

Frater Albertus

**PRAXIS
SPAGYRICA
PHILOSOPHICA**

Plain and Honest Directions
on How to Make the Stone

&

FROM "ONE" TO "TEN"

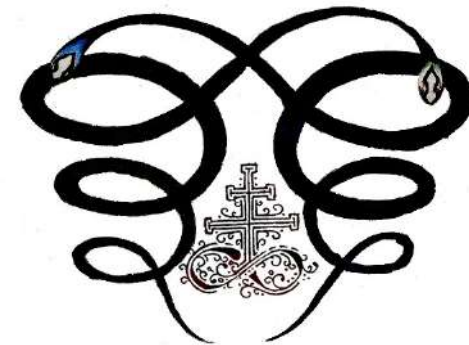
A treatise on the origin and extension of the
prime manifestation on the physical plane



This is a special, limited edition classic reprint for collectors of alchemical writings. It combines two works (originally limited editions, and now long out of print) by Frater Albertus: *Praxis Spagyrica Philosophica* and *From "One" to "Ten."*

Praxis Spagyrica Philosophica was originally published in German (Leipzig, 1711) by an anonymous author. Frater Albertus has translated and annotated this work, and includes a facsimile of the original German text and art. The work gives "plain and honest directions" on how to make the Philosopher's Stone.

From "One" to "Ten" is Albertus' treatise on numbers and colors. This is not a book on mathematics and its various systems, but a search for the causation of number and manifestation. It describes the emergence of numbers and colors—the laws involved and their manifestations are pictured in 15 illustrations, including 11 color plates, making this a very special contribution to alchemical and qabalistic study.



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prime manifestation on the physical plane.

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PRAXIS SPAGYRICA
PHILOSOPHICA

or

PLAIN AND HONEST DIRECTIONS ON
HOW TO MAKE THE STONE

*by an
anonymous author*

TRANSLATED INTO ENGLISH
FROM THE ORIGINAL GERMAN
FIRST PUBLISHED IN LEIPZIG
ANNO 1711

*With a commentary
by
Frater Albertus*

A limited edition of 500 copies of *Praxis Spagyrica Philosophica* was privately published by the Paracelsus Research Society in 1966 for subscribers to the Society's periodical, the *Alchemical Laboratory Bulletin*. The original German edition was published anonymously in Leipzig in 1711. This translation, by Frater Albertus, includes facsimile pages from the original edition.

This Samuel Weiser edition is first published in 1998, and combines two works by Frater Albertus—*Praxis Spagyrica Philosophica* and *From "One" to "Ten"*—in one volume.

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INTRODUCTION



URING THE laboratory and classroom instructions at the Paracelsus Research Society some tenets have been stressed, where time limits forbade further elaboration. It was hoped at such occasions that, in due time, more details would be made available to the students.

We believe that the time has come to bring, to those sufficiently advanced, some more material on these subjects. However, as an additional help it cannot take the place of practical instructions.

The following is but one of several original sources in Latin, German, English, and other languages, available to the student during his resident study terms. Those who wish to further increase their knowledge, after having been instructed in the rudiments of alchemical research in theory and practice, will find some genuine help in the following translated treatise.

We do emphasise the word *help*. Alchemists sufficiently advanced can do very well without this. Their own practical experience has no more need for it, while those on the path will appreciate the help offered by our anonymous author.

—FRATER ALBERTUS



THE ALCHEMIST

Painting by Teniers

WE ARE indebted to various sources for the publication of this little volume. The University of Heidelberg established the necessary contact to procure a rare original, privately printed copy, the only one presently known to exist. The Antiquariate Tenner, also of Heidelberg, Germany, obtained it for us and Mr. and Mrs. Alfred A. Lippold of Salt Lake City, Utah, U.S.A., handled the purchase. The Paracelsus Research Society, Salt Lake City, Utah, in translating and publishing the material into the English language, merely serves to make the valuable contents available to those interested.

The hermetic lore, when placed in its proper light, will reveal many laws known to our forebears which are presently unrecognized or considered to be recent discoveries. Judging by the very limited ways and means at the disposal of the early day scientists, one can not help but wonder how they arrived at their results.

At first, it was intended to bring only the original German text with the English translation, side by side, without any commentary. Careful perusal of the important contents made it apparent that some explanations are necessary and essential to a fuller comprehension of what the author of this treatise had intended.

Anyone versed in alchemical lore will notice at once that here is an important contribution to alchemistical literature. Brevity alone will let it rise above the voluminous sea of books that, in their overly concealed and symbolic language, cause an even greater confusion in the student's mind. Though it is obvious to

those who have achieved a certain amount of alchemical knowledge in their laboratories, here is additional proof that one speaks of practical and not just theoretical knowledge. Not knowing the author's name makes it even more interesting. He may be assumed to be one of those individuals who would rather remain anonymous and let the work speak for itself.

He reveals his understanding of nature and her laws when he says, "Anyone who understands something about the theory of metals will have to admit honestly that the transmutation of metals is a natural process and not against nature." In another place he speaks: "He, who sides with those who claim that alchemy is not founded upon nature because he does not understand himself or nature, is an idiot." This is rather strong language; but considering that it was written over two hundred and fifty years ago, at a time when even scientific postulations were still in their infancy, one can understand.

The early alchemists' contempt arises out of seeing their ideas being repeatedly rejected and after many futile efforts to make themselves heard. Similar outbursts were not uncommon with Paracelsus, Valentinus, and others. We not only find them confined to those early alchemists but recognize them even today among scientists, perhaps in somewhat more temperate wording. However, the gist is not unlike the former.

It will be remembered by the scientific student that it was only in 1921 that Sir Ernest Rutherford shook the scientific world with his announcement that he was able to bring about a

transmutation of one element into another. Reflecting on previous statements on this same subject, by those early medieval scientists, one cannot help wondering from whence they obtained their knowledge. They had no technically advanced apparatus and instruments available to them, no spectroanalysis as we know it, no x-ray, no electric current to speak of; yet they told us what was contained in the various substances. In many instances so accurately, that even today some of their discoveries still wait to be recognized by modern scientific standards and instruments. All this can be seen from a careful perusal of the contents of this treatise.

Were it not for the fact that several of the alchemical products described in this book and others have been produced by contemporary alchemists, it could be brushed aside with glib remarks. It is recommended that the medicinal properties in these products deserve close attention from the scientific world here in the U.S.A. and abroad. The writer of these lines has demonstrated to himself and others the lawful manifestation of some of these alchemical laws. Under identical conditions and repeated tests identical results have been obtained. The mere theorem when mentioned to other scientists was not listened to but simply ignored. The word alchemy alone being sufficient cause to associate anything connected with it to the goldmaking and other charlantry advocated by mountebanks of preceding centuries.

Antimonial preparations, as produced by Paracelsus, Valentine, and others, have been and are presently established facts.

Only their pharmacological and medicinal evaluation needs further establishment. This will not abrogate the fact that the anti-monial preparations, free from poison, for instance, can be presently prepared.

The writer recently received a communication from a graduate of one of America's finest technical institutions, who had contacted the head thereof, concerning some of the present day rediscoveries of alchemical preparations to which he is a living witness. He was told that for over one hundred years scientists have been working with atoms and everybody knows that no oil (alchemical sulphur) can be extracted from metals. This would indicate that the substances freed in the writer's laboratory, under close observation by others, are the figments of their imagination. This is hardly acceptable when the tangible results meet the requirements of reliable spectographic analysis. It only proves that even today prejudice is just as prevailing as in former times.

As mentioned previously, not too long ago transmutation of one element into another was considered scientific hearsay, only now to be considered an established fact in this atomic age. How long this opinion will prevail among our top scientists that no oil or alchemical sulphur from metals can be obtained, despite the fact that it is presently accomplished, time alone will tell.

These considerations should justify a vindication of the works of those gallant men and women who, regardless of ridicule and

persecution, carried on to blaze the way for future generations in the very fields where they are, to this day, still not considered to be competent contenders.

It is facts such as these, that have given us the incentive not to remain silent but to reestablish those who so valiantly worked under great odds and even persecution to see their works justified. As heir to this great understanding, this is the least we can do.

The added commentary is to be used in conjunction with the numbered page as it faces the text. Each alchemistical laborant follows his own way and deviates somewhat from established precepts; therefore, the reader should understand that some expressions may not convey the intended meaning. This is very important and should always be considered when studying alchemical literature. Symbols must be interpreted according to the subject matter. For example, alchemically speaking, the symbol ♀ can mean Venus, copper, or other things; in astronomy it represents the planet Venus, while in mineralogy it represents copper and in botany it would have still another meaning. Mercury, ☿, is perhaps the most confusing symbol found in alchemy. Its application within the realms of mineralia, vegetabilia and animalia can be classified within its manifold ramifications into so many perplexing categories that anyone not sufficiently acquainted with alchemical terminology is apt to lose his way. It is therefore assumed that the reader has knowledge of the rudiments of the subject under discussion. The annotations and

commentary are designed as an aid to those who attempt to follow the laboratory procedures as outlined by the anonymous author.

It is evident to the alchemical laborant that the author speaks with the authority of practical experience and that the various processes described are similar to those found throughout alchemical writings. The author, knowingly and intentionally, omits some of the basic and essential facts. At the outset he does not tell us what mineralia to use. The reader is left in the dark as regards the very substance to be worked upon. This alone should indicate that the author assumes that the rudiments are mastered because his intention is to describe, in detail, the process involved to let the matter in question come to the desired state of perfection.

Mercurius is understood to be quicksilver. This singular misinformation may become an obstacle of no little dimension. The author states that out of mercury "The" Mercury can be produced. Thus he lets us know that there are two kinds of mercury. If we take mercury (quicksilver) to produce "The" Mercury (Philosophical Mercury) we notice a difference in meaning of the one word or symbol. Assuming that the reader is familiar with the interchangeable terms, it will be noticed that the emphasis is placed on the procedure to be followed to arrive at the desired end. Since this is missing in most alchemical books, it will be the more welcome here. Most of these books tell us little, and that, in such a concealed language that even less is gleaned. As

to the matter to be used from which to extract the Philosophical Mercury, considered contention has arisen by would-be-alchemists. Knowing the matter is one thing and how to procure it is another, but it is just that which will make all the difference. Spagyrist confirm that the Philosophical Mercury can be obtained from all the the minera since it is one of the three essentials out of which all matter consists, as our author also assures us. The difficulty arises when we are confronted with the fact that we must produce it.

To confuse matters, seemingly even more, he speaks of sulphur and alludes to different manifestations. At one time he will describe a solid substance, such as crude sulphur, only to be understood at another time to mean one of the three essentials—salt, mercury, and sulphur. In still another place he will refer to mercurial-sulphur, indicating it to be like a gaseous substance. One can get hopelessly entangled if no precaution is taken to distinguish between like terms. All materials are properly termed in their place but are only remotely similar as regards material manifestations.

These are the very obstacles that the strict scientist will abhor. To him, true meanings are concealed. Concealed means occult. Occult! This word alone is sufficient cause for the scientist to disparagingly discard the attempt to find out more. Yet, only through investigation and by removing undesirable and incoherent embellishments can we arrive at the proper conclusion. There is no other way to untangle this conglomeration of fact,

fancy, and symbolism. This is where we must commence.

This treatise may be considered in the light of an alchemical outline similar to chemical laboratory texts. Its value will only be evident to one acquainted with the subject under consideration. *To others, it may prove utterly meaningless.* Familiarity with terminology as a whole is a prerequisite to understanding the contents. What follows is only for those who have attempted to procure alchemical manifestations.



FRONTISPIECE

The winged Mercury, descending from the opened heavens, is greeted by Aurora, friend of the muses, who explains "My fruit is better than gold, yea, than fine gold; and my revenue than choice silver" (Proverbs 8:19).

Two lions hold the keys to the Zodiac, the centre of all things.* In the circle six planets surround the sun as indicated by their symbols. Around them are the twelve signs of the Zodiac, beginning with the sign Aries. Aries is not in the east, as is customary, but on the zenith followed by the other signs in a clockwise fashion. Under the left lion, holding the key, we read Claudio (that which is concealed) and on the right Aperio (that which is uncovered). Then we read at the bottom:

Description

of

The Secret of the Stone of the Wise

as

the prayed for and received wisdom which Solomon possessed, revealed to the Glory of God and described by one who saw in the dew the magnanimous God.

Note that the key held by the lion above the word Claudio (that which is concealed) is between the sign Capricorn and Sagittarius. The ruler of each of these signs, saturn and jupiter or lead and tin, is the key to unlock the essence needed for the great work. The other key Aperio (that which is uncovered and layed bare) will open what is represented by Leo and Cancer, sun and moon or gold

and silver. The ruler of each of these signs is indicative of the results to be expected.

Each one of the flame tips of the sun, in the center of the picture, point to a fire and air sign. None of the earth or water signs are pointed out. The hidden fire and the airy (gaseous) appearance of the Alkahest is to be looked for under the elemental qualities found in iron, mercury, gold, copper, tin and lead respectively as shown by the tips of the flame.

These few pointers, given here, are typical of the alchemist's symbolic language. He speaks through symbols to convey what words cannot express as explicitly. The latter are subjects to misinterpretation while the former are confined to their inherent meaning. The symbol ♀ stands for the ray of Venus. The word Venus can be given various meanings. It can be a planet, a goddess and other things. Whereas a symbol is indicative only of the quality of its ray emanating from its source, words can manifest thereafter under various conditions with multiple meanings attached to them.

PRAXIS SPAGYRICA
PHILOSOPHICA
LAPIDIS PHILO-
SOPHORUM

oder

Deutliche und aufrichtige

Anweisung

Wie der alten Weisen ihr höch-
stes Geheimniß oder Stein
zu verfertigen/

Allen aufrichtigen Liebhabern
dieses hohen Philosophischen
Geheimnißes
wohlmeinende an Tag gelegt

von

ANONYMO.

Leipzig/

Zu finden bey David Fleischers seel. Wittwe/
Anno 1711.

PRAXIS SPAGYRICA PHILOSOPHICA LAPIDIS

PHILOSOPHORUM

OR

PLAIN AND HONEST DIRECTIONS

how to make the Stone. The greatest secret of the ancient sages
brought to light unto all sincere lovers of this highly philo-
sophical mystery.

by

Anonymous

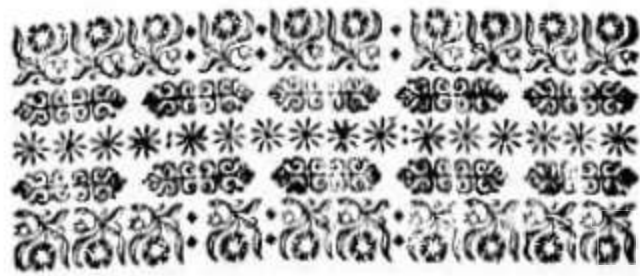
Leipzig

To be found by the late David Fleischer's Widow

Anno 1711

*It can be assumed that the author's name was David Fleischer
and that after his transition his widow was to publish this treatise.
However, this is only an assumption, and may be taken for what it
is worth.*

I am placing before your eyes a rather curious and useful treatise, if you will read it diligently and with understanding



Kunstliebender Leser.

Ich lege dir allhier
vor die Augen ein recht
curioses und nütliches
Tractätlein / welches / so du es
mit rechtem Fleiß und gehörigem
Verstande durchgehst / dir ein
A 2 groß

He is addressing the lover of alchemical arts and sciences. Alchemists called themselves artists, because they produced, by art with natural ingredients, what nature does not perform herself.

Then he goes on and tells us that he places before our eyes, so we may see for ourselves, what he calls a curious and useful treatise. Curious, in so far, as it means anxious to learn and to discover. At the same time it shall prove useful to us. Meaning that it is of practical value. This alone is worth our attention. It is not a mere theory that he presents, but a treatise which will eventually reveal something which is presently very little understood. It is followed by the important injunction to read it diligently, meaning that it will have to be by hard work, conscientiously applying our mind to the subject matter. This will give us the understanding and not just the knowledge of an alchemical process. Casual reading will not reveal what only intensive studying and contemplation will bring about. The latter is only too often overlooked. In those rare moments of intensive contemplation the answers will flow from the Infinite. What brain work has failed to produce the influences of the Higher Mind can bring about in the so called twinkling of an eye. The light which follows will let it appear in its true garment by which it will be recognized to be further initiated into hermetic lore.

Within the next few pages he devotes considerable time to make sure that the reader is well grounded. Without it the process, which

he presents in this treatise, would be of little avail.

* (4) *

grosses Licht anzünden wird. Denn du solt wissen / daß der Allmächtige GOTT / dessen Anfang kein Ende hat / und dessen Weißheit von Anbeginn gewesen und von Ewigkeit herrühret / aus seinem unerforschlichen Rath geschaffen hat Himmel und Erden / und alles / was darinnen ist / sichtbar und unsichtbar / wie es Nahmen haben mag / und solches aus nichts anders / denn aus ausgehender Krafft / welche durch ein einiges Wort alles vollbracht / was die Göttliche Weißheit durch ihr Göttliches Befehl im ewigen Rath beschlossen hat / und das Wort hieß Fiat. Diesem nach hat GOTT der Natur /
da

it will kindle a great light for you. For you should know that the Almighty God, who is without beginning or end and whose wisdom is everlasting, and who by unfathomable deliberation created heaven and earth and all that is contained therein, whether visible or invisible and by whatever name, created it from nothing else but through the power that emanated from Him through one word only. It was decreed by the Divine Being and His Divine Wisdom in the eternal council that this word was to be FIAT.

Accordingly God brought forth nature

The word. FIAT indicating the first of its kind emanating from God. God, not an anthropomorphical being but the Ayin of the Qabalists, the no-thing. That which is and which can not be fathomed by way of reasoning.

Considerade contention among the readers may arise because of their various beliefs. The God Almighty, which our author here describes, is acceptable to believers of all faiths and creeds. It is the Supreme Power, the Divine Architect. The last instance that we may become aware of by way of our reasoning. This very creator of all visible and invisible phenomena, created by extension from its own unlimited powers, is all that man can recognize and imagine. The outstanding and very characteristic acknowledgment which he cites, is the word FIAT. It was, in our author's opinion, the only word by which all creation had been brought about. The word Fiat is not of supreme importance to us. Rather is it the "word" itself. The sound vibration, as such, that began the process of creating the

intangible into tangible appearances, through the manifestation of the primal substance, is what deserves our attention.

The reader will not be amiss to surmise a qabalistic inference when the word *Fiat* itself is considered. Analyzing the four letters F, I, A, T, reading from right to left as in Hebrew, he will discover the following: T, the last letter in the alphabet, representing the twenty-second path, is the earth. The saturn influence connected with it is indicative of the tests this planet is to undergo. The formation (*Yetzirah*) will be brought about by the A or Aleph, the air, breath or word. I, or Jod, is the tenth path, Virgo, under the influence of Mercury, also an earth sign, while F, for Vau, is the sixth path, Taurus, likewise of an earthy nature ruled by Venus. Mercury and Venus, the two planets orbiting between the earth and the sun, receive the Aleph power through the planet Vulcan.

Since the Q.B.L. sheds more light on this entire process, the reader will become aware of the fact that our author supposes that he is familiar with these fundamentals. For further information it is suggested to read "From One To Ten" and "The Seven Rays of the Q.B.L.." Both books are published by the P.R.S.

When qabalistic references are given herein, it is because alchemists made extensive use of them in their work and writings.

* (5) *

dadurch sie ferner würcken/ sich
nehmen und generiren kan / eine
natürliche Geburth und Zusam-
menfügung gegeben / welche
durch Hülffe eines des andern al-
les gebähren / welches nun her-
kömmet aus einer Himmlischen
Influenz und Impression , Ele-
mentarischer Operation und Wür-
ckung / irdischer Substanz und
Wesen / aus welcher Vermi-
schung darnach entspringen die
Elemente / als Wasser/ Luft und
Erde / die gebähren denn durch
Hülffe des Feuers / welches als
das Accidens in diesen 3. Elemen-
ten vor das vierdte zu rechnen/
und darinnen verborgen lieget /
durch siedige warme zusammen-

U 2

Ko:

by way of a natural union and birth, so it can work, sustain and reproduce itself. Through mutual assistance it can now bring forth everything decreed by a heavenly influence and impression upon it. It will show itself through material manifestation, substance and being, out of whose mixture arise the elements as water, air and earth. Within the three lies hidden the fourth element of fire. Through the coction of

He presents nature as the tangible outward manifestation of God. Revealing the law of duality he presents the earth as the natural vehicle upon which the sidereal impression influences elemental appearances. Water, air, and earth he calls the three primal substances containing within them the fourth or fire. All of them are the outer manifestation of the inner archetypal ideas.

He uses two unusual words, union and birth, that seem to be out of place. If nature, as the outward expression of God, by its own extension, was brought forth by a union and represents an act of birth, it is imperative that this union be based upon the law of duality, because a procreation is mentioned whereby it can sustain and procreate itself. This process involves both genders. Manifesting on the material plane, this can only be accomplished by way of the so called four elements. Before this can take place it has to be determined which gender is the positive and which is the negative. Aleph, being a mother letter, is the positive element of air. Tau is earth, being negative. But the earth was yet to be brought forth. It was not in existence. Matter must have consisted of a still finer substance, as may be assumed to be found on Venus and Mercury.

Matter, in itself being negative, is the properly attuned recipient for the positive air (Aleph) to work upon. This would also explain our closer relationship to Venus, Mercury, and Vulcan as inner influences (emotion, mind, and thought) than to the outer planets with their manifestations.

As to the four elemental virtues of water, air, and earth it can be seen that they are the essentials in the formation and conglomeration of the whole, known as the planet Earth. Fire is the essence which activates air, or the Sun (fire) working on Vulcan (air) through Mercury and Venus (both matter) in a relatively subtler substance and formation. It is this central fire which will play such an important part further on in this treatise.

* (6) *

Kochung / eine Seele / ein Geist /
ein Leib / die gehen denn durch die
Copulation in einen Mercurium,
in einen Sulphurem und in ein
Sal. Diese drey nun zusammen ge-
setzt geben ein perfect und voll-
kommen Corpus, es sey auch/was
es wolle. Nun sind alle Dinge
der ganzen Welt getheilet in drey
Stücke / die werden also genen-
net : Animalia , Vegetabilia,
und Mineralia: die Animalia be-
greiffen unter sich alle Thiere /
Menschen/Fische/Bogel/ u. was
dieser aller Art zugethan / von
Fleisch und Blut herkommen und
einen lebendigen Odem hat. Die
Vegetabilia begreiffen in sich alle
Bäume / Wurzel / Kräuter /
ihre

fire is brought about a soul, a spirit and a body. Through this union we will find them as mercury, sulphur, and salt. These three, when united, represent a perfect and entire body no matter under what form. Everything in the world is separated into three, namely: animalia, vegetabilia, and mineralia.

Under animalia are included all animals, men, fish, fowl, and everything pertaining to this kind which has flesh, blood, and breathes.

Vegetabilia includes all tress, roots, herbs,

In the conjunction of the four elements, brought about by the infusion of the sidereal heat, are to be found soul, spirit, and body. These three represent the essentials out of which everything consists that nature brings forth. They represent in themselves a perfect corporeal manifestation, no matter under what form or shape. The law of the three, or the law of the triangle, will be found repeatedly in nature as the animal, plant, or mineral world.

As shown in the book "FROM ONE TO TEN" matter consists of a dual nature. If there are four elements that constitute matter to become cognate, these four—fire, earth, air, and water—will have to have as its counterpart what is known as soul, body and mind, also called sulphur, salt and mercury. These three essentials are impregnated by a fourth one. This sidereal infusion transcends common fire. Here we do not consider a combustible conflagration but the thermal source which makes the latter possible. Fire, or heat, as known to man, no matter by what process or manifestation produced on the terrestrial sphere, is but an outer manifestation, or

the dual aspect of the underlying energy becoming evident as force.

It should be noted that the threefold appearance of physical phenomena is based on sulphur, salt, and mercury appearing in unison as a completed earthy entity. These inner substances or attributes have to manifest on the external plane and become an activated object. In other words, everything which exists does so because of its elemental qualities known as fire, earth, air and water. Within these four are found the three generative principles of sulphur, salt, and mercury. This threefold division becomes ever apparent. Three main categories, mineralia, vegetabilia and animalia constitute terrestrial phenomena.

Everything that has blood and breathes for its vital source of existence and has the ability to procreate belongs to the animal world, man included.

* (7) *

ihre Saamen und Früchte / und was von ihnen herkömmet. Die Mineralia begreifen unter sich alle Metallen / Steine / und alles / was denselben zugehörig und anhängig ist.

In diesen dreyen Stücken nun ist alles begriffen / was in der ganzen Welt ist. Die Animalia haben ihren sondern Saamen / welcher einer Spermatischen Substanz ist / von einer Pituitischen Eigenschafft / so Fleisch und Blut gebähren / zusammen gesetzt / welches ist seine prima Materia und erster Saamen / durch Himmlische Einfließung aus denen Elementen von GOTT geschaffen und gewürcket worden / durch die Natur.

Die Vegetabilia haben ihren

N 4 Saa-

their seeds and fruits, and that which is derived therefrom.

Mineralia includes all metals, rocks, and all that pertains to it.

Everything that exists in the world is contained in those three parts.

The animal world has its own special seed. This seed is a spermatozoon, a phlegm, which generates flesh and blood. In it is found its own prima materia and first seed. It was brought about through its divine influence upon the natural elements.

The vegetable world also

These three subdivisions comprise all material phenomena on earth. Within each of them is to be found their own seed which differs from one another in each of the three separate realms.

In the animal world the seed is the spermatozoon. It consists of a slimy substance as the vehicle wherein is contained the true sperm of life. It is not visible to the eye. Only the body wherein it resides can be recognized. This is the so-called seed that produces flesh and blood of which it consists itself to begin with. The first matter or prima materia as it is known, exerts its influence upon these elemental particles to be elevated and increased in proportion to its three constituents as sulphur, salt and mercury.

