of hieroglyphic writing, and consequently was none other than the secretary of the board of directors. He was followed by the Decorator, who may well be compared to the Brother Guide or the Wardens. Last in the procession came the Prophet, who was the director of the sacred practices and the Master of the Chair."

The Greeks called these Masters "Hierophants," of whom the archenemy of Hermetic philosophy, Hermann Conring,<sup>52</sup> admits that they understood the art of transmuting metals better than all other men of the whole globe. These secret societies now continued to the time of Diocletian, a sworn enemy of Wisdom and its children. Owing to his wrong statesmanship,<sup>53</sup> he burnt all books dealing with transmutation, for fear that the Egyptians might become arrogant with such astounding riches and try to shake off the hard Roman yoke. For the Romans preferred to rob others of their belongings at great cost and bloodshed rather than make the possessors of the art--and simultaneously their own provinces--happy by their kindness, clemency, and indulgence. Despite this imprudent persecution, the obelisks and other hieroglyphic chymical monuments remained largely unharmed, through which the memory of Egyptian scholarship and the principles of the sciences were transmitted to the society with which we are here dealing.

<sup>49</sup> Ralph Cudworth, System intellectual (Edit. Lat.), ch. IV, s. 18, p. 379.

<sup>50</sup> Nothing is heard about this one in the present constitution, but it is also possible that the Speaker has taken his place.

<sup>51</sup> We know just as little about this one, although it is true that the very highest Brethren of the sacred Order certainly do not yield one hair's breadth to the Egyptian astrologers in the natural-spiritual magic.

<sup>52</sup> De medicina hermetica, ch. 3.

<sup>53</sup> Suidas, Verb. Alchymia.

Now I hope that my audience will have obtained an adequate idea of the condition of the illustrious Order in Egypt. It is therefore only fair that I also mention other peoples where it flourished more or less, and first those who were led to other lands as seed-people. (Genesis 10:13, 14) Read these words: "And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim and Pathrusim, and Casluhim (out of whom came Philistim), and Caphtorim." But as the word Mizraim not only signifies the grandson of Noah in the Holy Scripture, the first king in Egypt, Menes,<sup>54</sup> but sometimes also the land of Egypt itself, it is certain that these sons of Menes are not only to be considered as individual persons but as so many peoples that issued from the said kingdom. The emigration must be very old indeed, although it hardly goes beyond the age of Abraham and Joseph. For at the time of these Patriarchs nothing was yet known about Osiris, Isis, Emempht, and Phthas, who were yet known to the Ludim. When Abraham came to this country, the natural law of the Patriarchs was still in full swing,<sup>55</sup> and although the city of On had already been built in honor of the Sun at the time of Joseph,<sup>56</sup> it was revered in no other way than by its name Phré, meaning "Sun" in Egyptian. At that time, nothing was yet known of deified men. To that must be added that the philosophers of that era had not yet thought of forming a closed fraternity, which custom, however, had without doubt been brought to the Ludim from Egypt in addition to the sciences. Who these Ludim were is explained by Bochart,<sup>57</sup> who rightly takes them for the Ethiopians. As already mentioned, they had the same symbolic divine service as their ancestors. They used the hieroglyphic writing as did those. Their priests, who with them were also noble philosophers just as with the Egyptians, were divided into the same classes and had to be circumcised and pure before being incorporated into the secret fraternities. Their members were called "gymnosophists." The prankish writer Philostratus and other credulous Greeks relate marvels of them, which, however, are nothing but ridiculous little fairytales stemming from their ignorance of the right power of Nature. For it is quite

<sup>54</sup> Augustine, De Civitate Dei, Lib. XVI, ch. 3.

<sup>55</sup> Genesis 12:10; cf. P.E. Iablonsky, De Pantheo aegyptiaco (Frf. ad Viadr.: 1750, med. 8vo.), Proleg., s. V, p. IX.

<sup>56</sup> Iablonsky, loc. cit.

<sup>57</sup> Samuel Bochart, Phaleg und Canaan, Lib. IV., ch. 25-33.

certain that they shared their philosophical views with the Egyptians and were very virtuous and actively charitable Wisemen who have always been a credit to the Fraternity.

The second people mentioned by the author are the Anamim, whom Bochart<sup>58</sup> takes to be Libyans. It was a people about which little can be said, as is the case with the Lehabim and the Naphtuhim. Those who lived east of the province of Thebais were counted among the former. They are referred to by the ancient writers as "Egyptian Libyans." The people living in the mountains at the extreme boundaries of Egypt are counted among the latter.<sup>59</sup> They can be as little separated from the inhabitants of the original country as the Pathrusim, although they may have had a slightly rougher way of living than those who lived on the plains.<sup>60</sup> It may even be that there were some among them who had been accepted as members into one or another of the Lodges in their homeland.

The Casluhim, the sixth people mentioned in the aforesaid passage, are called Casluchis by Bochart.<sup>61</sup> They resided in the province of Colchis which comprised the present-day Mingrelia and Cabardia. It is possible that they were taken there by Sesostris when he campaigned against the Scythians and became master of their country as well as of Cappadocia and Armenia. According to some historians, this Sesostris lived at the time of Robeam, a son of the royal Brother Solomon and king of Judah in the year 3700 of the Julian Period--consequently in the year 2970 after the Creation of the world. Some famous men take him to be Sesack or Sesonchis, whom the angry God sent to the said idolatrous Robeam to punish him because of his sacrilege.<sup>62</sup> But this assertion is quite wrong. Sesostris was not Sesack but that Pharaoh who oppressed the children of Israel so terribly after the death of Joseph,<sup>63</sup> and whom some called Sesoosin, Sethon, or Sezonchosin, saying that Amenophis was his father.<sup>64</sup> And, of course, this populating must have been done before Moses undertook his

58 Bochart, op. cit., Lib. IV, ch. 30.

59 Bochart, op. cit., Lib. IV, ch. 28, 29.

60 Pliny, Historia Naturalis, Lib. XVIII, ch.18.

61 Bochart, op. cit., Lib. IV, ch. 31.

62 3 Reg. XIV. 2 Paralippom. XII. See Dionysius Petavius, Rationar. temp., Pt. I, Lib. II, ch. 1., p.m. 56.

63 Exodus I.

64 L'Abbé Guyon, Histoire des Empires et des Républiques, in Nov. Act/Eruditor Lipsiens Lat., Lib. V, Sect. VI, p. 243.

exodus of God's people from Egypt; otherwise he could not have mentioned it in his books. Consequently, Sesostris cannot have been Sesack. Nevertheless, the most important ancient historians assure us that no one else could be credited with the honor of conquering the Scythians and introducing these seed-people into part of their far-flung country.<sup>65</sup> He was an excellent king, a zealous member, and also protector of the Fraternity because he had been instructed by the great and the younger Hermes themselves, as is known. Consequently, we can easily assume that he took the Order, which was then on the full rise, with him to the conquered lands.

This is confirmed by the fact that the Colchians had the same religion, ethics, customs, sciences--yes, even the same language--as the Egyptians. Like the latter, they used hieroglyphs, and they also had their sacred Scribes. But what constitutes the greatest evidence of their profound knowledge of the higher alchymy, left them by the Egyptians, is that they possessed that Golden Fleece for the conquest of which Jason and his Argonauts undertook the known and difficult campaign and got it safely into his hands with the help of Medea, daughter of Aetas (also known as Aeetes), king of Colchis. This golden lambskin was a book in which the art of preparing the great Universal of the world, with all its curative and transmuting powers, after the manner learnt by their ancestors, was described in great detail. NB. The said book was guarded by a fire-spitting dragon.<sup>66</sup> Medea taught Jason how to put the dragon to sleep, to prevent it from spitting fire and giving off smoke.<sup>67</sup> Thereupon Jason drowned it in the hellish water, and he managed so well that he rejuvenated his age-old and almost dead father Aeson.<sup>68</sup> NB.

<sup>65</sup> Diodorus Siculus, Herodotus, Strabo, Aelianus, Suidas, etc. In El. du Pin, Bibliothèque universelle des Historiens, p. 60, 119, 252, et seq.

<sup>66</sup> The Sons of Wisdom know this Dragon very well and often play with it, while the sophists are harmed by its fire.

<sup>67</sup> She taught him the secret manipulations and consequently was a traitor to the Fraternity. It is therefore a good thing that the illustrious Order does not admit Sisters, as otherwise it could happen that some inquisitive transient would be lucky enough to have the secret divulged to him by promising marriage, as Jason did with Medea.

<sup>68</sup> In all these words a great secret is hidden which only the Master-Wise understand. This is also the reason why they can much better explain the Argonautica of Orpheus and Apollonius than can the common critics.

In memory of this campaign, Philippe le Bon, Duke of Burgundy, founded the Order of the Golden Fleece, which is quite chymical in its emblem (the chain with the flints) and in the colors of the members' clothes, as Hermann Fictuld has irrefutably proven in his Das Goldene Vlies. As those Dukes really knew the art and were members of that sacred Fraternity where they had learned the said science, I do not think that the Order of the Gold- and Rosicrucians would give offense to the supreme and high knights of the Golden Fleece were it to consider its members of the upper two degrees true "Toisonists," because they have that jewel in their possession which the greatest monarchs on earth are not ashamed of wearing around their necks.

So now we need only deal with the last two peoples--I mean the Philistines and the Caphtorim. It is known of the former that they endeavored more to scuffle constantly with the Israelites than to bother to probe natural secrets, just as did the latter, whom Bochart 69 considers part of the inhabitants of Cappadocia. All these peoples considered water the origin of all created things. But what kind of water? Without doubt, that of the Chaos and its moist part, the weaving-water of all created things separated by the divine Spirit moving upon it. It is from them that Thales and his disciples of the Ionic school had learned it, and it is also in conformity with the Word of God. For St. Peter writes in his second Epistle, chapter 3, verse 5: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water."

The Arabs, the next neighbors of the Egyptians, in revering one God only stuck for a long time to the prescription of the natural law until they finally accepted the religion of Mohammed after various preceding pagan deviations from the law's first purity. It would seem that they did not begin to study the secret sciences seriously till they obtained the translations of the writings of Aristotle and other Greek scholars. Then they reached great heights in their Fraternities, and this at a time when everything in Europe was swamped with barbarism. Ibn-Sina (generally called Avicenna), Geber, Rasis, Mesue, etc., were all learned and worthy Brethren, due to whose efforts the high Order could spread to the remotest areas that were one with them in their belief, such as Fez, Morocco, Ostrahan, and Bucharan. Regarding the vestiges of the Fraternity in this country, we find a very important passage in an old written copy of the Fama Fraternitatis about a Brother of the Golden Rose-croix who had



traveled to that land. He relates that he came to the city of Damcar<sup>70</sup> of which he had heard that the Wise of that place were accomplishing miracles, so to speak, and how they had discovered all the secrets of Nature.<sup>71</sup> In the said place, he continued, the assembled Brethren had not received him like a stranger but like one for whom they had long been waiting; they called him by name, etc. This was the place, he said, where he had learned his physics and mathematics, which the world could easily enjoy if love were greater and envy less.<sup>72</sup> NB.

From there he went to Fez where he met very great men among the Brethren, but their magic was not pure and even the Cabalah had been stained by their religion. The Mohammedan-philosophical Brethren had all been peripatetics, and as that system of learning is far better suited to the true knowledge of Nature than that in use today, it is not surprising that the greatest Hermeticists were philosophers of this guild. In contradistinction, the system of the small particles in the form of triangles, pyramids, snakes, circles, spheres, and vortices has never turned out a true alchemist, nor will it do so to the end of time.

The Chaldaeans were great men and had their general directorate and great Lodges in Babylonia. In that country there was Ur, called Ur-Cashdion in the Holy Scripture because the sacred fire was kept there, by which they understood partly the almighty Architect of the world, partly our secret philosophical fire. Today's teachers of wisdom follow them by likewise considering Fire the first Element. Zoroaster learned it from them, for in his philosophical views all things had their origin in Fire. By this, however, he did not understand the elementary fire that consumes everything, but the right lunary, mercurial, nourishing Fire of Nature.<sup>73</sup>

<sup>70</sup> I have looked in vain for this place on the map. It is possible that it is called differently in our geography or that it is a small insignificant place where the Wise were hiding from the enemies of wisdom and their cunning persecution--although this is not as necessary in the Orient as it is in many a Christian country.

<sup>71</sup> This applies to a tee to the present Christian-magical Brethren, no matter what the profane babble against it. By this one can see what great men they are, as they even know ahead of time, by the mere name of the candidate, whether or not he is suitable for fraternization.

<sup>72</sup> This is also nowadays the reason why so few ascend to the summit of the highest wisdom.

<sup>73</sup> Johann Anton Moscherosch von Wisselsheim's well-meaning, sincere, and very useful admonitions to all beginners in the very profound Studio der hermetischen Philosophie (Leipzig: 1764, in quarto), ch. 3, p. 13 ff.

That these Chaldaeans were a society, sect, or fraternity of Wisemen is even admitted by the profane scholars.<sup>74</sup> There is even something secret in their name, because it is derived from the Greek equivalents for "poison" and "I know." It means a knower of poisons. Behind this there is more than meets the eye, for whoever knows the meaning of the right poison is on the right way in the Hermetic philosophy and is a true Chaldaean.

Although everything said above is true, the Chaldaeans nevertheless deteriorated so much in the course of time that they established many sham Lodges, as still happens today (mark this!), whose members also called themselves Chaldaeans but were nothing but casters of horoscopes who, like the gypsies, drained people's purses with fortune-telling.<sup>75</sup> Some have confused the Sabeans--who stem from Saba, the son of Chu, originally lived in Chaldaeia, and are identical with the Sabians or Zabians--with the above-mentioned. Others consider them Arabs.<sup>76</sup> The true opinion of scholars is that those Sabeans were noble astronomers, but it is not known whether they lived in a fraternal association with the other Master-Wise.

From the Chaldaeans the Persian Magi received their tenets through Zoroaster. I have already dealt with the latter and will only add that these Magi were superior men who had the right character of the Wise, which includes discretion. At the same place I noted that they acquired great fame in all other subjects, and the Persians considered them experienced Wisemen and servants of the Deity.<sup>77</sup> It once again confirms that with them, as with the Egyptians, theology was intimately connected with philosophy. The above virtue of discretion indicates that they had been perfect Adepts, which is also confirmed by an irrefutable proof: For Democritus, according to the testimony of Reinesius in Morhof's book,<sup>78</sup> writes that he traveled to Persia to the philosopher Sophar, to learn from him the secret alchymia.

<sup>74</sup> See the word chaldaei in Benjamin Hedrich's Reales Schul-Lexikon.

<sup>75</sup> Hedrich, loc. cit.

<sup>76</sup> Thomas Stanley, Philos. Orientale, Pt. XV (sect. lat. Edit.); Philos. Histor., p. 1168.

<sup>77</sup> Porphyry, De antro nympharum (Cambridge: 1655, 8vo.), p. 253.

<sup>78</sup> Daniel Georg Morhof, Polyhistor literarius, Lib. I, ch. XI.

The Phoenicians, who now follow, mostly engaged in commerce and navigation. Therefore it happened that they sailed all seas known at that time and ventured even on the ocean itself. When they were driven off by Joshua, they were forced to move on. Some of them went to Greece, others to Spain and France, and still others to the African coast, where they built Carthage. Yes, some scholars assert, and wish to prove by reliable inscriptions that have been discovered, that they introduced the first inhabitants into America. Samuel Bochart deals in detail with this in his Phaleg und Canaan. Although commerce attracted their greatest attention, they nevertheless had their Fraternities, which were without doubt organized after the example of the Egyptians. Among their members they could count Zeno, Samhuniaton,<sup>79</sup> Thales, and Moshus. Whether they also established Lodges in France and Spain, or whether in this case priority has to be given to the Celtic Druids, has not yet been decided. I am inclined to believe the latter, for in my view the Phoenicians were not good Rosicrucians, and it is quite possible that God punished them because of their usury and terrible greed for gold, and handed them over to the Israelites. Consequently, there are only two Oriental peoples left, the Indians and their Brahmins and the Chinese, of whom it is worth writing.

The Indian Brahmins were also very great artists and investigators of the secrets of Nature--and maybe they are still today. Some scholars believe that they are descendants of the children of Abraham whom he begot with his second wife Kethura, and that the name Brahmins or Brahmans attests to it, such as Abrahamanes, meaning descendant of this Patriarch. Morhof<sup>80</sup> concurs with this view. Others consider them a seed-people of the Egyptians. The view that they are descendants of Abraham and Kethura is not so absurd as some might think. This is confirmed by the fact that they revered the Sun much like the Chaldaeans, but their adoration in olden times was not so reprehensible as in later times when their thoughts moved ever further

<sup>79</sup> This Samhuniaton has written about the natural science of Hermes and the theology of the Egyptians, and agrees with them in everything. See Ribovius, Dissert. de anima brutor, ch. IX, s. CCVII, p. 514.

<sup>80</sup> I suppose that he has borrowed from Abraham Rogers' Die offne Thure zum verborgenen Heidenthum (Nuremberg: 1663, 8vo.), who reports this in ch. I, note a, p. 1 ff.

away from the original, i.e., God. An age-old prayer which the Brahmins used to recite at the sight of the sun is no mean proof of this statement. It is as follows:

"O Thou (God) by whom the Sun is illuminated, illuminate my mind, so that my actions may be according to Thy Will."<sup>81</sup>

Just this Morhof believes, and I together with him, that it is impossible to deny that they possessed the higher alchymy, considering what is related of their goldwater, the Stone Panthaure, the griffins protecting the gold, and the Phoenix which can supposedly be found with them. But since it is almost impossible to acquire a perfect knowledge of Nature outside the system used by the illustrious Rosicrucian Order, it is quite believable that they had fraternized among themselves.<sup>82</sup> It is only necessary to read Morhof's above-cited book to become convinced of it. At least, this is what the Persians, their next-door neighbors, believe, for they relate of a certain Brahmin N. Padmanaba that he showed some black earth in a subterranean cavern to a figuai<sup>83</sup> merchant of Damascus, whom he had grown fond of, simultaneously reciting two Turkish verses which contained the secret of the Philosophers' Stone. The content of these verses is the following, word for word:

Give to the bride from the Orient  
The Son of the king of the Occident,  
Of them a child will be born  
Which will be the sultan of the beautiful face.

I will tell you, Padmanaba continued, the secret meaning:

Let the dry, adamic earth that comes from the Orient  
be moistened by the wetness.  
Out of this corruption the Philosophical Mercury will emerge,  
which is omnipotent in Nature.

--NB. and which will engender the Sun and the Moon, or make gold and silver. And when he mounts on his throne, all pebbles will be transmuted into diamonds and precious stones. In a silver container, in the corner of a room, there stood the water or the moisture used to

<sup>81</sup> Ribovius, op. cit., ch. V, s. CXXXIX, p. 470 et seq.

<sup>82</sup> Morhof, op. cit., Lib. I, ch. XIII.

<sup>83</sup> Fiquai is a beverage in many Oriental regions. It is there considered as highly as punch is in England.

soak the dry earth.<sup>84</sup> Finally, the Brahmin mentioned the following of the virtues of the Stone:

"The Earth is still more excellent and precious. It cures all kinds of diseases. If a completely emaciated patient, breathing his last, takes only one single grain of it, he will feel how his forces return; he will immediately recover and get up. It has still another virtue which I prefer to all the others. Whoever rubs his eyes with its juice, sees the spirits and has the power to command them."<sup>85</sup>

The sect of Lao-tse in China is also a Fraternity whose members practice the chymical art. They consider it the right means for preparing an ointment and thereby eternal life itself. Trigautius [Nicolas Trigault], who reports this, adds that these men are counted among the saints by the Chinese, and that there are still today a great many printed as well as unprinted books about this matter extant in China.<sup>86</sup> It is said that Emperor Hiaou was a great lover of this art and that every day he collected the purest dew in a copper basin, shaped like a human hand, in which he macerated and softened the pearls of eternal life. But who can really imagine that these men seriously believed that there was a remedy in the world for driving death away? Therefore this alleged eternity is not to be understood as anything but a very long time, expressed in Oriental parlance, which power the Universal Medicine does indeed have. Regarding this, it is worth noting that the Chinese sages considered the number 9 as the most perfect of all,<sup>87</sup> that is, as the end of all created things. By such cabalistic testimony, the Sons of Wisdom will immediately recognize these Chinese birds by their feathers.

In ancient Greece, Orpheus and the philosophers of the Ionic school were seen as the first Brethren. The former had brought his fine science from Egypt and introduced the secret society into Greece in the manner customary in that country.<sup>88</sup> As is well known, he had great experience in medicine, from which it follows without fail that he must also have been a chymist, for without the higher alchymy, medicine is nothing but charlatanism and the art of treating the sick for better or worse at random. The members of the Lodge of Orpheus

<sup>84</sup> Scheckzade, Historie der Sultanin aus Persien und ihrer Veziere (Leipzig: 1753, 8vo.), p. 169 ff.

<sup>85</sup> Ibid., p. 171.

<sup>86</sup> De regno Chinae, Lib. I, ch. 9.

<sup>87</sup> Rogers, op. cit., ch. XII, p. 709.

<sup>88</sup> Diodorus Siculus, Bibliotheca historica, Lib. IV, pp. 162, 232.

called themselves Orpheotelests and were quite good natural scientists, so that Burnet<sup>89</sup> believes that the system which Orpheus brought from Egypt and practiced in his school is to be preferred to all others. It is not without reason that Jason took him along to Colchis, for as Jason was an old Egyptian Master--who had from ancient times been as venerable as the Scottish Masters are with some Masonic Lodges, although they do not know them at all in their true and natural form but only in that in which they are represented in their imagination<sup>90</sup>--he probably thought that Orpheus' contribution would help him propagate his ideas all the sooner, which did indeed happen.

In the Ionic Fraternity, Thales of Miletus was, in my opinion, one of the highest magical Brethren. He, too, became a member of the Order in Egypt and had many in his Lodge, where the practices and transactions were organized completely like those of the Institute into which he had been accepted. Under his direction were some of the so-called sages then living in Greece as well as other famous men, such as for instance, Anaximenes, who was a very great physicist. And just as his former principal director, Thales, had recommended the investigation of the fiery water and the watery fire as the origin of all created things to the Masters under him, Anaximenes did the same, calling it the Philosophical Air, which is the same. The ancients have

<sup>89</sup> Thomas Burnet, Archaeologiae philosophicae; Christoph August Heumann, in Acta philosophorum.

<sup>90</sup> How little these good people know the Scottish Maconnerie is proven by the fact that they do not even know the right Word. And it is the same with all the additions they have made to the three first and genuine degrees, which they call the high degrees and which, like the chimerical explanations of them, are as ridiculous, childish, and silly as if someone were to write a detailed commentary drawing from the remotest antiquities about the following inscription:

Iul. Caes.  
Ass. Liber. Auster.  
v. IX. Aug.  
Den. Alr. Caes. v.  
Sau Col.

Since nobody could interpret it better and more perfectly than the man who invented it to make fun of these new daydreams, it reads: "Julius Caesar preferred to eat oysters and lampreys to old cheese and cabbage." See Anlage eines Urtheils uber das Schreiben eines Profanen, p. 100 ff.

left us the names and merits of some famous superiors who followed him, such as: Anaximander, Anaxagoras, Archelaus, etc.,<sup>91</sup> who all organized their theories in accordance with the fraternal concordance. Some modern natural scientists cannot comprehend this. For when they read that one of them considered water, another fire, a third the Chaos, and finally yet another air as the origin of all things, they believed that those natural scientists were holding quite opposite views. By this, however, the Sons of Wisdom at once clearly see what kind of philosophers those are who are holding such views.<sup>92</sup>

Pythagoras established his principal meeting place in Crotona after he had visited the Egyptians, Phoenicians, Arabs, Persians, Hebrews, etc., on the instigation of Thales, partly alone and partly in the latter's company. He was also circumcised in Egypt, as is well known, in order to reach the highest degrees in the secret fraternities. In Crotona everything looked quite Rosicrucian. His younger Brethren could not reach the higher degrees till they had practiced the law of silence for five years. Thereafter they still had to wait for a while to be granted admission to the secret proceedings. In addition, obedience and respect for the director-general prevailed to such an extent that it was impossible for them to go higher. As soon as Pythagoras gave them a general or particular instruction, they replied to the individual who found fault with it: "He said it," and forthwith all arguing came to an end.

Some of his successors, Ocellus, Lukanus, Timaeus, Lokrus, Empedocles, Apollonius of Tyana, Sallustius, Porphyry, etc., deviated somewhat from the pure teaching and gradually adopted such profane ways that they were considered nothing but sham Pythagoreans who could be compared somehow to some modern artificial and degenerated Freemasons. This corruption lasted till Rudolph Otrep, under which Fraternity name Robert Fludd was hidden, restored the said philosophy and brought it to light again in the old tradition, which the learned Jesuit Athanasius Kircher approved in many points in his Musurgie.

91 Ribovius, op. cit., ch. XIV, s. CLXXVIII, p. 577.

92 See the booklet Amor proximi, p. 133 ff.

The same happened to Plato, whose Lodge flourished in Greece in Athens and was called the Academy. Although his Brethren lasted longer than the Pythagoreans, especially as long as his nephew Speusippus was Master of the Chair, Proclus, Plotinus, and others began to make some additions, until finally under the Ptolemies the Lodge in Alexandria in Egypt conceived a new Franche-Maconnerie, which was not worth a rap. Among the other learned Greeks, however, profanity had risen to its highest point, although Philalethes asserts<sup>93</sup> "that Greece had not produced one philosopher who was not magical in some sentences, that is, that he did not philosophize in the manner of the Egyptian Brethren." True, he excludes from that number poor Aristotle out of hate, but meanwhile some of his tenets have been accepted, that of the fermentation, generation, and destruction, and finally that of the matter of which creatures consist, and their effective properties, such as matter and form. They have very great usefulness in the true natural science.

As I was trying to continue speaking, such a loud noise suddenly arose in the street that everybody left in fear. A large unit of the Duke's guard had picked a quarrel with the garrison and caused such a slaughter that everybody took up arms and had plenty to do to quiet the uproar. I therefore had to delay the end of my account till the following day, when I continued as follows:

Regarding the Greeks, gentlemen, nothing is left for me but to speak about the society of the Eumolpids and the Mysteries of the Elysian Ceres. The former were an association of famous philosophers<sup>94</sup> who not only applied themselves to theology but also to the true knowledge of Nature, as is testified to by Seneca.<sup>95</sup> Morhof<sup>96</sup> quotes from Michael Maier the laws and achievements of those assembled Hermetic magi and theologians, from which it is evident that they can quite rightly be considered members of the then Fraternity, that their mysteries agreed with those of Samothracians, and that they included theological as well as physical and Hermetic tenets. Macrobius<sup>97</sup> should be read regarding some famous members of this Fraternity, for instance, Jason, Castor and Pollux, Hercules, and

93 Philalethes, Alterthum der Magie, p. 91.

94 Clement of Alexandria, Stromateis, Lib. V.

95 Seneca, Natural Quaest., Lib. VII, ch. 31.

96 Morhof, op. cit., Lib. I, ch. XIII.

97 Ambrosius Macrobius, Saturnalia, Lib. 3, ch. 4.



Tarquinius, a son of Demarathus of Corinth. Read also Diodorus Siculus<sup>98</sup> and the above-quoted Michael Maier.<sup>99</sup> Those who wished to be instructed in the mysteries of Ceres, that is, to be accepted in the Fraternity, were taken to the temple of this goddess. The Hierophant, who was none other than the Master of the Chair, taught them as soon as they entered that they should adore the supreme God rather than that invented goddess driving the Triptolem about in a chariot drawn by dragons. It was the Supreme God, he said, who nourishes man and gave Ceres and the Triptolem the power to improve agriculture and have it held in high esteem.<sup>100</sup>

The Hierophant or Eumolpid had to recite these verses: "Walk the path of justice, adore only the ruler of the world. He is the only one who arose out of Himself, all creatures owe Him their existence. He works through them and with them. No mortal eye has ever beheld Him."<sup>101</sup> This Fraternity was in no wise different from that of Isis and Osiris, of which I spoke above.<sup>102</sup> Among others of their laws, that one is remarkable which ordered that on assembly days four images had to be carried around: 1) That of God the Creator,<sup>103</sup> which the Master of the Chair carried himself; 2) That of the Sun, which the torchbearer held in his arm; 3) That of the Moon, which the servant of the altar carried; and 4) That of Mercury, which the director of the sacred practices carried. The Eumolpid, who in my view was identical with the Hierophant, was wearing a golden key fastened to a tongue--a sign of secrecy. During the procession itself, a Hermetic chant was sung about a dragon, the father of the fire-spitting bull,

<sup>98</sup> Diodorus Siculus, Bibliotheca historica, Lib. V.

<sup>99</sup> In Apologeticus pro fratribus Roseae Crucis and in Arcana arcanissima.

<sup>100</sup> Bazin, Philosophie de l'Histoire, ch. XXXVII, p. 206 ff.

<sup>101</sup> Ibid.

<sup>102</sup> Diodorus Siculus, op. cit., Lib. I, ch. 29.

<sup>103</sup> The Egyptians called him Ememph, the Persians Ormazd (the independent Light, NB.), the Assyrians and Phoenicians Adad or Adonis (that is, Adonai), the Midnight people Alfader, etc. They considered Him the eternal prime origin of all things, and the Supreme Architect of the world.

and of the bull, the father of the dragon.<sup>104</sup> By this a Son of Wisdom can immediately see what sort of men those had been who were so famous in olden times.<sup>105</sup>

Moreover, Abbot Bazin<sup>106</sup> concludes, those who asserted out of exaggerated zeal that these secret assemblies had been nothing but schools of the most horrible filth should be set right by the word itself that is connected with the idea of initiation and which shows that one has to begin a new life, and by the closing formula with which the assembly was dismissed. The latter consisted in the two Phoenician words: Koff-Omphet, that is, "Be vigilant and pure." In this connection, I remember a little joke. When many years ago, in our neighboring Hamburg, Freemasonry gained so much ground, the clergymen of all three religions opposed it strongly. Some compared it to the mysteries of Ceres, and lo! what a disgrace they thought they had done the Masons. But these good men did not know that they had thereby shown more honor to the Freemasons than they had certainly intended to do. Besides, there was as little filth with the latter as with the former. There is nevertheless this difference, that the former, that is, the Hierophants<sup>107</sup> and those under them, not only perfectly understood the innermost ceremonial but also the symbolic images and even the treatises and works, which are yet unknown to this hour to many venerable Masonic Lodges.

In regard to the Romans, there is little to be said on the subject. They preferred to scuffle with half of the world and to carry out the privileged trade of highway robbery with the greatest pleasure, than to share in these splendid gifts of God. We have already heard what an excellent statesman Diocletian had been in this regard, and we could only wish that he had never had any successors. Those Romans did indeed also celebrate the festivities of Ceres and Bacchus--both of whom were nothing but Isis and Osiris (the volatile and the fixed). But they understood as little of their ceremonial and the secret meaning of the images as the Freemasons do of theirs, although, just like these, they called other honest people profanes--without knowing why--and kept them from their meeting places.

<sup>104</sup> Morhof, op. cit., Lib. I, ch. XIII.

<sup>105</sup> Clement of Alexandria, op. cit., Lib. V.

<sup>106</sup> Ibid., p. 208.

<sup>107</sup> That the Hierophants were such people as I have described them here is confirmed by Hesychius in the following words: "The Hierophant is the teacher, the priest who shows the mysteries." See Van Dale, De concil. Amphiction, ch. V, p. 487.

If it had not been for the Etruscans, we would never have heard the least bit of a Fraternity of very wise men in Italy. For (unlike this Fraternity) although the association of soothsayers (collegium Augurum) enjoyed high esteem with the Romans, nothing at all was heard there of divine-spiritual magic, the angelic Cabalah, and natural philosophy. They were rather fools and superstitious sophists who were fooled by the fiend of the human race and in turn kept the people at their beck and call. Smart people, however, despised them in their hearts and laughed at them. Just as the Consul Cicero sometimes criticized them severely in his wonderful book on the art of soothsaying, and among other things, adds a good joke when he writes that he cannot understand how one fortuneteller can look at another without laughing.<sup>108</sup>

In contradistinction, the Etruscans could rightly call themselves Razi-Hinuos, that is, propagators of the secret sciences, for as they came from Egypt and agreed on many points with the Persian Magi, it is easy to guess in what their treatises, practices, and works consisted. The Scotch Baron Thomas Dempster has written very well about this in his excellent work De Hetruria regali, published in two volumes in small folio in Florence, 1726.

But so as not to abuse the patience of my esteemed audience, I will only touch briefly on the Celtic Druids, who concern us more directly, and the northern bards. The former were in no way inferior to the others in regard to the age or importance of their investigations.<sup>109</sup> Their teachings were identical with those of the old Egyptians, Persians, and Chaldaeans and consisted chiefly of theology and the secret natural sciences. They were highly esteemed in Spain, France, Britain, and Germany, where their fraternities had spread very far. Diodorus Siculus<sup>110</sup> calls them theologians and knowers of the divine Nature despite the fact that they had already deviated from the royal road at that time. Their meetings took place in the open air. Like the Persian Magi, they had neither temples nor idols, and besides the great article of the unity of God, they believed

<sup>108</sup> I do not wish to make any biting remarks here concerning the new additions to the first three genuine English degrees and the so-called high degrees of Freemasonry.

<sup>109</sup> Guillaume Postel, De Etruriae regionis originibus, p. 233.

<sup>110</sup> Diodorus Siculus, op. cit., Lib. V, ch. 31.

in the immortality of the soul.<sup>111</sup> That they were also not inexperienced in the Hermetic sciences is evident in Pliny<sup>112</sup> who calls them soothsayers and physicians. It is even more explicitly related in Ammianus Marcellinus<sup>113</sup>, who states expressly that they had researched the highest and loftiest secrets of Nature. Their name itself indicates that they were the custodians of nearly all secret sciences, because the Celtic word Draou, from which Druid is derived, actually means magician<sup>114</sup>, which the learned crowd has translated as sorcerer. The Sons of Wisdom are not concerned about this, however, because they know what it means with them. Johannes Heinrich von Falkenstein<sup>115</sup> has collected wonderful things about this secret society. He says among other things<sup>116</sup> "that the Druids had been the most highly considered of all the priests of the ancient Germans." He proves this by statements of Strabo<sup>117</sup> and Diodorus Siculus.<sup>118</sup> They were thought to understand Nature perfectly and to know the will of the gods, with whom they had intimate contact.

Who does not here see an exact image of our highest, wisest Masters, to whom nothing is secret, who know everything Hermes, Zoroaster, Solomon, and other great men of antiquity knew? And this is so because they possess the natural magical Urim and Thummim, the right Urismada, Ash-Jah, or the Fire of God, by which they can look into the heart of all Nature, acquire the art, wisdom, and virtue, please God, and serve men. By which holy expressions they can know the almighty Architect of the world more intimately, love Him more fervently, and become more closely connected with Him through this knowledge and love. Yes, they can even be deemed worthy of special instruction by the holy angels and other spirits, like the age-old Patriarchs, and indeed in a much purer way and refined by the laws of the Christian religion; whereas, the patriarchal theory preserved by the Druids was corrupted by fantastic notions prevalent in later times.

<sup>111</sup> Morhof, op. cit., Lib. I, ch. XIII; Elias Schedius, De diis germanis, Syng. II.

<sup>112</sup> Pliny, Historia Naturalis, Lib. XXX, ch. 1.

<sup>113</sup> Ammianus Marcellinus, Lib. XV.

<sup>114</sup> Kayssler, Antiquitat. Septentr., pp. 36, 37.

<sup>115</sup> In his Nordgauische Alterthumer (Schwab.: 1734, in fol.).

<sup>116</sup> Ibid., Pt. I, ch. VI, s. II, p. 101.

<sup>117</sup> Strabo, Geograph., Lib. IV and VI.

What has been said above concerning the pristine patriarchal theory is most emphatically confirmed by the fact that our magical Druids had embroidered on their shoes the Pentalpha,<sup>119</sup> a character which our Christian-magical Brother Paracelsus considers permissible and reliable and "thereby did not understand anything but the beginning and origin of all things, that is, the one eternal God. For although the pagans had many gods and believed in many, their philosophers nevertheless agreed and taught that there is only one eternal divine Being. The Druids, who were sagacious philosophers, represented it hieroglyphically by this PENTALPHA, and it was their Symbolum Salutis," our Falkenstein writes at the same place,<sup>120</sup> where he quotes a long but remarkable passage from Minutius Felix, who has wonderfully confirmed this sentence. When the Druids were admitted, they had to swear that they would not divulge to anybody what they were about to learn.<sup>121</sup>

The place where the Druids instructed their students in theology and medicine was either a cavern dug in the earth or formed there by Nature, or a thick oak grove.<sup>122</sup> We find some of those in the Nordgau, such as the Gottmannsloch on the Hoselberg, the Weisloch near Hochlingen, etc. The latter is supposed to mean Antrum Vatum, the Waldweisenloch (hole of the forest sages).<sup>123</sup> An hour and a half from Sulzbach in the Upper Palatinate, there is a big hole in a rock, a quarter of an hour in depth, called the Osterloch (Easter hole), where the Druids formerly dwelled. Nearby there are two villages called Druidsdorf and Drondorf or Druidendorf (Village of the Druids). In this rock there is an opening called the church, so spacious and immensely high is it. What else is this church but the temple of the natural philosophy, where the Superiors of this religion and Nature-priests gathered and secretly instructed their disciples. By this my statement is once more corroborated, namely, that these people had formerly belonged to our Fraternity, since its members of certain degrees have since olden times been called "the Wise" by all peoples, and by the Grace of God are still called so for good reasons.

<sup>119</sup> The stupid mob calls this figure Druttenfuss and believes it to be an infallible remedy for the sickness which some Germans call Alp or Drutt. But in its true meaning it signifies nothing but Druidenfuss (Druid's foot).

<sup>120</sup> J.H. von Falkenstein, op. cit., s. IV, p. 103 ff.

<sup>121</sup> Ibid., s. V, p. 107.

<sup>122</sup> Ibid., s. VI, p. 108.

<sup>123</sup> Loc. cit.

The said Druids enjoyed perfect tranquillity until the gentle Romans settled in this country. Under the emperor Claudius they were exterminated through mere religious hatred. It is incomprehensible how such a learned man as Chancellor Prechtl of St. Emeran in Regensburg could pretend "that if one thoroughly considered the language, customs, and religion of the Celts, one could well believe that they had derived from the Latin-speaking peoples. The language of the Celts is similar to theirs," he said, "except that it has been disfigured in many words. The constitution of the country resembled that which we have observed with the Romans and the Greeks, and their religion was identical with the Roman idolatry, except that the Celts gave their gods other names."<sup>124</sup>

With the permission of this brave scholar, whom I am holding in special esteem, I must show the reasons why I cannot share this view. For as far as the language is concerned, it has only a slight conformity with the Latin, but on the contrary has a great relationship with old German and the language of the Gauls before the Romans conquered that country. The learned men Hugo Grotius<sup>125</sup> and Gottfried Wilhelm von Leibnitz<sup>126</sup> have proven this irrefutably. And supposing this language had been intermixed with some Latin words through association with the Romans, nevertheless it cannot be asserted that the former is derived from the latter, just as little as German can be said to stem from French because many words of French have crept into German owing to frequent dealings of the Germans with the French. If you wish to form an opinion about a people, you have to examine the stems and rootwords, as it then shows whether it is a native tongue or a derivative one. If this examination is conducted with the Celtic language, one can easily perceive that it is not derived from any other, but that, on the contrary, our Old German language, just as we

<sup>124</sup> Prechtl, Religions-Geschichte, Pt. I, s. II, p. 579.

<sup>125</sup> Hugo Grotius, Hist. Gothica in prolegom.

<sup>126</sup> G.W. von Leibnitz, Miscellan. Berolinens, Lib. II, ch. II, p. 59.

ourselves, comes from the Celto-Scythian, as Just. Ch. Dithmar<sup>127</sup> has proven incontestably. One can just as little conclude that one people descends from another because it has the same laws, customs, and national structure. The natural law and its first principle, "What you do not want others to do unto you, do not do unto them" is written in every man's heart. Wars, travels, commerce, and association often cause a people to adopt the laws of another which is yet very far removed from it by origin.

Finally, in regard to religion, nothing could be as far from the Roman religion as just this one. For although the Romans, just as the Greeks, readily molded the divinities of foreign nations to fit their preconceptions, nobody will seriously believe that the Celts, and with them the Iberians, Gauls, Britons, and Germans, had borrowed their Deus Endovellicusz, Arminius, Cruzmann, Puster, Thor, Hertha, etc. from the Latins. Indeed, Chancellor Prechtl himself admits<sup>128</sup> that the religion of the Druids originated in Phoenicia, and had nothing in common with that of the Romans. He further admits that they had retained the Persian fire-worship, of which the oft-mentioned Romans had not the slightest understanding. Along with the Persians, they derived this religious practice from Chaldaea, and therefore the author is quite right to call them Chaldaean philosophers, whereby my statement is once again confirmed. But I have already explained above to what extent the Chaldaeans adored the fire and what the philosophical meaning of it is. The Druids understood it in the same way. All this is corroborated by Postellus [Guillaume Postel],<sup>129</sup> who writes: "What the Egyptians, the Magi, and the Chaldaeans taught, all that was also taught by the Druids, and they were as old as the former." In addition, we can read what Otto Heurenus<sup>130</sup>, J.C. Frey<sup>131</sup>, and the learned Benedictine Dom. Jac. Martin<sup>132</sup> write about them with great industry and discernment.

<sup>127</sup> In Exercitatus de Germanorum et Gallorum origine Scythica, which is in the Exercitationibus Subsecivis Francofortensibus, Pt. II, Sect. I.

<sup>128</sup> Prechtl, *ibid.*, s. LII, p. 383.

<sup>129</sup> Guillaume Postel, De Etruriae regionis originibus, loc. cit.

<sup>130</sup> In Antiquitates philosophicas barbaras, Lib. II, ch. 33.

<sup>131</sup> In Philosophia Druidum (Paris: 1636, 8vo.).

<sup>132</sup> In the incomparable work, Religion des anciens Gaulois, tirée des plus pures sources de l'antiquité (Paris: 1727, 2 vols. in quarto).

Finally, as far as the bards are concerned, almost nothing is known about them in this regard because they devoted themselves more to the poetic art. And although we find such things in the Icelandic Edda--which was as it were the Bible of the midnight poets--it was, without doubt, of Egyptian origin and may have included matters of deeper reflection. But it is still uncertain whether the bards understood its secret meaning or if they assembled in a Fraternity in order to probe it. Meanwhile it is worth noting that the two pagan golden horns found near Tundern in Jutland are of such fine and high-grade gold that it is almost impossible for them to have been produced in any way other than by the art. Should it be true what a certain author assures us, 133 namely that formerly there had been an important Fraternity in the North called Fost. Broeder Lav., i.e., Society of the Lawbrothers, a vestige of the Egyptians which had reached Denmark by an unknown accident, it would be evidence that this Order had flourished among them in a manner suitable to these peoples and their religion and customs.

Although most of the degenerated Masons want to compare the said Society with theirs, as it is at present, the contrary is evident by their own admission that these Lov-Broedere (as they are called in the Gothic dialect) were Hermetic philosophers, which can hardly be said of the former. Accordingly that Society, if it ever existed as a fraternity of philosophers, does not belong to the guild of those Freemasons, unless the latter, because of their first three degrees and as Masters of the Light and the Lost Word, belong to the Fraternity of the true Freemasons and its inner constitution and are lawfully subject to it. NB. Be that as it may, the whole account appears suspicious to me. The death of Sivert and of yet another man is certainly not Masonic, even if I take this word only in its pagan sense. I will therefore not make the least effort to deny their account.

