

**Sal Lumen
&
Spiritus Mundi**

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SAL, LUMEN & SPIRITUS MUNDI PHILOSOPHI

Extracts from SAL, LUMEN & SPIRITUS MUNDI PHILOSOPHICI, or the Dawning of the Day Discovered by the Beams of Light Shewing the True Salt and Secret of the Philosophers, The First and Universal Spirit of the World.

By Lodovicus Combachius. 1657.

P. 25. The Philosopher Hortulanus commenting on Hermes his Table, leaves and omits the Radical Principles of Chymistry by the Sun, understands the Philosophers Gold, which he truly calls the Parent of the Philosophers Stone. For all that are conversant in this Art, learn from Experience and all good Authors, that the True Matter and Subject of this Stone, hath Gold and Silver in potency, and Quick-silver naturally: Which Gold and Silver are much better than those men commonly see and handle, because these are alive, and can encrease; the other are dead: And if this could not be effected, the Matter would never be brought to its perfection, which this Art promises; which is indeed so efficacious as to perfect imperfect metals. But this same invisible Gold and Silver, which by this Magistry is exalted to so sublime a degree, cannot communicate its perfection to imperfect metals without the help and service of Vulgar Gold and Silver.

Wherefore Alchymists always adjoin the one or the other, and so make Gold the Father of the Elixir.

But such as would be further informed in this Verity, should diligently evolve good Authors, for it is not my purpose to speak more of it: For it is enough for me to shew that Divine Hermes with one and the same finger touches both strings, or under one and the same sentence locks a twofold meaning; which he himself declares; when he asserts that he was called Hermes Trismegistus, because he possessed three parts of the Worlds Knowledge.

For having given the Anatomy of this Universal Spirit, (which is the material Author and Principle of all the three chief kinds, comprehending the whole World) he had attained to so much Knowledge

and Wisdom, that nothing could lie hid from his eyes; and this principle he makes one. So that all things are produced from one, by mediation of one, and adaption to one. This one then of which he speaks is that General Spirit whereof I treat: And that one by which he says, Miracles may be wrought, is the true Mineral Matter of the Stone whereof we spoke even now, which is produced from the First General Matter or Universal Spirit, in the Earth by Nature; which Spirit potentially containing all Celestial Virtues it self, communicates so much to this Mineral Matter, as is requisite for the obtaining of its perfection.

P. 39. Morenus saith, "That the Philosophers operations consists only in extracting Water from the Earth, and reducing it to the Earth till the Earth putrefy: For the Earth putrefies when this Water is purified: which being once pure, will by Gods help, direct and perfect the whole Magistery."

P. 40. Aristotle saith, "That moist things proceed from the Air, and Terrene Things from the Moist ones; For Air being next the Earth, humectates it on every side; and the Humour thereof being condensed by innate heat, is turned into a certain kind of Earth, which contains Mercury and Sulphur in due proportions."

P. 61. And hence we may easily understand that the Demogorgon or Central Fire cannot be destitute of Moisture on which to act, and thence elevate a Vapour mixed of two qualities which I call the Spirit of the World; but many Philosophers, Mercury of Mercury, because all other proceeds from this Naturally: But this elevated vapour is not yet a Body, but a mean betwixt a Body and a Spirit, participitating of both Natures; which whilst it remains in that state, can generate nothing. It is therefore necessary, that it either assume a Body, which it thus doth; This subtile Vapour, proceeding from dry and moist principles, when it is elevated, penetrates the Spungyness of the Earth, wherein it is gradually turned into Mercurial Water by the concurrence of the Ambient Air, and of the Earth itself; whose surface is far distant from its

Centre, where the fire resides whence this heat arises. After the like manner, as we see an Alembick, where the vapour or Spirit is to be distilled, runs out. But this Vapour and its Water, partaking of two principles, heat and moisture, it is ingrossed; and by moderate and continual coction, condensed. The principal cause and mean of which action is innate Fire, which contains this very Vapour, and by its continual action, stimulates and compels it to imbibe this Moisture, and to coagulate this Water.

Not in all parts with a like Solidity and hardness, nor yet altogether; but first with a mucilaginous and different solidity. Now that which Nature assays to do in the information of Ideas, is to begin their induration and solidity, which must necessarily hold on in Natures way, which is a progress from one extreme to another, by intermediate disposition. And Nature thus continuing its digestion, this mucilage stays, of whose grosser matter metals are generated in the veins of the Earth, or Cavities of Rocks; which differ not in substance, being produced by one and the same Seed, but only in accidents, which they take from the diversities of the places and matrixes where they are generated. But the more subtile part of this Matter or Vapour ascends to the surface of the Earth, where it stays by compulsion, and being in continual agitation, though it can neither regrede nor ascend higher, and finding no solid matter to carry it with it, it is compelled to continue Natures intentions: And therefore serves for the Generation and Corporification of individuals.