In the plant world the seed is not what is commonly called seed or seedling. The kernel, pit, acorn or tiny speck, separated from the mature plant, that is placed into the ground and under proper conditions brought to grow and to bear fruit is only the container of the seed. The seed in itself is invisible. It is the sidereal impregnation spoken of formerly. As the fruit is contained within the seed

by a predestined law, so does the fruit contain within itself the same principle.

In the mineral world the identical law holds. The seed of lead produces lead and not iron. The solar thermal radiation will see to it that the law is not being violated by designating various rays to be intercepted and relayed through planetary intervention. The outcome is a concentrated effort to promulgate the identical genes necessary for the procreation of its own species. Therefore an animal cannot produce a plant. It can only become instrumental in the creational process of plant life. Here ends its function. The same holds in the mineral realm. The reverse order is also possible. Only here the evolutionary process is of a tremendously longer duration. The animal can assimilate in a short time plant and mineral derivatives. The latter require in their natural order of progression an entire evolutionary process, the same that made it possible for the vegetable to emerge out of the mineral world and the animal out of the vegetable realm.

However, this slow natural process can be shortened by alchemical means. Provided the laws are known, understood and mastered by the practitioner thereof.

* (8) *

Saamen auch sonderlich von Gott nach ihrer Qualität/ Form und Eigenschaft / welchen Saamen ihnen der Schöpffer imprimeret hat / und von einer himmlischen und Siderischen Influenz und Elementischer Wachung und Zunehmung von oder aus dem Erdboden fruchtbarlich empfangen / und dadurch zu gebähren ferner angeordnet worden.

Die Mineralia haben nun auch ihren Saamen zuerst von GOTT empfangen / welcher seinen originem hat aus dem gestirnten Himmel / durch die himmlische Influenz und Siderische impression, aus einer liquorischen luftigen Substanz / durch einen Mercurialischen Geist und Sulphurische Seele mit Zuthuung des
irr

receives its seed from God according to quality, form, and attributes. This seed has the imprint of its creator, through a sidereal and material influence, to make it grow and bring forth its own kind from the earth.

The mineral world likewise receives its seed first from God. Its origin is found in the starry heavens from whence its divine influence and sidereal impressions became an airy-fluidic substance. In connection with the mercurial spirit and sulphuric soul added to

Plants are likewise governed by the sidereal imprimatur acting upon the outer physical enclosure of the seed. A seedling, such as an acorn, or seed kernel, is not the seed itself. It represents only the enclosure by which the inherent prima materia can be recognized, infused as a plant constituent. Appearances are suggestive only of the form and shape to be involved to a certain degree. The acorn will be recognized as the fruit of the oak. Certainly, no oak can be seen in an acorn by either form or shape. The pit of a fruit may be established by the matrix wherein it is found but definitely does not suggest a plum tree or pear or whatever specie it belongs to. The Hermetic Axiom: "The fruit is contained within the seed," becomes now obvious. It is invisible as sperm according to the law of polarity, only to become visible as a natural phenomenon. Before this appearance it had only a sidereal existence.

Minerals are generated likewise by seed. This statement will be contested by many. The assumption is that no seed can be seen as in the vegetable or animal propagation. Therefore, the claim that

it does exist visibly is without foundation and validity. Just as the vegetable seed differs from the spermatozoon so does the mineral seed differ from the two combined. How can we recognize its outer appearance from the other two? First, we have to establish that it also is part of this prima materia infused into all organisms. The sidereal impression and influence works in a similar pattern as in the two previously named worlds. Sulphur, salt, and mercury, as the three essentials, have to be found by way of separation to reveal the sperm-body. It is known in alchemistical language as the philosophical mercury, an ethereal substance, made to manifest as a highly volatile liquid. As the animal sperm is seen as a slimy substance and the vegetable in solid form, so does the mineral sperm show its vehicle, wherein it is invisibly contained, as a highly volatile and gaseous nature.

* (9) *

irdischen Salzes / in ein perfect
und vollkommenes Corpus ge-
setzt / und eingangen. Soll nun die-
ser Geschlechte eines zu weiterer
Fortpflanzung und augmentation
oder Vermehrung kommen / so
müssen sie wieder in ihren ersten
Saamen und prima Materia ge-
setzt werden / aus welcher her-
nachmahls durch die Kunst des
Feuers eine fixe Medicin gemacht /
und der wahre Lapis Philosopho-
rum gebohren wird. Dieses a-
ber solt du zum Morale mercken /
daß alle Mineralien und Metallen
eine einige Materia haben / daraus
sie gebohren sind / und wer solche
recht kennet und in acht nimmet /
dem ist nöthig die Metallen so weit
in Zerstörung zu bringen und
durch die Elemente zu justificiren /

A 5 und

the earthy salt, it became a perfect and complete body. Should either of them be made to perpetuate and to multiply, it would have to be reduced again to its first matter or seed, by which it can be made, through art and the help of fire, into a fixed medicine, from which can then be born the true Stone of Philosophers. This you should note most of all, that all minerals and metals have their origin in one substance. If you know it and watch for it, then you will find it necessary to break up the metals so you can find, by way of the elements,

All metals and minerals have the same seed substance. Different formations are the result of various proportions of sulphur and salt. Any growth of mineral or metal takes place by way of infusion of this sperm to be coagulated into a homogeneous waterlike appearance. By separation and purification of extraneous matter foreign to its inherent nature and further unification by heat will the new fruit or product be known and established. The very Philosophers' Stone, of which the author speaks, is just such a product. Ignorance of how to obtain this seed is the downfall of those who proclaim that there is no such thing. Laboratory experiments have revealed that the seed substance of the minerals can be separated together with its sulphur and salt. Disassociation does not mean destruction. It means the liberty to separate from one to be united with another or remain apart from the former association.

Since all things existent are the creation of one unknown supreme cause so are the various manifestations resulting therefrom. One prima materia infused into three different spheres of existence,

appearing separated one from the other, yet by way of inference represent the same source.

The process involved is strictly scientific by way of analysis but requires a creative and artistic concept to bring it to fruition.

In the Geneva folio of 1658 Paracelsus states: "Now it should first of all be realized that the element of water is the mother of all minerals, though water itself is utterly unlike these. So also is the earth related to wood, though earth is no wood. Nevertheless, wood comes from it. In the same way stone, iron, etc., are from water. Water becomes that of which itself it is not. It becomes earth, which it is not. Whatever is destined to pass into its ultimate matter must necessarily differ from its beginning. The beginning is of no avail.

Now, in water is the primal matter, namely, the three first substances, fire, salt and mercury."

The reader should bear in mind that the water mentioned here is not the common water with the formula H²O, but the condensation of the sidereal heat, or philosophical mercury, in its primal state of existence.

* (10) *

und ihr erstes Wesen der Wurzel zu suchen / so will auch einem jeden / so der Weisheit anhänget und zu lieben begehret / alleine obliegen / denselben güldischen Magneten nachzuforschen / daß er ihn recht erkennen möge / so wird er solches in einem einigen Dinge und in einer einigen Materie finden / daß unter Tausenden schwerlich einer solches glauben wird / denn es ist dem Volck für sehenden Augen unkenntlich / die ganze Welt siehet es wohl / und kennt es doch nicht. Dir aber / Kunstbegieriger Leser / will ich zu deiner Vergnügung gegenwärtiges vorlegen / welches du mit günstigem Gemütthe annehmen wirst.

TRA-

their first cause or root. If one is a lover of such wisdom it will be uppermost in his mind to find the golden magnet and to recognize it as one substance. Although it is visible to all people, and to the whole world, yet hardly one in a thousand will believe it.

But to you, dear reader, who hungers after our art, I will present for your enjoyment what in your gentle mind you will now receive.

To find the prima materia requires a keen mind. One will have to come to the conclusion that it can be found only in one substance as such. This does not mean that it is to be found in only one object. Everyone can see it if he knows where to look for it. It is not concealed from anyone. Man alone, in his way of thinking, is turning his back from the very thing he seeks. Among thousands, hardly one will ever come to the conclusion that this is so. Without the help of a guide or one experienced, at least to some degree, it will become even more difficult. This is the sole reason why our author makes an attempt to reveal what he had found out by way of practical experimentation. He addresses himself to the reader who had made similar efforts and who may not have attained to what he had aspired to. He does not force it upon his readers. On the contrary, he graciously offers it to be used for what it portends to be for the reader's own pleasure and verification.

Valentine, Paracelsus and other alchemists confirm over and over again that to extract "THE" mercury from metallic bodies is nothing else but to resolve them, or to reduce them into their first matter. This is the mercury that was in the center of the earth before

the generation of the metals, namely a damp and viscous vapor, containing invisibly within itself natural mercury and sulphur, the principles of all metals.

In the *Turba Philosophorum*, chapter 1, it reads: In the estimation of all sages, mercury is the first principle of all metals." Further on it reads: "As flesh is generated from coagulated blood, so gold is generated out of coagulated mercury."

Avicenna in the third chapter writes: "As ice, which by heat is dissolved into water, is clearly generated out of water, so all metals may be resolved into mercury, whence it is clear that they are generated out of it."

All true adepts voice the same sentiments in so many words.

* (11) *



TRACTATIO PHILOGICA LAPIDIS PHILOSOPHO- RUM.

I. ONOMATOLOGIA , ubi

1. *Homonymia.* Es werden der Steine sehr vielerley auf der Welt gefunden/ welches aber zu unserm Scopo iezund nicht dienet ; indem wir so genannten Stein der Weisen vor uns nehmen.
2. *Synonymia.* Dieser Stein wird mit vielen Nahmen benennet. e. g. Azoth, Lapis Philosophorum, Tin-

The Stone of the Philosophers

I. ONOMOTOLOGIA.^{*}I. Homonymia^{**}

All kinds of stones are found on this earth, but none of them will serve our purpose, when we compare them with the Philosophers' Stone before us.

II. Synonymia^{***}

This stone is called by many names, i.g., Azoth, Lapis Philosophorum, Tinctura,

We are told that the stone we are looking for will never be found among those created by nature. One can tell by how the author makes this comparison by having the stone before him. It would be a difficult task, indeed, to compare some substance without having another to compare it with.

We will take occasion here to point out that those who continuously confront alchemistical students with their theory, that there is no such thing as a tangible Philosophers Stone, make those, who claimed to possess it, fakers. One would have to chose between those who have no evidence to offer and base their assumption only on their inability to produce and those, who by actual manual operation have produced it. When the latter speak and give directions to that extent, which the former are not in a position to do, the choice should not be a difficult one.

"In order that the Philosopher's Stone," says Paracelsus, "which, for sufficient reasons we call a perpetual or perfect balsam, may be

made by means of Vulcan, it must first of all be known and considered in what way the stone may be placed materially before our eyes, and become visible and cognizable by the other senses; and, in like manner, how its fire may be made to come forth and to be recognized. In order, then, that this may be the more clearly set before us, we will take the illustration of common fire, that is to say, we will inquire in what manner its force shows itself and becomes visible; and this is as follows:—First of all, by means of Vulcan, the fire is smitten out of the flint. Now this fire can effect nothing unless it meets with some substance that is congenial to it, and on which it is capable of acting, such as wood, resins, oil, or some other like substance, which, by its nature, partially burns.

When, therefore, the fire meets with some such object it goes on forthwith to operate, unless it be extinguished or hindered by something of a contrary nature to itself. Or unless the material wherein it should multiply itself be deficient. . . . Now, then, as the fire shows itself in the wood, so is the same thing produced with the Philosopher's Stone, or the Perpetual Balsam acting on the human body.

If that stone be made out of proper material and on a philosophical principle by a careful physician, and due consideration be given to all the surroundings of the man when it is exhibited to him, then it renovates and restores the vital organs just as though logs were put on the fire, which revive the almost extinguished heat and are the cause of a brilliant and clear flame."

This statement could hardly be applied to a non material

substance. How else could it be. The law of polarity requires its existences on both planes. The intangible and tangible. Neither could exist without the other.

* (12) *

Tinctura, Leo rubeus, und der gleichen. Welches vor iezohier zu nicht dienlich.

II. PRAGMATOLOGIA, da denn gefragt wird/

1. *Ansit?* Ob es denn auch wahr/ daß der Lapis Philosophorum in der Welt / oder ob es nur vor ein Gedichte/ wie etliche wollen / zu halten? Solches zu beantworten/ so ist es allerdings wahr/ daß solcher in der Welt zu finden/ welches denn ein rechter Philosophus nicht anders sagen kan / ja ein iedweder / der die theoria Metallorum etwas verstehet / wird aufrichtig bekennen müssen/ daß die transmutatio Metallorum der Natur gemäß und mit der Natur überein komme.

2. *Quid*

Leo Rubens (red Lion) etc. Neither will, for the time being, serve its purpose.

II. PRAGMATALOGIA^{*}

I. An sit?

Is it true that the Philosophers' Stone exists or is it only to be considered a fable, as some want it to be? Indeed, it has to be answered yes by a true philosopher. Anyone, who understands something about the theory of the metals, will have to admit honestly that the transmutation of metals is a natural process and not against nature.

The various names given this artificially produced stone are manifold but are of little avail, if we do not know the real, by whatever name it is called.

When he questions himself if the Philosophers Stone really does exist, or if it is only the product of an imaginative mind, he himself answers it with YES. He claims it to be a product of its existence. Transmutation is not against nature, he informs us. To which we now can set the stamp of approval scientifically. It should be remembered that this statement was made about two hundred years before Rutherford conducted his experiment and deserves special notice here. It is easy for us, now, to accept transmutation in the atomic age. But it should not be forgotten that this confirmation was not available to the contemporaries of our author.

Before a statement can be confirmed it must have as its evidence the subject or object under consideration. How many times statements have been made concerning the Philosopher's Stone is not as

important as the necessary evidence that has to be produced to show its existence. Recorded instances are numerous, where claims have been made that this stone was possessed by some. However spurious or genuine such claims have been, they can only be verified by the results extant. If there is irrefutable proof of transmutation to be had and the evidence is still in existence, then there is no need to go back to the unsustainable claims of former days. Can such evidence be produced? The answer is yes. Modern technique and scientific endeavors have established the fact that it is so. When the Philosopher's Stone has not been only proclaimed as an accomplished fact, all that remains for devoted scientists to do is to make efforts to produce it. Here we speak of strictly scientific endeavors that will exclude prejudice and preconceived notions. Based upon the scientific strides, that have been made within the last fifty years, there should be little doubt that the discovery of such a substance, at least analogous to the Philosopher's Stone, can be produced on a sound scientific basis.

* (13) *

(2. *Quid sit?* Was der Lapis Philosophicus denn eigentlich sey? welches denn nun nichts anders ist/als eine des Artisten, des weisen Adlers und rothen Löwen composition und Zusammenfügung/ dadurch die gemeinen Metallen zu verbessern und in Silber und Gold zu erhöhen/ auch die Armen zum höchsten reich und die Kranken gesund zu machen/ und daraus die Allmacht Gottes zu erkennen.

(3. *Causarum enumeratio*, ubi

1. *Causa efficiens principalis.* Welche ist Gott und die Natur/ welche durch des Artisten und Künstlers Hand würcken.

2. *Causa ministerialis.* Der Artiste, Philosophus oder Laborant, so solches vermittelt
Gott

II. *Quid sit?*

What really is the Philosophers' Stone? It is nothing else but a compound of the white eagle and the red lion, as produced by the artists. By it, common metals can be improved, and silver be elevated into gold. The poor can become rich and the sick be made healthy. This way, we will recognize the omnipotence of God.

III. *Causarum inumeratio*

I. *Causa efficiens principalis.*

The principal and efficient cause is God and nature who manifest through the artist's hands.

II. *Causa ministerialis.*

The artist, philosopher or laborant, who, with the help of God and nature, brings it to a conclusion.

What does the so-called Philosophers' Stone represent? What does it consist of? He tells us that it is a composition of the white eagle and the red lion. What are they supposed to represent? Here begins the untangling mentioned before. What about the red lion? We find in Basil Valentine and other alchemists a green lion mentioned. Why the difference in color? While the red lion represents the sulphur or oil of the substance, so does the green lion in the antimonial process represent the green gum (lion) from which is extracted the red blood of the dragon. One can now see the various meanings attached to the words and symbols. The context of the substance involved is the same, namely the alchemical oil or sulphur which is of a reddish color depending on intensity, pureness,

and preparation.

It is through the separation of the philosophical mercury and the alchemical sulphur from the body and the following purification that a conjunction is accomplished which will elevate the base metals. By it, the poor can be made wealthy, but its main purpose is to heal the sick. By this act, God will be glorified for the great wisdom He has bestowed upon man. Only by the grace of God will the artist be permitted to accomplish these marvels of divine wisdom. It is hardly possible, due to man's own limited mind and brain functions, to have arrived at such a fact. It is not amiss here to mention that all great men have acknowledged the influence of a higher power that had let them realize their greatest achievements.

* (14) *

Gottes und der Natur zuwege bringet.

3. *Causa materialis,*

ex quâ: Sol vel Luna. Theophr. p. 119.

in quâ: Der Sulphur, (Dampff/ Nebel) der Metallen, so eben der Spiritus tingens ist.

circa quam: ist der Mercurius vulgi, der eine Mutter und Gebährerin aller Metallen ist.

4. *Causa formalis:* ist eine Zusammenfügung des weissen Adlers und rothen Löwens.

Quæritur. Was ist der weise Adler?

Der weise Adler ist nichts anders als der mählig aufgestiegene Mercurius, Sulphur (Nebel/Dampff) oben im Digerir - Glase/aus dem Metallischen Gold:

III. Causa materialis.

ex qua:

Sol vel Luna, Theophr. p. 119.

in qua:

The sulphur (vapor) of the metals is the spirit that tinges.

circa quam:

is common Mercury, the mother and producer of all metals.

IV. Causa formalis.

Is the conjunction of the white eagle and the red lion.

QUAERITUR: WHAT IS THE WHITE EAGLE?

The white eagle is nothing else but the slowly rising mercury/sulphur (vapor), at the top of the digestion flask, from the calx of gold

How is this work brought about? God uses the sincere laborant, the artist, to demonstrate his marvelous work. He uses material ways to reveal the spiritual or the divine inherent in his creations through man's performance in his workshop (laboratory). Causation is found, among others, in the works of Paracelsus, who excels all others by his expoundations and by the profundity of his writings.

Another perplexity enters when our author mentions sulphur to be a steam or fog of the metals representing the spirit that tinges (colors). No sooner does he mention briefly this sulphur, than he tells us that the mother of all metals is quicksilver. He gives us, again, to understand that crude mercury and philosophical mercury

are not the same. What are we supposed to understand from this enigmatic wording? The crude mercury, before it is made into an unctuous water in the bowels of the earth and before it goes into the formation of the metals or related substances, becomes quicksilver. If the white eagle is the philosophical mercury all is well, but not if it is crude quicksilver.

He answers the question by saying that the white eagle is nothing else but the slowly rising mercurial vapor, fog, or steam from the metallic gold in the vessel. Now he calls it a mercurial sulphur and gives it the ethereal-gaseous appearance, so different from the red lion, the remains at the bottom of the vessel. But where does the metallic gold enter when it was supposedly the metallic mercury or quicksilver that he started out with?

* (15) *

Gold-Kalcke / von unten / welcher
Sulphur oben sehr zart und flüchtig/
und wird genant Azoth, vel gluten
Aquilæ.

Was ist der rothe Löwe?

Der rothe Löwe ist der unver-
brennliche sulphurische / fire rothe Li-
lien-Safft (id est sol.) unten im Dige-
rir Glase / und wird genennet Leo
rubeus.

Wie werden der weise Adler und rothe Löwe berei- tet?

Nemlich durch den gereinigten
Philosophice-sublimirten/resuscitirten
und güldischen Mercur und amalga-
rtes Gold.

Wie

at the bottom. This sulphur at the top is very subtle and volatile.
It is called Azoth, Eagles Gluten.

WHAT IS THE RED LION?

The red lion is an incombustible sulphur, like fixed red juice of
the Lily^{*}, remaining on the bottom of the digestion flask and is
called red lion (Leo rubens).

HOW ARE THE WHITE EAGLE AND THE RED LION PREPARED?

By way of the cleansed philosophical, sublimated, and reawak-
ened golden looking mercury and the amalgamated gold.

*This calx of gold from whence arises on the bottom of the flask a
subtle and volatile sulphur:, why is it called the white eagle or mer-
cury in one place and then again sulphur? Or Azoth or the eagles
gluten? Not having answered this question to our satisfaction he
asks another: what is the red lion? Here he calls it the uncom-
bustible sulphur, the fixed red juice of the Lily^{*}, resting on the bot-
tom of the digestion vessel. Again he calls it sulphur, but this time
not rising to the top but remaining dormant below. It is getting
more and more complex all the time. Now we have to make a
decision and to find out what is what or get hopelessly entangled in
words and symbols and their various meanings.*

*Again, before shedding more light on the subject, he keeps ask-
ing: how do you prepare the red lion and the white eagle? He tells
us by taking the purified and sublimated, resuscitated philo-
sophical mercury. The difference of the mercuries, at one time crude
quicksilver then purified, the mercurious-sulphurous and not*

philosophical, certainly will not make things any easier to comprehend. He calls the substance where it is derived from gold-colored mercury an amalgamated gold. What is meant by that again? We will have to be patient a little longer. A few pages hence he will give us further instruction as to how to get this mercury to this golden state.

In "De Hydropisi" von Hohenheim tells us that that sulphur of metals, and indeed, that sulphur which can be extracted from minerals, is said to be of special utility in dropsy, for it is of a drying nature, and is, as it were, a sun, or solar heat, which disperses the rain of the body, and causes it to pass off in vapor. On another occasion he says: "The sulphur of the metals is an oiliness extracted from the metals themselves, endowed with very many virtues for the health of man.

"Another sulphur is drawn from metals before they have undergone the fire, as from the golden and silver marchasites and others, which take rank and excellence according to the nobility of the mineral. So also is drawn the mineral of marchasite and cobalt, according to the nature and property of each."

Even to the halfway initiate into alchemy this statement is so obvious, as to where to extract the alchemical sulphur that no more needs to be said.

When cobalt is mentioned, closely related to nickel, one wonders when the true efficacy of this metal will be openly discovered and given the proper rank and file among the yet undiscovered medical potencies inherent therein. By this we do not mean the man made

negatively destructive, radioactive, cobalt rays.

* (16) *

Wie wird der Mercurius gereiniget?

Der Mercurius muß von dem bey sich habenden Bley und Wismuth gereiniget werden durch folgenden Zinnober. Laß 1. Pfund gemeinen Schwefel in einer breiten irrdenen Schüssel zergehen / drucke hernach 3. Pfund Mercur. durch ein Sämisch Leder / daß es in Gestalt eines kleinen Regens in den geschmolzenen Schwefel hinein falle / rühre den Schwefel stetig um / daß er sich mit dem Mercurio gänzlich vermische / biß man ihn nicht mehr sehen kan. Laß dieses so schwarz kalt werden / denn stoß es zu Pulver / und sublimir es in einen Alutel (oben Recipienten) bey starckem Feuer / so bekommest du einen schönen Zinnober / und bleibet alles zugesetztes unten.

Wie

HOW IS THE MERCURY CLEANSED?

The mercury has to be cleansed from the adhering lead and bismuth by way of cinnabar as follows: melt one pound of common sulphur in a crockery dish, press three pounds of mercury through a chamois so it will drop fine rain into the molten sulphur. Keep stirring the sulphur till the mercury does not separate anymore and until an amalgam is formed. Let it turn black, then cool it. Pulverize it and sublimate it, in a strong fire, in an aludel with the recipient on top. This will produce a beautiful cinnabar leaving all remains at the bottom.

First, the mercury has to be cleansed and purified. Extraneous substance such as lead, bismuth, etc. are to be removed either by sublimation or as he describes it. We are to dissolve one pound of common sulphur in a wide crockery dish and squeeze three pounds of quicksilver through a chamois (fine leather of sheepskin), so it will mix with the sulphur. The reason sheepskin is used is that the quicksilver comes through it in as fine globules as possible to mix with the sulphur. This mixture has to be stirred constantly to dissipate the mercury in the molten sulphur. The yellow of the sulphur will turn to a blackish gray. Students of qabalistic laws will see immediately the conformity. Everything below the upper triad, no matter what color will turn to black, gray and then white. When the mixture is cold grind it in a mortar with a pestle. Then, he sublimates the whole by placing it into an aludel (Alhin condenser). It has bulbs instead of a tube or coils as a condensing surface, where the sublimate will catch on the top. All the impurities

remain on the bottom and the artificial cinnabar (mercury oxide) is then ready for use.

* (17) * Wie wird der Mercurius aus diesem Zinnober heraus gebracht?

! RZ Dieses Zinnobers 1. Pfund und so viel Eysen-feilicht/mische sie untereinander/ und thue sie in eine Gläserne Retorten, und unten wohlverlutiret/u. setze sie in Ofen/u. lege Kohlen/rings um her/ bis sie ganz damit bedeckt/ alsdenn thue man auch glühende Kohlen oben drauf/und laß das Feuer nach und nach angehen/damit die Retorte nicht auf einmahl gar zu heiß werde. Lege denn einen Recipienten mit Wasser vor/ und wenn die Retorte anfähet zu glüen/so fließet der Mercurius Tropfenweise in den Recipienten. Alsdenn vermehre das Feuer und fahre fort/ bis nichts mehr heraus gehet/ geuß das Wasser abe/ und trockne den Mercurium,
B rium,

HOW DO WE GET THE MERCURY OUT OF THE CINNABAR?