This was the state of our praiseworthy Order before the salutary birth of our blessed Savior, when the greater part of the world struggled in the mud of pagan errors. But as soon as this eternal Light broke through, spreading over the darkness of human souls, it gradually drove it away by its heavenly brightness, like a brilliant sun, while before it had been shining only with a natural, moonlike gleam, even in the most wise individuals. This Light, although faint, had nevertheless been able to convince those sagacious men of the truth of the principal and essential dogmas of religion. By the triple testimony of natural-philosophical wisdom in the animal, vegetable, and mineral realms, and their union in a quite simple essence, they recognized the indelible character of God in all creatures. Yes, they



even saw that for the restoration of the creature stained with the Curse, a mediator, namely the Blood of Nature or Sulfur, was required to unite component parts. Consequently, there must also exist a supernatural mediator capable of reuniting with God the soul distanced from God with his blood, as a heavenly Sulfur, so to speak. Therefore, when this property of the said divine mediator in the realm of Grace was known through the preaching of the Gospel, they were ready to accept it. The mob, on the other hand, who clung to the outer school of poetic fiction, had to be convinced almost exclusively through the power of miracles.

This then was the right point in time, when the newly converted Brethren paid their greatest attention to the improvement of their institute, so beautiful but marred by some pagan blemishes, so that it might come ever more in conformity with the fundamental truths they had embraced. But as this work was of the greatest importance, much effort was required to gather the Christian members of the illustrious Order spread in Asia, Africa, and Europe and to establish a sure and firm foundation upon which this new Christian temple of wisdom could be erected and last to the end of time. The latter was not realized until the 6th and 7th century of our Christian era, by seven wise Masters. Then such a wonderful structure arose such as human intelligence is unable to produce without divine assistance and which must appear as the greatest of all human inventions to those who know its inner organization.

However splendid this palace may be, however venerable its wise Superiors and other residents, however orderly, serious, and devoted their assemblies, however spiritual and instructive their practices, however excellent their proceedings, however useful their works and occupations to all States in general and to each of its members, however pure their customs, edifying their conduct of life, and however holy their intentions may be--nonetheless, they never lacked enemies at any time. I will here not mention those great and mighty ones of this Earth who threw suspicion on innocent and useful subjects and made them punishable through wrong politics, and had them banished from

their sight to the greatest detriment of themselves and their countries.<sup>134</sup> Accordingly, I will only mention those quill-heroes who intended to deal a blow to the illustrious Order with their writings. But may the little will-o'-the-wisps flutter on. Gabriel Naudé is the only one who deserves to be named. He dared to make violent attacks on this Fraternity in his Instruction à la France sur les Frères de la Rose-Croix (Paris: 1623, 8vo.). They did not harm it, however, as it is still alive, thank God! On the other hand, it has also been incomparably defended by very learned men, such as Michael Maier and Robert Fludd in their Apologeticis pro fratribus Roseae Crucis, and John Heydon in the treatise entitled The Rosy-Crucian, infallibles Axiomata. This means: The infallible axioms of the Rosicrucians, which was published in London in 1661 in octavo and is highly praised by Morhof.<sup>135</sup> In it he deals repeatedly with cabalistic-magical secrets and the power of these things with reference to the doctrine of spirits. The author presumably elaborates so much on this in order that those who are unable to distinguish between the natural spiritual-divine magic and the diabolic should not perhaps get the laughable notion of considering these good people magicians or sorcerers.

<sup>134</sup> Just as the illustrious Order has no other intentions than Christian and honest ones, namely the love of God and our fellowmen, and just as the former as well as the latter is practiced as well as possible, although in secret and to the extent that it can be done without danger and detriment, it also commands all its members, under the heaviest penalties of suspension or even total expulsion, never to desire to undertake the least action against the State or its ruler. Therefore, it is always most strongly impressed in all powers conferred upon the special administrators to direct their special attention to their subordinates in this regard. And this is so certain as God has created heaven and earth, and has given our devoted homeland a sovereign, namely His gloriously ruling Imperial Majesty Joseph II, who attracts the hearts of all men in the world by his piety, intelligence, and human kindness, and who, by his excellent qualities, is worthiest to be the gracious protector of this praiseworthy Society of public benefit.

<sup>135</sup> Morhof, Polyhistor literarius, Lib. I, ch. XII, p. 131.

Finally, I cannot understand where Herr Jo. Friedrich Bertram has heard--publishing it as something well known and evident--that which he writes in his Einleitung in die philosophischen Wissenschaften:136 ". . . that D. Valentinus Andreae, together with some other strange men, had been behind the curtain and tried, through the satyric-enigmatic writings published under the name of the Rosicrucians, to persuade people that the true wisdom cannot be found anywhere but in the living cognition of Jesus Christ, to which one could attain through sincere penitence. Whoever would join that Order would find golden mountains, namely, eternal salvation as promised by Christ."

With this I concluded my account. It seemed that a large part of the persons present had enjoyed it, for some of the well-disposed shouted: "Happy the man who finds this wisdom, for a long life is at his right hand, and at his left there is wealth and honor." The others, however, stuck to their preconceived opinions and asserted that it was unbelievable that a man as learned as Herr Bertram should have said such things if he had had no sufficient reason for doing so. My reply to this was quite brief, namely that the sufficient reason had already been banned for a long time from Herr Bertram's philosophy. A speaker of the company now continued: "If this Society really existed, it would probably be conspicuous and awe-inspiring by living in grand style, by the splendor of their clothes, jewels, coaches, horses, precious liveries, and many servants, footmen, servants in Hungarian outfits, Moors, hussars, court jesters, etc., seeking to obtain positions of privy councilor, golden chamberlain keys, ribbons, etc."

I replied that the Sons of Wisdom by no means despised riches. They knew that they were a good thing on earth. But at the same time they knew that wisdom was by far to be preferred, because it is of a glorious nobility, its essence being with God, and that the Lord of all things loves it. Consequently, all those things are not the main object that a Son of Wisdom must take into consideration but solely the endeavor to acquire wisdom, the art, and virtue, to please God and to serve his fellowman. But as nevertheless there were among them dukes, princes, counts, marquises, barons, noblemen, statesmen, high and low officers, scholars of all faculties, it would be ridiculous if they were to move about like the Quakers, out of sheer stubbornness, and behave like cranks. They should rather be guided by their function and dignity in their outer conduct. But they have never lost sight of the fatherly admonition of the Masters of Wisdom to use a certain unaffected moderation, so that the enemies of wisdom should not find occasion to again incite jealousy and envy toward them.

## I N T R O D U C T I O N

O God! I thank Thee ceaselessly with all my heart, with all my soul, and with all my powers for all these great and palpable favors, begging Thee fervently and in full confidence, through the merits of Jesus Christ in Whom Thou hast hidden all the treasures of wisdom and knowledge,<sup>1</sup> to let me attain at last to the accomplishment of this Great Work and the possession of the true heavenly Wisdom, which is only from Thee, Lord and God,<sup>2</sup> and which has been at all times and before all times,<sup>3</sup> so that I may, in my rapidly advancing age and in the time still left to me to live, know and praise Thee better, thereby to receive and nourish the true fire of love, please Thee and serve my fellowman<sup>4</sup> and finally, at the conclusion of this troublesome life, rejoice with Thee in the heavenly Jerusalem. But I know, O most merciful God, that I am unworthy of it.<sup>5</sup> If Thou thinkest of the sins, O Lord, who can then pass the test? But in Thee there is mercy and abundant Grace. Therefore, have mercy on me, and at last give a hearing to my long and constant supplication. How long wilt Thou tarry to help me? Make haste, O Lord, hurry, for Thy honor and for my good and that of my fellowmen.

As you promise, O venerable Wise, in the Fama and Confessio published by you, no one will be deceived in his sincerity and hope who approaches you and seeks your association under the seal of silence.<sup>6</sup> I therefore believe that I have already been admitted into your venerable, most holy Society, and that therefore the advice you have given me to declare myself more clearly is aimed at nothing but the airing of my great hesitation to reveal the mysteries of God to all and sundry Brethren without exception.<sup>7</sup> I hereby comply with your advice and thus soothe my conscience.

With just this end in view, I will describe the divine vessel, the Materia, and the Fire, not sophistically<sup>8</sup> but truly philosophically. It will be somewhat obscure to the profane or ignorant, but as clear as daylight to the true Wise.<sup>9</sup>

"Suffer me a little, and I will shew thee that I have yet to speak on God's behalf." --Job 36:2

Footnotes to Introduction

1 Colossians 2:3.

2 Proverbs 2:6; Book of Wisdom 7:15, 8:21.

3 Ecclesiastes 1:23, 33.

4 This is the main purpose which the sacred Order, into whose community the author of this little work is so very eager to be admitted, always bears in mind. Can there be anything greater? Can there be a more useful occupation than to contemplate the adorable Creator of beautiful Nature and all creatures by investigating them in the triple realm, that of animals, plants, and the subterranean creatures? This occupation not only opens our intelligence so as to obtain a deeper insight into the revealed truths, but it also directs our will which it must necessarily lead from admiration to love of such an almighty and kind being as the God who creates and sustains everything in the cycle of continual duration. Psalm 8:1 reads: "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens."

And to convince us all the more of it, the psalmist shouts as it were into our ears: "The heavens declare the glory of God; and the firmament showeth his handiwork," (Psalms 19:1) as if to say: Through the knowledge of Nature and the creatures, we can attain to the knowledge of God. In his Epistle to the Romans, Paul gives us the well-meaning advice that we should recognize the invisible by the visible: *Invisibilis ipsius (DEI) a creatura mundi, per ea, quae facta sunt, intellectu conspiciuntur.* (Romans 1:20) For as we cannot see God in all His glory (Exodus 33:20), the All Highest gave Moses, who had begged Him to show Himself, the command to stand against the rock, put his hand out of the way--or whatever other translations say about it--and He would hold His hand above him, and then Moses would see what was behind Him, but he would not see His face. Here is where many interpreters of the Holy Scripture take "behind Him" to mean Nature, including her operations and properties. See Aloys Wiener, Splendor Lucis, oder Glanz des Lichts, Introduction, p. 23.

Even the intelligent pagans clearly recognized this truth through the natural Light that shone for them. I will only mention Consul Cicero, who writes as follows in his treatise De Haruspicina: **Q**uis est tam vecors, qui cum suspexerit in coelum, DEOS esse non sentiat? This means: "Who will be so stupid that, when lifting his eyes to heaven, he does not sense the gloriously radiating Godhead in the creatures?" It would seem that Lactantius, the Christian Cicero, had this passage in mind and elaborated on it by his heavenly rhetoric when

he writes as follows in his treatise De falsa religione, Lib. I, ch. 2:

Nemo est tam rudis, tam feris moribus, quin oculos suos in coelum tollens, tametsi nesciat, cujus DEI providentia regatur hoc omne quod cernitur, non aliquam tamen intelligat, ex ipsa rerum magnitudine, motu, dispositione, constantia, utilitate, pulchritudine, temperatione: Nec posse fieri quin id, quod mirabili ratione constat, consilio majori sit instructum. This means: "Nobody can be so unrefined and of such uncouth morals that, by lifting his eyes to heaven, he does not recognize the essence of that God by Whose Providence everything he sees is governed, or doubt that there really is such a thing, and know this by the immense greatness of such things, their motion, disposition, permanence, usefulness, beauty, and relationship with one another. Consequently, it is impossible that that which exists in such a wonderful way should not have received its existence by a higher degree."

Yes, the above-mentioned pagans even recognized from the testimony of natural-philosophical wisdom that this almighty Creator is one in essence and threefold in His Persons, which is so well known that it requires no proof. Now I do indeed know that several profane scholars totally reject everything Plato, Plotinus, etc., have written about the three hypostases, trying to turn them into pantheism, Spinozism, and other horrors. Nor do I deny at all that the insufficiently clear explanation of this difficult subject, which was in any case impossible to give for lack of divine revelation, may have given rise to many errors by the younger Platonists of the Alexandrian school. But to believe that Hermes, Zoroaster, and other great men of remote antiquity were pantheists, I will not accept. In addition, the new Christian Platonists in Italy and England, such as Marsilio Ficino, Pico della Mirandola, Patritius, Henry More, and many others, have proven this tenet in favor of the intelligent ancients with their strongest arguments. Yes, they have even asserted with the greatest probability that the said philosophers recognized, based on a genuine knowledge of Nature, that a mediator was absolutely necessary to wash off the curse cast on Nature and its creatures, and to change them back into the pure regenerated Light-form, as indicated in the Preface.

It would therefore be desirable that those who are seeking progress in theology not separate natural science from theology, as one greatly assists the other. Therefore the learned English Chancellor Francis Bacon of Verulam rightly calls natural philosophy verae fidei alimentum, i.e., nourishment for the true faith. (There is some truth in the idea that the neglect of the union of these two sciences has since olden-times increasingly promoted the progress of various heresies.) We shall now hear how a great natural scientist of

our illustrious Order judges this. He is known as the author of Auream Catenam Homeri (The Golden Chain of Homer), and he writes in Chapter X: "It is precisely the chief cause of error that neither the mob nor the vapidly disputing theologians can attain to the cognition of God. They all squabble over God, and when the squabble is over, they themselves do not know and doubt if what they have quarreled about is true. And in addition they suppress the natural sciences under the pretext that they are forbidden magic and that one thereby blasphemes God and wishes to fathom Him; but they are blasphemers themselves. That is, then, the beginning and origin of all idolatry and heresy, which the theologians as well as the mob run after even more than mammon, always preaching a way to God though they themselves do not believe and do not know what God is and who He is."

True, some of the newer physicists have with very laudable intention directed their natural philosophy in such a way as to lead us through the creatures to the adorable Creator, on a ladder as it were. Among these, the treatise of Cardinal Robert Bellarmine, De Ascensione mentis in Deum, is very witty. Brockes' Earthly Pleasure in God is quite pleasant to read and touching, and Baron von Wolf's book, Absichten naturlicher Dinge (Intentions of Natural Things) is written very thoroughly. We are therefore much obliged to them. But if these men had had the true knowledge of Nature, as we find in the Sons of Wisdom and in those writings which are published by the said school--among which the booklet Amor proximi is especially excellent--they would have achieved much more.

Why is it that Johann Arndt's book Von Wahren Christentum (True Christianity) has enjoyed everlasting fame among all coreligionists and is still famous? Because it is written in accord with the Concordance of the illustrious Fraternity. There are many like it, and it is desirable that they be read assiduously and with the intention of attaining wisdom, virtue, and the Art, so as to please God, discover Him in His hidden majestic nature, and thereby be stimulated to love one's fellowman. The benefit would soon show and arouse in many the desire to be accepted into the number of the Sons of Wisdom and be instructed by the same spirit which prevails in this School of Wisdom. They would enjoy that advantage born of this knowledge which surpasses all other kinds of happiness, that is, purity of soul, a long life, and temporal goods.

5 No mortal dare take his worthiness for granted, no matter how saintly, piously, and justly he may live, because the knowledge of the true, natural, and higher alchemy is only given to man by absolute predestination so far as the highest work of the Universal Stone of the age-old Master-Wise is concerned. It says in the Turba that this work is too great to be experienced by reason alone, which is unable to reveal to us special inspiration or suggestion--and with a single voice all Master-Wise agree. Our old Hermes, in the Greater Rosarius, expressly writes of this Art that it is a secret preserved and kept by God for those who hear, love, and honor Him: "Know that this Art is a gift of the Holy Spirit and is given to none but him whom it pleases God to give it." Although this is quite true, man can nevertheless do his share by approaching the divine throne of Grace in the recognition of his sins and their sincere repentance, and with a purified soul. Then the Almighty (Who knows all hearts) will undoubtedly hear him and guide him through His Holy Spirit to the means for making such a beginning as he would never have thought of himself. "Know, my Son," we read in Alphidius, "that you cannot have this Art until you have purified your mind and God sees that you have a sincere and loyal heart. For where God finds a loyal heart, He certainly reveals His Art." Therefore, pray fervently with the Sons of Wisdom:

"Almighty, eternal God of all mercy, Who hast created all things by Thy word, and in Thy wisdom hast made man to walk in Thy Light, to serve Thee, and to praise Thy name forever and ever. Look at us with Thy merciful eyes, do not reject us from the number of Thy children and the bosom of Thy Grace. Give us the wisdom which is ever around Thy throne. Send it down to us from Thy holy heaven and the throne of Thy glory, to be with us and work with us, and lead us on the path of righteousness, so that we may live according to Thy holy Will and pleasure and be blessed with the highest wisdom through Jesus Christ, Amen!"

Then the merciful Father will not deny you His assistance.

But just as the All-Highest requires that a student eager to learn must himself work, besides achieving purity of the soul, honesty of intention, and praying, so He will sell His gifts only to those who work hard (*Deus vendit sua dona laboribus*). Hear what a great Master of the Art (Bernhard, Count of Marck and Tervis, known as Count Bernhard of Treviso) says about it: "There is no doubt that if your mind is fixed on God, if you love and trust Him and you ask Him for His wisdom while simultaneously working, you will obtain that noble treasure."

And even so there have already been cases where this great wisdom fell into the hands of evil men, among whom there was that king of Tyrus in the Prophet Ezekiel, Chapter 28, whom some take to be the Hiram or Chiram who helped with the Solomonic temple by sending him construction equipment and skilled artists, including Hiram Abiff, the chief architect, so famous in our secret Fraternity. (See Aloys Wiener's Splendor Lucis, oder Glanz des Lichts, Introduction, p. 23.) And even the great Theophrastus Paracelsus is counted among them.



The former was punished not because he practiced that art, and therefore should have spared his subjects and not burdened them with various taxes and tributes, but because he defiled the sanctuary by his many sins and the injustice of his management (namely, he misused those great gifts of God, Verse 18). This may be clearly seen in Verse 2, which reads: "Because thine heart is lifted up, and thou hast said, I am God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God."

Of the latter it is known that he rose to the highest summit of the Art when still in his youth. Nevertheless, he did not reach a great age owing to his dissolute life. He was torn from this earthly life in his forty-eighth year--although there are some who believe that he had to lose his life so soon due to a dose of pulverized diamonds. Even so, his short term of life was not ordained because of the inefficacy of his medicine, as Conring and other envious physicians imagine, but as penalty for his vices.

If, therefore, the merciful and generous God occasionally bestows His splendid gifts on a scoundrel, it is done so that the cup of his sins should be filled to the brim, in order to improve him. For an old, well-known, and true saying states that if this Art falls upon a villain, he not seldom becomes pious; and if it falls upon a pious man, it turns him into a saint. Otherwise the proper way to attain to this glorious knowledge is through the direct or indirect revelation of it by the supreme Creator of Nature. "For to discover secrets by ourselves is an impossibility. We must either have the calling of God or the instruction of His servants, be they angels or men." (See Philalethes in Alterthum der Magie, p. 35.) The matter, therefore, rests once and for all with what our greatest and worthiest Brother, King Solomon, directly illuminated by God, says: that Wisdom rewards the saints NB. for all their work and guides them in strange ways. He speaks to the saints; not to the crazy, mundane, ambitious men, but to the humble souls, surrendered to God, who behave according to the Concordance and the laws of the Fraternity and are convinced by the words of precisely the above-quoted Solomon that wisdom cannot enter a soul subject to sinning. Take note of this! NB.

You lovers of wisdom! If, therefore, you wish to be fortunate in your eagerness for knowledge and have your desire granted, combine the purity of your intentions with your prayer, cleanse your heart of pride, vanity, and the love of vain pomp and grandeur exceeding your rank, put your hand on the plow, work hard, at the right time, with the right means, in the right place. Then God will not fail to bestow His blessing on your work.

The right place which I mention here is that school of the true wisdom, NB. which has been known for so many centuries by the name of the Gold- and Rosicrucians. Its teachers are the possessors of all natural secrets to which God has entrusted them with the keys and has consecrated them as priests of Nature. Only through these and their fatherly instruction can that wisdom be obtained of which the wise Solomon assures us "that a long life is found at its right hand, but riches and honor at its left." True, not all students reach the same degree of perfection as their teachers would, with fatherly love, wish for them, as their greater or lesser capability, their greater or lesser industry, their lack of the necessities of life, their occupational, business, random, and family troubles, and other circumstances put almost insurmountable difficulties in their path. Nevertheless, it will rarely happen that a member eager to learn, pious, and working positively as far as lies within his power will not acquire such knowledge as will keep him from the all-too-hard attacks of the two worst enemies of human life--total poverty and disease.

Here I must mention the so common mistake of most of the profanes who, upon hearing of a Rosicrucian, cannot imagine him other than a perfect Adept. From this especially stems the great envy and jealousy they have for the said students of the most useful sciences. For although it is incontestable that all Adepts who have been since the beginning, still are, and will be to the end of the world, belonged to this sacred Fraternity, it does not at all follow that all Rosicrucians are Adepts. Rather, Adepts are very rare birds, even within the illustrious Order itself. And it is therefore very unchristian to persecute almost to death those good, honest, and generally useful members of the State because of mere greed and hunger for gold, imagining that one day they could catch one of them, by whose destruction they hope to satisfy their thirst for gold, which is so insatiable and aimed at all evil intentions displeasing to God.

But I assure them, by the almighty Creator and Architect of this globe, that their efforts in this regard are vain and useless, because up to the present it has never happened, nor with divine assistance will it ever happen, that a true Brother, able to make alchemical projections, will ever betray the secrets of the high Order, no matter how much the fury of insatiable misers rage against him. Besides, the intention of our innocent Society is in no way the making of gold. For in not a single writing of the Fraternity, no matter how many of them might fall into the hands of mundane and witless men, will a single passage be found where the beginning apprentices are promised to be taught how to make gold. Rather, this delusion is taken from them, should they be infected with it, straightway in the First Degree of the Temple of Wisdom. Instead, it is most earnestly inculcated into them that they must first seek the Kingdom of God and His righteousness. They are told that the goal of our God-pleasing undertakings is none

other than to acquire the Art, wisdom, and virtue, to please God and serve our fellowmen, that the way to reach the above-mentioned praiseworthy perfection consists chiefly in making their efforts solely for the honor of the praiseworthy Creator of beautiful nature and their better knowledge derived from the works of Creation. They will attain this, so they are told, by thoroughly learning the natural science, based on our infallible principles, thereby acquiring great insight into medicine, economics, horticulture, the true alchymy, and other sciences that are profitable and generally beneficial to mankind. Because of this and the sincere instruction of our Master-Wise, it is much easier for them than for a profane scholar, even the most incomparable one, to discover from time to time, by the Grace of God and our fraternal instruction, the most glorious truths, including the Art of the transmutation of metals. Meanwhile, these discoveries are considered nonessential matters by us and undeserved gifts of the generous Supreme Being. It is impressed on their possessors, under penalty of the greatest punishments and the divine curse, never to make the slightest abuse of them but use them for the honor of God, the benefit of the public, and the assistance of our poor, needy fellowmen. Remember it, you enemies of wisdom! And curb your foolish and vain spirit of persecution!

Who then would not wish from the bottom of his heart to be incorporated as a member into this sacred Fraternity, together with our unnamed author? This is not so difficult for a seeker filled with a purified and moderate thirst for knowledge who expresses his desire in the same way as our present author or is guided by God Himself, as some foolish half-scholars imagine. I myself can assure you by God Almighty and my honor that I worked a great deal for some twenty years, always hoping, but in vain, for a direct divine illumination or a human guide, till at last the heavenly Father heard my sighs and sent me a true friend whom I will all my life most gratefully honor, love, and pray for. He introduced me to the Temple of Wisdom, that is, our sacred order, where the scales fell from my eyes after a short stay, so that I now clearly recognize by the Grace of God what had been incomprehensible to me before. I do not doubt in any way that the same thing will happen to all who take this step with the same honest intention and with the same sincerity that had taken hold of my soul--for which I wish them success with all my heart.

6 This is the truth, but it is also incontestable that it must be done through special divine Grace and calling. Then a person called can become a true elect. Remember it, you foolish scoffers, who are trying to make the credulous believe that the whole story of this praiseworthy Order is nothing but a fable. See Hubner's Staats- und Zeitungslexikon, under the word "Rosenkreuzer" (Rosicrucians).

7 If at that time the author had known the illustrious Order other than through the Fama and Confessio, as he did subsequently, he would himself have found this fear to be superfluous. For although every member is required under oath not to withhold any secret of Nature from the illustrious Order, he is not under obligation to reveal to his fellow members of a lower Degree things pertaining to a higher before they have progressed to it. Yes, on the contrary, it is most strictly forbidden, because in this sacred Society everything is done in quite an orderly fashion, which is part of its inner beauty and a cause of its invincible stability and its duration of many years.

8 Qui sophisticè loquitur, odibilis est, et in omni re defraudabitur. This means: "Whoever speaks deceitfully is hated and will be cheated in everything."

9 I suggest that the reader look again at what I said at the end of note 5. For certainly, a Brother who has reached that level of wisdom of which I spoke will not find the least obscurity in the present excellent writing, but everything will lie revealed and clear before his eyes, so that he will learn to recognize perfectly the three most difficult subjects of Hermetic philosophy, namely, the Vessel of Nature and the Art, also the Seal of Hermes, the Materia, and finally the Fire used by our Master-Wise to open their Materia and to draw back the most secret bolt of the splendid palace of Nature. For no one has yet written so beautifully and incomparably as the Right Reverend, but at present regretted, author of the present work.

PART 1

The Vessel of Nature and Art, and the Seal of Hermes

S 1

Maria the prophetess [Maria Prophetissa] states, "The vessel is divine and hidden from the people by God's wisdom; because the philosophers tell everything except what the Vas Hermetis [Hermetic Vessel] is."<sup>1</sup> This is one of those items about which the Wise never dared to write about, but which they revealed to their worthy Sons by word of mouth.<sup>2</sup> For all depends on this, says an anonymous author.<sup>3</sup> And it is necessary, says the trustworthy Pruggmayr<sup>4</sup> to know the constitution of the vessel by the nature of the Stone,<sup>5</sup> for everything is born in a place appropriate to it. Thus metals are born in the boiling abdomen of the Earth, the child in the mother's womb, the chicken in the eggshell. That is why all common glasses, flasks, vials, pots, and vessels are unsuitable for the Great Work, because they are incapable of carrying out the steps and grades of Nature and the Art at the same time.<sup>6</sup>

With this Philalethes<sup>7</sup> agrees when he writes: "You must take it for certain, that the vessel of Nature alone is useful to us in the Art."<sup>8</sup>

S 2

True, the Wise all say: Vas philosophorum, est aqua eorum, in illo enim sunt omnes operationes, scil. reductio, sublimatio, destillatio, solutio, calcinatio, fixatio tanquam in vase artificiali. That is: "The vessel of the Wise is their water in which all effects are produced as in an artificial appliance, such as reduction, sublimation, distillation, dissolution, calcination, and finally fixation." It is also just as much in conformity with truth when they speak of water in the same terms as of the vessel. Without this latter, however, the former could not produce any of its effects, since the water must indeed be kept and contained in a vessel. Aquam ipsam vase quodam contineri, necesse est omnes fateantur, & hic rei cardo est. That is: "All must admit that it is necessary to keep the water

itself in a container; the whole thing depends on this."<sup>9</sup> What kind of a wonderful vessel this is in which Nature accomplishes all these various works with the help of the Art, we shall learn from the mouth of the author of Das Geheimniss der Hermetischen Weltweisheit<sup>10</sup> where he himself says that the Wise have veiled the vessel of the Art in a dark and occult description when they assert that it is composed now of three, now of two parts.<sup>11</sup>

Pruggmayr does not contradict this at all,<sup>12</sup> although he writes that the vessel is only one, namely, the vessel is the sole and glass container in the form of an oval and oblong little abdomen, which enables the united and separated Elements to move about in it and give birth to the Stone by reacting upon one another.<sup>13</sup>

S 3

Michael Maier<sup>14</sup> quotes Maria the prophetess, who describes the vessel most clearly, saying: "The whole secret lies in the Hermetic vessel, because that divine being has been hidden from the people by God's wisdom, and those who are unaware of it do not know the foundation of truth because of their ignorance of the Hermetic vessel."<sup>15</sup> Maier continues: "That vessel, which the stoics kept hidden, is not the necromantic vessel, the vessel of the so-called necromancy, but it is the measure of your fire which is in the furnace or chest of your fire, whose flame is lead colored,<sup>16</sup> this measure which adverse Elements have not moderated or tempered, as otherwise they would many times rise over the edge of the fire-chest."<sup>17</sup> The late Montesnyders says: "When in your philosophical vessel of the Elements one receives an addition by external things, especially the Air, it acts and overpowers the others.<sup>18</sup> O magnum & nimis licite dictum, aut potius scriptum." Truly, an all-too-candid declaration, or rather written expression!<sup>19</sup>

But because there is talk of Nature and the vessel simultaneously, I too, like all Philosophers, follow the advice given us by the Son of Sendivogius:<sup>20</sup> "Look how the mother preserves her fruit, the child, encloses, feeds, and sustains it between the waters Amnii and Corii until birth." (NB. The Seal.) With this Philalethes completely agrees<sup>21</sup> when he speaks of the Hermetic Seal as follows: "Consider man (the human being). Just as he is born of Nature, so our gold is ripened by the art of careful Nature. Consider, therefore, with how much care Nature closes the womb of a pregnant mother to prevent anything from being added to it, as otherwise the fruit would perish."<sup>22</sup>

I think I have now spoken enough of the vessel and its purpose. But as the one helps the cognition of the other, I will speak still more clearly, because I hope that I am in accord with the true Wise, as the aforementioned friends swear unanimously. I will therefore first cite the Greater Rosarius<sup>23</sup> which said the following in clear words: "It is, however, the whole purpose (in the construction) of the vessel that it can be undone at the discretion of the Artist, and that its composition be artistic, without the least coating; then an escape of the Spirit cannot occur (that is, through Mercury and Lazumer)."<sup>24</sup> God indeed blinds the eyes of the unworthy and blocks their ears; otherwise everything would be revealed hereby.

Joannes Walchius<sup>25</sup> says: "Some have made a bitumen or gum of Greek pitch, ground tile-dust, and intermixed calx." Others have closed the neck by melting it with red-hot tongs--but it did not help, because they did not know the Hermetic Seal which is alone appropriate. NB. Hermes claude. Laurentius Ventura writes as follows of the Philosophers' Stone:<sup>26</sup> ". . . that is why it is necessary that the vessel be closed most tightly, and with one closing only, not many. Therefore, close the vessel most thoroughly with the Hermetic Seal, so that nothing of it may go off in smoke." Ergo & audiendum nobis philosophum dicentem: accipe Vas & ignias, percute gladio, animamque recipe haec est clausura. That is, "We must therefore listen to what the Wise say: Take the vessel and make it red hot, cleave it with a sword,<sup>27</sup> and take out the Soul; this is the closing." Here the word Vas has a double meaning. An anonymous author<sup>28</sup> also calls it a mussel. He writes: Percute testa, hanc malleo & in mille dissiliat partes. "Break the mussel with a hammer, and it will burst into a thousand pieces." Should this hammer not perhaps be the rod of Moses,<sup>29</sup> and the mussel the rock out of which the water flowed? Thus Mercury (the embodied one) will become as if dead, dispersed through the Earth. "Be not amazed that you must therefore bungle as you strike this stone evermore and you moreover wear out the vessel."

Dearest Brothers, Venerable men! Although I have spoken clearly enough, and only all too clearly, of the divine vessel, I think it necessary (so as to leave no doubt at all), because all the Wise shout: *Vas sit unum, materia una, ignis unus, & furnus unus.* That is: "One vessel, one substance, one fire, one furnace," to quote Lully, who says in the Testamentum novissimum: *Vas sit ex tribus frustis; Vas sit unicum, in quo omnes operationes fiunt.* He says that the vessel consists of three parts; it is one only in which all operations take place. Further: *Et semper non est forma unum solum modo, sed quaelibet medicina requirit suum vas proprium.* That is: "And it is not always of one and the same shape, for every medicine requires its own vessel." 30

At another place Lully writes as follows: *Ideo Fili! cum aqua praeparatur, indiget suo proprio vase facto, sicut superius; sicut medicina simplex & aer similiter, sic de aliis elementi & medicinis similiter.* That is: "Therefore, my Son! when the water is being prepared it requires its own vessel which is made as indicated above, just like a simple medicine; and likewise the Air, and the same is required of the other Elements and other medicines." In the same place we read: *Noli successionem vel moram temporis propter defectum vasis aegre ferre, quia aliquando duo simul potes facere, aliquando tria, quod tamen non posses facere, si esses in penuria vasorum, quia omnia sunt unius formae, & illa forma sufficiat tibi.* This means: "Do not begrudge the delays of time, as you can meanwhile prepare your vessel twice, sometimes three times, but you would be unable to do this if you had a scarcity of vessels, as all have one form only, and let this one form be sufficient to you."

Lully<sup>31</sup> expresses himself as follows when he speaks of the vessel under the enigmatic description of the furnace: *Sic quod cum furnus cum suo operculo compositus fuerit, penitus unum respiraculum habeat, ut calor accensi ignis respirare possit, propter quod ignis naturae istum solum requirit furnum, & non alium, NB. & clausurae junctura hujus furni nostri Sigillum Hermetis, & sapientum dicitur, eo quod sapientibus solum notum est, & nunquam ab aliquo Philosophorum expressum, NB. sed in sapientia reservatur, quod communi sua potestate custodit.*



This means, "After the furnace has been built with its cover, it is absolutely necessary for it to have an airhole<sup>32</sup> so that the heat of the lit fire may breathe thereby. Therefore the nature of the fire [It would seem more correctly translated from the original Latin, "the fire of Nature, or the natural fire." --Translator's note] requires this furnace only and no other NB. and the closing of the joints of this furnace is called the Seal of Hermes and of the Wise, because it is known only to the Wise and it has not been expressly indicated by any of them, NB. but has only been kept hidden in the secret treasure-chest of philosophical wisdom." In this paragraph of Lully three points are to be noted which seem to contradict one another, namely, the cover through which the lit fire can get a breath of air, and the closure of the joints with the Seal of Hermes. Whoever knows how to recognize these three points under the cover NB. knows the vessel, the Seal, and also the fire of Hermes.<sup>33</sup>

S 6

But should it be that I have not written explicitly enough for a worthy student of Hermetic wisdom, and told him enough, I would send him, out of the kindness of my heart and true love of my fellowman, from this upper horizon to the antipodes, to consult Python,<sup>34</sup> who is the standard-bearer of Hermes, but with the warning to take care lest the latter rub his eyes out too much. This then is the only vessel of which I have written so much and so variedly because I completely concur with Maria the prophetess: O divinum, o mysticum, o arduum, & facile instrumentum! "O divine, o secret, o difficult and easy instrument!" With this instrument all Hermetic works, which no Wise can avoid, are accomplished. With God's help I, too, have drunk out of this bitter cup and reversed it. Now, follow my last advice and pray assiduously to God that He may also let us get hold of the right materia of the Wise.

Footnotes to Part I

1 Omnia docent Philosophi, praeter vas Hermetis, quia illud est divinum, et de sapientia Domini gentibus occultatam: et illi qui illud ignorant, nesciunt regimen veritatis, propter vasis Hermetis ignorantiam. See Theatrum chemicum, Vol. I, p. 189.

2 Such is the process which the Master-Wise are wont to use up to this moment.

3 Luc. Sextupl. astral., ch. V.

4 In Scrutinium philosophicum, ch. 20.

5 Whoever has seen this will be able to bear witness to the fact that it is so and that it is a great wonder of Nature, which is to be understood completely literally and does not involve anything enigmatic, although the profane try to tell the world that such is the case.

6 He is only speaking of the natural vessel, the great wonder of divine omnipotence by which it is made in such an artistic way that even the greatest Artist of the world endeavors in vain to imitate it, although the latter, by his quite simple and easy assistance, is able to place it visibly before our eyes every day, yes, several times a day. But as this divine vessel must also have another artificial one in which it is preserved, as the Brother author admits further on, so everybody can see that this has only been inserted at this place to confuse the unworthy. The ancients had no glasses but nevertheless produced this secret work of Nature. They were therefore obliged by necessity to use vessels made of other material, and because the latter was not transparent, they did not have the pleasure of contemplating the beauty of the effects of Nature in their splendor, much less of representing the Elements of the Stone in their purity, as we can do.

7 Brevus manuductio ad rubinum coelestem, in Musaeum hermeticum, p. 793. [Probably written by Eiranaeus Philalethes.  
--Translator's note]

8 Because it contains that moisture which blackens, whitens, and reddens the Stone, or the Water, called the vessel in the immediately following paragraph.

9 Whoever understands the difference between the natural and the philosophical vessel will not find the least contradiction here; the former is made by God and Nature, the latter by the Artist.

10 Jean d'Espagnet, Theatrum arcanum hermeticae philosophiae opus, Can. 110; and Lully, Testamentum novissimum, Lib. II, in Manget's Biblioteca chemica curiosa, Vol. I, p. 806.

11 This is literally true, without figurative phrases. But to understand it, one has to know what the inwardly vaulted temple is, the sacrificial altar beneath it, and the spherical water reservoir at whose edges the waters gather, welling up from beneath the altar and the thresholds, which salty sea waters are perfectly consubstantial with the great catholic ocean which moistens and fertilizes the whole earth by its fast and, as it were, flying ebb and flow. This is the great salty sea water of which Basil Valentine writes that all and everything must enter and come out again adorned with beauty.

But just as by this watery outflow from the upper paradisiacal regions the immense ocean itself can also be understood, one can now easily understand why the old Greek Homer called the ocean the father of all generation, especially if you often read Auream Catenam Homeri (The Golden Chain of Homer), in which this subject has been splendidly elaborated. If we herewith compare the primary reasons why the old poets pretend that Venus has sprung from the sea, very important knowledge will be obtained.

However, if our Espagnet describes this vessel as double, he probably does not mean anything except the divine natural vessel which has at all times been kept so secret by the true Wise and which is found to consist in its analysis of two parts, namely ☿ and ♀. But the fact that Pruggmayr speaks of only one does not imply the least contradiction either, because he can just as well mean the glass vessel in which the combined Elements of the Stone are boiled for their perfection as no less the mother vessel in which the Stone rests till its birth and is conceived, and which is none other than the Salt of the metals (Sal metallorum, et lapis philosophorum). These truths appear all Greek to the common alchemists because they have not studied in that high School at which the true Wise are professors.

12 In Scrutinium philosophicum, ch. 20, p. 58.

13 Whoever reflects carefully on what has been said above in note 9, while considering the difference between the Stone of the ancients which they prepared without fire (using only the natural fire hidden in itself and the Elements of the Great World) and a tincture prepared with the addition of the elementary fire, in this, too, will find no contradiction. As the Work is, so must be constituted the artificial vessel in which it is prepared.

14 In Symbole aureae mensae duodecim nationum, p. 53.

15 See above, Pt. 1, footnote 1.

16 Maier here speaks of the electrum, which mass is indeed lead colored and is a true  $\triangle$ .

17 In his Fifth Key, Basil Valentine compares this natural effect to thunder, and in the Sixth he speaks of a doubly fiery man who must be fed with a white swan. Take note of this and compare it to Johann Gottfried Jugel's statements regarding lightning and thunder in his Das Redende Orakel (1771, gr. 8vo.), s. 71, p. 373. He writes that they turn out to be Sulfur and Saltpeter, the double opposites of Nature and the creature springing from heat and cold. "Why," he says, "have these two been thus combined in our present operation of Nature and tempered by the elementary moisture? For the preservation and augmentation of all natural things and conceivable creatures. What would happen to them if that elementary moisture were again separated from them, thereby giving free play to each? The downfall of our whole Earth and everything created by that elementary action."

Here I will also note the content of the words of the interpreter of those Italian songs published under the title Das aus der Finsternis von sich selbst hervorbrechende Licht (Langensalza: 1773). They are of great importance and are found on page 123. He says a true Wise would know how to produce sulfurous lightning which would penetrate bodies in one instant, separating the impurities and slag. I would not have looked for this in the author quoted.

Of this artificial firework Montesnyders says in his Metamorphosis planetarum, ch. XV, p. 73 ff., that Vulcan prepares it from a lit  $\triangle$ , of a  $\triangle$  y  $\triangle$  and a plant  $\ominus$ . In the same place, ch. XXIII, p. 119, he calls the compositum which achieves such a wonderful effect "the poison of the hellish Cerberus" [a three-headed dog that in Greek mythology guards the entrance to Hades] and writes that Pluto kept it in a leather bag on which was written: "powder of dragons and stone snakes." Blessed is he who knows this poisonous  $\oplus$  and knows how to use it according to Nature; to him all secrets of Nature are revealed.

18 If two opposites are together in one subject, there is ceaseless strife between them until at last one of them receives help and assistance from its external Element, because the opposite part must then give in and leave victory to the stronger. This is furthermore followed by the destruction or separation of the whole substance, so that a new form meets the eye, NB. generated through corruption. By strengthening one or another Element, that which is opposed and contrary to them is suppressed and stifled in metals and minerals, so that a separation and corruption must thereby follow. See Grundliche Einleitung zur allgemeinen grossen Medizin (Dresden and Leipzig: 1727, 8vo.), pp. 120, 125.

19 This is the fundamental truth; one could not write more clearly.

20 In the treatise Von den Irrwegen der Alchymisten.  
[Published in English by R.A.M.S. (Restorers of Alchemical Manuscripts)  
--Translator's note.]

21 In Brevis manuductio ad rubinum coelestem, in Musaeum hermeticum, p. 793.

22 This closing is not done by means of external contraction, but by the power of Nature herself. In just the same way the motherly vessel of our Stone is contracted and closed not by the external luting of the glass vessel but by the natural power of the Hermetic Seal contained in it.

23 Libr. verit. in Turba philosophorum, Pt. 2, p. 239.

24 This may be perceived with our eyes, because the gates of the inwardly vaulted temple are meanwhile locked so tight that they must be opened by force, so to speak; although here, too, the work of imitation can be understood. For irrespective of whether our philosophical glass furnace, in which the ripening of our Stone is accomplished, is closed with a cover, it is nevertheless not luted, pasted over, or glued up, to allow the Elements locked inside it to combine with the Elements of the Great World, rendering them the more lively and effective.

25 Commentary on Der Kleine Bauer, p. 239.

26 In the compilation of some old and very rare philosophical and alchemistic writings (Frankfurt and Leipzig: 1767, 8vo.), Pt. I, p. 319.

27 This sword is none other than our double magical fire.

28 In Luc. Sextupl. astral., ch. 7

29 Exodus 17:5, 6.

30 Lib. 2 preface, in Manget's Biblioteca chemica curiosa (Geneva: 1702, in folio), Vol. I, p. 806.

31 In Elucidatio testamenti, ch. 3, in Manget, loc. cit., p. 823.

32 Just as the creation of our Little World or the Philosophers' Stone has a visible likeness with that of the Great World, it must necessarily have the possibility of discarding the excesses, as is customary in the Great World. This tenet is already quite ancient. Indeed, the school of Pythagoras believed that there is an empty space beyond the world, into which the latter exhales and again draws its breath in. True, the authors of an essay on the breathing of the world--found in the Akademische Nebenstunden etlicher akademischer Freunde (Jena: 1717, 8vo.), Pt. I, No. II--seek to ridicule this opinion. But if we consider that Pythagoras said that the world has a Soul, his students could not philosophize otherwise. One has only to take the word respirare in a related sense, as it actually signifies the repelling and attracting force of the plastic point hidden in the bodies, depending on the all-animating Universal World Spirit; then much of the absurdity of this sentence will fall away. In the Little World, or man, it can be clearly perceived in the systole and diastole of the heart and the inflation and deflation of the lungs. Yes, in our philosophical separation of the Elements, their breathing can be heard with the ears.

33 This knowledge is the most important part of the higher alchemy. Whoever does not have it, nor knows how to set the furnace up according to the secret way of construction, is unable to separate the bodies according to Nature and into their primordial constituents. NB.