P. 73. The First Matter then is Salt; or Salt is the first Body whereby this matter becomes visible or palpable; of which Salt Raymondus speaks, when, in his Testament, he saith, "We have before declared, that in the Centre of the Earth, there is a certain Virgin Earth, and true Element, and that is Natures Work."

P. 75. That this Salt is pure and true Earth (not such as we tread upon which I shall hereafter prove to be nothing but the Dregs and Excrements of the other) I must recur to the First

Creation, which I shall decipher by a familiar example of an Operation made in imitation of Nature, and by the same Rule and Model of which this great Universe was framed.

I said before, that Water or the Humid Nature as Hermes calls it, "upon which", Moses saith, "That the Spirit of the Lord moved," was the Principle of all things. I follow the Text of Moses who saith, "That God separated the Water from the Water:" For there are two kinds of Waters, to wit, elevative and congelative Waters: The former then elevating itself in a Vapour, left the other fixed in the bottom; as those that coct Sea or Fountain Salt daily experience; though perhaps it be true, that the one is made by the attraction of the Suns Rays, the other by the expulsion of Fire. And here note. That Fire and Heat only are endued with a Separative Faculty, which they exert either by violent or natural motion. This Separation then was made by one of these ways; and to what Thing could Moses better compare this Fire (which cannot be otherwise defined than the origin of Universal Light, or Animal heat, and Vital motion, which gives existence to all Things, and preserves them in their being) than to the Spirit of the Lord?

Let us again consider Natures Salt in its Chaos, diffused, dissolved and suffocated in its Water; under what form will it then appear, or with what quality will it affect our gust, but that of Bitter Water? And this form and quality it would retain for ever if it were not separated: But as soon as this elevative water feels the action of Fire it begins to fly from it by evaporation; and so the collection is gradually diminished, till only a little heap of Salt be left in the bottom, which comes together as the Earth did in the First Chaos of the Universe.

And thus we see the First Operation of Fire, which is the production of Dryness, that is, of Earth. But as this first Earth remained still coagulated with its Excrements and Dreggs by Fire; so this Salt, which is true Earth, retains its Excrements, though it seem pure, white and full of Light; for nothing is generated,

nourished and augmented but it abjects its Recrements of the formation and Separation; whereof we shall elsewhere speak.

Now this Salt or dry Earth, thus coagulated and settled in the Water, drinks up all its Humidity, and is by the continuation of heats action spontaneously dried; preserving all this while its innate moisture, by which it is never deserted, and from which it hath its dissolutive virtue. After the accession of this moist and dry Temperament, it is apt for production, as the action of Fire shall impel it from potency to effect; and as the Body of this great Earth hath its specifical and productive virtue of individuals, so hath that same we call Salt; not that it can produce Herbs, Metals or Animals, as the other doth, but that it conserves in its breast the Original Seed of all Things, as Experience by the Operations of Fire manifests, hereby giving colours, vapours, vegetations, and induration to all these kinds; and also proper Fire which the Sun hath introduced into it, whereby it enlivens and nourishes all things; which I have sometimes observed in the prosecution of a Philosophical Experiment, which I saw in this Matter, without other mixtion, all the Colours distinctly one after another, and according to the intervals that the Masters of this Art determine as they should be in the Matter and confection of the Philosophers Stone; together with that sudden fusion which follows upon the attainment of the highest Redness, like that of Wild Poppy: But it would not produce that admirable effect in changing of Metals; but it exerted such miraculous virtues by causing universal and natural sweats in Mans Body, that I am afraid to publish them.

P. 123. Mortification then is the first step to Separation, and the only tract to that end; for as Bodies remain in their old Corruption and Origin, Separation cannot reach them, unless Putrefaction and Mortification lead the way.

P. 156. The Artist should observe that there are three distinct Sulphurs, whereof two are separable to wit, the external, which

perishes by Calcination and Dissolution; and the internal, which vanishes only by Decoction; and the third is fixed, which is properly the Sulphur of Nature, and the proper Subject of its Substance, whereunto Philosophers give the name of Agent, fixed Grain, or Element of Fire.

As to the external Sulphur, it is that first Volatile and adustible Water; for it is plainly extraneous, and the first Nutriment of Fire:

But the internal is more rooted in and united to the Substance, and therefore yields not, save to intent and continued heat; and therefore it assumes all Colours before it egrede; beginning first with Black which is the prime sign of earthiness, adustion and corruption, and the antecessor of putrefaction and corruption: And then passes through other middle Colours till at length it put on Whiteness, which is the Airy colour; and then ascends to a Fiery colour or Redness, in which the power of Art, and dominion of Fire is terminated, and beyond which there is no progress.

Which thing the Poets fabulously concealed under the unconstant form of Proteus, who turned himself into various monstrous forms, that he might affright those that would captivate him. This variety of colours proceeds from the internal Sulphur, the true Author and producer of all Tinctures and varieties, which are by Nature or Art observed in any subject.