℞: Mix one pound of this cinnabar and one pound of iron filings and place it in a glass retort, well luted on the bottom. Place in an oven and put coals around it until the retort is covered. Place the burning coals on top and let the fire gradually take over so the retort will not heat up too suddenly. The mouth should be in a receptacle filled with water. When the retort glows, the mercury will come over drop by drop into the water. Continue the fire until nothing more comes forth. Pour the water off and dry the mercury,

To one pound of this red oxide add one pound of iron filings or pulverized iron and mix them according to his directions. Distill this mixture with a strong fire in a retort and have the recipient at the end of the condenser tube (beaker or any glass container) filled with water so the mercury distilling can precipitate drop by drop into the water. The whole idea in the foregoing is to purify the mercury from all extraneous matter.

Since artificial cinnabar may be obtained from chemical supply houses, why go through all those cumbersome performances as outlined by our author? This question is well founded. But a word of caution is also necessary. Not all chemically prepared products are meeting our alchemical requirements. Some are, in alchemical language, "dead." That means devoid of the essential mercurial substance. Alchemical sulphur can be extracted from so called dead substances. But, not its mercury. In the case of the above mentioned cinnabar, such as we find listed in the catalogs of the

chemical supply houses as mercuric sulphide, HgS, represents artificial cinnebar. This red powder of a carmine color differs from the mercuric oxide, HgO, of an red-orange tint. Both will meet our requirements, provided they are what the label indicates. In our author's process, as described above, we would arrive at a substance resembling HgSO₄, or a mercuric sulphate. This sulphur would have to be removed again, as the author suggests, because it is common sulphur.

rium, verwahre ihn wohl zum Gebrauch.

Wie wird dieser Mercurius Philosophice sublimiret?

Mit Vitriol und Salz vermischt/ (mit gemeinen Salmiac Nitro und Vitriol und Mercur. ana) mit gar wenig Wasser gemischt/ so granulirt er sich/ thue alles in einen Kolben/ laß ihn aber offen/ sonst zerspringet er/ es muß im 1. Grad des Feuers stehen bis kein Rauch aus dem Kolben mehr gehet welches in 2 Stunden geschieht. Dann wasche die Salia mit siedenden Wasser abe bis kein Sal mehr zu schmecken.

Wie wird dieser sublimirte Mercurius resuscitiret/ restauriret &c.?

Mit

and put it aside for future use.

HOW TO SUBLIMATE THIS PHILOSOPHICAL MERCURY?

Mix salt and vitriol (common ammonium nitrate, sulphur and mercury in equal parts) in a little water. It will granulate. Place in a retort but do not close, otherwise it will burst. Let it remain in the first degree of fire^{*} until no more smoke comes forth. This will take about two hours. Then wash out all the salt until it is sweet to the taste.

HOW IS THIS SUBLIMATED MERCURY RESTORED?

How should this mercury still further be sublimated, which he now calls philosophic mercury. With common ammonium nitrate, sulphur, and quicksilver? First, we are to moisten it to keep it from caking. Place it in a retort but do not stopper it. It would explode because of the nitrate expanding under pressure. Place it into or under a fumehood and let the nitrate escape in the form of a yellowish-brown-ish smoke. When it has ceased smoking, in about two hours or so, wash the feces with hot distilled water until blue litmus paper will show it to be free from acid.

Mercury will form an amalgam with most metals, but not with iron. One may assume that his intentions are to have any further impurities adhere to the iron filings. This way the distilled mercury would be as pure as he would know how to make it. Mercury triple distilled Quality, Reagent grade as Hg, F.W.200.59, with a maximum limit of impurities of 0.0001% and 0.0005% foreign metals that can be supplied from chemical firms, will give us a product equal or better than described by our author. The price of approxi.

lately seventeen dollars per pound is not too expensive, when one considers the time and possible breakage of vessels etc. Here we have an absolute pure product with all the work on the experimenter's part eliminated.

This is all good and true. However, he stated: "How to sublimate this philosophical mercury?" He calls it now philosophical mercury. This does not make sense. Here we have to become even more critical in our investigation, as we shall shortly see. It is safe to assume, what he meant to say was: How to sublimate the philosophical mercury out of this cinnabar.

✻ (19) ✻

Mit siedendem Wasser von einem Theil calce viva und halb so schwer calcinirten weissen Tartaro, in einem verglästen Topfe / da kalt Wasser innen / und mache den Topffoben feste zu / so wird das Wasser vom Kalcke sieden; Doch daß der Mercurius zuvor klein gerieben sey / mit gar wenig Weizen-Mehl Tartaro und Wasser. Von solchen sieden bekömmet der Mercurius eine Schärffe / und kan das gefeilte Gold bezwingen. Nota dieses Philosophische sublimiren und resuscitiren muß 7 bis 9. mahl geschehen.

Wie wird dieser Mercurius Göldisch oder Silberisch gemacht?

℞. Dieses resuscitirten Mercurii
6 Theil (Loth) und gefeilet Gold 1
Theil / (Dvintgen) setze beydes in ei-
nen

Take the boiling water from quick lime and half as much calcined white potassium tartrate and place them in a glazed container with cold water in it, close securely. This way the water will separate from the calx. Prior to it, grind the mercury real fine with a little wheat flour, tartrate, and water. By such boiling, the mercury will attain a sharpness and will conquer the gold filings. Note: This philosophical sublimation and awakening has to take place between seven and nine times.

HOW SHALL THIS MERCURY BE COLORED GOLDEN AND SILVERLIKE?

℞: Of this recovered mercury take six parts (loth) and one part (quintgen) gold filings, put both in an

The cleansing of the sublimated mercury continues with boiling water from quicklime and half that amount of calcined potassium tartrate. The process described here is poorly worded and needs some explanation. The purpose is to have finely ground mercury, as prepared up to this point, mixed with some wheat flour and tartrate. The above obtained water is placed with the mercury in a pyrex or glazed pot, well closed and subjected to moderate heat so it will simmer. One way will be to place it in an Erlenmeyer flask with a coil condenser on top and let it circulate. With a low heat it will separate the feces at the bottom of the flask and increase the sharpness or strength of the mercury. When strong enough, after a day or longer of continuous circulation, put six parts of this liquid (after several filtrations) and one part of fine gold or goldleaf into a retort.

He speaks of a philosophical sublimation. What difference is there between such a one and a regular sublimation, or the dry distillation of a substance. He speaks also of an awakening. Awaken what? It can only be "The" mercury contained within the quicksilver. He further stated that it takes from seven to nine times to bring this philosophical sublimation about. It appears that he omits an important part. Namely, that from this process has to be obtained what we are looking for. The sharpening that he indicates would be the potency of "The" mercury becoming now partially evident.

This actuated mercury, when placed over gold filings (gold leaf), will form a black amalgam.

nen offenen Kolben in warmen Sand einen Tag und Nacht bis es schwarz/ so drucke den Mercurium durch ein Leder / und verwahre ihn in einem vitro wohl / das Corpus aber in Leder / vermenge mit reinen Salmiac und Nitro, reibs mit einander klein in einem steinern Mörstel oder Glaase wohl / rein und subtil. Wasch den Salmiac und Nitrum davon mit reinen warmen Wasser. Dann nimb den durchgedruckten Mercurium, und mische ihn mit dem geriebenen corpore wieder zusammen / und setz es wieder in warmen Sand oder Asche als vor / einen Tag und Nacht (das ist / bis es schwarz ist) truck es durchs Leder / und reibe die Corpus abermal mit Salmiac und Nitro wie zuvor / wasche es auch wieder mit warmen Wasser abe ; Diese Arbeit treibe so lange / bis das Corpus mit dem Mercurio alles durchs Leder gedruckt ist /

open retort, placed in warm sand for a day and night, until it gets black. Press the mercury through a chamois and save it in a bottle. The body, which remains in the leather, mix with pure ammoniac and nitre and grind them until subtle with a pestle in a stone or glass mortar. With warm water wash the nitre and ammoniac from it. Take the mercury, formerly pressed through the chamois, and mix it with the ground body and place it again into warm sand or ashes, as before for one day and night (i.e., till it turns black). Press again through the chamois and grind the body, as before with ammoniac and nitre, and wash again with water. This work continues until the entire body of the mercury has been pressed through the chamois

Place this retort in a sandbath for twenty-four hours until it turns black again. Squeeze again through the leather and save. What remains and can not be squeezed through, grind in a mortar with some more ammonium nitrate as before until it becomes very fine. Wash it again with distilled water until free from acid. Take the same mercury, set aside and mix it with the ground residue from the mortar and place it again in the sandbath for twenty-four hours or until it gets black. This procedure has to be repeated until all is squeezed through the leather.

The reader will notice that when the mercury has been pressed through the leather it is then placed into a bottle. The residue of the gold in the leather has to be ground fine with ammonium nitrate crystals, in either a mortar or in a ball mill. With warm distilled water the ammonium nitrate is washed out again, leaving

sort of a gold nitrate behind. The mercury formerly reserved (see page 45 on top) is now mixed with this gold nitrate and this same process has to be repeated until all, or nearly all, the mercury has been pressed through the leather.

* (20) *

ist / und sich in den Mercur. verwandelt hat. Und das ist Mercur. vivus.

Wie wird das Gold amalgamiret?

(Amalgama fit multum, ut habeas ad augmentationem) wenn es erst calciniret ist mit Mercurio vulgi, alsdenn thue es so schwer mit Mercur. vivo (welches der Goldische oder solarische ist) in ein sublimatorium oder Glaas / laß es eine Weile stehen 4. Stunden in mäßiger Wärme / bis es mit einander zum amalgama wird / darnach hebe den Mercurium davon durch ein Leder / so bleibt das Metall drinnen / wie ein Sand oder Kalk / reibe den Mercurium wieder mit den Metallischen Kalken untereinander als vor. Dieses thue so oft und viel / bis der Metall Kalk leßlich ob einem Lichte als

B 3 bald

and until all is changed into mercury. Then this is the living mercury.

HOW TO AMALGAMATE GOLD?

(Amalgama sit multum, ut habeas ad augmentationem) if it has first been calcined with common mercury take its equal amount with living mercury (the one golden or sunlike) and place them in a sublimating vessel. Let it stand in gentle heat for four hours until it amalgamates. Lift, thereafter, the mercury through the chamois and the metal will remain behind like sand or calx. Rub the mercury with the metal containing calx as before. Do this as often until the metallic calx will melt in a candle flame

He asks us the questions how the gold amalgam is made. The above prepared mercury is now mixed with an equal amount of a gold and quicksilver amalgam. Place it in a glass vessel to let it coagulate in moderate heat for about four hours clocktime, until it has again formed an amalgam. Press it again through the leather and the metallic substance will remain behind like fine sand or sediment. This squeezing of the mercury and gold calx has to be repeated until it will melt when put on a spoon over a candle flame.

All this may be as it is. One thing needs clarification on this page. He says. "Then this is the living mercury." How can that be? If the gold has been calcined with common quicksilver and an equal amount of living mercury has to be added, where does that latter come from? It is to be of a golden or sunlike color. Certainly no common quicksilver does look golden. It is here and on similar places, where the author leaves important parts out, as we stated

in the beginning of the book. This golden mercury is the "The" mercury that has to be distilled out of the common mercury, as described on page 47. It has within itself the sulphur which tinges it yellow or golden.

bald als Wachs und Eyß zerschmelze.
So hast du seine rechte Probe. Nota,
dieser Mercurius vivus calciniret auch
im amalgiren/ und macht den calcinir-
ten ☉ wieder lebendig.

Mercke ferner/ das obige calcina-
tio solis mit dem Mercurio also geschicht:
Nimb gefeilet Gold/ schütte es auf den
gemeinen Mercurium in eine Retorte
so wohl umschlagen und auf ein starck
Feuer gesetzt/ so wird der Mercurius
übergehen/ in einen Recipienten voll
Wasser/ der machet das ☉ brüchig wie
einen Kalckstein.

Was machet man mit sol- chen leichtflüssigen Gold-Kalcke.

Setz ihn in eine Digestion in einem
starcken Glase/ ohne Steine und Risse
gleich starck geblasen/ fülle den dritten
Theil

like wax or ice. This will prove it. Note: This living mercury will calcine also while in an amalgam and will revive the calcined gold again.

Further note that the above mentioned calcination of the sun and mercury is accomplished as follows: sprinkle gold filings on common mercury in a retort. Shake well and place it on a strong fire. The mercury will distill over into a recipient filled with water and the remaining gold will become brittle like limestone.

WHAT IS TO BE DONE WITH SUCH EASY TO FLUX CALX OF GOLD?

Place into a strong glass free from cracks and other faults. Fill to one third

*He says to note that this mercury calcines while it is amalga-
mated and revives the gold. Since this is living mercury that he
speaks of, it will act on the calcined gold in such a way that it be-
come like living gold. This means a condition similar to that of a
pristine gold ore.*

*Then he tells us to use fine gold (gold leaf will work well, use
Hastings pure gold leaf of 23 Karat) and mix it with crude mercury
in a distillation flask. A strong fire will distill the mercury over and
leave the gold behind as a brittle substance. This calx-like gold is
only the body. Its sulphur has been broken up and any dross still
inherent is ready to be taken out. This residue of gold is now placed
in a strong glass vessel and should not fill more than one third its
volume.*

It should be noted here that what distills over is at first the crude

mercury. It does not take a strong or fierce fire to distill common mercury. The latent philosophical mercury will need the extra force to be freed from the gold calx. It will have to be retrieved into a separate container.

☉ (23) ☉

Theil damit an/und laß zum wenigsten
2. Theil leer / und digerire oder zeitige
es auf seine rechte Zeit/mit Sigillo Her-
metis versiegelt / so verwandelst er sich
aber in Mercurium vivum, das ist/ in
seine primam Materiam, welche Mer-
curius metallorum, und Mercurius Phi-
losophorum genennet wird / den gar
viel Alchymisten gesucht / aber ihrer
wenig gefunden.

Wie wird das Feuer regieret ?

Erstlich in *Sphæra Mercurii* gib
Achtung/ daß man zu erst lentissimum
fimi calorem gebe/ und zwar 5 Stun-
den/ damit das flüchtige nicht ausflie-
he / und der Geist perturbirt werde.
So wird sichs beginnen oben hinauf zu
solviren/ und wird eine Insul / (das
ist Chau) mitten in diesen Meer gese-
hen

B 4

hen

and leave two thirds free above it. Seal with the seal of Hermes and let it digest for some time. It will change into living mercury. This is the prima materia, a so called metallic mercury or philosophical mercury for which the alchemists have searched but few have found.

HOW TO REGULATE THE FIRE?

First of all pay attention when working in the sphere of mercury to start with a gentle fire so the volatile will not evaporate and the spirit within it does not become disturbed. This way it will free itself towards the top while an island of dew will form at the bottom.

The remaining two thirds are needed for expansion and relief of pressure. The vessel must be sealed hermetically and remain so for some time to digest. Now he makes a statement that will puzzle many alchemical students. According to this procedure, we are given to understand that the philosophical mercury will be produced. It is not the gold calx but the mercury within it that makes its appearance. He skips an important part of the work. For, next, he tells us how to regulate the fire by watching what is going on inside the glass vessel without first telling us completely what to put in. It should be noted that the gold calx, mercury, and sulphur are first placed into the flask. The fire is to be moderate so the mercury will not fly away. This is hardly possible because the flask is hermetically sealed.

What it really means is this: Within the calx of gold lies the philosophical mercury. There are easier ways to extract the mercury

only from the metals than the one described here. But our author gives us the much discussed but seldom described and attained way of getting the philosophical mercury out of gold. Because it is so hard to break open for the one not initiated into the hermetic work. This has always been considered a tricky way of obtaining it.

The gold calx will not change into the philosophical mercury, but will yield it. It has to be carefully distilled out of it. What remains behind is the salt and sulphur. Both are essential for the work that follows. Without them he could have never reached the end.

In his case he does not distill it out, but leaves it in the flask and thus commences the work on the stone. This extremely simple way, as far as manual manipulations are concerned, is seldom described in such detail by the adepts.

* (24) *

hen werden / welcher Thau das reine
(das ist durchsichtige Beryllische Wes-
sen von den unreinen scheidet / und ver-
wandelt sich die mercurialische Natur
in die sulphurische / das Rohe in die
Reiffe. Wenn sich solcher Schweiß
(Thau) fein circuliret / so hast du nichts
zu fürchten / die Circulation schleust auf
den compacten hart & verschlossenen
Cörper (mercurium) wenn auch der
Dampff durch die Circulation seine
Farben zeigt / so ist der Geist mit der
Seelen vereinigt / und beyde vom Lei-
be geschieden. Die Circulation conti-
nuire / bis der Adler den Drachen (die
Schwärze) zu Boden geschlagen / das
Wasser (Thau oder Nebel) soll gar
sachte herab fallen / damit es nicht
aus der mensur falle / und die Hitze aus-
lösche / ist die Hitze groß / so vermischet
sich das reine mit dem unreinen / das
irrdische mit dem Himmlischen; ist sie
aber

This dew will cleanse the transparent from the impure. It will transmute the mercurial nature into the sulphuric or the un-ripened into the ripe.

When this vapor circulates properly you will have nothing to fear. This circulation opens up the locked, hard and, compact body (mercury). During the circulation, the vapor will show some colors while the spirit is united with the soul and both become separated from the body.

Continue the circulation until the eagle has thrown down the dragon (blackness) and the water (vapor) will gently descend so it will not depart from its degree and extinguish the heat. Should there be too high a heat, the impure will mix with the pure, the earth with the heavenly.

The digestion that follows has to be carefully controlled. The coarse body, as he calls it, will have to be ripened, in order to be opened up by the mercury and made subtle. This is one of the most critical periods of the process. The separation and the drawing out of the mercurial water and the gently descending moisture on the side of the flask must continue until the substance on the bottom has again absorbed all the moisture.

This ascending mercurial vapor will extract the dormant laying sulphur and separate it from the calx. A hard to be reconciled word enters here. He calls the compact body mercury. It should be read to mean that mercury opens the compact body. This way the spirit (mercury) and soul (sulphur) unite and separate themselves from the body (salt). Gradually the calx will decline to a state of

blackness. After this state the combined mercurious sulphurous vapor will condense and descend. Here the moisture must still dominate and not mix with the calx. Too much heat will do just that and will form an amalgam. This must be prevented by all means.

Sir Edward Kelley wrote in a letter, dated August 9, 1587, as quoted from his alchemical writings "The sages agree that the stone is nothing but animated quicksilver. But if your quicksilver has no life, it is not what they mean. Again, if it has the form of mercury, before it receives life, it is unprofitable. For this woman—to be more frank than discreet—is a viscous water, extracted from the bowels of Jupiter, i.e. from white lead; it is moist and wets the finger, (See commentary on Frontis piece. The key of the lion). If a proper quantity of the sun is added to it, it is coagulated and becomes brilliant—the sun is dissolved into exceedingly limpid mineral water. For the water dissolves the sun at the very same moment that itself is congealed, and thus the solution of one is the coagulation of the other, at the very same instant. This compound is living mercury, from which alone spring all other colors. To regulate the fire is mere child's play. (Oh, how we wish it were! Note from the commentator) After the conjunction it looks just like common limpid mercury, and does not moisten the finger but is viscous and living.

* (25) *

aber zu schwach/ so wird die Erde (Mercurius) von den Spiritibus ausgeleeret: Derhalben muß man den Kindern Wechselsweise Speiß und Trandt geben/ und so viel Masse/ als die Hitze ausgedrocknet hat / damit die geschwächten Kräfte wieder restauriret werden. Die Erde trinckt in sich das Wasser/ (herabfallenden Thau) wird auch größer/ und liegen Seel und Geist in einem Körper. Darnach fähet die Erde wieder an in das Wasser zu würcken mit auf- und niedersteigen solches in die Dicke zu bringen / so fix und in Feuer beständig bleibet.

Zum andern wird das Feuer regieret in *Sphaera Saturni*, und höchster Schwärze/ soll stehen 4. Stunden. Wenn nun die Feuchte und Dürre beyammen / so ruhet alles und ist alles stille / ist auch nichts zu mer-

B 5 ken/

If the heat is too low then the earth (mercury) will be drained by the spirit. Therefore, one must give to those children alternately food and drink. Add as much moisture as the heat has dried up so the lost strength can be restored. The earth will drink up the water (descending dew) and will expand while the soul and spirit are in one body. After which, the earth will again begin to work on the water and let it ascend so it can thicken and become fixed and remain constant in the fire. The fire should be regulated to Saturn's sphere for four hours till it turns deep black. When the moisture and dryness rest together and have become motionless

It is possible that more of the mercury may have to be added if the fire was too strong. If so, the hermetically sealed flask has to be opened, more of the mercury added, then again sealed airtight.

It is best to watch this procedure for some time in order not to have the heat too high. Too low a heat is also dangerous as the moisture will then stay separate and will not be absorbed by the salt or calx. In a moderate and well regulated heat it will begin to thicken and become blackish in color. When it remains motionless and looks dark black all is well.

The process described here may take anywhere from one to two or more months. It depends on the artist's ability to regulate the fire. In the beginning a constant watch is necessary to prevent it from becoming too dry. It is advisable that the laborant be fully conversant, by way of theory, with the entire process involved. If he finds himself not in a position to go through the entire work in his

mind and cannot see the work, before he attempts to bring it about on the physical plane, he will encounter some hard to overcome difficulties. The axiom of the hermetic brethren to know the theory first, before attempting the practice, will find here its supreme test. Paracelsus says: "Place it in the Philosophic Egg, and seal it closely so that nothing may evaporate. Stand it in Athanor until, without any addition, it begins of itself to be resolved from above, so that it looks like an island in the midst of that sea, gradually decreasing every day, and at last being changed into the resemblance of blacking. This black substance is the bird which flies by night without wings, which the first dew from heaven, with its constant influence, its ascent and descent, has changed into the blackness of a crow's head."

As must be evident by now to the reader, the philosophers and adepts use a similar language to describe the observed changes taking place during the operation. But, one should avoid becoming a word stickler. Hanging on to the letter and not to the spirit has, in too many instances, brought forth disappointment and failure.

als die Schwärze so ein gutes Zeichen/
und halten sich zusammen Mann und
Weib (Nebel und Mercurius) beider
Saamen vermengen sich/ das granum
putrificirt sich/ das Gold oder Silber
verwandelt sich in Geist/ die Elementa
(Nebel/ Thau) resolviren sich zu ho-
momogenischem Wasser / und das
Werk wird vollbracht. Und weil al-
les stille / so lasse man weder Wind
(starck Feuer) noch Regen gehen. Sol-
che Schwärze laß stehen 15. Tage (fast
4. Stunden) so setzet sich die Erde un-
ten/ und ie gelinder und sänffter die
Schwärze bereitet wird / ie subtiler
wird die Tinctur, und zur distilirung
bequemer; Bey solcher Schwärze soll
man sich in acht nehmen daß man we-
gen des Giftes/ die Nase nicht zu weit
hinein stecke. In solcher Schwärze
und Kochung reiniget sich vollends der
Mohr / (Mercurius) und das Königs-
gliche

and only blackness remains, it will be a good sign. When the fe-
male and male seed (vapor and mercury) are united, the granular
putrifies and gold and silver are transmuted into spirit, the ele-
ments (vapor and dew) resolve into a homogeneous water, and
the work is completed. While all remains motionless have nei-
ther wind (strong fire) nor rain disturb it. This blackness let re-
main for fifteen days (almost four hours). The more subtle the
blackness is prepared the better the tincture will become and the
easier it will be to distill it. Because of the poisonous nature one
should not put his nose too deep into the vessel. In this black-
ness the negro (mercury) will cleanse himself and the royal

This has been called by various names such as the crow, raven, black death, etc. When this state continues for about two weeks it will become very fine and have no granuled texture. A strange thing will be noticed because our author tells us that about fifteen days are required for this state of blackness and then mentions in the same breath that this is the equivalent of four hours.

This is another one of those confusing statements which we have to contend with. One hour of his way of thinking is the equivalent of four days of twenty-four hours each. Some will shake their heads in disgust. Why all this confusion? Why not call a day a day and an hour an hour? At times, alchemists attach their own notions to throw off all who for curiosity's sake only, or from selfish motives and for no good reason, want to enter their domain.

We will have to make a correct hour, as mentioned here, four

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approximately 1 to 100.

As the blackness becomes more subtle and if it should be necessary to open the seal again, to add more of the moisture, care must be exercised because poisonous arsenic vapors may escape. They have been formed but not absorbed during the sublimation of the dark mineral substance. As the sublimation continues their nature will change and they will lose the poisonous arsenic qualities.

Since the entire mass is black, the mercury has also taken on the garment of saturn (black). Here the moor or negro will undergo some washing or cleansing and emerge again as a purified mercury, the messenger of the gods, ready to enter the next hall in the royal palace.

✻ (27) ✻

gliche Kind wird gewaschen. Der arsenicalische Schwefel (Erde) in dem Mercurio, wird in dieser Kochung abgesondert. Wer den Weg zur Kochung weiß/der wird zu diesem Geheimnisse kommen.

Drittens wird das Feuer reguliert in *Sphæra Jovis*. In weiße steht es 2. Stunden. Nach solchen 4. schwarzen Stunden lasse man erst (mit halben Grad des Feuers) aufsteigen / (das ist Blust und Pfauenschwanz werden) und distilliren/aber nicht zu viel/sonst verbrennet die Blust und machet mächtige Winde / die das Glast zerbrechen/ deswegen man das Feuer nur bis an den Hals des Glases anmachen muß. Solche Blust ist aus der Dürre die in die Feuchtigkeit würcket / und ist ein Zeichen daß des Mannes Saamen figiret und in des Weibes Saamen agiret (das ist daß
der

child will be washed. The arsenic sulphur (earth) will be separated during this cooling. He, who knows his way to this cooking process will arrive at the secret.