34 This is none other than our magical fire.

PART II

Section 1

The True Materia, and How Many Kinds There Are of It

S 1.1

So that we are not led astray when all the Wise assert by all that is holy that there is but one single material which accomplishes everything required by the Artist and Nature, we have to observe carefully that all of them together speak of the nearer but not of the remote or raw one. Denis Zacaire testifies to this in Michael Mayer,<sup>2</sup> speaking thus: "That this is true is testified to by Anaxagoras of Clazomene, who says: 'Our Sun is red and burning; it is linked to the nature of the White Soul and the Moon by means of the Spirit, although it is altogether nothing but the Mercury of the Wise.'" The anonymous author in the Hermetical Triumph<sup>3</sup> writes as follows: "Finding the true materia is a great and important point<sup>4</sup> which is the subject of our Work. To this end one has to puncture and tear open a thousand coarse linen cloths in which it is wrapped and kept. One must carefully distinguish it by its proper name from some hundred thousand strange designations by which the Wise have variously called it."

S 1.2

It is infinitely difficult and, without the guidance of a Master or the special Grace of God, impossible for a student to recognize it in the various reports of the Wise and to distinguish it for the use of the Artist and the bidding of Nature. Most of the seekers are generally so confused that they dare to seek the fireproof grain (granum fixum), the true fundamental and radical moisture, the blessed Stone, outside the mineral realm and God knows where.<sup>5</sup> But that the latter must be mineral, and metallo-mineral, we shall hear. Reason especially teaches us that each realm has its own seed and innate primary essence; but here I will in no way be understood as speaking of the celestial inflowing power, formative of the Body (proprio astrali informativo).<sup>6</sup>

## S 1.3

Sendivogius<sup>7</sup> says: "You must take a metallic nature, and this in a male or a female quality, otherwise you will achieve nothing; for if you try to prepare a metal from plants, you will work in vain, just as you cannot produce wood out of a dog or some other animal." Then Sendivogius writes in his Novi Luminis Tractatus alter de Sulphure<sup>8</sup> as follows: "If you do not take the juice of the roots separated out of the metal, you will never achieve anything." In the Via Veritatis unicae (Way of Truth)<sup>9</sup> a genuine Philosopher writes the following words concerning this matter: "Therefore I assure you truthfully that as long as you do not understand the quality of the metallic bodies, just as long will you not understand the true alchymy or reach the right and natural transmutation of bodies." Der Kleine Bauer<sup>10</sup> says: "Further you should also know that whoever understands the origin of metals will well know that the materia of our Stone must also be metallic. NB. But it is no metal nor mineral but metal and mineral, and mineral and metal. For their nature is all in one thing, called: Electrum minerale immaturam, an immature mineral-composed being."

## S 1.4

But how this one only thing is to be understood we shall learn further by now hearing what Raymond Lully<sup>11</sup> says of it in the following words: "Because these primordial constituents are not naturally in an individual thing, as the majority believe in their error when they pretend that there exists in the world an indivisible thing supposedly having the power to change and transmute all metals in the world."<sup>12</sup> Theophrastus Paracelsus is of the same opinion as the above-mentioned authors as his well-known maxim indicates, which is: Cum metallis, ex metallis, per metallis & mineralia. That is: "With metals, out of metals, by metals and minerals." To this he adds, not without reason, the metallic Electrum. Electrum means something put together, composed (compositum), be it done through the Art or through Nature. NB. Whoever understands this truly knows the uncooked crude materia which the Philosophers must first take in hand.<sup>13</sup>



Theobaldus de Hogheland<sup>14</sup> says, "The compositum of the Wise is called a Stone, as the things out of which it is composed have a likeness with stones, and out of these the blessed Stone is prepared." With this the Son of Sendivogius<sup>15</sup> agrees completely. In Der Wasserstein der Weisen (Waterstone of the Wise)<sup>16</sup> he writes:

"Its red substance is at first in the form of an ore from the ore clefts, and it is truly a stone because it is hard and dry, and it must be crushed and triturated like a stone, then dissolved into the first beginnings which Nature herself had at first combined; then dissolved, and finally again dried and boiled into a fireproof artificial Stone." In these few lines the author has taught the whole process of Nature and the Art, omitting however the manipulations. Therefore, at every beginning, the Artist must divide and grind this hard Stone, and after that divide it again with the Philosophical Hammer<sup>17</sup> into the three first beginnings or magical Elements<sup>18</sup> and restore it, so that a fourth something,<sup>19</sup> which is the curse, be separated from outside, and it can thus be delivered up to Nature for its further inner lapidation.<sup>20</sup> All the Wise assert this, saying that it would be impossible to reach the Prima Materia (i.e., Hyle<sup>21</sup> primordiali) without opening up the hard bonds.

## Footnotes to Part II, Section 1

1 Regarding this there is an everlasting quarrel among the alchemists of old and modern times as one declares this, another that, to be the sole materia, excluding all others, and has the impudence to aver it with the greatest stubbornness. But let us hear a true Wise of our Society on this subject. He is the author of the as yet unpublished Der Schlüssel der wahren Weisheit [This was published in Leipzig in 1787. --Editor], where we read: "You see how the Philosophers have spoken the truth when they said that the transmutation of metals does not occur in one thing alone, and how some clever persons interpret this. But correctly understood it means that this refers to the one only thing which consists of an equality and which is not intermixed with a heterogeneous kind of seed but is a unified, homogeneous, and actually quite simple Nature-essence consisting of  $\ominus$ ,  $\oplus$ , and  $\ddot{\text{z}}$  of a very special nature. NB. That is why it is called the one only materia, which is yet hidden in and intermixed with all the things of Nature. Accordingly, the saying of the Philosophers remains valid: that the Stone is made through  $\ddot{\text{z}}$  because vulgar  $\ddot{\text{z}}$  itself turns into the  $\ddot{\text{z}}$  of the Wise, not as vulgar but philosophically, as an essential  $\text{OO}$ , consisting of  $\ominus$ ,  $\oplus$ , and  $\ddot{\text{z}}$ ."

2 Symbola aureae mensae duodecim nationum (Frankfurt: 1617), p. 79: Verum id esse testatur Anaxagoras clazomenius, inquiens: Sol noster est ruber et ardens, qui conjunctus est animae albae et naturae lunae, Spiritus medio, quamvis totum nihil aliud sit, quam argentum vivum Philosophorum. Note the words ruber et ardens, and study Montesnyders carefully.

3 P. 198.

4 It is the central point because whoever knows it for certain has pushed back the bolt of the door of the palace of Nature. No one has shown it more clearly than our honest Montesnyders and the sincere Basil Valentine. Whoever carefully reads and reflects on Chapter IV of Montesnyders' Tractat von der allgemeinen Arznei (Frankfurt and Leipzig: 1773, 8vo.), and Basil Valentine's Triumph-Wagen des Antimonii (Nuremberg: 1724, 8vo.), will learn a great deal. But perhaps he will go wrong two hundred times like Pontanus before he will really know, and NB., know how to use the right Astrum Solis which our great Wise praised so highly in this booklet on pages 78, 99, and 115.

5 This is a disease to which many laboratory workers succumb. The booklet Amor proximi (Frankfurt and Leipzig: 1746), p. 38 ff., has reproached them very gently in the following terms: "The image in Nature of the unity of the eternal Godhead is the Materia Prima. The latter is also unfathomable outside Nature and the creatures of the three realms. That is why sophists should feel ashamed that they seek for matter outside the three realms, N.B. and they would like to make something out of nothing so to speak--something that the Creator has already made--although they see that the universal of our souls is not completely embedded in a supernatural being, but that the supernatural is enclosed in a Corpus. Therefore I add that whoever does not find the materia in the three realms will hardly get a glimpse of it in the Turba."

A great many of these mentally feeble are constantly seeking matter which it takes no effort to putrefy, such as May dew, rainwater, hailstones, snow, etc., and from the easy putrefaction and porosity of these materials they infer their general nature and penetrability. But this inference is completely wrong. For although May dew, for instance, is quite a wonderful thing and is abundantly impregnated with the common salt of Nature, which is all-effective in combinations and dissolutions (see Johann Schroeder's Pharmacopoeia Medico-Chymica, Lib. 3, ch. 3; and Johann Gottfried Jugel's Experimental-Chymie, Pt. 1, ch. II, p. 8 ff.); although in water many wonderful things are hidden and the earth settling at the bottom during its putrefaction is full of sulfurous humors, as Fictuld notes in Das goldene Vlies, p. 101 (see Jugel's Experimental-Chymie, Pt. I, ch. I, p. 1 ff.); although snow contains a salt to which Johann Pharamund Rhumelius ascribes unbelievable powers in his Medicina Spagyrica; although hailstones are also remarkable things, so that some have even imagined that they could prepare the Philosopher's Stone from them; although, I say, all these things are no mere water but also consist of a very fine virgin earth and a salino-mercurial water, as natural practitioners already know (see Georg von Welling, Opus Mago-cabbalisticum et Theosophicum in Pt. III, pp. 237, 269)--nevertheless, their Essences are so extended in their porous and fluid housing that it is difficult to collect and keep them together, because the box is transparent, as Philalethes (in Antroposophia Theomagica, p. 127) says so acutely. We will now hear how fundamentally the philosophical shoemaker Jacob Boehme expresses himself about this in the treatise Of Divine Contemplation, ch. III.:

For each hard matter (he writes), such as metals and stones, such as wood, herbs and the like, has within it quite a noble tinctor and high spirit of Life-force, as is also to be understood in the bones of creatures, as the noblest tinctor according to the vitality of the light lies in the marrow of the bones. And on the other hand, only a fiery tinctor lies in the blood, that is, sulfur, salt, and mercury.

s. 45

In a like manner know this: Everything in this world's essence that is soft, mild, and thin is emanating and self-giving, and its ground and origin is according to the unity of Eternity, for the unity is eternally emanating from itself, as one understands there is no perceptibility or pain in the essence of thinness, as in water and air, that this same essence is a unity in itself.

s. 46

But whatever is hard and impressing, like bones, wood, herbs, metals, fire, earth, stones, and similar materials, therein lies the image of divine Life-force and movement, and it encloses [sic] itself against the crassness with its Separator\*\* (as an emanation of divine desire) as a noble jewel or spark of divine Life-force. Therefore it is hard and fiery, and it has its own ground of divine subjectivation, as where the Eternal One continually introduces itself into a trinitarian basis for the movement of Life-forces, and shuts itself up against the emanation, against the introduction of Nature's egocentric will, operating with the Life-force of unity through Nature.

s. 47

And thus it is to be understood with the noble tinctor: Where it is noblest, there it is the most encompassed in the hardness. For in it Unity is contained in a mobility, as in a perceptibility of mobility. Therefore, it hides itself again. But in thinness it does not enclose itself in such perceptibility, but it is the same in all things, just as water and air are similar to all things and in all things. But the dried water is the true Pearl-ground in which the subtle Life-force of the mobility of the Unity in the center is contained. To those of us who are worthy of this it is hereby intimated that they should not appropriate to themselves the soft apart from the fiery nature, seeking the mystery therein.

\* Jacob Boehme, The Way to Christ, trans. by John Joseph Stoudt (New York and London: Harper Brothers Publishers, 1947), "Of Divine Contemplation," ch. 3, s. 43, 45-47.

\*\* Each and every thing NB. carries within itself its Solvens and Coagulans. --Auream Catenam Homeri, Pt. II, ch. 6, p. 322.  
NB.

Precisely the same condition exists in regard to the things of the plant and animal realms, where some would also look for the Philosophers' Stone. Although Herr Henckel, in Flora Saturnizans, ch. X, p. 425, believes it quite possible to do so, we shall nevertheless in this important matter believe a true possessor of the secret and a very famous Philosopher, who expresses himself as follows: "Our Work is made of one root and two mercurial substances, taken quite raw and pure, drawn from the minerals . . . ." --Bernard of Treviso, in Joachim Tancke's Bernardo redivivo (Leipzig: 1619, 8vo.), p. 152. We will also ponder the words of Hermann Fictuld in his Chymical Writings (Frankfurt: 1734), p. 68, where we read: "There are many who are seeking to catch the Celestial Salt (Sal coeleste) with magnets, but we prefer to keep to the minerals in which it has already been caught and where it has been placed by God."

But to what may well this great propensity toward such light and bad-tasting things be due? The author of the incomparable Hermetical Triumph, an intelligent and sincere writer, says it quite clearly: "The reason is that people do not know how to refine the raw material according to Nature." Or as the booklet Amor proximi, p. 127, states: "Because they do not understand how to open in the subject the fountainhead of life through the baptism and to introduce it into the Solis punctum (point of the Sun)." Note this, as it is of special importance.

6 Concerning this matter, read J.G. Jugel's Tract. von der Scheidung der Elemente aus dem ersten Chaos (Berlin: 1744, 8vo.). Some important passages in Jugel's Experimental-Chemie, Pt. II, ch. II, s. 22, p. 261, will throw a very great light on this important matter, keeping us from that error into which many of today's chymists fall, namely, mistaking the general prima materia for the prima materia of the metals; by believing this they travel through the whole heavenly firmament seeking to capture the best materia for the Philosophers' Stone in its various meteors, while they could have found it much sooner in the prima materia of the metals. The words of our famous Herr Jugel are the following:

"In our natural investigations of the mineral realm it has so far been the greatest offence that we do not know how to distinguish between the Prima materia universali and the Prima materia metallorum (the universal prima materia and the prima materia of the metals)." It is noteworthy what he says at this very place and further on of the latter, that is, the Prima materia metallorum:

"This is the prime-material air-materia of all created and conceivable things, or this is the prima materia of the Philosophers' Stone brought back out of its dry nature, and this is the prima materia of metals in the earth, out of which all metals, including itself, have grown and attained their perfection; these are the two secret substances so long kept hidden from us, of which the second takes its true origin in the first." Whoever considers this carefully will understand the subsequent quotations all the better.

7 Treatise 1 in Musaeum hermeticum, p. 555: Naturam oportet accipere metallicam, et hoc in mare et foemina, alias nihil efficies; si enim intendis ex herbis creare metallum, laborabis in vanum; sicut ex cane vel bestia lignum non produces.

8 Michael Sendivogius, Novi Luminis Tractatus alter de Sulphure, in Musaeum hermeticum, p. 630: Si non accipies ex metallo humidum radicale [the radical moisture] optime separatum, nihil facies unquam. This radical moisture is precisely what other Philosophers call the viscous moisture (viscosam humiditatem). It is the right prima materia of the metals, and it alone is fireproof and incombustible because it is well intermixed with a fine earth in the caverns of the mines. See Denis Zaccare's Von der natuerlichen Philosophia (Dresden and Leipzig: 1727, 8vo.), p. 87. This is that philosophical salamander which lives in the fire and is fed and nourished by the fire. But because, as our esteemed author has properly noted above in Sect. II, s. 1 in the Hermetical Triumph, this right and prima materia is enveloped with much coarse linen, one can easily understand that one cannot take possession of it unless the casing in which it is very deeply enclosed is burnt, and this is done with an exceedingly strong and fiery agent. Since, however, the modern common alchemists do not know this exceedingly strong agent, notwithstanding their big talk, nor want to know it, it also follows that they never attain thoroughness in this science; just as they are unable to prepare good and curative medicines by it! If they did not believe that they were already accomplished physicians and if they troubled to get instruction from the true Philosophers, as our author did, they would be more useful to the public with their fine Art while giving less business to the gravediggers. But because this does not flatter their usual conceitedness, they stick to their old thoughtless

routines, prefer to receive their doctor's degree mechanically from the hands of death, and swear an oath to death never to practice their science differently than the way they are doing now, as it is much easier to write a prescription than to produce the pure in Nature out of the center of things with effort and the dirtying of one's hands. See Le Sage, Der Hinkende Teufel (Frankfurt and Leipzig: 1764), Pt. 2, p. 211.

9 Via veritatis unicae, in Musaeum hermeticum, p.

195: Quo circa tibi vere affirmo, quamdiu non materiam metallicam ex ipso fundamento intellexeris, tam diu etiam fieri nequit, ut veram Alchymiae artem intelligas, vel ad rectam, veram, naturalemque transmutationem pervenias.

10 (Augsburg: 1753, 8vo.), p. 88.

Theatrum chemicum, Vol. II, p. 419: Omnis species in sua specie, et omne genus in suo genere, et omnis natura in sua natura, naturaliter virtutis affectat augmentum, et fructum affert juncta naturam suam, et non in alia natura sibi contraria, com omne Seminatum, suo semini correspondeat. This means: "Every species in its species, and every genus in its genus, and every nature in its nature naturally desires the increase of its ability, and produces a fruit according to its own and not according to a nature that is foreign and adverse to it, for every seedling must be of the same nature as its seed."

This sentence is as old as Adam and the Patriarchs. The ancient Egyptians, our philosophical school teachers, considered it so highly that they placed its contents before the eyes of the Sons of Wisdom in their temples (which were also their Lodges) to contemplate it constantly. Synesius has left a similar notable monument in Greek for his successors, and it contains the following: "One nature rejoices in another, one nature overcomes another, one nature rules over another." This monument is, as it were, the smooth marble wall from which the echo of all philosophical voices reverberates and whose content is such as to restore the mental health of those unfortunate workers who not seldom operate in a slovenly way with the most unsuitable and unnatural substances, provided they allow themselves to be taught differently and are still in possession of some reasoning, as Oluf Borrich assures us truthfully in Fabricius' Bibliotheca Graeca, Vol. I, Lib., IV, ch. X.

11 In Raymund Lully, Compendium animae transmutationis artis metallorum, in Manget's Bibliotheca chemica curiosa, loc. cit., p. 782. To understand this, we have to repeat what he said before when he showed that there were some who took one single metallic materia and wished to hatch their Stone from it without separation of the Elements and without prior purification. It is those he is lashing out at here.

12 I readily admit that this passage is somewhat obscure, but if the subsequent words are connected with the preceding ones, it will become clearer. One has only to consider that Nature of herself alone and without the assistance of the Art cannot proceed further than the production of the more or less noble metals; whoever intends to go beyond this must separate the foreign things that have become intermixed in the coagulation, but this cannot be done without the separation of the Elements. See Richardus Anglicus in Theatrum chemicum, Vol. 1, p. 418.

13 Because the metallic bodies are so tightly closed through the binding power of the subterranean Saturn, they cannot be destroyed unless they are previously brought back into a mineral form, thereby to open their pores and facilitate the entrance of our solvents. The entire feat could here be disclosed in two words, but we do not wish to deprive eager seekers of the pleasure of discovering it themselves. This is also the reason why our Master Philosophers do not reveal everything up to the smallest manipulations to the Brothers of the higher degrees; for as they know how far the Brothers of the lower degrees have gotten in their knowledge of Nature and her foundation, they do not want those Brothers to depart again from this path after they have soared up by laudable diligence, for they wish them to examine everything closely by meditating upon it themselves, thereby to obtain a surer footing. "If man," says the booklet Amor proximi (which also comes from our philosophical workshop), p. 83, "were to acquire this high secret of Nature and the Art from recipes, he would never attain to the great wisdom of the true condition of God or of the inner foundation of Nature, much less of himself; but once he knows the principles and fundamentals of the true Art, NB. having thus planted his feet firmly, deep meditation and frequent mistakes cause him to pay attention to the innermost ground of all things, as they accord or discord in their roots, both sympathetically and antipathetically."

14 In Theobaldus de Hoghelande, De alchemiae difficultatibus liber, in Manget's Bibliotheca chemica curiosa (Gotha: 1749, 8vo.), Vol. I, p. 336.

15 In Lucerna salis philosophorum, p. 27.



16 Aquarium sapientum, in Musaeum hermeticum, p. 83:

Causam--cur hanc rem, lapidem nominarint, vel lapidi aequiparaverint, ex aliis praecipue haec est, quod illius materia ab initio, tanquam minera ex terra, vere lapis sit, et deinde, quoniam dura et sicca est, quae ceu lapis contundi ac teri, et, postquam in tria principia (quae natura ipsa conjunxit) resoluta fuerit, ex iisdem de novo in fixum ad instar cerae fusibilem lapidem artificiose secundum legem naturae coagulari ac digeri necesse habeat. This is in accordance with the natural laws of motion; because the power of gold, which is the right material for the Philosophers' Stone,\* cannot become manifest unless it has become volatile by dissolution, again fixed by desiccation and transformed into a tincture by the Art. One can therefore easily imagine what peculiar dissolution occurs when some dream of preparing potable gold with the spirit of honey, sugar, urine, manna, common lead, etc. These solvents are not the right ones, because the latter are known only to the true Sons of Wisdom, just as only with them NB. the philosophical opening of gold--which is none other than the double Mercury--is to be found and met.

\*See Johannes a Mehung (Jean de Meung) in his Demonstratio naturae, in Johannes von der Fontina's Vier nutzliche chymische Tractat vom Stein der Weisen (Halle: 1612, 8vo.).

17 This Philosophical Hammer is none other than our magical , which is the greatest wonder of wonders in Nature and has the fiery property of melting all bodies into a fiery liquid. The elementary is unable to do this but only turns metals into calces or ashes, and it is quite easy to change them back into their original state with salts or fats. In the Emerald Tablet it is quite rightly called Omnis fortitudinis fortitudo fortis. This means, "the very strongest strength of all strengths," which those who know its power certainly experience. It is likewise the famous steel of Sendivogius, of which he makes a detailed description in his treatise on Sulfur. For just as the elementary fire hidden in flint is lured out of it and made to appear by use of the steel, in precisely the same way that watery fire and fiery water, which are the real Aesch-Majim, are lured and brought to light out of our metallo-mineral flint, that is, our red material of the Philosophers' Stone, by means of our magical steel. But this matter has been sufficiently dealt with, such as in the words of Philalethes which are found in his Introitus apertus ad oclusum regis palatium, in Musaeum hermeticum, ch. III, p. 654. They are: "Our steel is the true key to our Work, without which the fire of the hanging lamp cannot be lit by any Art . . . ."

18 The doctrine of the magical Elements is the chief and Gordian knot of our whole magistry, which no one among all the Wise has untied so clearly, faithfully, and extensively as our sincere Montesnyders. Let therefore NB. Part III of his incomparable book Tractatus de Medicina Universali be greatly recommended to you in the fear of the Lord. "Whoever intends to prepare from minerals or metals a tincture for men and metals, to cure them of their instability and weakness, must know how to make them quite volatile, that is, turn them into a rising smoke and vapor (for this is the quality of the Prima Materia of metals in the earth). This vapor and smoke must now again be changed into water, and this into a fixed earth. This now means acting in the sense of the Philosophers and transforming one Element into another." Thus our honest Jugel writes so beautifully in his Experimental-Chymie, Pt. I, Class. IV, Explanation 4, p. 158. NB.

19 Gerhard Dorn in Physica Hermetis Trismegisti, in Theatrum chemicum, Vol. I, p. 414, writes: Fatuum est sane credere, materiam hanc spagyricam, non esse prius chimece praeparandam, atque Subtisiandam, quam ad opus Spagyricum assumatur. Hoc ipsum docent, quotquot sunt Philosophi naturales ex Spagyrica, scil. praeparationes esse necessarias, quas operationes vocaverunt mundificationes, subtiliationes, solutiones, & coagulationes. This means: "It is really foolish to believe that the spagyric material must not be prepared chymically before it can be used for the spagyric Work. All the Wise, as many as there are, teach this, namely, that certain preparations are necessary, which preparations they have called purifications, refinings, dissolutions, and coagulations." Therefore, Philalethes says in his treatise entitled Lumen de lumine, p. 51, that every body is a kind of black lantern, that it contains a light, but that the latter cannot be seen because it is obscured by the coarseness of materia. Let us now hear how the Mikrokosmische Vorspiele (s. 39, p. 29) express themselves so well about this:

"The curse is nothing but the coarseness of the Elements caused by the prevailing darkness, whereby the spiritual things have now become corporeal and the invisible ones visible. Their Light has fled, as it were, and hidden from earthly man--as he is no longer worthy of it after the Fall--under the compact darkness of the earth and her offspring, but it had been manifest to man before the Fall. If we are born again by the subtle Light from above and are thereby tinged in our souls and illuminated, we can well recognize in all three kingdoms the Light hidden in the darkness which has become compact together with the darkness. If God concedes, we can also purify it to our advantage and bring about a new microcosmic creation."

You eager seekers full of good will! Begin therefore in earnest with the great work of the regeneration of your souls. Call upon God that He may help you. And I hope and wish that the Lord of Hosts will grant you admission to the professional chairs of the wise Masters in wonderful ways known only to His Providence, just as it happened to me and no doubt to many others, so that God may be praised by us human beings and all His creatures, and that He and His wisdom may be with us.

20 There exists a double impurity in the creatures of all three natural kingdoms as well as in the matter out of which our little philosophical world is made, irrespective of its excellence. One is only attached to bodies from outside, and the other is within matter itself. The former can even be separated by the sophists, but not the latter. That is a work for the generating Nature, which transforms our organized catholic magnesia into a superperfect and celestial Light-body without any human help, solely through the impulse implanted into her by the Creator, by putrefaction, volatilization, transmutation, and fixation. But because the writings of all the Wise have reported on this action of Nature, it is not necessary to dwell upon it here.

21 The word "Hyle" has many meanings to the Hermetic Philosophers. First it means the Chaos, that gloomy night, or the dark primary matter, the immeasurable En-Soph of the Cabalists, the Abyss of the Valentinians beyond the thoughts of all men, that desert and empty earth upon whose dark deep the Spirit of God hovered (Genesis 1:2). In the second place, it is our philosophical mixed nature, both before and after its external cleansing, after which it becomes the pure child of the Elements, that pure lovely virgin who has not as yet given birth to anything; but when she does give birth, her fruit is to be accredited to the natural fire as her husband. See Philalethes in Alterthum der Magie, p. 100. Thirdly, it is the gum of the opened body, or that viscous, fireproof, sticky moisture, the true root-juice of metals of Sendivogius.

Jean d'Espagnet, in Arcanam hermeticae philosophiae, Can. 216, writes: Illo enim tamquam glutine, elementa in mixione devinciuntur. Ignis communis tyrannidem spernit; neque enim martyrio deficit, aut volatu recedit, sed mixto superstes, ejus cineribus pertinaciter inhaeret, quod perfectae puritatis argumentum est. This means: "By it, as if by glue, the Elements are bound together in the mixture of things. It despises the cruelty of the common fire; for it is neither subject to its torture nor does it escape from it by flight; but because it is the last in the separation of things, it also deals most stubbornly with their ashes, which is a sign of perfect purification."

Finally and lastly, the word Hyle means "the water of the Stone before its purification, after which the right Virgin's Milk develops, the highest arcanum and also the key to the whole Art without which nothing can be accomplished in it and no true dissolution is possible. See Eines wahren Adepti besondere Geheimnisse von der Alchymie (Dresden: 1757, 8vo.), p. 40.

PART II  
Section 2

Further Continuation on This Materia and Its Dissolution

S 2.1

The reduction, however, is done through the Art and through Nature. By means of the former, the raw material is ground and divided into three original constituents--that is, Salt  $\ominus$ , Sulfur  $\triangle$ , and Mercury  $\omin�$ .<sup>1</sup> Remember, Hermes says: "First, there is the water<sup>2</sup> which comes out of this Stone."

The other reduction is done out of these three first beginnings, by their own movements which are putrefaction<sup>3</sup> and the transition into the first or next materia, the latter being at all times the beginning of Nature. This is the materia of which Hermes says that that which is born of the black raven is the beginning and origin of the Art.

S 2.2

Above, we have sufficiently learned that our materia must be metallic and mineral. Therefore Hermes speaks: *De cavernis metallorum occultus est, qui est lapis venerabilis, colore splenditus, mens sublimis, & mare patens.* This means: "In the caverns of the metals is he hidden who is the venerable Stone, of a brilliant color, the sublime spirit, and the far-extending sea."<sup>4</sup> The author of the ancient Duellum equestre (Chymical Duel)<sup>5</sup> says the following: "God has created this ore for us, which we take as such, whose raw crude body we destroy, whose good inner kernel we collect, discarding what is superfluous, and of whose poison we prepare a medicine."

The author of Theatrum Arcanum hermeticae philosophiae opus speaks as follows of the beginning of Nature:<sup>6</sup> "There the first conjunction of man and woman takes place, the intermixing of the seeds, the putrefaction of the Elements,<sup>7</sup> the dissolution into a consubstantial water,<sup>8</sup> the eclipse of the Sun and the Moon in the Dragon's Head.<sup>9</sup> Finally, the whole world reverts to its previous confusion and dark abyss.<sup>10</sup> This first digestion is done through motion and a moderate heat, similar to the weak heat of the stomach, which contributes more toward putrefaction than toward birth. In the

second digestion, the Spirit of God floats on the waters, and the separation of the waters from the waters is seen."<sup>11</sup>

These two incomparable Canones, which comprise the entire great work of the Creation and the conditions in the whole of Nature, about which Moses gives instruction, require a penetrating intelligence and clearly show that Lucifer, the Son of the Light and the Dawn, the first creature of God, had already fallen<sup>12</sup> and was to be blamed for the confused Chaos<sup>13</sup> of which we are speaking here. But who, O Lord, will be able to comprehend Thy great works? He to whom Thou givest the power to command the rocks and the mountains to rise and throw themselves into the great sea.<sup>14</sup>

S 2.3

Of this first Spirit, also called Ruach elsewhere, our Sendivogius<sup>15</sup> has written most clearly, saying that the four Elements, in their first natural effect, drip a moist, heavy steam on the center of the Earth through the all-moving World Soul (as it were, through a Nature funnel),<sup>16</sup> which vapor, he says, is the seed of the metals.<sup>17</sup> Senior says: "The highest vapor must be brought down to the lowest, and it is that divine water which descends, so to speak like a king, and finally rises from the dead and begins to live."<sup>18</sup> Montesnyders<sup>19</sup> says: "The Ruach of the Wise is a means for the conjunction of the Salt and the Sulfur."<sup>20</sup> Rorate coeli de super, et nubes pluant justum. That is: "Drop down, ye heavens, from above, and let the skies pour down righteousness." Thus speaks the Prophet Isaiah in 45:8.<sup>21</sup>

## S 2.4

As this point--regarding the materia per se as one of the main pillars of alchemy and the most hidden secret of the whole Work, as Vogel says--it is right that the question be answered as to how this hard and firmly bound together stone materia can be reduced to a liquid, seedlike fundamental nature. Boastful Paracelsus answers it by saying: Pingues adole verbenes. "Burn the fat vervain."<sup>22</sup> But consult also the garrulous Montesnyders,<sup>23</sup> even if he tells it to you twenty times over.<sup>24</sup> It is precisely that which I call below the "magical fire." If you are now a real magus, you will not contradict this.

Such a reduction would be easy to achieve, I believe, if one were to knock against this hard rock with the staff of Moses. Why? A Philosopher rightly asks. Answer him like an unworthy student: "Because it is dual in its nature; therefore it also has a double power, namely, to open and to close." At the same time I ask if he also knows why St. Peter has a double key to the door of heaven.<sup>25</sup> "Remember," says the Hermetical Triumph, on p. 142, "that the first and most worthy effect of the labor of the first Work is to turn the body into water."<sup>26</sup> So the reduction into water is to be made in such a way that everything turns into water and everything is destroyed by water, as the Holy Scripture says; just as at the end of the world everything is consumed by fire. Yes, indeed it is water, and much water at that, first the great sea<sup>27</sup> in which the Philosophers catch their mysterious fish, and then the four main rivers of Eden.<sup>28</sup>

## S 2.5

Sendomir von Siebenstern, in his book entitled Das Helle Licht, says of the Water of the Philosophers: "Water is water and remains water; from the heaven of the Wise it rains water, NB. the Philosophers' Stone is the water of my tears.<sup>29</sup> Even so, the world does not esteem that water<sup>30</sup>; its fire burns in the water.<sup>31</sup> Make water from fire, and there will be a fiery water like salty seawater.<sup>32</sup> For the Children (that is, of the Art) it is<sup>33</sup> a living water which consumes body and soul into water, becomes evil-smelling, green, fallow, grey, and blue, like heavenly water.<sup>34</sup> Digest, calcine, dissolve, putrefy the water<sup>35</sup> and when it is made best, the subject of the whole Art will turn into water."

S 2.6

Pythagoras says that one should know that the science of this Art is nothing but a vapor, and a rising of the Water, a union of Mercury and the magnet with the body. Another<sup>36</sup> writes as follows: "Therefore the Philosophical Mercury is the Water which is taken from the mineral realm NB. with the assistance of the true Artist. It has two fountainheads, of which one is mineral, the other metallic<sup>37</sup>; both, however, have a double aspect."

What this double aspect is, Montesnyders explains as follows:<sup>38</sup> "Mercury is the menstruum universale which is born twice out of Mercury: first, out of the lunar, then out of the solar (part of Mercury). This Mercury can rightly be called a double Mercury. The lunar Mercury can with less effort be driven out of the saturnine body and distilled."<sup>39</sup>

Lully<sup>40</sup> agrees with this when he says: "You must know, Most Serene King! that the materia of our Stone, or of all philosophical and effective Stones which originate in the Art or are composed by it, is nothing but a metallic soul and our purified and sharpened menstruum, that celestial lunar water<sup>41</sup> which the Wise call the 'vegetable [or plant] Mercury'<sup>42</sup> and which stems from the red and the white wine."<sup>43</sup>



1 The right and true investigators of natural secrets have learned from experience that all visible creatures of the whole Earth are composed of three primordial constituents. These three constituents, called Salt, Sulfur, and Mercury, can by the natural separation of bodies be proven to exist, and they can be found in these same bodies partly by means of allegory and analogy (Georg von Welling Opus Mago-cabalisticum et Theosophicum, in Pt. III, ch. 2, s. 19, p. 393). But my opinion must not be interpreted to mean that they believe one could find in these bodies something comparable to the running quicksilver, the combustible sulfur with which lights are usually lit, and common salt. No! In no way did they think so, since these are composed of bodies already consisting of the above-mentioned constituents, each in its own way. Instead, that moistening, tender, and volatile substance which enlivens the other two by its cooling power and sustains by the effect of its motion and endless moistening the primordial beginnings, which are running daily, yes, hourly to their decay, they have called Mercury. The warming, balsamic substance which imparts to all creatures the necessary and indispensable vital heat which acts like the blood of Nature they have called Sulfur. And finally, the binding part hidden in the center, the cause of all fixity, they have called Salt. They have named this triple expression the 'God's character in the Salt Covenant', which He has Himself inscribed into every creature with His divine finger and which is the testimony of His triplicity in unity. See the booklet Amor proximi, p. 22, as well as the Mikrokosmische Vorspiele, s. 24, p. 19 ff.

2 In Tractatus aureus de lapidis physici secreto by Hermes Trismegistus, ch. 2, in Manget's Bibliotheca chemica curiosa, Vol. I, p. 419. Because all Elements were water in the beginning, and fundamentally still are, one has to begin with the Philosophical Water in which all the Elements are mixed together (Mikrokosmische Vorspiele, p. 43). But this watery moisture must be of the same kind and family as that which is to be dissolved. "Because the power every seed is to conjoin and unite with anything in its realm--as it is subtle and nothing but air which is congealed in water with fatness. It is therefore recognized that it does not naturally mingle with anything outside its realm." See Sendivogius in his Chymical Writings, p. 310. This happens according to the general laws for motion of the whole of Nature, for "as soon as the World Spirit lowers itself to associate with one or another realm, it appears each time in the form of water" (Johann Gottfried Jugel, Grundliche Nachricht von dem wahren metallischen Saamen, s. 9, p. 18), which is also the Art which best serves us in our works.

Whoever would like to know the birth of our mercurial water must go to school with Basil Valentine, who has described its origin so clearly in his treatise Von der Heimlichen Wundergeburdt der sieben Planeten und Metallen (On the Secret Miraculous Birth of the Seven Planets and Metals), ch. I, p. 166 ff., that nothing could be more beautiful. By the image of a snake, i.e. our Electrum, he shows what the Chaos is, which consists both of physical and moist-mercurial parts, hidden under dryness. He compares them, however, to a living creature, as they are full of life, activity, and motion. In this he imitates the ancients, who put a caduceus into the hands of Mercury. In addition, he says that Oedipus asked Vulcan to burn this snake in fire. NB. Thereupon, he says, a roaring occurred in the sky with thunder, lightning, and such a strong wind that when it hit the jaws of the watersnake, the creature lay there as if dead and no life could be felt in it. But an Arab prophet came along, Valentine says, by the name of Titan. He threw the dead snake into the Light of the world, whereupon it became once again a living animal. The Sons of Wisdom will be able to learn a great deal from this; the sophists, however, very little.

3 Without this preceding putrefaction it is impossible for rebirth or regeneration to take place, for "when Nature is corrupted, broken, or disordered and putrefies, it produces something new," as Bacon the Philosopher notes. And this birth is compared to an egg by the Wise, which first rots and later, after it has been totally corrupted and changed into a living being, turns into a young chicken. The destruction of one is the birth of another (corruptio unius est generatio alterius). Therefore our Savior Himself speaks in John 12: 24: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." If the body had no moisture and constant warmth, the seed would not remain and therefore no child would be born. But so as not to be lengthy, we will take counsel with Basil Valentine in his Fourth and Eighth Keys, while at the same time reading with care Philalethes in his Alterthum der Magie, p. 131.

4 Some, who are always attributing contradictions to the Wise, will object and say that it is written in the Book of Saturn in Theatrum chemicum, Vol. I, p. 244 ff., that our Stone, which is the Mercury of the Wise, is not found in the caverns of the earth, since it is, they say, nothing but body and spirit. But there is not the slightest contradiction here, because in the first instance Hermes speaks of the raw material out of which it is drawn; in the second instance, however, it is considered after it has been prepared into a double Mercury and the prime matter, which takes place when the conjunction of man and wife has been achieved. See Der Grosse Bauer, p. 31.

5 Duellum equestre, in Theatrum chemicum, Vol. VI, p. 519: Deus nobis creavit hoc aes, quod tantum recipimus, ejus corpus crassum et crudum destruimus nucleum interiorem bonum colligimus, et ex veneno medicinam praeparamus.

6 Jean d'Espagnet, Theatrum arcanum hermeticae philosophiae opus, Can. 68: Hic fit prima maris et feminae conjunctio, seminis commixtio, putrefactio, elementorum, in aquam homogeneam resolutio, eclipsis Solis et Lunae, in Capite Dragonis totius denique mundus in chaos antiquam et abyssum remeat. Haec prima illa digestio fit motu et calore, quasi praeparativo et debili, uti in stomacho, corruptioni magis, quam generationi idoneo. In secunda Spiritus Domini ferebatur super aquas, lux incipit fieri, et separatio aquarum ab aquis.

7 Above, in Part 2, footnote 3, we have spoken about putrefaction. Here we will only remind the reader that there is a double putrefaction. The first takes place when the destruction of the bodies has preceded, and the Elements of the Stone, that is ♀ and ♂, lie together intermixed. All constituents of the created bodies, previously combined by Nature, are now dissolved and dismembered. This occurs so that the parts can be more readily separated and each of them be more easily purified. The second takes place in the subsequent work, with quite a mild heat, a heat not obtained by coal but by that fire which the Philosophers call the vapor fire, or the fire of wisdom. They say that it is neither material nor elementary but is an essential and supernatural fire that may well also be called a divine one. That is why our Master-Wise say: "Make your fire inside the glass; it burns more strongly than hellfire."

In short: This fire is none other than our double Mercury which, notwithstanding its great heat, makes everything come alive, sustains and augments it by its balsamic moisture and, because of its inner constitution, is able to wash the Laton, i.e., our composed matter, and turn it into a dry substance. This is also the reason why our schools prescribe as an irrefutable tenet that our Sons of Wisdom must wash with fire and dry with water. The said glorious tenet, which agrees precisely with truth, is derided and laughed at by the profane as a childish contradiction: "But it happens to them as to all those who do not heed the true wisdom; they not only incur the loss of not knowing the good but also leave a memory for the living, so that they cannot hide their errors; but Wisdom saves all those from every trouble who hold on to it." Let the overwise alchemists who can hear the grass grow remember this.

8 The poets of the ancient Greeks and Romans, who hid their magnificent secrets in the swaddling clothes of their poems, speak a great deal about the tears of Hyanthe. By these tears our Philosophers understand our Water. Philalethes describes it so beautifully in Alterthum der Magie, p. 111 ff., that I cannot refrain from quoting his words at length:

"Once at daybreak, when I was alone, I saw Hyanthe seated on her throne, clad in green damask, a sapphire sphere floating above her head. And as I became aware of this sphere, I believed that she was Fortuna. But as she appeared more majestic the more I looked at her, I thought it worthwhile to wait for the outcome of this discovery. When she first saw me, she looked at me sleepily, as if she had been awake the whole night, and therefore she supported her head with her arm. Furthermore, upon looking more closely, I noticed a secret dew which quickly vanished from her cheeks, thus preventing them, where only loveliness should be, from becoming stained. In their haste the tears ran down in streams like beaded pearls.

"But whosoever looks for the silverstream of these flowers must observe the red and white Hyanthe whose tears change into rosewater. Have you ever seen a flame coming out of frankincense when pleasant curly smoke-rings accompany its last weak fire and it vanishes into nothing but fragrant smoke? Here Hyanthe died, saying: 'Do not let this phial get out of your hands, because it contains my crushed heart which is still stable, although it has now been distilled into water. Do not trust any false adulator who flatters you and does not weep, he is cheating you. Yes, do not believe all tears: when there are few of them, they indicate deception; but when there are many of them, you will not be short of joy.'"

So that we should not perhaps think that Philalethes hereby means something other than this blessed Water, he uses the following words of Albertus Magnus to explain: "The quicksilver of the Wise is a watery, cold and moist Element, a permanent water, a spirit of the body, a greasy vapor, a blessed and strong water, dew of heavenly blessings, Virgin's Milk, a bodily quicksilver which is called by innumerable other names in the books of the Wise but which always, no matter how many the names are, indicates one single essence, namely the quicksilver of the Wise, from which all the powers of the chymical Art and, in accordance with the latter, the white and red tinctures, are extracted." (Ibid., p. 115 ff.) On p. 125 he seals all this quite briefly as follows: "It is a silver water which some call the water of the Moon, but it is the quicksilver of the Sun and partly of Saturn, because it is extracted from these three metals, without which it can never be made."

Since, then, this blessed mineral dew issues from the opened pores of our old king who is lying in his philosophical sweatbox, and rises into the uppermost vaults of the said steambath in the form of an invisible vapor, the most ancient Wise have called it the Smoke of the Wise, or the Vapor of the Wise. They have said of it that it is the soul and spirit of those bodies whose souls we have already extracted and again restored to their bodies--that soul would then whiten its body and purify it of all blackness. See Giovanni Agostino Pantheo, Ars et theoria transmutationis metallica in Theatrum chemicum, Vol. V, p. 511.

9 The Wise have ascribed this natural phenomenon to the Dragon's Head because it is caused by the volatile part of the Stone, which they compare to the head of this insect, just as they compare its tail to the Salt of the metals. Concerning this, Marsilio Ficino speaks in connection with the Philosophers' Stone, which is the ninth book of the Eines wahren Adepti besondere Geheimnisse von der Alchymie (Dresden: 1757, 8vo.), s. VIII, p. 207:

"Generally our Stone is made in a triple earthenware vessel, so that one can use a fire all the milder, that is, an even warmth like that of a hen hatching an egg. In this warmth the Dragon, and the Earth of the gold, kills itself by discarding the Elements and the spirits. Conversely, it revives itself by again taking onto itself the spirit. Therefore, that Dragon is also compared to the Lord Jesus Christ, who submitted willingly to death and afterwards revived Himself in His glorious resurrection by His own might and power, so that henceforth He will never die. Yes, we also say that here the Dragon spits out and throws off all its filth and poison, then afterwards imbibes it again and turns white."

Our Hermetic Wise call this juice spat out by the Dragon venenum tingens a tinging poison, which Lamspringk in De Lapide philosophico figurae et emblemata, Fig. 6, in Musaeum hermeticum, p. 352, considers a great wonder, as indeed it is. Let us now hear what the incomparable Basil Valentine says of this dragon poison: "the  $\Omega$  ♀ (spirit of Mercury) attracts its like as a cure and attracting force of all poisonous illnesses." Chymical Writings (Hamburg: 1740, 8vo.), p. 334.