The Colours may be also distinctly noted in the decoction of the First Universal Spirit or Subject, as I have above said, that it produced them in my Operations: And first, whiteness presents itself, and then Natures Sulphur appears, which Geber says is white without, and Red within; For Redness immediately follows this Whiteness without all help, save the continuation and augmentation of Fire. Whence one Philosopher said his Stone was a Gold Ring, covered with Silver.

P. 178. Mortification then, necessarily preceeds all entrance into Life, and principally in this Spirit the first-born of Nature when

it assumed a Body; for else, no Man could separate it from Body, which hinders its Regeneration to Life, and Pacification of its Essence; not as though by Combustion and destruction it lost its Body in Death, nor yet by Putrefaction; but so that in Germination the Putrefaction of Seeds annihilates not that which is corporified in them; for which cause in the Exaltation of Mercury or the Universal Spirit, after the first degree, which is made by separation, all thats corporeal and spiritual becomes volatile, because the sublimatory; but the fixed part afterwards retains the volatile with it, being helped by the action of heat; which augmenting the power of the two nobler Elements, destroys the power of the two weaker; which Hermes hints at in a certain Treatise, by a Plumous Bird detained with a Bird without Feathers; And Nicholous Flamellus, by two Dragons, one with, and another without Wings.

P. 184. Wise men begin their works from the Root, and not from the Branches; chusing as Doctor Bacon saith, "To congeal the thing that Nature begun her first Operations about, by a proportionate mixtion and union of pure living Mercury with a like quantity of Sulphur into one Mass."

But lest I should move some Masters to suspect that I allege this place ignorantly, and understand it improperly; I would have them know, that by that Matter which Bacon so ingeniously represents, I mean the Universal Spirit whereof I treat; and likewise that I put a difference between the Father and the Son; or the Genitor, and him thats Generated; or the Producer and him that is produced; neither need I blush to say, that I know the one as well as the other: For the philosopher here would have such enquire after the confection of the Philosophers Stone, to seek the principle of Minerals; and he points out the First Matter of Metals, prepared, compounded and specified by Nature.

But I treat of First Matter not yet specified, which may be properly called the First Matter of this First Matter of Metals, or the most general Genus, so much celebrated by Raymundus Lullius;

but I used this sentence for example and authorities sake, yet so as no absurdity lurks therein; For the Universal Spirit is the common Parent of Mercury and Sulphur, contained and proportionated by Nature, in this one philosophical Subject.

But I would have the curious Artist consider two things; first that by subtile imagination he chuse an enlivening Nature, apt for the conservation of all Bodies; the other, that he chuse a thing which of itself can enliven, and regenerates.

Yet I would not have him to two different and separate Matters chase the one Agent, and the other Patient, but only one, that may at once be of Virtue to enliven, and to be enlivened.

P. 187. Tincture may then be called the Scope of Fixation, it attaining by its permanency in Fire, a conservative faculty in those Bodies to which it is applied.

But the manner of attaining this degree of Fixation in which the Completion of the whole Work consists, is no other, than that fugitive and light Things be prudently kept in the Fire that they may be brought into assuefaction with it, that they may endure most violent heat.

P. 194. But that I may speak without ambrages and doubts, this ascent into Heaven (which is the sublimation and Exaltation of its parts to perfection) cannot be effected, unless Separation and Purification go before, and give place to Fixation, as to the scope and ultimate end of Art.

And here note, that this is done for two ends: One is, that the Tincture may be perpetuated, the other, that the Volatile and combustible Sulphur of Mercury, may be separated and extracted; which cannot be effected, but by the long and continued action of Fire: And this Fire must be regular, lest violent precipitation in the beginning make the pure Spirit of Mercury, not yet fixed, to ascend.

That it should be made that the fugitive Spirit should not fly away before the persequent suffered anything from the Fire; that

is, that the Spiritual part should not leave the Corporeal, through the ardour of the Fire, which should fix it by the action of common fire discreetly applied in its several degrees; wherein the whole Art of this Work consists.

P. 197. Let the curious then know, that when Hermes says this thing must ascend into Heaven, and again descend to the Earth, and acquire the virtue of both; he means not that the Matter should be sublimated to the Top of the Vessel, but only that it is necessary, that after perfect Fixation, some spiritual portion be applied to it, whereby it may be dissolved, and become altogether spiritual; leaving its Terrestrial consistence and assuming an Airy Nature, which is the Philosophers Heaven; and when it hath reached this simplicity, be again coagulated and reduced to Earth, by a new coction effected by the same degree of Heat, till the Body so embrace the Spirit that they become one incorporated and by this means acquire a Celestial subtilty, and a Terrestrial fixation.

P. 199. This Body then glorified, will ascend into Heaven upon the Wings of its Spirit, and in the same perfection again descend to the Earth, to separate good from Evil, and preserve the one, but destroy the other: That is, what Bodies soever it enters, it effects their impurities, and conserves their purer substance; for reiterated solutions and fixations, gave it power to enter Bodies.

FINIS.