Third, the fire will have to be regulated in the sphere of Saturn. While it is white it has to remain for two hours. After the four black hours let it ascend with one-half degree of fire (so it becomes the peacock's tail). Do not distill too much, otherwise the blisters will burn, create pressure, and break the glass vessel. Therefore, have the fire reach only to the neck of the vessel. Such blisters come from the drought working itself into the moisture. It is a sign that the male seed makes itself manifest and agitates on the female seed

The fire is now increased to the second stage for about one week. The substance will turn a light gray. During this time the famous gaudis pavona or peacock's tail will show itself. By this is meant that various colors will come and go. The fire (heat temperature) will have to be watched very carefully as the colors will have to ascend and descend. Should too much heat prevail there is danger that the vessel may burst.

Another anonymous adept states the same in so many words: "When the putrefaction of our soul has thus completed, the fire may be increased till glorious colors appear, which the sons of art have called Cauda Pavonis, or the Peacocks Tail. These colors come and go, as heat is administered approaching to the third degree, till all is of a beautiful green, and as it ripens assumes a perfect whiteness."

He, who does not know how to regulate the fire, that is, who cannot distinguish between the various degrees, had better practice before he attempts to push his luck too far. He may end up with a burst vessel or nothing but a glass-like substance.

Der figurte Mercurius in den Lebendigen komme.) Wenn nun die grosse Masse ausgedorret/ verlieret sich die Blust/ und die Materia hebt sich an zu weisse. In solche Weisse fügen sich der Adler (niedergefallene Nebel) und Löwe (Corpus solis) feste zusammen. Nota: hier eile nicht/ wie wohl etliche wollen; sondern halte das Feuer wie bisher.

Vierdtens wird das Feuer regieret in *Sphæra Luna* im ersten Grad des Feuers/ auch 2. Stunden/ bis die Weisse anhebt gelbe oder Citrin-Farbe zu werden.

Dors fünffte in *Sphæra Veneris* im 2. Grad des Feuers 4. Stunden. Diese gelbe dämpffe mit Viol-brauner/ bisweilen dunkel Purpur-Farbe gefärbet/ geschehen/ wenn ein gelber Schweiff am Körper/ und endlich sich
der

and that the manifested mercury comes alive. When the great moisture has dried up the blisters and the matter will turn white. In such a way the eagle (descended vapor) and the lion (body of the sun) are then firmly established.

Note: don't be in a hurry as some are inclined to be, but keep the same temperature of the fire.

Fourth, the fire will be regulated in the sphere of the moon in the first degree for two hours, till the white changes into yellow or a citrine color.

Fifth, it will be in the sphere of Venus, in the second degree of fire for four hours. Those yellow vapors, with a violet-brown and sometimes dark purple color, show, when a yellow tail shows on the body,

When the moisture has subsided the pressure will recede and the gray substance turn white. At this stage, some of the lune ferment can be added to bring it to the white tincture. Our author does not tell us to do this but the transmutation into the state of luna requires it.

After another week a faint citrine color like the flourescent color of fish eyes will then be noticed. The temperature will have to be raised some more and during the time of about two weeks an ochre color turning brownish to a purplish hue will begin to show.

Our author does not take out sufficient time to inform us that the changing of the colors also indicate the raising of the vibratory rates as found in the metals. The first stage is that of saturn or lead. It is followed by other colors indicative of the metals involved.

Thus, when it has reached the state of pure white it is followed by yellow (saffron colored), orange and finally red. The colors do not appear in the order as found on the king or queen scale of colors. This opens up an interesting field of research that should shed some more light on this phenomenon.

* (29) *

der Körper selbst gesetzt hat. Bey dieser Purpur-Farbe siehe zu / daß deine materia durch ungebührliche Erhitzung nicht zu Glase werde / derhalben man besser thut/man hat ein ganz klein Feuer.

Vors sechste in *Sphæra Martis* in röthlicher Farbe siehe etwan eine halbe Stunde / mit dem dritten Grad des Feuers.

Vors siebende in *Sphæra solis* in höchster Röthe siehe es 4. Stunden im 4. Grad des Feuers. Also ist das Fermentum solis bereit und roth wie ein Rubin. Dafür Gott zu danken. Das Fermentum solis ist roth/und das Fermentum Lunæ schneeweiß / und zuvor schwarz - grau. Wenn dieses auf glüendem Kupfer - Blech nicht raucht so ist's vollkommen. Das rothe aber ist zu probiren auf glüenden eysernen Bleche / wenn es bald gleich dem
Wach:

when it has finally settled to the bottom. When this purple color shows watch that you will not overheat or your matter will turn into glass. You will do better to keep your fire low.

Sixth, in the sphere of Mars, with its reddish color, have it remain for about a half an hour in the third degree of fire.

Seventh, the sphere of the Sun, in its highest red, will be obtained during four hours in the fourth degree of fire. Now is the ferment of the Sun ready and red like a ruby. For this thank God. The ferment of the Sun is red and that of the Moon is snow white and before it black-gray. When it does not smoke on a glowing piece of copper it is perfect. The red should be tested on a piece of glowing tin (not sheet metal). If it will flow like wax,

At this point the fire needs careful watching or only a glass will be left. Little by little, the fire will have to be increased for about a day and one half to two days when it will appear reddish. Then the fire can be increased to the highest or fourth degree and remain so for one month. After this it should be tested on a piece of hot tin. When no smoke manifests it is usable.

Considerable time will have elapsed during this process. There is no need to rush things. Every change requires its own time. It is a period of great anxiety and painful waiting. One could compare it to childbirth. You cannot hasten the natural process. It takes nine months for a normally developed child to make its appearance. Our stone can be compared to, and, indeed, has been named a royal child.

Time will tell if the laws have been followed and mastered, or if

we have relied too much on our own cunning. An eventual failure will be our lot, if the brain wants to dominate over the mind. If we allow a higher consciousness to use our brain as a relay station and follow the natural course of things, success will then crown our efforts and sincere endeavors.

Wachse fleust ohne allen Rauch / und das metall durchdringet wie ein Del ins Papier / und färbt alle metalle (glüend oder im Fluß) weiß / oder roth. Wenn die Tinctur vollkommen / so laß das Glas von sich selbst abkühlen / sonst zerspringets und schmeißt. Merck hier: schwarz / weiß / gelb / roth / sind wesentliche Farben / die andern in den vaporibus sind nichts zu achten. Böse Farben sind repetita nigredo & præcox rubedo, welche aus der Dürre entstehen. Nun ist die Tinctur fertig biß auf die Augmentation.

Die Augmentation geschicht also :

R. Drey Theil dieses rothen Fermenti, und I. Theil von den Amalgamate, vermisch es wohl und thue es wieder ins Figir-Glas / regier das Feuer

give off no smoke, and will penetrate the metal like oil will paper, then it will color all metals (glowing or in a molten state) either white or red. When the tincture is perfect let the glass cool by itself, otherwise it will burst and break. Mark well, black, white, yellow, and red are the essential colors. The other colors in the vapor do not mean much. Bad colors are a repeated black and prevailing red, arising from the dry state. The tincture is now ready to be increased.

THE AUGMENTATION IS AS FOLLOWS:

R: take three parts of the red ferment and one part of the amalgam. Mix well and place into glass for fixation. Regulate the fire,

When either the white or the red tincture is placed on glowing metal it will penetrate and show a change of color. However, should the black color of the raven or the red color of the poppy flower have predominated for too long a time it will then not act as described. From the black color the white, yellow, and red should appear gradually and neither must predominate for too long a time. This can be regulated by adjusting the temperature.

Now, the gold dissolved in the philosophical mercury should be added to the stone (see the preparation of the amalgam of the calx of gold) at the rate of one to four.

However, since our unknown friend used gold to begin with, he does not have to add either the lune or sol ferment.

If the practical alchemist uses any of the other metals to extract his philosophical mercury from, he will, indeed, have to add either ferment. None of the other metals would have the sulphur of gold

within them to tinge it accordingly. It is the sulphur that tinges. The mercury is the spirit for the necessary animation and reproduction of its own kind.

When he speaks of the augmentation, he means to take three parts of the prepared stone and one part of crude mercury (quick-silver). This combination will have to go through the last stages as described before and become thus fixed.

✿ (31) ✿

Feuer wie oben/ von Grad zu Grad/
biß das Fermentum wieder blut-roth
und das zugesezte Amalgama figiret
ien/ welches geschiehet ohngefähr in 14.
Stunden. In der andern augumenta-
tion auch also. In solcher Dosi und Feu-
er-Regierung geschiehet es in 9. Stun-
den. Die dritte augmentation in 6.
Stunden. Die vierdte in 3. Stunden.
Mercke Erstlich: in den vier Ersten
solutionen (augmentationen) wird
die Tinctur subtil, geschickt und kräfti-
ger. Zum andern: daß von diesen
Electro (Nebel/ Dampff/) keine So-
lution geschiehet/ es habe denn den Cir-
culum der 7. Sphæren vollkomment-
lich durchlauffen und zwar drey-mahl.
Weiter wenn es in die Weiße köm-
et/ so sublimire die Weiße/ wenn sie sich
zur sublimation schicket meô Judiciô in
der 5. augmentation, so wird das E-
lectrum in die Weise des erhöhten Ad-
lers

as above, from degree to degree till the ferment will get like blood again and the added amalgam is fixed. This will take place within fourteen hours. The other augmentation, likewise in such proportion and regulation of the fire, will take place in nine hours. The third augmentation takes place in six hours and the fourth in three hours.

Note first, in the first four solutions (augmentations) the tincture will become subtle, dexterous, and more potent.

Furthermore, this electro (vapor and steam) should not turn into a solution provided it has passed perfectly through the seventh sphere of circulation three times. Again, when it begins to turn white, then sublimate the white with judgment during the fifth augmentation. This will change the electrum into the elevated eagle.

It will have to turn to a deep red and requires about a day and a half for this augmentation. Thereafter the same procedure is repeated about five times or more. Each successive procedure requires about one half of the former time. The increase in its potency is always at the ratio of 1 to 10. It will turn at the end of the fifth augmentation to a platinum or white gold color. In the first four augmentations the substance becomes more subtle.

The fifth takes about four hours. The sixth nine hours and the seventh about two hours, all clock time. The eighth takes only about one hour. Thereafter, none of the gold amalgam or stone is necessary. Instead one part may be used to four parts of crude quicksilver. Thus the tincture is ready.

Since this elevation of its medicinal and other values is a matter of importance, when it comes to these final stages, it requires great skill. Certainly, when one has reached such an important milestone, after considerable labor, expense and anxiety, one is eager to retain as much of this treasure as possible. It is granted that, once the process is mastered, it is possible to go through the same procedure again and repeat it. The object at hand deserves now a preservation and the multiplication, as suggested, is a wonderful divine present for further investigations, without having to go through the arduous task again to produce this tincture anew.

* (32) *

lers verkehret/ welches Theophrastus zu seiner medicin gebrauchet. vid. Theophr. p. 101. a. & 107. Denen starken von Leibe gib 10. gran/ zur medicin. Mittelmaßigen Personen 8. gran. Schwachen Patienten zum Höchsten 5. gran. in Wein oder andern lieblichen Dingen eingenommen. Die 5. augmentation geschieht in 4. Stunden / und tingiret 1. Theil 10. Die 6. in 9 Stunden u. tingiret 1. Theil. 100. Theil. Die 7. in 2. Stunden/ und tingiret 1. Theil 1000 Theil 2c. immer 10. Theile höher. (Mercke / in diesen 7. augment. ist unnöthig mit diesen Teige zu augmentiren / sondern mit mercur. Crud. Die 8. augmentation geschieht in einer Stunde. Endlich tingiret es unendlich, Nun ist die Tinctur fertig.

Ran

whom Theophrastus uses for his medicine (see Parac. pp. 101 & 107).^{*}

Strong individuals give ten grains as medicine, average persons eight grains, weak patients at the most five grains in wine or other pleasant drinks. The fifth augmentation takes place in four hours and tinges one part to ten; the sixth in nine hours, tinges 1 part in 100; the seventh in two hours, tinges 1 part into 1000; etc., always by ten.

Note, the seventh augmentation is not necessary with this dough but with crude mercury instead. The eighth augmentation takes place within one hour. Finally, it will tinge unlimited. Now the tincture is finished.

The dose differs. Healthier persons can take more of the potency while weaker persons require a gradual adjustment. As stated, healthy persons may be administered ten grains, average individuals eight grains, while weak patients should receive no more than five grains as a daily dose. It should be given in wine or distilled water. As the potency increases with each augmentation it can be continued with regular quicksilver. The ratio of its tinging power can be arrived at mathematically.

Not enough emphasis can be placed upon the dosage. Basilius Valentinus states that the five essential steps have to be carefully followed which he describes as first—invocation; second—contemplation; third—preparation; fourth—its uses; fifth—dosage. As can be seen the latter is of final importance. The wrong dosage can do harm or become useless, as the case may be. The wisdom,

not mere knowledge, of the true physician is of extreme importance in this case. A coarse body will need a stronger dosage than a refined one. The coarser the body the more it takes to bring the fine ethereal substance to the fore. Not the physical constitution alone, but, its mentality or better spiritual condition, is of final consequence in the healing process. In a mentally more active individual, or one whose spiritual-mystical-esoteric condition acts as a preparatory state, a greatly reduced quantity will do the same or more.

☉ (33) ☉

Kan man nun mit diesen Fermento tingiren und transmutiren?

Nein/ es muß noch ein Lapis daraus gemacht werden/ welches also geschieht. Wirff die Tinctur in geschmolzenen Gold zu imbibiren/ was und wie viel es wolle/ so wird es zu Glase/ das Glas pulverisire/ und immiscire es reinem Wachs/ und wenn die materia tingenda im Flusse stehet/so halt es mit einer Zangen hinein/ und laß es zerschmelzen/ mache denn das Gefäße zu/ und laß es kochen biß es gestehet. Benennung von der Causa formalis. Nun besehen wir endlich/ was da sey vor 5. Causa Finalis. Welche ist vor 1. die gemeinen metalla in Gold zuerhöhen/ das da geschieht wenn sie im Flusse oder Glut stehen / und dieser Lapis gebührend/ (mit Wachs) hinein geworffen wird. 2) die Armen zum höchsten reich zu machen/ 3) die Kranken gesund zu
C ma

CAN ONE WITH THIS FERMENT TINGE AND TRANSMUTE?

No. It has to be formed into a stone as follows: Drop the tincture into molten gold so it will imbibe it with whatever it will take and it will turn into glass. Pulverize it and mix with pure wax. When the other matter is molten hold it with tongs and put it into the matter until it melts which will tinge it. Close the vessel and let it cool until it solidifies. Enough now for the formalities. We shall see now what concerns the fifth and final cause.

1. It is foremost to transmute the baser metals into gold while the latter glow or are in a molten state with enough of the stone embedded into wax.
2. To let the poor become wealthy.
3. To heal the sick(because it tinges and refines the whole body.

To harden the stone melt some gold and add the tincture to the gold till it solidifies to glass. Powder it and mix it with bees-wax. When the metal to be transmuted has some of this added to its state of flux then it will be transmuted. In the last state of augmentation it has become so potent that it has to be triturated. After the hardening in the gold, which acts as an agent, and its mixing with bees-wax, it will be easier to handle. Note, this test is only to prove its adaptability as a medicine. What it can do to the crude metal it can do to the animal body of man. This is the most important part of the whole process because the alchemist will look for the transmutation of the coarse imperfect animal body, brought about by man's careless way of living, into the cleansed and

purified one that lets the higher, mental, and spiritual virtues manifest.

For the poor to become wealthy is to be understood that their wealth can be attained to live a normal life. Not like formerly as an underprivileged bondsman of medieval times. Suppose one would do this presently. He would run into grave difficulties. The government has complete control over the issuing of gold and silver. Anyone suggesting that he had obtained his gold or silver alchemically would be considered a fraud. He would end up in jail for being in illegal possession of the precious metal. He would not be in a position to produce an honest document proving its origin or where it came from, such as inheritance, sale or otherwise. As time and circumstance are at present it would be extremely hazardous and outright dangerous to expose one self as a genuine alchemist of the highest degree.

To heal the sick is another matter. Here lies no danger. The adept will live according to the precepts of the brethren of the golden and rosy cross, to help cure the sick without accepting any remuneration. This can be done in an unobtrusive way, where no one will become any wiser, as to where it comes from and what its origin is.

* (34) *

machen / denn es tingiret und gradir e
den ganzen Menschlichen Leib. (4.)
Fürnehmlich Gottes Allmacht zu er-
kennen / der solche Krafft in die harten
metalle verschlossen.

Hier sind noch vor allen zu mercken etliche Adjuncta:

1. Vitra. Das Glas soll stehen auf
einen Kupffernen Ringe mit ausgefüll-
ter Bein / Asche oder Sand / so hoch
als die Materie im Glase / diese Asche
soll seyn von Pferd / oder Kälber / Bein-
nen / etliche mahl gesäuget / und allerwe-
ge wieder gebrennet / damit das
Fett und Schärffe heraus komme /
und das Glas nicht zerspringe / ist auch
besser wenn die Asche oder Sand ein
wenig angefeuchtet wird / so stehet das
Glas desto fester / und hat man weni-
ger Gefahr zu besorgen.

2) *Luta sapientiæ.* Dieser mustu
zweyerley haben / einen zum Ofen /
den

4. Most of all, to realize that it is almighty God who had
locked this potency into the hard metals.

HERE ARE SOME ADDITIONAL NOTES

1. VITRA* The glass should rest on a copper ring upon bone
ashes or sand as high as the matter is in the glass. The ashes
should be of horses' or calves' legs, which had been soaked and
calcined to remove the grease and acid, so the glass will not
burst when it comes in contact with it. The ash or sand should
be moistened as it will let the glass get a firmer position and
there is less danger to be concerned.

2. LUTA SAPIENTA** : You have to have two. One for the oven

*The method described may be changed and adjusted to present
day standards. Finely burnt refractory brick clay or silica will pro-
vide suitable surroundings.*

*Some have gone to extreme pains to duplicate the ancient imple-
ments of former alchemists. They had hoped to be able to obtain
better, or at least for sure, the same results as mentioned by our
forebears. This is not necessary. The fact is that we are in a better
position to obtain the same results with our modern instruments.
Take the regulation of the heat alone. Formerly it was an arduous
task, requiring an assistant to keep the temperatures under control
for the various manipulations. This expense alone was one that not
many of the average persons could afford. Today we have gas, nat-
ural or artificial, electricity and other means at our disposal giving
us a much greater accuracy than was possible to obtain by manual
operation. Vessels are stronger and not as fragile as formerly. Pyrex*

and similar glass containers can take much more heat and are in less danger of breaking. Stainless steel, another of the modern marvels, does away with the old copper still that had formerly many corrosive sublimates and other byproducts when mineral processes were followed. Acetates formed and contamination of the products were often prevalent. All in all, we are much more blessed when it comes to the implements essential for the great work. Unfortunately, the knowledge and wisdom of how to handle and use them have not come to us in a like manner. The externalization and outward appearance seems to have gained the upper hand over the essential, but unseen natural processes, before they become evident in the complex laboratory instruments.

Shortcomings or not, it is hard to be conceived that present-day alchemists would trade their equipment for the old, and to a certain extent, outmoded pots and pans of the bygone ages. A sentimental value is attached to these implements, to be sure.

One cannot help but admire the dogged persistence they must have shown in face of all the hardships they had to go through because of the primitive conditions prevailing at those times.

Last, but not least, it should be remembered that many of the essential ingredients used had to be prepared by slow and sometimes hard manual operations. The required basic substances were not always as easily available as it appears. Great distances, and the necessary time involved, made it even more difficult. There was no air parcel post. Horse drawn wagons had to bring the goods that were not immediately available (sometimes from foreign

countries). No telephone calls over greater distances, spanning continents were available to make possible the information needed at a critical point. Where intuition was not sufficiently developed, it required travels to other cities and countries to get the information from those who had it. There was not even a (CONTINUED ON NEXT PAGE)

den andern zum Gläsern; den zum Ofen mach also: Nimm 2. Theil Leim/ und 2. Theil reinen Pferde-Mist mit Wasser befeuchtet und in Keller faulen lassen/mit diesem binde die Belchel feste zusammen. Zum Gläsern mache also: Nimm einen Topff darein thue Aschen/ setze das Glas hinein daß 3. quer Finger drüber raus gehe / ins Loch thue einen gläsernen Stöpsel oder Blech / u. glühende Kohlen in den Topff bis über den Stöpsel; wenn nun das Glas sachte glüct/und weich wird/so trück es mit einem glühenden Eysen zusamen / nimm denn die Kohlen sachte ab/und laß es von sich selbst kühle werden. Dieses wird genennet Sigillum Hermetis. Oder mache es also: Nimm Mastix, gestoffen venedisch Glas/Borax, Eyweiß / damit stopff das Glas zu / und laß es bey linder Wärme trocken/und schmelz es mit einen Blaase-Röhrlein bey einem Lichte zu / muß auch also durchs Röhrlein geöffnet werden.

(3 *Vulcani regimina*. Der Ofen
 2 das

and one for the glass. For the oven take two parts of horse dung and two parts of glue, moisten it with water and let it putrefy in the cellar and then tie them tightly together. For the glasses take a pot with ashes. Place the glass in it so that it will protrude the height of three fingers above. In the hole place a glass stopper or one of metal and put red hot coals around it on the top. When the glass gets soft, press it together with a glowing iron. Then take the glowing coals away and let it cool gradually. This is called the seal of Hermes.

You can make it as follows: take mastix, ground Venetian glass, borax, white of egg, and fill the glass and let it dry in gentle heat and melt with a blowpipe. It will have to be opened again with a blowpipe.

3. VULCANI REGIMA^{**}: The furnace; wherein

(CONTINUED FROM PREVIOUS PAGE)

guarantee that it would be transmitted. Despite all these and similar hardships they were able to accomplish what many in our days cannot do. Telephone and air travel notwithstanding. One thing they had most assuredly over us, and that was the ability to see things before they became visible.

To us, things have to become cognate first, and then we start our investigations. We always require the proof of a thing before we even know what it is for. The ancients worked in reverse. They wanted to know what a thing could be used for if it were produced. Should it prove to be detrimental to the uninitiated, they kept it out of reach for them. Knowing the law and its consequences in the

hands of those not fit to control it would restrain them from producing the means necessary for its demonstration on the physical plane. We are presently not as prudent. Anything goes, as long as it can be produced. Some use will have to be found for it. No matter if destructive or a blessing to mankind.

Medications—so called—are being produced by the untold thousands to be tested on man and animal to see what they will do. Now, it is called chemo-therapy. The procedure is the same. We will only know by trial and error. This way of thinking is still all prevailing in the exoteric world of medicine. Not so with hermetic medicine. Here the law comes first. What law has been violated? What law requires the restitution? Such and similar questions are being asked first and foremost. Here semantics go deeper. Much deeper than text book medicine can ever reveal to the inquiring mind. It requires a penetration into the divine cosmic pattern as revealed in the signature of all things. This is not to be taken glibly in the light of former superstitions. An overall pattern will have to be consulted. Not just fragmentary evidences. The latter will have to be brought into their place of origin to be of any assistance to the alchemist. The whole has to be considered. Man, animal, plant or stone has to be investigated as an entire manifestation. Disorders within should neither be considered as a “case” in question, and treated as such. The underlying law and not its outer manifestation is of prime importance. Paracelsus stated wisely in *De causis morborum invisibilium*: “How could we make use of this earth and rule the same, as is expected of us, if we had not a superhuman light to

teach us?”

Let us face it: Man's puny brain would never have accomplished anything if it were not for the superhuman light to illuminate its mortal existence.

Das Feuer recht zu halten/soll seyn von rothen Ziegeln 6. Spannen hoch/ inwendig rund/ eine Spanne weit/ oben um die Capelle mit 4. Löchern 2. quer Finger weit/ auf der Seite 3. Löcher die Ziegel ein und aus zu thun/ darunter noch das Luft- oder Aschen-Loch/ als 2. Ziegel nach der Breite einzustechen. Er soll stehen an einem lichten/ treugen und stillen Orte/ ohne Risse/ sonst gehet der Wind nicht gleich/ soll auch unter einen Schorstein stehen/ damit der schädliche Rauch sich in die Höhe zeucht. Die Kohlen sollen hart und gut seyn/ nicht grösser als eine welsche Nuß. Ist das Feuer zu groß/ so lege einen Stein vors Luft-Loch/ ist es zu klein/ so rühre die Kohlen/ und das Luft-Loch ein wenig auf. Das Feuer soll stetig gehalten werden/ damit das Glas nicht erkalte/ drum müssen allezeit frische Kohlen da seyn/ ehe die alten ausgehen; Nach Einwerffung der Kohlen/ kan man bey seits gehen/ wegen des schädlichen giftigen Gestankes.

(4. Pro-

the fire is kept, should be made out of red bricks about three feet high, round on the inside and about six inches across the round opening on the top. On the dome it shall have four holes on the side, approximately two inches wide. There should be three holes on the side to put the bricks into place. Underneath them shall be a hole for the draft and to remove the ashes, big enough to take two bricks placed in it sideways. It should be built in a light, dry and quiet place and have no cracks in it, otherwise the draft will not work properly. It is best underneath a chimney to take up the harmful smoke. The coals should be good and hard not bigger than a walnut. If the fire becomes too hot, place a stone in front of the ash pit. If it is too low, stir the coals a little through the opening. The fire has to be kept steady so the glass will not cool. That is why there must always be fresh coals on hand before the old ones have burnt out. When adding more coals step aside because of the harmful and poisonous smoke.

The athanor described as Paracelsus called the furnace, likewise makes room for a modern bed in the fume hood or other suitable place. In the beginning stages it can be regulated with electrically controlled heating mantels and later with electric heat and gas fires.