10 In this passage the author speaks neither of the preparation nor of the subsequent work alone but of both, and this very distinctly.

11 Nor does this happen in the incineration of our treasure of Elements, because there the Elements are still intermixed and confused, as they were at the time when the fallen Light-angel injected his dark influences into the Chaos. The Mikrokosmische Vorspiele, s. 73, p. 52, states: "For into everything the good Creator creates down here by His Word and His Light, Lucifer intermixes his dark powers which cause corruption and death to the animal and plant realms." The total nullification of the said confusion occurs only when, after the external purification and separation of the elementary prime beginnings, the inner purification takes place through the maturing solar spirit of Nature, which is the right jailer of Lucifer, and our magnesia is again restored to its original Light-form by dissolution and putrefaction, in which the influences of the upper circles and their offspring assist vigorously.

12 Regarding this, the Master-Wise do not have the slightest doubt. Every day they hold this truth visibly before the eyes of their apprentices, although they do not show this fatherly kindness to all and sundry but only to the well-deserved who have already made their way to the seventh rung of the Solomonic throne.

13 With this we shall deal on another occasion.

14 Only those have such power to whom God entrusts the keys of the whole Nature and all creatures, and whom I have cited by name in the Preface.

15 Treatise 6 of Musaeum hermeticum, p. 565: Quatuor elementa in prima naturae operatione stillant per archaeum naturae in terrae centrum vaporem aquae ponderosum, qui est metallorum semen.

The author of Cabalae chymicae, which is added to the Philosophia Salomonis or Der Grosse Bauer and Der Kleine Bauer (Augsburg: 1753, 8vo.), has presented this in a beautiful cabalistic illustration, the explanation of which can be read there with great enjoyment.

16 Our incomparable author has very cleverly inserted the word "Nature-funnel" into his translation, for just as in the metallic workshops the combined sulfurous and nitrous vapors--which originated through the influence of the upper on the lower and were nothing but the pure etheric Aesch-Majim in their uncombined nature until they came down in the form of water to refresh the creatures of all three natural kingdoms and to accomplish in them all natural effects or modifications--are driven up into the crevices by the subterranean fire and from there, so to speak, dribble back through some natural funnels upon their different mothers, i.e., on the salt magnets present there, thus likewise the fiery-sulfurous and cooling-nitrous or mercurial vapor, homogeneous with the above-mentioned, must in our philosophical workshop so visibly drip back down, in the form of a heavy water, on the center of our solar salt magnet resting in its glass mother, through our quite simple funnel made by human hands, that even the most untaught eye can perceive it.

One must therefore recognize that the generation of our tinctorial body happens in the same way as the begetting of gold in the earth, but with the difference that because both our mineral waters and the solar magnet are quite pure, no ☉ but a tinctorial body far higher than ☉ can appear. Of these magnets the incomparable Basil Valentine speaks thus in his Fifth Key: "Just as iron has a magnet which attracts it in its invisible love, so our gold (that is, our double volatile Mercury) also has a magnet, which magnet is the prima materia of our great Stone. If you understand my words, you are rich and happy in the world."

May God enlighten all seekers, well-meaning but blinded by prejudices, with His divine Ephata, to enable them to understand these words. Amen. You would do very well to ponder frequently and carefully the beautiful passage from Herr Jugel's often praised Grundliche Nachricht von dem wahren metallischen Saamen (Leipzig and Zittau: 1754, 8vo.), s. 12, p. 23 ff. You will thereby gain deeper insight into the true generation of metals than you now have, and it will be to your great advantage in your natural works. The said beautiful passage runs as follows: "True, the first beginning of the metals in the earth was but one single materia, but the triple nature, namely ⊖, ♀ and ☿, was hidden in it and only became manifest in the elemental action when a mineral essence grew out of it. When this chaotic liquid became fairly warm, it resulted in a fermentation whereby the moist vaporous ♀, which is now called ♀, separated and rose above, leaving at the bottom an oily saline mass whose ☉ or moisture showed the presence of ♀. The sharp, astringent taste was called ⊖, however. These two Principles were cooked and refined through heat and cold till they turned into a fixed metal by daily imbibitions with ♀ or their now astringent ♀." NB.

17 Whoever wants to be completely convinced of this truth should read carefully and often Johann Gottfried Jugel's Grundliche Nachricht von dem wahren metallischen Saamen (Leipzig and Zittau: 1754, 8vo.); his GeneralPhysik (Breslau: 1764, 8vo.); and his Redendes Orakel (Leipzig 1764, 8vo.); likewise Auream Catenam Homeri (The Golden Chain of Homer), first published 1757, 8vo., especially Pt. I, ch. XX. Then he should compare these with the excellent Bergbuch of the blessed Basil Valentine, which is part of his Chymical Writings (Hamburg: 1740, 8vo.) and is considered one of his best works, although some do not want to recognize him as its father. Reading them will without doubt--provided it is done with those qualities which a true Son of Wisdom should have--result in his recognizing the vapor and smoke of metals and its inner nature, no less the weaving-water of the subterranean creatures that stems from it, and what Ferch is, so often mentioned by Basil Valentine in the above-mentioned work. Through this knowledge he will attain to that of our triple fire, the Universal Menstruum, the double mercurial water, and the acid and doubly corrosive spirit. See Montesnyders' Chymical Writings (Frankfurt and Leipzig: 1773, 8vo.), Appendix n. LV., p. 186.

18 Of this more will be said further on.

19 Montesnyders, *ibid.*, Appendix, n. LV, p. 186.

20 That is why Isaac Hollandus calls this Mercury, "the priest who must marry everything."



21 I have already spoken above in footnote 8 of this killing, revivifying dew which washes off all impurities. A great Master sings of it:

Here man's life comes to an end,  
From the body the soul parts nimbly.

While this dew escapes from our once-live but now putrefying solar body, its soul rises to the uppermost of our glass heaven and from there descends again upon the earth. Our philosophical master continues his song:

Here dew comes down from heaven,  
And washes the black body in the tomb.

Likewise:

Here the dew is also falling down  
And waters the dead earth again.

Finally:

The soul comes down from heaven  
And again revives the dead body in the grave.

Which will indeed come true, although in a much more glorious manner, on the day of the general resurrection, in regard to our body which lies in dissolution and putrefaction but is destined for regeneration. Then, upon the word of the Almighty, our soul will again descend from heaven and revive our incorruptible fixed germ, which is resting in the womb of the earth as its maturing vessel, and bring it to light again in a regenerated tinctorial form. And just as our forefathers were waiting in limbo for the appearance of the blessed Savior, the First of all the Risen, thus our Sons of Wisdom are also waiting in their studies with inexpressible longing for this Ros Solis, the right philosophical live sundew as the true Nature-Savior and the desired beginning of their hope. In his Eighth Key Basil Valentine speaks very beautifully about this matter. Although what has been said here concerns especially the subsequent work, our Brother author not unjustly also applies it to the destruction, dissolution, and separation of the Elements in general.

22 Whoever knows what an important place the belligerent Mars occupies in our artificial Electrum and what its volatile but quite solar sulfur signifies, will find that Paracelsus is quite right. At the same time he will understand the mystical significance of the inseparable love-knot between this valiant war god and the wanton Venus; what is the net with which Vulcan, the husband of the said love goddess, caught both lovers; likewise, what kind of a water it is into which Venus throws herself in despair. He will be able to survey all this, as it were, with a philosophical eye. About these planets Basil Valentine sings in his Chymical Writings, p. 154:

If I am deprived of body and life,  
I will give all my goods  
To my Lady Queen Serene,  
Venus the gracious elect.  
She may bestow it further  
Upon whomever she prefers to give it.

In the same work (p. 86) he says that iron and copper are so much one and the same by birth and blood as to be husband and wife, and that they therefore belong together, and this secret must remain hidden yet be noted as it is of great importance. Indeed it is of considerable consequence, in that as gold has only that which it deems necessary for itself, and therefore it wants nothing more, our Master-Wise had to consider how they might find such metallic sulfurs that were related to gold while not being of a foreign or contrary nature, rather being attached to it in friendship. They could find none in the entire range of the subterranean realm except iron and copper. "Because Mars and Venus have one spirit and one tincture, just as gold,...." In the same work (ch. V, p. 48) he says: "And the tincture of gold is nowhere found in greater abundance than in Mars and Venus, in man and woman. Therefore their bodies are destroyed and their tincture-spirit is driven out of them, and by their food and drink the opened gold becomes full-blooded and volatile." (Ch. 2, p. 223.)

We must hear what Montesnyders has to say about this vervain mentioned in the text and its combustion. In his Metamorphosis planetarum, ch. XXXI, p. 160, we read:

"I asked what that was, Pingues adole verbenes, and was told, Aqua magnimitatis. It is a dry beverage of the Lion and the Dragon. By this potion both their souls are lit, so that they do not become aware when they bleed to death and when there is no more blood, when neither father nor son can be seen. Then R . mix again and let flow, and everything is open. Separate the extremes and take care to preserve the life of the third, as two contain the third in a very subtle way, quod tertium per spiritum Mercurii corporisatur, & tandem in sua anterioris & posterioris extrema agit, illaque firmissime conjungit, & ipse conjungitur conjungendis,...."

See likewise the preface to his Allgemeine Medizin, p. 25. Regarding the significance of the union of the Dragon with the Lion, I must here quote the beautiful words of Herr Jugel, so highly esteemed by me, so that the Brothers may come to know rightly the real Mars and the true Venus, who loves Mars deeply and is inseparably attached to him. They may be found in the Experimental-Chymie, s. 13, p. 333, and read as follows:

"The Philosophers show us in their secret writings on Nature that the union of ☉ and ♃ is of the greatest importance in their secret Art, for the acquisition of wealth and health. Yes, they hide that secret under the image of and comparison with Mars and Venus, and according to the secret natural physics it is understood that they thereby do not mean either ♂ or ♀ which metals are otherwise meant when they speak with the man in the street; but when they discuss the natural effects and their hidden subjects with the Sons of the Art and the possessors of the Secrets, their language is at a higher level and their names and expressions are viewed and understood according to their inner meaning and effects--which then results in the fact that nothing fundamental can be understood of their prescription."

In s. 16, p. 335, this is so clearly explained that one has to admire how Herr Jugel, after coming thus far, nevertheless could think of the quasi-destruction of ☉ and ☾ by ☿. Common chymists believe that when they have made a ☉ from ♂ by means of ☿ ☉ ♀'s, the union of ♂ and ♀ has been made. But they are mistaken. Our Sons of Wisdom indeed also make a union of these two red bodies by means of the saturnine Mercury in dry form, but they do not consider it a philosophical union but only one that belongs to the preparation, that is, in order to obtain a cold △ with the help of that which unites the △ of Nature and the △ against Nature, and to turn it into such a liquid oily substance as Jugel requires. Now I hope you will understand what the great Montesnyders means by the terms ♂'s and ♀'s in their mystical sense, namely, the aforementioned fundamental natures of all creatures, whose union Parmenides highlighted under the name of Love, asserting of it that it is "Basis et vinculum totius naturae." Now, this brings up the important question as to how these two lovers can be conjoined and an inseparable union established between them. I reserve for myself the right to answer this question another time.

23 Worthy and now grieved Brother and co-relative of that illustrious and sacred Order for which all men should feel unlimited love and veneration, you are quite right to call honest Montesnyders garrulous. His sincerity and clarity really go so far that they cannot go further--they even surpass the frankness of Basil Valentine. However, irrespective of the great esteem I have for them, I must say in all sincerity that you have not done differently, for your praiseworthy philanthropy has impelled you to write with as much clarity and sincerity as our garrulous Montesnyders, as those who read the present work attentively will sufficiently notice, unless God obscures their eyes and prevents them from seeing in broad daylight. The Philosophers should therefore not be reproached for their obscurity. It has never been as great as the sophists pretend. The chymical authors are not to be blamed for the alleged lack of clarity, but rather the investigators of Nature and her secrets. Therefore Hermann Fictuld says in the introduction to his Chymical Writings (Frankfurt: 1734, 8vo.), p. 15: "We often wonder why so few attain to this Art, seeing that there are some treatises in print describing things so clearly that we have been greatly dismayed, and yet nobody understands them."

24 I do not dare indicate the places. Anyone to whom the Almighty grants it will find them himself.

25 Just as our blessed Savior gave two keys to St. Peter, one to open the doors of heaven, the other to close them, likewise the Creator of beautiful Nature has given a double key into the hands of the Masters and Sons of Wisdom, that is, our double Mercury, with which to open and close the doors of the philosophical heaven and all planets. All Hermetic Philosophers assure us of this, and the result confirms it.

"This is the true Mercury of the Philosophers, who have been before me and will come after me, without which the Stone of the Philosophers and of the Great Secret cannot be made either universally or particularly, let alone a metallic transmutation. That spirit is the key to the opening of all metals, as well as to their closing. This spirit is also companionable with all metals if they come from its own status and are generated and born of its blood--because it is the right Prime Mover sought by many thousands and not found by one, although the whole world desires it. It is sought in the distance and found nearby, as it exists and floats before everyone's eyes. NB. (See Basil Valentine's Chymical Writings, p. 733 ff.) It binds everything volatile and makes fixed what is subtle. In the form of oil it penetrates everything solid or hard and either makes it still harder, firmer, and more compact, or it dissolves it and makes it volatile, as the Artist requires, NB. so that this single thing is the key to all things in the world, NB. and is at the disposal of the Artist who uses it." (Hermann Fictuld in Aureum Vellus, p. 332.)

This will remain the truth, although the distilling gentleman Gottfried Heinrich Burghart denies it and wants everybody to believe that what Paracelsus, Helmont, and Glauber wrote about it is sheer boasting. But it will matter little to the world whether Herr Burghart believes it or not.

26 This water is the Prima Materia of all things; it is the womb that creates everything anew (Amor proximi, p. 108). It is the right, moist, still fire that goes through all things in the world. A superb and true description of it is in Eugenius Philalethes's Antroposophia Theomagica, p. 188 ff.

It is written in the Cabala chymica, p. 219: "This fire is not subject to any complexion; it takes on the nature of whatever it comes into contact with."

Gerhard Dorn writes: MENSTRUUM, est ardens aqua perfecte rectificata, cujus virtute corpora quaevis NB. dissolvuntur, putrefiunt ac purificantur, elementa separantur eorum, & exaltantur in sal mirabile, teramque, virtute quam habet maxime attractivam. Quicunque aliam aquam existimant, ignari sunt, & insipidi." This means: "The solvent is the burning fire after its perfect purification, by whose power all bodies NB. are dissolved, putrefied, and purified, their Elements separated and exalted into a wonderful salt and an earth endowed with a very strong attractive power. All those are ignorant and stupid who mistake another water for it. One has to look for such a thing that is hidden, which in a strange way turns into moisture, which resolves gold without violence or noise, yes indeed, so nicely and naturally as ice in hot water. When you have found it, you have the thing of which gold is born naturally." See Sendivogius' Chymical Writings (Nuremberg: 1778, 8vo.), p. 58. Among all Hermetic Philosophers no one has written of this as thoroughly and extensively as Basil Valentine. But as his writings are in everybody's hands, I will not write further about this matter.

27 This is none other than our salty philosophical sea, whose constituents are homogeneous with not only that which is in the great sea but also with all creatures in the three kingdoms of which Nature basically consists. To see that this is the pure truth, consult Das goldene Vlies (Nuremberg: 1737, 8vo.), p. 39 ff., from which you will learn the origin, descent, and the whole genealogical table of this splendid water. After the author of that work has first described the substance of which our Stone must be made, he speaks of the necessity of the radical opening, and informs us with all true Wise that this cannot be done by any other means than the catholic great sea water (which by its rapid and, so to speak, flying flowing in and flowing back moistens and fertilizes the whole globe). But, he says, it is unnecessary to draw this solvent out of the ocean, since the materia itself contain that blessed water. Yes, he considers this aforesaid water drawn out of the materia itself, more precious, calling it its sour sweat and blood, NB. saying expressly that it has to be driven out by force to death. NB. Note this, as it is of great importance.

28 This volatile part of our blessed Stone originates in the upper pure paradisiacal regions as noted in Der Grosse Bauer, p. 8. For, as Basil Valentine writes in his Chymical Writings, p.228: "all visible things are made out of the spirit of Mercury, which precedes all things in the world, NB. and all things are made out of it and have their origin in it." Yes, it is the right fountain of life of all creatures. For "the water of Mercury is in all places, nobody can live without it, it is extracted in a wonderful way, but the best is that which is extracted by the power of our steel, which is found in the belly of the Ram." With which words Sendivogius again confirms in his riddle a very instructive truth for eyes enlightened through wisdom. True, the words quoted have been interpreted very differently by different authors; but one can grant every bird its woodland song and allow it to whistle according to the shape of its beak. I, for my part, will play in the prescribed symphony of our Master-Wise, without rattling off my opinions in between. Otherwise I might fare like Orpheus who lost his Eurydice again after finding her in the subterranean realm of Pluto, because he wanted to pull her from hell by another means than that which the ruler, represented by Pluto, had indicated. See Der neue Goldmacher, oder das wahre Geheimnis der Freimaurerei (Berlin: 1770, 8vo.), p. 97.

Our Master-Wise, who have the true knowledge of Nature, take for granted certain principles found by experience accumulated over several thousand years to be true, consider them proven axioms, and base all their work on them, as is customary in mathematics. Therefore, someone who is training in their secret language, who knows the manipulations and does not have the almighty Architect of the world against him, cannot miss.

29 See above Section 2, footnote 8.

30 Although our water is despised and looked down upon by the unworthy sophists, it is nevertheless the first, noblest, and most necessary part of our whole magistry, since "the spirit and power hidden in it are the spirit of the Fifth Essence, which floats under the circle of the whole man." (Das Goldene Vlies, Pt. I, p. 60.) It is none other than "the volatile, subtle World Spirit, the true Salt of the Wise, the snow-white rare Dove of Diana, which many Philosophers have tried to catch. It is the noblest spice which produces wealth and health." See Louis Gilhomme de Knör, Das Nothige Nosce Te (Leipzig: 1714, 8vo.), p. 51 ff.

31 Aut. Apocalyps. Alchym., in Das Goldene Vlies, Pt.

I, p. 63: "This spirit flies through the center of heaven like a rising dawn cloud, keeps its burning fire in the water, NB. and has its glorified earth in heaven. It is also an eternal numen and has a divine function, because it contains the whole world and truly overcomes the Elements and the fifth substance." Indeed, this is literally, perfectly, and irrefutably true.

32 Let us listen to the high spirit of Basil Valentine who writes on this subject in Von dem grossen Stein der Uralten, p. 20 ff.: "Two stars have been granted to men by the gods (i.e. volatile and fixed) to lead them to the great wisdom. Look at them, O man, and follow their light, as wisdom can be found in them. The quick bird of noon (that is, the volatile part of the Stone) eats the heart\* out of the body of the mighty beast of the Orient (that is, gold\*\*), the true materia. Make wings for the beast of the Orient as also for the beast of noon, to make them equal (that is, make the fire-proof salt also volatile with the volatile), because the beast of the Orient must be robbed of its lion pelt (that is, its fixity), and its wings must again disappear (fac volatile fixum). For both must enter the truly salty sea," NB. Whoever knows our water will know why he calls it the salty sea. But let us continue: "and come out again in beauty (that is, both must then also be brought out of the water and spirit into a new, beautiful, and pure Corpus). Sink your restless spirits," he continues, "into a deep well which never lacks anything (because it is homogeneous with the ceaselessly active World Soul), so that they will become like their mother who lies hidden in it (that is, the earth or the salt) and come into the world out of three."

Basil Valentine states it very well when he here calls the spirits restless. Those who know them certainly feel it, so that they are sometimes deeply frightened by their ranting and raving. Some call the beast of noon the Flying Eagle and that of the Occident, the Red Lion. Of which more at another time.

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\*That is, the metallic salt, which is last in the dismemberment of natural bodies. This must now also be transformed into a spirit by the reversal of the wheel, which spirit rises to the pinnacles of the temple together with the fixed.

\*\*He calls it the beast of the Orient because, as it is, the best is found in the countries of the East. This is precisely the reason why the age-old Wise advised their Sons to undertake a parabolic voyage to India in the following words: Fili! vade ad montes Indiae. Son! Go to the mountains of India.



33 Therefore some say that our materia has a smell of dead bodies, which arises from the quarrel between the acid and the alkaline, as may be seen when iron is dissolved with sulfuric acid. See Geheimnis von Verwesung und Verbrennung aller Dinge, p. 12.

34 Whoever knows the substance of which our Electrum consists, will readily understand that these colors must follow naturally. There is still another natural Electrum in the crevices of the earth, with which Basil Valentine deals in Part 3 of the Universal der ganzen Welt, p. 731. It also belongs to the circle of Saturn and is composed of many colors. The above quotation does not refer to that, however.

35 The water is called quadruple, not only because it contains  $\nabla$ ,  $\triangle$ ,  $\Delta$ , and  $\nabla$ , but also because all Elements must obviously work together in its origin. We will not stop here with the various names that the Wise give to it but chiefly examine why they have called it the permanent water. The answer is quite easy: because it must be so united with the fire-proof part of the tincture and stay with it that both result in one single firmly united body, the parts of which can never again be separated. It would be impossible for this to happen, however, if that water were not homogeneous with the materia of the Stone and could not trace its origin and the ancestors of its lineage to it. This is in accordance with Nature and the tenets of all the Wise. Parmenides, an old philosopher of the Ionic school, says quite clearly and beautifully in Theatrum chemicum, Vol. V, p. 10:

Scitote, nisi veritatis naturas dirigatis, ejusque complexiones et compositiones bene coaptetis, et consanguinea consanguineis jungatis, inconvenienter facitis, nec quidquam operabimini. Eo quod naturae cum suis obviabunt naturis, consequenter eis et laetabuntur: in eis namque putrescunt et gignuntur, eo quod natura naturam regatur, quae ipsam diruit, ac in pulverem vertit, et in nihilum deducit, demum ipsa eum renovat, reiterat et gignit frequenter. Scitote, quod non vertitur aurum in rubedinem, nisi per aquam permanentem, eo quod natura, natura laetatur. Regite ergo ipsum conquendo in humore, donec natura abscondita appareat.

This means: "You must know that if you do not look at the constitution of natures and their composition and combine them according to their inclination and proportion so that the things which are consanguineous and belong together according to their origin come together, you will commit an error and accomplish nothing. For natural

things can only compare with what is like them in nature and consequently they only rejoice in those. For thereby they are brought to putrefaction and by putrefaction to a new birth, and this is so because every natural being is driven by a homogeneous tool which destroys and pulverizes it, yes, as it were, turns it into nothing, and from this nothing it nevertheless renews this nature, restores it, and again generates it. Know that gold is not turned into the redness except by the permanent water, and this is so because every nature rejoices in its own nature. Treat it also by cooking it in its own juice till the hidden nature appears."

This is a complete process of the Work, consisting of so few words that I would never finish if I wished to analyze it according to its worth. I will therefore continue without further ado and hear what another student of the Wise reveals of this.

Sendivogius, a Polish gentleman, speaks just like the Greek in his Chymical Writings (published by Friedrich Rothschoiz), p. 273 ff.:

"If you wish to make metal, metal must be your beginning, because nothing but a dog will be born of a dog. Nature gives birth to, sustains, feeds, augments, and improves or raises a homogeneous nature." In another passage he explains this as follows: "Nature is not visible, although she acts visibly, because she is a volatile spirit which does its work in the bodies. And she is here of no other use than that we know the places that are most proper and good for her, that is, that we know how to conjoin one thing with another according to Nature, so that no man is united with wood, no cow or other animal with metal, but each must work in its like. Then Nature will also do her share."

Regarding the necessity of knowing this permanent water, all the Master-Wise call to us as follows: "Do not begin this Art until you know the might and power in the living water; but whoever does not know this power nor knows its preparation, NB. or its regimen, let him keep his hands off it, for without the permanent water nothing can be done in this Art." NB. Gloria mundi in Pandora (Frankfurt and Leipzig: 1706, 8vo.), p. 257.

Listen, therefore, you sophists and midwives of philosophical miscarriages! You who cast such a stain on noble chymistry with your slovenly work and have caused it such a bad reputation that a laboratory worker and a cheat are considered the same!

Ars suspecta probis, ars ipsa invisaeque multis,  
Invisos etiam cultores efficit artis:  
Mendaces adeo multi manifeste videntur  
■ui seipsos, aliosque frustrantur in artes.

Heinrich Cornelius Agrippa in De incertitudine et vanitate scientiarum et artium (1531), ch. XC.

It is you I mean, you who are looking for that permanent mercurial moisture in the chamber pot and the closet. Do you perhaps believe that the with the Wise prepare their venerable Stone originates among the savages?

36 Luc. sextupl. astral., ch. I. ■uare inquam Mercurius sapientum est aqua, ex regno minerali desumpta, beneficio artificii veri, atque duas habens extremitates: quarum una ex minera, altera metallum, duo item in se continens puncta....

37 This is explained by Montesnyders in his De Medicina Universali, ch. IV, p. 61, in the following words: "The Philosophers have only two metals with which they accomplish the Great Work and the Universal. One is called the very first, the other, the last metal." Which these two metals are can be read there at full length.

38 Chymical Writings, p. 152.

39 This is indeed quite right, but it has only been noted occasionally and, as it were, in passing, because in his book Montesnyders deals with nothing but the method used from ancient times by our Master Philosophers to separate the substance of our age-old Stone into its component parts.

40 Raymond Lully in Compendium animae transmutationis Artis Metallorum, in Manget's Biblioteca chemica curiosa, Vol. I, p. 780: Scias ergo, Rex Illustrissime! ■uod materia lapidis nostri, s. omnium lapidum Philosophorum, atque virtuosorum, qui per artificium generantur vel componuntur, est anima metallica, & menstruum nostrum, rectificatum & actuatum, seu Lunaria coetiaca, quae apud philosophos vocatur Mercurius vegetabilis, ortus a Vino rubeo vel albo.

41 That Mercury, or the volatile part of the Stone, is ascribed to the Moon by the Master-Wise, is well known. They knew all sublunar creatures are begotten and brought forth by warmth and moisture, the two keys of generation. Since the preparation of the Little World, that is, the Philosophers' Stone, has such a precise concordance with the creation of the Great World--and yet it is not known to natural scientists that the Sun and the Moon are two magic beginnings, one active, the other passive; one male, the other female (See Philalethes, On the Nature of Man, p. 193)--they have ascribed to the fire-proof part of our Stone, on account of its solar heat, precisely those effects which the Sun has in the firmament of the World, and to its volatile part, on account of its moistening and cooling power and quality, that which the Moon contributes to the generation of creatures, and they have called the Moon the wife of Sun.

Consilium conjugii, seu de massa solis & lunae, in Theatrum chemicum, Vol. V, p. 485: Luna sponsa solis, est coloris coelestini, vicina complexioni solis, & est domina humiditatis, ex cuncta procreantur adjutorio solis. This means: "The Moon is the wife of the Sun, of a sky-blue color, closely related to the Sun, and as such the mistress of the moisture out of which all things are born with the help of the Sun." This and similar statements of the higher scientists have misled some eager seekers into trying to extract a sulfurous salt from the rays of the Sun by means of certain concave mirrors, and from the night air some cold insipid water with special artificial instruments, and they believed to cook the blessed Philosophers' Stone by combining them. However, they are just as unlikely to reach their goal as those who believe that they can transmute quicksilver into silver with the juice of Lunaria, the so-called moonwort.

Although our Master-Wise are not ignorant of what the water extracted from the air with its cohabiting spirit can be used for, it does not occur to them to prepare the great Universal Stone with it, which is only a fruit of the subterranean realm. They assert from experience that it is called mineral for the reason that it is made solely from minerals (and metals). "Lapis dicitur mineralis, quia ex solis mineralibus fit." Scotus in Theatrum chemicum, Vol. I, p. 181. If, therefore, we read in their writings the words Lunaria, Moon milk, etc., they always understand by it their Mercury; which should be carefully noted. In regard to Lunaria in particular, nobody explains it so well as Der Grosse Bauer, which states on page 39: "This spiritus must also have a corpus, that is, Luna or Lunaria, which is hidden in it but can be seen in the salt of metals." You can therefore see that it cannot be any plant, just as little as Moly, mentioned in Homer. Aloys Wiener, in Splendor lucis oder Glanz des Lichts, ch. 6, p. 95, is quite right in understanding by it the saturnine raw materia of the Wise. He elaborates further on this in ch. XIV, p. 194 ff., saying that although there exists a plant comprised under the circle of the old Saturn and called Moly by the Greek botanists, in German Nachtschatten [and in English deadly nightshade or belladonna], there is nevertheless nothing understood by it in our Hermetic schools but our philosophical Electrum, or saturnine plant, as some Wise call it.

. 42 Why this Stone is called "vegetable" (or "plant") by the Hermetic Wise, Scotus explains in Theatrum chemicum, Vol. I, p. 181. He says that this is so because it is fed, something the plants are also capable of doing. "I have mentioned," says Der Grosse Bauer, p. 36, "that I wish to prove that our blessed Stone stems solely from a metallic root and must be a metallic corpus, as it is meant to rectify, cure, and tinge impure metals, and this I say so that you do not look for it in vegetable (plant) or animal things, NB. although our Stone is also animal and vegetable, for when it is dissolved in water, it is called aquam vegetabilem, nam vegetat proprium corpus, for it causes its own corpus to grow,...."

Nobody, however, speaks more plainly than our beloved Basil Valentine in Von dem grossen Stein der Uralten, p. 7, where he refutes the delusion of those who believe that this prodigy of a creature can be prepared from wine, tartar, celandine, etc. His wonderful words are as follows: "While our Stone does not grow combustible things, for this Stone is safe from all fire hazards may well omit seeking it in things where Nature does not find it is as if one were to say that it is a vegetable work, which yet be, although there is growth in it, for mark you!, if it were without our Stone as it is with plants, it would easily burn, so nothing would be left of it but our mere salt. Because our Stone and increases, they have called it a Vegetable Stone."

Just as the whole compound of the tincture has been called "the Vegetable Stone," they have also called its volatile part "Vegetable Mercury," not as if it were the Fifth Essence of the volatile spirit of tartar, but because it moistens, nourishes, promotes the maturing of our Stone by its fertilizing power, like juice circulating in herbs and plants.

43 Among the Hermetic Wise it is an established custom to give the name of wine to our double Mercury. For just as wine gladdens the heart of man, strengthens and braces his weakened members, and stimulates his vital spirits, so our philosophical wine gladdens the tired members of our old man, which lie as though dead in the stupor of putrefaction, by invigorating and refreshing them, and stimulates his spirits.

When your materials by preparation,  
Be made well apt for generation,  
Then they must be parted atwin,  
Into four Elements, to make your Wine.

This means, according to Thomas Norton, that when your materials have been made suitable for further generation, they must be separated into four Elements before your wine can be made of them.

But the fact that our worthy Brother author thinks of two, namely a red and a white one, is due to the Mercury being saturated with red solar sulfur. Basil Valentine sings of it thus:

A Stone is found, not dear,  
Out of which one begets a volatile fire,  
Whereby the Stone itself is made,  
Of red and white together combined.

PART II  
Section 3The Lead of the Wise, or the Philosophical Lead,  
and the Two Kinds There Are of It

## S 3.1

All Philosophers unanimously say that their prima materia is Saturn or lead. But one has to correctly distinguish what kind of Saturn they refer to; especially when they say with Hermes and other Philosophers that the doors of all the sciences are opened with lead. When they speak of the double Saturn and his black realm,<sup>1</sup> they do not speak of the more remote but of the next materia. However, when they mention now a mineral, now a metal, they understand the remote or the raw material of the afore-mentioned Stone. Der Grosse Bauer<sup>2</sup> speaks a great deal, and also very misleadingly, about its various places of birth. Pruggmayr<sup>3</sup> is more frank, saying that we should take that which is easiest to dissolve. The sincere Montesnyders<sup>4</sup> clearly indicates two Saturns, both of which are more mineral than metallic, and one of which must never have been in the fire and must generally be found where no metals can be found; the other, he says, is a cold fire which, as it were, opens the metals and brings them back into its nature, enabling the Artist to resolve them afterwards more easily and completely. And just as Basil Valentine exalts the latter in his Hermetical Triumph,<sup>5</sup> Zoroaster<sup>6</sup> overwhelms the former with praise. "This Saturn," says Paracelsus, "has had the signature of the Great World from birth."<sup>7</sup>

## S 3.2

Sendomir von Siebenstern says: "At first God created a black clod of earth. He separated it into Light and Darkness,<sup>8</sup> made day and night of them, and Moses wrote upon the instigation of the Holy Ghost: 'In the beginning God created heaven and earth. And the earth was without form, and void. And the Spirit of God moved upon the face of the waters . . . .' If you do not find such a clod of clay in the metallic realm, go to the minerals, for they are the beginnings. NB. If these are of no help, go straight to Saturn. He will give a strict order to Vulcan to grant your request. You will get a very brilliant rich mineral, the inner realm of which is gold and silver." In another passage he says, "It must be grey and black on the outside." In these words of Sendomir, it is not Saturn, as Saturn orders the surrender of the mineral, and yet it is Saturn. But the fact that Saturn gives orders to the black Vulcan proves what kind of Saturn it must be.<sup>9</sup>

S 3.3

Vergil writes very emphatically as follows:

Accipe quae peragenda prius:  
Latet arbore opaca  
Aureus & foliis & lento vimine ramus.  
Junoni infernae dictus Sacer: hunc tegit omnis  
Lucus, et obscuris claudunt convallibus umbrae.  
--Aeneid. VI

This means: "Hear what you have to do first.<sup>10</sup> In a shady tree thickly covered with foliage, a golden branch lies hidden,<sup>11</sup> leafy and resembling slender willows. It is dedicated to the subterranean Juno,<sup>12</sup> and the whole forest covers it and the gloomy shadows<sup>13</sup> lock it in the dark valleys."<sup>14</sup>

Although this verse could be interpreted as pertaining to putrefaction, its beginning has quite a different significance.

S 3.4

In the preface to his work Sendomir writes: "Out of a red and white earth the Artist can extract the four Elements without too much trouble and augment them to whatever he likes, namely for the white, the red, for himself, for the middle and the end, for the Great and Lesser Work, for all Particulars, if the extraction is done by the Philosophical hammer and ax.<sup>15</sup> If you are being persecuted, hated and envied, forget the dark clouds and let the thunderstorms roar; they will not last long--but when the Most High commands His wind to blow from all sides, every trouble vanishes from your sight like smoke and steam, and then the sun of Grace will rise for you all the bright

"Therefore, let there be fire, let there be lightning,  
Let there be smoke, let there be steam,  
The Highest will protect,  
The Highest can fight . . . .<sup>16</sup>



"Especially as the seeker knows that God has put so many countless good things into this single subject that aside from this single subject there is none in all Nature with such a penetrating spirit as this one. In this one alone the World Spirit is contained in such abundance that other things can also be animated by it. In this one alone is the Spirit that can also be called Ruach, which dissolves the quite pure and fireproof gold and takes it along over the alembic. Aside from it, nothing in the whole world can do that. Yes, be advised in truth, by the God Who is truth Himself, NB. that without this spirit the Elixir cannot be made either as a Particular or as a Universal. NB. This spirit is precisely that fountainhead which welled up under the thresholds of the altar on which burnt offerings were sacrificed to the Highest."17

S 3.5

The Son of Sendivogius18 speaks: "Be careful, therefore, and consider the prime origin of this metallic subject, which Nature has put into a metallic form but has left imperfect and incomplete, on whose soft mountain you can all the easier dig a ditch from which you can get a pontic water19 which surrounds the fountainhead and is the only one Nature has produced as an easy water for cleansing by washing." Regarding this, Sendomir von Siebenstern makes a very useful suggestion, when he writes: "If you cannot find this mineral, NB. you must turn the metals into minerals."20 Johann Baptist Grosschedel21 completely agrees with this. Lully22 says: "Let us therefore resort to the sulfur of Nature in the metals, for nothing can be done without it." Regarding the seed of metals as the right substance of the Stone, wherein it is hidden, we read: "You are sure to know, Most Illustrious Prince, that the spirit of the metals is the other part of our Stone, which must be extracted from the bodies of all metals."23

S 3.6

Here we shall now see what the other Saturn of the sincere Montesnyders is, who says elsewhere:24 "The Philosophers have two Elements in the magical Art, namely, two Saturns, but simultaneously only two metals."25 Isaiah 54:11, 12, 13, 19 will allow us to clearly recognize this Saturn. It is beautifully interpreted by a certain Ehrd of Naxagoras.26 The words of the Prophet are:

"O thou afflicted, tossed with tempest.<sup>27</sup> Behold, I will  
thy stones with fair colors [the German says, "in Puch"]<sup>28</sup> and  
thy foundations with sapphires."<sup>29</sup> --Verse 11

"And I will make thy gates of carbuncles,<sup>30</sup> and all thy  
borders of pleasant stones." --Verse 12

"And all thy children shall be taught of the Lord."<sup>31</sup> --Ve  
13

"Behold, I have created the smith that bloweth the coals i  
fire, and that bringeth forth an instrument for his work."<sup>32</sup>  
--Verse 16

The author interprets Verse 12 by the original Hebrew text  
is very interesting: "NB. And I will make your female gold or y  
female suns (in the plural, as there is talk of several) more  
brilliant, your doors shall be carbuncles . . . . These female  
known only to the true Philosophers," as is the volatile and fi  
⊙ of Basil Valentine.

S. 3.7

"The wind has carried the fireproof son of the sun in its  
and this is the fish without bones<sup>33</sup> which swims about in the  
philosophical sea," says the Son of Sendivogius.<sup>34</sup> Here  
Lully's<sup>35</sup> words apply: "My Son! As the substance out of which  
quicksilver has been created, so it is said, is a small part<sup>36</sup>  
the first materia of metals, in which materia all three tools<sup>37</sup>  
(the revolutions of the wheel) etc. are hidden, so it is also  
impossible to change the forms without reducing them to their f  
materia or nature." Further, he writes:<sup>38</sup> "Both the ferment and  
that which is to be fermented are prepared by the same operatio  
preparation, my Son, consists first in reducing every body that  
reduced into its prima materia by separating it into things opp  
its nature."<sup>39</sup> Now one can easily understand what are the femal  
suns, what is Basil's volatile and fireproof gold, what are the  
boneless little fish swimming in the philosophical sea of the S  
Sendivogius, what are the small part and the prima materia of m  
or the first mercurial essence.<sup>40</sup>

S 3.8

Now we will hear further what the all-too-frank Montesnyders<sup>41</sup> states with absolute certainty about this raw materia, namely: "If gold (i.e., the true philosophical gold)<sup>42</sup> is amalgamated with a Mercury of Saturn,<sup>43</sup> the gold becomes porous, and the hell-fire<sup>44</sup> can better calcine the solid body; light the solar fire on all sides and turn the body into ashes." This he also repeats in the appendix,<sup>45</sup> thereby indicating the common gold.<sup>46</sup> Basil Valentine says: "Two stars have been given to man, which are to lead him...." I am telling you truthfully that the Philosophers' Stone is composed of two species and bodies,<sup>47</sup> which words the above-mentioned Naxagoras interprets only too clearly in the Aureum Vellus,<sup>48</sup> in concordance with von Suchten and Geber.

1 This refers to the subsequent work when the blackness appears, which is predetermined under the regimen of Saturn. There the Master-Wise say that this planet clothes the king in black in 40 days.

2 (Augsburg: 1753, 8vo.), p. 54 ff., where he tries to mislead the reader with common lead, although shortly before, namely on p. he refers to the following saying of Rasis: "All secrets are hidden lead, not in common lead--don't go wrong!--but in our brittle and black litharge. And truly, in our lead there is potential gold and silver, but it is invisible. This saying is clear enough." NB. From this one can see that Chartolosseus was only playing tricks with common lead so as to confuse the unworthy.

3 In Scrutinium hermeticum, ch. 15, p. 66.

4 In various passages of his Allgemeine Medizin, ch. XCII, pp. 154 ff. and 194.

5 Of this Saturn and in the booklet wherein he paid such great honor to Saturn and those who conquered him, Basil Valentine sings his Triumph-Wagen des Antimonii (Triumphal Chariot of Antimony):

But fix it firmly in your mind,  
That I am no common lead,  
But of quite a different kind,  
As my booklet will reveal.

In addition, he says in Von dem grossen Stein der Uralten (Of the Stone of the Age-old): "This mineral contains much Mercury, also much Sulfur, but little Salt. Therefore it is brittle and unmalleable; it has no malleability because of its small quantity of Salt. It has the greatest affinity with Saturn because of Mercury as the lead of the Philosophers is made with it...." Montesnyders speaks very clearly about this  $\text{♁}$  and its effect in the  $\text{☉}$  fight against the fortress in his Allgemeine Medizin, ch. XVIII, p. 156 ff. In his Metamorphosis planetarum, ch. X, p. 54 ff., he also writes very interestingly about the philosophical lead ore, but he writes in the clearest terms about its form in ch. XIII, p. 67, where we read: "This figure was not like the figure of him whom everybody recognizes as  $\text{♁}$ , but it was a perfect character, taciturn as at times, and above it the sign: In hoc signo vinces, by this sign you will conquer, which set off its universal character beyond all measure."

NB. Whoever cannot make sense out of this, cannot be helped. God have mercy on him! I will not dwell further on this, where everything is so clear that it could not be made clearer. Moreover, the solemn fraternal oath does not permit me to explain in greater detail.

6 In Clavis artis (Jena: 1738, 8vo.). But not only the man wrongly called Zoroaster but also Rabbi Abraham Eleazar (Abraham the Jew), in his Uraltes chymisches Werk (Leipzig: 1760, 8vo.), describes several kinds of it, expressing himself as follows on p. 46: "Our ancients called the materia Puch, but it is not the common stibium but a grey-black stone, often also adorned with white and other beautiful colors, of great weight." In the very same place he calls it Albaon, which is Arabic and the equivalent of the Latin plumbum nigrum or black lead.

This is explained by Samuel Baruch in a commentary added to his booklet: "Albaon, Abackozodi, is a heavy black stone, called Puch by the Persians. It is covered by a grey-black coat, so that it can remain hidden from its enemies." Dorothea Juliana Walchin, although she knew nothing of the chief Work, has nevertheless made some good remarks in her writings about this mineral body (if they are hers, as some believe that her husband found and copied them in the library of the Duke of Saxe-Weimar, whose secretary he was, and published them under his wife's name). Among other things she says that this materia is the flower of the earth, that it contains much arsenical poison that can be developed into beautiful flowers with which she teaches how to prepare various fine medicines. I have tried these myself and found them to be good.

She says that the Spirit of Nature has put the Fifth Essence of all powers into this mineral body which has in itself the whole of Nature and her effects, including the spirits of the planets. It is, so she continues, an extract of the Great and the Little Worlds, the flowers of the Sun and the Moon. She writes on p.161: "The Demogorgon is our Ancient; one who contains the whole of Nature. He is also our Dragon, contains a central  $\Delta$  and vapor, namely, the  $\Omega$  mundi, the World Spirit or  $\text{♀}$ , which he gives from his heart; likewise, [he gives] an earth which must be perfected artificially."

Montesnyders also remembers it with praise in his Chymical Writings, p. 194, where he says: "Although the second lead is the lead of the Wise it is not recognized as such by everybody. rich in silver, whereas the goldish lead is rarely seen among me. In the pharmacies it is traded under its false name, is held in esteem despite its white and bright-yellow color (which is hidden in it), and is of a heavy weight, spiritually and corporeally, compared to arsenic, because the latter was born of it and its brothers-- are related on the collateral line just as arsenic is akin to arsenic (arsenicum to arsenico). The double Saturn is the fiend, enemy, and death of all metals; again, he is their resurrection and life. He is a real child-eater, a father, brother, sister, friend, enemy, also a destroyer of all planets NB. and is therefore marked with double scythes."

This is the pure truth, because the said lunar Saturn destroys gold and all other metals just as the solar does, and turns them into volatile marcasites, as I can testify to by experience, and this on account of its superabundance of arsenic.

I for my part have observed the loveliest colors in its separation, among which the white, yellow, green, blue, and red are especially beautifully displayed. The white is mercurial, the yellow shows its jovial quality, the green testifies to the fact that it has played a great deal with Venus as Walchin reminds us, the blue to the presence of the lunar, and finally the red reminds us of the presence of volatile solar sulfur contained in it. That is why Basil Valentine writes that it is subject to the severe Mars, and Philalethes states that it is nothing new that an iron key opens the treasure-house of gold, although this latter statement can be understood in more than one way.

Our sincere Basil Valentine writes in the Buch von den Wesen des Goldes (Book on the Nature of Gold), Lib. 2, ch. 13:

"I readily ignite in vitriol, and after the descent of the green food under it, I forward it to the very crimson from which comes, after its laxative purification, the right and desired Aqua Saturni, the saturnine water, the right mineral water...." I examined it in this way with a good spirit of vitriol and thereby obtained a crimson heavy oil--nothing can be more beautiful. Whoever knows how to edulcorate this oil in the way known to the Sons of Wisdom will have cause for rejoicing, but more so the man who knows what the Master-Wise understand by the name of vitriol. Besides, I am of the opinion that the author of Der Kleine Bauer worked in this materia; "Look!" he says on p. 77 ff. "Under this grey coat I have a green undercoat. If you polish it with flint, iron rust, and red fixed eagle, my green undercoat will become much more splendid. You must sink it into pure moonlight, and the Moon will borrow six lots from the Sun and give it to you as food...." This is called the Particular in Der Kleine Bauer, with which the sophists undertake such fantastic things that it is abominable--because they know neither the right materia nor its true opening.

7 Indeed, in Das zehende Buch Archidoxis, Lib. VI, pp. 713, 714, he says more about it, as follows: Id non puriorum saltem metallorum naturales vires in se continet, sed praeter has etiam accepit alias supernaturales. Si poculum vel patina ex hoc Electro concinnetur, nemini vel venenum propinarii, vel veneficio aut incantatione noxa inferri potest, si res animadvertetur. In nostro enim Electro ineffabilis quaedam sympathia, quam cum homine cooperantibus 7 planetis et astris superioribus habet, latet; ita ut ob consensum et condolentiam singularem, cum sudet cum maculetur, quam primum ab homine contingitur, aut manu comprehenditur. Annulos ex hoc Electro qui induit, hunc nec spasmus convulsit, nec paralysis corripuit, nec dolor ullus torsit; similiter nec apoplexia nec epilepsia invasit: Et si annulus hujusmodi epileptici, digito annulari, etiam in paroxismo saevissimo insertus fuit, remittente paroxismo, aeger a lapsu resurrexit.

This means: "This immature ore not only contains the natural powers of the pure metals, but besides these it has received other supernatural ones. If a cup or key is made of it, no one who uses it can be harmed by poison, magic, or conjuration, if that should happen. For in our Electrum an inexpressible sympathy lies hidden which it has with man and the cooperation of the seven planets and other upper heavenly bodies, so that, because of its concordance and particular inclination, it either perspires or is soiled as soon as a man touches it. Whoever makes a ring of this Electrum and wears it will neither suffer from convulsions nor be touched by paralysis, neither feel any sensation of pain, nor be seized by a stroke or epilepsy. Yes, if such a ring is slipped on the heart-finger of an epileptic, even during the most violent attacks of the disease, the patient will soon rise from his fall."

8 What Sendomir here calls light and darkness, others call heat and cold. To the former, namely the light, they attribute the cause of all heat, while to darkness they attribute the cause of all cold. A real Rosicrucian nature philosopher must know this, for as Son of Wisdom he well knows that all visible things consist of light and darkness and that they are brought to birth by heat and cold. (Mikrokosmische Vorspiele, s. 5, pp. 2 and 3.) Whoever knows how to separate that light from the darkness is on the right path! We students of the Wise therefore thank the Most Wise Architect of the world for leading us to that school where this splendid Art is being taught, of which so many chymical snorers know nothing. Brave Herr Jugel has hit the nail on the head with his thorough insight into Nature. I am quoting his words because they deserve it, and they belong to that hidden natural science with which we are dealing here. He writes in his General-Physik, p. 76, n. 248:

"What special secret essence lightning contains during a storm, through its ignition, and how its thorough knowledge must be derived from one's deep insights into Nature, has as yet been understood and recognized by very few men, for in this light is hidden the foundation of the whole secret of Nature, NB., NB., because the beginning and end of all Nature and all creatures are enclosed in it. NB. For everything that can be thought and said has its origin in this secret and hidden fire intermixed with heat and cold, because the first prima-material power was generated and born of it."



Ponder over this and thank dear Herr Jugel for such interesting information. We must again be greatly obliged to him for the no less interesting information he gives us in the appendix to his Experimental-Chymie, ch. II, s. 1, p. 325, about just this materia, in the following words:

"The contrarium (opposite), as  $\text{\textcircled{D}}$  proves in connection with the fiery spirit of  $\text{\textcircled{A}}$ , reveals to us that in those two Principles the essential beginnings of Nature, namely heat and cold, are comprised uncombined, because the experience of Nature has made us aware that our upper consists of precisely these two substances and is maintained in a tempered condition and united harmony by the elemental wateriness." To this should be added his section 2, which is very beautiful, and likewise section 3, p. 327. NB. This section is quite noteworthy and explains in an excellent way the whole business of Creation, the primary essence of all created things, also their destruction, of which Theophrastus Paracelsus expounds wonderful things in his Geheimes und vollstandiges Wünschhütlein.

9 The spirit of this Saturn is the right water of philosophical separation, which can cut up all minerals and metals by its sharpness and resolve them into their prime beginnings:  $\text{\textcircled{B}}$ ,  $\text{\textcircled{A}}$ , and  $\text{\textcircled{C}}$ . It can indeed do this better than  $\text{\textcircled{D}}$ ,  $\text{\textcircled{E}}$ , or its  $\text{\textcircled{F}}$ , which some take to be the right anatomical water of the subterranean creatures and which, according to circumstances, is not to be despised but must yield a good deal to our fiery Saturn, although the latter is also vitriol. See Johann de Montesnyders, Allgemeine Medizien, ch. IV, p. 63.

10 Here we have a fine description of our raw philosophical materia and its properties. The right and proper name of this tree is secret, and it is the first thing in the philosophical science for whose knowledge one has to apply. See the preface to J.G. Jugel's Grundliche Nachricht von dem wahren metallischen Saamen. That is why all Hermetic Philosophers affirm that if one knows the prima materia, one can be assured to have discovered the sanctuary of Nature, and that nothing now stands between a disciple eager to learn and her treasures but the door which must in truth be opened. See Philalethes, Alterthum der Magie, p. 155. In the same work, under the heading "Von der Natur des Menschen" (On the Nature of Man) on p. 168, he adds that the prima materia cannot be seen without the Art because Nature is clasping it very wonderfully to her bosom.

Accordingly, the whole Art consists of the cognition of the right materia, NB. and its dissolution, NB. Whoever knows both these has the right Art. (See David Beuther's Universal und Particularia (Hamburg: 1718), p. 13.) The author of the Hermetical Triumph, a great man, states: "But as some speak of the materia only in terminis abstractis (abstract terms), others in terminis compositis (terms of composition), some refer only to specific qualities of this materia; some consider it only a mere natural condition; others speak of it as it is in the condition of some perfection received by it from the Art--all this puts people into such a maze of difficulties that we need not wonder that the majority of those who read the Philosophers draw different conclusions." There exists, therefore, no other way to discover the prima materia than to use those means which the sincere Basil Valentine in his Chymical Writings (Hamburg: 1740, 8vo.), p. 270, teaches in the following words: "The prima materia of metals must be observed, recognized, and fathomed through the manifestation of its ultima materia, which ultimate materia--the absolutely perfect metals--must be separated, so that it appears all by itself before man. Through such an analysis we can discover and learn what the prima materia was at its origin and of what the ultimate materia was made."

11 Here we can rightly ask why this tree, thickly covered with foliage, has only one golden branch among so many others. This question is not difficult to answer by the tenets of the true Philosophy. Just as there is only one single God Who created heaven, earth, and all the creatures upon and in it, there is only one single substance of which they consist, and only one single Spirit animating them. He is that golden branch hidden in our philosophical tree, under its leaves, that is, in our Chaos, under the exterior dark casing of its ores, and is covered by its shade. This branch is gold, which "is the most perfect of all metals, fixed, durable, and incombustible in the strongest fire, the highest degree and end of all perfection, all purity, all incombustibility, yes, the real universal materia by which Nature has shown her greatest art." See Mattheus Erbineus von Brandau in Theophile mineralogia (Frankfurt: 1706, 8vo.), p. 98.

Our Master-Wise have therefore considered this king of metals the harbinger of that sulfur and incombustible viscous moisture upon which their mercurial spirit could very easily congeal, and that gold sulfur, brought to the state of superperfection with the Spirit of Nature, they said to be no other than the Philosophers' Stone. The distinguished author Sendivogius writes of it in his Chymical Writings (Nuremberg: 1718, 8vo.), p. 133, as follows:

"It is certain that when the pure Elements are united in equal proportion of their powers, the resulting thing is indestructible and must therefore be the Philosophers' Stone. This immortality is the main reason why the Wise have troubled to seek this Stone; for they knew that man was created of such perfect Elements; therefore they reflected on this creation, and when they found that it had been natural, they began to investigate if one could obtain such indestructible Elements, or if they could be combined in a particular thing or introduced into it. They were inspired by the Supreme Creator of all things with the thought that such a combination of Elements could be found in gold,...." It is indeed quite natural that whoever wants to reap barley, must sow barley; consequently, the man who wants to reap gold, must sow gold.

Hordea cui cordi demum serit hordes ne tu  
Nunc aliunde pares auri primordia, in auro  
Semina sunt auri, quamvis recedant  
Longius, et nobis multo quaerenda labore.

--Augurello

I remember having read a fine statement in Heinrich von Batsdorf's Filum Ariadnes, by which he instructs the reader not to go to the lead-tree but to the gold-tree, which is a word of warning to those who work with lead ore and who believe that because the common spirit of salt extracts a beautiful greenness, the latter is the green undercoat spoken of in Der Kleine Bauer. I have met several such chymical enthusiasts. Our Master-Wise, to whom the Supreme Creator has entrusted the main key (that is, our magical fire) with which to open these tightly closed bodies, know how to separate them so well according to Nature and to discover their prima materia that it is quite amazing, as those will learn who have the good fortune to study under them.

12 The subterranean Juno, who is remembered in the above-quoted verse of Virgil, is none other than Proserpina, Pluto's lady of the house, the co-ruler of the subterranean chasms and the creatures living there. We can hereby clearly see that our Virgilian tree with its root is not to be sought anywhere but in the earth and the earth's offspring. That is why the Philosophers have always referred us to the caverns of the metals, telling us to take our materials from there. The reason, they say, why they have called their general medicine a Stone is that its substance is a stone; also because it is hard and dry, pounded and pulverized like a stone; but especially because, when it is separated into its three parts (which Nature herself has combined), the latter must again be artificially digested according to Nature into a fireproof waxlike Stone. See Wasserstein der Weisen (Waterstone of the Wise), pp. 33 and 35.

Every person who has read but a little in the writings of the ancient Wise will know what Hermes means when he says: de cavernis metallorum (from the caverns of the metals), as has been said above. This does not admit of any doubt, for the Philosophers well recognized that their Stone had to be indestructible, and they also inferred that it had come from that workshop in which alone the salt of Nature and the pure light-fiery nucleus are locked inseparably, and that it was that viscous, sticky moisture which is fireproof and incombustible. At the same time they noticed that in this realm alone the pure light-fiery constituent contained in the offspring of the other two realms was hidden and buried to a specially greater degree. NB. Therefore they called their Stone "animal, vegetable, and mineral"; not as though the first had to be taken from the animal Kingdom, the second from plants, and the third from the mineral realm, although this is feasible. Not at all! Rather, because it is a regenerated body of a substance in which the powers and virtues of all three kingdoms of Nature--yes, even of the celestial and etheric--lie locked and hidden. However, they have been raised to the highest level of their hitherto fettered effectiveness by dissolution and artificial coagulation, and must far surpass all others in excellence and invincible stability.

Let us hear what a great Master of the Art, Gerard Dorn, writes about it. His words are fine and do away with many an error: Magi per suam sapientiam affirmarunt: omnes creaturas ad unitam substantiam adducendas, quam suis mundationibus et purgationibus asserunt in tantam subtilitatem ascendere, divinamque naturam et propriasatem, ut operetur miranda. Considerarunt etiam in terram redituram, & per supremam separationem magicam, perfectam quandam substantiam emersuram, quae tandem plurimis & industriolis & valde prolixis praeparationibus ex vegetabilibus substentiis in mineralem, et ex mineralibus in metallinam, et ex perfecta metallica substantia attollitur in perpetuitati similem ac divinam essentiam quintam, omnium coelestium ac terrestrium creaturarum essentiam in se continentem. --Gerhard Dorn, Congeries Paracelsicae Chemiae de transmutationibus metallorum, in Theatrum chemicum, Vol. I, p. 554.

This means: "According to their wisdom, the magi have asserted that all creatures can be brought into one single substance which, through their ablutions and purifications, rises to such a subtlety and, as it were, to a divine nature and quality, that it accomplishes wonderful things. NB. They have further observed that it turns back into earth and that a perfect substance is produced through the highest magical separation. Finally, by many laborious and tedious preparations, it can be elevated from the vegetable to the mineral, from the mineral to the metallic, and from the perfect metallic substance to a divine Fifth Essence (Quintessence), similar to imperishableness, which contains the essence of all celestial and terrestrial creatures."

Let nobody take offense at his speaking of plant substances. He understands thereby nothing but the first part, which is the Stone of the first degree. See Anonymi verbus dimissum in taeda trifida chimica, p. 100: ". . . it is called a Vegetable Stone because it grows and increases." (Basil Valentine, Chymical Writings, p. 7.)

Gerhard Dorn continues on page 556:

Nemo saltem vere Physicus in dubium revocabit, metallicas essentias, praefertim corporum perfectorum, esse omnium quae natura produxit, magis odurabiles minusque corruptibiles. Proinde si vita sit ignis et calor formae naturalis, humido suae materiae per lucem unitus, ut patet ex Genesi, luxque non fulgentius vivat, quam in corporibus corruptioni minus obnoxiiis, quid obstabit, quo minus ignis, calor et humor radicalis, in metallis incorruptibiles, a somno excitati in vitam manifestam, organis humanae vitae junctis, hanc poene consopitam suscitent? Dormiunt enim in metallicis corporibus illa folum et quiescunt, ut homo somno correptus ac ceu mortuus jacet, nec nisi respiratione movetur, corpore, vero non. Spiritus utique metallorum si liberentur a somno sui corporis, motus et actiones ut ille suas exercebit, in objecto sibi corpore: quovis.

This means: "No one, at least no natural scientist, will doubt that the metallic substances, especially those of the perfect bodies, should not be the most durable, the least subject to corruption, of all those produced by Nature. Therefore, if life is fire and the warmth of the natural form, united with the moisture of its materia by the light, as is evident from the Book of Creation, and if the light nowhere dwells more brilliantly than in bodies least subject to corruption--what can prevent fire, warmth, and the radical moisture of metals, all things least subject to corruption, from resuscitating a human life that is almost dead, as soon as they are awakened from their sleep into a real life and united with the mainsprings of human life? For the said power only sleeps and rests in metallic bodies, like a man overcome by sleep, when no movement of his body but only his breathing can be noticed. In the same way, the spirit of metals, as soon as it is roused from its corporeal sleep, exercises its moving power and effect in every body joined to it." NB.

But how our Work relates to Proserpina or the subterranean Juno, I will indicate in a few words. In my view, it is nothing but our simple metallic Mercury or the volatile mercurial feminine part of the Stone, which has the power to absorb its metallo-masculine fireproof sulfur and take it out of hell together with itself, i.e., to make it volatile. This fixed sulfur was not unjustly pictured as Pluto by the ancient poets, and was therefore given a throne of sulfur. See J.H.D. Moldenhauer's Einleitung in die Alterthümer (Königsberg and Leipzig: 1754, 8vo.), s. 21, p. 291. The approach to their mutual throne and residence was guarded by the three-headed Cerberus, and nobody was allowed admittance if he had not previously appeased the said hellhound.

What else is this guardian of hell but our magical fire? Whoever knows how to tame it naturally has attained a great secret. "For to explore fire with fire is no mean feat." (Basil Valentine, Bergbuch I, ch. 22, p. 562.) "To unite fire with fire is a wonderful thing to hear about, and yet it is true." (Ibid., p. 363.) Through this exploration, through this bond, we therefore obtain that fiery water and watery fire which is the greatest secret in our chymical Art and which is precisely that "which Elohim created in the beginning and which is called, according to its nature and essence, Shamajim in Hebrew, from Eshua-Majim, fire and water; in Greek <sup>αἰθήρ</sup> from αἰθρῶ "I burn" and ἀήρ "spirit of the air," that is, "a fiery spirit-water, latex aethereus." (Heinrich Khunrath in Amphitheatrum sapientiae aeternae solius verae, p.m. 127.) It has been called the Universal Mercury by the most ancient Philosophers. (See Georg von Welling, Pt. 1, s. 5, p. 4.)

13 If it is true what Carl Hermann Gravel alleges in the Nota of his Fontina Bernhardi revelata, ch. I, p. 34--that there is really no terra damnata (cursed or damned earth) in Nature, and that all sublunary bodies can be so transformed into their first light-essence by the air-water attracted by its mineral magnet that not even one solar mote were left, and that they would again appear bright, clear, pure, and transparent, indeed just as they were before they had attracted the curse, the outer shell, or the tangible coagulum--then Virgil would only have written in jest, or at least he would have written in vain, as do those who pretend to support the latter view. Hunc (scil. ramum aureum) tegit omnis lucus et obscuris claudunt convallibus umbrae. The different opinions of many philosophers would thereby also be toppled.

I do indeed know that our worthy Brother Homerus in his Aurea catena (Golden Chain), Pt. II, ch. V, p. 291 ff., is of the same opinion, namely, that there are no feces in Nature. However, the curse cast over the creatures on account of Adam's sin will be an obstacle for many persons. And there remains a certain truth: that the said curse covers the quintessence of things like a shadow and keeps them dense, and cannot be lifted by any other than the means taught in our School of Wisdom. Yet one cannot accuse our Brother Homerus of making a mistake in what he writes about the feces, because the feces can be reversed or inverted in time, as the Creator will some day reverse every curse by transforming Nature and the creatures according to His Word, and our forefathers did in fact proceed thus. But after Basil, Paracelsus and others found shortcuts for separating the feces, which we follow simply because they are shorter, and so it is easy to guess why some allow feces in Nature, while others not at all, which when not reintegrated in a condition of purity can become transformed to what they were before the Curse, by which the Creator had not created anything new but only revealed what was hidden.

14 These are the subterranean workshops which have been discussed in footnote 12.

15 The sincere Basil Valentine writes of this spirit in his Chymical Writings, p. 236: "But this is summing it up, for without the spirit of Mercury, which is alone NB. the true key, NB. in making potable gold, the Philosophers' Stone cannot be made." NB. This is such an important truth that the afore-quoted excellent Philosopher inculcates it on almost every page. Therefore our dearly beloved Montesnyders, in Metamorphosis planetarum, ch. VIII, p. 47 ff., speaks very highly of him at the place where he describes the meeting of the true Masters of the Art: "All these were followed by a man hated--but a true Philosopher. He had the world in his heart, because the universal character shone out of his eyes. He claimed to be a Benedictine monk, had on one side a three-headed dragon, NB. on the other a strong eagle, the spirit of Mercury rested uppermost on his head, NB. and in his mouth he kept the soul of the Sun. With both his feet he crushed the sulfur of Saturn, but he held the sulfur of Mars and Venus, mixed with the Dragon's blood, in both hands. NB. The salt of the Sun in its right proportion was not forgotten. And while I was looking at this Philosopher with a strange interest, I heard a voice call: 'Basili! qui a te humiliasti, ex altaberis prae omnibus.'"

16 Concerning the infernal lightning which produces the above-mentioned wonderful effects, Montesnyders says in his Metamorphosis planetarum: "The infernal lightning could not fathom it and therefore called in a loud voice: 'O Jupiter, who art holding thunder and lightning in your hands, show me the secrets out of which thunder and lightning arise, to enable me to scare away and subdue wolves, bears, dragons, and other monstrous unpleasant things! And Jupiter spoke from afar: 'Through taste and smell one knows two unpleasant things. When two unpleasant U fight with each other, there results a great uproar in the surrounding air.'"

At the same place he describes these U so naturally that one can, as it were, grasp them with one's hands: "One was pale and lean like death, but exceedingly long and fast. The other, however, was heavy, thick, drunk, and fat; his whole body resembled a man with jaundice; and from his neck there rose a poisonous vapor which suffocates animals and refreshes Bacchus."



17 Whoever carefully considers what is said about this matter in Part I will find it very clear. Should it still be obscure to him, let him have it explained more clearly by our Master-Wise, as they alone NB. know how to draw this indispensable water. Regarding the said precious spirit of Salt, our Montesnyders has some splendid words in his Metamorphosis planetarum, ch. VIII, p. 43, which shed a bright light so that one can rightly wonder why so few recognize its excellence. But let us hear how well he expresses himself:

" . . . Through \*the  $\Delta$  should and must be understood; but through  $\Delta$  the Eagle, and through the latter, the  $\chi$  essentificatus." (Here prick up your ears!) He continues further: "  $\ominus$  is  $\ddagger$ ,  $\oplus$  is  $\ddagger$  and  $\ominus$ . Hujus sudor  $\nabla$   $\ddagger$  ni [saturnine water] vocari debet, propter humiditatem et siccitatem convenientem &c. The Red oriental Lion is  $\odot$ ; but Sol is the  $\nabla$  wherein the fixed  $\ddagger$  nempe  $\ominus$  fix. rests.  $\ominus$  is the Green Lion which gets from the cold Dragon, a  $\Delta$   $\gamma$   $\ominus$  ial  $\cup$ , by its volatile  $\ominus$   $\cup$  with the help of the  $\odot$  ry world."

By these few words a seeker anxious to learn will easily understand what this incomparable author is trying to say when he writes in the short appendix to his Tractatus de Medicina Universali, p. 149, as follows: "Common  $\ddagger$  and  $\oplus$  are both mighty  $\Delta$ , but very great enemies. If you can make friends of them and then light a metallic Sulfur with their  $\Delta$   $\cup$ , nobody but God can prevent you from obtaining health and wealth." Likewise note what is written on p. 154, where we read: "Whoever knows how to reduce the  $\ominus$  of the cold  $\ddagger$ , and the  $\ominus$  ris of the hot  $\ominus$  into an  $\odot$ , has received the universal menstruum or the safe key with which all sulfurs can be made potable."

18 In Lucerna salis philosophorum, p. 32.

19 The reason why it is called a pontic water is partly because it is homogeneous with the great ocean (see above, Section II, s. 4); partly because it must have a certain saline vitriolic sharpness if it is to affect the metals firmly held together by this salty steam. (See Der Grosse Bauer, p. 27.) The said vitriolic permeability has been called Ponticiratem by some Wise, while the unwise have called it Corrosive and detested it as a poison harmful and corrosive to all things. Only our worthy Brother Homerus, now reposing in God, has treated it in his Aurea Catena (Golden Chain) according to its merits.

I conclude this note with the words of the Turba found in Theatrum chemicum, Vol. I, p. 303: Haec aqua quia subtilis est, ingreditur corpus et extrahit primo animam, deinde reliquum totum dissolvit, et in aquam convertit. Vocatur enim aqua maris, quia major est ejus copia, quam terrae, et etiam, quia est amara et igneae naturae, quam acquirit. Vocatur praeterea aqua nubis, propter abundantiam guttarum, et propter earum guttarum claritatem de coelo descendentium. Vocatur etiam acetum acerrimum, quia est acuta, penetrativa et dissolutiva.

This means: "Because this water is subtle, it penetrates the bodies and first extracts their souls, then it dissolves all the rest and turns it into water. It is also called sea water, because there is more of it than of earth; no less because it is bitter and has a fiery quality, which it has acquired. It is also called cloud water, because of the abundance and transparency of the drops falling from heaven. It is also called the most acid vinegar because it is sharp, penetrating, and dissolving." Whoever knows how to draw it, and knows its power, must admit that here no word has been said in vain.

20 How to do this is being taught most clearly in our Schools of Wisdom.

21 In Trifolium Hermeticum, p. 62.

22 In Testamentum novissimum p. 15: Ergo cum DEI auxilio ad naturae sulphur metallorum procedemus, quia sine ipso factum est nihil.

23 Compendii animae transmutationis artis metallorum, in Manget's Biblioteca chemica curiosa, Vol. I, p. 823: Iam noveris, Princeps Serenissime! quod metallorum spiritus est altera pars, et materia lapidis nostri, quam oportet te a corporibus metallorum evacuare.

Now let us hear what Sir George Ripley has to say:

Watch what kind of a materia you select.  
Don't get mixed up with salts, sulfurs, and middle minerals,  
For a sophist may say whatever he wants,  
Our ♀ and ♂ are only in metals.  
Some call it oil and water,  
Birds, animals, and many other names,  
So that the fools should not recognize our Stone some day.

24 In the Repetition of his Tractatus de Medicina Universali, p. 151.

25 Whoever understands this in the literal sense and takes the said double Saturn for a real ripened metal is tremendously mistaken, and instead of the double mineral Mercury, which can be amalgamated with ☉ and ☾, he will get hold of the old, cold, emaciated man on stilts, which would be a serious error.

26 In Aureum Vellus, p. 22.

27 The Sons of Wisdom know very well how the woman described here by the holy Prophet is tormented and what heavy gales she must endure until she can be led to her bridegroom as a well-adorned bride. We must hear what the previously quoted Naxagoras writes in the same place, on p. 341: "Azoth is a metallic fire, and one cannot obtain it unless the thing in which it is contained is burnt, NB. and destroyed. Neither can it be of any help where it is not revived by fire . . . ."\* If only the thick-skinned sophists would for once open their ears--and if they are unwilling to believe the Sons of Wisdom, they ought at least to approve the Divine Revelation.

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\* What kind of a fire this is is known by those who know how to distinguish between a dry and a wet fire.

28 In the passage quoted, the Prophet does not say that the raw uncooked Puch is the Stone itself, but only that he wished to set his stones into it one after another, because in it the foundation of both the age-old Universal Stone and that of all other medicinal and metallic tinctures, no less of all Particulars, lies hidden. Precisely this can also be said of our solar Saturn, as one can set all the stones into it one after another and turn them into minerals. Basil Valentine confirms this in his yet unpublished Via veritatis, Lib. IV, ch. I, regarding the lunar, in the following words: "Nature has shown us and has worked out for us a materia to which the ancients gave various names. But that materia is the true tincture-root of all metals. The spirit of metals and minerals is hidden and locked in it, which is something supernatural: the Supreme has created everything in a single thing, yes, put in it the power of metals, minerals, and precious stones. No man can believe this unless his eyes be opened as were those of the disciples traveling to Emmaus.

"It is the real mother of metals and minerals, and that of which this materia is born is the same as that of which man is also created. It can be compared to the Middle World, because whatever is contained in the Great World is also in the Little World, in the human being. All this is also found in the Middle World. In its interior it is all a fixed, incombustible sulfur, which constantly attracts the  $\text{S}$   $\text{S}$  out of the air. Therefore the  $\text{S}$   $\text{S}$  is often found in it, as is also the liquid red gold of the Wise, in addition to the Salt of the Glory. However, as it comes out of the mountains, it is quite closed, so that it does not easily permit an unwise man to break into its house." Thus wrote Basil Valentine. Good luck, therefore, to the disciples traveling to Emmaus, whose eyes have been opened in our Schools of Wisdom, enabling them to know this wonderful creature and to separate it according to Nature. NB.

But that the lunar Saturn is especially meant here seems to be indicated by the word Puch. Above (in Pt. II, Sect. 3, footnote 6) we have already spoken at length of it, quoting among others Samuel Baruch, who reports that the Persian women used to color their hair black with it. I washed some of it, and the water turned coal-black. When it had settled, some sediment was left, tough as pitch and hard to dry. The said women mixed this blackness with a substance unknown to me and colored their hair and eyebrows with it as black as coal. The coloring settles so much into the skin that it is almost impossible to remove.

29 The sapphire, as is well known, is a lunar gem. See Basil Valentine, Chymical Writings, pp. 265 and 1127. Saturn also has precisely the same quality which our worthy Brother here means. I hope that the words of the Sons of Wisdom will be implicitly believed, without their having to resort to many quotations in this regard.

30 By the word carbuncle nothing is to be understood but our blessed Philosophers' Stone, which is explained by the subsequent words when the Prophet sets it among the Stones of Desire and considers it the limit and goal of all philosophical endeavors. This is indeed so. See Montesnyders, Tractatus de Medicina Universali, ch. XVI, p. 116. Pay attention also to the words of Michael: "Who is like God?" See Jugel's Experimental-Chymie, Pt. I, Class. IV, ch. VII, note I, p. 189 ff.

31 Those through whom the most wise Architect of the world channels to us His glorious knowledge of Nature and teaches us, are none other than our venerable superiors and dear fathers, with whom God in His wisdom has been from the beginning to the present hour and will remain to the end of time. Listen to what an unknown poet, translated from the Italian into French, is singing just as elegantly in Das aus der Finsternis von sich selbst hervorbrechende Licht (1772, 8vo.), Song 1, verse 3, p. 74: "Now then, you Children of Hermes, NB. You have come so far through the science of your Father that you understand how this immortal hand fashioned heaven and earth out of the Chaos. For your Great Work clearly proves that God proceeded in the creation of all things just as you do in the preparation of the philosophical Elixir."

32 In our Philosophical Schools, this blowing on coal is not done as the sophists and charcoal burners do, but by our sympathetic and antipathetic fire, which requires neither valve nor bellows. Let this be said for the benefit of the quack alchymists, and let them reflect again and again upon what the above-quoted (footnote 31) learned Italian tells them in Song 3, verse 1: "O you fools! Who are only endeavoring to make gold artificially, who are troubling without stop, and are constantly under the flames of burning coal; who dissolve or condense, now entirely, now partly, your various mixtures. You resemble butterflies covered with smoke, flying around the stoves day and night."

I cannot but dwell a little longer on the above-mentioned 16th verse of the Prophet. Aloys Wiener, in his Splendor Lucis, oder Glanz des Lichts, ch. X, p. 142 ff., quotes him as follows: ". . . and I have created a corrupter to wound." These words show very notably and sufficiently that the holy author did not wish to indicate in this passage a blacksmith or other mechanic working with fire, as his expositors generally believe. For the blacksmith, locksmith, etc., does not cause any destruction and does not corrupt anything, but on the contrary produces various works with his iron. What does the Prophet therefore mean with this corrupter? Our above-quoted author thereby understands the Mercury of the Wise, the Philosophical Mercury, as it wounds the king, or to speak with Basil Valentine, eats the heart out of the body of the beast of the Orient. Even if this explanation is already very good, one can just as well understand by this term our magical fire or our Cerberus which inflicts such a great wound to our Electrum that it cannot be healed by anything but the balsam that flows out of its own body.

We shall realize that this explanation is not inappropriate if we resort to Ezekiel 1:4, where the prophet speaks so plainly of our materia, as well as of our magical fire and its wonderful manifestations, that nothing could be clearer. I will put here the whole passage in Latin and German [English], as one language explains the other: Et vidi, et ecce ventus turbinis veniebat ab aquilone, et nubes magna, et ignis involvens, et splendor in circuitu ejus; et de medio ejus quasi species electri, id est de medio ignis. This means: "And I saw, and lo! A storm came at midnight, and a great cloud wherein there was a burning fire, and around it there was a brilliance; and from its center, namely from the fire, something could be seen like a bright ore."

Whoever knows our brilliant Electrum or multicolored lead ore, and has seen the effect of our magical fire, will not find it incredible that the Prophet Ezekiel, like all other Hermetic Philosophers, was a fellow brother in our secret fraternity, for at that time it was in full bloom among the Jews and consisted, and still consists, thanks to the Supreme, of nothing but Friends of God. Consequently, the dark little Herr I.G.S. will clearly betray his ignorance to experts with the book scraped together by him, entitled Der von Moseen und den Propheten übel urtheilende Alchymist, ch. III, p. 65, where he wants to prove the contrary.

I cannot but add here the notable words from Chapter VIII of Aesh-Mezareph, because they completely confirm what I have averred above about the secret meaning of prophetic sayings. They are as follows: Quatuor in plumbo latent cortices. Ezech. I, 4. descripti; nam in praeparatione ejus occurret tibi ventus turbinis, et nubes magna, et ignis vorticosus, donec tandem proveniat splendor desideratus Tetragrammati. Etiam Sephira naturalis et metallum tibi occurret, et quatuor mundos in ipso labore peragrabis, quando post factionem fat laboriolam tibi apparebit creatio illa mirabilis, postquam habebis emanationem luminis desiderati.

This means: "In lead [that is, the lead of the Wise] there are four hard rinds [which cannot be crushed except with great force]. Therefore, there will appear in its preparation a whirlwind and a big cloud with a whirling fire, till finally the desired splendor of the Tetragrammaton manifests [that is, Jehovah, the Father of Mercy, because the Fall of Lucifer, which the Most Holy Trinity, the Elohim or the just judges, had imposed upon him, had already occurred]. You will also find the natural Sephiroth [namely Chokmah, or the double Mercury, and Kether, the double Sulfur, the active and the passive] addition to the metal [by which the Prophet understands nothing but the fixed  $\ominus$  ], and in your work you will pass through all four worlds [Atziluth, Briah, Yetzirah, and Assiah], and after a rather difficult preparation you will obtain the breakthrough of the natural light."

This will only happen after one has reached Assiah, that is, the world of the perfect elaboration, and the whole journey of our moist Mercury--which had been an imperfect Element up to the Sephira Malkuth i.e., the Kingdom; although it is Yesod, i.e., the foundation of the whole tincture--cannot be adorned with the crown of honors till Malkuth is reached, that is, till all perishable Elements have been purified and made fixed by the fire, and the universal day of rest has arrived. (See Jean d'Espagnet, Enchiridion physicae restitutae, ch. LXV.) The same fate is reserved to our Great World in its tinctorial regeneration. If it were permitted to visibly demonstrate this truth to the unbelieving profane, they would experience a wholesome terror which should drive away their chimerical notions all at once.

33 Although there is here only talk of a little fish, which, as is known, is called Euhmais by the Master-Wise [The author may here mean Echeneis remora. --Translator's note], there are others who believe that there are two fish, as for example, Lamspringk in Musaeum hermeticum, p. 342 ff., Fig. I, who considers the body of the Stone to be the sea, and the two fish spirit and soul. The fish without bones which is here mentioned is the fireproof son of the which the wind has carried in its belly, and is our  $\ddagger$  matured for

34 In Lucerna salis philosophorum, p. 148.

35 In Testamentum novissimum, ch. VI, in Manget's Biblioteca chemica curiosa, Vol. 1, p. 809: A filii cum materia, ex qua id creatum dicitur, argentum vivum, est parva, et prima materia metallorum, in qua materia sunt universaliter omnia tria instrumenta, (rotationes &c.) ideo impossibile est transmutare species metallorum nisi prius reducantur in suum primam materiam, vel naturam . . . .

36 That small part is none other than the fireproof Salt in the center of the matter, which our Master-Wise have since olden times assured us is the Philosophers' Stone (*Sal metallorum est lapis philosophorum*). And in consideration of the volatile--or the female Suns, which first dominate man, then are overpowered by him and impregnated with countless children--this part is indeed rather small. Therefore the Lesser Rosarius, in Theatrum chemicum, Vol. I, p. 453, says: *In faecibus est magna Tinctura, studeas in ipsis, nam in eis est magnum arcanum.* This means: "There is a great tincture in the feces; study them, because in them there is a great secret."

Der Kleine Bauer agrees completely with this, assuring us on p. 96 that the medicine from which the Artist prepares the plus-quam-perfection, the more than perfect, lies especially hidden in the feces. Another, whose name now escapes me, says very interestingly: "They all wanted Mercury, but they did not heed the mother out of whom he had been driven by force."

This then is the fireproof philosophical gold of Basil Valentine. But to extract it from the tightly closed metallic bodies is a very great Art, known only to the Sons of Wisdom, which cannot be accomplished without our triple magical Elements. This is also why the chymical hoaxers, who are constantly talking about the sale metallorum (the salt of the metals), and who do not know our calcination, NB. achieve nothing. "For, the Artist who has no ash cannot make Salt; and whoever has no metallic Salt cannot make the Philosophical Mercury," says Basil Valentine in his concluding speeches, p. 960. In our preparatory work all this proceeds from one to another, which those know who have seen it.

37 That is,  $\ominus$  Salt,  $\uparrow$  Sulfur, and  $\ddagger$  Mercury.

38 Manget, *ibid.*, ch. XXVI, loc. cit., p. 821. *Fermentum dem operatione praeparatur, ut fermentandum. Fili! praeparatio tius est, quod illud sit transactum, primo per naturae principalia intravertentia, antequam de ipso facias fermentum.*

39 Clangor buccinae, in Edward Kelly's De Lapide philosophorum (Hamburg: 1676, 8vo.), p. 14: *Omne corpus passibile citur ad sui primam materiam, per operationes suae naturae varias.* This is an old maxim which we prove everyday, not astically but practically.



40 This is the right Fifth Essence (Quintessence) of all things, the vital balsam of the whole Nature, the right World Soul permeating all things. Like the latter, this Fifth Essence is in all things of the world and can therefore also be extracted from all things. Therefore the ancients constantly called to us: Mercurius noster adamicus in omnibus rebus repetitur, et ubique trinus est et unus. This means: "Our adamic Mercury is found in all things, and is everywhere triple and single." It is the cause of growth in the plant realm, of life and motion in the animal realm, and it is the body-forming power in the mineral realm. Vis vegetans in natura Mercurii volantis instar nivis candidi, concreti non vulgaris inest, qui tam majoris, quam minoris mundi spiritus est. (Aphorisms of Basil Valentine in Theatrum chemicum, Vol. IV, p. 368.) This means: "The growth-causing power in Nature is contained in the form of a flying Mercury; it resembles snow on account of its brilliant whiteness, and although it is a body, it has no resemblance with common quicksilver, but is a spirit of both the Great and the Little Worlds."

Therefore the Moorish philosopher Ali Puli says in Pierre Jean Faber's Hell-scheinende Sonne (Nuremberg: 1705, 8vo.), p. 251: "If you could catch the spirit that makes everything animal that enters animals, what could you not achieve with it if it were put into metals by the Art as an agens (active factor)."

Let us now hear how beautifully the sincere Basil Valentine writes in his Chymical Writings, p. 228 ff. of this Mercury: "All visible tangible things are made of the Spirit of Mercury, which precedes all things in the world, and all things are made of it and they all have their origin in it, for in it is found everything, and it can do everything the Art-lover is seeking. NB. This  $\cup \cup \text{♀}$  rii is the main key of all my keys." Therefore the ancient Wise well-meaningly advised their Sons to take great care to obtain this noble treasure and to prepare it as well as possible: Solus Mercurius est reparandus; for, they said, it is the true Philosophers' Stone, regardless of its moisture.

Lapis Philosophorum est Mercurius, quia totus est Spiritus fugiens; for they do not seldom call their water Aqua dicitur aliquando Lapis, and this because it is the first homogeneity, yes, the Fifth Essence of all things, especially of metals. "The first homogeneity of metals is Argentum vivum. If, therefore, they are dissolved in that homogeneity, they are at the same time combined and united to such an extent that they can no longer be separated from one

another." Arnold of Villanova in the Rosarium der Philosophorum (Vienna: 1778, 8vo.), p. 18. "For many gave the name of Quintessence to the volatile spirit that is in all things, when they separated it from the Elements." Thus one can easily know what an excellent essence this is. "For if it is not activated, nothing will die nor will anything in the Elements be converted." NB. This is due to the fact that, in the words of the Philosophers, "it is a tie and the life of the created things." See Cornelius Drebbel von Alkmaar's Gründliche Auflöfung (Frankfurt: 1715, 8vo.), p. 35. The said Fifth Essence, "because it consists of the Elements, makes the spirit and the body perfect, even if they have some infirmity, no matter which, provided they are united with it." Ibid., p. 30.

As far as the inner essence of this excellent creature is concerned, it is none other than salt. "The origin and first beginning of all things is salt; the life and preservation of all things is salt; the purity and clarity of all things is salt; the fixity and stability of all things lies in salt; in salt the greatest secret is hidden; in salt is the foundation for the strong regeneration of all things; in salt all the Elements are essentially determined, yes, also the beginning of all metals. In salt a spiritual and strong essence lies hidden which is the spiritual magnet of all things, which is none other than our universal Mercury in a coagulated pure form, and nothing can work in things except that which is its own nature." Those then are the upper influences. See I.G.I. (Johann Gottfried Jugel), Tractat von der Scheidung der Elemente aus dem ersten Chaos, p. 40.

What has been said here is the truth, be it that that salt is either still Shamajim and spread in the very tender and loose casing of the waters above ground or is coagulated and formed in the sublunary creatures of all three kingdoms of Nature by its inherent saturnine power. In the first instance, it is Basil Valentine's volatile gold, called by some "God's gold." Others call it the salt of Nature and the Sal ammoniac (ammonia) of the Wise, the true refreshing World Spirit. Although this natural salt is in everything, it cannot be extracted with equal ease from all things. It is quite volatile. Therefore Severinus says in Idea medicinae philosophicae, ch. 20, in Theatrum chemicum, Vol. III, p. 195: Sal armoniacus naturae (ut et Sal armoniacus vulgaris) Spiritualis est, ac omnium maxime volatilis et areus. It is the upper winged snake of which R. Abraham Eleazar (Abraham the Jew) writes in his Uraltes chymisches Werk, pp. 8 and 41: "The uppermost snake is the World Spirit, the very dearest and most terrible, which makes everything come to life, which also kills everything and assumes all shapes of Nature--in short, it is everything and also nothing."

From this one can clearly see that the Philosophical or Double Mercury is nothing but a mercurial Principle and in no way a vulgar quicksilver (*argentum vivum vulgi*) but a mercurial salt, saturated with its own sulfur. Out of this double salt of Nature all creatures have been built. The author of the Buch der Schopfung (Book of Creation) says that God made man out of the dust of the earth (*Aphar Min-Ha-adamah*), which in no way refers to a common clod of earth but to a special extract of it, an essence and power of the earth. It was completely homogeneous with the virgin earth that floats above our heads and was nothing but a mercurial salt--another proof that salt was the first material for the beginning of the world and its fundamental salt. See Geheimnis vom Salz, s. 37, p. 57.

Now one can probably understand what Philalethes means by saying in Alterthum der Magie, p. 60, that the mineral of man is the *prima materia* of the Philosophers' Stone. It means the salt consisting of the three original natural beginnings confined to our raw unripe *Electrum*, which must be changed by our dry and wet fires into the same tinctorial pure body as was Adam's former body created for immortality, before he had awakened the germ of mortality through the Fall.