The athanor, or furnace, wherein the heat is maintained and regulated, deserves our attention. It is here where Vulcan reigns. Vulcan, or the god of fire as commonly called, is of the greatest importance to us.

Fire, as mentioned on another place, is not to be understood only

as a flaming combustible manifestation. That which makes fire evident on the physical plane as fire is of our concern. It is heat. The thermal origin is concealed from our senses. Only its terrestrial outcome can be perceived as either hot or cold. Both have, in essence, the same origin. As is known, one can get burnt by extreme cold. Sensations produced are the same as when burnt by fire, such as, heat blisters, inflammation, etc. Paradoxical as this statement may appear, it is nevertheless justified. Dry and moist are also analogous. A dry state is an outcome of excessive heat prevailing at a given time. Moisture is a condensation of heat upon cold. Since heat and cold are of the same origin, all are an offspring of an invisible fire. This invisible fire is hard to conceive. For example:

The surface temperature of the sun is estimated to be 10,000° F., while its internal temperature is about 35,000,000° F. Why this difference? The surface is only an outglow of its internal nature. In this same sense can the combustible formation of visible fire be compared to the inner potency of the energy as found in matter. As above, so below. Atomic energy seems so unlikely when a piece of uranium is held in the hand. Although radioactive substances give off various degrees of heat, this is only an outglow again of its inner concealed energy. Its full force can only be released after the dormant lying energy has been contacted by its like in a properly attuned degree. A hydrogen atom needs to be triggered by a higher degree of heat than a uranium atom, and so on down the line.

(CONTINUED ON NEXT PAGE)

* (37) *

(4 *Projecta*, oder tingiren selber.
Die Materia tingenda soll offen und in
Flusse stehen/ sonst wird die Tinctur ih-
re Wirkung nicht vollbringen/ und
zwar soll die Tinctur zuvor metallisch
(zum Glase) gemacht werden/ de quo
supra. Wilt du den Mercurium trans-
mutiren/so nimm Wismuth und gerei-
nigten Mercurium, (wie viel/ suche oben
in der 5. 6. 7. Augment.) setze es un-
ter eine Muffel in einen guten Ziegel/
weñ der Mercurius anfähet zu rauchen/
so halte die Tinctur (metallisch) mit ei-
ner Zangen in Wachs vermischet hinein
biß es zergangen/ so wird sich der Mer-
curius mit mancherley Farben auf und
niedersteigend erzeigen wenn der Merc.
niederfällt/ so geuß es aus. Das Feuer
in dieser Projection muß oben grösser
seyn als unten.

SOLI DEO GLORIOSO
GLORIA!



4. PROJECTA OR THE TINGING OF THE SAME: The tinging matter shall be in an open flux, otherwise the tincture cannot work on it. The tincture shall be made first into a metallic glass of the highest grade.

If you want to transmute mercury, take bismuth and purified mercury (how much you will find in the 5th, 6th, and 7th augmentation), place them under a muffle in a good pan. When the mercury begins to smoke hold the metallic tincture mixed with the wax with your tongs into it till it is dissolved. The mercury will show itself, by way of many colors, ascending and descending. When it begins to settle on the bottom, pour it out. The fire in the projection has to be higher on the top than on the bottom.

SOLI DEO GLORIOSO GLORIA

The molten metal must not be covered. In case quicksilver is to be transmuted some bismuth or lead should be added to prevent the quicksilver from evaporating too quickly. When the quicksilver begins to smoke, then the tincture imbedded in wax should be added. Be careful not to inhale the rising smoke of the quicksilver as the fumes are poisonous. A reverberatory fire is best to catch the ascending smoke and make it fall down as a colored smoke. Any metal can be transmuted with this tincture, but lead, tin and mercury are the easiest to work with.

Truly the one and only God in all His Glory shall be praised for having revealed to man such immense wisdom.

(CONTINUED FROM PREVIOUS PAGE)

Our simple fire in the furnace acts as the activator in releasing the energy according to the various degrees of heat to be found in herbal, mineral or metal substances. This is the reason why fire is of such importance in the alchemical work. It helps to bridge the gap from hot over cold to hot again. This produces an increase in its potency. The inner heat of the sun, as an example, is relayed through its outer shell. It goes through the extreme cold temperatures of space to become the awakening force in matter upon contact. Upon meeting resistance it will draw forth its inert energy where an opening makes it possible to do so.

The temperature increases 1° F. with every 100-200 feet in depth, in the upper sixty miles of the earth. The temperature near the core is believed to be near the melting point of the metals found there. Science has formulated the theory that the heat of the earth is derived from the radioactivity in the rocks, the pressure developed within the earth and from the original molten state, if the earth was formed from such high temperature origins.

As can be seen, science has no exact formula to offer. It supposes these things upon a rational observation of other natural phenomena. Employing the same process of reasoning, the alchemist is entitled to his way of thinking that through superhuman intelligence more light can be shed upon these things, than through hypotheses based upon an uncertain scientific speculation.

Neither does abrogate the fact that fire, or heat, is essential in the formation, propagation, and constant changing of matter, in its terrestrial appearance.

* (38) *

Processus Lapidis Philosoph.

Rz. Mercur. Deme

I. Nimm weg:

1. Bismuth/ Bley.
2. Feuchtigkeit.
3. Schwärze.

II. gieb ein: Gold/ welches zu

1. reinigen.
2. Mercurialisch zumachen/
3. zusammen zu setzen/ mit
 1. pulverisiren.
 2. amalgamiren.
 3. digeriren. hier digerir das Feuer in

Sphara ꝛ bis zur Schwärze

- h. höchsten Schwärze
- k. weißlichen
- D. in der höchsten Weiße
- ꝛ. in der gelbe.
- 7 in röthlichen.
- O in höchster Röthe.

Augmentiren. Tingiren.

Etliche Haupt-Axiomata
zu der wahren Kunst der
Chymie gehörig.

I.

Alle Tinctur, die nicht aus dem Mercurio

THE PROCESS FOR MAKING THE PHILOSOPHERS STONE

Rz: Mercury: Common

I. Take away:

1. Bismuth and lead.
2. Moisture.
3. Blackness.

II. Add to it: gold which has to be

1. cleansed,
2. made into mercury,
3. put together by way of
 - a) pulverization,
 - b) amalgamation
 - c) digestion (here the fire has to be digested in the Sphere of mercury until it get to be black Sphere of Saturn—deep-est black.

Sphere of Jupiter—white.

Sphere of Moon—pure white.

Sphere of Venus—yellow.

Sphere of Mars—reddish.

Sphere of Sun—pure red.

Increasing. Changing of color.

SOME OF THE MAIN AXIOMS BELONGING TO THE TRUE
CHEMICAL ART.

I.

* (39) *

curio gemacht/ist denmetallen nicht homogen, kan auch nicht augmentirt werden; Derwegen alle Tinctur so sich nicht mit Quecksilber amalgamiren läßt/ ist nichts nütze.

2. Alle Tinctur worinnen kein subtilirtes Gold ist/ist nichts nütze; derentwegen alle Tinctur weñ sie nicht tingiret/ist keine Tinctur, sondern ein leeres Pulver.

3. Aller mercurius, wenn er nicht das Gold radicaliter solviret / so ist er kein mercurius Philosophorum, noch dienstlich zur Tinctur, derentwegen wenn das Gold nach einer solution in mercurio, wieder zu Golde kan werden/ so ist die solution nichts nütze.

4. Alle Particularia, worinnen nicht ein subtilirtes Gold ist/seynd falsch und nützen nicht.

5. Wer dafür hält/daß die Alchymie nicht in der Natur gegründet sey/ der verstehet weder sich selbst noch die Natur/sondern ist ein Jdiot.

6. Wer die Kunst der Alchymie hat und nicht schweigen kan/ sondern solche andern oder aroffin Herren vor Geld

67

is not homogenous to the metals, because it cannot be augmented. Any tincture that cannot be amalgamated with mercury is of no use.

II.

Any tincture in which there is no fine gold is of no use. Any tincture which cannot color is an empty powder.

III.

Any mercury that does not radically dissolve gold is not the philosophical mercury. When gold resolves itself into gold again it has not been dissolved and the solution is of no use.*

IV.

All objects that contain no gold in solution are wrong and of no use.

V.

He, who sides with those who claim that alchemy is not founded upon nature, because he does not understand himself nor nature, is an idiot.

VI.

He who has mastered the art of the alchemists and can not be silent, but offers himself to men for money

anträget/ der ist entweder ein Betrüger/ oder der Kunst/seinem Leben und seiner Freyheit feind.

7. Wer die Kunst der Alchymie allein um Geld und Reichthum suchet/u. nicht/ daß Er dadurch die Natur und seinen Schöpffer besser erkennen lerne/ der gehöret nicht unter die Philolophen sondern unter die Idioten.

8. Wer da vermeynet/ wann Er nur den Process der Tinctur habe/ oder die Praxin, so brauchet Er keine Theorie weiter/ der wird stetig irren/ denn er hat kein Directorium, wonacher sich richten könte; Es fallen aber in dem Tinctur=Werke so viel Sachen vor/ daß man sie in einem Process auf einmahl nicht beschreiben kan.

9. Wer diese Wissenschaft hat/ solche nicht geheim hält/ und nicht zu Gottes Ehre/ seiner und seines Nächsten zeitlicher und ewiger Wohlfahrt/ sondern zur Pracht/ Übermuth und Wolust anwendet/ der wird entweder die Kunst verlieren, oder in ander

Unglück kommen.
DEO SIT GLORIA!

is either an imposter or an enemy to his own life, his freedom, and the art.

VII.

He who seeks the alchemical art for money and wealth but not to know better his creator and nature does not belong among the philosophers but among the idiots.

VIII.

He who supposes he needs to know only the process how to make the tincture or the praxis and has no need for the theory will go astray, because he has no directions to guide him. So many things happen while engaged in the work of the tincture, that they cannot all be described in the one process.

IX.

He, who has this knowledge shall keep it secret and honor God. If he does not use it for the temporal and eternal welfare of his fellowman but to pride himself with arrogance and debauchery will either lose the art or some other misfortune will befall him.

GOD BE PRAISED!

*—Centrum omnium rerum.

*—Onomotologia: the reasoning evolved out a name.

**—Homonymia: name given by man.

***—Synonymia: listing of alternative scientific names used for a specific group, or for various species.

*—Pragmatologia: a tendency or more or less definite system of thought in which stress is placed upon practical consequences

and practical values as standards for philosophical conceptions.

*—The matter of the tincture (Paracelsus).

*—The four degrees of fire are as follows:

First degree of fire: Waterbath (Balneum Mariae) distillation made in water.

Second degree of fire: distillation made in ashes.

Third degree of fire: distillation made in a sand bath.

Fourth degree of fire: made in a free fire.

*—Not Waite's English translation, but the original Geneva folio.

*—Vitra; glass.

**—Luta sapienta; clay of the wise, meaning usually clay mixed with other ingredients used by those who know how to seal airtight the various vessels.

*—The luting or hermetic sealing can easily be accomplished by taking some pyrex tubing that a burner flame can close or open. There is no need to follow these old time instructions.

**—Vulcani Regima; regulation of the fire.

*—This will signify beyond question that aqua regis, or any corrosive water producing chlorides and the likes, when washed out again, will let the dissolved metal form into its former metallic state, while, when once dissolved with the philosophical mercury, it remains liquid.



GOLDBAKER ALLEY IN PRAGUE

Here alchemists labored and had to produce precious

metals for royalty. These small houses are still standing. Inside can be seen the small laboratories with their furnaces and fumehoods.

CONCLUSION

It is a credible assumption that the casual reader of the foregoing treatise with the attached commentary will be somewhat puzzled. First of all the language needs to be understood. We may be familiar with the words as commonly used. However, in this case, the semantics involved require a thorough investigation. Semantics, the science of meanings, has perhaps no more fertile ground to thrive in than alchemy. Here words may be of either profound consequences or become utterly meaningless. The latter seems to be prevailing by a big margin. The cause will be found in the reluctance of the investigator to reconcile alchemical terminology with the definition of the dictionary. This stumbling block is one of the hardest to overcome. The authority of the dictionary and encyclopedias is seldom challenged. Considered as the final instance in the arbitration of opinions, no further justification is usually sought for. Thus ends the matter with most investigators. The reader only reluctantly concedes that alchemical terminology requires a thorough study to arrive at the proper understanding of what is meant thereby. Another matter, adding further hardship, is the liberal use of those terms. Interchanging them without further explanations carries pronounced dangers with it. When mercurial essences are spoken of and at the same time mention is made that they can be procured from non-mercurial substances, it will be seen at once how confusing all becomes. In the next breath, the reader may be told to take a mercurial substance to derive its mercurial

essence from it.

It appears that there is no other way out but to become thoroughly familiar with the alchemical terminology. Too many shy from such an undertaking for two main reasons. The first is that it is assumed not to be necessary and the second, without the help of one versed in the subject matter it is almost impossible to gain sufficient understanding about it within a reasonable time. The cumbersome additional work of analytical examination of the physical substances involved requires extra time. All this has to be thoroughly considered before even a glimpse of the products eventually to be produced can be remotely seen to formulate. This is another one of the reasons why so few have endured in it.

A cursory examination of those who have attempted to enter into this study shows a lack of patience and perseverance. It is a scientific study requiring a keen mind and sufficient intellect to penetrate beyond appearances. In short, alchemy is the work of a life time. Few would consider such an undertaking without a guarantee of success at the end. Why is it so hard to come by? Every scientific branch can be mastered in a given time considering the prevailing circumstances. Why the difference in alchemy? Actually there is no difference. It exists mostly in the mind of the investigator. Many expect to master their objective in a casual way, as a sort of hobby or spare time occupation. Could anyone arrive at the crucial point of accredited acceptance if this method would be used in the study of medicine, chemistry, physics,

mineralogy, or any of the other scientific fields? Why should there be a difference in alchemical studies? It is just as hard, if not harder, because additional knowledge in chemistry, botany, physics, mineralogy, only to mention a few, will also have to be accumulated during this interval. Not many care to go through a field encompassing such vast knowledge requiring at the same time such intensive preparation.

When the term "artist" is applied to the accomplished alchemist, further emphasis is placed on the creative ability or artistic accomplishment essential to the alchemical scientist. The knowledge expected of an alchemist is enormous compared to singular scientific or artistic fields.

Another peculiar aspect enters this sphere that has not received sufficient recognition as yet. Psychology has a definite bearing on the matter. Subtle occurrences, transcending coarser physical phenomena, make their appearances during the various processes involved and make further knowledge of the subtle mind stuff a necessity. This is a study in itself. Combined psychic and physical phenomena enter into alchemy. Polarity, as the causal law, underlies this study. This makes alchemy not everybody's meat. This is another reason why so few have pursued it for any length of time and in a conscientious way. Lack of sufficient and proficient alchemical investigators also hinder the students in their perusal. Many spurious authors, claiming knowledge, are of the library type. Their researches are confined to what others have said, written, or claimed. Elaborating on

such statements is by far easier than to stand behind retort and condenser, with pencil and the note book in hand, confirming personally observed lawful manifestations, as recorded in the books of others. Only in such a way can existing laws be demonstrated and their validity given any credence.

The outline found in this treatise has its merit in its precision and brevity. It represents the most advanced work for the student in general alchemy. It has to be looked upon as such and not as a simple elementary introduction to practical laboratory alchemy.

Anyone reading here what was written in 1711 and assuming that it is the product of an individual who had nothing else to do but to idle his time away is absurd. The time spent and the material means expended before this treatise was even ready to be written are too enormous to be passed up as insignificant, even for one who has the means for both. It represents a life's work of an individual who ventured forth to prove to himself that, which was claimed to have been performed previously, could be duplicated again.

The reader will have to draw his own conclusion as to which side he is inclined to. Should he throw his weight with the library alchemist, this book will be of little use except for its antiquarian value. This treatise brings the result of one who claims to have reached the point of consummation in this work and leaves it to his readers or alchemical aspirants in the laboratory to prove him a genuine alchemist or a charlatan.

Based on personal experience, so far achieved, we feel

compelled to place him among the genuine alchemists.

FROM "ONE" TO "TEN"

A treatise on the origin and
extension of the prime manifestation
on the physical plane

By

FRATER ALBERTUS

A limited edition of 500 copies of *From "One" to "Ten"* was privately published by the Paracelsus Research Society in 1966 for subscribers to the Society's periodical, the *Alchemical Laboratory Bulletin*. The same edition was also published in German as *Von "Eins" bis "Zehn."* Frater Albertus used a pseudonym, Albertus Spagyricus, for the German publication.

This Samuel Weiser edition is first published in 1998, and combines two works by Frater Albertus—*Praxis Spagyrica Philosophica* and *From "One" to "Ten"*—in one volume.

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This edition of *From "One" to "Ten"* includes text corrections based on an errata sheet inserted in the original edition.

The original color illustrations in the P. R. S. edition of *From "One" to "Ten"* were the work of Carl Sherrell of Shawnee Mission, KS. The color illustrations for this edition have been digitally corrected and separated. To this extent, [Tables 4-13](#) are now copyright © 1998 Samuel Weiser, Inc.

Numbers are symbols representing repeated occurrences. Though we search far back in recorded history we still find numerical references to time and dimensions. To assume that numbers have no lawful manifestation, or basis, is contrary to scientific fact. Without them no letters, language or science would be possible. This frequency of occurrence deserves a profound elementary analysis. Furthermore, weird systems such as numerology and the like seem to have meaning. Investigations to establish their fundamentals, however dubious, and any validity arbitrarily bestowed upon them deserve inquiry so they may be recognized objectively in their true light.

This treatise does not deal with mathematics and its various systems. It is based on the established fact that numerical values are an outcome of a prime causation. This is assumed to arise out of the concept known as "one." Further it will have to be assumed that "one" cannot be comprehended in its prime function except by a contrary. This will cause "one" in itself to become unrecognizable. As an idea it has an existence but it is not factually demonstrable. Even the simplest occurrence, such as a dot indicates the presence of an outer and inner limitation. A straight line or a curve, no matter how small or how large, has a beginning and an end.

We may speak of one dot or one line in the mathematical sense indicating a first manifestation, but not as "one," the primal as considered in this treatise. This presentation should not be looked upon as an extension of numerical manifestations

already existing. It represents an attempt to fathom the origin of these occurrences and extensions. This requires a philosophical approach to comprehend its function on the physical plane. It can only become extant through the application of the law of polarity. This law requires the interplay of an active force upon a properly attuned recipient. No manifestation can occur otherwise.

Another scientific phenomenon presently unexplained is the chromatic appearance of matter. We do know of the color spectrum. But its origin, aside from the assumption that it has its beginning with the defraction of light, is thereby not established as a primal source. To establish a relationship between numerical sequences and color renditions is a further objective of this treatise.

Expressing terms through symbols has been found valuable anciently and presently. We use them in Physics, Chemistry, Astronomy, Geometry and in various other fields of knowledge. To simplify matters, we also make extensive use of them for brevities sake. The symbols used will be found in ancient and modern works. It is anticipated that in this fashion a Cosmic pattern will unfold that may give rise to more advanced studies and research along this line. All numerals, whether Roman, Arabic or of other origin represent symbols. So do our letters, no matter in what language they are written. All are based on a straight or curved line. Geometrical symbols likewise have no other source to fall back upon. The emanation of the dot, as it extends into straight

and curving lines, is to be considered the basis of all symbols. Formed into crosses, triangles, squares, and their combined formations, they all have their emergence from the extended dot.

“ZERO”

Anything tangible, as distinct from an intangible such as thought, manifests itself in the very beginning as a dot. This visible primary appearance, by which a dimension in its most minute form becomes cognate, has a spherical form or circumference. Out of the formless emerges the “zero” in which must be sought all substance encountered on the physical plane.

Beyond the “zero” concept the no-thing cannot be defined. It can only be assumed to exist on the physical plane as an intangible no-thing opposing a tangible something of whatever nature or dimension. It is impossible for the brain function to penetrate into this area. Mind, however, working through the brain, permits a formulation of the contrary as an idea, but it cannot tangibly be recognized as such. To supersede such inference the no-thing would have to possess no dimensions or limitations and be of no corporeal nature. “Zero” represents the commencement of cognate disclosure. It is the first extension assumed to be the existing beginning of matter and non-matter alike. No further extension beyond it seems possible on the physical plane. Thus, “Zero” appears to become finite by its limitation within itself, i.e., by its ending at the threshold of the tangible.

“ONE”

It is assumed that “One” can therefore never become an actuality. Like the “Zero” it can only be realized by its extension. No media known to man will permit the “One” alone to be sensed except as a concept. Visual or other corporeal sense perception of the primal “One” is not possible. A dot, under microscopic examination, would reveal a multitudinous repetition within itself. Extended, it can only be recognized within the medium or appearance as a straight or curved line. In the final analysis, all would end up as a combination spherical manifestation, comprising within and without a dual aspect.

Words may convey descriptions such as unity but even here, in its ontological sense, no further elaboration is available. Distinguishing “One” from “First” gives the latter prominence as a prior established occurrence, at a given time, as an emanation of “The One.” Speaking of one law opposing another would indicate the emergence of the first law against the latter as a second. It has no bearing whatever on the oneness or “The One” underlying all phenomena which represents an outcome of the intangible into the measurable tangible.

“One” in itself extended becomes unrecognizable as such by its own dispersion until it has completed a cyclic function. Thereupon merging into its own spherical first causation it becomes the first cycle or sphere. This is designated by a vertical line placed before the “Zero” which is called “Ten.” Any extension outside of this represents a mere repetition of all occurrences

found within this first causation and its final consummation. Theoretically, this cyclic repetition can continue infinitely.

From here a cyclic multiplication within the “Unity of All” is also theoretically feasible ad infinitum. It thus merges or ends from whence it had its first essence. Establishing that its origin is never to be fathomed, or its final consummation to be found on the physical plane, or recognized as “One” or the end of “The All.” It must be conceded that “One” is unknowable and can never be recognized in itself.

Only by way of “Two” as its opposition can “One” as “First” manifest. This combination gives rise to the all important law of polarity or duality. Thus polarity is the first law by which unity can be established as having its origin in “One.” Any initial impulse has a positive charge. The attuned recipient as second becomes negative resulting in a demonstration. All other numerical emergences are based on this law as will be seen. In essence these opposite are light and darkness, right and wrong, self and not-self, perpetual motion and immobility, etc.

“One” is positive within its own negative and demonstrates as white.

“TWO”

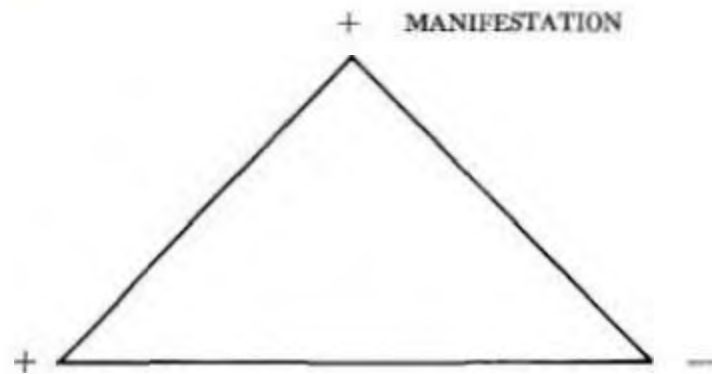
A line, straight or curved, has a beginning and end. Considered as the extension of a point or dot, as a primary manifestation it becomes dual as a “first” and a “second” or beginning and termination. Within the “Two” are found the limitless extensions of the trajectories of the dot or line. Since space is curved all will have to return to the point of origin. They will circumscribe their limitation during the spherical extension as “Two” merging again into a “first” manifestation as a circle or sphere. (See colored plates #1, 2, 3, 4 on pages 34-37.)

Two lines laying parallel, or in any other position, without touching each other do not form a manifestation. As soon as they make contact the impact will become evident. Touching or crossing, no matter how, will establish the change. When vertical and horizontal lines cross each other a most profound manifestation occurs—the forming of a Cross. Within this dual manifestation are to be found all other numerical values from the emergence of the “Two,” out of the “One,” into the remaining values up to “Nine.” There are no unique values beyond nine. All others are repetitious since “One” to “Nine” consummate in the completion of the first circle established therewith. Thus matter finds its beginning and ends as phenomenon. “Two” creates linear awareness.

Since light and darkness are the essence of “One” its revelation will prove a consummation of both creating gray as a negative charge called numerically “Two.”

“THREE”

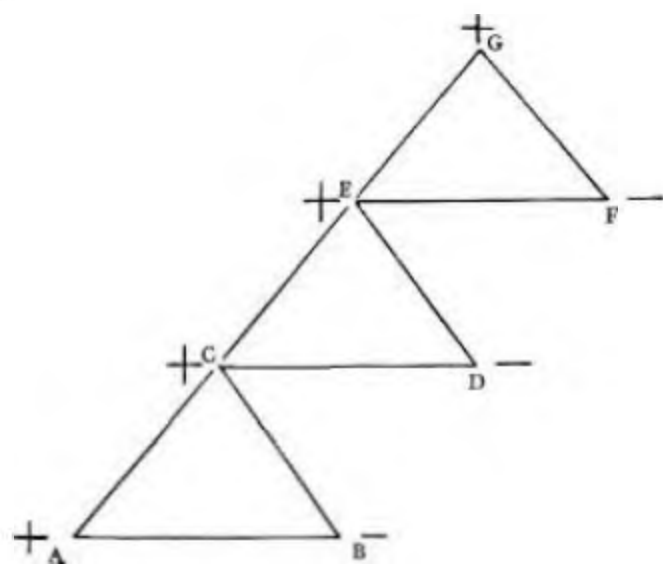
Energy as the motivation, underlying force, cannot be fathomed. It can only be accumulated by allowing it to do work. Force can manifest in its various ramifications as measurable results. This law brings forth the “Three” or triangle based on the interaction of polarity. Only contraries, when brought together, can produce a manifestation. Energy as a positive force becomes activated when it meets a negative opposition. Being the causation of the positive impulse it affects a demonstration of like polarity, thus:



Laboratory experiments demonstrate the fact that a drop of liquid, falling as a bubble upon the center of a half filled flask, will be repelled and forced to the periphery. On contact with the solid flask, the energy of recoil will push it to another point of the circumference to be forced again to still another point. From there it will return to the first point of repulsion and repeat this process so long as the thermal condition remains constant. It thus traces continuously an equilateral triangle on the liquid surface. The positively manifesting energy will travel to a negative pole of resistance. Then it will rebound within the spherical enclosure of the vessel, with this new positive charge, only to repeat the process in a like manner:

Movement of drop is indicated by the punctuated line (positive, activated force); periphery is negative.