The said glorious aromatic salt has its origin in Eden, as is stated in Genesis II: "There went forth out of Eden a stream to water the garden." This stream divided itself into four principal rivers. The first river was called Gihon and flowed around all of the Moorish land, under which landscape the saturnine level of lead in putrefaction lies hidden. The second river, namely Pison, flows around the whole land of Havila, and there gold is to be found (namely, of the Wise). The gold of the country is precious, and one can find there *Pdellion* and the precious stone *onyx*. The third stream is called the Euphrates, and finally the fourth is *Hidakel* which flows into Assyria. Some have a different order for these rivers, but it does not matter. It is sufficient for us to know where we can find the birthplace of our life-giving salt, and that it is brought to us in abundance through the air by the effluences of the upper lands. Sendivogius states in Novum lumen chymicum, p. 438: "This is the hidden food of life which we call dew at night and a thinned water by daylight." If the air lacks this balsamic salt for but a short time, what various illnesses do not arise! Even the plague. For this air, impregnated with curative balsamic effluences, is precisely the reason why Nature does not get into a general putrefaction.

Hermann Fictuld states in his Chymical Writings (Frankfurt: 1734, 8vo.), p. 6: "That is why the stars are coordinated with the life of all God's creatures on account of their influence and natural salt, because their effluences bring us a very balsamic salt. Nevertheless, there are among today's natural scientists highly illuminated men who not only completely deny the influence of all upper heavenly bodies but who also agree with the old wives' tales that not the least bit of salt can be demonstrated to exist in the air."

But, my highly respected gentlemen! I have the honor to assure you that our Sons of Wisdom have been instructed quite differently by our Master-Wise. Not only have they learned from these true natural scientists to describe the said effluences, or the Superius, according to its true constitution, not in empty prattle, but also to connect it in such a way with our lower magnet, or the Inferius, that it results in a regenerated salt-body, NB. namely a congealed spirit that is better than the whole earth. (See Sendivogius, *ibid.*) Therefore they say that we should not listen to any tittle-tattle but believe for certain that the just quoted Sendivogius is completely right in saying in his Chymical Writings, p. 119, as follows:

"In the Element Air all things exist because of the work of the Fire, and it is full of divine virtues and powers, for in it is the Spirit of the All-highest, Who floated in the air before creation (as the Holy Scripture says) and flew on the wings of the winds. (The wind carries Him in his belly, according to Hermes.) If it is true, therefore, that the Spirit of the Lord was carried in it, NB. how then can you doubt that He left some of His divine power in it? For this monarch is in the habit of decorating his dwelling, and he has especially adorned this Element with the living breath of all creatures, and in it is the seed of all things, and in it has been the magnetic attractive force since Creation."

They further say that one should not doubt for one moment what Jugel writes of the metallic seed, so very much according to Nature, in his Grundliche Nachricht von dem wahren metallischen Saamen, s. 7, p. 15 ff. It is perfectly true: "This astral Spirit, or Spiritus Mundi, World Spirit, is the prima materia of all things in the whole world, the life and motion of all of us. He dwells in the air, and through the latter we enjoy him through breathing. Every creature, not only in the animal realm but also in the mineral kingdom, attracts that Spirit for its preservation by means of its magnet, which is its life. It is the true World Soul, which preserves all things, that Spirit which in Nature and all creatures coagulated and congealed at the beginning of Creation as the first Chaos, whereby the creatures obtained their life, motion, and growth, to accomplish everything according to the divine FIAT."

Jugel then continues: "In their writings, the Philosophers call him the Universal Mercury or a materia out of which the whole world has been created." (Ibid., s. 6, p. 13.) "He is, and remains to the end of time, the Vicar of God, the Spirit floating above the waters of Genesis I (as a power emanating from the creative Spirit of God which moved over the Chaos), who as a fine Light-being is closely associated with the clear water particles." (Ibid., s. 3, p. 16.) (Consequently, also with the air, which is nothing but thinned water and stays so till it is changed into a  $\nabla$  perpessam, or a thick saline essence, by the condensing power of Saturn, who is also none other than our Mercury. This saline essence comprises the component parts of our greatest secret, that is, of our fiery water and watery fire.) As long as that wonderful Mercury is still  $\triangle$  Shamajim, it is related to common salt like a spirit to a tangible body. (Henkel, Flora Saturnizans, ch. I, p. 47 ff.)

Our above-mentioned Wise learned the secret from their ancient Egyptian Brothers. Hermes says in his Emerald Tablet: "It is true, certain, and without falsehood, what is below is like what is above, so that the miracle of the One may be accomplished." By this our patriarch Hermes does not want to say anything but that the upper and the lower powers should be brought together as a spiritual and corporeal essence, that they have the same qualities, NB. and are therefore easy to combine. These are also the thoughts of our Herr Jugel. They are likewise in complete agreement with the Memphis Tablet, which was derived from the same School of the Wise and which has been left to posterity by Synesius. It runs as follows in Athanasius Kircher's Prodromus Coptus (Rome: 1636, in quarto), ch. VII, p. 173:

Heavens above, heavens below,  
stars above, stars below,  
what is above, is also below.  
Whoever knows that, knows a lot.  
Learn that, and you'll become  
rich and blessed on earth.

This means philosophizing differently, and in more manly a fashion, namely, according to that true philosophy which comes from God, which He Himself taught Adam, was handed down to Noah by oral transmission, and was communicated to the latter's children, then to the Egyptians, Phoenicians, Chaldeans, yes, even to the Chinese. Nowadays it is taught with great success in our sacred Brotherhood, while meanwhile the ghosts of the small multiform atoms have gained mastery over the chairs of the philosophical universities.

Having considered the upper, we will now also say something about the lower. Above, in footnote 36, we have heard that this component of the bodies is nothing but the fireproof, invincible, little plastic point, the germ out of which plants sprout forth again. The body of man is regenerated into a tinctorial body according to its destination, which is dissolution and corruption, and the metals are maintained in their essential state of life. As this germ is homogeneous with its upper volatile part, and as the latter consists of an extremely fine and strongly influential saline spirit, it follows that its permanent part must be of the same nature and essence.

In Geheimniss der Verwesung und Verbrennung aller Dinge, p. 35, it is stated: "This saline salt-balsam in man cannot even be destroyed by the Elements, but when the curse has been discarded in the corruption and completely separated through combustion, the pure saline Air essence gets the opportunity to prove itself glorious, and this will be precisely the body in which the dead will rise."

In the plants which are hardly closed, it is so invincible that an herb burnt to ashes is in no way completely destroyed, for a new plant of its kind sprouts forth from its extracted salt. (Jean Beguin, Tyrocinium chymicum, ch. I, p. 179.) On this same subject Pierre Jean Fabre, in Myrothecium spagyricum, p. 111, writes as follows: In cineris centro latet Sal quidam, clarus ut chrystallus, facillimae liquationis, in suprema et ultima ejus purificatione; qui solus unctuosa materia nostra, et Diana est et natura, in eo enim residet incompactibilis virtus pullulandi, et germinandi vegetantium, ac esset recens ac maturum quoddam semente trunco vegetantis excerptum . . . nec vi calcinantis ignis combusta fuit illa virtus, nec aquae solventis frigiditate extincta . . . quoniam spiritu, suo solo commovetur et exaltatur, qui ignis, qui aqua, qui ventus dicitur.

"In the middle of the ashes there is a certain extremely pure salt, like a clear crystal, very easily soluble after its highest and last purification. This alone is our unctuous matter, and it is Diana and Nature. In it resides the incorruptible capacity of the growing things to germinate and sprout forth, as if it were a fresh and mature seed or a graft broken off from its stem . . . . And this power is neither consumed by the force of the incinerating fire nor extinguished by the cold of the dissolving water . . . . Because it is moved and activated only by its own spirit."

In that glorious and regenerated condition it is said to resemble that glassy sea mixed with fire, which is mentioned in the Apocalypse XV:2, and in the creatures of the subterranean realm it is specially of a wonderful durability and penetrating might. It is the true golden

magnet and the fireproof gold of Basil Valentine, of which the text has spoken.

From this we can now see that, wherever we look, we have this double salt, this twofold Saturn, this volatile and fireproof Mercury before our eyes, which is salt and no salt, which constantly walks, stands, flies, swims, is trodden underfoot and even thrown on the dunghill. For the sal selestris, "by which everything grows and lives is floating before everyone's eyes, and yet no one knows it but each speaks according to his lights." See Hermann Fictuld's Chymical Writings (Frankfurt: 1734, 8vo.), p. 63. Consequently, everywhere in Nature there is nothing but salt, NB. be it visible and Aesh-Majim, or coagulated and embodied in the sublunary creatures, NB. Salt above, salt below, salt to the left, salt to the right.

It is no wonder, therefore, that salt has been considered so sacred at all times and by all peoples. I could prove this in detail but prefer to keep to the hallowed truth. The great legislator Moses, whom God Himself had put over His elect people, says expressly in Leviticus 2:13: "And every oblation of thy meal-offering shalt thou season with salt." And in Numbers 18:19: "All the heave-offerings of the holy things, which the children of Israel offer unto Jehovah, have I given thee, and thy sons and thy daughters with thee, as a portion for ever: it is a covenant of salt for ever before Jehovah unto thee and to thy see with thee." This is repeated by our blessed Savior Himself, speaking in Mark 9:49, as follows: "For every one shall be salted with fire, and every sacrifice shall be salted with salt." 2 Paralippomen., 13:5: "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever even to him and his sons by a covenant of salt?" That is, a long-lasting covenant, eternal because of its duration, since the salt of glory and constant victory, as Basil Valentine calls it so nicely, cannot be destroyed and overcome by anything. Besides, it is of heavenly origin; consequently worthy of having this divine covenant of Grace compared to it. Therefore our ancient Master-Wise denoted it by a circle with a vertical line  $\textcircled{\uparrow}$ , to indicate its heavenly origin. As it has simultaneously a transverse line  $\ominus$ , when these two lines are combined, they represent the sign of the verdigris of the Wise  $\oplus$ , which shows the beginning and completion of all secrets of Nature, because the cross in the circle contains the four Elements.

This figure was crowned by a cross, the round circle representing vitriol, and the cross, as Basil Valentine says, the chariot of the goddess Fortuna, upon which she brings to the men of God the blessing of wisdom. See Geheimnis vom Salz (1770, 8vo.), s. 39, 40, p. 71 ff.

Whoever knows--and knows how to use--our vitriol, our niter, our Electrum, our double Saturn, which are all nothing but salt in their innermost, will recognize what a splendid thing salt is. This is also why our Master-Wise do not inculcate any truth more frequently even into their Brothers of the lowest degrees and beginning apprentices than that the said incomparable Body is the image of wisdom, since, like wisdom, it is adorned with seven magnificent columns:  $\ominus$ ,  $\oplus$ ,  $\otimes$ ,  $\nabla$ ,  $\triangle$ ,  $\Delta$ ,  $\nabla$ . They learned this from our ancient patriarchal Cabalists, whose tenets are contained in part in the Book of Zohar, where we read among other things: Chokmah est gradus plumbi s. salis primordialis, in quo latet plumbum sapientum. This means: "Chokmah (wisdom) is the level of lead, or of the primordial salt, wherein the lead of the Wise is hidden." This is, I believe, a very important truth which the Savior Himself confirms when He speaks as follows in Luke 14:34, 35: "Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: men cast it out." And so as to call attention to the fact that a special secret is hidden under these words, He rouses the attention of the listeners with the following words: "He that hath ears to hear, let him hear." NB. He also says to His disciples in Matthew 5:13: "Ye are the salt of the earth," and not "Ye are the diamonds, pearls, gold, and silver of the earth," NB. to show that this creature, being the mother and origin of all things, is far above them because of its usefulness, and that they cannot be really useful to mankind unless they are transformed into a pure and regenerated salt body. But not just our blessed Savior Himself but also His beloved Bride, the Catholic Church, confirms precisely this by her sacred rites. Everyone can see that some salt is put in the mouth of the newborn child at christening, whereby the priest says: "Receive the salt of wisdom!" And hardly anyone recognizes the meaning of this mystical act. When the holy water is blessed, the consecrator throws some salt into it. No doubt that ceremony is based on the example of the Prophet Elisha (Elisaeus) who made the waters of Jericho potable with salt--behind which is represented a great natural secret of Nature, which is explained in the following paragraph.



Indeed, as long as this salt of Nature is covered by the garment it put on during coagulation, it is not the original but only its image. But when it has been transformed into a regenerated and tinctorial saline body or tincturing Salt Stone NB. by dissolution, purification, and reversion, it is then the true salt of wisdom, which illuminates our minds with heavenly clarity, as it were, only through irradiation (per traditionem, as Helmont explains), as soon as it is made acceptable and potable to the animal realm through the intermediate thing, the plant realm. Thus it turns into that wonderful drink about which these remarkable words can be read in the IVth Book of Esdras: Ecce calix plenus tui liquidae sicut aqua, sed colore igneo NB. quo cor meum onerabatur intellectu, et in pectore meo intumescabat sapientia. This means: "Look, a cup! Filled with a liquid essence like water but of a color like fire, NB. by drinking which my heart is overwhelmed with understanding and my chest swells with wisdom."

By this last statement the holy writer lets us know that what he received by the said potion was no common gift but a very uncommon one. Continue with your derision, therefore, you profane fellows and enemies of wisdom! Call us foolish saints, who do not "imagine that the Lapis (the Stone) is anything but the Holy Spirit, by Whom we believe that we acquire all knowledge of Nature, her effects, causes, yes, a quite special insight into Creation, if not an Art to imitate it." (Henckel's Flora Saturnizans, ch. X, p. 404 ff.) We do not imagine but know for certain that this supercelestial Son of the Light and Fire is a natural Urim and Thumim, by which Divine Wisdom deems us worthy to represent everything in Nature naked and uncovered, and we can boldly boast of a deeper cognition of God because we have the true knowledge of Nature. NB.

Therefore we laugh at your chimeras piled up on mere errors of the intellect. We are going quite a different way, namely that which our Master-Wise have pioneered for us for several thousand years, whose system is founded on the rock-hard foundation stone of Zion, the tested Stone, the precious cornerstone of our dearest Savior (Jes. 28:16). We pray to Him daily, yes every hour, that He may lead us, while we are in this temporality, to the beautiful temple of Nature through the highest wisdom; but while in blissful and joyful eternity, may he lead us to the inhabitants of that glorious city of God, whose walls are made of jasper while the city itself is made of gold, like pure glass, NB. (Apocalypse 21:8) and grant that God and His independent Wisdom be with us there as also here, without end.

41 Chymical Writings, p. 157, what has been said here can be connected with what was said previously.

42 We have spoken of it sufficiently in the preceding section.

43 Whoever believes that this Mercury of Saturn must have the running form of common  $\text{Qri}$  is greatly mistaken.

44 What this is has been shown so abundantly in the present treatise and in Montesnyders that it would be foolish to repeat it here. But it is surprising that in such a clear light hardly one among a thousand can see it. We therefore hold firmly to that which the interpreter of the beautiful Italian songs, under the title Das aus der Finsterniss aus sich selbst hervorbrechende Licht (Langensalza: 1772, 8vo.), ch. 3, p. 75, writes about our Sons of Wisdom in the following words: "The Children of the Hermetic Science alone have a perfect knowledge of Nature NB. and comprehend the true basis upon which everything rests. Therefore, blessed with this excellent insight, they alone NB. deserve the name of natural philosopher, or knower of Nature. Only they are permitted to contemplate the Sun, the source of all light, just as the eagle does in the hour of its birth, and with their hands they can touch the Son of the Sun, pull it out of the darkness, purify it, nourish it, and bring it to maturity. They are the happy men who know and revere his sister Diana, and they have had a benevolent Jupiter at birth. They are fit to imitate the works of the Creator in the composition of the Stone. In so doing, they constantly honor and praise their great Creator and show Him the deepest gratitude for the most excellent benefits and precious treasure they possess."

45 See p. 180.

46 This is quite right and in accordance with the tenets of the true natural philosophy. For according to Mattheus Erbineus von Brandau: "Gold is the highest degree and the final goal of all perfection, all purity, and all incombustibility. It is the true universal materia, with which Nature has shown her highest art." That is why the Philosophers describe their Stone by saying that it is gold ripened to the highest degree of perfection. For, they say, gold is like a plant, which does not produce its seed until it has reached its perfect maturity. (Michael Sendivogius in Novi luminis tractatus tractatus alter de sulphure, Tr. X, p. 429 ff.) But one has to consider the old Hermetic tenet: Non habemus aliud aurum, quam aurum vulgi, sed id non prius dicitur, nostrum, quam sit vivificatum, per aquam nostram vivam. This means: "We have no other gold than the gold of the common man [or: vulgar, or common gold], but it is not called 'our gold' till it has been vivified with our live water."

The expression "live water" is of great importance. It is the very high secret, about whose excellence even the beginning younger Brothers are instructed in our meetings long before they reach that level where this secret is completely disclosed to them. Whoever has obtained this knowledge and knows this water in his innermost being, and knows how to prepare it, is a true Son of Wisdom and has the true fiery water, "which returns to common gold, the great idol Moloch, the tincturing spirit which it had lost in the refinery: the true World Spirit, desired by many but known to none, which is the right materia prima, the Universal Tincture of metals--and because he has that, he considers everything else sophistry and quackery." See Fictuld's Chymical Writings, p. 69.

47 That is, from a double mercurial substance. See Basil Valentine, Von dem grossen Stein der Uralten, p. 68.

48 On page 81 he writes quite remarkably: "Just as the whole world will one day be burnt and melted by fire, and thereupon heaven and earth will be created beautiful, pure, bright, and clear, so you must also destroy, break, kill, and totally dissolve in water the whole world, that is, gold, with mercurial water or Astrum. This means the whole Corpus must turn into water, into Astrum, that is, it must become one with the mercurial water. With this the Artist makes new heavens and earths (according to his Art), because the spirit of Mercury is their heaven, and the fixed part at the bottom their earth."

On p. 132 Naxagoras continues: "By 'Dragon' the inner Salt of the materia of the Wise is understood; by its poison, however, its spirit, because it penetrates like poison; by 'the Twins' is meant the spirit of Mercury and its fixed Sulfur; but by 'Hercules,' the double Mercury." Jacobus Tollius in his Handleitung zu dem Chemischen Himmel, (Jena: 1752, 8vo.), p. 32 ff., considers Hercules to be the acudum or the acid Salt, whose revolution during the melting of the materia in the crucible constitutes the philosophical year. Here he speaks of something which he presumably did not understand himself. By Hercules I understand our double magical fire. For just as that poetical Hercules killed the seven-headed Lernaean snake, so our chymical Hercules, i.e. our magical fire, kills and destroys all seven metals without exception. That is why the preparatory work is called "the Herculean labor."

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PART II  
Section 4

## Sulfur and Salt

## S 4.1

Hermes says in the Emerald Tablet: Sol est ejus conjugii Pater et alba luna mater, tertius succedit, ut gubernator ignis. This means: "The Sun is the father of this union, and the white moon is its mother; the fire follows as its governor and third mediator." Maria the prophetess says: Fumus complectitur fumum, et herba alba crescens super monticulis, capit utrumque. This means: "One smoke encompasses the other, and the white herb which grows upon the mountains encompasses both."1 Thomas Norton says in Michael Maier's work:2 "Dearest Master! Teach me therefore, without withholding anything, whether our materia is gold or Mercury, or gold and silver, or if these must all three be taken . . . . Regarding this, many clever and subtle questions have appeared; but you have not spoken about this matter except in general terms; for you must take some of these things, others from other." Norton then continues in the above-mentioned work:3 "On a certain day, I heard my teacher say that many patient and learned men have found the White Stone with great effort and work; but there are few, yes, hardly one in fifteen countries, who could say that he possesses the Red one."4

## S 4.2

Avicenna, quoted by Maier,5 gives a clear interpretation of this matter, saying: "Such a sulfur is not found on earth except in two bodies, namely, gold and silver, and in one other thing NB. which is that which is not revealed to any man but to him whom the Supreme grants it. Although this sulfur is more perfect in gold, as it is more digested and better cooked, it is not as frequent in ☉ and ☽ as in this red body, in which it cannot be as perfect before it has been boiled than afterwards." NB. This is only known to the Philosophers.

Maier6 writes as follows: "This Sulfur of the Wise (Philosophical Sulfur) is said to be one the noblest secrets of the Art, the investigation of which innumerable men, yes, almost all, became tired. This sulfur lies hidden in ☉ and ☽, and also in another body, but which body is quite unknown and concealed."

## S 4.3

The Son of Sendivogius<sup>7</sup> says: "There are many who imagine that they have the precise preparation of the Philosophical Saturn; but after they were tested by our red servant, it is hardly believable how few were found who passed this test. Where do we find a book that would give us sufficient instruction on this matter, since the Wise are silent about this point and want to keep it secret. Just as our beloved father has only left these few words for his successors instead of a disclosure of this secret: one single thing which is intermixed with the Philosophical Water."<sup>8</sup>

Whoever knows this Sulfur does not need to go far to extract the rose-red blood of the lion of Paracelsus and the golden oil of Lully, which he orders us to get from the Philosophical Lead, of which more will be said at the end in Magni Operis Abbreviation (Abbreviation of the Great Work). Truly, this Sulfur is one of the noblest arcana, which is never revealed except by special ordinance of God, or by God's Will is only orally disclosed by the Philosophers by their true Sons, as it also happened to me (The Most High be eternally thanked). It is therefore very deeply hidden, due to God's Will and command, yes, by Nature herself, because this Sulfur lies hidden under a thick and hard rind. Yet, although it is evident and easy to find, it is generally rejected by those who do not need it and who therefore despise it. It is written in Psalms 113:22: Est enim lapis, quem reprobaverunt aedificants, et factus est in Caput anguli. That is: "The stone which the builders refused is become the head stone of the corner."

## S 4.4

How valuable and wonderful this rejected stone or Sulfur is, God Himself tells us in the Prophet Isaiah 27:16: "Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." For indeed, this stumbling block, this precious stone which is more valuable than gold itself<sup>9</sup> must be proven. NB. Yes, by the severest test of the tyrant of this world it is torn from its mother,<sup>10</sup> before it can be set into the foundation of Zion, and yet the text says: "in fundamentum fundato," which amounts to saying that it has already been set into the foundation. The latter, however, is to be understood to be the first coarse material foundation. Finally, he advises the man who is a believer, who knows and finds this Stone and is building the fortress of Zion, to be patient and not make haste: Omnis enim festinatio ex parte Diaboli est. This means: "All haste is of the devil." In this lies a great impediment.

If I had the good fortune of finding some day a worthy, true student of Hermetic philosophy, I would sincerely advise him to seek this Sulfur in the Cheiragogia Heliana<sup>11</sup> as well as in the book Aesch-Mezaraph<sup>12</sup>. In my view, those are written most clearly among all the authors of the world. The Cabala denudata<sup>13</sup> writes about this last book in the Zohar.<sup>14</sup> Even so, you must not imagine that you will find everything in it as clear, perfect, and inclusive of all manipulations as you could wish.

## S 4.5

But so that I should do enough, as it is required of me, I will quote some more very important sayings of the Philosophers, which will completely compensate for the aforesaid deficiency (for a Wise). Paracelsus says that this Sulfur is no burning sulfur because it itself is fire, and it loves fire, especially sun-fire; but that it becomes increasingly purified in the fire, and also gives a proof of its tinging property in its raw state.<sup>15</sup>

Basil Valentinel6 says:

O Sun, king of this world,  
Luna preserves your genus,  
Mercury soon fuses you permanently.  
Without Venus' favor, you will  
    achieve nothing,  
She has elected Mars as her husband.  
May Jupiter's grace not be lost,  
So that Saturn, old and senile,  
Be whitened in many colors.  
Calls the green woman: O dear son,  
Antimony, do come to my aid,  
And noble Salt, help me prevent  
The worms from consuming me.

Here indeed nothing is lacking. As is mentioned in Isaiah 54:16 and as is taught by Alexander von Suchten through his manipulation, you would soon see what is called gold and silver.<sup>17</sup> But a cold shudder reminds me of the words of Count Bernard of Treviso: Deo, Philosophis et aequitati vovi. That is: "I have made a vow to God, the Philosophers, and justice."<sup>18</sup>

S 4.6

Furthermore, Basil Valentine 19 says: "Yet, there is a red spirit in me. I do not know what it is called. I received it from my husband, the warlike Martin Lobesand, when I was still a mineral."<sup>20</sup> NB.

Adrian von Mynsicht says in his Testament:

Cujus ut indigitem proprium tibi denique nomen,  
Scito, quod antiqui facie sit filia vatis  
Chalchantis, M I L V I simni orta rapacis.

--Ab ORTV21

Now all the Wise say together with him that it lies in vitriol. And indeed it is a vitriol, but what kind of vitriol? Friedrich Geissler<sup>22</sup> replies to this: "It is no vulgar, no Hungarian, no Roman vitriol, but a philosophical artificial vitriol."<sup>23</sup> Basil Valentine<sup>24</sup> nevertheless asserts that this vitriol is Venusian, saying that Venus, namely copper, resembles those trees which expel their resin sideways.

Here a big step in true magic would be taken in the metamorphoses of Ovid where Vulcan catches his wife Venus in adultery with Mars, could be interpreted correctly. But then one would have to know how to use the above-mentioned cold fire,<sup>25</sup> or the so-called amalgamate of Mercury NB. with the gold of the late Montesnyders.<sup>26</sup> In this connection I remember what Montesnyders says of this Sulfur and vitriol of Venus: that the Sulfur of gold is considerably improved by the Sulfur of copper,<sup>27</sup> for as the Red Lion feeds on the blood of the Green Lion, thus becoming filled with blood and inflamed, just so gold rejoices of, feeds on, and is strengthened by the tincture of copper and iron. Therefore the Philosophers have not unjustly said: aurum non tingit, nisi prius tingitor. This means, "Gold does not tinge, unless it be previously tinged."

S 4.7

The said tincture, says Basil Valentine, is the king's feudatory. All this is enough, but only for those who know his volatile and fixed gold, of which he so often speaks in his writings. Finally, as a supplement, the good Basil<sup>28</sup> says: "Iron and copper slag fills the purse and the sack."<sup>29</sup> Alexander von Suchten is not content with this, but wants to have a third party. NB. Here it would be necessary to carefully reflect on what Gottlob B., Montesnyder's commentator, says in his preface: Fulmen ad dura fortius. This means: "The ray must be stronger on hard things than on soft ones"; or, "Hard things require hard means, but soft ones, soft means." Then it would later be easier to understand what the Son of the Cosmopolitan writes in the passage where he speaks of the three realms:

"All salts have no power whatever to tinge; they are only the keys to the preparation of the Stone. They cannot do anything else. As far as the metallic and mineral salts are concerned (I am now speaking of something that you must rightly understand, that is, the difference I make among the mineral salts), they are in no way to be rejected or advised against for the tincture, since one cannot advise against them in the composition."<sup>30</sup>



The Philosophers say: "If God had not created the salt, the Philosophers' Stone could not be made." Gratianus says: De omni re potest fieri cinis, et de illo cinere Sal et de illo sale aqua et de illa aqua Mercurius, et de illo Mercurio per diversas operationes Sol. This means: "Of everything one can make ash, and of this ash salt, and of this salt water, and of this water Mercury, and of this Mercury gold by various operations." We must therefore well distinguish between the kinds of salt of which the Philosophers speak, whether of raw and uncooked or cooked salts. For they often give the name Salt to everything, yes, even to the perfect Stone itself, according to the known saying: Sal metallorum est Lapis philosophorum. ("The Salt of metals is the Philosophers' Stone.")

Regarding this, the Rosarius gives us a great speech, saying: "There are three Stones and three Salts of which the whole magistry consists, namely, a mineral, a vegetable, and an animal; and there are three Waters, a solar, a lunar, and a mercurial. Mercury is an earth mineral, the Moon a plant containing two colors, a white and a red one; and finally the Sun ☉ is assigned to living creatures because it comprises all three constituents. It is called the great prodigy and the ammonia of the Wise; the Moon ☾ is called a plant because the alkaline Salt is prepared with it; Mercury is called mineral because common salt<sup>31</sup> comes from it, which dissolves gold and silver and transmutes the ore, (that is, the metallic Electrum of which the materia of the Philosopher's Stone consists) from corporeality into a spiritual essence."

With this Sir George Ripley<sup>32</sup> completely agrees when he writes: "Because I wish to teach you perfectly straight from the beginning, so that you understand that there are three Mercuries which are the key to the science and which Raymond Lully calls his Menstrua, without which nothing can be achieved. Two of them are superficial, the third is essential, namely gold and silver."

S 4.9

Now enough has been said about this philosophical primordial essence, which is in itself and at the beginning dual, also multiple, according to the Artist's intention. Sunt duo, sunt tria, sunt quatuor et unum. That is: "There are two, there are three, there are four, and they are one."<sup>33</sup> As far as the first matter in the work of Nature is concerned, however, it must only be simple, that is, the verum hyle primordiale, the true primordial intermixed essence,<sup>34</sup> and again the simple Mercury, nevertheless twice born of Mercury,<sup>35</sup> NB., so that it should result in a strong poetical water, the true Universal Water, the Philosophical Mercury, and the sole root of the whole Work, of Nature, and the Art. The whole philosophical truth consists in the above-mentioned root. Whoever exactly understands this foundation, that is, how it is constituted above and below, knows the use and operation of this philosophical key which affects everything by its bitter permeability.<sup>36</sup> And with this I open and close my Light, says the Son of Sendivogius.<sup>37</sup>

1 This may be seen in both our preparatory and our subsequent work. The white plant that grows on the mountains is none other than our fireproof earth or salt.

2 Quaestionib. Tonsili a Nortono propositis., in Symbola aureae mensae duodecim nationum, ch. X, p. 475.

3 Ibid., p. 478.

4 This may seem somewhat obscure, but if one reflects carefully on what follows, one will with God's help finally understand it. Moreover, the radical dissolution of  $\text{⚛}$ , with which the Stone is reddened, is not so easy as many a man might think. See s. 2.

5 Symbola aureae mensae duodecim nationum, op. cit., p. 460. Tale Sulphur non reperitur super terram, nisi in quantum extat in duobus corporibus Solis et Lunae, et in alio, quod est illud, quod nulli dicitur nisi ex parte Dei revelatur: In Sole autem perfectius, quia magis est digestum et coctum.

6 Ibid.: Sulphur vero Philosophorum esse ex praecipuis arcanis artis, manifestum est; quo inquirendo, innumeri et fere omnes defatigantur. Hoc ait latere in  $\text{☉}$  et  $\text{☽}$  et adhuc in alio corpore, quod corpus valde absconditur.

7 Lucerna salis philosophorum, ch. VI. Here he calls it the Red Servant or Slave, because it contains in its belly a wonderful fireproof tinging redness, irrespective of its brilliant whiteness.

8 The Wise say of it: Sol et Azoth tibi sufficiunt. Likewise: In sole et sale sunt omnia. This is the pure truth, but it cannot be understood until a student of the Wise in our sacred Society has reached the eighth Degree of the Solomonic chair. In the meantime, I will quote here the following beautiful words of Montesnyders in his Tractatus de Medicina Universali, ch. VIII, p. 76, for your careful consideration: "When you have achieved such a Soul (i.e., the  $\text{⚛}$  of metals, especially of  $\text{☉}$ , by means of the magical elements, add to it its own salt and the  $\text{♁}$  mundi ex anima mundi [the World Spirit out of the World Soul] and dissolve the two Principles in it. Then the  $\text{♁}$  is strengthened by its own  $\text{☉}$ . Upon it, pour some  $\text{♁}$  risat, 3 parts, let it digest for some time, and you will get the right and very precious potable gold. But if you wish to prepare a metallic medicine, congeal the aforesaid  $\text{☉}$  and its  $\text{♁}$  mundi [World Spirit]." This is a complete process. Also see his Metamorphosis planetarum, ch. XXV, which confirms it.

Since Montesnyders writes so clearly, it is surprising that so few learn from him. Yes, what is still worse is that Johann Kunckel in his Laboratoricum chymicum, Pt. 11, ch. 10, p. 68 ff., has the impudence to call him a sophist, while this same Kunckel is not fit to clean the boots of this great Master of the Art. He could have become an alchemist if he had not deviated from the true Hermetic principles out of self-conceit. Thus, however, he is and remains a windbag.

9 Our Sulfur has the power to ripen all unripe Sulfurs and to refine Mercury, because it is a Sulfur of Sulfurs. Therefore it also has the power to bring all imperfect substances to perfection. See Hermann Fictuld's Chymical Writings, p. 154.

10 Those who read in the spirit of the exalted Fraternity what has been written above at length about this matter, will easily and well understand who is the tyrant of this world.

11 Cheiragogia Heliana de auro philosophico nec dum cognito, in Theatrum chemicum, Vol. IV, p. 265.

12 Leander de Meere has made an extract of this cabalistic book, adding his own interpretations. Both contain beautiful things, but this compendium is quite rare as, to the best of my knowledge, it has not yet been printed. You will find the extraction of the Sulfur in ch. 3 and it agrees with the Concordance. But because that incomparable cabalistico-chymical book is only in a few hands, I will insert here the said extract for the benefit of those Brethren who know how to destroy metals and minerals in our way:

"Take the  $\ominus$  solution, which has been lixiviated with  $\nabla$  out of the metallic ash, as is customary with us, and filter it to perfect transparency. From this lixivium precipitate the  $\ddagger$ , while pouring on it a very sharp  $\otimes$ . \* The  $\cup$  ed  $\ddagger$  is put in a paper filter, to allow all the  $\nabla$  to run off. Then it is washed with other  $\nabla$  till no more saltiness can be tasted. After this, it is dried again. After it has been dried, this  $\ddagger$  is finally boiled for 3  $\times$  in clean  $\nabla$ , and this is repeated 3 times. Then the  $\ddagger$  is well prepared."

I believe that Montesnyders prepared his in precisely the same way, as he says that "the  $\ddagger$  we use must be well purified of all adhering  $\ominus$ ," which can most easily be done in this manner.

\* In so doing, care has to be taken to squirt only a little of the ☒ --which must be quite strong--into the lixivium, as is done with the ☒ of antimony, which is precipitated from an alkaline lye. For if too much ☒ is added to it all at once, nothing will precipitate, as I myself have often experienced.

13 Cabala denudata, Vol. I (Sulzbach: 1677), Vol. II (Frankfurt: 1684, in quarto)--a very rare work.

14 This cabalistic dictionary is one of the finest parts of that work, to which we have to add that the Aesch-Mezareph and five other little tracts are in the first part of the Cabala denudata. In no way are they always coherent, however, but all, including the compendium Aesch-Mezareph, can be found in the Alphabetho Hebraico. For instance, we find part of the latter, p. 116, under the name of Elischa Propheta, p. 298, Voc. aurum, p. 302 voce Aesch-Mezareph, etc.

15 The said inner [Sulfur] is a pure, fiery, sulfurous, incombustible thing which, as it is now fixed, could be called the Light of Nature, because it is the gloss and form of all metals, which illuminates all bodies and makes them perfect. See Der Grosse Bauer, p. 13, as well as the Cabala chymica, p. 133, where there is very well-founded reasoning about this subject. I remember having read about the tinging power of the salts of metals in a book by a writer whose name does not come to mind, that it penetrates all metals, opens them radically, unites with them inseparably--and changes them into a tinging Stone. Yes, the famous English canon Sir George Ripley reports in Polycarpus Chrysostomus, in Antrum naturae et artis reclusam (1710, 8vo.), that the said salt can melt diamonds into water. Of this matter the Theatrum chemicum, Vol. II, p. 746, states very remarkable things.

But there is no doubt that here our author does not mean anything by the name of Sulfur but this fixed, sticky Salt or the right fireproof radical moisture of metals, which Sendivogius considers the right seed, the Elixir and Quintessence, when he speaks of it in his Novum lumen chymicum, Tr. 2: "The sperm is the elixir of everything, or its fifth essence, or its most perfect decoction, or the balsam of the Sulfur, which is as much as the radical moisture in metals." You have only to consider the qualities which he attributes to it, among which it must be specially noted that it is increasingly purified in the fire, when everything becomes clear. And this is not contrary to what the Master-Wise say, for not seldom do they refer to a double Sulfur, of which one is volatile, the other invisible and fireproof. Just as what has been said above of the binding and tinging power of this component agrees with our Concordance, that is, truth and experience, so it is also certain that even the volatile part of our

Stone and of the red metallic bodies will, if purified in the best possible way and given a mercurial ingress into silver, transmute some part of the latter into gold, indeed more than necessary to prove the transmutation--although, in comparison with the above-mentioned fireproof and most highly purified radical moisture, it manifests its tinging power only to a small degree. I do not know how one could write more clearly, but nevertheless nobody will understand. They would rather stick to the baubles of the cursed sophistries.

16 P. 144 ff. Those who know of what substance our Stone is composed, and who is the Mineral Priest who copulates its parts (by which some fools and men of a lazy heart have understood the running, crude, dropsical quicksilver) will perfectly realize that not a single word is written here in vain or wrongly.

17 This is also explained by Basil Valentine in his Triumph-Wagen des Antimonii (Triumphal Chariot of Antimony) found in his Chymical Writings, p. 433:

In the beginning the Earth conceived me,  
Only out of heaven I must be,  
In faith to help that I be born,  
Jason doubled the elect,  
The solar heat gave me my strength,  
Without which fire NB. I sweat no blood.  
Take Pluto as your mate,  
In a quarrel let him be Calfactor,  
Vulcan proves your right honor,  
Methuselah then thanks you greatly.

Whoever knows of what fire the Sun and ☉ consist, "for both are nothing but an altogether essential fire, the blood-red Sulfur Shamaim (Shamann), from which no earthly fire can win anything, but it must be mastered by the heavenly fire," (see Georg von Welling, Opus Mago-Cabbalisticum et Theosophicum, Pt. II, ch. II, s. 4, p. 81) that man will soon understand why our worthy Brother author has said that the Sulfur of which he speaks is a fire, that it loves fire, especially the solar fire, and that it must use such a fire for the opening of the bodies in whose depth it is locked; that it is homogeneous with the solar and heavenly fire, and a fire of Nature, as stated in the final words of Valentine: "Take Pluto as your mate (companion). In a quarrel, let him be Calfactor NB., Vulcan proves your right honor . . . ."

18 Although there are the most frightening examples of what misfortune befell those who broke the seal of silence and the solemnly sworn oath, I will not remember them but only quote here for every reader, as a well-meaning fraternal warning, the terrible prohibition of Lully (who stood in the center of Nature and no doubt understood much of the divine Will--see Philalethes in Alterthum der Magie) not to divulge the beginnings of our Stone: "I swear by my soul," he says, "that you are damned if you divulge these things, for every good comes from God and belongs to Him alone. Therefore you must keep this secret well kept and locked. It is for God alone to reveal it, and you must consent to this rather than take that which is due to His honor. For if you reveal in brief words what He has prepared in long periods of time, you will be damned on that great Day of Judgment as an offender of the divine Majesty, NB. and not be granted forgiveness by God for the misdeed committed." Remember this for your benefit.

19 On p. 157. It is probably not improper to add here the continuation of the verses, which read:

But I am a hot fire,  
A medicine strong and dear,  
To which violence NB. has brought me,  
So that I may get a new power.  
The breath that I blow with might,  
If the old Dragon drinks of it,  
I give him a new soul,  
And turn into a splendid oil.

This oil is described by Polycarpus Chrysostomus, in Antrum naturae et artis reclusam, p. 195:

A gold-colored oil is extracted,  
or something like it, from the subtle red lead,  
of which Raymond [Lully] said when he got old,  
that it was much more precious than gold.  
For as he approached old age and death,  
he prepared of it the potable gold.  
If both can be circulated in one,  
namely the oil and the vegetable Menstruum,  
and are exalted through the Art and labor:  
Then the Art turns into a heavenly Stone,  
of such a fiery nature that afterwards  
we call it our Basilist.

These words do not require any explanation but are especially meant for those fools who deny both the medicinal power of gold and the existence of the Philosophers' Stone, despite the experience of many thousand years.

20 See above, Sect. III, s. 1.

21 No words can describe the horrible confusion these verses of Mynsicht cause among the sophists. They have distorted the words in every possible way to make people believe what they would like them to believe. As chalchantum stands for vitriol of calchas ore (copper), so Mynsicht, whether he likes it or not, must here have meant Vitriolum Veneris (vitriol of copper). To feed their imagination, the sophists take the two words MILVI ORTU, transpose them into Vultimori, Viromulti, Vilotrium, Lotrivium, etc., in order thus to come up with the anagram VITRIOLUM. If these good folks had only paid some attention to the word chalchas and considered that it is here represented as an old grey-bearded man, they could easily have thought that a saturnine mineral was more appropriate. If they had gone further and had reflected on the manner in which unripe minerals coagulate in the earth and by what means this condition had been brought about, they would have used dry fire inwardly quite congenial with it, thereby destroying its dwelling and finally obtaining the right vitriol of the Wise. But as they went quite a different way and mistreated the good vitriol just as barbarously as they are wont to treat the poor running mercury, it is no wonder that all their laborious works came to nothing, because they did not even know the true materia.

Our Sons of Wisdom have indeed all possible esteem for vitriol. They know that it is in a pure gold-sulfur and salt, and that whoever can become its master will reap a great reward. See Hermann Fictuld's Chymical Writings, p. 221. They are not at all afraid of its cunning fox gambols, because they are able to raise the wonderful salt and sulfur out of its center by remedies congenial with it, to volatilize this mineral salt in all its substance, and to change it into such a liquid nature that not the least is left over. With this they know how to make the red metals volatile again, fixed at their discretion, and to turn them into medicines for human and metallic bodies. Their effect goes further than that of all mixtures of today's pharmacy. We would therefore sincerely advise all those who would use this salt to great advantage for the benefit of the poor sick, to become the apprentices of our Master-Wise. Then they could practice their profession with greater responsibility and with more blessings and advantages.



22 In his booklet entitled Excellens nostri viridis panacea Leonis.

23 Basil Valentine says of this ☉, on p. 957, that this Sulfur, Vitriolum, and magnet of the Wise are to be considered angelic and celestial, and that the Universal or Philosophers' Stone comes from it; but that vulgar sulfur, vitriol, and magnets result in better Particulars and medicaments.

24 Von den natuerlichen und ubernatuerlichen Dingen, p. 240.

25 See the short appendix in Montesnyders' Grundliche Einleitung zur allgemeine grossen Medizin.

26 Our Master-Wise, with whom is God and His Wisdom, know how to interpret this fable incomparably well and to take this important step in magic. They can indeed knit a mineral net with which they can catch these lovers so neatly that it is a delight to see them do it. And because the said Wise are lovers of purity, they order Vulcan to light a very strong fire, far surpassing every smelting fire, and to throw the offenders into it, to purify and wash them clean of their stains. During this process Mars escapes but he is nevertheless recaptured on the roof, though in another shape. Venus, however, throws herself into a deep fountain in shame and despair, from which she is pulled out again, cleansed of her blemishes.

27 The aforesaid has caused the ingenious (or almost) sophists to prepare all kinds of things with these two metals, to refine them in various ways, then to put them on silver in the hope of obtaining a rich Particular. However, as they do not know the true philosophical dissolution of these metals, either in the dry or the wet way, the dry limestones, still spotted with styptic earth, can have no ingress into the above-mentioned metal but turn it into dross--and their unfounded hope is frustrated.

28 Not only does Basil say this, but it is an ancient Hermetic saying. However, one must know how to free this metal from its styptic earth in the way of our Master-Wise.

29 Regarding the confusion caused by this saying, see footnote 27.

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30 This text has been taken from Basil Valentine's Cymical Writings, p. 449.

31 This is common salt, which certainly does not dissolve ☉ and ☾ but ☊ alone; but it is our fire against Nature, which is a mercurial salt. This is indeed so common that nobody can live without it, just as one cannot live without common salt, as Sendivogius notes.

32 This English canon has written Liber duodecim portarum (The Book of Twelve Portals), of which Michael Maier says that the Art is described in them perfectly. If one compares them with the Twelve Keys of Basil Valentine and the Twelve Palaces of Hermann Fictuld, the understanding of the above-quoted, still rather obscure passage from the Rosarius will be greatly facilitated.

33 Basil Valentine explains this very well in his Chymical Writings, p. 58, in the following words: "But in addition you must know that the Stone is made of one, two, three, four, and five. 'Of five,' that is, the Quintessence of its being. 'Of four' stands for the four Elements. 'Of three' means the three beginning things. 'Of two' because it is a double mercurial substance. 'Of one,' that is, the first of all things that came into being by the phrase 'Let there be.'"