When A+ forces itself on B- it establishes C+. The latter working on D- creates another E+ working on F- again bring forth a G+ etc.. In this way the law will attribute a positive polarity to the numerical value "Three," since it produces its own again on a higher scale.



Again, something distinctly new makes its appearance this time in the form of the three primary colors. Blue, red and yellow have been created as an outcome of the "One" and "Two" or white and gray. Out of white all colors emerge and will immerse again into black. Thus "One" represents white and black with "Two" as gray and its color spectrum. The "One" which contains "All" becomes absorbed or exhausted in the "Two" or opposite. White or light can only be recognized by its own absence or darkness. Within the two lies the entire spectrum of color by adaptation. The three primary colors are the outcome of the two as measurable vibratory impulses manifesting first as blue followed by red and yellow. These colors are again a "First" in their appearance as primary expositions. According to the established law blue will have a positive, red a negative and yellow again a positive polarity. (See color plate #5 on page 38.) Again this phenomenon cannot be explained since no one is able to create a primary color. They are already existing. However, we may recreate them by accumulating substances wherein they are contained. No matter what has been tried, no new primary color has been created. All color renditions are based upon these three primary colors extant. Further on it will be demonstrated how secondary and trinary colors can be obtained and that they are outcomes of the three primary colors. Under the symbol "Three" we find a further division of matter into its three apparent states as solid, liquid, and gaseous. "Three" is positive.

“FOUR”

Continuing the laboratory experiment, with a drop of liquid visible as a swimming bubble, it has been established that with thermal increase the motion accelerates and the bubble rebounds to form a square. This fourfold cyclic manifestation establishes another law, the law of the square. Observing the drawing (see color plate #6 on page 39), it will be noticed that a square consists of two triangles each with three points. When joined together they produce only four and not six points. Within its sphere of existence the square has established another “First,” by creating the four cardinal points, East, North, West and South. Thus four is the square of two.

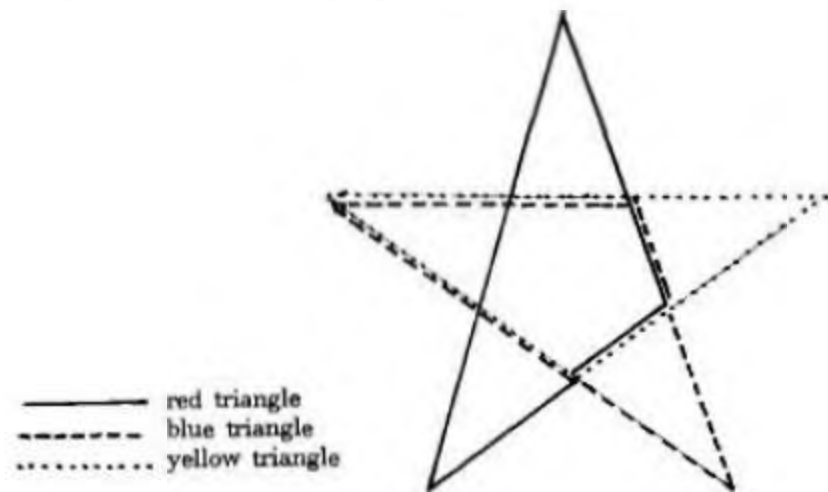
Anciently, matter in a wider sense of the four elemental occurrences fire, water, air, and earth were also included. Here we are not concerned with the atomic elements. We speak of the alchemists' concepts of material manifestation analogous to Solid-Earth; Liquid-Water; Gaseous-Air. To this fire is added designating a fourth element of a higher and more volatile nature. Fire, in itself, represents combustion or the disintegration of solid, liquid, or gaseous matter. It has its foundation in a subtler thermal substance named heat. Another “First” of the twice dual aspect through hot and cold becoming also dry and moist, establishing plane or surface awareness.

Here, the first of the secondary colors makes its appearance. A combination of blue and yellow produces green, another “First.” This is attributed to earth, while fire is red; water blue and air is

relegated to yellow. (See color plate #7 on page 40.) Water and air produce earth through the interaction of fire. The twice dual polarities are suggestive of fire and air as positive with water and earth as negative. The term suggestive is used because fire in this sense becomes an arbitrary medium. It represents the lowest form of the physical appearance of energy of which there are several categories. The sum total of “Four” is a negative polarity. It will be observed that alternate polarization reveals odd numbers to be positive while even numbers are negatively charged, or better, indicate the respective dual poles.

“FIVE”

“Five,” quinta in Latin, suggests that herein the quintessence about which so much has been written and speculated about is to be found. Since the first manifestation also suggests the law of the triangle, hidden within, it shows that all other occurrences have the triangle as a basis, whether alone or in multiplicity. The square, as was indicated, consisted of two triangles while the “Five” in the form of a five pointed star presents three triangles. This may at first appear contrary but it becomes valid when the three primary colored triangles are placed, in the following manner, over each other in this position:



(See colored [Table 8](#), page 41.)

The three triangles form a five pointed geometrical symbol. Solid, liquid and gas will find their counterparts, earth, water and air, through fire. The upper triangle shows the same color as fire on the left bottom. This is indicative that visible combustible fire has its source in a higher invisible energy. Thus solar thermal radiation has been related to that intangible substance infusing all matter. The red rendition on its apex is to be understood as the source from whence this solar energy is absorbed by the earth. It manifests as heat or fire. One need only to compare the extreme zero temperatures in space away from matter, compared to the energy absorbed by the earth and given off again as heat.

As consciousness expands, showing the relationship of the tangible to the intangible, five physical sensations make their appearance. Senses, such as touch, taste, smell, sight, and hearing produce recognition, founded upon physical phenomena in its fourfold material existence. Without material manifestation no sense organs could exist and function as such.

Evolution exercises the prerogative to bring forth its progression as a necessity for its essential performance. The tangible is used to reveal the intangible and vice versa. This may be called its own Quintessence. Emerging as an active principle, working upon the negative “Four,” its polarity registers positive.

“SIX”

Two interlaced triangles, one pointing upward and the other downward, establish another geometric symbol. This “six pointed star” represents a fusion of two concepts. The upward pointing triangle furnishes the positive impulse and carries the three primary colors, blue, yellow and red. Its opponent, pointing downward, gives a secondary reaction. Its starpoints intersperse the primary colors and as previously established the blue with yellow produce a green, red with yellow give orange, while blue with red lets purple emerge. This again is a “First” of its own kind. Only three secondary colors are possible.

The interplay of the dual triangles establishes another law, the law of six: a sixfold manifestation composed of equal polarities, three positive and three negative. There is a balance or equilibrium within and the whole becomes stationary or inactive. Confined by its own stability, yet revolving within its own limited sphere of activity, it needs an impulse to activate matter. Being a reflection of its own reflection (see color plate #9 on page 42) and being confined therein, it cannot formulate further for lack of impulse.

This dual state that is “Six” has to be considered as a cradle wherein man's selfconsciousness lays dormant. It is also found as a creative principle in all material manifestation as can be observed by the emergence of the secondary color scheme. For example, mind working on the brain matter causes thoughts to arise that need to be transmuted into deeds. Here we have mind

and matter interlaced, having the essential potential centered within it to procreate or recreate.

A preparatory state of selfconsciousness requires maturity for its own perpetuation within matter. Growth is only possible through the infusion of energy. Energy, as shown, appears as “Three” and manifests as force meeting resistance. In our example above, it is found in its dual aspect as mind and matter. Mind, in itself, is active or positive working on negative matter as a whole. The evolutionary process which is the outcome of this combination produces slowly as organized formation. Everything may be considered as created herein. Six creates six cardinal points and establishes three dimension or spatial awareness.

Rays of primary or positive polarity together with secondary negative manifestation lay the groundwork for all material formation with almost limitless appearances. Though not objectively, a sixth sense arises. Intuition, exceeding the five cardinal senses, completes the last or sixth point on this geometrical form. The positive active force of the primary colored triangle will now work on the negative secondary colored one producing another positive manifestation known as “Seven.” “Six” in itself is a negative.

“SEVEN”

In “Seven” the sixfold material creation is individualized. Formative results make their appearance. Consciousness, in the long process of evolution, present itself as instinct, by knowing becomes the highest awareness meeting physical response. The triangle and the square, or to be exact, three triangles give us the “Seven.” (See colored [Table #10](#) on page 43.) The four colors of the pentagram form as well the septagram.

Separating the square from the triangle by bringing either the square halfway up into the triangle or lowering the triangle halfway into the square, we have the sevenfold manifestation of the quintessence. This is one of the most profound occurrences in this field of investigation. This quintessence in “Seven” can be recognized as the positive force working on the dormant and negative sixfold creation. It produces a manifestation in “Seven” which activates selfconsciousness into being. At this point self-consciousness emerges as formative and organizing.

Instinct cannot discern between positive and negative It can only differentiate by kind. This higher form of awareness establishes cyclic re-occurrences by which all matter can be recognized in its proper dimensions. Astronomical or microscopic values emerge generating impacts upon selfconsciousness or registering instinctively on the simplest of organisms. A response to awaken dormant forces necessitates receptive faculties. These emerge as “Seven.”

The impression this occurrence has left, from far beyond the

beginnings of recorded history, is undeniably felt as science. In our ever expanding universe and cosmos we find these subdivisions relegated to this often recurrent sevenfold manifestation. The origin of man's thought progression is based upon this very occurrence. First, we reckon time lapse by tabulating seven days in one week. The seven planets of immediate concern to our solar system constitute a part of it.

These basic seven planets, known from ancient times, are thought to have as counterparts five of dual aspect or higher vibrating octaves.* Three of these have been officially named: Uranus, Neptune and Pluto; two more need to be discovered and classified. The claim is made that these two already have their orbits mathematically determined and need only astronomical verification. This can be mathematically and geometrically followed and substantiated.

Chromatic absorption into black leaves the selfconsciousness of man subject to a still higher state of awareness. This independent state, upon which selfconsciousness is based, remains a dormant condition of awareness. Superconsciousness (unconsciousness) finds its parallel in white or the first (not “The One”) emergence of all chromatic origin. When the inactive polarity of the seven registers positive, it is because of the anticipated completion of the cyclic re-occurrence of the triangle at the final manifestation.

*—The sun and moon have to be excluded. The sun being a star and the moon being a satellite of the earth.

“EIGHT”

The double square as octagram, like the twice triune or triangle as hexagram, is the dual aspect of matter. Physicists find for the simplest of atoms two primary charges: a positive and a negative electron. These two, in their many ramifications, establish themselves as the four elements of the ancients as fire, air, earth and water. They are endowed with their respective inherent qualities as hot, cold, dry and moist. Within this framework the creative intellect formulates matter. Transmutation, formerly believed impossible, is the process whereby one element is converted into another by a sub-atomic change of components. This interchange of subatomic particles, to produce atomic demonstrations, is possible through the tangible and intangible presentation of matter. Not matter, as understood in its divisions of solid, liquid and gaseous states, but its immaterial essence of a quality and potency science has not yet recognized.

Matter acts as a resistor to force. The latter, having its foundation in energy, can be assumed to be an offspring of will coming from the unknowable causal “One.” This assumption, implies also energy’s return to its source, and leaves us with a negative impulse that requires a positive charge. This is to be found in the “Nine,” consummation of all numerical evaluations and ready to complete the cycle or circle. How close the eight-fold origin is related to the “Nine” can be observed on the following:

$$\begin{array}{r} 1 \times 8 + 1 = 9 \\ 12 \times 8 + 2 = 98 \\ 123 \times 8 + 3 = 987 \\ 1234 \times 8 + 4 = 9876 \end{array}$$

$$\begin{aligned}12345 &\times 8 + 5 = 98765 \\123456 &\times 8 + 6 = 987654 \\1234567 &\times 8 + 7 = 9876543 \\12345678 &\times 8 + 8 = 98765432 \\123456789 &\times 8 + 9 = 987654321\end{aligned}$$

“Eight” is the only integer that can be halved three times ending up as first in the “One.” “Eight” is the cube of 2:

$$\begin{aligned}8 \div 2 &= 4; \\4 \div 2 &= 2; \\2 \div 2 &= 1.\end{aligned}$$

The table above should not be looked upon solely as a mathematical combination of a selected number pattern. The dominating factor of "Eight" is to be considered the prime force by which this material reflection is brought about using the numerical values from one to nine.

Philosophically speaking, the inert essence of matter which manifests as "Eight" in its final ramification, is ready to be absorbed by the quintessence as found in "Nine," when this quality is added.

To quote Emanuel Kant, the great German Philosopher in his "Metaphysick der Sitten," . . . "der Gegenstand der Achtung^{*} ist lediglich das Gesetz, und zwar dasjenige, das wir uns selbst und doch als an sich notwendig auflegen." Literally translated, achtung means attention, esteem, respect, regard. The core of the German lies still deeper in its application. "Achtgeben" means to consider the intangible while confronted with the tangible. The dual aspect of matter becomes clearer this way, consider our approach towards an object. We are aware of the object as iron representing the outward physical conclusion. With respect to its inner quality, distinct from its quantum, we are not acquainted until we make physical contact to determine its *physical* demonstration as hot, cold, dry, or moist, or expansion, contraction, absorption, and condensation.

The ancient Vedas speak of an eightfold strength of the soul. In its intrinsic sense it contained the zenith of material phenomena both known and unknown. It contains as well the origin,

extension, and absorption of chromatic conditions laying dormant in matter.

The triune is found in "Eight" seven times. (See #11 page 44) This indicates that the twofold manifestation of matter is only possible because of the "Seven." In "Eight" is found "The Law," called also the genuine, that which binds or the law within itself. No law in itself is positive. Only its activation produces finals or consequences that no instinct, only selfconsciousness can be aware of in a positive way and this is found in "Nine."

"Eight" is therefore of a negative polarity. (See #12 on page 45.)

^{*}-Acht, German for eight.

“NINE”

“Five” as quintessence, a perfection, within matter as “Eight” established by form and substance, i.e. quality and quantity, confirms the final substantiation of the law that without the quintessence no changing of one form into another takes place. Rearranging atomic components is not a final change. It indicates only a regrouping. Transmutation in its final sense, will have to be a transfiguration of a substance with the primeval unknown. This final activation of the positive force is presently little understood. Establishing its affinity with the “first” as last is beyond conception. It will have to exhaust itself into the “First Cause” becoming “One.” Every cyclic completion represents such an occurrence and cannot retrieve itself. Expanding into multiples it will *re*-appear differentiated by infinite extension. Beginning and end cannot be ascertained nor in its final sense can it even be realized. Duality becomes therefore the pristine law to build upon by inference. (See [Table #13](#), page 46.)

“Nine” becomes another “first” of the “One” in its final phase drawing within the primary colors by trinary presentation. Absorbing twice one of the primary colors with each one of the remaining two produces citrine, olive, russet, and finally, in its entire absence of opposing duality, in its negative manifestation as black again. Any further multiplication will end up with the absorption of the spectrum into black or the very beginning of the never to be fathomed obscura or the integration of matter into non-matter, a feat difficult to comprehend under present

conditions. (See [Table #14](#), page 47.)

There is no extension possible beyond “Nine.” All other multiples are based on these values producing visible evidence of all phenomena to be discovered thereby as positive.

“TEN”

That which is known as “Ten” is only a symbol for the foregoing total values, a vertical line with beginning and end, representing the “First” in front of a sphere indicating the cycle or circle completed. It is the symbol for a “first” completion on the physical plane of evolutionary unfoldment. This process can be repeated ad infinitum and is signified after each completion with one of the nine numerical values in their proper sequence. “Nine” is the square of three.

The completed sphere of existence shows that five times a positive manifestation occurs while it acts upon four negative recipients, 1, 3, 5, 7, 9 being positive within their own polarity while 2, 4, 6, 8 complement them. This shows the predominant positiveness of creative energy whether, within the most minute particle, or likewise amid the inconceivable Cosmos all in accordance with the law of polarity or duality as understood by man with his finite comprehension of tangible and intangible phenomena. (See [Table #15](#), page 48.)

Were it not for his inability to penetrate the causal, man could be conscious of “THAT which IS” or “THE ONE.”

CONCLUSION

Above each unique value was considered separately, representing an entity within itself. However, these should also be looked upon as the sum total of all material phenomena. Placing the law of polarity or duality on the apex of our consideration it becomes evident that all other extensions are derived therefrom. Even a cursory examination will reveal this fact. A line represents a dual aspect, having a commencement and a termination, when it touches its likeness a manifestation is produced. When this occurs several things begin to happen at once. When two lines meet a new formation appears for the first time. There are nine such positions possible. They can be in either a square or diagonal formation. When one line is placed either on the top, the middle, or on the bottom of another one no intersection occurs, only a junction of two lines manifest as: $\neg \perp \perp \perp \perp$. In any case, only eight such different symbols do occur. No matter whether we raise or lower one of its lines or place them in a diagonal position, it will still show only eight such different formations where they touch.

It should be noted that four $\neg \perp \perp \perp$ have now three points and when connected form a triangle. The other four $\neg \perp \perp \perp$ will form two triangles.

Placing two lines in such a way that they intersect each other, we obtain the ninth and final manifestation of a cross. It does not matter in this case if the lines are square or diagonal. There still are only nine such formations possible.

When two lines cross, besides forming a new or first manifestation representing a geometrical symbol, other values become evident. As each line, representing the dual aspect of a beginning and an end of the same, is intersected, the cross thus formed shows double its former value as two lines. The two crossed lines exhibit a fourfold disclosure (+). A cross composed of two lines has now four points. This proves the law of duality as found in a line as a dual manifestation. However, an interesting and seemingly hidden event also takes place at the same time. Where the two lines merge or cross each other a new impact occurred which may be considered of prime importance. It is here where the fourfold expression has its origin. A dividing point previously not present, becomes the quintessentia or the fifth essential point that had to exist even before the other four cardinal points could emerge. This will give rise to another speculation. If two has its beginning as the first demonstration of a line, and when two of the same do cross each other, where is the three before the four points demonstrate by way of the five? Two being negative like its dual aspect four, both require a positive charge before their unfolding. Since one cannot be recognized and consists within itself of a positive and a negative charge, the three or first singly manifesting positive charge will have to take place before the five can occur. As was explained above, concerning the law of the triangle, it requires a positive charge upon a negative and properly attuned recipient to bring forth its own positive again. This will let emerge the three as the first single

positive completed occurrence. Since this took place before either the four or five became cognate and only after the crossing of the two lines, this third occurrence reveals itself as the hidden quintessence where both show a positive polarity. This should add some light to the enigmatic utterances of the ancient and medieval exponents of this theory, such as Paracelsus and others, who stated that the quintessence has to be looked for in the four elements, not our present atomic premonstrations, i.e., fire, water, air and earth. Such former and seemingly confusing statements now become clearer and perhaps more comprehensible as it actually consists of such a phenomenon.

It is to be found within the four and still not one of them. Just as the four cardinal points appear separately from each other, so does the central point from which they emerge by extension, retain its individuality.

Assuming the ancients to be correct in their hypothesis, matter would have to reveal itself also as dual. Considering the dual aspect of four as eight, as explained under this heading, there will have to be found the intervening four as 6, 7, 8 and 9. This will establish itself by the presentation of four squares, another first of the premonstrations not formerly evident. As each of these four squares takes on a separate identity it follows that their numerical identification completes the circle. A brief resume will demonstrate the foregoing when each step is followed separately and attentively.

1) Each line has a dual aspect. a ————— b

a— beginning

b— end.

- 2) A line is crossed by another line. +
- 3) This gives two beginnings and two ends or dual polarities.
- 4) At the point of intersection an event occurs that did not manifest before a fifth point has emerged.
- 5) The cross, with its four points, has now also produced four squares.
- 6) Starting with the first line, adding a second line while crossing them, we had a third point that became a fifth point while the fourth already existed. -----|←

(Arrow marks 3rd point which becomes 5th by extension.)

This triune mystery is one great perplexity. In theological terminology, the triune is represented as Godhead or the ONE or ALL, which in essence, are inseparable, likewise, the first activated manifestation on the physical plane is a great mystery. Out of the one comes two; this being the only way the one can be conceived by way of the contrary or duality. Within this two is also hidden the three that reveals itself as the quintessence on the physical plane. The five consists of the two and three making it the first outcome of the positive and the negative by way of the four which gave us a plane or a surface awareness.

Fire, water, air, and earth of the ancients, in their elemental exposition, can only be conceived as a surface or a plane awareness made possible by an intangible essence or spirit substance. Any word may be substituted for the latter as long as it conveys a

meaning different of the first four physical phenomena. Establishing it as a concealed fifth intangible that manifests by 6, 7, 8, and 9, or the four squares, it completes the nine unique values.

When energy, by way of resistance, manifests as force and this combined motion is being activated by its inherent forces, the circle will be completed and the first consummation as the sum of perfection has taken place. Accelerated motion of the four points will let them form a spherical enclosure or circle; the swiftness of the rotation brings each point so close to each other one that it forms a shell.

We have thus established that the nine unique values are essentially the outcome of an inconceivable one and that they have to reunite again, by their own inherent forces, into this first sphere or circle of activity as a point or dot out of which they had appeared. Its combined inner force will gyrate it again to its periphery. It will follow the same pattern as given in the first illustration, i.e., the bubble in a flask which was repelled by the confines of the spherical vessel to manifest as an equilateral triangle. Repeating this same process it will then be signified by the numerical equivalent of its reoccurrence, such as a one before a circle, indicating its first completion or any subsequent value following thereafter. Every time a value is attached before the circle or zero, it indicates the completion of such an activity as it revealed itself from one to ten.

Color, another one of those mysterious premonstrations, is therefore assumed to be a further extension of linear awareness.

It follows that the interval or time lapse, as indicated by the changing values, fills the void. Nine manifested values, because of their resistance to energy, produce, in their rotation, thermal conditions visible on the mundane plane as colors. Acceleration and the constant rate of vibration determine the chromatic appearance.

In the three primary colors can be found the relationship to the triune, producing by numerical extension and in correlation to their unique values expressions of a different variety. Thus green becomes in this case four, orange five, and purple six. Seven, eight, and nine are made up of the trinary reaction, consisting of the same values inherent in the primaries with the exception of one of them being present twice.

Thus, citrine is a composition of the three primary colors having yellow as its dual value.

Olive, consisting of the same primary colors, has blue represented twice.

Russet, following the same pattern, has red double.

As can be assumed, color is an outcome of linear and plane awareness that can only manifest after values have been determined. A still higher expression of values is sound. Evolving out of color, it follows a similar pattern as established here and will be explained in detail in the treatise on the seven rays of the Q.B.L.

A thorough investigation, free from bias, into the obscure phenomena of values can unlock many of the seeming

inconsistencies that still confront the inquiring mind.

When proper values are attached to a physical phenomena in a lawful manner, the origin and extension of intangible occurrences can then be examined in the same light which produced the results on the physical level. Before this is possible, it seems that more research on the origin and extension of the prime manifestation on the physical plane is necessary. The purpose of this short treatise is to be a further incentive towards this accomplishment.

APPENDIX

In the foregoing treatise we have attempted to show how the origin and extension of the prime manifestation on the physical plane can be assumed to have become cognate to man. This in itself is only a beginning of the conscious realization of man as an individual thinking entity. This entity requires a dual aspect to manifest. This is the law of polarity or duality. Man can perceive of things only by their actual presence or by thought. Both are based on the one realization of its own existence as a dual being, man of matter and of mind. There is no other way on the physical plane to have an awareness. Any thought will have as its basis the picturization of a previous experience. It seems the only way possible to correlate further thought patterns. Form is enhanced by color and eventually sound will emerge as a triune manifestation. In such a way, thoughts are activated and become manifestations. Manifestations cause conditions that will bring in their wake a reaction. It is the reactions of the individual which produce environmental patterns. It becomes subject by its own determination and by uncontrollable higher forces to which it has no access on the mundane plane. Here again, only manifestations of those higher or more potent forces become manifest in form of both visible and invisible rays. The theory of emanation adds further light upon investigations and should be considered from both a philosophical and physical criterion.

How these manifestations occur in their magnitude as well as their most minute demonstration is the subject of the "THE

SEVEN RAYS AS FOUND IN THE Q.B.L."

This second treatise will attempt to prove the lawful manifestation of those basic laws as outlined in this treatise. Their applications in the cycle of human existence and in all natural phenomena will have to have a sound basis to rest upon to prove their validity. Without it there can be no reasonable assumption of a universal pattern of life manifestation on all planes of terrestrial organic and inorganic function.

Even such simple occurrences as the seven days in their orderly fashion, as found among all civilized peoples, will find a plausible answer by way of the color emanation as explained herein. The reader may test it for himself. On page 43 will be found the colored table #10. If we begin with the yellow triangle on the top of the chart and trace its left line down to the bottom we will have come to the purple triangle. From there to the red, then orange, then blue, then green, then black, and back again to the yellow. At first glance there seems to be no indication of any relationship to any of the colors and the weekdays. However, when we know the color emanation of the seven rays and their influences, it will become an easy matter to determine the exact placement of colors for the respective days. Tracing our line from the yellow and ending up with the same yellow, shows that from Sunday through Monday, etc., we will arrive again at the first day of the week. How the color rays influence these and many other of the daily cyclic occurrences will be dealt with in detail in the next treatise of "The Seven Rays of the Q.B.L."