34 What the Wise understand by the word Hyle has already been indicated above in Pt. II, Sect. 1, s. 5.

35 Why it is called thus, nobody has explained more clearly than our dearest Montesnyders.

36 See above, Pt. II, Sect. III, s. 5.

37 In Lucerna salis philosophorum, p. 32.

PART III

Section 1

Of Wet Fire or the Fiery Water and the Watery Fire

S 1.1

What is still left for me is the Fire, as the third point I promised to explain. This point is the most difficult and artificial of the whole Hermetic work, as Pontanus the Philosopher<sup>1</sup> attests to with these words: "Study therefore the Fire (ignis), for if I had recognized it straight at the beginning, I would not have gone wrong two hundred times in working with the materia." It is the most important point, as we learn in the instructions of De arbore solari<sup>2</sup> by the words: "Know, therefore, that the greatest secret of this Art lies in the Fire. Whoever knows how to govern (regulate) it will attain to the perfection of the Work, because the Fire and Azoth are sufficient." But because the word "fire" is all too general and includes various kinds of it--and there are many--we need to examine here what the Wise mean by their Fire NB. and which they have and use in the Great Work. NB.

S 1.2

Johannes a Meung (Jean de Meung)<sup>3</sup> says in his Demonstratio naturae: "I cook, dissolve, sublimate without a hammer, tongs, files, without charcoal fumes and fire, without dung, or the deceptive distilling flask of the sophists, for I have a celestial Fire<sup>4</sup> which awakens the elementary one<sup>5</sup> according to whether the materia requires a suitable or a harmful form." Likewise Nature says: "Wait<sup>6</sup> a little, you who are boasting of being such a great Artist and who endeavor to make potable gold by coal fire and Mary's bath in the alembics<sup>7</sup> NB.--just as if this were in accordance with the laws of my science. Know that I am horrified at your infamy. Are you not ashamed when contemplating my works?<sup>8</sup> Have pity on yourself and contemplate me, I beg of you!" He then continues:<sup>9</sup> "Do you now really believe that I will tolerate that in your alembic, in which you have earth and water, you can deride me at will with (artificial) fire and heat because of your imagined white and red color? And that I should make it appear at your discretion when and where you want it? Do you then imagine that you can move heaven and infuse its influence<sup>10</sup> into your worthless work?"

## S 1.3

Basil Valentine even rejects the very famous fire of lamps and horse dung, considered a great secret by many. He writes, "Lampfire with spirit of wine is of no use, and horse dung is ruinous."<sup>11</sup> The author of Arcanum hermeticae philosophiae opus (The Secret of Hermetic Philosophy)<sup>12</sup> says: "Oh, shun the fratricide<sup>13</sup> from whom the greatest danger comes in the Great Work." Pruggmayer<sup>14</sup> therefore writes as follows: "Every fire of coal, sand, ashes, lamps, baths, and dung is unsuitable for the philosophical Work; and untruthful and extremely improper for the philosophical operations. Consequently, they must needs be avoided." For the philosophical fire (as Johann de Meung very clearly proves) "must be cold and dry, warm and moist. But neither the coal fire nor the fire of the water bath [Mary's bath] has these qualities." Flamel's<sup>15</sup> brief philosophical concept describes this in the following words: "With this end in view, the true Philosophers have always chosen none but the natural fire."

Likewise the above-quoted Pontanus<sup>16</sup> confirms this when writing: "I have gone wrong two hundred times, although I knew the true materia, in the manipulation and practice of this materia, before I discovered its effect and use. The same mistake occurs in this Art if that fire is not used which transmutes the whole materia into the true Philosophers' Stone. Therefore I am not surprised that so very many have not achieved the Work. They err, have erred, and will err because all the Philosophers, except one called Artephius<sup>17</sup>, have not disclosed the specific effective factor. But he did it for himself alone (that is, enigmatically and in a secret manner, although very briefly and therefore all the clearer than all other Philosophers together). If I had not read Artephius and heard him speak, I would never have achieved perfection in this Work."<sup>18</sup>

But so that we may rightly understand this Fire or proprium agens (the right active factor), I will here quote what Munaus says in the Turba: Nisi Igne res attenuetis, quousque illae cum illo ut Spiritus ascendant, nihil tunc perfecistis. That is: "If you do not thin these things so much by fire that they rise with it like a spirit, you have not yet accomplished anything."<sup>19</sup>

Regarding this rising of the spirits, the author of the Hermetical Triumph<sup>20</sup> speaks as follows: "Whoever knows how to sublimate the Stone philosophically is fully justified in calling himself a Philosopher, as he knows the Fire of the Wise, the Philosophical Fire, which is the only tool capable of bringing about the sublimation. No Philosopher has ever freely and frankly disclosed this secret Fire, NB. and this powerful agent (active agent), which causes all the wonders of the Art (except Artephius, as Pontanus says), because the knowledge of this great secret is rather a gift from heaven than a light lit by the powers of shrewd reflection and inference. That is also why the Mysterium naturae naturantis et naturatae in scuto Davidico proves and speaks: 'Dearest Children! Whoever divulges this secret, be he cursed and doomed.'"NB.

The Hermetical Triumph<sup>21</sup> continues: "Without the sublimation of the Stone, NB. the transmutation of the Elements and the extraction of the beginnings are impossible, and this conversion which makes water  $\nabla$  out of the earth  $\nabla$  ; air  $\Delta$  out of the water  $\nabla$  ; and fire out of air  $\Delta$  , is the only way in which our Mercury<sup>22</sup> can be made. Therefore apply yourselves diligently to the knowledge of this secret fire, NB. which dissolves the Stone naturally and without force and violence (namely, the putrefaction NB.), causing it to dissolve into water--in the philosophical sea of which it is written: 'And the Spirit of God moved upon the face of the waters.' Genesis I, NB., through distillation, of which it is said in Isaiah 45:8: Rorate coeli . . . . That is: "Drop down, ye heavens, from above, and let the skies pour down righteousness . . . ." This is caused by the rays of the gold and silver, namely, through the combustion with water and ablution with fire, as the Rosarius teaches truthfully. Because in this Great Work nothing occurs but a dissolution and coagulation, and thus the fire unites with the water, and it takes place in the earth which rises together with the fire.<sup>23</sup> NB.

Over and above what has been said, we will now hear how the above-mentioned Artephius, so highly praised by Pontanus, describes this proprium agens, and whether this description is right. He says: "♁ is a part of ♃, and the saturnine antimony agrees with ♁, and it contains the quick ☉, wherein no metal goes down except gold. For it alone is truly immersed and strengthened in the antimonial-saturnine quick ☉, and without such live silver no metal can be made white; for it whitens the Laton, that is, gold, and it turns the perfect Corpus into its first materia of a white color, and brilliant like a mirror. I say, it dissolves the perfect body, which is of its own nature, because that water is akin and agreeable to the metals. It makes the gold white<sup>24</sup> because it contains a white quicksilver, etc., does not burn but dissolves, then coagulates into a thick juice, etc., so that the same water makes the Corpus volatile, etc., and stands above the water. Take the red foliated or beaten gold, calcined through ♃, and put it into our antimonial-saturnine mercurial vinegar and salarmaic (ammonia), as it is called, into a large glass vessel, four fingers high or somewhat more, and let it stand in moderate heat. You will see in a short time that it rises like a moist oil and floats above like a membrane. Collect that, etc.

"Therefore the whole secret of this antimonial occult Art is that we thereby know how to extract the live silver that does not burn from the body of Magnesia.<sup>25</sup> This is the antimonial and mercurial sublimate, that is, one has to extract from it an incombustible oil which the living water has caused it to become, together with the perfect body of the gold which is dissolved in it into a white and thick substance, etc.<sup>26</sup> But before this, gold will lose its sheen in its putrefaction and dissolution in this water, will become dark and black (nigrum, nigrius, nigro), the black will become blacker than black, and soon a white color in a white substance will float on top of it. This means whitening the Red Lion, sublimating it philosophically<sup>27</sup> and turning it into its materia, that is, a white sulfur and a fixed quicksilver. Thus the perfect body receives its life in the water, becomes alive and spiritual, and augments in its kind like other things . . . ."

Here, indeed, Artephius speaks for himself, or for the Philosophers, as Pontanus says, because he does not publicly name the Philosophical Saturn as well as its prior reduction and conversion into water. Secondly, because he only speaks of the dissolution of the gold, which is shown by his addition of the sal ammoniac (scil. per stomachum struthionis per aquilae acritudinem, fortificato) namely, "by the ostrich stomach strengthened by the sharpness of the eagle." Concerning the other part, that is, the dissolution of silver, it is said: *Simplicem Struthionis stomachum foemina requirit.* This means: "The woman, namely the Moon or silver, requires a simple ostrich stomach." About this he keeps silent, however, NB. thus making the seeker believe that there is only one dissolution and thereby leading him astray.<sup>28</sup>

"Take the double work of Art, which has been thus purified by the experienced hand of the Artist, especially so as to enable you to direct the continuation of your Work in the right way."<sup>29</sup> The Son of Sendivogius<sup>30</sup> says: "The dissolution takes place within itself, by itself, without any other thing, always in its own blood; for the wind has carried the fireproof Son of the Sun in its belly, who swims about in the philosophical sea like a fish without legs." Lully<sup>31</sup> writes: "Gold and silver are dissolved in things that are radically homogeneous with them."

S 1.6

Theophrastus Paracelsus, in Explicatio tincturae physicorum says: "Kill the Martem with the spear."<sup>32</sup> Artephius calls the water arising from it or the agens (active factor) now "vinegar,<sup>33</sup> now quicksilver, now oil, now sulfur, now spirit, now corpus, now volatile, now fixed. This is in fact true, but successively so, everything little by little and not immediately at the beginning of the Work," as he seems to make the reader understand, thereby confusing the beginning students. Moreover, he orders them to separate and operate by hand, which however is solely the function and operation of Nature. Nevertheless, this sincere author has shown what is in Moses the Spirit of the Lord which moved upon the face of the waters, what is the Volatile et fixum of Lully, the little Bird of Hermes, the Goose of Hermogenes, the fish Echineis, the sea and the philosophical fish, the lunar water of life, the Mercury of the Wise, what is Keter [Kether?], Pneuma, the World Spirit, the Spirit Ruach (these four are the most frequently discussed), the Ruach Elohim, the Superior and Inferior of Hermes, and thus the true and properly active in this Work and the whole of the active Nature. He has clearly indicated all this and also where it is to be found.<sup>34</sup>

To conclude my statement concerning the natural fire, I will once again quote Sendomir von Siebenstern who says: "See the fire, and you will find fire; light a fire, add fire to fire, cook fire in fire, throw spirit, soul, and body into the fire, and you have dead and living fire which turns into red, black, yellow, and white fire. Bear your children in the fire, feed and give them to drink in the fire, then they will live and die in the fire, and are fire, and will remain fire, ☉ and ☽ all turn into fire, heaven and earth will pass away in fire, and there will be a fourfold philosophical fire." NB. I must say one more thing about the natural fire, philosophically but clearly, that is, that the wrath of God is the first fire (but this is known only to the true Wise), and through this fire the fall of Lucifer must be manifested at every beginning.

The movements of Nature are the second fire, which had been started by the Spirit of the Lord which moved upon the waters, by the separation of the water from the waters immediately after the primitive condition of the Chaos, continuing through the rotation of the Elements until the great Sabbath, where the perfect calm and the right perfection prevailed in the first triangle (  $\triangle$  ), which is the true character of the perfect fire, whose three sides are perfectly equal. It is thereby not only in the mystical and magical sense the most perfect earthly work, as is the Philosophers' Stone, but also the natural celestial essence, the supreme Mysterium, which God, the Father of Nature, is Himself.



Footnotes to Part III, Section 1

1 In his Epistle, in Theatrum chemicum, Vol. VI, p. 48: Studeas igitur igni, quia si ego hunc primo invenissem, non erassem ducenties in practica super materiam.

2 In Theatrum chemicum, Vol. VI, p. 190: Scias igitur summum artis secretum in igne consistere, et profecto, qui scit ignem regere, venit ad perfectionem, nam ignis et Azoth tibi sufficiunt. This is an age-old tenet and consistent with truth. What the author here calls fire is nothing but the terrible fire of Nature, hidden and pressed together in a dot in the lower fireproof part of our Stone. Azoth, however, is our liquid solvent saturated with its homogeneous sulfur, "the highest arcanum of this Art and also the key to this whole Art, without which there can be no real dissolution either of the perfect or the imperfect bodies, etc. Without this milk effect, or vinegar effect, nothing is dissolved, distilled, putrefied, coagulated, and then turned either into the Stone or the Elixir. But ignorance of this vinegar, about which none of the ancients has written, has deceived all present-day alchymists." See C.G.H., Eines wahren Adepti besondere Geheimnisse von der Alchymie (Dresden: 1757, 8vo.), p. 40 ff.

3 Demonstratio naturae, in Musaeum hermeticum, p. 149: Coquo, dissolvo, sublumo absque malleo, forcipe, vel lima, sine carbonibus, vapore, igne, aut balneo Mariae, aut fimi, et sophistarum alembicis: coelestem meum ignem habeo, qui elementarem, prout materia idoneam, decentemque formam habere desiderat, excitat.

4 Just as the preparation of our Stone is an imitation of that operation of Nature whereby the metallic and mineral bodies are generated in the earth and whose heat is caused by the motion of the sphere of the fire and the fiery quality. See Bernard of Treviso, in Joachim Tancke's Bernardo redivivo, Pt. 3, p. 129. That inner heat is kindled and activated by the subterranean fire of the self-radiating Sun. Likewise, the heat in the crevices of our philosophical metals is kindled and activated by the motion of the sphere of fire and the fiery quality they contain, owing to the warmth of the great upper world Sun, so that our Stone can ripen to perfection without any further human action. How mighty the great world Sun is, not only through its heat but also through its irradiation, ripening, and influential power, is described in fine words in Geheimniss der Verwesung und Verbrennung aller Dinge (Frankfurt: 1759, 8vo.), S. 56, p. 33, which are as follows:

"The sharpest and most violent corrosives discard their sharpness by a gentle digestion and putrefaction. Such a corrosive consumes itself, of itself as it were, becoming pleasant and sweet. Likewise, many austere mineral things are changed from their raw wildness to a very wholesome, honey-sweet maturity by means of the sunfire and the fire mirror. For by the external heat of the ☉, the inner inherent power of the materia is aroused and activated. Simultaneously, a solar  $\triangle$  ry power is worked and impressed upon it, for if it were only a matter of external warmth and inner form, why does not a slow-burning tiled oven or athanor produce the same effect and impregnation . . . ?"

Look at s. 58, p. 54, where the fine experience with ☉ calcined through a burning-reflector or a concave mirror is cited, by which it is undeniably evident that the Sun not only acts by its heat but also by imparting the light-and-fire particles necessary to the creatures, but which today's natural science teachers do not wish to admit. However, it is not only possible to convince them by the above-mentioned experiment with ☉, but one need only call in some jugglers who wish to contradict it. Among them there are some who rub their hands with some artificially prepared ointment, and then permit a burning coal to be put in them without suffering the slightest injury. But as soon as a coal lit by a concave mirror is put in their hands, they throw it away immediately, saying: "That is sunfire. Undo this knot, gentlemen!"

5 What he here calls the elementary fire is in no way the same as our common fire but precisely that which we have called above (in footnote 4) the inner fire, and which is contained both in the Elements and in the Great World. In our artificial imitation of Nature it is doubly effective because it has been sharpened by a more mature and better digested sulfur, by means of which the physical sublimation is completely accomplished. "For fire increases fire, and two fires joined together heat more and transform the Elements much more easily than one alone can do. Consequently, it is a great achievement to know how to support fire with fire, and the whole art of chymistry is nothing but the skill of knowing the fires well and of knowing how to regulate them correctly." See Das aus der Finsterniss von sich selbst hervorbrechende Licht, Song 3, ch. IV, p. 220 ff.

6 Ibid., p. 152: Te inquam, Sistito, qui te tam artificiosum gloriaris, et juxta meam scientiam per ignem carbonarium, et Mariae Balneum meis in alembicis aurum potabile facere conaris, et scita, me ob horrorem tuum exhorrescere: An non te pudet, si opera mea consideras? Miserere tui ipsius & rogo ut me consideres.

7 These are only known to the true Sons of Wisdom, and they are altogether different from the distillation flasks of the common chymists.

8 We must imitate her, and as she proceeds quite simply in her operations, we must follow Nature on this path, taking note of the admonishment of the great Philosopher Sendivogius (Aenigma philosophicum, in Theatrum chemicum, Lib. IV, p. 450): Nolite vobis res adeo subtiles imaginare, de quibus natura nihil scit. sed manere, manete in quam, in via naturae simplici. This means: "Do not imagine such subtle things of which Nature knows nothing, but follow, follow I say, the simple way of Nature."

9 Ibid., p. 154. An igitur existimas, quod tuo in alembico, in quo terram et aquam mas habes, per ignem et calorem tuum, per album et rubrum coldrem tuum, ego pro tuo beneplacito et libitu te mecrun colludere patior? tuum ad desiderium perveniam? an coelos te movere eorundemque influentiam nauci tuo operi infundere posse, autumas.

10 It is not enough that the inner operating power (energy) of our Stone be set in motion by the external solar heat, but the influence of the other stars of the upper landscapes must also do their share toward its superperfection and strength. We will listen to what the Mikrokosmische Vorspiele, s. 18, p. 13 ff., have to say about this:

"Because wisdom is a Light and this Light is the life of all creatures, and life is a tincture, and that tincture is not found fixed and permanent in any realm except the metallic, the men of God have gradually pursued this Light of the secret wisdom as far as the compact realm of the metals. When they found it in an insignificant dark body (it is none other than our mineral Mercury with which our gold must be amalgamated), where nobody is looking for it, they freed it, tinged and augmented it with the upper Light, its origin, NB. and used it afterwards as a medicine for the prolongation of their natural life."

11 Von dem grossen Stein der Uralten, p. 75.

12 Arcanum hermeticae philosophiae opus, Can. 21: Heu fuge fratricidum, a quo in roto opere (scil. maximo) summum imminet periculum.

13 For just as Cain, the fratricide, made a sacrifice with strange fire upon the altar he erected to honor the All-Highest, and thereby became an abomination before God, thus likewise would such an abomination and stain upon the glory of Nature be created when one uses in the purification phase of his natural work any fire that does not originate from the Materia itself--neither in itself nor in the vial--but burns out of its own creation.

14 In Scrutinium philosophicum, pp. 93 and 154: Quare omnis carbonarius ignis, arenae, cinerum, lampadis, balnei, et fimi ad opus philosophorum, utpote sumine inutilis, utpote falsissimus, et necessario evitandus, philosophicus enim ignis, (ut Io. Mehung clarissime insinuat) calidus, humidus, frigidus, et siccus esse debet, sed ignis carbonarius, sive etiam balnei has quatuor qualitates minime habet.

15 Nicolas Flamel, Summarium philosophicum, in Musaeum hermeticum, p. 175: Quem in finem etiam veri philosophi nullum alium ignem elegerunt, quam naturalem, quem sequuntur.

16 In his Epistle, in Theatrum chymicum, Vol. VI, p. 487: Sed cum materiam agnoscerem ducenties erravi, antequam veram operationem et practicam invenissem.

17 Artephius has written so lucidly and explicitly in his works about the fire which must first be buried in the earth, then again sought in the form of water, which kindles all the sacrifices of Ceres, and finally turns into the fiery drink whereby the spirit of man is highly gladdened, the radical moisture is strengthened, and life is prolonged and preserved from illness up to the determined end of life, that it should rightly be loved by everybody (Naxagoras in Aureum Vellus, p. 307). Not without reason does the author use the word "finally," to show that this water does not immediately and promptly turn into that fiery drink of which he relates so many and frequent virtues for human health, but that various other things must precede it before it can reach that end.

18 Pontanus' Epistle, in Theatrum chymicum: Idem igitur error illius artis est, non recipere ignem, qui totam materiam convertit in lapidem philosophicum verum. Propterea non miror, si tot et tanti ad opus non pervenerint: errant, errarunt, et errabunt eq. quod proprium agens NB. non pasuerunt. Excepto uno, qui Artephius nominatur sed pro se loquitur; et nisi Artephium legissem, et loqui sensissem, numquam ad complementum operis pervenissem.

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19 I hope that by what has been said so far, it becomes as clear as daylight that nothing else but our fiery water and watery fire are being discussed.

20 P. 202.

21 P. 103.

22 What he here calls "our Mercury" is the whole composition after it has been transformed into a tough, metallic water by the transmutation of the Elements. See Der Grosse Bauer, p. 7, where we read: "A rather great part of our magistry consists in the dissolution of the body into water (but all this is done when the composition takes place), which the Philosophers call putrefaction or corruption, without which the circular change of the metals cannot be done, for the destruction of one is the birth of another, especially when that putrefaction or corruption has its origin in one single ground."

23 Between the sublimation of the common alchemists and the Wise there is this difference, that the former tear the constituent parts of creatures asunder with violence and a strong fire, which they call sublimating fire, without knowing how they can again combine those parts according to Nature. The sublimation of the Wise is nothing like a violent separation but rather a combining of the purified components in the way Nature does in producing her substances, namely, by a circular movement and the attractive power residing in the fixed parts, by means of which fixed things become volatile, and volatile things fixed. Here the truth of the above-quoted tenet becomes evident: "Fumus fumum complectitur" (one smoke completes the violent).

Among the common pharmaceutical alchemists I do not know of any who has understood the said philosophical sublimation, except Pierre Jean Fabre of Montpellier, who writes about it in his Palladium Spagyricum, ch. 22, p. 236:

Unio est nova et iterata animae purae cum corpore permixtio, si conjunctio quibus verbis non intelligimus nos, idem omnino corpus uterum resurgere, quia gradus unionis non idem est, non forma eadem consurgit; essi materia, ex qua formae omnes oriuvitur, sit eadem in subsiantiai; ea tamen diversa est in qualitativus, et gradibus perfectionis, quae dant esse formis.

"The union is a new and repeated mingling of the pure soul with the pure body. By which words we do not wish to say that just the same body (that is, the body it had been before purification) will rise again, because the degree of the union is no longer the same. Therefore, the same form no longer rises, and although the materia out of which all forms stem is the same in substance, it differs according to the qualities and degrees of perfection that give the forms their existence."

In these fine words a truth is simultaneously revealed which is discussed below. It is nothing but incomprehensible how a fixed body, after having been previously made volatile by the required addition of kindred volatile spirits, can again bind these very spirits and make them fixed and fireproof. Yes, even a body volatile by Nature has the power of binding another volatile body. The first is more readily understandable as every fixed body retains indestructibly the germ and the nucleus of its fireproof quality in the center of its tissue. But that the second can produce this effect is due to the attractive power latent in it. That is then called a homogeneous inseparable union. See Jugel's Experimental-Chymie, Pt. I, Class. III, Note I, p. 85. He proves it in his Lehrsatz 2, Explanation 4, p. 8 ff., with the example of the spirit of wine and the spirit of ammonia. NB. It would be good if the physicians would earnestly endeavor to unite these spirits and bring them to the highest perfection by dessicating them according to the Art. They would certainly feel the benefit of it.

24 Our water does precisely this, due to its inner hidden arsenic which has the upper hand in it. This is why, if any body is dissolved in it, it is dissolved into a white salt, which is clear evidence of its mercurial property.

25 What Artephius here calls Magnesia is nothing but our Electrum or Chaos, in which fundamental parts of our Stone lie mixed together.

26 One can read in various writings about this manner of extracting the incombustible Sulfur from the metals in the form of an oil: for it may be that in this act more effort and means are required than in the first operation--that is, in the preparatory work. See Der Grosse Bauer, p. 15. Nevertheless, they all aim at a final goal, which is the extraction of the seed of the gold as the right materia and root of the tincture, the Elixir, or the Quintessence, its balsam, or the right radical moisture. (See Sendivogius, Treatise 2.) But as we are here only dealing with the royal road used by our sacred Fraternity, guided by divine Wisdom, a discussion of this does not belong here.

27 In philosophical parlance, sublimating is tantamount to making subtle. See Der Grosse Bauer, p. 6. To this should be added what has been said above in footnote 16.

28 Regarding the philosophical ostrich stomach, there are as many opinions as days in the year. Sebald Schwartzter in Alchymia denudata and even Sincerus Renatus consider it to be the corrosive oil of vitriol. They say that when the metal has been dissolved in its proper menstruum, it is half open. If the oil of vitriol is now added in its right weight, its sulfuric acid joins that which is continued in the metal, causing a disharmony in its component parts, resulting in the separation of their natural combination. Therefore, with the addition of the sal ammoniac which, according to the testimony of some writers, replaces as it were a dry alcahest, one could sublimate all parts and extract each separately, and also show it by edulcorating it. But if one wished to turn it into crystals, one would have to go to the wine-cask and dissolve it first with vinegar, then with spirit of wine, and finally with distilled rainwater, and let it sprout. Then one would obtain a pure volatile vitriol, out of which all parts could be driven with an open fire. They are basing this last work on a statement in the Der Grosse Bauer, p. 48, which says that the menstruum for the dissolution is concealed in the wine-cask, that is, the spirit of wine, the acetum vini, etc., but that it must not be left with it but must again disappear after the dissolution.

Others prefer niter. They mix it with sal ammoniac and in various ways extract from it a volatile double spirit, which some writers esteem highly. It is of course known to me that if urinous acid is mixed with a mineral acid, one makes the other volatile. Nor is it less known to me how many admirers the so-called Fechterbad (literally: fencing-bath) of Basil Valentine has found, when some spirits of all three realms of Nature are combined together. Nor do I deny in any way that those who know how to apply these things philosophically can accomplish much good thereby. But if we consider our great Fechterbad, to which we are here referring throughout and which is also discussed in Basil Valentine, even in its secret meaning, in its true preparation and inner nature, we will find that it deserves, above all others, the name of philosophical ostrich stomach with the greatest justification. Therefore I cannot believe that the statements of our worthy Brother, which still contain some obscurities, are to be understood any differently than the way I explain them. The words of Hautnorthon and Lully, to which he refers at the end of this passage, permit us to recognize it clearly, because it is more than certain that a real root dissolution, in itself, by itself, and without anything else, as always in its own blood, must be done with such

things as are akin in the root with that which is to be dissolved (cum rebus radicalibus sui generis), which qualities have been implanted to the highest degree in our double mercurial spirit by Nature and the Art.

I therefore conclude with the words of the Lesser Rosarius in Theatrum chemicum, Vol. III, p. 658 ff.:

Cum ista aqua laudabili corrosiva poteris in momento resolvere cuncta corpora tam cruda, quam calcinata, nec non lapides pretiosos, et congelare quando volueris. Ista aqua habet tales effectus mirabiles, et laudabiles, quod resolvit solidum, et reddit liquidum, mundat immundum, corrodit superfluum, figit fugitivum, consolidat disgregatum, augmentat Tincturam albam optime, et rubram. Omnia penetrat, durum mollificat, et molle indurat, et discordantes concordat, et est clavis totius artis.

"With this praiseworthy corrosive water you can instantaneously\* dissolve all bodies, be they raw or calcined, no less precious stone, and congeal them again as you like. This water has such wonderful and laudable effects because it dissolves and liquifies the solid, purifies the impure, corrodes the superfluous, fixes the volatile, consolidates what is spread out, and augments the white and the red tinctures to the optimum degree. It penetrates everything, softens the hard and hardens the soft, unites the opposites, and is the key to the whole Art."

That here no other corrosive is to be understood than our fiery  $\nabla$  and watery  $\triangle$ , Montesnyders assures us in his Tractatus de Medicina Universali, ch. III, p. 57, where we read:

"The double mercurial  $\nabla$  is elsewhere also called  $\omega$  acidus (acid spirit) and double corrosive." Therefore, Paracelsus says that without it  $\odot$  cannot be dissolved: aurum non solvitur nisi per nostrum corrosivum.

\* The word "instantaneously" must not be taken in its narrow sense, for we would remind some inexperienced Brethren that there are bodies for which one requires more time than others for a radical opening.



29 Saturnia regna, Can. 30 and 31. The words of Lully read in the original: *Utrumque atrificium docta sic artificis manu purgatum sumito seorsim, ut ad tunae speciei propagationem disponere possis.*

30 In Lucerna salis philosophorum, p. 103.

31 In Compendium animae transmutationis artis metallorum, Lib. II, Sect. III, Subsect. V, in Manget, loc. cit., Vol. I, p. 781: *Ideo dissolvitur aurum in rebus radicalibus sui generis.* NB. Show this to the sophists who make their beautiful dissolutions with all manner of strange things.

32 Although this spear is nothing but our magical fire at the beginning of our work of Nature, by which the fall of Lucifer and the wrath of the All-Highest is manifested, it is here not the point at issue, but these words concern that liquid philosophical fire which is indicated in this paragraph by so many different names. Philaethes writes in Alterthum der Magie, p. 137 ff.:

"It is a closed, airy, circulating, and bright fire, and the Wise call it their Sun. It does not cause the materia to evaporate; it only ripens it with a gentle, penetrating, live heat. It is unceasing, and it therefore changes the Chaos and finally destroys it. The Wise have called this fire their bath, but it is the bath of Nature. In one word: Without this bath, nothing is generated in the whole world. But so that you may understand what grade of fire is necessary for the Work, consider the generation of human beings, or that of other creatures. It is no kitchen fire, nor an unnatural heat similar to that of a hot fever, which acts upon the seed in the womb, but a very gentle, moist, natural heat which comes from the true life of the mother. It is the same in this Work."

When the sophistquacks read in the writings of the Master-Wise that a moist warmth surrounding the vessel is required for the hatching of the highest secret of Nature, they imagine that it cannot be any other than that of a B.V. or B.M. (Bath of Mary). But they are mistaken, because the Turkish bath in which our old man must sweat and which wounds him to death as with a spear, and again heals him, is heated neither by a coal fire nor with warm water, neither with the fire of lamps nor that of horse dung, but by its own, both inner and outer, fire of Nature. The Turkish bath is thereby so well heated that it is surrounded by a continual watery steam, which does not end till the king is completely purified of his leprosy and has recovered his perfect health.

33 Listen to what the incomparable Hermetical Triumph writes, p. 208: "It is actually the wine vinegar of the Wise, and just this takes place in the distillation of the divine liquor as it does in the distillation of common vinegar. You can learn a useful lesson from this. The water and the phlegma rise first; the oily substance in which consists the power of our water comes last."

This is indeed a precious  $\text{OO}$ , to which we can rightly apply the words of Proverbs 21:20: "There is treasure to be desired and oil in the dwelling of the wise, but a foolish man spendeth it up." See Geheimniss der Verwesung und Verbrennung aller Dinge (Frankfurt: 1759, 8vo.), p. 58. To the experienced Brethren I am hereby saying for their information that as long as they have not yet changed our fiery water and watery fire into a heavy mercurial oiliness, as the Hermetical Triumph demands, they will not open the sulfurs radically.

34 Once again we will listen to the high spirit of Montesnyders regarding this important matter. He writes in Metamorphosis planetarum, ch. XI, p. 66 ff.: "As soon as the FIAT was spoken, NB. there occurred a terrible thunder and lightning, and a thick white fog rose to heaven, and in this fog there was the spirit of the Lord hidden. When this Spirit left, nobody could retain him. He fled and did not return, escaped from the  $\Delta$ , and went to his predestined place. It was a confused dark thing, and there was very little that was good, NB. and it was so spread among the moist that it could not be used. Therefore the highest Lord commanded the dry to separate from the moist, so that the soul and the earth, together with the afore-said heavy  $\cup$  of the transformed  $\text{O}^7$  ris could become a clear transparent liquid through dissolution in  $\Delta$ , and through this  $\Delta$  could be turned into a fixed dry hardness. In this way, by special Providence of the Almighty, a new world was created out of the transmuted Mars, which is everywhere at the service of the rich and the poor . . . ." Everything described above can be clearly seen in the preparatory work.

PART III

Section 2

Of Artificial Fire

S 2.1

Consequently, the artificial fire is by no means to be rejected or dispensed with in the philosophical work, because it is the mainspring of the natural fire and must take the latter successively and by degrees to the goal. For if Nature did not need the external fire, all unripe metals would necessarily become pure gold, and already be gold to some extent. By this single philosophical axiom, "Ignis omnis digerit, ignis omnia perficit," says Pruggmayr, it is clearly proven that the Philosophers ordain both fires, because one digests, the other executes. But do not infer from this that I hereby admit the material coal fire which I rejected above, thus contradicting myself. No, not at all! Because I reject it again as above, as being highly harmful and therefore to be strictly avoided. NB. Now it is easy to guess from my ambiguous words what kind of fire I have in mind.<sup>2</sup> One author says that one of the fires burns and consumes, the other burns and augments, and that between these two there exists the greatest sympathy, just as between the celestial and earthly Sun regarding gold.<sup>3</sup> Another writer says: "If you wish to be a Philosopher and probe the rotation of Nature, you must also be an astronomer."<sup>4</sup>

S 2.2

It is necessary to know that astronomy is required for the Great Work and that the Philosophers recognize four seasons in the Work. This is so because the Stone is like a field cultivated and cared for by the Wise, into which Nature and the Art sow the seed which is supposed to bring its fruit. And just as these four seasons are required for the perfect fruitage, so the Stone also has its winter, when cold and humidity prevail; its spring, when the philosophical seed germinates; its summer, when its fruit ripens and is getting ready to increase; and finally, its fall, when the perfect fruit comforts and cheers the Wise. The most suitable season must also be used for this Work. Some Philosophers indicate this time plainly, that is, March. Denis Zacaire says that he began his work at Easter and brought it to a happy end in

ne year. Michael Maier, in Symbola aureae mensae duodecim nationum, and Johann Daniel Mylius, in Basilica chymica & philosophica, say that the right time is spring, when day and night are equal in March, and the Sun and Moon conjoin, or when the Sun and Moon are in the sign of the Ram at the Dragon's Head. The Cosmopolite states that the most suitable time for philosophical work is when all live, sentient, and growing things appear, animated by a fire, as it were. By a clever allegory, comparing the three celestial signs of Aries, Taurus, and Gemini, he lets us recognize the three months of spring.

## S 2.3

In addition, a Philosopher must carefully probe the properties of the Great World in his astronomy, also of the earth and air, to enable him to promote the four qualities of the inner philosophical fire--which fire is hot and dry, cold and moist--with the same properties of the external artificial fire, if he does not wish to choke the aforesaid qualities one after another.<sup>5</sup> Lully<sup>6</sup> says: "When we speak of the celestial power, understand thereby that common fire which must set the plant mainspring in motion and forms and seals the inner constitution of our materia, insofar as the latter is rightly formed by the common fire in regard to its nature. It is governed by a wise treatment in moisture<sup>7</sup> in regard to the celestial power. Therefore, we will act philosophically inasmuch as it is required to do so in our magistry. If, therefore, my Son, you wish to sublimate our Mercury, you must first separate its Elements in such a way<sup>8</sup> that its mainspring, in which its quality consists, cannot feel the external fire."<sup>9</sup>

S 2.4

Michael Maier says that care must be taken that Vulcan does not allow the solar heat, which is anyhow dry and hot, to get the upper hand too much, and that it is therefore advisable to begin the work when a not too rough north wind is blowing, taking its rise from the high mountains, so that the strong heat of this divine fire may decrease a little and the pleasant westerlies may bring with them due moderation of the cold and heat, moisture and dryness. Therefore some opine that it is good to begin this Work when the Sun enters Taurus or, in the view of others, Aquarius (because these two celestial signs are generally found at equal distance from the meridian). This is all done to mitigate the excessively strong heat.<sup>10</sup>

"Should someone get into this Elysian landscape by chance, he will see these two rise and go down like a married couple in love, so to speak.<sup>11</sup> Even so, nothing is born of them, unless they are conjoined in a regular marriage. These conjoined married people already lie together at a place where the soft spring breezes or the rain-bearing west and south winds are felt when it is quite warm, so that the said bridal couple may experience some relief. For if their bedroom does not get some moderate heat, the seed will either dry from too strong a heat or be hindered in its fertilizing power by too much cold. The bedroom is a green lawn in the open air, which is there for the pleasure of the newlyweds. Therefore, the joy of the Philosophers develops and is born after the required time of the pregnancy."

Raymond Lully<sup>12</sup> writes variedly and in more than forty places about this fire, which should be well remembered. For instance:

"Therefore, many true believers have been infatuated and deceived, as their notes and depraved interpretations show, namely, the Epistle of Demoshiels, the Rabbi Abraham, who believed that our sublimation was performed in the dry, that is, with an external fire, or in the moist, with an external imbibition. There are not a few others who rejected the sublimation with the fire against Nature. Therefore we say that there is no generation and corruption of forms, although it is true that they might have understood that the natural fire cannot be aroused without that which is against Nature. Likewise, Kesu, Marabh, and others professed to perform our sublimation--to its great detriment--through various external operations which had never been used in the true Philosophy."

"My Son! Remove, therefore, all volatile moisture with the natural fire, but without calcination."<sup>13</sup> "Son! You know why the new and younger Philosophers are deficient in the knowledge of the natural properties, that is, more so in the strengthening of the natural power than in the purification of the destroyed materia; because they do not know how to make invigorating medicines that depend more on the form than on the substance. For they do not know how to extract the medicinal materia from the destroyed things, NB. which contain the materia with all its inherent celestial power, NB. through the complete course of Nature, by a mild decoction of the Sun and the stars.<sup>14</sup> For it is necessary that the natural power, which is the heat, the governor of Nature, be helped by the power of the fifth essence (quintessence)<sup>15</sup> in the mingling with the finest medicinal materia, which has been pulled out of its corruption by the virtue of a good intellect. That is what a good Philosopher must have if he wants to understand the operation according to which every natural metal is to be treated, the goal of which is the preservation of its inherent power, by which it is to operate.<sup>16</sup>

"They are deceived because they totally ignore the strength of the bound-together bodies, by which the active power is bound in its materia till the gradually ascending celestial heat<sup>17</sup> can overcome the power of the ligatures. Therefore the said power is released and it flees from the burning fire which is its deadly enemy,<sup>18</sup> and the materia is left behind powerless. The reason why the power recedes from the fire is that its substance, or its body, was not exhaled simultaneously before it was given a fire exceeding the measure of the strength of its ligatures. The strengthening power is preserved and extracted by the common fire, simultaneously used with the natural fire, in which is contained the celestial power which you must also likewise seek."

Lully continues: "Therefore I exhort you, my Son, not to use an uncertain Art instead of the truth recognized and taught, and not to use the burning fire as a tool. The power that imparts its property is governed by a method of procedure which is given the Artist together with a certain discernment for it. And therefore, do whatever you do prudently. Out of the composed, make something simple; of the heavy, something light; soften the hard, and sweeten the bitter, and you will have perfection in addition to the knowledge of that instrument which is governed by the formative power, infused into it by the upper part."

"And it is the place and the determined (locus et locatum), because it is generated in its place by infusion, as every species has received something special determined for it due to the celestial properties which have been infused or have flowed into the materia through the rays of the stars. Yet, whatever the celestial elementary power does in the vessels of Nature, it also does precisely this in the vessels of the Art, if only they are formed in the likeness of the natural ones. And what Nature can do with the heat of the Sun, it can likewise do by the heat of the fire, but it must be so tempered that it does not exceed the moving and formative power; because we perceive in all things that have been putrefied and destroyed the influence and strong action of the stars, and that they receive their determination from that thing with which the materia agrees. Because this celestial power is general, it receives its determination through the power of its subjects in the mixed things. Therefore, when it is infused into a mineral materia, it soon gets a mineral determination from a mineral and not from a vegetable or animal materia."19

"Mark," we further read, "that only the natural fire, which has been strengthened by fresh natural fire, corresponds to our view; because the unnatural fire<sup>20</sup> is harmful, whereas the natural fire contains the active power. The unnatural fire drives the spirit away to such an extent that it cannot find a place to rest or an air space to breathe."21

Lully states further: "It is not surprising that you have the power of this watery fire in your heart, as it is the leader and governor of the whole of Nature. This essential fire burns common gold more than the elementary fire, which the common fire is unable to do. Therefore we instruct you to make your masterpiece in the warmest days there are."22

In the same Vademecum<sup>23</sup> Lully again speaks differently of the fire, which might easily mislead an inexperienced person, namely: "Nature does not wish to be coerced. Therefore, separate her perspiration by a very slow fire, and try to obtain one of our Mercuries, in the form of a white water"NB. (which are the main keys and the bath of regeneration), which are the ablution and purification of our Stone and all of Nature. "For this is one of the principal secrets of the Art and of Nature, by which you will rectify the Dragon<sup>24</sup> and reach the great secret of Arabia, because the Dragon would otherwise be lost and run great risk in the Dead Sea. Now you know the difference between strong and small heat, and the cold.

"Note that the spiritual property that left the body must not be consumed by an all too great heat, as it would be unable to return to its body by this means." Therefore, when you operate with a strong fire, the said spirit, which is exposed to life and death, is separated, and everything will escape to the realm of its sphere. Do not divulge this to anyone, unless it be revealed to him by inspiration coupled with a sharp intellect."

Lully<sup>25</sup> then continues: "If, therefore, Son, you wish to sublimate our Mercury, you must first separate its Elements in such a way that its instrument (its mainspring, driving mechanism) in which lies its property, cannot feel the external heat but only that fire which is applied to it against Nature, to enable it to gradually destroy its Elements: till our Hawk<sup>26</sup> or bird of pray<sup>27</sup> recovers its feathers and can fly again." The above-quoted author further says (in Compendium animae) that the vessel must now be buried in the earth, now suspended in the air, now be put directly, now indirectly in the rays of the Sun, so that the rays can penetrate through the bottle filled with water.



All these words of Lully, as with his other words concerning the fire, show as clearly as daylight what the artificial external fire is which must help the natural one at all levels, like a mainspring, without which the wheel of Nature cannot revolve. We must therefore not be led astray when Lully says at the places indicated<sup>28</sup> that the third decoction (a distinction has to be made between a decoction of the Artist and that of Nature's third one) must be done with ordinary fire in a furnace called Tripus Athanor, while he speaks quite differently in his Elucidatio Testamenti,<sup>29</sup> namely: "There is only one furnace, called Athanor, whose interpretation means an immortal fire, because it has a fire ever continuing at the same grade." And below in the same chapter he states that the furnace must have only one air-hole, so that the heat of the lit fire can breathe, and the closing of the seams of this furnace is done by the Sigillum Hermetis et sapientum, the Hermetic Seal of the Wise, because it is known only to the Wise and has never been disclosed by any Philosopher but has been kept secret under the power of the general law of secrecy." This is a complete and remarkable description of the philosophical divine vessel, of which Maria the prophetess and other Philosophers have spoken,<sup>30</sup> but whose grade of fire is not always the same, nor can it be. This is attested to by the author of the Theatrum arcanum hermeticae philosophiae opus<sup>31</sup> in his philosophical work, when he writes: "The furnace of the secrets is called Athanor, because of the immortal or everlasting fire which it preserves continually. It is called everlasting, although it sometimes keeps its heat uneven." It would seem that this writer has another kind of Athanor in mind; but be it one or another, the natural fire and the natural-artificial fire cannot last forever at the same grade, even if one were to use the natural fire alone by itself.<sup>32</sup>

1 "Natura semper intendit ad perfectionem auri" is an old philosophical tenet, and this would always be accomplished in the subterranean workshops if Nature were not confounded in her elaboration by the stronger and sharper action of the subterranean fire, a subterranean Sun as it were.

2 It is just this fire that our Wise have in mind when they advise us in a fatherly way to put the purified philosophical Elements of the Stone, after arranging them in their double artificial vessel, into a glass furnace, and to close the latter carefully with a cover so as to keep all the heat together, thus promoting the natural evaporation as something very beneficial to health. The rest, they say, is to be left to Nature and her irradiation. However, we should not prematurely lift the cover from the king in his Turkish bath, as this might result in a feverish attack. External cold could then seize him and this could very easily change into a fatal illness.