Here, too, colored plates will let a seemingly intricate pattern emerge into a profound manifestation upon which all physical phenomena will have to seek for its emergence.

When the qabalistic approach is used it serves merely to establish in the western tradition a foundation upon which to base a further investigation. It does not represent the ultimate answer as such. In the Far East other systems are available, which from remote ages up to the present time, have served as a starting point. Here we are not concerned, nor do we consider it noteworthy, if such a system has emerged from religious or any other practise. Our objective is to deal with them as established traditional ways and means, to ascertain their correctness or fallacy. If any revisions are necessary we shall make an attempt to establish them based upon the rationale of existing evidence.

Detailed information concerning these findings will be found in this second treatise.

It is recommended that the foregoing will have received not only a cursory examination but a fair evaluation for further unbiased investigations and examinations as found in "The Seven Rays of the Q.B.L."

Albertus, Frater, *Seven Rays of the QBL*, (York Beach, ME: Samuel Weiser, 1985).

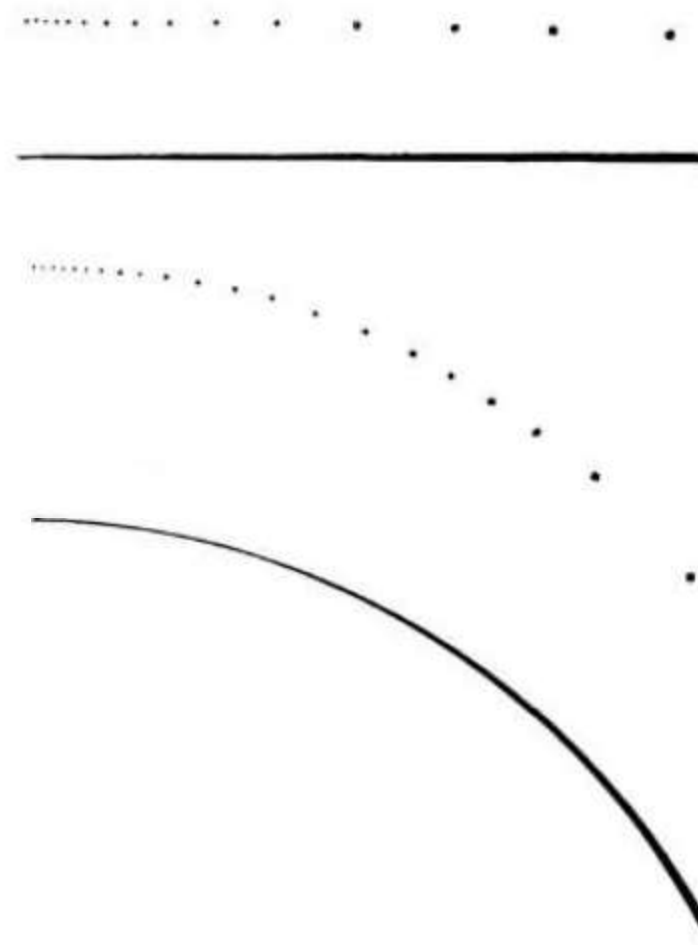


TABLE 1

A dot in extension forms a line. All seemingly straight lines have a curvature.

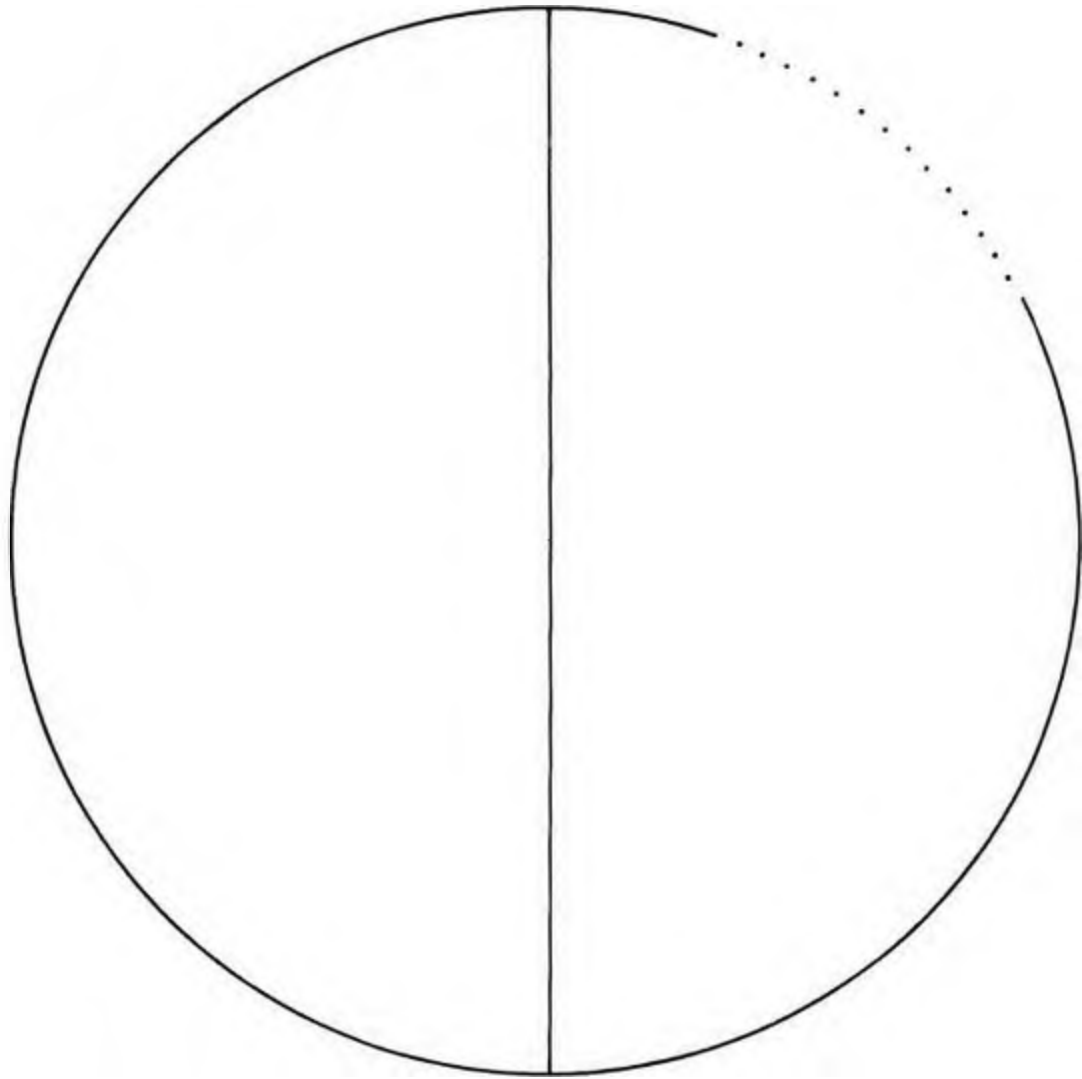


TABLE 2

Any line will inevitably form into a sphere.

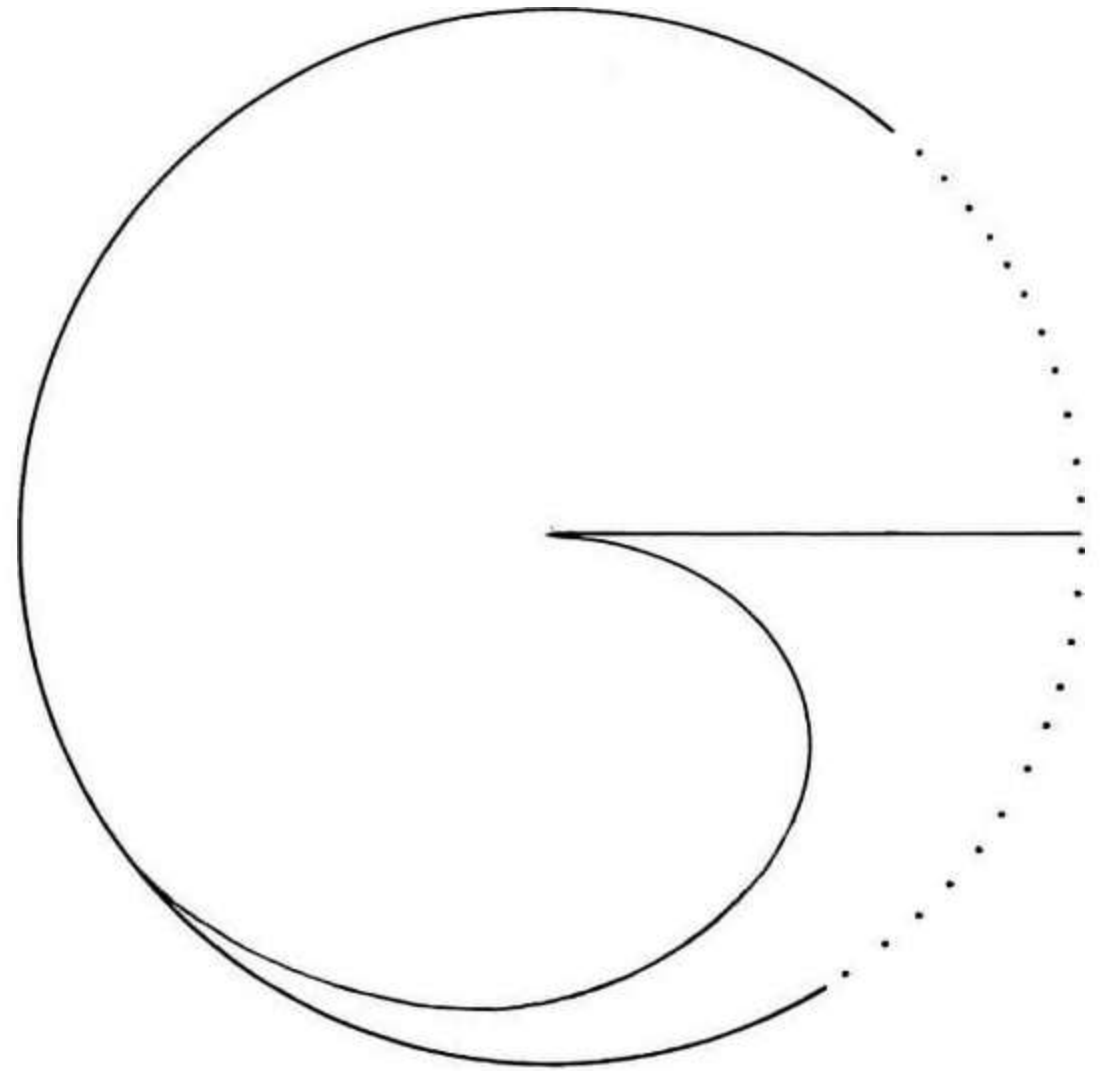


TABLE 3

A sphere shows signs of polarity.

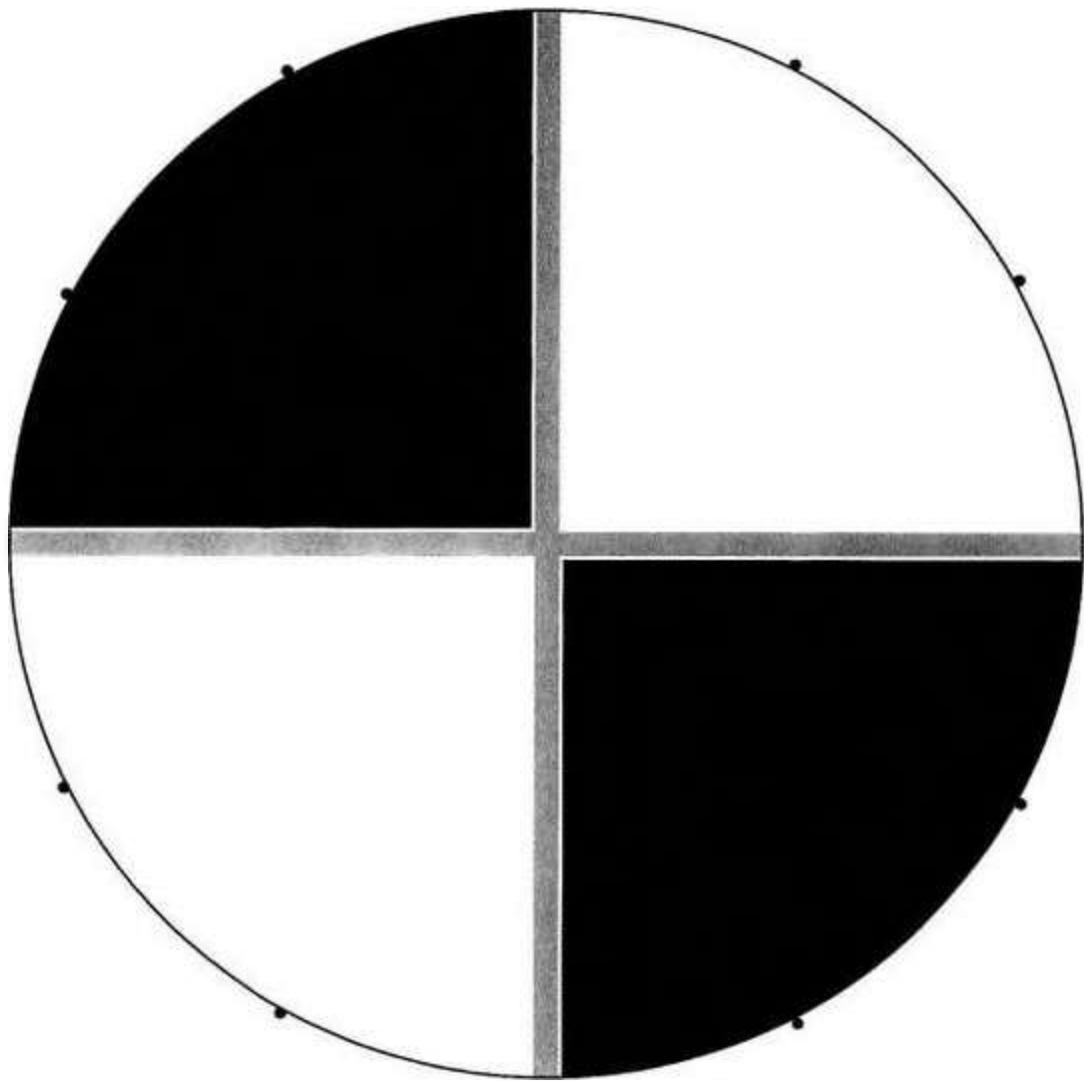


TABLE 4

The inside of a sphere is of a different polarity than its periphery.



TABLE 5

The triangle, with point downward, indicates the descent of the triune into material phenomenon.

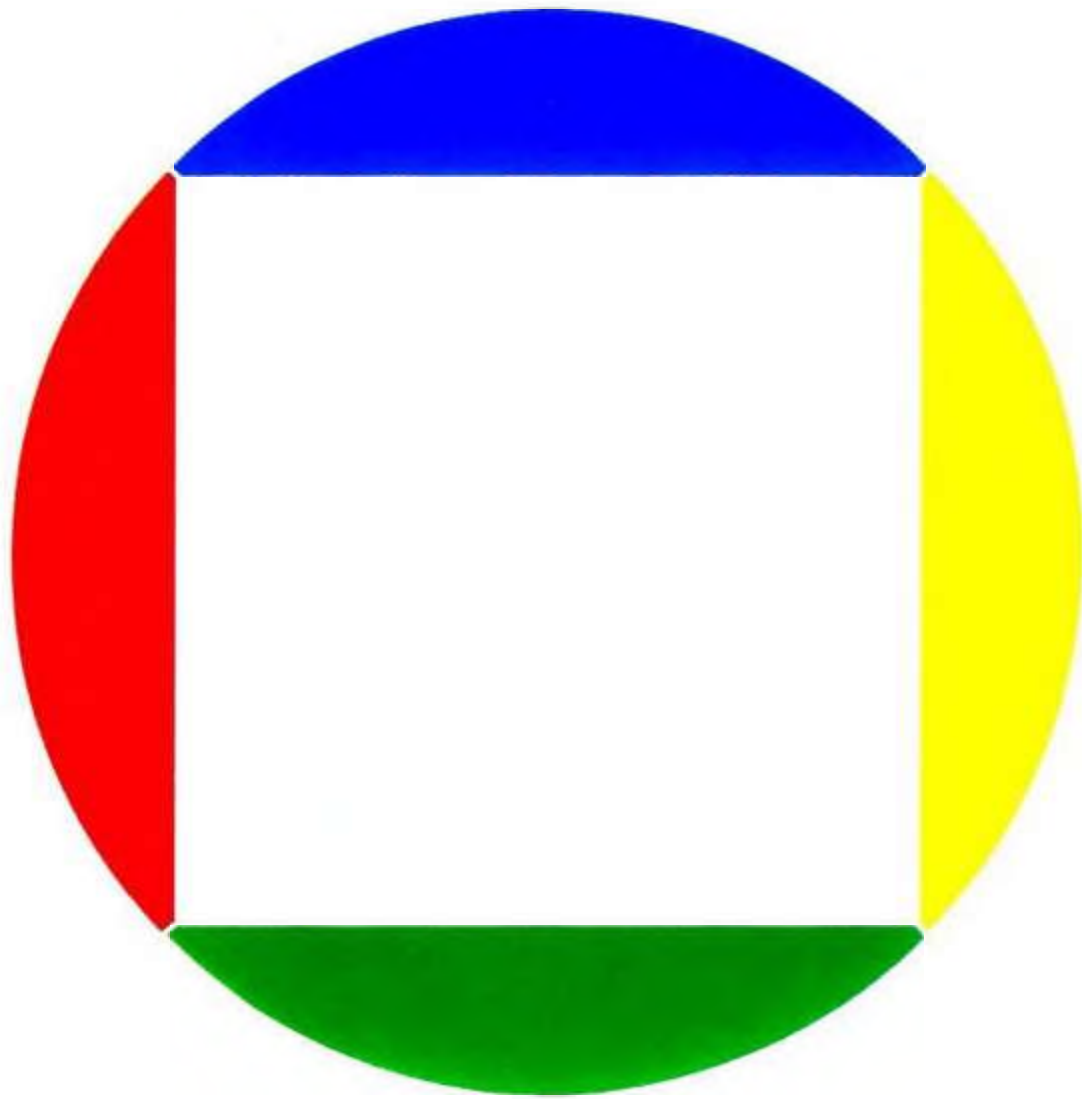


TABLE 6

Three primary premonstrations, blue, red, and yellow, exert their combined influence to create the first secondary chromatic appearance.

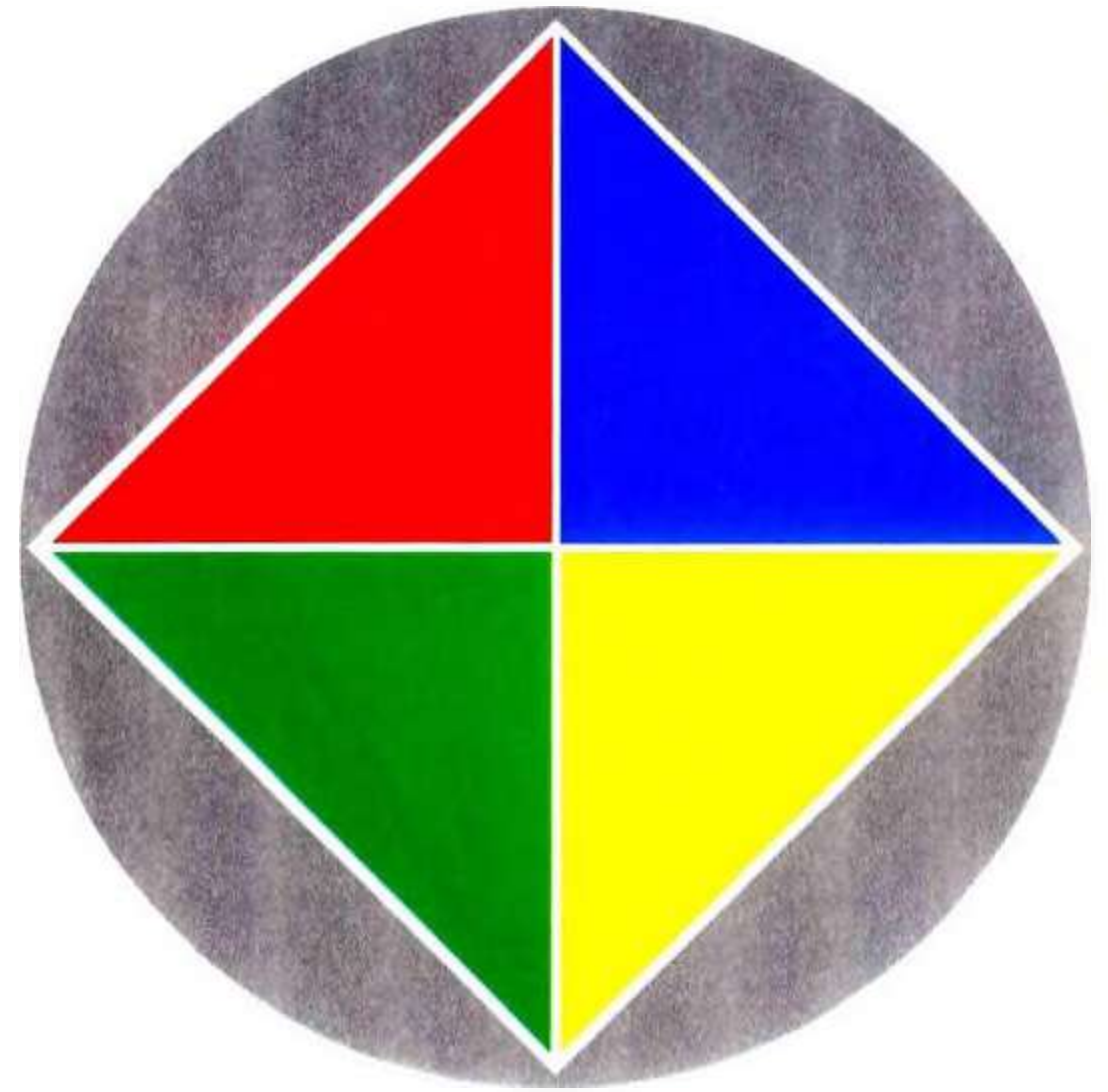


TABLE 7

The fourfold material manifestation appears with the first of the secondary colors.

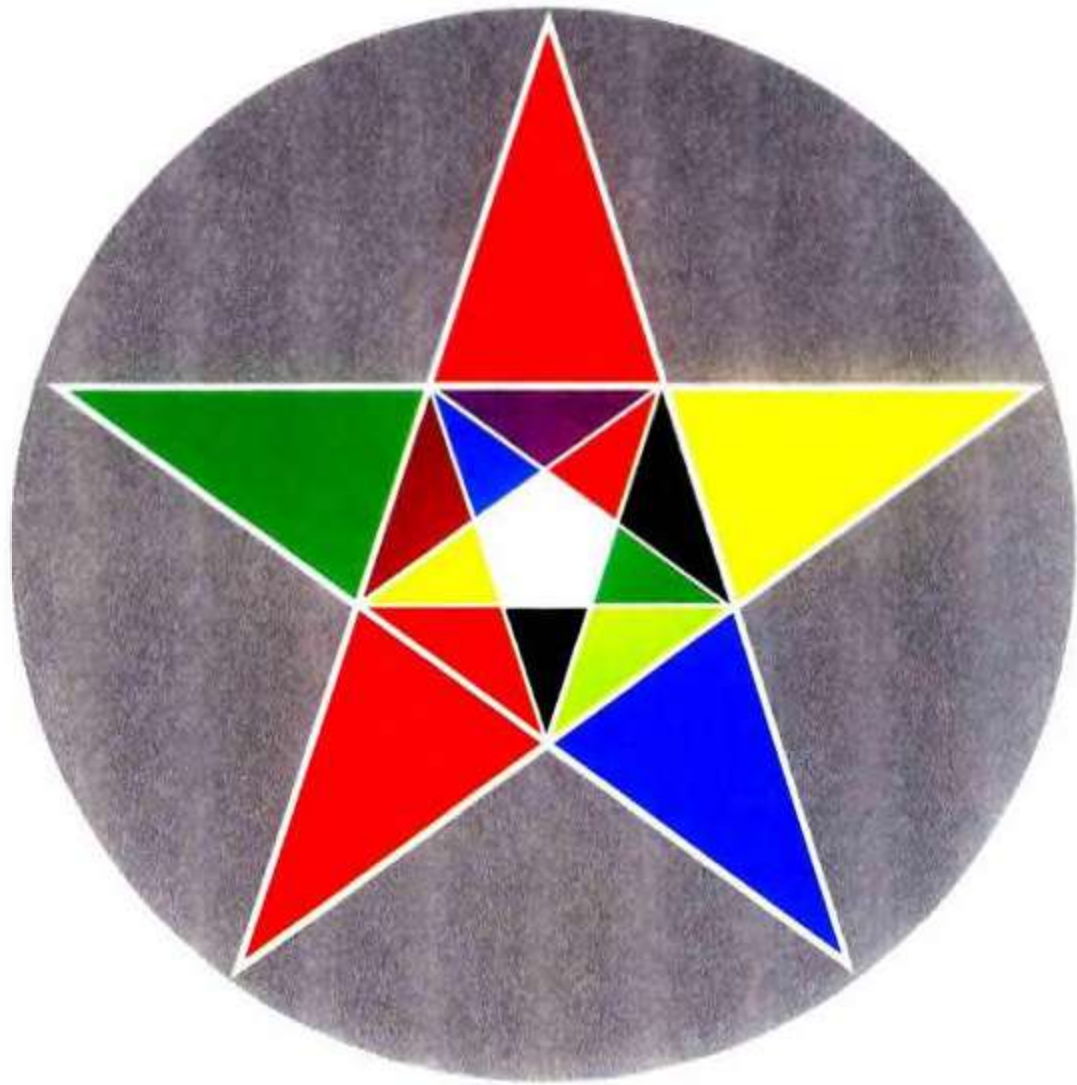


TABLE 8

Only three triangles, the blue, red, and yellow, form the pentagram.

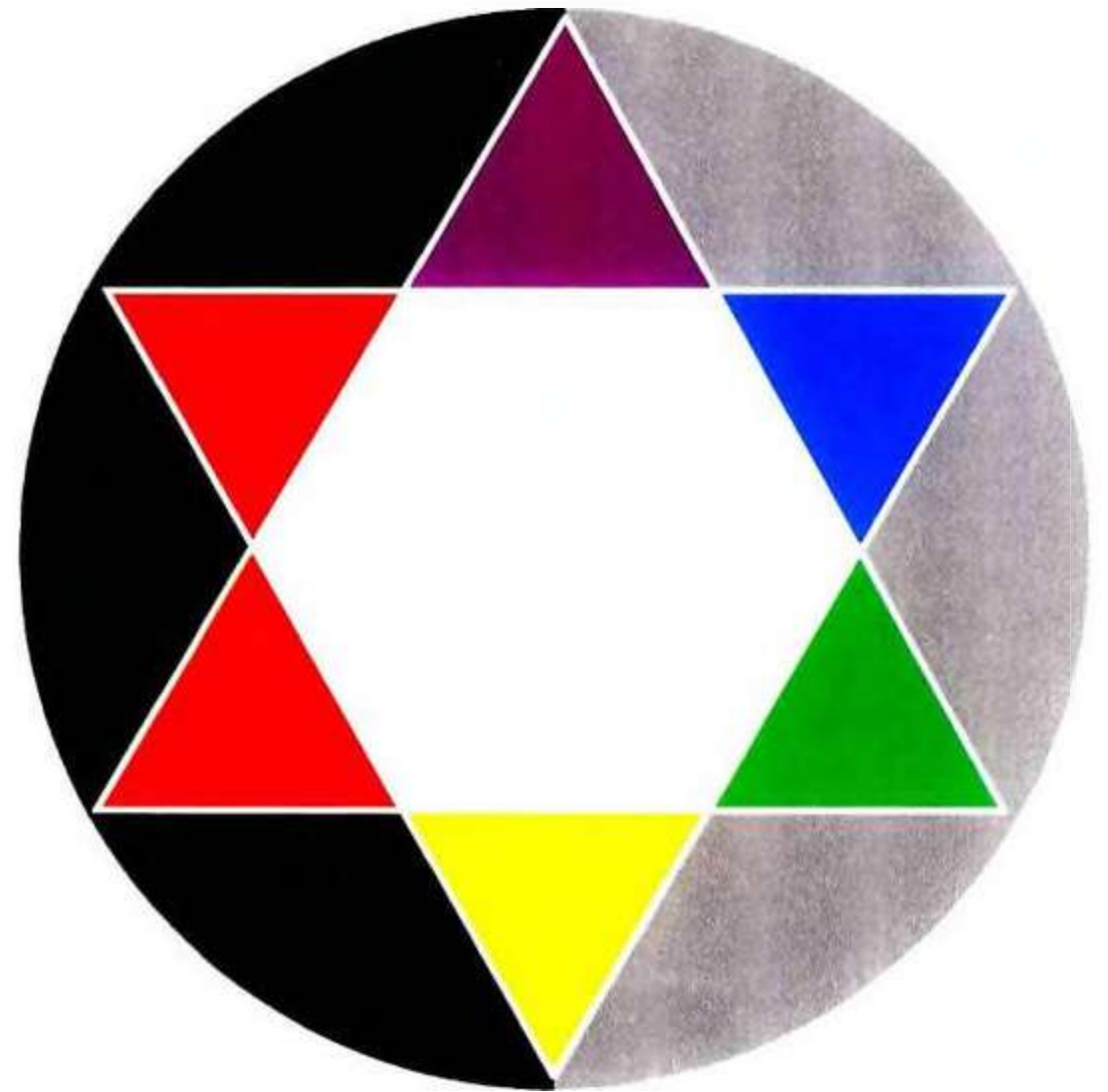


TABLE 9

One triangle, consisting of the three primary colors and one triangle consisting of the three secondary colors, create three dimensional or spatial awareness.



TABLE 10

The sevenfold divisions on the mundane plane find their counterpart in the cosmic scheme of electron, molecule, cell, man, solar system, galaxy, and final creation.

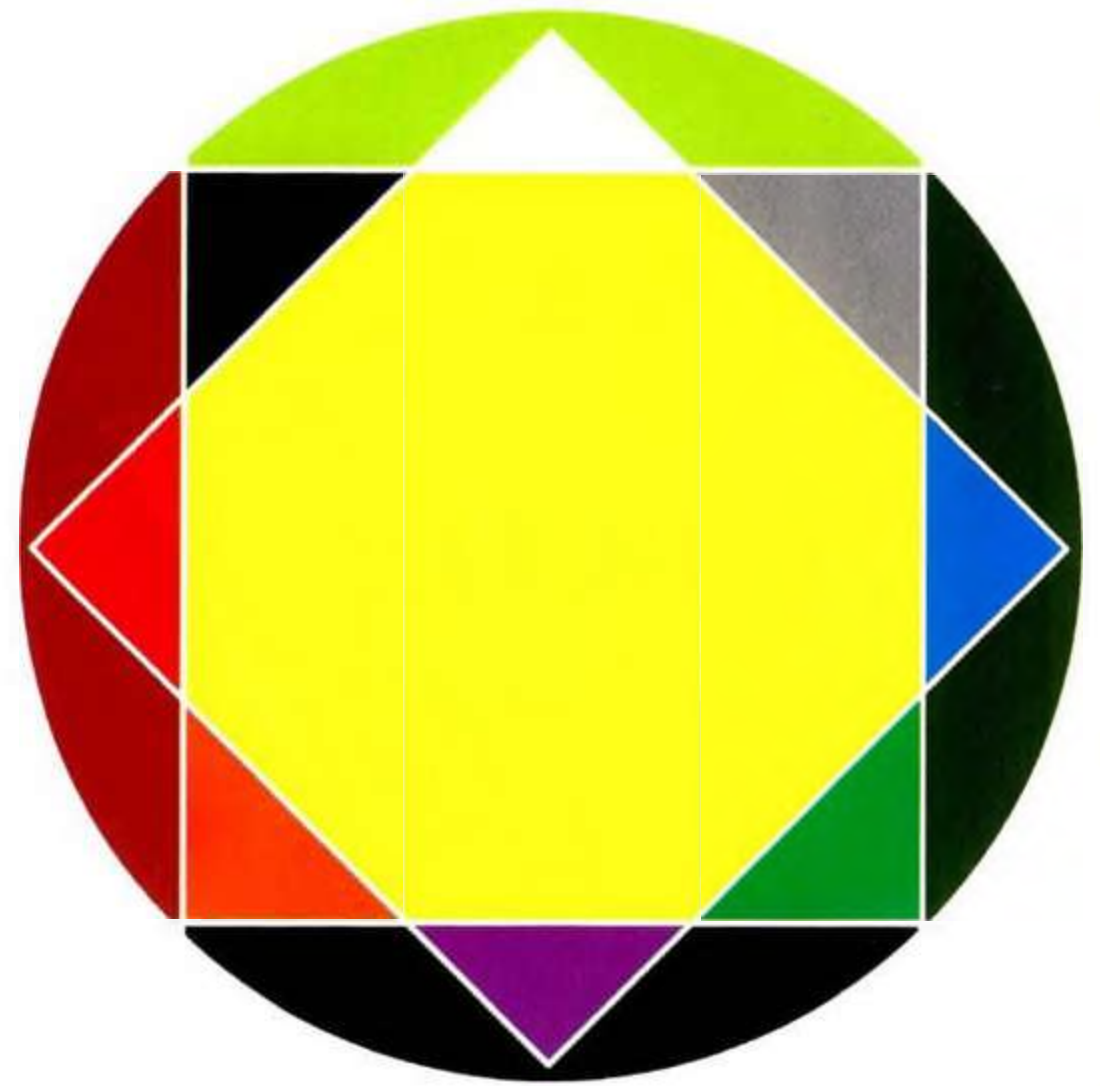


TABLE 11

Two interlaced squares reveal, from top to bottom, the white, yellow, and purple colors, equivalent to one, six and nine.



TABLE 12

The trinary colors surround, the eightfold manifestation of matter. Black, on the bottom, indicates the obscura into which matter returns when disintegrated.

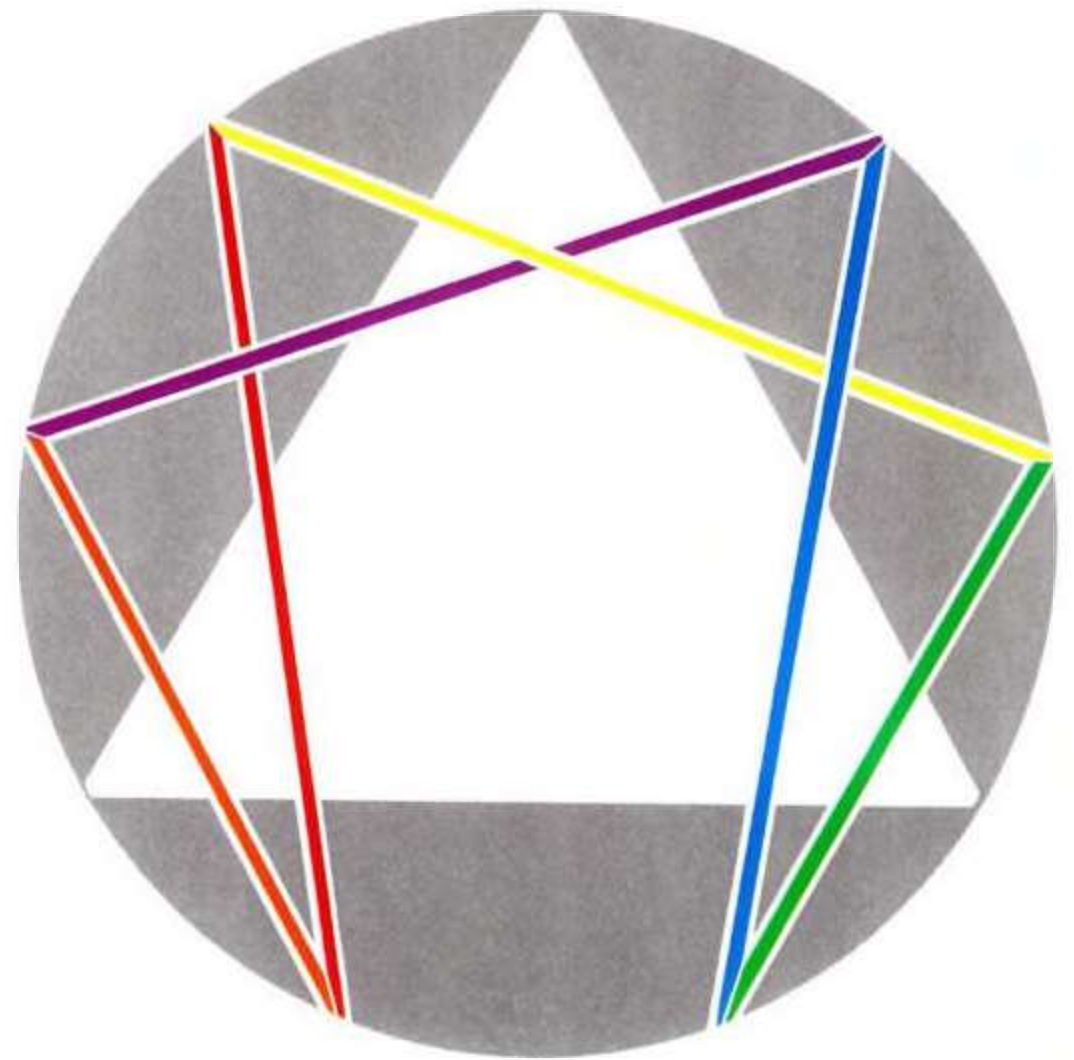


TABLE 13

The combined culmination of mind and matter, before its consummation into the final manifestation to complete the first sphere.

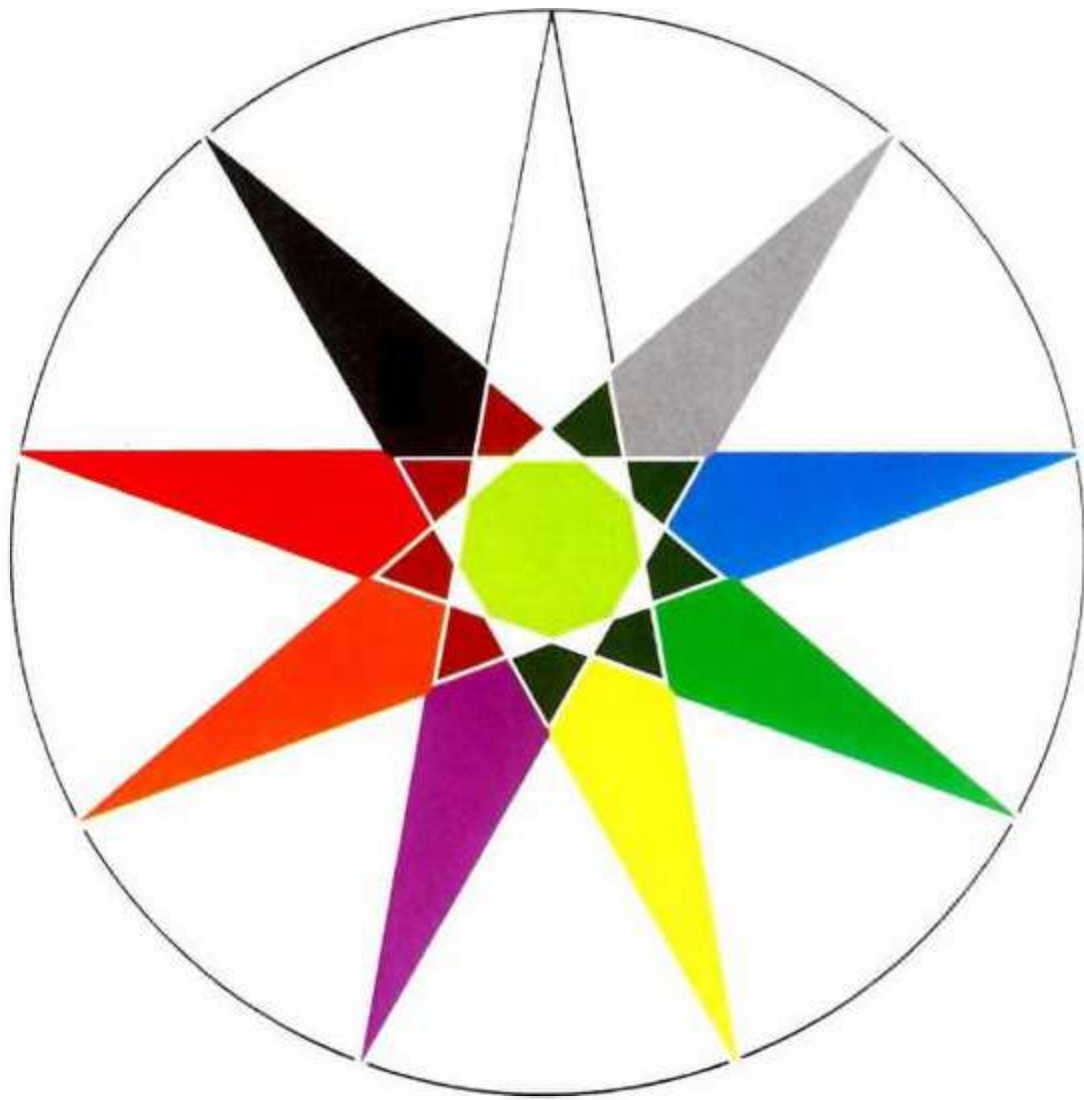


TABLE 14

This unusual pattern contains more information than casual observation will reveal. It is a symbol of creative intelligence, establishing the final reoccurrence of the quintessence as established in "Nine."

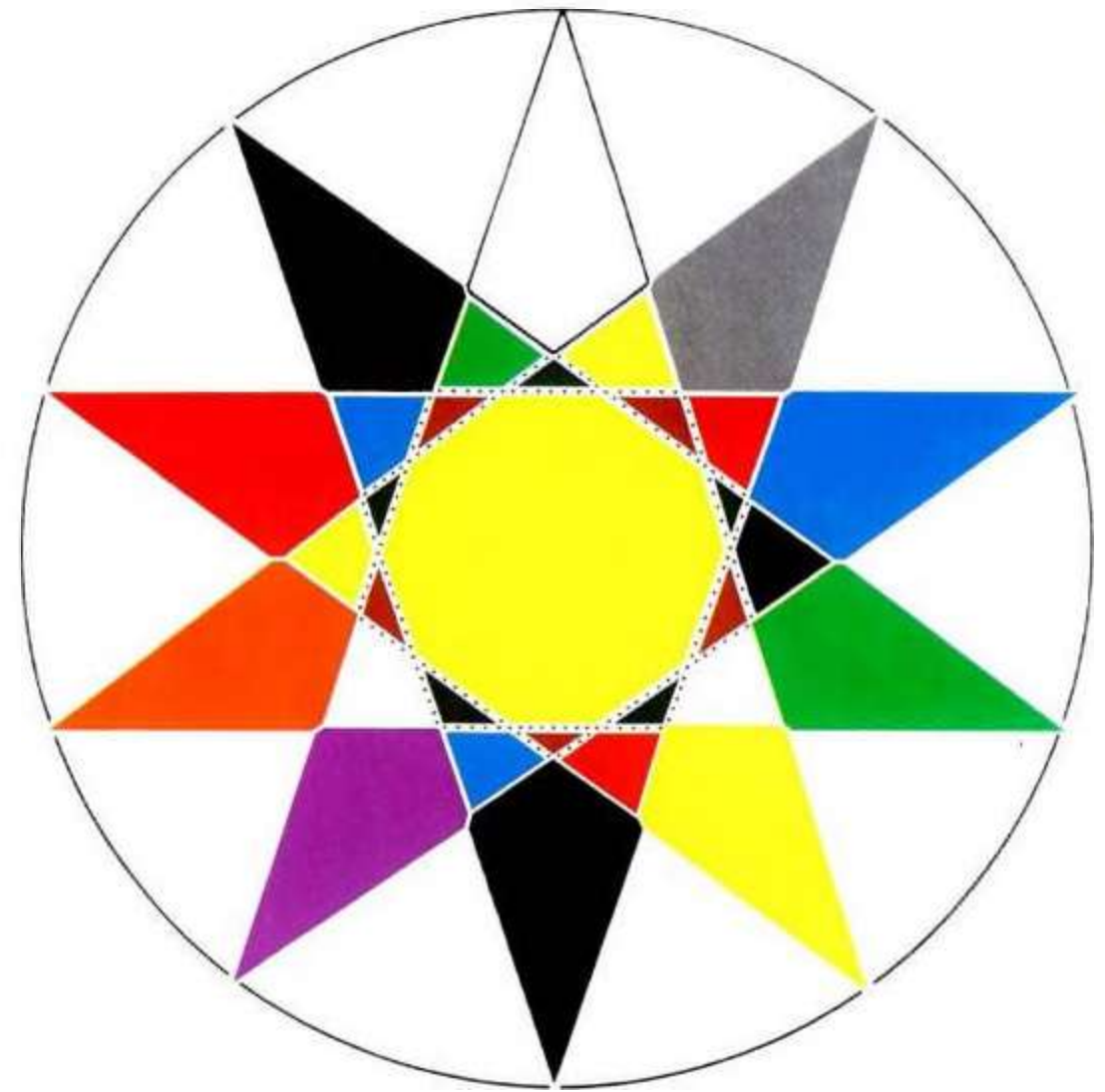


TABLE 15

The final consummation. Perfection or completion within its own sphere of activity. The beginning or new emergence on a higher level.



Frater Albertus, or Albertus Spagyricus, otherwise known as Dr. Albert Richard Riedel, was born on May 5, 1911, in Dresden, Germany. He was undoubtedly one of the great alchemical teachers of our time—a spiritual alchemist whose traditional oral teachings entwined alchemical laboratory procedures with the mystical qabalah, astrology, universal law, and the disciplines of higher thought. In 1960 he founded the Paracelsus Research Society in Salt Lake City, making openly available heretofore hidden teachings. He taught throughout the world and established schools in Australia and Europe. Frater Albertus died on July 14, 1984. He also wrote *The Seven Rays of the QBL*, a limited edition published in the 1980's, and the well-known *Alchemist's Handbook*.

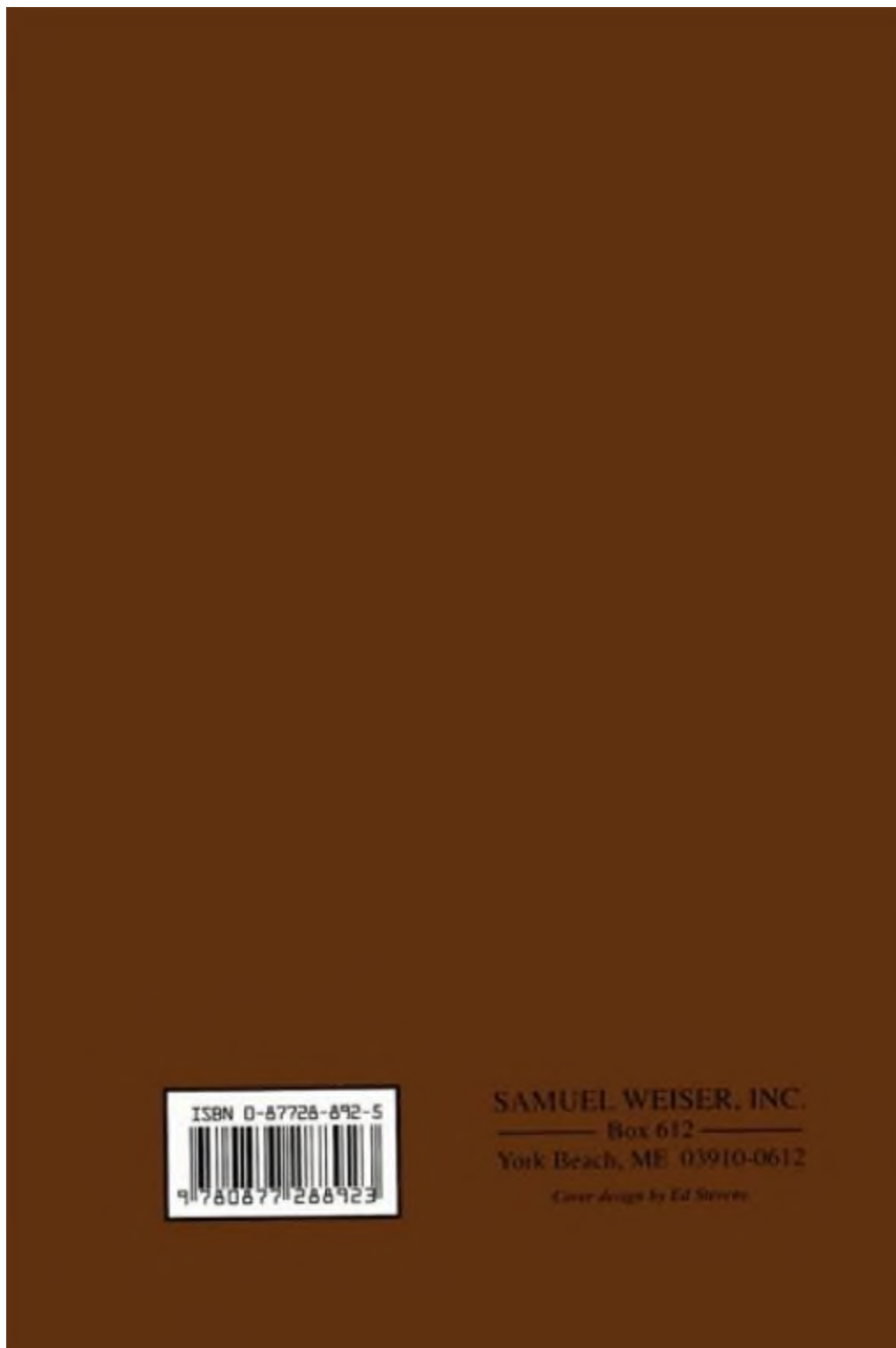
THE PARACELSUS RESEARCH SOCIETY

The Paracelsus Research Society was an educational institution founded by Frater Albertus with the goal of improving the knowledge and lives of mankind by making publicly available the secret teachings which, in centuries past, had been dispensed from

Master to student (or apprentice) in a closed-door situation. In his own words:

It fosters the studies and researches of the arcane and physical sciences in the hope to contribute, by unbiased investigation and lawful demonstrations, to the knowledge extant. It teaches its findings to all free of charge or tuition. Its laboratory and classrooms are available to all regardless of race, creed, or nationality. Its purpose is strictly humanitarian. There is no membership.

The Paracelsus Research Society closed its doors in 1984 because there was no one to carry on the work. Its official periodical was the quarterly *Alchemical Laboratory Bulletin*. The *Bulletin*, along with a series of limited edition books, was available only to “subscribers and friends.”



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