3 Therefore, nobody can doubt that just as the warming property of the Sun awakens the spirit that lies dormant in plants, it can do the same in the components of our philosophical metals. The latter, just as the former, are thereby brought from potentiality to activity, especially as they have been raised into the plant realm and freed from the contracting force of Saturn through philosophical destruction, purification, and refining, and are consequently more fit for receiving the upper influences more effectively.

About the above-mentioned sympathetic kinship of the Sun and gold, however, Basil Valentine speaks eloquently in his own way in the Von den Natürlichen, und ubernatürlichen Dingen, p. 260 ff.: "Just as the Sun, the heavenly light, shares with the small earthly fire a common interest in and love for magnetic attraction, so the Sun and gold also share their special understanding and attractive power and love, because the Sun has produced the gold through the three Principles. They have their magnet, which is most akin to the Sun . . . ."

I have only one question. Why does golden antimony increase in weight when it is calcined by a concave mirror and also become stronger and better than if it were done by a coal fire? This question is easy to answer according to our principles, and Basil Valentine has already done so in the above-quoted passage.

Nicolas Le Fèvre has also explained it well in his Cours de Chymie, but modern physicists deny it, because they do not wish to admit that the Sun acts in relation to the sublunar creatures that are kindred with her as an inflowing materia, and not just as a tool for their growth. See Johann Friedrich Henkel's Flora Saturnizans, ch. V, pp. 135, 193. But in our philosophical system, which is incontestably the true, not much attention is paid to this belief.

4 This is indeed necessary. For although every compound, and therefore also our Stone, has hidden in it its own astronomy and its own meteorological changes, as our worthy Brother very thoroughly notes, the observation of the seasons of the microcosm must nevertheless not be neglected.

5 Here the misnamed alchymists will say: "Why does he bring up this hackneyed old stuff?" The teaching of the four fundamental properties has indeed been totally stricken from the new, purer Philosophy. But if these improvers scil. would know the double Mercury and the double Sulfur of the Wise, no less the cold and hot fires in Nature and the Art, they would not chatter on so wretchedly.

6 In Lully, Testamentum novissimum, ch. VII, in Manget's Biblioteca chemica curiosa, Vol. I, p. 810: ¶uando nos dicimus virtutem coelestem, intellige ignem communem, qui debet movere instrumentum vegetabile, quod est intus materiae formativum et sigillativum, tantum quantum est bene formatum per ignem communem per respectum ad naturam. Et ignis communis est formatus et gubernatus per sapientem practicam humido, respecta ad virtutem coelestem; et sic nos volumus philosophicaliter, secundum quod sua actio nos requisivit in nostro magisterio.

7 Here he again understands the wet fire--namely, our fiery water and watery fire--which has such strong sympathy with the fire of the Sun and the cold of the Moon.

8 This is not done in the manner of the sophists, with the so-called strong sublimation fire, but in our glass mine, and more by joining the parts than by violently tearing them asunder.

9 In Lully, op. cit., ch. X, in Manget, loc. cit., p. 812: ¶uanto igitur Fili! volueris sublimare Mercurium nostrum. Primo separabis sua elementa per talem modum, quod suum Instrumentum, in quo stat proprietas, non possit sentire ignem extrinsecum. To understand this better and to take away the crazy notion of those who believe that no external fire is required, even in the preparatory

work (as some imagine who work with common mercury and wish to transmute it into the Philosophical Mercury by various washings) I must add here the subsequent words, which are: Nisi solummodo illum, qui est sibi missus contra naturam, ad corrumpendum sua elementa.... That is: ". . . except that which was inflicted on it to destroy its Elements against Nature. . . ." This is an essential point which prevents many quackeries.

10 In this matter the region where one lives must be taken into consideration.

11 These two lovers are called Gabritius and Beya in the Philosophy of the Adepts. They are simply the active and passive, which is well known.

12 In Lully, loc. cit., in Manget, loc. cit. p. 812: Unde multi fieles fuerunt excoccati et decepti, sicut patet in suis notis et damnatis, scil. in Epistola Demosohielis Judaci, Abrahali Rabbi, qui intellexerunt nostram sublimationem fieri, cum igne extraneo in sicco, et alii in igne humido cum cibo extraneo; et alii qui reprobaverunt sublimationem fieri cum igne contra naturam, unde nos dicimus, quod generatio non est sine corruptio. Et licet sic hic, quod illi potuissent intelligere, quod ignis naturalis semper non potest excitari sine illo, qui est contra naturam. Et sicut secerunt Kesu, Merabh, etc. qui cum magna corruptione notificarunt nostram sublimationem sub operationibus extraneis, quod numquam fuit de more philosophiae.

If I intended to be lengthier than I have already been, I could add considerably more about the Jews Demochiel and Abrahali, as well as the two dark Arabs Resu and Merabh. But it is not worth it.

13 Lully, op. cit., ch. XXII, in Manget, loc. cit.: Filii! extrahe omnes aeres et inhumationes, sine calcinationibus cum igne extraneo.

Ch. XX, p. 817: Filii! scis, quare philosophi moderni et juvenes in notitia naturae virtutum deficiunt, magis in confortatione virtutis naturalis, quam in purgando materiam corruptam, quia nesciunt componere medicinas confortativas, quae magis de forma, quam de materia sunt, nesciunt expellere materiam medicinalem a rebus corruptis, NB. in quibus est materia cum tota coeli virtute infixam NB. in ista per totum cursum cum levi decoctione solis et stellarum, qui necessarium est, quod virtus naturalis, quae est calor et gubernatrix naturae, adjuvetur per virtutem naturalem quintam coelestem, in micendo cum materia medicinali subtrita, tracta a sua corruptione per virtutem boni intellectus, quem quilibet bonus philosophus debet habere, si vult intelligere operationem, per quam tractatur materia metalli naturalis, et terminatur sub conservatione suae virtutis, per quam debet operari.

Dicipiuntur igitur, quia totaliter ignorant mensuram fortitudinis ligati, per quam ligata est virtus operativa in sua materia, quosque posset supervenire circa empticas caloris gratuati super potentiam virtutis ligamenti. Et si ideo dicta virtus solvitur, et renovatur a suo subjecto, et fugit ab igne comburente, qui est suus iminicus mortalis, et manet materia sine virtute confortativa. Et est causa, quare virtus recedit ab igne, quia suum subjectum substantia, vel suum corpus non fuit exhalatum cum dicta virtute, antequam ignis sibi detur ultram mensuram sui ligamenti, quia virtus confortativa servatur et trahitur cum igne communi applicato cum naturali, in quo est virtus coelestis, quam tu etiam sic quaeris....

14 Now I hope that everybody will recognize what kind of a fire it is that the Wise use in their subsequent Work.

15 See above, footnote 8.

16 Among other wonderful effects, our magical fire also includes that of destroying all metallic and mineral bodies, but in such a way that each part of the destroyed body retains its metallic and mineral qualities and none is dissipated from the center of its being. The sophists also know the unprofitable art of removing the said creatures from their natural tissue by various admixtures, but with the difference that their destruction takes away the inherent properties of the metal, displaces them completely from their center, and totally drives away the power indispensable to them, of which Lully speaks so clearly here. In this way they bring such strange curiosities into the world.

17 Charles Du Fresne du Cange says the following regarding the Latin adjective "empticus, -a, -um," in Glossarium mediae et infimae Latinitatis: "Emptica, Navis oneraria, mercatoria; editum emptitius habet." Some believe it should be read as autempticus, pro authenticus. But here it is unnecessary to do so, and I believe I have done the right thing by rendering it as "superfluous heat." For by too great an excess of it, that effect arises in bodies which is here discussed. But one has to know an active factor homogeneous with the upper heavenly fire by which this heat, and consequently the separation of the components fettered in their material casing, is achieved. Whoever frequently reads the writings of Herr Jugel, so often quoted by me, especially his General-Physik and Experimental-Chymie, in addition to Montesnyders, in the spirit of our sacred Fraternity, that is, in a state of grace and by invoking divine assistance, will recognize without fail this active factor which is here the point at issue.

As it is here appropriate, fairness requires that I should do justice to Herr Jugel before the whole world. Among all modern Hermetic scientists, he is the one who has gone farthest in the knowledge of true Nature, especially that concerned with the mineral realm. And as this evaluation comes from a Rosicrucian who has such a high degree that he can know, should and must know, we can consider that evaluation reliable, no matter what the objections are of some metallurgic jugglers, such as Herr Zimmermann and other enemies of this brave man, among them the wretched scribbler who scraped together the second part of Hermann Fictuld's Prohier-Stein. Not without good reason is he recommended to our Sons of Wisdom, because his superiority is only too well known in our schools. He lacks nothing to reach the highest summit of Hermetic wisdom, except belonging to our fraternal league. If he did belong, he would easily understand in what the eighth destruction of ☉, ☾, and all other metals consists, and would not have committed that unpardonable mistake for a great knower of Nature of indicating the destruction of ☉ and ☾ with cinnabar as radical, which is a sophistry and the residual ash is nothing but that of the ☿ of cinnabar. I would consider myself fortunate if I had the honor to introduce this honest man into the temple of beautiful Nature. We do not evaluate people solely by the glittering figure they cut in the so-called republic of profane scholars, but according to the esteem in which they are held by the true natural scientists.

18 Here he understands without doubt the subsequent work and the decoction of the Stone, at which point this effective, heavenly property can quite easily be driven away, no matter how tightly the glass may be luted.

19 In Lully, Vademecum, in Manget's Biblioteca chemica, Vol. I., p. 850: Quare Fili! monemus, quod non velis habere artem incertam loco veritatis informativae, nec velis uti igne ardenti loco instrumenti. Virtus informativa gubernatur per certum modum operandi, qui cum certa ratione datur artifici ad sciendum illud, et ideo quidquid vis facere, fac prudenter, de grosso fac simplex, de gravi fac leve, et asperum mollifica, et amarum dulcifica, et habebis perfectionem cum notitia instrumenti, quod gubernatur per virtutem informativam, movendo materiam ad ejus formam: et actus formatur per potentiam naturalem, quae est in ipsa infusa a parte superiori. Et est locus et locatum, quia est generatum per infusionem in suo loco, quia genus habet aliud locatum per proprietates coeli, quae sunt infusae vel influxae in materiam per radios stellarum; sed tamen quid quid virtus elementalis coelestis facit in vasis naturae, hoc etiam facit in vasis artificialibus, solum modo quod sint formata ad modum vasorum naturalium; et hoc quod facit natura cum calore solis, hoc etiam facit ignis calor, qui tamen sic

temparetur, ut non excedat virtutem motivam et formativam, quae est in natura influxa desuper; quia in omnibus quae fuerunt corrupta et putrefacta, vidimus influere virtutes stellarum, capientes determinationem ab illa re; cum qua materia convenientiam habet: Quia virtus coelestis est nimis communis, et capit determinationem per virtutem sui subjecti, in rebus mixtis, et ideo cum ipsa infunditur in materia minerali, statim capit determinationem et virtutem mineralem, quia in illis est influxa per determinationem, quam capit a materia minerali, et non vegetabili, nec animali . . . .

20 What he here calls the unnatural fire is not that of our magical Elements with which the bodies must be macerated, but the common fire used for cooking meals, and he calls it by that name in contrast to that which he has called the natural fire. See above, footnote 3.

21 Lully, op. cit., in Manget, loc. cit., p. 851. Nota: quod solus ignis naturalis confortatus cum novo igne naturali est de intentione nostra: quia ignis contra naturam nocet et ignis naturalis cominet in se virtutem activam, et ignis contra naturam corrumpit spiritum, ita quod non habeat locum, in quo quiescat, nec aerem, in quo possit respirare. NB.

22 Lully, loc. cit., in Manget, loc. cit.: Non est mirandum, ut virtutem talis menstrualis tu praeponis in corde tuo, cum sit ductrix, et gubernatrix totius materiae. Iste ignis, qui comburit ☉ magis quam ignis elementalis, quod non potest facere ignis communis, quia tibi praecipimus, quod diebus magis calidis, quos habere poteris, facias magisterium.

23 In Manget, loc. cit., p. 849.

24 Lully, loc. cit., in Manget. loc. cit.: Natura non vult coarctari, igitur cum lentissimo igne separa sudorem suum, et fac ut habeas unum de nostris mercuriis, cum forma aquae albae, quae est ablutio, purgatio nostri lapidis et totius naturae. Hoc est enim unum de principalioribus secretis artis et naturae, in quo rectificabis Draconem, et projicias a magno secreto Arabiae, quia statim periret sibi, et periclitaretur in mari mortuo: unde nunc scire potes calorem magnum, parvum et frigus. Nota, proprietates spiritus, qui a corpore exivit, non devoretur per nimis magnum calorem, quia non haberet potestatem ducendi ad suum corpus in illa media. Ideo si operaris cum magno igne, quae operabitur inter vitam et mortem dicti spiritus, separabitur, et omnia fugiunt in regnum suae Sphaerae: et nulli reveles, donec fiat alicui manifestum per inspirationem, cum nobili intellectu.

25 In Lully, Testamentum novissimum, ch. X, in Manget, loc. cit., p. 812: Quando igitur Fili! volueris sublimare Mercurium nostrum, prius separa elementa sua per talem modum, quod suum instrumentum, in quo stat proprietas, non posset sentire ignem extrinsecum, nisi solum modo illum, qui est sibi missus contra naturam ad corrumpendum sua elementa paulatim ad finem: quod noster Sparverium seu austur resumat plumas, quas poerdidit, et quod ille possit volare.

26 In Latin it is written spaverium. In German, the word is Sperber, derived from the French epervier ("hawk" or "falcon" in English). See the word Sparverius in Du Fresne, Glossario mediae et infimae Latinitatis.

27 Austur is a bird of prey belonging to the hawk family. See Frederick II, De arte venandi cum avibus, ch. 2.

28 Compendium animae transmutationis metallorum, in Manget, loc. cit., p. 784.

29 Elucidatio Testamenti, in Manget, loc. cit., p. 823 ff.: Uno solo utimur furno, qui Athanor vocatur, cujus interpretatio est immortalis ignis; quia praebet ignem semper aequaliter in eodem gradu perduratem. Penitus unum respiraculum habeat, ut calor accensi ignis respirare possit, propter quod ignis naturae istum solum requirit furnum, et non alium. Et clausula juncturae hujus furni nostri Sigillum Hermetis et sapientum dicitur, eo quod sapientibus tantum modo notum est, et nunquam ab aliquo philosophorum expressum, sed in sapientia reservatur, quod communi sua potestate custodit.

30 Whoever reads what has been said about it in Part I will have to admit that we refer here to none other than our simple and ancient glass furnace of the secrets--as is well known to the Patriarchs, but so unknown to the unwise.

31 Theatrum arcanum hermeticae philosophiae opus, Can. 116: Furnus arcanorum castos Athanor dictus, ab igne immortalis, quem jugiter custodit, dictus est; continuum tamen licet in aequalem quandoque ignem operi exhibet.

32 Nor is this necessary, for what is lacking in the heat of the day is compensated for by the influence of the Moon and the stars.



PART III

Last Section

Which is a repetition of various subjects already casually referred to above, but especially comprising the right dissolution, the setting of the Work into the philosophical furnace, its desiccation, maturation, augmentation, and abbreviation.

S 1

Although I have fully and superabundantly fulfilled my promise, as far as my present circumstances permit, by my description of the philosophical vessel, materia, and fire, I will nevertheless complete this work, as much as time allows, and again combine my double materia, of whose difference I have sufficiently spoken above, after turning it from a hard body into an easily liquefiable substance, after I purified, sublimated, putrefied, distilled, and congealed it, extracted one Element after another, perfected it through all four circles. Lullyl writes: "Therefore we tell you that the Stone is not made unless it is dissolved four times." Consequently, I will lead Gabritius and Beya to the bridal bed, so that they may give birth to a son,<sup>2</sup> who is much more splendid than his ancestors and a king and ruler of the whole world and the whole Nature, called "the World Universal" by the Wise.

According to a statement by the late Montesnyders, the Universale generalissimum must be born of a double Mercury,<sup>3</sup> animated and doubled by a solar Sulfur, also congealed with the fixed Salt of gold and, in addition, quantitatively and qualitatively augmented ad infinitum with two other Sulfurs. The quality, as life, is nourished by Sulfur; the quantity is augmented by the aforesaid Mercury.

The weight of Nature<sup>4</sup> must be taken into consideration with all these. *Natura non est pondus sed mensura.* "Nature is not the weight but the measure." The Artist, however, must add his weight to that of Nature. Isaac Hollandus<sup>5</sup> says: "If you wish to bind or congeal, you must add three parts of the fixed to one part of the volatile. But if you wish to make volatile, you must take three parts of the spirit to one part of the fixed.<sup>6</sup> For it is just as easy for three parts of the fixed to bind one part of the volatile; so that three parts of the volatile carry with them one part of the fixed."

S 2

Mercury, of which Montesnyders speaks, has a double nature and is therefore called Hermaphrodite. He has two parents, or originates in two other Mercuries, of which one is red, the other white. Lunaria is the white Mercury<sup>7</sup>; the strongest wine vinegar of Lully is the red. This white Mercury is the bath of the Moon, the red Mercury is the bath of the Sun. To determine these two Mercuries better, nourish them with some flesh of their sex. The blood of the innocent children, that is, the spirits of the bodies, is the bath in which ☉ and ☾ bathe.<sup>8</sup>

Lully says: "Know that Mercury must be sublimated either by a white or a red metal, and that the dissolution cannot be done except in its own blood and its own vessel."<sup>9</sup> Now at last we can understand what this writer means,<sup>10</sup> saying: "Our child has two fathers and two mothers, and because it is precious, it is nourished in the fire out of its whole substance, and it will never die."

From a different point of view, Michael Maier<sup>11</sup> gives the philosophical child three fathers: *Tresque patres fuerint magni simul Orionis.*

Finally, I lock this bride and bridegroom in a clear room, surrounded by spiritual warmth, in our philosophical natural vessel, whereupon I write with Morienus: *Omnes qui omnia secum habent, alieno auxilio nullatenus indigent.* That is: "All those who have everything about themselves need no other or foreign help." Go secretly away with him, and leave the Work of Nature alone, but do not forget that this newborn has to be nourished with fresh and proper food, so that he may grow and increase.

S 3

After completing my lengthy discourse, I must nevertheless admit with all Philosophers that the whole Work is nothing but a softening and hardening, a solution and coagulation. According to the testimony of all the Wise, the whole science consists in these two, especially in the dissolution, which is the most difficult of the whole Work, and which is triple. The first, that of the corporis crudi, the gross body; the second, that of the philosophical Earth; and the third, in the multiplication.

With regard to the first dissolution, one has to know that it is the beginning of the Work. The Wise have called it by many names. Alchindus<sup>12</sup> says: "Know, ye Wise Men! that nothing is kept so secret by the Philosophers as the beginning, and the secret of the Art, NB. which is the most difficult and stands for nothing but the destruction of the body and the latter's being turned into spirit."

The second solution of the metallic Earth is double, namely that of the fireproof metallic body of the foliated Earth, or the philosophical Sulfur. The dissolution of the fireproof body is the pregnancy of our Earth with the stellar lights, with the flesh of her sex, of which I have spoken above,<sup>13</sup> because they melt in Mercury like wax in the fire. The solvent remains inseparably with the dissolved, says Count Bernard of Treviso,<sup>14</sup> for they unite with the water radically and by an inseparable union, both according to weight and to property. This is so because the solvent is homogeneous with the dissolved and consists of precisely the same materia but with the difference that the body is fixed, fully cooked, and complete, while the nature of the water is imperfect and volatile.<sup>15</sup> The dissolution of the foliated Earth is done if one wishes to prepare the red and fixed juice of lilies in addition to the white and volatile one.<sup>16</sup>

Finally, the third dissolution is the augmentation of the Stone, when it is dissolved into its first water and again made perfect in the philosophical manner. Count Bernard<sup>17</sup> says: "Nor must this work be augmented or multiplied by anything that is not like its first disposition."<sup>18</sup>

S 4

Regarding the multiplication, I will in addition quote what Oswald Crollius advises in his Der Hermetische Wunderbaum.

First he says: "In this care has to be taken to give this living child metallic nourishment, to accustom it also to earthly food and thereby have commerce with its friends. Otherwise there would be cause for worry because, as it is so highly prepared, it wanders through the highest regions of heaven and the firmament. But if, as soon as it receives life, a bit is put in its mouth that is composed of two natures, of cold and warm, wet and dry, volatile and fixed parts, it can be tamed by the master all the sooner and in a much shorter time.<sup>19</sup> This is the first part of how metals and minerals are to be regenerated and, like the kernel, newly created and born, so as to obtain a thousandfold fruit from them."

The second part involves a still much higher and mightier Work, that is to say, "a really supernatural Work, namely, how this regenerated metal can be augmented and surpassed, etc.<sup>20</sup> But you must know that this preparator, which is to destroy again our heavenly and regenerated metal, cannot be the previous one but must be a much higher power and essence if it is to overcome and kill this spiritual child and throw it into the outermost and deepest place of the world, namely, into its first essence in which it originated. The first key does not open the doors; it must be another. The reason is that the first key had been spiritual, a clarified, pure, double spirit, which could easily subdue the metallic Corpus and master it, because spirit is more than a Corpus. But because this Corpus has become a spirit that penetrates all things, destroys and changes them and has more power to act than the key had before,<sup>21</sup> with what will you conquer it? Here an Art is required, here intelligence and wisdom must not be lacking. Therefore, another preparator is here required to subdue this Corpus, not the first but another. If the first was natural, this one must be supernatural. If the first was celestial, this one must be supercelestial.<sup>22</sup>

"Take care, therefore, to undo this hard knot, else it will happen to you as it has happened to many who did indeed know the regeneration but not the multiplication, much less achieve it. But if you recognize this key through the inspiration of God the Holy Spirit, you will not have an earthly but a heavenly fire, which overcomes the regenerated fire by its brightness--just as the sun outshines and destroys a light and a torch, not acting gently or slowly but fast, instantaneously, fiery, red like a carbuncle, regenerates it, brightens and lightens it to awaken many thousand souls and forms, to circulate within itself and combine with itself, so that out of this regenerated metallic fire a celestial one can be prepared with a multiple regeneration, a supercelestial one. In this way the augmentation in virtue, in power, with the effect of transmuting 1000 times 1000 parts, is to be understood and prepared.<sup>23</sup>

"Now hear the other part of this preparation. If your heart is filled with so much desire for the transmutation that you also wish to see the tincture grow in quantity and increase like the grass in the fields, it must be done differently, as I said, and I will give you an example. If one part of the tincture had tinged 100 parts, you will see and perceive that each part tinges 1000 parts, and this can be done by you without end.

"Now the third part of the other part will be communicated and shown to you as a secret, namely, how and in what form this regenerated Corpus can be augmented successively, not only in quantity or power but also in one attempt. Then you will see the capability of Nature, and how a grain of mustard seed can result in such a great amount that it cannot be spoken, and in addition each will bring you a thousandfold fruit. You achieve this due to the fact that first the quantity must precede and the Virtus, the power must follow, that is, you must first make your projection at the rate of 1 part to 1000. Then open those parts with your continual fire and heavenly key, and proceed with the reduction and retrogradation till the lowest is again uppermost, and the Circulus rotationis vel multiplicationis, the circle of the rotation or multiplication, has run its course. Now you will have 100 parts to your tincture, of which one part has tinged 1000 times 1000 parts, and so forth with the next augmentation, and thus without end.24

"Know one more thing in this connection: When such a high tincture has reached such a high multiplication and requires one more such Plusquamperfection, it will despise the imperfect metals and consider them unworthy to intermix with. What will you do with it then? I ask you. You see that the tincture has been correctly prepared, the ingress or the inceration which is supposed to result from the Art has been properly given, but no transmutation follows. Therefore, use some means. For instance, just as before the Hermaphrodite had been the means to unite the form with the materia, or the soul with the body, you must also have a means for uniting the Plusquamperfect with the imperfect. The perfectum, namely the ☉, is the means which will make friends between the heavenly and the earthly, and cause the tincture to accomplish its operation in the metals . . . .25

"Before this, you will notice that in the course of the opening, there occurs a dark blackness, caused by the means of the putrefaction. Then, before the Aurora (dawn) really begins to rise, the rainbow will appear, and after that the diamond shine will come, which reaches from the rise to the setting like lightning. After this, the bloody leonine heart is illuminated, matured by the sweetness of the spiritual Eagle and still more so by the constant △ and astral impression, NB. and is finally compelled by Vulcan with the brilliance of heaven NB. Thus the most remote is thrown into the next, and the next is thrown into the most remote, and the highest comes to the lowest, and the lowest will make, prepare, and enter into a union with the highest through the matrimonium coeli (celestial marriage). Thus the uppermost virtues are retained and mastered by the lowest. Likewise, the lowest are impregnated and transmuted by the uppermost through the seed and origin which flow from both cells of the deepest region, springing from it

like balsam from the fountain. With such means, O Artist, you can reach the highest and the lowest, thus putting an end to your research and securing the treasure.'<sup>26</sup>

S 5

Now nothing is left to me but to speak of the Magni Operis Abbreviation (Abbreviation of the Great Work), for which I once again resort to the great Raymond Lully,<sup>27</sup> who writes as follows: "From the philosophical lead a certain gold-colored oil is extracted, or something like it, which, if you sublimate the mineral, vegetable, or mixed Stone three or four times after its first fixation, will relieve you of every work of dissolution and coagulation. The reason is that this is the secret oil which makes the medicine penetrating, pleasant, and compatible with all things, and increases its effect beyond measure, so much that there is nothing in the world like it. Therefore, I am speaking about such wonders as would seem unbelievable to the ancient Philosophers, namely, if you know how to use this oil correctly and how to separate it from its moisture, and you work in the above-mentioned manner of intermixing, you can prepare the Stone in 30 days. This, however, is not necessary with the plant stones per se, because their dissolutions and coagulations are quickly done. But if their sublimation were made in the aforesaid way, I believe that the power of the Stones' tincture would be greatly increased."

Regarding this Abbreviation of Lully's I have nothing else to say except that the separation of the moisture of this oil, of which he is here speaking, just as its extraction, should not be done in any other way except by means of the philosophical resolution and sublimation, so that the raw and hard bodies become liquid, separated, and volatile. This is confirmed by Janus Lacinius,<sup>28</sup> speaking as follows: "If, therefore, it causes  $\odot$  and  $\ominus$  to grow, it is clear that this happens through their dissolution. Consequently, it (that is, the plant Menstrum or water of life) dissolves the bodies, which must indeed before be calcined, dissolved, and brought back into the nature of the spirits in a natural way--then he calls them 'foliated.'"

Therefore Lully<sup>29</sup> also says that the whole processing of the minerals consists of two waters: what does not evaporate in the fire, is called a Body or Stone. One of the waters makes the Body or Stone volatile, the other congeals it and congeals itself with it.<sup>30</sup>

## S 6

At the end of this text Lully says: ". . . while the dissolutions are done quickly, I believe the tincture would spread farther if they were sublimated." He himself interprets this passage by saying elsewhere: "The procedure is the following: Take ☉ and ☽ after they have been dissolved and putrefied, without separating their Elements and without circulating them, till they are fireproof, which is as clear as daylight and the greatest difference in the short and the long way."

Ripley says: "You need not bother about the Earth, provided it is fixed. But no Philosopher will contradict that the difference in the Earth or the ferment also makes a difference in the whole Work or the Stone, especially in the tincture."<sup>31</sup> Paracelsus writes: "Therefore I say, take the rose-colored blood of the Lion and the lime of the Eagle. When you have united them, coagulate both according to the old process, and you will have the philosophical tincture."

## S 7

Here I must still quote what Alexander von Suchten<sup>32</sup> writes about the physical tincture: "To make the dissolution with Calid, the son of Jazich, is nothing else but to turn the innermost of things outward, and in such a way that what is secret becomes manifest." That is why he says, "The opinion of Theophrastus [Paracelsus] does not imply anything else but that you make two out of one, NB. or if you have taken the two things, which one finds differently constituted by Nature, let go of the old method of procedure. Only remove the Lion's blood, that is, pierce its heart with its own sharp spear (for every dissolution is done in its own blood) or, as Bernard [of Treviso] says: 'Kill the king with his own poisonous water.'<sup>33</sup> In plain language, 'just extract from the Earth her tincture or arcanum, and the blood, the brilliance of the sun, and the dry spirit will come out together in one attempt. It is just as good as if you were distilling for a long time, and it is true that in a few hours, by such an extraction or dissolution, just that is accomplished, NB. which is otherwise accomplished in half a year by following the distillation of the ancient Philosophers . . . ."

But you must understand me here. Here I do not speak of the second dissolution of the Earth but of the first dissolution of the raw and uncooked body, though what happens in such a dissolution or extraction cannot be told here in detail. But we read: Whoever wants to reach the great sea must first pass through narrow streams (which here means the fixed receding streamlets),<sup>34</sup> that is, to the wonderful city which is full of everything good, of which Ezra speaks.<sup>35</sup> It is supposed, however, to have only a narrow footpath, on which only a human being can walk, and it is therefore dangerous, as on one side there is fire, on the other water namely, arisen from water, and fire.<sup>36</sup> We must not forget Bernard of Treviso<sup>37</sup> when he says: "The king never appears unless the Fontina draws him." From the above quotes it is quite clear that Raymond Lully and Paracelsus are in complete agreement and that both knew the short way. Likewise Theophrastus says in another passage: "You will have the shorter way to the acquisition of the treasure of the Red Lion if you have learned astronomy and alchymy at the same time, as it is explained in the revelation of Hermes; of which astronomy I have sufficiently spoken elsewhere."<sup>38</sup>

Utere sole soli, solisque calore superni,  
Et solvens solem, Sole movente soli.  
Hocque solum Solis physicorum sole solutum,  
Igne gravi fundes, fiet et inde Lapis.

or

"Belly of the Sun of the solid Earth, and warmth of the Sun  
overhead  
Thus dissolvest thou the Sun through the moving Sun of the  
Earth  
And establish this dissolved Sun-Earth with the Sun of the  
Wise,  
Upon a heavy fire; thus will grow the Stone therefrom."

In conclusion of this whole work, I may say with Janus Lacinius:<sup>39</sup> "But we, who do not so much hunger for gold, have enough with this one Epistle of Raymond Lully, and leave the Great Work or Elixir to those of great intelligence, unless the good God ordains differently." To Whom be praise, honor, and thanks in all eternity.

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6 In Der Kleine Bauer (Augsburg: 1753, 8vo.), p. 63 ff., there is a passage which I will put here in its entirety because it belongs here and gives us some explanations: Pondus masculi singulare, et foeminae semper plurale esto. This is explained by the Count of Treviso, speaking thus: Terrena potentia super sibi resistens, et pro resistentia dilata est actio agentis in altera materia. "Do you understand this?" I replied, "It is somewhat obscure." He said, "Be not too concerned about this, for when you reach the full growth of these two lilies, you will yourself see what to do . . . ."

7 This is also the name given to the foliated earth after its purification. See Philosophia Salomonis (Augsburg: 1753, 8vo.), p. 52.

8 This is the right health-bath, which strengthens our old man and rids him of all his sickness.

9 We have seen above in Pt. I, s. 2, what the Wise sometimes understand by the vessel.

10 In Lully's Vademecum, in Manget, loc. cit., p. 852: Noster infans habet duos patres et duas matres, et quia ipse chare nutritus est, ex tota substantia in igne, numquam moritur.

11 In Michael Maier's Atlanta fugiens, Emblem 49.

12 Alchindus, Specul. lucis, Lib. II, ch. I: Scitote viri sapeintes, a Philosophis nihil celatum esse, praeter initium et secretum artis, NB. quod est difficillimum, et nihil aliud significat, quam corpus destruere, et in spiritum vertere.

13 Pt. II, Sect. II, s. 6.

14 Joachim Tancke's Bernhardo redivivo, pp. 227 ff. and 234 ff., where we read: "Therefore no water can dissolve the bodies except the water of its species and which can again be thickened by the bodies." By this, some understand the running mercury, which has in fact made more fools than wine or love. Our  $\Delta y \nabla$  and  $\nabla y \Delta$  is much stickier than the dropsical common quicksilver, which is obvious to those who know its innermost, namely our Sons of Wisdom. Nor can anyone learn to probe its power and potential without belonging to their Fraternity.

15 "Aqua solis est volatilis corpus ejus fixum" is an old chymical principle.

16 Whoever musters the first dissolution will also find this second.

17 Add to this: Explanation of Pt. IV in Tancke, p. 366.

18 Thus states the Platonis libri Quaterum, in Theatrum chemicum, Vol. V, p. 95: A quo dependet alicujus principium, in eodem erit suum incrementum. "That on which the beginning of a thing depends, in that will be found the basis of its growth." Now we know that the beginning of the regeneration and its basis lie in the viscous radical moisture. Consequently, the basis for its augmentation must also be sought precisely in that; it is hard to speak more clearly. If the Stone had always to be nourished with its metallic food, it would finally become so delicate, volatile, and penetrable that it could not be kept in any vessel. It must therefore be fed with part of the fireproof metallic radical moisture to acquire solidity and substantial strength--just as a human being must not always consume liquid food and drink if his solid parts are not to become limp. But he also requires dry food for his nourishment if he wishes to have dense and solid flesh.

It is also impossible for a regenerated, glorified tinctorial body, freed from all imperfection, to decay again, unless it is prepared for the state of putrefaction into which it has to return by the addition of a less perfect substance that contains more of the earthly than of the glorified body. It is precisely the same with the glorified and tinctorial body of Adam. Before the Fall, all was Light and the Spirit prevailed, thus causing Adam's immortality. But as soon as he had eaten of the earthly fruit of the forbidden tree, which is, so to speak, to be considered an admixture which stimulated the very small part of matter that was perishable in him and had until then been held captive by the Spirit, this matter began to grow in Adam, arousing in him the liability to dissolution, decay, and regeneration, as still happens everyday with our Adamic Earth. The Mikrokosmische Vorspiele (Danzig: 1775, 8vo.) deserves to be read regarding this matter.

19 Oswald Crollius, Der Hermetische Wunderbaum, p. 58.

20 Ibid. p. 60.

21 This is without doubt our double magical fire.

22 Ibid., p. 61 ff.

23 Ibid., p. 61 ff.

24 Ibid., p. 61 ff.

25 Ibid., p. 62 ff.

26 Ibid., p. 63.

27 Raymond Lully, Epistola de accurtatione in Manget, loc. cit., Vol. I, p. 866: Ex plumbo philosophorum extrahitur quoddam oleum aurei coloris vel quasi: Cum quo, si lapidem mineralem, vegetabilem, animale, vel mixtum, post fixationem primam sublimaveris, tribus vel quatuor vicibus, excusabit te ab omni labore solutionum et coagulationum, ratio est, quia hoc est oleum occultum, quod facit medicinam penetrabilem, amicabilem, et conjunctibilem omnibus, et augmentabit illius effectum ultra modum. Sic, quod in mundo certius esse non est. Unde mirabilia dico, quae omnibus antiquis philosophis, incredibilia forent: scil. quod si sciveris oleum hoc bene adaptare et separare, et laboraveris in modum mixtionis jam dictum, poteris in triginta diebus lapidem componere. Hoc autem non est necessarium in vegetabili per se, quoniam solutiones et coagulationes illius cito fiunt, tamen si fieret sublimatio illius, credo Tincturam Lapidis multum ampliari.

28 Janus Lacinius, Pretiosa Margarita, p. 397.

29 Lully, op. cit., p. 393.

30 Behind these few words, an important truth is hidden. For it is more than certain that the Alcahest makes all bodies volatile and turns them into a three-principled Salt due to the acidity it contains; whereas the spirit of Mercury, being the right quintessence, having originated from the four Elements, NB. not only radically dissolves and purifies them but also makes them volatile and again fixed, and unites with them inseparably. The same thing happens in our furnace of secrets, where only the most volatile white and red Mercury can rise to its vault. This does not appear strange to one who knows to what grade of fire this furnace is heated. Johannes Hubner, who was a better historian than philosopher, enumerates in his Encyclopaedia of Nature, under the word "Alcahest," all the powers ascribed to this solvent by the Philosophers. He adds, however, that precisely because of these powers, there could not be such a water in the world, since, as it dissolves all bodies, it would be impossible to find a container in which it could be kept. But this good Herr Hubner could have been spared his worry. For aside from the fact that it does not show its dissolving power in everything before it is stimulated by the fire, our Sons of Wisdom also keep the saying of their Master-Wise constantly in mind, which is: Menstruum est aqua ignea quae calore balnei excitante movetur. This means: "The solvent is a fiery water which is set in motion by the heat of the bath." In addition, they serve it such meals as satiate it, and give it such a grade of fire that there is no fear of this happening. But if one wished to attack it with the same heat with which the sophists assail good Nature, it would, to be sure, turn the glass itself into salt. Which is here related for the benefit of inexperienced Brethren.

31 I think Ripley only wants to say here that all is pure and invincible in the center of creatures, particularly in the metallic bodies, with which the Philosophers unanimously agree. Der Grosse Bauer states on page 51 very interestingly: "The Philosophers' Stone is a metallic materia, and all metals, the pure as well as the impure, are within Sol, Luna, and Mercurius." Yes, Isaac Hollandus, in his booklet De salibus oleis metallorum, appended to Georg Ernst Stahl's Chymia Rationalis et Experimentalis (Leipzig: 1729, 8vo.), expressly asserts in s. 1, p. 529, that the salts of metals, no matter from what metal they come, are real elixirs and medicines. The difference in tinctures therefore does not consist in the fireproof Salt (which is the same in all) but in the volatile Sulfur and Mercury. Therefore Der Grosse Bauer says very well on page 19: "Our Mercury is the Earth. What is sown into it, that it brings forth."

32 Antimonii Mysteria Gemina, p. 406.

33 You must know that our Master-Wise have two kinds of water with which they wash the impurities off and separate the husks from the kernel: a dry and a wet one. Here we are dealing with the former, as the above-quoted von Suchten clearly shows. The dry water is at the same time such a terrible fire that nothing can survive in it. We use it for the first opening of the bodies, when we are still the enemies of Nature. See the booklet Amor proximi (Frankfurt and Leipzig: 1747), p. 126. For it alone is the right dissecting knife, NB. (Ibid, p. 140); it is that fire which comes before the gentle murmuring of the Light and moves with darkness and obscurity, yes, earthquake and storm. It is that "which first reveals the fire of vengeance of God and the Fall of Lucifer before it settles on the surface of the water as an exalted spirit, unites with it, and as a Light-being has a closer association with the clear water particles than with the dark earth particles, and yet has business with both." See Johann Friedrich Henckel's Flora Saturnizans, ch. I, p. 47 ff.

The above-mentioned booklet Amor proximi compares our fire with the Old Testament, saying on p. 99: "We have a clear image of it in the Holy Scripture. When we consider how difficult the Jewish divine service with its sacrifices and ceremonies has been, and how much hard labor and work it involved till Christ arrived with the water baptism--remember that you who boast of Christ. Does it then take so much to get there (because every Christian must pass through the Old and the New Testament in his process), for the Old Testament shows that wrath has the first right in the center of Nature, and how the forms are exalted in the fire of wrath . . . ." NB.

I wish to add this at the very end, both as a supplement and a well-meaning admonition for hair-splitting sophists, which can be read in this thorough author, p. 94 ff.: "Therefore all those are dreamers and cheats, yes, seducers of the people, yes, the greatest ignoramuses, who know no more than the  $\Delta$  of the common man. NB. Even if they had rummaged through all the subjects of the whole world, like a sow through a field of turnips, they are still only sophists and mechanics; NB. for they do not know the Elements of the Wise; NB. nor do they have the Vulcan of the Wise; NB. which is their  $\Delta$ ; NB. by which they boil, fry, and ripen their lilies and roses; they do not know the Water of the Wise, whereby they purify them of thorny dirt; NB. nor do they know their Earth NB., of which they make their pot, furnace, and vessel; NB. yes, whereby they seal all things; NB. how can they know their Air, by the blowing of which all dead bodies come alive." NB.

Mark all those NBs, count them up, and draw the conclusion from them. Then you will find that very little science is left for you. Believe, therefore, the true Sons of Wisdom who, on account of their profession, are bound to understand this matter better than you, highly respected gentlemen! Stop your slovenly work till you have acquired the knowledge of these things. But until then much water will probably have flowed down the Elbe and Weser.

34 The apprentices of our true Masters can see this high and low tide every day, thereby acquiring, in addition to the main benefit, an enlargement of their understanding of this natural manifestation, which takes place here day after day.

35 Ezra I:4.

36 Von Suchten, loc. cit., p. 407.

37 See Joachim Tancke's Berhardo redivivo, Pt. 4, p. 163, where we read: "The Fontina attracts the king to her, and not the other way around, because it is, as it were, his mother."

38 Paracelsus, Pt. I.

39 See Epistola de accurtatione.

Epilogue

Come now, you dear Friends, venerable Fathers! You Artists about whom God said through the Prophet\* that he has created you to blow on the coal fire, so that you may produce your materia for the Work. Come with me to the sacred inwardly vaulted temple of Divine Wisdom. Ask and knock; God will hear you and command Nature, His true housekeeper, to allow you to open the covered trapdoors of the temple; to give you her double key. But walk gingerly, lest you defile this sacred ground, and bow down in all humility, lest you color your silver-grey hair with the royal purple hanging above. If you do not do so, you will regret it.

Carry your double sacrifice, one after the other, to the altar erected in the center by the Art. Take the tinder from Prometheus and burn carefully, in the name of Him Who appeared to Moses in a fiery column, with a double or doubly strong fire, so that the flames may rise and you can move heaven and earth to help you through thick smoke. But withdraw quickly, so that you are not caught by the strong thunderstorm, when the earth, as you know, is destroyed with trembling, smoke and lightning, fog and rain, after which the mountains precipitate themselves into the abyss of the sea. Withdraw and do not look back! Remember how Lot's wife was changed into a pillar of salt!

Close the floodgates with caution, so that when the sluices open, the waters under the altar and thresholds gather and cover the entrance with mud, to prevent the seething and crackling flood from doing harm. But do not forget to purify the ashes of the victim and to clean the sumps, and leave the rest to kind Nature, this cautious priestess, till she calls you in clear and dry weather, when the Moon and the Sun are shining. Here, speak as follows:

Veni Sancte Spiritus, reple tuorum corda fidelium, et Tui amoris in eis ignem accende. "Come Holy Ghost, replenish the hearts of Thy faithful, and enkindle in them the fire of Thy divine love."

Emitte Spiritum Tuum, et creabuntur, et renovabis faciem Terrae. "Send forth Thy Spirit, and they shall be created. And Thou wilt renew the face of the earth."

\* \* \*

Sacrificium laudis honorificabit me, et illicter, quo ostendam illi Salutare Dei. "The sacrifice of praise shall glorify me: and there is the way by which I will shew him the salvation of God." --Psalm 49:24, Douay version (Psalm 50:23, King James version).

\* Isaiah 54:16.

# Alchemical Symbols

used in

## Compass of the Wise

### Signs of Metals & Planets

- ☉ gold; Sun
- ☾ silver; Moon
- ☿ quicksilver; Mercury
- ♀ copper; Venus
- ♂ iron; Mars
- ♄ lead; Saturn

### Signs of Minerals

- ⊙ alum
- ⊖ salt
- ⊕ saltpeter
- ⊕ vitriol
- ⊕ verdigris
- ♁ antimony
- ♁ sulfur
- \* sal ammoniac
- ☿ cinnabar

### Signs of Elements

- △ fire
- △ air
- ▽ water
- ▽ earth

### Miscellaneous Signs

- ♁ tartar
- ♁ spirit
- ♁ wine spirits
- ♁ sublimate
- ⊗ distilled vinegar
- ⊙ oil
- ℞ tincture
- ⌘ hour